



Enhancing Critical Thinking through Integration of Critical Pedagogy in the Post-Method Classroom Context

Dr.G.Raja Shekhar^{1*}

¹

^{*}Lecturer In English, Govt. Degree College For Men, Srikakulam, Andhra Pradesh, India

Citation: Dr.G Raja Shekhar, (2023), Enhancing Critical Thinking through Integration of Critical Pedagogy In The Post-Method Classroom Context. *Educational Administration: Theory and Practice*, 29(3)1, 747-749
Doi: 10.53555/kuey.v29i3.7183

ARTICLE INFO

ABSTRACT

A meticulous analysis of the pedagogy that focuses on the teacher-student relationship at any level whether it is inside or outside the school, discloses its essentially narrative character. The contents whether values or empirical dimensions of reality, tend in the process of being reported to become inert and terrified. The entire discourse assumes all the more importance on the dissatisfaction with the limitations of the concept of method and its transmission model of teacher education. The entire process precipitates in to “Banking” concept of Education which takes the teacher to put periodic deposits of knowledge in to the heads of the students. It also narrows down the education to the teacher and the curricular texts which have right answers and the students are supposed to vomit periodically on to the standard tests. Eventually it results in rendering the students gullible, close-minded, and false intuitional and emotively clouded. Trying to strike a harmonious blend between the three dimensional system consisting of the parameters particularity, practicality and possibility propounded by Kumaravadivelu (2001) and the dialectical theory by Paulo Friere (1970) enables to tease out the accepted meanings and appearances, tracing interactions from the context to the part, from the system interior to the event. Instilling critical pedagogy with a cautious observation of the three dimensions helps the students and teachers become actors in figuring out the world through the process of reciprocal negotiation and communication.

Key words: Post-method, critical pedagogy, Banking concept, practicality, gullible and close-minded.

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practices of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

--Paulo Freire

Introduction

Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practices of freedom, the means by which men and women deal critically and creatively to discover how to participate in the transformation of their world. It is on the onus of the policy makers at the top brass and the practitioners of the pedagogy in the four walls of the classroom to be discrete enough to ensure the orchestration of the entire processes be focussed towards exploring the ways so the students can critically partake in the ongoing discussion to understand the historical, social, political and philosophical traditions underlying contemporary conceptions of language, culture and knowledge. On contrary to this, the statusquo in the present education scenario is outstanding in its narrative character. Education is suffering from the narration sickness. The teacher talks about the reality as if it were static, compartmentalized and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to fill the students with the contents of his narration which are detached from the reality. The outstanding characteristic of this narrative education is, then the sonority of words, not their transforming power. “Five times five is twenty-five; the capital of India is Delhi.” The student records, memorises, and repeats these phrases without perceiving what five time five really means, or realizing the true significance of “capital” in the affirmation of “the capital of India is Delhi” that is, what Delhi means for India

or vice versa. Education thus becomes an act of depositing in which the students are the depositories and the teacher is depositor. It results in the lack of creativity, transformation, and knowledge in this misguided system. In the pretext of National Educational Policy (NEP 2020), the act of transaction of education becomes all the more prominent and pivotal in the empowerment of 21st century discourse

Need for Integration of Critical Pedagogy.

Consequential to narrative character the India's higher education sector has resulted in institutionalised mediocrity. As was true in the past, a small section of the vast higher education sector is world-class, and this section might even grow a little in the coming years, but the rest of it is sterile and unproductive. To put things in perspective, the rest accounts for over 95% of the 903 universities, 39,050 colleges and 10,011 stand-alone institutions that we have. Even worse, there are few signs of any sort of revival or recovery of the rest. The first is its impact on the employability of college graduates. According to one survey, employability numbers have improved over the years to reach 46%. However, other surveys portray a bleaker picture. A 2017 report by the Associated Chambers of Commerce and Industry of India found that only 20% students from business schools land jobs after graduation.

Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing hopeful inquiry men pursue in the world, with the world, and with each other. In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others a characteristic of the ideology of oppression, negates education and knowledge as a process of inquiry. This oppression like ignorance precipitates in reducing the individuals to become gullible to believe readily what others assert or ask one to believe without an iota of doubting or questioning. It also resists an individual to change one's existing beliefs and practices apart from resisting welcoming criticism. It also forms a tendency to form quick and automatic impressions on the basis of information, ascribe the impressions to our intuition, convert the impressions into judgements, and feel confident in them. It also deprives him from further learning and renders him emotively clouded so that he gets easily influenced by emotions at the cost of rational consideration.

To avoid such undesirable ramifications critical pedagogy compels changes in educational roles, curricular content, and classroom practices in a linguistic multiplicity classroom circumstance to create a learning space that supports and emboldens to reflect on the social nature of knowledge and the curriculum that helps them to participate in critical commentary. This space surfaces when power in the classroom is decentred, an atmosphere is replicated where the students feel secure and self-assured enough to introspect and relate it to their own realities, disciplinary borders become permeable and matters are problematized.

