



**RELEVANCE OF FREIREAN CRITICAL LITERACY
IN INDIAN PEDAGOGIC CULTURE:
EFFECTS OF OPPRESSION IN INDIAN EDUCATION**

Uday Mehtaⁱ

Dr., Lecturer

Pal Rajendra B. Ed. College

Mumbai, India

Abstract:

The prevailing Indian education system and practice seems to encompass autocracy masked with democracy which prevails in the contemporary educational organizations. As a result, oppression and dominance continue at every levels of education. Thus, we require education for democracy which can contribute to a more democratic individual and society. Democratic education that is fostering critical thinking, can contribute to a more democratic society where each and every person has value, dignity, freedom, and a voice in society and the power imbalance existing at all levels of inter-personal relations in education can be definitely overcome. In the present study, a qualitative approach was followed to understand how student-teachers of B. Ed. colleges make sense of Freirean pedagogy and philosophy of education and how it influences their ideas about critical and liberating education. It was based on the participants' lived experiences of oppression in Indian society and system of education in India and their perceived meaning and essence of Freire's theory of 'pedagogy of the oppressed' in the present day context. The research study used the empirical, transcendental phenomenological method. The intervention program of 24 hours was followed by focus group interviews for 6 hours at the same college with 15 B. Ed. student-teachers of a private aided college of education. Major theme emerged from the data namely 'Effects of oppression in Indian education'. This research paper emphasizes relevance of Freirean critical literacy in Indian pedagogic culture and his critical pedagogy to Indian classroom situation and discusses effects of oppression in Indian education to promote

ⁱ Correspondence: email udaymehta2015@gmail.com

a culture of critical and independent thinking among students for social change and democracy.

Keywords: Indian education system, democratic education, critical literacy

1. Introduction

Educational practice need not be seen as 'extension' but as 'communication' where the extension is negative in nature and communication positive in nature so that it can create awareness about the right kind of education. By way of avoiding authoritarian teacher-pupil models, based on actual experience of students and on a continually shared investigation, each individual can develop a new awareness of self and begin to look critically at the world through dialogical relationships with others. The teachers can examine issues which students see as significant to their community and then initiating action to influence these events. In general, Indian education has a scarcity of student-centred classrooms, wherein students are not encouraged to ask questions, make inquiries, share ideas, and take part in discussions. In addition, students are given encouragement to learn by rote information exactly from textbooks and to stress on preparing examinations where they need to repeat this information.

The common barriers to bring in critical pedagogy in Indian education are a purpose of education seen as to help children score high in exams and get jobs, what matters is the syllabus, rote-learning, narration, knowledge seen as fixed just to be passed down and minimal participation. The prospects of better future in Indian education can be shaped more in democratic classrooms to create a more democratic society with an application of critical pedagogies. Hence, with Freire's critical education, critical awareness and thinking can be shaped in the Indian society and classrooms and moreover freedom can be given to students to think, question, act, show, share and criticize critically, creatively, and liberally in an active classroom of faith, humility, joy, love, and peace so that the student learns to question critically 'why'. In light of prevailing prospects and scope for substantial change in the Indian formal education system, critical pedagogy is of relevance and significance to students in the contemporary Indian education and it can be re-invented and made pragmatic in the Indian context to bring social change in India and for global acceptance as a far developed country.

To this end, the purpose of the paper is to present effects of oppression in Indian education and the relevance of critical literacy in Indian pedagogic culture and classroom situations with the significance of critical pedagogy for dynamic social and

educational progress and to promote critical, reflective, and creative thinking toward liberating education.

2. Literature Review

Druliner (1992) developed a liberating Christian education that integrates the theological principles of Gustavo Gutierrez and the educational method of Paulo Freire. Guthrie (2003) found out the clear flaws in critical pedagogy which can actually encourage the critical consciousness that is the goal of the enterprise signifying Paulo Freire's theory of critical consciousness. Haley (2004) examined the creation, implementation and effectiveness of the guide-book, *Moving Forward: A Learner-centred and Participatory Approach to Teaching Community Adult ESL* in response to the need for lesson-plans and activities that help teachers focus on learner needs, applying Freire's praxiological method of teaching. Mireya Garcia-Durian Huet (2004) examined oppression and the reactions to it signifying the Freirean non-oppressive pedagogical method. Van Winkle (2004) studied Paulo Freire as a tool in proving why education is a human right because throughout his work he demonstrated the need for people to be literate in order for them to be considered "truly human". Daniels (2005) determined how and why adult women make meaning of credible, still photographs without the company of text where they schematized and demonstrated Paulo Freire's theory of critical consciousness. Lee (2005) discussed Paulo Freire's Dialogical Pedagogy and the possibility of its transformation into Taiwan's education environment. Wee (2006) explored in detail the reasons for the low levels of successes of the ABET (Adult Basic Education and Training) and how the centre can be viewed from a Freirean perspective. It is based on the simple but fundamental Freirean technique of "problem posing" and the antithesis of "Banking" Education, which seeks solutions or gives answers. Andrade (2007) explored the possibilities in reinventing Freirean critical pedagogy in the context of Indian formal education, and to check the tensions and limitations that emerge and that would need to be addressed in such an attempt. Flood (2007) found out the ideas and educational theory of Paulo Freire to explore the notions of identity and musical agency within the Educational and Cultural Association *Didá* in the city of Salvador da Bahia, Brazil. Chem (2008) analysed the verbal interactions between teachers and low achieving students in class in junior high school applying Paulo Freire's dialogic pedagogy. Linda (2008) found out whether the work of Brazilian educator Paulo Freire provided a framework for a better understanding of school bullying in the United States. Mehta (2009) found out the relevance and significance of the contribution of Paulo Freire to the philosophy of Education and its critical

