



Analysis of Freire's Dialogical Model in his Educational Philosophy from Western Perspective in Critical Pedagogy

Hina Gul¹, Nadia Jahan²

¹ Ph.D. Scholar Education Department, Fatima Jinnah Women University, Rawalpindi, Pakistan.
Email: hinagul469@gmail.com

² Ph.D. Scholar Education Department, Fatima Jinnah Women University, Rawalpindi, Pakistan.
Email: nadia_allied@hotmail.com

ARTICLE INFO

Article History:

Received: October 12, 2022
Revised: December 05, 2022
Accepted: December 25, 2022
Available Online: December 31, 2022

Keywords:

Critical pedagogy
Freire's Dialogical
Western Philosophers

ABSTRACT

The section is written to provide understanding to the reader about critical pedagogy through multiple perspectives. It includes a brief overview of Freire's educational perspective from Western Philosophers and scholars of the 21st century. It discussed the key issues of critical pedagogy's significance through this era's critical pedagogues with Freire, like Giroux and Chomsky. Education is not simply to transmit knowledge. Instead, it is a transformative activity. In the 21st century, a critical pedagogue who can question political, social and educational structure to reshape and reconstruct society is highly needed.



© 2022 The Authors, Published by iRASD. This is an Open Access article under the Creative Common Attribution Non-Commercial 4.0

Corresponding Author's Email: hinagul469@gmail.com

1. Dialogical Model and Humanization

Freire identifies two kinds of educational models: the 'banking model of education' and the 'problem-posing education model.' The generally prevailed banking education model relies on the qualities of narration (from the teacher) and consumption of ideas (by the students) that make the education process 'lifeless and petrified' (p.71). He elaborates that in this education model, the student's mind is filled with ideas, content, and words that have no real meaning. When we see around, most of the time we are faced with similar learning experiences at all levels of our education system in Pakistan. Teachers encourage or rather insist on accepting their way of understanding the concepts, producing the results, and promoting the culture of silence, so-called obedience, that deters the students from thinking about any idea that might oppose what their knowledgeable teachers have taught them.

Freire characterizes this narrative education based on the 'sonority of words' and lacking the 'transforming power' (p.71). Teachers, the ones knowing (oppressors), are supreme authority, and the students (oppressed) are treated as mere collectors and recorders of information; for transferring knowledge from one generation to another. Since teachers are considered people full of wisdom and all knowledge, students who replicate and reproduce similar information are considered intelligent and successful by society. This way, the oppressing culture of our education deprives our students of thinking out of the box and, if someone dares so, punishes them as being non-conformists, disobedient, and lacking respect for others in society. Freire explains that this depositing and filling in of knowledge insists on mechanical memorizations and turns students into 'containers' to be 'filled by the teachers' (p.72). The passive role of the students only allows them to 'patiently receive, memorize and repeat' (p.72) the knowledge. According to Freire, this student-teacher relationship mirrors society's oppressive nature in which teachers are knowledgeable and control the content, students, and learning process.

Similarly, in most of our classrooms, students are not allowed to question and are not liked for asking questions when teachers deliver their lectures. As the curiosity of understanding the concept is held silent by the students, their passive nature of learning shapes them to accept the outer world and its realities as powerful others are shaping them. According to Freire, the cruelty of this banking concept of education is transferring 'men as adaptable and manageable beings' (p.73), passively accepting their roles and simply adapting to the world as being reflected in them. This 'necrophilic' aspect of banking education is what Freire claims, 'inhibit (the) creative power' (p.77) of the oppressed men and women.

2. Banking Model vs Problem-Posing Model

Freire criticized prevailed education system and mentioned two types of education, one is he named 'Banking model of education. Which is students remaining passive learner, teacher has full hold and authority to pour and deposit all information student needs. This type of education basically halted people to think irrationally and accept all information and knowledge without any query. If we look into Marxist view, who believe that man is a producer who can transform culture and world, which alienate creativity of humans. For Chomsky humans have innate knowledge and always linked their prior knowledge with new one. Thus, for him humans have ability to critically evaluate (Chomsky, 2002). He also considered traditional historical education as making students more submissive and controlled, so they could not challenge. Chomsky further elaborated that besides the only objective of economic growth of any country, it should be aim of education to develop students critical thinking to become more thoughtful and responsible nation. However, Freire argued that banking model education deviate learner from his creative abilities and such act reduce human intellect and make them dehumanized. Each learner is individual so have different thinking abilities, so it is teacher's duty to stimulate their thinking process not to impose their own thoughts on them.