Implications of Post-Method in Language Pedagogy

Language has traditionally been seen (by both lay persons and professionals) either as mere 'means of communication' or as an external object, or as an innate capacity for careful systematic enquiry by linguists. Its diversity, iconicity, symbolic power and its association with ethnicity, cultural practices and socio-political dynamics have often been ignored (Agnihotri 2007). Critical pedagogy in language education retains the capacity for increasing students with a greater compassion to the emancipatory and transformational possibilities in the upcoming times. Even the three dimensional system proposed by Kumaravadivelu (2001) consists of three parameters namely particularity, practicality, and possibility. The parameter which aids the progression of a context-sensitive language education based on a true understanding of local linguistic, sociocultural and political popularities. The parameter practicality breaks the reified role relationship between theoreticians and experts by enabling teachers to create their own theory of training. The latter one emphasizes the need to take an advantage on the socio-political awareness that the participants/students bring with them in order to aid their search for identity formation and social change.

Imitation model for Critical Pedagogy

To illustrate Paulo Freire's (1968) perspective of a teacher, one fine morning a child brings a street dog into a classroom and the conservative traditional teacher sees and makes sure it is removed straightaway. The progressive teacher takes it as an advantage and tries to capitalise on students' interest; possibly measures and weighs the animal with children, and assigns the children a task to neatly sketch and scribble about the dog, and ultimately call the civilised society. But the Freirian teacher does more than a liberal one. He uses the dog as a classroom aid of reflection. "Why are there so many street dogs in our vicinity?" "Why are there more here than in the rich outskirts?" "Why do people have dogs as pets at home?" While accommodating street dogs into a classroom isn't the mark of a Freirian teacher, while engaging children to negotiate in an insightful discussion on topics of their interest is what stands him apart. This model of imitation in the 21st century would provide ample space for classroom interaction between the student and the teacher and among the students enabling them to have an education which would liberate their minds.

The liberal education lies in its effort towards understanding. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of conflict so that both simultaneously swap the roles of teachers and students to arrive at a meaningful thought. This solution is definitely not found in the banking concept of education. On contrary the teachers should fashion their attitude with the following practices that debunk them from the following myths which mirror an oppressive society as a whole.

- a) The teacher is of the belief that he teaches and the students are taught.
- b) The teacher assumes he knows entirely and the student knows nothing.

- c) The teacher ponders and the students are thought about.
- d) The teacher lectures and the students listen-humbly.
- e) The teacher is a boss to discipline and the students are disciplined.
- f) The teacher selects and imposes his choice and students oblige.
- g) The teacher acts and the students have the delusion of acting through the action of the teacher.
- h) The teacher selects the content of program, and the students (who are not consulted) adjust to it.
- i) The teacher obscures the authority of knowledge with his own professional authority, which he sets in opposition to the choice of the students.

Conclusion

Only when these myths are debunked, it heralds a robust beginning in the mind-set of the teachers to fundamentally pledge to the progress of a culture of education that backs the empowerment of culturally side-lined and economically regressive students. This method of approach would not facilitate any student to be gullible as to accept what others say or do without doubting or questioning. It would not let any individual to be close-minded showing resistance to changing one's beliefs or practices or in welcoming criticism. Besides, it will deprive an individual from emotive clouding so that they won't be influenced by emotions at the cost of rational considerations. By doing so the, this pedagogical perception seeks to help change those classroom structures and practices to perpetuate democratic life and enable politically emancipatory and humanising culture of involvement, voice, and social action within the classroom. This change not only identifies the massive potential of the students in their academic performance that is gradually occurring in the academia but would also help them to undergo a pedagogical process of dialogue, reflection and interaction which turns them out as critical and autonomous learners.

References

- 1) Agnihotri, R.K.(2007) Identity and Multilinguality; The case of India. In A.B.M. Tsui& J.W. Tollefson(eds.), Language policy ,culture and Identity in Asian Contexts(pp.185-204), Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- 2) Freire Paulo. (1970) Pedagogy of the Oppressed, NewYork: Bloomsbury.
- 3) Foucault, M.(1980) Power and Knowledge: Selected Interviews and Other Writings,ed. C.Gordon. New York: Pantheon.
- 4) John Smyth. (1989) A critical of classroom practice, Journal of Curriculum Studies, 21:6, 483-502.
- 5) Kumaravadelu.B. (2012) Toward a Postmethod Pedagogy, TESOL Quaterly, Volume 35, Issue 4
- 6) Prabhu N.S.(1990) There Is No Best Method- Why?, TESOL Quarterly, Vol.24 No.2.Summer 1990
- 7) Pennycook,A.(1994) The cultural politics of English as an International Language . London:Longman.
- 8) The EFL Journal: Languages, Literatures, Linguistics, Volume I No. I, Jan 2010. The English and Foreign Languages University