

# Relevance of Educational Thoughts of Paulo Freire: Perceived Meaning and Essence in The Indian Context

**Dr. Uday Mehta, Dr. Shefali Pandya**

**Lecturer, Pal Rajendra B. Ed. College, Mumbai**

**Professor and Former Head, Dept. of Education, University of Mumbai**

## Abstract

*Social reality in India persists in the form of deprivation, oppression, and inequality. In general, Indian education is largely characterized by teacher-centred classrooms, wherein students are generally discouraged from asking too many questions or from participating in a discussion. 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 'Relevance of critical pedagogy in future'. This research paper emphasizes significance and practicability of Freirean pedagogy to Indian classroom and suggests practical suggestions for improvement in the system of education to become a pivotal tool for social change and democracy and for critical orientation toward the world with Freire's pedagogic and theories.*

## Keywords

*Indian Education, Social Reality, Critical Pedagogy*

## Introduction

Unfortunately, the Indian social realities continue to be widespread domination, deprivation, and disparity. Indian society exhibits submissive behavior, lack of social awareness, inhuman approach towards casteism, untouchability, child exploitation, corruption and issues about reservation policies, religion discrepancy and power imbalance leading to social discrimination. The oppression in Indian society manifests passivity in society and hence the need to create human awareness to deal with societal problems and bring equality with social change. In general, Indian education has a deficiency of student-centred classrooms, wherein students are not encouraged to ask questions and take part in discussions. Moreover, students are given encouragement to memorize information word-to-word from textbooks and to focus all their energies on preparing the examinations where they will have to repeat this information. The system of education in India reflects passive education in general; undue submission to unfair situations by students, untouchability in schools primarily in rural areas, lack of critical awareness, compliance toward oppression in education and students as passive questioners and thinkers hindering educational progress.

In Indian formal education, educational practice need not be seen as 'extension' but as 'communication' where the extension is negative and communication positive in nature so that it can create awareness about the right kind of education. By avoiding authoritarian teacher-pupil models and based on experiences of students and on a continuously shared investigation, both teacher and student can develop a new awareness of self and begin to look critically at the world through dialogical relationships with each other. Thus, Paulo Freire's concepts and ideas are closely connected to characteristics as a teacher and with today's education on execution into own students, classroom and teaching styles. However the common barriers to bring in Freirean approach in Indian education are the 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 and passed down and minimal participation. 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'. In light of existing prospects and scope for change in the Indian formal education system, Freirean critical pedagogy is of relevance and significance to students in the present-day Indian education and it can be re-invented and made practical in the Indian context to give to social change in India and for global recognition as a much-developed nation.

To this end, the purpose of paper is to present relevance of critical pedagogy and its perceived meaning and essence of Indian student-teachers in present-day educational context to promote critical, reflective and creative thinking towards critical and liberating education.

## 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 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.

### **Statement of the Problem**

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

### **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.

**Minor Research Question**

The study was conducted with minor research question as follows:

1. What is the perceived meaning and essence of Paulo Freire’s theory of ‘Pedagogy of the Oppressed’ in the present day context?

**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.

**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.

**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.

**Results**

In the present study, the theme emerging out from the data analysis about how participants experienced the relevance of Freirean philosophy and pedagogy in contemporary Indian education was “Relevance of critical pedagogy in future” which is illustrated as follows.

Following table demonstrates categories from which the following theme emerged.

Categories	Theme
<ul style="list-style-type: none"> <li>• Scope of Paulo Freire proper to Indian education</li> <li>• Possible entry points of Freirean pedagogy</li> <li>• Reflection on Freirean pedagogy</li> </ul>	Relevance of Critical Pedagogy in Future

**Theme: Relevance of Critical Pedagogy in Future**

The following theme of the relevance of critical pedagogy in future with categories is illustrated. This theme incorporated the following categories towards the relevance of critical pedagogy in future such as the scope of Paulo Freire proper to Indian education, possible entry points of Freirean pedagogy and reflection on his pedagogy.

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

**(A) SCOPE OF PAULO FREIRE PROPER TO INDIAN EDUCATION**

The participants’ responses on the scope of Paulo Freire relevance to Indian education incorporates mainly scope, criteria, and suggestions.