Behaviorist school of thoughts also prevailed such kind of education. Through conditioning the oppressed people as much that they even could not able to question about dominance and power social structures which continually crushed their basic rights. This capitalistic approach only inculcate oppression. Giroux considered education system as 'industrialization' and teachers as 'robots' who followed set rules of teaching and produced technicians. He was also in favor of developing skill-based knowledge and critical dialectic relationship between teachers and students. He urges his students could become able to question power dynamics and be active and responsible citizen to bring global change (Giroux, 2010). Freire argued that Banking model of education is deeply rooted in authoritative social culture where learning is teacher centered. Learners' behavior and beliefs are conditioned and habitual to the inoculated oppressive mind set. They become use to accept harsh realities as it is. To bring change in banking education collective effort is required. We have to change such social and cultural edifices which become hindrance in their liberation. Giroux resembled education with factory and students as products. He also argued that prevailed classification and hierarchy of lower, middle and upper-class students for whom opportunities and knowledge divided as per their status. Thus, such kind of education does not develop critical thinking and make them more submissive towards institutional norms and cultural values. Freire considered banking model education in which, knowledge is taken to be a gift that is bestowed upon the students by the teacher. Freire (1970) claimed in his book 'Pedagogy of the Oppressed' that education is suffering from narration sickness where teacher is narrator and characterized more as a subject. Students are objects and merely listen all narrations. Thus, Teacher's duty is to fill their containers (students) with all information and knowledge. All process goes on as rote memorization and mechanical receptacles.

3. Problem-Posing Method

Knowing complex and contradictory realities is not enough one need to first think rationally and then take action to change the circumstances through reflection, and active dialogue. That is why Freire proposed problem-posing based education to bring Conscientization among learners. Freire proposed problem-posing method against banking model. Problem-posing method is basically a dialogical method of education in which teacher and students learn side-by-side. They are co-learner of knowledge. This method

initiates the oppressed one to dig out more solutions for the pacific problem through exploring and transform the world rationally. Such rational thinking is called Conscientization. To become critically aware and reflect upon real problems through multiple solutions is the aim of problem posing education. Thus, this kind of pedagogy endorse critical thinking among people about the lived experiences and realities of the world. They develop multiple perspectives about the realities and transform those realities through contextualizing them. Though problem-posing education learner could develop skillful knowledge, creativity and reflective thinking. Students start reflecting on their ideology through world view. Social ideology is amalgam of social, religious and cultural beliefs one could have. It is required to improve learning as a process of education for freedom, to engage learners in dialogue, cooperative and collaborative learning activities. Students start analyzing problems through multiples solutions. In problem-posing method, students are encouraged to identify problems, and enquire its causes and possibilities for multiple solutions through taking action and reflection.

4. Dialogue Based Problem-posing Model

The problem-posing education model, on the other hand, engages the student-teacher in a dialogical conversation that stimulates critical thinking for the quest of knowledge; of self and the outer world. This model, on contrary to the banking education model, encourages partnership between student and teacher to develop consciousness by engaging in cognitive enquiries as a mutual process in which 'all grow'. In Freire's understanding dialogue is the hallmark of this problem-posing model, which involves equality amongst participants as they must trust, love and respect others to engage in a reflective action. Freire specified that each one must question what s/he knows (thesis) and accept that his/her reality will be challenged (antithesis) and new knowledge will be created (synthesis) by dealing with the truth that was left behind.