reflections and evaluations in the present Indian context. Felderman (2010) found the literacies produced in a second grade classroom, through podcasting, from critical literary perspective. Subramaniam (2011) examined how critical pedagogy can ease Latino students facing challenges in the schools of America. Diaz (2012) explored radical democracy in the thought and work of Paulo Freire and Luis Villoro. Kershaw (2012) examined the use of critical pedagogy in criminal justice higher education. Mazier (2014) explored the possibilities for enacting critical pedagogies within a neoliberal climate of educational restricting in higher education. The preceding literature indicates that researches on Freirean philosophy are conducted extensively in different countries of the world; however, very few researches are conducted in India. Therefore, there arises an urgent need to conduct more researches on Freire in India, so that the relevance and significance of Freirean philosophy is known to prospective teachers and Freire's model of critical pedagogy is adopted and implemented in the current educational practice in India thereby promoting critical education effectively for bringing a social change in formal Indian education system. The present study concerns itself with Freirean critical pedagogy and Indian culture of pedagogy, despite having originated in a very different context from that of Indian classrooms today, how Freirean critical pedagogy can offer a useful contribution to discuss the crisis in Indian education which yet needs to perpetuate critical literacy.

The present study attempts to find out whether Freirean thoughts on pedagogy can be put into practice in the educational system of India. The research is trying to find the influence of Freirean philosophy and pedagogy on the student-teachers and to what extent it promotes critical, reflective and creative thinking among them contributing towards critical and liberating education in the present Indian context. This qualitative study focuses on the student-teachers making sense of Freirean philosophy of education and whether they carry out his philosophy during the teaching-learning process and after to help students to be active questioners and critical thinkers and act towards a more inclusive society initiating critical education for democracy and social transformation.

The scope and success of the possible entry points of Freire in teacher education and schooling and the relevance and practicability of Freirean philosophy and pedagogy depends primarily on the teachers themselves and secondarily on the educational system, educational organization, family, society or the students after all.

2.1 Statement of the Problem

Educational Thoughts of Paulo Freire and its Relevance to Student-teachers in Contemporary Indian Education.

2.2 Significance of the Study

The present study seeks to find out the relevance of Freirean pedagogy and philosophy to the student-teachers of B. Ed. colleges in the contemporary Indian education. Freirean critical pedagogy and educational theory and practice is important for the understanding of student-teachers, practicability and improving educational process and help to bring about social transformation in India gradually.

The research will generate awareness to the present education system to *not* produce mechanical students engaged in learning lessons by heart to pass the exams; instead, education will be utilized in their day-to-day life. The current Indian education tendencies to follow curriculum solely for garnering high examination results may well change and instead of rote learning, narration, memorizing, stereotype teaching and dominance of textbook, creative and critical thinking skills will be encouraged. Besides this, the education given in schools based on a unilateral approach where the emphasis is on teachers teaching and not on students learning might be disallowed. Through this study, opportunities and experiences will be provided to students to bring best out of themselves, as a result, students can critically apply knowledge to their lives or to the needs of the people. The students will benefit in education as learning becomes a practical application of knowledge and real cognitive activity which will lead to meaningful and purposeful transformative action in their lives. This research will prove essential to students, teachers and education system to make people think critically and create consciousness. The research will motivate teachers to carry out Freire's concepts and ideas into the students, classroom and teaching styles and hopefully, Freirean liberating classroom would be generated in Indian classroom situation in the future.

The major significance of the study is to develop consciousness in the field of teacher education about Paulo Freire's philosophy of education and to create awareness for the need to promote his revolutionary critical pedagogy so that student-teacher appreciate the fact that education is not reducible to a mechanical method of instruction. The research study will enable the student-teachers to appreciate Freire's concept of education and comprehend that learning is certainly not a quantity of information to be memorized and instead of simply transferring facts and skills from teacher to students, the student-teachers could invite students to show critically on topic under debate, doctrines, the learning process itself and their society. The research would hopefully generate Freirean critical and liberating classroom someday in the present Indian classroom situation and the teachers would follow Freire's methods and pose problems derived from student life, social life and academic subjects, in a mutually created dialogue.

The research study will thus create national consciousness on the need for teachers, student-teachers and teacher educators to follow Freirean philosophy and his methods in the regular classroom with the help of the Indian education system.

2.3 Research Question

The study was conducted with research question as follows:

1. What are the lived experiences of student-teachers on the system of education in India?

3. Methodology of the Study

In the present study, a qualitative approach was followed to understand how student-teachers of B. Ed. colleges, make sense of Freirean pedagogy and philosophy of education and how it promotes critical, creative and reflective thinking among them and influences them towards critical and liberating education. It was based on the participants' lived experiences of oppression in Indian society and system of education in India and their perceived meaning and essence of Freire's theory of 'pedagogy of the oppressed' in the present-day context.