- The scope indicate headway of activity-based learning over theory-based learning, promising an increase in capacity for employment, adoption of advanced pedagogies mainly by Indian Certificate of Secondary Education (ICSE) and Central Board of Secondary Education (CBSE) boards and approval to the participation of students in co-curricular

activities.

- The criteria for scope of relevance of Freire to Indian education depends on necessity to frame syllabus with high-quality comments and output in teaching-learning process, initiative in acceptance of critical pedagogy, aliveness in pursuing critical pedagogy along with progression, enhancement of self-commitment and work satisfaction among teachers, exposure to latest worldly experiences, disapproval to theoretical knowledge, conduct economical and practical new classroom experiments and learning activities, approach of teacher toward students be fair, diligent and supportive and conviction upon fruits of success arise from roots of active learning.
- The suggestions to enhance scope of relevance of Freire to Indian education are necessities for encouragement of Freirean critical ideologies and pedagogies in schools by government, expansion of activity-based courses, correlation of co-curricular activities with academics, universal practice of constructivism, orientation to transform mentality of élite parents, mass awareness campaigns, creation of miniature society in classroom, imparting of knowledge of the world in minutiae, guidance to parents and students for acceptance of modern pedagogies, more focus on scholastics of poor students, practice of teaching-learning activities to be done in every school and time be given for acceptance of Freirean ideology in India.

#### (B) POSSIBLE ENTRY POINTS OF FREIREAN PEDAGOGY

The participants' responses on possible entry points of Freirean pedagogy include criteria, the role of teacher and classroom environment.

- The criteria for possible entry points of Freirean pedagogy features dissuasion of banking concept, the approach of a teacher towards students to be dynamic, democratic and humane, view students as co-teachers, independent thinkers and active learners.
- The role of teacher imply teacher's role interchangeable along with students, inspiration, and appreciation for shared new ideas, ability and honesty pre-requisites in a teacher and zeal to learn from students as well while sharing knowledge.
- The suggested classroom environment is freedom to students for thinking and questioning 'why' logically.

#### (C) REFLECTION ON FREIREAN PEDAGOGY

The participants' responses on reflections on Freirean pedagogy involve challenges, necessities, and criteria.

- The challenges imply fear of political unrest in the country, non-acceptance of reality unfolded, Indian education lagging owing to banking education, fear of disorder in the political system with corruption exposed and the role of teacher pivotal to generate critical awareness among students.
- The necessities for Freirean pedagogy indicate the reflection of an impact of child psychology on critical thinking, acceptance of critical education for change in society and education, need for each child to become a critical thinker, freedom of expression be given to students and parents counselling for enhancement of their role equal to teachers.
- The criteria required for Freirean pedagogy are independent thinkers could be successful entities, education not to be confined to schools, education to mould child coming

with a world of experiences, role of parents as pivotal as teachers, school to be a miniature society in itself and child be provided primary knowledge by family and society.

#### 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.

Minor Research Question 1: What is the perceived meaning and essence of Paulo Freire's theory of 'Pedagogy of the Oppressed' in the present-day context?

**Answer:** The prospects of better future in Indian education can be shaped more in democratic classrooms to create a more democratic society with the application of Freire to teaching methods using advanced critical pedagogy.

The following lived experiences of participants implied suggestions for improvement in education to become pivotal tool for social change and democracy and for critical orientation to the world with Freirean methods:

- Necessity to contain casteism in society, government monitoring execution of educational plans, collaboration with NGO on social problems in rural areas and undertaking educational and societal projects with aliveness for people to be agents of change in society.
- Individuals are required to show civic duties towards the society.
- Undertaking strict legal actions in intolerant areas, an organization of frequent awareness campaigns, a manifestation of empathy towards humans, protection of the dignity of Dalit students, monitoring caste inequality in classrooms by teachers and coping with untouchability in schools mainly in rural areas can eradicate casteism everywhere.
- Need of compulsion for elementary education, orientation about policy details to everyone, teacher's pivotal role in student-centred education, focus upon influencing factors concerned with self, improvement in co-curricular classes, development of modern attitudes and use of educational technologies in rural schools are vital for education to be a tool for social change and democracy.
- Discontinuation of the humiliation of students, avoidance of halo effects of parents' agonistic schooling history, need for parents counseling, giving personal attention along with love and care for each student and equal nonaligned treatment to students with fairness ignoring socio-economic backdrop keeps corporal punishment under control.
- Freedom of expression, love, respect and faith needed to students.
- Positive classroom conditions for questions posed and good mutual understanding between teacher and students increases creativeness.
- Gender stereotyping and discrimination in textbooks to be stopped everywhere with promotion of gender equality for societal progress.
- Mass practical awareness for support to reform education needed.
- Reformation in education system, improvement in schools, job satisfaction to teachers and funds for activity-based learning needed.
- Promotion of independent thinking principally, need for inspiration and free will to students, service to humanization,