In this way of learning, teachers are not just the active deliverer of the knowledge or information, rather teacher and student both are involved in creating a culture of learning through engaging in back and forth shift of ideas. The core of this process is having genuine love, trust and faith in the abilities of other humans to change and transform. This cognitive led praxis oriented model calls for constant action and reflection on the object of inquiry, both by the student and the teacher, that transforms the student from a passive docile listener to a critical thinker and investigator. In the problem-posing education model, both (teacher and student) engage themselves as learners to develop the habit of conscious critical thinking that helps them to indulge into a dialogical processioned to understand the detailed nature of dialogue, let us explore it as defined by critical thinkers and social researchers in the following sections.

5. Nature of Dialogue - defined and Re-defined

Freire (1972) emphasized, time and again, the value of dialogue and dialogical practices as an indispensable component of both learning and knowing. He signifies the role of dialogue with teachers and peers, and authenticity of the learning environment as an existential necessity for knowledge construction. According to Freire (1972), no matter how illiterate, dialogical encounters with others enable people to look critically at the world around them. Isaacs (1996) defined dialogue as "a sustained, mindful inquiry into the processes, certainties and structures underlying human thought and action" (p.20). Moreover, dialogue has been thought of as the "creation of tangible, self-organised, charged 'fields' of new meaning in which profound collective insight and reorientation appear, and out of which people can take aligned and effective action" (Isaacs, 1996:20). According to Isaacs (1999, as cited in Ruhalahti, Korhonen&Rasi, 2017) dialogue is not a mere conversation, rather it "enables a person's attitudes and self-knowledge to undergo changes, while it also improves our ability to listen and familiarise ourselves with others' points of view" (p.376). For Bohm (2004) dialogue creates a flow of meaning that may appear with "new understanding ... which may not have been in the starting point at all" (p.6). Mercer & Littleton (2007) specified the focus of dialogue based on the talks that arise during educational activities. They established their justification on the 'distinctive role of spoken language in learning and development'(p.1). When collaborating through dialogical

actions, it is essential to be equally and consciously present, engaged, listening, participating and suspending (Bohm, 2004).

While explaining the nature of a dialogue Freire (1972), explains that it must contain 'curiosity' about the object of knowledge – to develop better understanding and comprehension about the object of knowledge. As students are competent to reflect on their thinking, by using their cognitive faculties, they relate the information to their immediate context which provides authenticity to their learning experience. According to Isaacs (1996) the other form of commonly replaced conversational medium 'Discussion', as opposed to 'Dialogue', reflects the defensive strategy of people who, based on their tacit knowledge and understanding of world, defend their arguments even if they are unnecessary or counterproductive. Dialogue - the free flow of meaning- 'improves collective inquiry processes, to produce coordinated action among collectives, and to bring about genuine social change' (Isaacs, 1996:20). Bohm (2004) declares that in a dialogue nobody wins; everybody wins if anybody wins. It is interesting to note that, according to Bohm, "[in a dialogue].. whenever any mistake is discovered on the part of anybody, everybody gains. It's a situation called win-win, whereas the other game is win-lose—if I win, you lose. But a dialogue is something more of a common participation, in which we are not playing a game against each other, but with each other. In a dialogue, everybody wins" (p.7).

6. Dialogical Knowledge Construction

Ruhalahiti, Korhonen&Rasi (2017) argues that dialogical knowledge construction does not happen by itself, but requires pedagogical modelling and structuring. According to Enqvist and Aarnio (2003), dialogical knowledge construction is a social learning process where, 'though participation and collaboration', shared understanding is created. They further highlighted that for the generation of new ideas and knowledge, this process requires the skills of inquiring and questioning related to the real-world. The concept of authentic learning environment, according to Shaffer and Rescind (1999, as cited in Ruhalahiti, Korhonen&Rasi, 2017), entails the personally authentic, real-world related authentic learning environment that provides opportunities for thinking and generating authentic reactions on the learning process. As learning is a socially constructed process (Lave & Wenger, 1991; Wenger, 1998) it immensely depends on careful listening and understanding of others' perspectives that can be achieved through active participation in a dialogic process. Bohm (2004, as cited in Ruhalahiti, Korhonen&Rasi, 2017) pointed out that a genuine dialogue requires active participation that involves taking part both 'of' and 'in' a dialogue for the authentic learning. Hintikka (1982) has sketched the "language games" of "teaching and learning, that is, simplified game-like models of instructional situations" (p.39) to practically establish the connections generating a proper dialogue between the interlocutors. In the following section, his dialogical game model has been mentioned with detailed explanations.