The research study used the empirical, transcendental phenomenological method (Moustakas, 1994), wherein, Freire's philosophy and pedagogy was discussed and experiences shared along with the participants, thus, reducing the experiences to a central meaning of the "essence" of the experience. The task was accomplished through opinions and experiences of student-teachers of a private aided college of education, of diverse socio-economic and educational backgrounds, during the intervention program of 24 hours, followed by focus group interviews for 6 hours at the same college with the same number of participants. The categories were developed through constant comparison method of data analysis and obtained by unstructured focus group interviews. The data was analyzed by reducing the information to significant quotes and combining into codes, categories and themes and developing the textural description of the experiences of participants and structural description of their experiences. Finally, textural and structural descriptions were joined conveying an overall essence of the experience about the relevance of Freirean critical pedagogy to the student-teachers. This ultimately helped in answering the research questions. Moustakas's approach was chosen and used as it had systematic steps in the data analysis procedure and guidance for assembling the textual and structural descriptions.

3.1 Participants of the Study

The research participants were 15 B. Ed. student-teachers of a private aided college of education affiliated to the University of Mumbai. Twelve of the participants were girls and three were boys from diverse socio-economic and educational backgrounds. The participants were mostly between the age group of 20 to 25 years. Eleven participants were graduates, out of whom six were science graduates, four were arts graduates and only one was a commerce graduate; other four participants were post graduates, out of whom three were science post-graduates while one was an Arts post-graduate. Only six participants had teaching experience ranging from one to four years in pre-primary school, junior college, coaching classes and tuitions, while others were mostly inexperienced to the field of education. The participants were from open and reserved categories both; nine participants were from open class while the rest belonged to scheduled castes, scheduled tribes, and other backward classes' categories. All except one female Christian participant, rests were Hindus belonging to varied mother tongue, but predominantly Marathi. The attire of most of the participants indicated that they were from middle-class families and with a simple bearing. All the participants were usually active throughout and ardent on learning. The entire group of the participant was attending the intervention program and focus group interview in lieu of the community work project. Ten participants were from English medium and five participants were from vernacular medium. The participants' sensitivity was overwhelmingly considerate.

3.2 Techniques of Data Collection and Research Instruments

An interactive intervention program of 24 hours on Freire's educational philosophy, in-depth focus group interviews, videos, documentary evidence, and observations were used as data collection techniques and constant comparison method was used for data analysis. The research instruments such as intervention program plans, focus group interview protocol, observation notes, transcription analysis reports and video photography were used in the study.

4. Results

In the present study, the theme emerging out from the data analysis about the factors bringing about oppression in Indian education manifesting passivity in education was "Effects of Oppression in Indian Education" which is illustrated as follows.

Following table demonstrates categories from which the following theme emerged.

Categories	Theme
<ul style="list-style-type: none"> • Unfair incidents • Passive classrooms • Suppression of creativity • After-effects of punishment • Autocratic teachers • Facing gender stereotypes in textbooks • Controversy on freedom of religion • Teachers favouring passive education • Obstacles for change in education • Weaknesses of Paulo Freire fitting in Indian education • Limitations of critical pedagogy in Indian culture of pedagogy • Challenges of bringing Freire to teacher education • Limitations of syllabi 	Effects of Oppression in Indian Education

4.1 Theme: Effects of Oppression in Indian Education

The following theme of effects of oppression in Indian education with categories and codes is illustrated. This theme incorporated the following categories towards the effects of oppression in Indian education such as occurrence of unfair incidents, passive classrooms, creativity of students suppressed, after-effects of punishment, autocratic classroom settings, autocratic teachers, gender stereotypes in textbooks, freedom of religion, teachers in favour of passive education, weaknesses, limitation as well as challenges in bringing Freirean critical pedagogy in Indian education and limitations of syllabi.

The following section provides details of categories and codes with indicators of student-teachers' responses during the intervention program and the focus group interview discussions.

A. Unfair Incidents

The participants' responses on unfair incidents signify discrimination in admission process and job interviews, lack of humanity and empathy in the larger society, undue punishment and severe criticism in the classroom and lack of democratic behavior in the educational context.

B. Passive Classrooms

The participants' responses on factors leading to passive classrooms can be broadly classified as descriptions of a passive classroom setting, student's repercussions inside a passive classroom, possible motive of passive teacher and suggestions.

- The description of passive classroom setting exhibits vibes of negativity and passivity.

- The student's repercussions inside passive classroom are uninterested, dull and passive with autocratic and passive teaching-learning process.
- The possible motive of passive teacher is to simply complete syllabus
- The suggestions of student-teachers in a passive classroom situation are giving freedom of expression, love, respect, and faith to students.

C. Suppression of Creativity

The participants' responses on suppression of creativity can be categorized as descriptions of classroom suppressing creativity, non-creative teaching-learning process and suggestions.

- The description of passive classroom setting are student's suppression of creativity happens in terms of rebuke, anger, lack of appreciation, impolite dialogue, de-motivation and curb on freedom.
- The non-creative teaching-learning process is a compulsion to blindly follow what is taught by the teacher and lack of use of latest teaching methods and aids.
- The suggestions for enhancing creativity are creation of favourable conditions for asking questions in classrooms and with good mutual understanding between teacher and students.

D. After-Effects of Punishment

The participants' responses on after-effects of punishments mainly include the description of student's trauma after punishment and its consequences.