work on practical ability towards physical education and raise in the number of teachers to ease personal attention of students endorses critical pedagogy.

- Transformation of traditional mindsets of students at childhood and acceptance of student's knowledge gives boost to critical education.
- Correlation of co-curricular activities with syllabus, decision of educational experts for valid knowledge, involvement of students in curriculum framing, consideration of learning problems of students, student's opinions in curriculum designing, curriculum plan based upon student's interests and skills, focus on co-curricular areas, seeking modern worldly knowledge and regular revision of syllabus improves syllabi related to democratic education for social change.
- Mandatory participation of students in classroom activities, giving freedom of expression, learning human rights and regulations for realism, offer opportunities for expansion, importance to value education, creation of sense of awareness, work for perfection, make a whole difference in academics, development of power of latest thinking, built up of humanity, growth of self-confidence, inculcation of modern social thinking, preparation for life, increase in power of understanding, expansion of security in life and significant rise in morality, knowledge, and awareness needs to be integrated in education for change in functionality and development.
- Introspection and acceptance of positive criticism with objectivity and clarity promotes critical self-improvement and self-discipline.
- Various educational strategies and techniques, feeling of fulfilment, sense of achievement with faith, focus and fervor, an increase of self-confidence, expansion of knowledge of truth with satisfaction and meaningful and significant experiences foster independent thinking.
- Application of learned knowledge, development of courage to raise voice critically, upholding national rights of freedom of expression, providing encouragement, seeking innovative examples and ideas, appreciation of shared new knowledge and support for discovery and self-learning builds self-expression and confidence to students.
- Inclusion of discussion and correlation, inspiration to students to present ideas freely, solution for academic and personal problems of students, concern and inspiration towards all, fairness in approach, encouragement to take part in every curricular and co-curricular activities, set up of a good model with self-disciplined life, attempt to improve qualities of students, seek perfection with practice, development of pleasing nature to motivate, appreciation of creativity, treatment to each with encouragement and politeness, give freedom of expression, boost confidence of students with active participation in various classroom activities, positive action for students with improvement in weak areas and fostering love and respect for all religions with religious classroom activities are vital roles of teachers needed to create active classroom settings.
- Need for teaching-learning process to emphasize on understanding, discouragement to spoon-feeding, practice trial and error method, seek out solutions to problems, use of teaching aids, usage of novel methods and techniques of teaching, make ideal students as role models, teacher as ideal friend, philosopher and guide, finding solutions to difficulties of students, keeping class highly interactive, learning jointly with students, development of positive mindsets and conducting active class activities encourages innovative thinking.
- Need for performance appraisal of teachers for quality improvement, guidance to parents on importance of democratic classroom settings and following value of classroom activities by school management enhances scope for appliance of Freirean methods in the classrooms.
- Need for teachers to be concerned with cooperative, collaborative and democratic education, giving inspiration and positivity, organization of dynamic teaching-learning process, conducting thought-provoking class activities to say and act on, imparting of knowledge through two-way interaction in classroom, sharing and enhancement of worldly knowledge, discouragement to banking education, encouragement to asking questions, give freedom of expression, respect students' voice and dignity, development of attitudinal change, creation of an expansive and inclusive classroom, exclusiveness for every student, provide critical education for social change, promotion of active learning for active learners, stimulation of spirit of thinking, questioning and inquiry, answering questions posed selflessly, lift up self-confidence and freedom of expression of students, teaching beyond syllabus-based and time-framed education, practice professional ethics, mould students to think critically with sincerity, provide supplementary information besides subject taught, conducting correlation with other subjects, practice what is preached, set an ideal model to follow, work hard on dry and theoretical topics making lessons interesting, informative and interactive fosters critical thinking and awareness among students.
- Need to foster right attitude, dedication, sincerity and honesty, application of learned skills, development and harness of logic and reasoning power among students for producing good future citizens.
- Encouragement to students to take up things they like and providing free canvas for painting their creativity enhances creativity skills.
- Parental duty to answer questions posed with curiosity by children to be fulfilled and correlation with more real matter be done.
- Teaching-learning process with more participation of students than mere observation in all types of class activities, ample opportunities to think critically, ideal activities to express freely and critically, inspiration to ponder over issues, focus on theory and practice both, demonstration with firsthand experiences, sharing examples towards daily life experiences with knowledge and use of creative teaching methods promotes critical education in classroom settings.
- Essentiality of democratic education, emphasis on student-centred learning, positive attitude towards joint learning with students, upturn in educational conditions, liberal backdrop in classroom, open, interactive and democratic classroom ambiance, liberating education of active learners, right dialogue between teacher and students, acceptance and respect to student's ideas, pleasant bearing of teacher, creation of a lively classroom, dynamism to focus equally on all types of learners, focus on the topic taught without going astray, joint efforts of teachers, seeking solution to all possible queries of students, allowing students to question why., end