7. Hintikka's Dialogical Model

Hintikka's model (1982) is based on questions and answer relationship that plays an important role in development of teacher-student interaction. He suggested that this dialogical model can be set up in the form of a 'language-game of teaching and learning' which proceeds through different kinds of moves. Hintikka describes the structure of this "game" as there are two players (speakers), Teacher (T) and Student (S). Each of them has a store of information in the form of a list of sentences. Moreover, a separate store of information in the form of a list of assertive sentences is given. It is called "the sources," and referred to as "O". To play this game of teaching and learning, the following kinds of moves are possible:

7.1. T can make an assertive statement to S.

This move can be thought of as a counterpart in our model to verbal instruction, e.g., classroom teaching. It will be called an instruction move (sometimes a teaching move).

7.2. T can specify a finite subset o of O . The sentences in o are then conveyed to S.

This move can be thought of as the counterpart to a student's homework, assigned reading, laboratory work, or suchlike. It will be called a study move. We may even try to assimilate a student's coming to know how some task is performed by witnessing paradigmatic examples to what in the model is the students "learning" of certain propositions in move (ii). In both moves (i) and (ii), Hintikka explains that there is only a fixed probability that the sentences conveyed to S will actually be received, i.e., entered in S's list of items of information. The choice of sentences so received is assumed to be random. T does not automatically know which "messages" are received and registered. This random "noise" in steps (i) and (ii) means in effect that what is taught is not always learned (move (i)) and what is studied is not always learned, either (move (ii)). With the roles of T and S, teaching and learning is a reciprocal process in which one cannot play one's role without someone else playing the other role.

7.3. T may address a question (Q) to S, who has to give to T as full an answer (subjectively as full) as S can, or else deny the presupposition of Q.

Often it is natural to require that S must come up with a full (conclusive) answer or no answer at all, or else must deny the presupposition of the question. In either case, the fullness (conclusiveness) of the answer is determined on the basis of what the recipient of the question (i.e., S) knows, not on the basis of what the questioner T knows. This is the one major feature distinguishing what might be called teacher's questions from those "normal" questions which I have studied earlier and which might be called information seeking questions. In almost every other respect, the two behave similarly. If S cannot give an answer, the fact is registered. The answer (partial or full) is entered into S's list of items of information, in case S answers. In case S denies the presupposition of Q, its negation is entered into the same list. The information (knowledge) on the basis of which S answers a question is of course the information contained in S's list.

7.4. S can ask T a question Q. T will then either give to Q as full an answer as possible (subjectively as full as possible), or else deny the presupposition of Q.

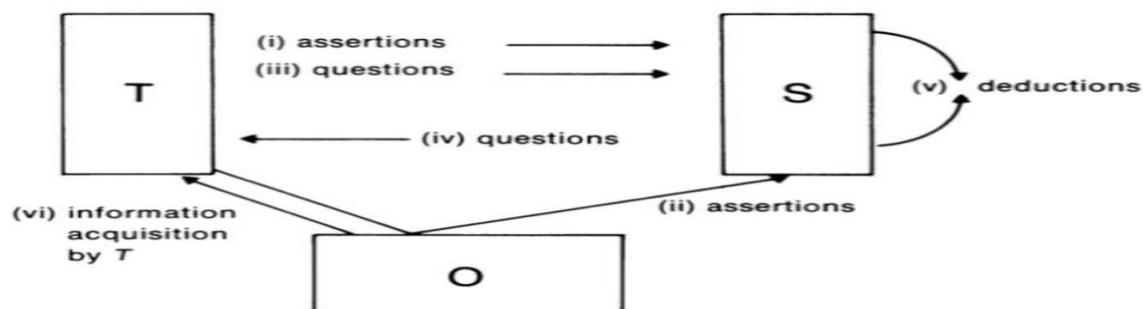
The fullness of answers is measured with respect to S's knowledge, as usual. The answer or the negation of the presupposition is entered into the list of S's items of information. If T cannot answer, nothing happens. In some cases, it may be required that T must give a full answer to S's question or no reply at all (or must deny the presupposition of S's question).

