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Master of Arts in Global Education Cooperation

**Re-examine Freire: Connecting
Education and Development**

**Global Education Cooperation
Graduate School of Education
Seoul National University**

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Re-examine Freire: Connecting Education and Development

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ABSTRACT

**Re-examine Freire: Connecting
Education and Development**

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Education and development, two over-arching concepts, are closely connected in the arena of international development. The crucial role of education for fostering development has been vividly discussed in all development theories and narratives. As a process, education has always been considered contributory to progress and the centralized top-bottom development approach's efforts to reform sociocultural reality for overall wellbeing. Paulo Freire illustrated that neither education nor the changes achieved by education will remain objective by default. In his lifetime's work, the conceptual basis for this idea was established in his earliest published works – commonly known as the First Freire. Freire's works on pedagogy have been extensively researched over the last five decades and his propositions for social changes, transformation and development have also been studied to some extent. As debates from neoliberalism,

post-development and other perspectives emerge and as the negative effects of development becoming increasingly clear, it is imperative to revisit Freire for further insights from his influential works regarding the role of education in development. This study, therefore, sought to critically examine Freire's conceptual frameworks for education and development in an effort to identify how he conceptually connected these two concepts. This study adopted Constructivist Grounded Theory as a methodological approach for analyzing Freire's early works. The overall findings present both education and development as conceptual constructs, which are space-time variable and dynamic in nature. Freire endorsed humanism and authentic freedom or liberation as a key feature for both concepts. Analysis revealed that 'reality', 'perception' and 'culture' play vital roles in social transformation and development is a subset of this process. Education builds the perception and, therefore, constructs reality on the premise of culture. This theoretical synthezation presents the idea of micro and macro reality constructs and illustrates each construct as unique and distinct. Considering the dynamic nature of these concepts – education and development – and based on their relationship, this study recommends development as an expression of education. However, further research will be required to substantiate and construct a theoretical framework for that possibility. In conclusion, despite some limitations, the findings of this study suggest the need for

continued interest by the research community in Freire's early works. Specifically, this analysis suggests the need to revitalize Freirean philosophy within contemporary international development contexts, which, ultimately, could offer alternative development theories in the future.

Keywords: Education, Development, Freire, Education and Development, Development as Education

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LIST OF ACRONYMS

CAF	Cultural Action for Freedom
MDGs	Millennium Development Goals
PO	Pedagogy of the Oppressed
SDGs	Sustainable Development Goals

Chapter I: Introduction

1.1 Introduction

The relationship between education and development has been well-established for a long time in global discussion and, following that, many concepts, jargons and models influenced by different development theories has been discussed and implemented (Verger, Altinyelken, & Novelli, 2018). Though, as Psacharopoulos and Woodhall (1993) mentioned, education wasn't at focus of economy centric development discussions at the beginning, but later the education gained importance in the discussions since the 'rate of return' and the benefits of investing in education become clearer from the early examples of development. Since then, throughout the transition from linear growth model to Sen's capability approach, the role of education in development has been seen as crucial and education played the central role in many development theories and models (Psacharopoulos & Woodhall, 1993; Smith, 2015; Tikly, 2011; Verger et al., 2018).

However, the progress of post-development school of thoughts criticized the universalized development approach from the perspective of local cultural, technological and social integrity (Rahnema & Bawtree, 1997). The centralized development approach and theoretical narrative, as post-

development school criticized, yearned complex diplomacy, geo-politics and potentiality of cultural domination ahead of true and lasting changes in the life of people. On the other hand, the lack of universalism in development and relative culturalism proposed by post-development narrative may hinders the possibility of potential globalized growth and overall improvement of human life, as the critics of post-development depicted (Matthews, 2004; Ziai, 2004). As post-development rejects the idea of dispatched development outright and quite reluctant to suggest concrete political alternatives of other development theories (Kiely, 1999), the idea of development is becoming rather foggy – a structure-less entity portrayed differently by different thought-schools.