- The description of student's trauma after punishment is child's behaviour, attitude and temperament drastically changes hampering his/her personality development and scholastic progress.
- The consequences of punishment are child's composure, morale and dignity are at stake and his/her sound physical and mental health is hazardous affected with inability for self-expression, rebellious nature, disrespect toward teachers, loss of dignity within and negative outlook for society.

E. Autocratic Teachers

The participants' responses on autocratic teachers are categorized into their attitude, classroom behaviour, teaching-learning process and class output.

- The autocratic teachers have the attitude of 'my way or no way' and lack humanity.
- The classroom behaviour of an autocratic teacher is usually monotonous, rude, daunting, aggressive, ruthless and inhuman.
- The teaching-learning process is insistence to follow what is taught, passive teaching, imparting of textual knowledge, lack of preparation of content and unclear way of teaching.

- The class output related to teacher's behaviour is stereotype class, passive interaction in classroom, suppression of student's point of view, inner fear to express self, negativity around and mediocre relations between teacher and students.

F. Facing Gender Stereotypes in Textbooks

The suggestions to face gender stereotypes in textbooks show gender equality as a need of the hour and gender bias be stopped everywhere for social progress.

G. Controversy on Freedom of Religion

The participants' responses on a controversy on freedom of religion particularly involve causes and effects.

- The causes of controversies behind freedom of religion are denial of admission to different religion students, political pressure, the traditional behavior of educated people and division of humans in the name of religion and caste.
- The effects of controversies on freedom of religion are sentiments of people hurt and child's psychology, behavior and intellect adversely affected.

H. Teachers Favoring Passive Education

The participants' responses on teachers favouring passive education are mainly the description of working style of passive teacher and its impact on students.

- The description of working style of passive teacher are lack of lively interaction, scarce usage of teaching aids, theory-driven teaching, lack of co-curricular activities, emphasis on textual knowledge, incorrect content, passive interaction in the class between the teacher and the students, favouritism among students, concept not made clear with detailed discussion, professional ethics amiss and lack of activities and projects lead to an ineffective pedagogic process.
- The impact of teachers favoring passive education on students is the helplessness feeling in students and lack of student response in teaching-learning processes that cause submissiveness among students.

I. Obstacles for Change in Education

The participants' responses on obstacles for change in education embrace features of passive society, result and suggestion.

- The features of passive society indicate a society wherein there is stagnancy, demotivation, indifference, over busy, stereotyping people, negligence of parents toward education, disrespect for teachers, lack of extrovert and positive attitude to adopt innovative teaching methods, lack of scientific temper, passive parents and death in harmonious relationships amongst teachers.
- The result of a passive society is the future of the child is endangered due to lack of reverence and professional ethics for teachers in the society.

- The suggestion to overcome obstacles for change in education is the need for practical awareness.

J. Weaknesses of Paulo Freire Fitting In Indian Education

The participants' responses on weaknesses of Paulo Freire fitting in Indian education particularly consist of reasons and suggestions.

- The possible reasons behind weaknesses to fit Freirean pedagogy in Indian education include minimal scope for activity-based learning, space, economics and time constraints, prevalent theoretical methods, impractical learning activities, theory-based syllabus, snobbish practice of rich and élite, callous nature of powerful people, viability of certain teaching-learning activities at primary level only, late development of higher order skills of poor students during vocation and simply narrative method followed by teachers.
- The suggestions to bring change in the education system and make improvement in schools are to give enough time and a good salary to teachers and funds for activity-based learning.

K. Limitations of Critical Pedagogy in Indian Culture of Pedagogy

The participants' responses on limitations of critical pedagogy in India culture of pedagogy mainly have restrictions and suggestions.

- The restrictions for fitting critical pedagogy in Indian culture of pedagogy take account of Indian education akin to banking education, discouragement of critical thinking and disallowing freedom to speak.
- The suggestions to overcome limitations of critical pedagogy in Indian culture of pedagogy are to promote independent thinking principally, need for inspiration and free will to students, serve humanization, work on practical ability toward physical education and increase number of teachers to help personal attention of students.

L. Challenges of Bringing Freire to Teacher Education

The participants' responses on challenges of bringing Freire to teacher education are probable challenge and suggestions.

- The probable challenge to be faced by teachers for bringing Freire to teacher education is answering every pointless question posed by students that creates indiscipline.
- The suggestions for overcoming challenges of bringing Freire to teacher education are transformation of traditional mindsets of students at childhood and acceptance of student's knowledge to face stated challenges.

M. Limitations of Syllabi

The participants' responses on limitations of syllabi are related to drawbacks and suggestions.

- The drawbacks relating to limitations of syllabi signify exclusion of student's participation in education, student's disinterest in curricular subjects during curriculum planning and inability to include informal activities.
- The suggestions on limitations of syllabi are need for correlation of co-curricular activities with syllabus, educational experts to decide valid knowledge, involvement of students in curriculum framing, consideration of learning problems of students, sought student's opinions in curriculum designing, base of curriculum plan upon student's interest and skills, focus on co-curricular areas, getting modern worldly knowledge with regular revision of syllabus.

5. Conclusion

The theme emerged in data analysis and synthesis of the research findings answers the minor research question, signifying the possible entry of critical pedagogy in Indian education.

Research Question 1: What are the lived experiences of student-teachers on the system of education in India?