7.5. S can perform a step of deduction from the previous entries in his list. The conclusion is then also entered in S's list.

7.6. T can "buy" information from O, i.e., add to his list the members of some finite subset o of O. The number of these members is smaller than some fixed natural number n_0 .

Hintikka presented the following diagram to keep the different kinds of moves before our mind's eye.

Hintikka suggests that these strategic considerations are determined by the payoffs given to both S and T. The higher the payoffs are the more S learns (as measured by the information-content of S's list of items of information). With the help of this model teachers can ask the type of questions that enables students to logically deduce the answers from their informational list or would enable them to draw inferences from the information provided earlier.



8. Dialogue and its Relation to Human Life

Taylor (1992) evokes the *dialogical character* of human life and asserts that through dialogue self-understanding and defining one's identity can be made possible. He further maintains the claim that without interaction with others, humans cannot develop into individuals; humans are fundamentally dialogical creatures, and through dialogue they are able to exchange their ideas with others and construct values and beliefs gradually. Isaacs (1996) argues dialogue is not "mere talk", where on the one hand, "it enables people to reason and think together, on the other hand, by the dissolution of boundaries and the reframing of old problems, [the dialogical process] can be deeply threatening and destabilising" (p.20).

In educational research, the nature and practice of dialogue has been studied as an important part of human life. Tessema (2008), in her research on Ethiopian student teachers' practicum pedagogy, shares the reflection of student teachers who mentioned the word 'transmission' of knowledge, while introducing plasma TV to facilitate knowledge transference in the class rooms that is similar with the traditional telling model. Tessema reflected that teaching should not be reduced to 'the transference of knowledge but rather the collaborative and collective production of knowledge grounded in the reality of students' lives' (p.353). As knowledge is co-produced through the involvement of all the participants (Freire, 1984), according to Tessema (2008), Freire argues that human life holds meaning through communication and dialogical relations at the heart of any educational experiences. The use of Plasma in the class rooms, as reflected by student teachers, denies students the opportunity to engage in dialogical relations and constrains them to the role of passive listening – obedience and taking orders rather than negotiating meaning. Moreover, since it is a 'one-size-fits-all' approach to teaching it does not cater for the diversity of students and their needs and interests (Tessema, 2008:353).

For the future of teacher education, Ruhalahti, Korhonen&Rasi (2017) have considered understanding of knowledge construction and technology a critical element of mobile and blended learning environments. They mentioned that through blended learning, opportunities for "learner entered approaches, authenticity and dialogical knowledge construction" can be increased (p.373). In many educational settings teachers are required to work in various learning communities where knowledge is constructed through necessary dialogical skills for successful generation of "authentic, integrative and interdisciplinary knowledge construction" (Aarnio&Enqvist, 2016 as cited in Ruhalahti, Korhonen&Rasi, 2017).

9. Critical Pedagogy in Relation to Culture, Politics and Community

Critical pedagogy is deeply rooted into the cultural, political and community power practices of a society. Critical pedagogy, through critical reflection on society and culture which is influenced and controlled by the power of political forces at various stages and levels, uncovers and challenges the relation of power and dominance, and inequality between social groups in societies. It talks about internal colonization and the attempts made to reach the state of mental freedom – decolonization; changing the discourse of colonized oppression by engaging in praxis of reflection and action on self and the society around (Dale&Hyslop-Margison, 2010).

Van Dijk, (1993) deliberates on the use of discourse, power and access in our societies and talks about the social and political powers of groups and institutions that control the acts and minds of other people. This ability of control, as Van Dijk explains, is due to the supposition of power base of privileged access to scarce resources, such as force, money, status, fame etc. We become mentally colonized when we start believing in and accepting the discourse set by the powerful people governing us (Oppressors), by alienating ourselves -believing less in ourselves that we are inferior and not capable of change or able to contribute to the society and issues around us. As the privileged get unconditional acceptance of their behaviours through repeated assurance of their superiority by the oppressed, through social and cultural use of language, we legitimise this discourse of oppression in our societies. Critical discourse analysts believe that our social discourse is influenced and constructed by the social interactions and is a natural part of the social context. They acknowledge the relationship between the scholarship and society and argue for the identification of such relationships that are interlinked in all the spheres of knowledge generation. Social problems and political issues are multidisciplinary in nature, when explored, are researched in solidarity and cooperation with dominated groups.