However, the crucial role of education didn't fade away also in that debate, rather the non-neutrality nature of education portrayed by Freire gain more attention and the narrative built up on how westernized education neglects the local values and push forward the westernizing nature of development (Escobar, 1995). Despite of the death of development, the social changes that ensure the equity and social wellbeing for all are yet to achieve (Escobar, 1995) and the role of education to that demand further attention with a posing question – what type of education? Surprisingly, Freirean educational proposition illustrated the nature of education that can lead towards the true liberation, which can bridge the local and global perspectives together.

In the mist of these debate, considering that the post-development narrative as an intensive critics rather than a complete implementable theory (Kiely, 1999) and the other economy centric development model failed to achieve the targeted development in the prescribed way (Krugman, 1997), it is important to re-examine the overall understanding of development, especially to its relation to education since all of the development narratives, whether focusing on micro or macro perspectives, have a greater focus on education.

1.2 Background of the Problem

Though education has been considered as vital to development, however, how education helps a nation to be developed has been explained differently in different theories. Beyond skill workforce development, what role else education should also play and for that what education is needed was also a matter of debate for a long time. Now, when the world is changing rapidly, the nature and role of education also needed to be changed accordingly in order to maintain the pace with changing development needs and perspectives.

Much has happened in the 28 years since the meeting at Jomtien, Thailand, and since then attention has shifted to completion and learning achievements from simple enrollment. As Heyneman (2009) mentioned-

“The accuracy and breadth of education statistics has improved. New data on academic achievement, literacy, and expenditures have been designed and implemented in areas of the world where they had not previously existed. There has been a marked improvement in the means to describe problems and track progress. There have been numerous publications on basic education, many with colorful charts and creative figures. There have been films about basic education. The websites of the World Bank, USAID, DFID, CIDA and many other agencies resemble that of UNICEF, with a plethora of photos of young girls attending school in places like Bangladesh, Mali and highland Bolivia. But what has the result really been?” (p2)

Still, a staggering number of children are out of school, the gender disparity is out of reach, the environmental risks became too high, the instability of connected global market weaken, the global outbreak of terrorism and outburst of deadly diseases threatens life everywhere and, above all that, the sustainability of many of the initiatives taken are nowhere to be found (Hodgson, 2017; Monaghan & Spreen, 2016; Smith, 2015; Thakor, 2015; Union, 2014). So, the question emerged, what went wrong with the education programs and why didn't they achieve the development it aimed for?

Jackson (2009) pointed out some development dilemmas brilliantly, as he posed, capabilities are bounded on the one hand by the scale of the global population and on the other by the finite ecology of the planet. He also argued that, financial stability depends on continued economic growth, which was neither overall environment nor third world friendly. He also illustrated how big the sustainable development challenge is; the myth of economic decoupling, achieving and maintaining financial and environmental resilience while ensuring equal flourishing opportunities for all, saving environment which was also supported by Ocello, Petrucci, Testa, and Vignoli (2015) to some extent. However, the findings of Jackson (2009) recommended, specially from economic and environmental perspective, that the transition towards sustainability depends on building a sustainable macro-economy, protecting capabilities for flourishing and respecting ecological limits. He depicted that, the role of education in implementing those recommendations is crucial, though the nature and role of education in that journey wasn't made clear. Following that, many of the scholars discussed diversified role of education in economic growth and economy centric development (Barro, 2000, 2013; Gylfason, 2001; Hanushek & Woessmann, 2010; Hanushek, Wößmann, Jamison, & Jamison, 2008; Psacharopoulos & Schultz, 1984; Stevens & Weale, 2004; Wolf, 2002) but very few research on the non-economic parts of development and the vitality of

the role of education to that; for example - Sterling (2001), (Dreze & Sen, 1999; Street, 2014). However, these non-economic focus development, which has been considered critically for overall wellbeing, environmental protection and sociocultural integrity have not been discussed thoroughly but partially in those scholarly writings.