Answer: The participants' lived experiences were concerned with oppressive aspects of education, inefficacy of National Policy on Education, corporal punishment, unfair incidents, passive classrooms, suppression of creativity, after-effects of punishment, autocratic teachers, gender stereotypes in textbooks, teachers favouring passive education, obstacles for transformation in education, weaknesses of Paulo Freire fitting in Indian education, limitations of critical pedagogy in Indian culture of pedagogy, challenges of bringing Freire to teacher education, limitations of syllabi and scope and relevance of Freirean pedagogy concerned with Indian education.

The following lived experiences of participants implied suppression of critical literacy, democratic education and active learning by Indian education endorsing passivity and autocracy by way of banking education:

- Lenient implementation of laws, unworkable theory, incapability of education to prepare effective leaders, mechanical and superficial process of awareness campaigns, dire need to bring transformation in education system, unjustified competition and ranking system, unlawful donations by educational organizations, drastic increase in corruption and people as blind followers of education system leads to retardation of critical education that is critical for social change.

- Prejudice, dominance, and indifference towards child's interest and capacity, failure to practice professional ethics, imparting of bookish knowledge, conducting impractical class activities, a force of will on children by both teachers and parents and teacher-centred classrooms leads to autocratic and passive orientation to classrooms.
- Inefficacy of National Policy on Education caused by syllabus-related, theory-based, non-empirical and exam-oriented education, following impractical theory, emphasis on rote-learning and spoon-feeding, opposition to learning along with understanding, imparting of misconceived knowledge, in part student-centred classroom, ineffectiveness in rural areas, social disparity owing to status gap, practice of corporal punishment, lack of personal attention, de-motivation to average students, curbing of freedom of expression, unpopularity of adult education, insufficiency of ability to manage student's personality development, indifference toward student's personal factors, gender bias by communities, uninformed teachers on minutiae of National Policy on Education, undeveloped academic courses and indifference towards backward class students exhibits lack of efforts to keep up things as they are.
- Autocratic classroom behavior of some teachers, endorsement of corporal punishment by parents and emotional trauma of punished students badly affect student's self-esteem with grave repercussions.
- Denial of admission to other religion students, traditional behaviour of educated people, discrimination in admission processes, bias during educational interviews, negligence and passivity of parents towards education, disrespect for teachers, deficiency of extrovert and positive attitude for adoption of advanced pedagogies, lack of harmonious relationships among teachers, lack of reverence and professional ethics in teachers, unjustified punishment and severe criticism over trivial issues in classroom indicates insufficiency of democratic behaviour in educational context of Indian classrooms.
- Negative classrooms vibes, uninterested students, autocratic teachers and inert teaching-learning processes exhibit passive classrooms.
- Reprimand, annoyance, depreciation, rude dialogue, de-motivation, and restriction on freedom of students cause stifling of creativity.
- Lack of use of latest teaching methods and audio-visual aids, following non-creative teaching-learning processes and blind memorization of the content taught, suppresses creativity of students.
- Competitive pressures for a child to do better lead to problems like anxiety, depression, stress, frustration or aggressiveness.

- Creative, social and real-life problem-solving skills are being hampered due to academic pressures.
- Change in child's behavior, attitude, and temperament, hindrance of personality development and scholastic progress, child's composure, morale and dignity at risk, sound physical and mental health affected hazardous, lack of ability for self-expression, growth of rebellious nature, disrespect towards teachers, negative outlook for society and loss of assurance are caused as after-effects of corporal punishment.
- Attitude of dominance, lack of humanity, usually monotonous, rude, daunting, aggressive, ruthless and inhumane classroom behaviour, insistence to follow what is taught, passive method of teaching, imparting of textual knowledge, lack of preparation of content, unclear way of teaching, stereotyping class, passive interaction in classroom, suppression of views of students, generation of inner fear to express self, negativity around and mediocre relationship between autocratic teacher and students creates autocratic classroom settings.
- Gender stereotyping in textbooks indicates an occurrence of gender bias presently and dire need of gender equality in Indian society.
- Lack of lively interaction, scarce use of teaching aids, theory-driven teaching, shortage of co-curricular activities, over-emphasis on textual knowledge, incorrect content, passive exchange of ideas and experiences in the class, favouritism among students, concept not made clear with detailed discussion, insufficiency of student response in teaching-learning processes, professional ethics amiss and dearth of activities and projects lead to an ineffective pedagogic process and feeling of helplessness and submissiveness in students.
- Minimal scope for activity-based learning, constraints of space, economics and time, practice of traditional theoretical methods of teaching, conducting impractical learning activities, adherence to theory-based syllabus, snobbish practice of rich and élite, callous nature of powerful people, viability of certain teaching-learning activities at primary level itself, late development of higher order skills of poor students during vocation and pursuit of narrative and lecture methods by teachers are clear reasons in the wake of weaknesses of Paulo Freire right in Indian education system.
- Indian formal education close to banking education, discouragement of critical thinking and disallowing freedom to speak indicates restrictions to fit critical pedagogy in Indian culture of pedagogy.
- Maintenance of class discipline while answering all questions posed by students can be a probable challenge to be faced by the teachers.