The substantial characteristic of *Critical Pedagogy*, suggested by both Freire and Giroux in relation to socio-cultural and political practices, is to liberate people from the state of oppression; by accepting its existence and believing in transformation - the possibility of liberation from the state of oppression. In relation to the social, cultural and political forces influencing human ability to think freely as equals, critical pedagogy aims to locate the causes of socio-economic oppression and intends to bring transformation of reality at subject (individual) and objective (the societal operational conditions) level simultaneously.

10. Socio-cultural Practices Affecting Educational Practices

Freire's educational philosophy in its entirety deals with the concept of humanization that is necessary for the living conditions of human beings. The 'new underclass', as termed by Freire, needs to react thoughtfully and positively to the oppression around. He is apprehensive about the lost cultural identity of people in the borrowed and colonized societies, in which they are treated as people from another world who fell accidentally into other's world. Our socio-cultural practices reinforce the acceptance of class system and divide in the society; in terms of social status, money and power over others. Freire completely rejects the notion of classless societies as inculcated by neo-liberal ideology that reinforces the invisibility of class divide and injustice in the world around. He urges for the detour of the class system analysis that is very present and still there ensuring multiple forms of oppression prevailing around us.

In our country, the three-tiered education system prevailing across urban and rural areas, limits the access of students from lower socio-economic status to quality education system and higher educational opportunities within and outside the country. Socio-political influences on academic institution, management and teachers, at socially and academically prestigious educational institutions, also deprive the deserving students from getting admissions on merits. In these situations, emancipation requires the understanding of equal and fair opportunities for all in a socially just society.

11. The Power Dynamics of Politics in Shaping Education

Like Dewey, for Freire and Henry education is also political; as it leads the students to engage with the ideas of citizenship, active participation, civic rights and democracy. They earnestly suggested the role of critical pedagogy as an agent of social change and radical democracy. Giroux presents Freire's concept of education as a "movement, guided by passion and principle, to help students develop consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action" (2010). Dale & Hyslop-Margison (2010) examined the works that influenced Freire's philosophical perspective and identified that Marx's concept of 'false consciousness' was adopted by Freire which he termed as 'false generosity'; a type of generosity that is in effect designed to perpetuate the prevailing conditions of human suffering and oppression by temporarily relieving abject human suffering. They explained further that, in reality, this kind of generosity alleviates current sufferings caused by

capitalism without addressing the structural causes of that suffering. The critical consciousness that Freire talked about in his discourse, requires masses to be critically conscious as citizens, to identify the difference of empowerment and 'false-generosity, to remove the barriers of ignorance and get freedom from the shackles of oppression that degenerates them to the level of dehumanization.

In Pakistan, like many other countries, our political agendas are directly influential on our educational policies; as evident from the policy initiatives and practices in the name of change agenda, every political regime had revamped the major educational policies developed by earlier governments to implement their decided political, social and economic goals for the country. As a developing country, where majority of the Pakistani population falls under the age of 15-24 years (*early working age*), 25-54 years (*prime working age*), with the youth dependency ratio: 57.9, instead of effective planning and actual spending on educational budget for global and progressive public level education and generation of actual employment opportunities in government sectors, youngsters are given low quality secondary level tool 'lap tops' for educative and social interaction use; in reality as part of their political promotional campaign. This and other similar actions of temporary benefits, what Freire calls 'false generosity' are to be critically evaluated and reflected by the citizens for developing their understanding of difference between their actual rights and petty offerings granted by the politically powerful authorities.

12. The Role of Higher Educational Institutions in Community Development through Critical Pedagogy

Higher educational institutions are the places of intellectual property generation where high quality research and teaching sets policy level recommendations and standards for scientific, socio-economic and technological advancement of a country. Till recent times, instead of being progressive, in majority of our educational institutions at all levels teaching and learning practices are based on authoritative and varyingly authoritarian pedagogical styles. In these situations, engaging students in the ideals of transformation and emancipation through critical consciousness and reflection seems challenging for the progressive minded individuals.