old traditional educational systems, constant encouragement, fostering independent thinking, rousing continuous thinking and doing process and supportive approach for promoting critical education are basic conditions for developing critical thinking among students.

- Need for positive conditions, satisfactory relations between teacher and students, sense of fulfilment of goals and students to think and act endorses critical thinking with practice of reflection and action.
- Clarity of concepts by way of understanding, development of critical thinking, change in beliefs and being mutual co-investigators of solution advances alternatives and solutions to problems in general.
- Need of learning with practical experiences and abstract thinking, sharing of knowledge with non-judgmental attitude, developing clarity of understanding concepts and prompting inquisitiveness during teaching-learning process endorses inquiry-based learning.
- Need for teachers to be democratic and concerned with integration of excellent relationship with students, poised temperament, class discipline, education with correlation, overcome weaknesses and mistakes of students, appreciation, consideration of each child as special, disapproval of ranking, stop old traditional system of teaching, inculcation of feeling of equality, importance to curricular and co-curricular activities both, personal efforts for improvement of students, adoption of novel teaching methods for an active class, patience with sensitivity for students' positive responses, infusion of interest in students with encouragement, hard work and patience for advanced pedagogy, duly good behaviour, adherence to educational rules, use of latest techniques of teaching, follow values taught, set model for self-discipline and integrity during teaching for their value, dignity, freedom and voice in classroom and society.
- Need for teachers to make acquisition of education about passion and interest and not grades, fondness for teaching, compliance in communication skills and taking up new ways to educate children from theoretical knowledge to practical aspects of knowledge.
- Need for more teachers willing to take up rural teaching jobs for spreading education throughout the country.
- Happiness in democratic teacher class, appreciation of new ideas, positive reinforcement, active interaction, inculcation of emotive values, freedom to share life experiences, creation of life situations in classroom itself, providing first hand experiences, development of curiosity and wonder, class exclusively in interest of students, help of guidelines, avoidance of imposition of self on students, reverence to all, freedom to work and brilliant relationship with students generates the democratic atmosphere in the classrooms.
- Motivation to students, freedom of expression for practical thinking over current issues, facilitation to work on pragmatic ideas, liberty to speak and act, an inspiration to think critically correct, freedom to share freely, confidently and assertive and labor towards the goal for social and world change calls for practicing freedom to democracy.
- Positive response towards every question posed, conducting group discussions, organization of debates, encouragement to think and act critically, sensibly and innovatively, appreciation of creative thoughts, increase in student's imagination and thinking process, allow students to disagree critically, confidently and freely, maintenance of fair approach toward students and safeguarding their rights unselfishly generates optimal democratic classroom settings.
- Teachers and parents' roles to be pivotal, encouraging and steadfast, cooperation between teachers and parents for treatment of humanism as true religion, proposition of banishment of caste and religion for social equality, need for insight of all religions as equal, politics not to divide religions, being realistic and not fanatic, abide by constitutional laws about equality in religions, priority for finest education with liberalism, follow humanism, face stereotyping barrier of religion, disregard religious fanatics' society, belief in humanity as the only religion, religious awareness to students and parents from primary level, parents' central role to educate children about equity of religion, parents' involvement towards progression of humanity, parents to be fair-minded in society, every individual irrespective of religion be an Indian first, students to respect own and other religion, never to enforce religion supremacy over others, question critically on sensitive religious issues, textbooks to educate about equity and freedom of religion, education based on social equality and humanity and not religion, awareness campaigns about freedom of religion, seek solutions to social problems to start social change, voting for right political leader, guidance to both parents and students by teachers on the subject of humanity and anticipation of change in society with freedom in educational, official, marital or social matters for estimated evolution in human race are basics to follow equality in religion and freedom of religion.
- Personal care and attention to each student, organization of frequent human and social awareness campaigns, syllabus confined to its practicality, moral and ethical values to be taught, disapproval of bookish knowledge, emphasis upon practice with theory, sensitization of personal power, revision of admission process and exam procedure, secure admission to poor children, incorporation of subjects on life in curriculum, strict actions for execution of law and order, stringent measures against the wrong, freedom to students to opt subject of interest and guidance and counselling to parents resolves oppressive aspects of education.
- Focus on preventive measures to control and eradicate child labor.
- Need to overcome religion and other socio-economic barriers, high quality education for disadvantaged students in private educational organizations, admission based on talent, reservation for deserving and socially disadvantaged rural area Dalits, motive of reservation quota to eradicate casteism, check unfair means of claiming reservations, unbiased preferences towards students of all religion and caste in educational organizations, focus on both bright and dark sides of reservation, secure admission for poor and disadvantaged students in unaided minority schools and reservation policy exclusively based on poverty are essential criteria for coping with reservation quota.
- Necessity for educated people in rural areas to not practice caste inequality, education be based on values on human bonding and not textual matter and practical appliance with initiative and leadership brings about social change eradicating casteism with full objectivity.
- Need for student's boldness to raise voice against wrong, parents to notice child's change in behaviour in case of