- Exclusion of response of students in scholastic decisions, disinterest of students in curricular subjects and inability to include co-curricular activities during curriculum planning implies limitations of syllabi.
- Headway of activity-based learning over theory-based learning, a promising increase in capacity for employment, adoption of advanced pedagogies by Indian Certificate of Secondary Education (ICSE) and Central Board of Secondary Education (CBSE) boards predominantly and approval for students to take part in co-curricular activities indicates scope of Paulo Freire and its relevance to Indian education.
- Fear of political unrest in the country, unacceptability of reality unfolded, Indian education akin to banking education, a disorder in the governmental system on exposure of corruption and role of teacher likely to be pivotal to create critical awareness among students are the challenges to meet realism of critical pedagogy in Indian education.

To end with, the illustrations of lived experiences of the participants about the system of education in India in general manifests passivity in the classroom setting, among teachers themselves and in the education system itself. Hence arises the dire need to give freedom to students to think, question, act, show, share and criticize critically, creatively and freely in an active classroom of faith, humility, joy, love and peace so that the student learns to question critically '*why*'.

6. Concluding Remarks

In an effort to encourage critical pedagogy and educational theory and practice of Paulo Freire in Indian pedagogic culture and formal education system in India, it is important for Indian education system and educational organizations to suitably realize sensitization of teachers on relevance of Freire's model of critical pedagogy in schooling and teacher education and its practicability and resourcefulness in Indian classroom situations.

The study resulted in a comprehensive understanding of realizing the significance and achievability of Freirean philosophy and pedagogy in Indian classrooms with united efforts of all teachers, student-teachers, parents, educational organizations and education system and how to result in entry points of Freire in Indian schooling and teacher education.

On the basis of the foregoing discussion, it is suggested that student-teachers need to be taught and exposed to the use of transformative pedagogy during their

teacher education program and they need to be motivated to adopt the same in their jobs/profession after completion of their teacher education.

The study was an investigation into the major question – What is the relevance of educational thoughts of Paulo Freire and to student-teachers in contemporary Indian education? The finding is that student-teachers find Freirean theory practical and relevant and hence it is commendable; however, overall its success primarily depends on teachers and secondarily on the education system, educational organizations, parents, and students. The findings may help other educational institutions and universities to put into practice educational thoughts of Freire and to explore institutional practices that encourage excellence and equality in academics for students.

The finding is that student-teachers find Freirean theory practical and relevant and hence it is commendable; however, overall its success primarily depends on teachers and secondarily on the education system, educational organizations, parents, and students. The findings may help other educational institutions and universities to put into practice educational thoughts of Freire and to explore institutional practices that encourage excellence and equality in academics for students. The results also address how teachers need to take an upper hand in contributing and practicing Freirean teaching methodologies in classroom situations. It emphasizes the pivotal role of teachers to focus more on the growth of students and not personal or institutional growth, as kind teachers, wherein mutual love, humility, hope, faith, and trust are the critical matrix of dialogical relation for the creation of critical awareness and attitude. It is essential to keep up equilibrium between the training of intellect and literary education to promote critical thinking, creativity, and true reflection through joined efforts by teachers, educational organizations and education system. Though we are emphasizing a shift in the teaching-learning process from teacher-centred towards student-centred, in effect the teachers are still after the same old traditional methods of teaching (narrating). In this context, the student-teachers need to be trained to accept the current trends and be well-equipped with the content, technology, and pedagogy. They must be ready to take up the new roles as an ideal teacher and in turn act so. The student-teachers should be trained practically more than the theory, for, they understand child psychology and they can make each concept clear to students according to the personal difference. Indian education suffers due to existing banking education, wherein the teacher-student relationship is generally vertical with a lack of mutual trust and dialogue. Each student comes to the classroom with vast experiences which need to be appreciated. Thus, there is need to apply Freirean pedagogy in Indian education to bring reformation in society in view of corruption, power imbalance, oppression, indiscipline, inequity and broad malpractices in Indian society with the

intention that Indian classrooms become more lively, critical, creative, liberal, academically sound and application-based.

Thus, with the strengths of Paulo Freire's educational thoughts, there is anticipation for fitting Freire's ideology in Indian pedagogic culture and existing education system and classroom settings with universal acceptance and allegiance throughout the country and mass awareness in the Indian society.

6.1 Implications of the Findings

The research study is expected to generate national awareness that critical education can contribute to a more democratic society and social transformation and Indian education can gradually lead to true democracy with the need to create more democratic classrooms. It will also prepare teachers with democratic vision or posture, to teach theory and practice by critical education, insisting on the critical capacity, curiosity, and autonomy of the student.

References

1. Andrade, S. (2007, November). *Tensions and Possibilities in Applying Freirean Critical Pedagogy towards Fostering Critical Literacy in India's Education System*. Retrieved from [http://qspace.library.queensu.ca/bitstream/1974/945/1/Andrade Suzana 200712_MEd.pdf](http://qspace.library.queensu.ca/bitstream/1974/945/1/Andrade_Suzana_200712_MEd.pdf)
2. Bentley, L. (1999, December). A Brief Biography. Retrieved from <http://www.unomaha.edu/~pto/paulo.html>
3. Best J. W., & Kahn, J. V. (c2003). *Research in education*. Boston: Allyn and Bacon.
4. Chem, L. (2008, July, 22). *A Study of Verbal Interactions between Teachers and Low*
5. *Achieving Students in Class in Junior High School X Focused on Paulo Freire's Dialogic Pedagogy*. Retrieved from http://140.133.6.46/ETD-db/ETD-search/view_etd?URN=etd-0728108-004045
6. Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications.
7. Creswell, J. (2013). *Qualitative Inquiry and Research Design* (3rd ed.). United States of America: Sage Publications, Inc.
8. Daniels, M. (2005, March 14). *A Picture is worth a thousand negotiated meanings: Conversations with women regarding credible, still photographs*. Retrieved from <http://www.ib.ncsu.edu/theses/available/etd-03102005-154749>