However, with the responsibility of successful contribution to the development of society and nation building, HE institutions have a crucial role in developing intellectuals for generating knowledge that seeks justice for the oppressed through applying the very basics of humanity - love, respect and care for others. Rather than being an individualized society, HE institutions have a vital role in assimilation of initiatives for community good and social welfare services - enabling others to start liberating themselves from their forms of oppressions. In the light of Freire's concept of equal share and contribution into knowledge generation between student and teacher, a culture of democratic society can be practiced in our higher educational institutions. Instead of being complacent with what has been taught educational practices should encourage students to share and value conflicting ideas and respect diversity to develop self-understanding about what is incomprehensible or dubious due to uninformed nature of reality.

Liberating educators, as Freire describes, discourage the 'culture of silence' in which students develop negative images of themselves as opposed to the powerful and knowledgeable characters of their teachers. Through this active struggle, teachers and students both remove the silhouettes of the oppressor and the oppressed in the classrooms. Students bring their knowledge level status up to the level of their learned teachers, thus liberating themselves from the oppressive state and attain the prodigy of humanization. With the help of internal and external conscious knowing, reflection, communication of ideas and authentic thinking together they uncover the nature of reality. This act enables the students and teachers both to face the problems of the real world, where they become conscious and ready to respond to the real-time challenges in the world.

This shift from being passive recipients of information to becoming active participants of their learning process is the fundamental solution of our pedagogical practices. In this global age where technological advancements are ever increasing the demand of knowledge and soft skills based people, it is the prime responsibility of the teachers to familiarize and equip themselves with this pedagogy of problem-posing

education model. We should allow are students to think aloud, 'brain storm' their ideas not just for the sake of lip service but the teachers should actively stir their minds with little probing questions. Along with reflection, when students are facilitated to take appropriate solution based actions on the problems at hand, it is when that the teachers will eventually lead them closer to the reality.

13. Conclusion

Freire's educational philosophy, covering his bio-text (life experiences) and grapho-text (his literary work), provides his worldview (Taylor, 1993) in which he lived and experienced the socio-cultural and political taxonomies of power, class, race, gender etc. He dearly contributed to the field of education through his avalanche of *Critical Pedagogy*; leading the way for the enormous transformation of behaviourist educational psychological approaches into postformal educational psychology. His revolutionary ideas of individual and collective transformation through practicing critical education have been discussed, researched and shared around the globe; for freeing humanness from the manacles of dehumanization imposed by long overpowering effects of colonization.

According to Freire, teachers and students should discard their gender discrimination, class differences and race, and he urged them to engage themselves in dialogue with experienced people to critically analyse and reflect upon monarchy and political domestication; subjugating their very own existence and identities. His educational philosophy summons for active learning, self- decision making and critical awareness about realities of the world through which we can progress a humane generation. Teachers, as we believe, are considered changing agent in any society. Therefore, they have a social responsibility to develop reflective and critical thinking among students to challenge the coercive power relations of society.

Thus, there is a dire need to trained such teachers that can promote more liberated and humanized society rather than being mere robots by introducing critical pedagogy to educate our youth to become action-oriented, active citizens and good human beings rather than oppressed, good machines or market oriented slaves based on mechanistic philosophy of behavioural education psychologists.