corporal punishment or molestation, apt action against culprit, avoidance of linkage of education system with cases of corporal punishment, coordination of improvement of each student with collaboration of parents, check progress of students, guidance to student-teachers about class management, necessity to change traditional mindsets of parents for allowing corporal punishment, disapproval to wrong belief of class discipline as just silence with passive listening, study of personal or family problems of depressed child by teacher, prompt action by parents to drop corporal punishment, strengthening of relationships between child and parents, deep investigation of corporal punishment case for factual answers and avoidance of halo effects for abolition of corporal punishment at the grass-root level.

- Considerations of mentality of student, non-harassment of any student physically and mentally, focus on student's strengths and weaknesses and areas of improvements lifts self-esteem of students.
- Need for reformation in our education system to make it more interesting, practical and up-to-date with modern practices in education, teachers' training and current curriculum.
- Identification of strengths and weaknesses, reward merit and hard work, encouragement to learning with understanding, uniformity in textbooks' content in rural areas and urban counterpart, shift from the business of education and respect for the mission of education can make students good employees, leaders and social citizens in future.
- Necessity to frame syllabus with high-quality comments and output in teaching-learning process, initiative to accept critical pedagogy, aliveness in pursuing critical pedagogy along with progression, enhancement of self-commitment and work satisfaction among teachers, exposure to latest worldly experiences, disapproval to theoretical knowledge, conduct economical and practical new classroom experiments and learning activities, approach of teacher toward students be fair, diligent and supportive, conviction upon fruits of success rise from roots of active learning, necessities for encouragement of Freirean critical ideologies and pedagogies in schools by government, expansion of activity-based courses, correlation of co-curricular activities with academics, universal practice of constructivism, orientation to transform mentality of elite parents, mass awareness campaigns, creation of miniature society in classroom, imparting of knowledge of the world in minutiae, guidance to parents and students for acceptance of modern pedagogies, more focus on scholastics of poor students, practice of teaching-learning activities to be done in every school and time be given for acceptance of Freirean ideology in India are criteria for growing scope of relevance of Freire to Indian education.
- Need for dissuasion of the banking concept, approach of teachers towards students to be dynamic, democratic and humane, view students as co-teachers, independent thinkers and active learners, role of teacher interchangeable along with students, inspiration and appreciation for shared new ideas, ability and honesty pre-requisites in a teacher, enthusiasm to learn from students while sharing knowledge and giving freedom to students for thinking and questioning logically are practical entry points of Freirean critical pedagogy in Indian education.
- Reflection of impact of child psychology on critical thinking, acceptance of critical education for change in society and