9. Deighton, L. (2003). *Encyclopaedia of education*. (2nd ed.). Lee, C. (Ed.). USA: Macmillan Reference USA. ISBN 13:9780028658827.
10. Denzin, N. K., & Lincoln, Y. S. (Eds.). (2005). *The sage handbook of qualitative research*. (3rd ed.). Thousand Oaks, CA: Sage Publications.
11. Dewey, J. (1997). *Experience and education*. New York: Simon & Schuster. (Original work published 1938).
12. Diaz, K. (2012, May). *Radical Democracy in the Thought and Work of Paulo Freire and Luis Villoro*. Retrieved from <http://oaktrust.library.tamu.edu/bitstream/handle/1969.1/ETD-TAMU-2012-05-11133/DIAZ-DISSERTATION.pdf>
13. Druliner, M. (1992). *Gutierrez's theology and Freire's pedagogy with implications for Christian education*. Retrieved from <http://proquest.umi.com/pqdlink?did=746271961&Fmt=7&clientId=79356&RQT=309&VName=PQD>
14. *Education for Sustainable Development*. (n.d.). Retrieved from <http://ufbutv.com/e-learning/transformative-pedagogy>
15. Fear, F. A., Doberneck, D. M., Robinson, C. F., Fear, K. L., & Barr, R. B. (2003). *Innovative Higher Education*, 27 (3), 151-168.
16. Felderman, C. (2010, December, 3). *Critical Literacy and Podcasting in a 2nd Grade Classroom*. Retrieved from http://scholar.lib.vt.edu/theses/available/etd-12162010-102252/unrestricted/Felderman_CB_D_2010_f1.pdf
17. Flood, M. (2007, March, 28). *The Power of Creation through Cultural Education: Identity and Musical Agency within the Educational and Cultural Association Didá*. Retrieved from <http://etd.lib.fsu.edu/theses/available/etd-04032007-124433>
18. Foucault, M. (1977). *Discipline and punish*. New York: Vintage.
19. Freire, P. (1972). *Pedagogy of the oppressed*. Great Britain: Penguin Books.
20. Freire, P. (1993). *Pedagogy of the oppressed* (Rev. ed.) (M. B. Ramos, Trans.). New York: Continuum.
21. Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare teach*. Colorado, U.S.A.: West view Press. ISBN: 9780813323046.
22. Good, C. V. (1959), *Dictionary of education*. New York: Mc Graw-Hill Book Company.
23. Guthrie, H. (2003). *Necessary contradictions: Critical pedagogy and Kenneth Burke's pentad*. Retrieved from www.lib.ncsu.edu/theses/available/etd-05202003131348/unrestricted/etd.pdf

24. Habermas, J. (1985). *The theory of communicative action, Vol. 1: Reason and the rationalization of society* (T. McCarthy, Trans.). Boston: Beacon Press. (Original work published 1981).
25. Haley, L. (2004, Aug). *A Learner-Centred and Participatory Approach to Teaching Community Adult ESL* Retrieved from <http://209.85.175.104/search?q=cache:N0et1GsU2IUJcontentdm.byu.edu/ETD/image/etd588.pdf+paulo+freire+etd&hlen&ct=clnk&cd=32&gl=in>
26. Heaney, T. (n.d.). Issues in Freirean pedagogy. Retrieved from <http://www.nl.edu/ace/Resources/Documents/FreireIssues.html>
27. Henriksen, R. C. (2006). Multicultural counselor preparation: A transformational pedagogy. *Journal of Humanistic Counseling, Education and Development*, 45, 1173-185.
28. Hoshmand, L. (1989, January). Alternative research paradigms: A review and teaching proposal. *The Counseling Psychologist*, 17(1), 3-79. doi: 10.1177/0011000089171001.
29. Huet, M. (2004). *Reconciliation: Seeking peace and justice through non-oppression*. Retrieved from <http://etd.nd.edu/ETD-db/theses/available/etd-07082004-125251/unrestricted/GarciaDuranetM0704.pdf>
30. Kershaw, A. (2012). *Critical Pedagogy in Criminal Justice Higher Education: A Liberative Paradigm*. Retrieved from <http://encompass.eku.edu/cgi/viewcontent.cgi?article=1080&context=etd>
31. Lee, Y. (2005, July, 29). *Paulo Freire's Dialogical Pedagogy and Its Transformation*. Retrieved from www.etd.library.tcu.edu.tw/ETD-db/ETD-search/view_etd?URN=etd-0729105-182153-69
32. Linda, F. (2008, May 5). *School bullying: A Freirean perspective*. Retrieved from <https://eidr.wvu.edu/eidr/documentdata.eIDR?documentid=5782>
33. Mazier, M. (2014, May). *Beyond the Neoliberal Imaginary: Investigating the Role of Critical Pedagogy in Higher Education* Retrieved from <http://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=3478&context=etd>
34. McGonigal, K. (2005). Teaching for transformation: From learning theory to teaching strategies. *Spring: Newsletter on teaching*, 14 (2). Retrieved from <http://web.stanford.edu/dept/CTL/Newsletter/transformation.pdf>
35. Mehta, U. (2009). *Contribution of Paulo Freire to the Philosophy of Education and its Critical Reflections in the Present Context*. Unpublished M. Ed dissertation, University of Mumbai, Mumbai