References

- Bohm, D. (2004). *On Dialogue*. London: Routledge.
- Bound, H. (2010). "Developing Online Dialogue: Dialogical Inquiry." *International Journal of Teaching and Learning in Higher Education* 22 (2): 107–119. Accessed May 15 2016. <https://www.isetl.org/ijtlhe/past2.cfm?v=22&i=2>
- Chomsky, N. (2003). Reply to Lycan. In L. M. Antony & N. Hornstein (Eds.), *Chomsky and his critics*. Oxford: Blackwell Publishing.
- Enqvist, J. & Aarnio, H. (2003). DIANA Model – Dialogical Authentic Learning on the Net.(Full Paper). In D. Lassner& C. McNaught (Eds.) *Proceedings of ED-MEDIA 2003, World Conference on Educational Multimedia, Hypermedia & Telecommunication* (pp. 2090-2095). AACE.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum.
- Freire, Paulo. 1973. *Education for Critical Consciousness*. New York: Seabury Press.
- Freire, Paulo. 1996. *Letters to Christina: Reflections on My Life and Work*. New York: Routledge.
- Freire, Paulo. 1996. *Pedagogy ofthe Oppressed*. New York: Continuum.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.
- Giroux, H. (1997). *Pedagogy and the politics of hope: Theory, culture, and schooling*. Boulder, CO: Westview Press.
- Giroux, H. (2001). *Literacy, ideology, & the politics of schooling. Theory and resistance in education: Towards a pedagogy for the opposition*. Westport: Bergin& Garvey.
- Giroux, H. A. (2011a). *On critical pedagogy*. New York: Continuum International Publishing

- Giroux, H. A. (2010). In defense of public school teachers. Fightback TCNJ! Retrieved from <http://archive.truthout.org/in-defense-public-school-teachers-a-time-crisis58567>.
- Grimmett, H. (2016). The problem of "Just Tell Us": Insights from playing with poetic inquiry and dialogical self-theory, *Studying Teacher Education*, 12(1), 37-54, DOI: 10.1080/17425964.2016.1143810
- Hermans, J. M. H. (2013). The dialogical self in education: Introduction, *Journal of Constructivist Psychology*, 26(2), 81-89, DOI: 10.1080/10720537.2013.759018
- Hintikka, J. (1982). A dialogical model of teaching. *Synthese*, 51(1), 39-59. Retrieved from <http://www.jstor.org/stable/20115733>
- Isaacs, W. (1999). *Dialogue and the Art of Thinking Together. A Pioneering Approach to Communicating in Business and in Life*. New York: Currency.
- Keesing-Styles, L. (2003). The relationship between critical pedagogy and assessment in teacher education. *Radical Pedagogy*, 5(1), 1-20
- Knowles, M. (1973). *The adult learner: A neglected species*. Houston, TX: Gulf.
- McLearn, P. (2000). Paulo Freire's pedagogy of possibility. In S. Steiner, H. Frank, P. McLearn, & R. Bahruth (Eds.). *Freirean pedagogy, praxis and possibilities: Projects for the new millennium* (pp. 1-21). New York: Falmer Press.
- Lave, J., and Wenger, E. (1991). *Situated Learning*. Cambridge: Cambridge University Press.
- Lavender, L. (2009). Dialogical practices in teaching choreography, *Dance Chronicle*, 32(3), 377-411, DOI: 10.1080/01472520903276735
- Legrottaglie, S. & Ligorio, M. B. (2017). The temporal dimension as a dialogical resource for teachers' professional development and fulfillment, *Teacher Development*, 21(1), 57-80, DOI: 10.1080/13664530.2016.1190783
- Ruhalahiti, S., Korhonen, A. & Rasi, P. (2017). Authentic, dialogical knowledge construction: a blended and mobile teacher education programme, *Educational Research*, 59(4), 373-390, DOI: 10.1080/00131881.2017.1369858
- Roche, M. (2011). Creating a dialogical and critical classroom: reflection and action to improve practice, *Educational Action Research*, 19(3), 327-343, DOI: 10.1080/09650792.2011.600607
- Sarid, A. (2012). Systematic thinking on dialogical education, *Educational Philosophy and Theory*, 44(9), 926-941, DOI: 10.1111/j.1469-5812.2011.00757.x
- Scartezini, R. A. & Monereo, C. (2018). The development of university teachers' professional identity: a dialogical study, *Research Papers in Education*, 33(1), 42-58, DOI: 10.1080/02671522.2016.1225805
- Taylor, V. P. (1993). *The texts of Paulo Freire*. Buckingham: Open University Press
- Tessema, A. K. (2008). An exploration for a critical practicum pedagogy: dialogical relationships and reflections among a group of student teachers, *Educational Action Research*, 16(3), 345-360, DOI: 10.1080/09650790802260299