education, need for each child to become a critical thinker, freedom of expression to students, parents counselling for enhancement of their role equal to teachers, realization of scope for independent thinkers to be successful entities, education not confined to schools, education to mould child coming with a world of experiences, role of parents to stay as pivotal as teachers, school to be a miniature society in itself and child be provided primary knowledge by family and society are basic necessities for absorbing Freirean pedagogy.

To summarize, the views of participants on their perceived meaning and essence of Freirean pedagogy and philosophy show an optimistic attitude about its possible entry points and practicability in existing Indian education. Hence, in light of current opportunities and scope for change in the Indian education system, Freirean critical pedagogy is of relevance and significance to student-teachers in the present day Indian education and it can indeed be re-invented and made practical in the Indian context to give to social transformation in India and for global recognition as a much developed nation.

### 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.

### Bibliography

- [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 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](http://140.133.6.46/ETD-db/ETD-search/view_etd?URN=etd-0728108-004045)
- [5]. Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- [6]. Creswell, J. (2013). *Qualitative Inquiry and Research Design* (3rd ed.). United States of America: Sage Publications, Inc.
- [7]. 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/>
- [8]. Deighton, L. (2003). *Encyclopaedia of education*. (2nd ed.). Lee, C. (Ed.). USA: Macmillan Reference USA. ISBN 13:9780028658827.
- [9]. Denzin, N. K., & Lincoln, Y. S. (Eds.). (2005). *The sage handbook of qualitative research*. (3rd ed.). Thousand Oaks, CA: Sage Publications.
- [10]. Dewey, J. (1997). *Experience and education*. New York:

- Simon & Schuster. (Original work published 1938).
- [11]. 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>
- [12]. 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>
- [13]. *Education for Sustainable Development*. (n.d.). Retrieved from <http://ufbutv.com/e-learning/transformativ-pedagogy/>
- [14]. Fear, F. A., Doberneck, D. M., Robinson, C. F., Fear, K. L., & Barr, R. B. (2003). *Innovative Higher Education*, 27 (3), 151-168.
- [15]. Felderman, C. (2010, December, 3). *Critical Literacy and Podcasting in a 2<sup>nd</sup> Grade Classroom*. Retrieved from [http://scholar.lib.vt.edu/theses/available/etd-12162010-102252/unrestricted/Felderman\\_CB\\_D\\_2010\\_fl.pdf](http://scholar.lib.vt.edu/theses/available/etd-12162010-102252/unrestricted/Felderman_CB_D_2010_fl.pdf)
- [16]. 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/>
- [17]. Foucault, M. (1977). *Discipline and punish*. New York: Vintage.
- [18]. Freire, P. (1972). *Pedagogy of the oppressed*. Great Britain: Penguin Books.
- [19]. Freire, P. (1993). *Pedagogy of the oppressed* (Rev. ed.) (M. B. Ramos, Trans.). New York: Continuum.
- [20]. Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare teach*. Colorado, U.S.A.: West view Press. ISBN: 9780813323046.
- [21]. Good, C.V. (1959), *Dictionary of education*. New York: Mc Graw-Hill Book Company.
- [22]. Guthrie, H. (2003). *Necessary contradictions: Critical pedagogy and Kenneth Burke's pentad*. Retrieved from [www.lib.ncsu.edu/theses/available/etd-052020031313480000000/unrestricted/etd.pdf](http://www.lib.ncsu.edu/theses/available/etd-052020031313480000000/unrestricted/etd.pdf)
- [23]. 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).
- [24]. 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&hl=en&ct=clnk&cd=32&gl=in>
- [25]. Heaney, T. (n.d.). *Issues in Freirean pedagogy*. Retrieved from <http://www.nl.edu/ace/Resources/Documents/FreireIssues.html>
- [26]. Henriksen, R. C. (2006). Multicultural counselor preparation: A transformational pedagogy. *Journal of Humanistic Counseling, Education and Development*, 45, 1173-185.
- [27]. Hoshmand, L. (1989, January). Alternative research paradigms: A review and teaching proposal. *The Counseling Psychologist*, 17(1), 3-79. doi: 10.1177/0011000089171001.
- [28]. 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/GarciaDurametM0704.pdf>
- [29]. 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>
- [30]. 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](http://www.etd.library.tcu.edu.tw/ETD-db/ETD-search/view_etd?URN=etd-0729105-182153-69)
- [31]. Linda, F. (2008, May 5). *School bullying: A Freirean perspective*. Retrieved from <https://eidr.wvu.edu/eidr/documentdata.eIDR?documentid=5782>
- [32]. 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>
- [33]. McGonigal, K. (2005). Teaching for transformation: From learning theory to teaching strategies. *Spring: News letter on teaching*, 14 (2). Retrieved from <http://web.stanford.edu/dept/CTL/Newsletter/transformation.pdf>
- [34]. 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
- [35]. 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
- [36]. Mehta, U. (2016). *Paulo Freire: Relevance to Indian Teacher Education*. U. S. A. Lulu Book Publication. ISBN: 9781365473272
- [37]. Meyers, S. A. (2008). Using transformative pedagogy when teaching online. *College Teaching*, 56 (4), 219-224.
- [38]. Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. Jossey-Bass, Inc.
- [39]. Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.
- [40]. Nagda, B.A., Gurin, P., & Lopez, G. E. (2003). Transformative for democracy and social justice. *Race Ethnicity and Education*, 6(2), 165-192.
- [41]. 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\\_edu\\_final.pdf](http://www.ncert.nic.in/new_ncert/ncert/rightside/links/pdf/focus_group/teacher_edu_final.pdf)
- [42]. Nelson, M. L., & Neufeldt, S. A. (1998). The pedagogy of counselling: A critical examination. *Counselor Education & Supervision*, 38(2), 70-89.
- [43]. Polkinghorne, D. (1991, January). Two conflicting calls for methodological reform. *Thousand Oaks, CA: Counseling Psychologist*. 19 (1), 103-114. doi: 10.1177/001100009191008.
- [44]. Prasad, S., & Shukla, S. (2006, October). *Mathetics for peace: A challenge to teacher education*. Fairfax, CA: Edutracks, 6 (2), 25-31.
- [45]. 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-](http://www.freireproject.org/the-international-)

- journal-of-critical-pedagogy/
- [46]. 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>
- [47]. 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*.
- [48]. Smith, M. K. (1997, 2002). Paulo Freire and informal education. *The Encyclopaedia of Informal Education*. Retrieved from [infed.org/mobi/paulo-freire-dialogue-praxis-and-education/](http://infed.org/mobi/paulo-freire-dialogue-praxis-and-education/)
- [49]. Stark, A. (2013). Transformative learning. *Management Consultancy International*. Retrieved from <http://mci.edu.au/article/transformative-learning>
- [50]. 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>
- [51]. Strauss, A. (1987). *Qualitative analysis for social scientists*. Cambridge, England: Cambridge University Press.
- [52]. 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>
- [53]. Taylor, P. (1993) *The Texts of Paulo Freire*, Buckingham: Open University Press.
- [54]. *Teaching Center*, (n.d.). Transformational teaching. Retrieved from <http://www.columbia.edu/cu/tat/pdfs/Transformational%20Teaching.pdf>
- [55]. *The American Heritage Dictionary of the English Language* (4th ed.). (2001). Boston, MA: Houghton Mifflin Company.
- [56]. *University of Missouri*. (n.d.). Review of Literature. Retrieved from <http://ludwig.missouri.edu/405/review.html>
- [57]. *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>
- [58]. Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Albany: State University of New York Press
- [59]. 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>
- [60]. Wee, C. (2006, January, 1). *A Freirean Perspective on Engagement of Adult Learners in a Senior Certificate Programme*. Retrieved from [etd.rau.ac.za/theses/available/etd-03172006-085820/](http://etd.rau.ac.za/theses/available/etd-03172006-085820/) -