36. Mehta, U. (2016). *Educational Thoughts of Paulo Freire and its Relevance to Student-teachers in Contemporary Indian Education*. Published Ph. D. thesis, University of Mumbai, Mumbai
37. Mehta, U. (2016). *Paulo Freire: Relevance to Indian Teacher Education*. U. S. A. Lulu Book Publication. ISBN: 9781365473272
38. Meyers, S. A. (2008). Using transformative pedagogy when teaching online. *College Teaching*, 56 (4), 219-224.
39. Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. Jossey-Bass, Inc.
40. Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.
41. Nagda, B. A., Gurin, P., & Lopez, G. E. (2003). Transformative for democracy and social justice. *Race Ethnicity and Education*, 6(2), 165-192.
42. National Council of Educational Research and Training. Teacher education for curriculum renewal. National Focus Group, position paper, 2.4. Retrieved from www.ncert.nic.in/new_ncert/ncert/rightside/links/pdf/focus_group/teacher_education/final.pdf
43. Nelson, M. L., & Neufeldt, S. A. (1998). The pedagogy of counselling: A critical examination. *Counselor Education & Supervision*, 38(2), 70-89.
44. Polkinghorne, D. (1991, January). Two conflicting calls for methodological reform. Thousand Oaks, CA: *Counseling Psychologist*. 19 (1), 103-114. doi: 10.1177/001100009191008.
45. Prasad, S., & Shukla, S. (2006, October). Mathematics for peace: A challenge to teacher education. Fairfax, CA: *Edutracks*, 6 (2), 25-31.
46. Scorza, D., Mirra, N., & Morrell, E. (2013). It should be education: Critical pedagogy normalized as academic excellence. The Freire Project, Peter Lang Publishing: *International Journal of Critical Pedagogy*, 4 (2), 15-34. Retrieved from www.freireproject.org/the-international-journal-of-critical-pedagogy
47. Scofield, T., Saginak, K., Reljic, R., & Harper, A. (2009). Transformative practices in counselor education: Creating transparent connections. *American Counseling Association*. Retrieved from <https://www.counseling.org/docs/default-source/library-archives/professional-counselor-digest/acapcd-28.pdf?sfvrsn=4>
48. Senteni, A. (2005). Innovative learning and knowledge communities for the integration of ICTs in enhancing education, *WITFOR 2005 White Book – Education Commission (Projects and Research), Gaborone (Botswana) August 2005*.

49. Smith, M. K. (1997, 2002). Paulo Freire and informal education. *The Encyclopaedia of Informal Education*. Retrieved from www.infed.org/mobi/paulo-freire-dialogue-praxis-and-education
50. Stark, A. (2013). Transformative learning. *Management Consultancy International*. Retrieved from <http://mci.edu.au/article/transformative-learning>
51. Subramaniam, L. (2011). *Barriers to and Facilitators of Latino Parent Involvement: One Georgia District's Perspective*. Retrieved from <http://digitalcommons.georgiasouthern.edu/cgi/viewcontent.cgi?article=1390&context=etd>
52. Strauss, A. (1987). *Qualitative analysis for social scientists*. Cambridge, England: Cambridge University Press.
53. Taylor, D. (n.d.). *The literature review: A few tips on conducting it*. Health Sciences Writing Centre. Retrieved from <http://utoronto.ca/writing/litrev.html>
54. Taylor, P. (1993) *The Texts of Paulo Freire*, Buckingham: Open University Press.
55. *Teaching Center*, (n.d.). Transformational teaching. Retrieved from <http://www.columbia.edu/cu/tat/pdfs/Transformational%20Teaching.pdf>
56. *The American Heritage Dictionary of the English Language* (4th ed.). (2001). Boston, MA: Houghton Mifflin Company.
57. *University of Missouri*. (n.d.). Review of Literature. Retrieved from <http://ludwig.missouri.edu/405/review.html>
58. *UK Essays*, (n.d.). Transformative pedagogy and learning education essay. Retrieved from <http://www.ukessays.com/essays/education/transformative-pedagogy-and-learning-education-essay.php>
59. Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Albany: State University of New York Press
60. Van Winkle, K. (2004, October 26). *Education as a human right: Paulo Freire case in the point*. Retrieved from <http://www.ep.liu.se/undergraduate/abstract.xsql?dbid=2594>
61. Wee, C. (2006, January, 1). *A Freirean Perspective on Engagement of Adult Learners in a Senior Certificate Programme*. Retrieved from www.etd.rau.ac.za/theses/available/etd-03172006-085820

Uday Mehta
RELEVANCE OF FREIREAN CRITICAL LITERACY IN INDIAN PEDAGOGIC CULTURE:
EFFECTS OF OPPRESSION IN INDIAN EDUCATION

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). Open Access Publishing Group and European Journal of Education Studies shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).