Paulo Freire, the renowned Brazilian educator, presented his revolutionary ideas of critical pedagogy and explained throughout his works how that pedagogy can lead to a liberating social transformation - more humanistic development (Gadotti & Torres, 2009). Since 1960, Freire's pedagogical ideas have been dominated the thought paradigms but his proposition around social transformation and humanistic development which can be achieved by the Freirean pedagogical proposition hasn't been well-researched (Torres, 1994). And it all begins with his early writings – the First Freire (Torres, 2014) and the concepts had been expanded further with his contribution to the world and to the scholarly discussion. As Gadotti and Torres (2009) presented a brief analysis of Freire's works on education connecting development, they presented 'First Freire' as 'Education for Development' which brought the lights on those early works. As the authors painted the life-works of Paulo in four different clusters, the analysis wasn't deep enough to reveal the mechanism beyond the illustration of possible causality. As mentioned before, Freire's philosophy on development wasn't

prominent in the scholarly works though many of the scholars (Bingham, 2016; Blackburn, 2000; Gadotti & Torres, 2009; H. Giroux, 2001; Leu, Kinzer, Coiro, Castek, & Henry, 2017; Mayo, 1999; Mithra, 2014; Roberts, 2007; Schugurensky, 1998; Spaaij & Jeanes, 2013; Sparks, 2007; Torres, 2007, 2014; Veugelers, 2017) discussed his critical pedagogy and few along with a connection to social changes or addressed development issues. And, less often, development in Freire's texts have been discussed from theoretical or conceptual perspectives and even if discussed philosophically, the application is not holistic but through narrower scopes.

In the shortage of modern Freirean literatures, it may have been considered within the research community as Freirean philosophy cannot significantly contribute in contemporary development discussion by going beyond critical pedagogy and social transformation (Mayo, 1999), but it may have seems so because of the lack of research. The potentiality of Freirean philosophy in the discussion of education and development may not been seen before but, in the era of Sustainable Development Goals (SDGs), the possibility cannot be overruled. That's why, this research is intending to start a journey of re-examining Freirean thoughts beginning with the 'First Freire' relating education and development and their relationship, which, may be, can bring newer discourse and therefore can contribute in pursuing further research by other scholars.

1.3 Statement of the Problem

The contemporary debate about development became widely divided. While the economy centric development broadly focused on the geopolitics, north-south collaboration and partnership, the post-development narrative constantly criticized the prescribed approaches by those theories with an evidential illustration of the negative effects of aid-based development in the third world. The effectiveness of the aid has been questioned, the approaches of mainstream development has been debated, even the alternative approaches and measures has been experimented to somewhat scales but the profound solutions are yet to be discovered at the very verge of greater income inequality, learning gaps and overall wellbeing disparity. While the scholars debated over policies and strategies, the question emerged whether or not we understand the premises of the idea of development authentically. That very question connects to education, the closest contributory factor of development, not because education contributes and paves the pathway for development, but also education creates the perception of development itself. For example, if the ending of food insecurity and hunger mean more and more agricultural production, then no matter what development approach has been practiced, more and more forest will be cut down to make room for agricultural lands which ultimately results into the destruction of the self-sustaining ecosystem and therefore desertification

which in long run will create massive food insecurity? Though, the arguments focuses on the balancing of resources and utilization, but even in a democracy, chance for quick gratification will win over the long-term sustainability. Which concludes that, the core problem is not in the process but in the scopes, which induce further actions.

1.4 Purpose of the Research

In order to explore the scopes, this research is targeting to analyze Freire's work towards investigating the alternative understanding on the concepts of development and education and their inter-relation.

1.4.1 Research Objective

The objective of this research is to re-examine Freirean thought towards understanding his proposed nature and relationship of education and development.

1.4.2 Research Questions

- 1) What are the major characteristics of Freirean thought regarding Education?
- 2) What are the major characteristics of Freirean thought regarding Development?

3) How do those ideas establish the relationship between Education and Development?

1.5 Scope of the Research

The target of this study is to re-examine Freire's work in the contemporary context of international development. In order to capture Freirean thoughts on education, development and their inter-relation, Freire's original works will be reviewed. However, in order to finish this study within the limited timeframe, this study will only focus on the First Freire, as specified by Gadotti and Torres (2009) which encompass Freire's two books 'Education, the Practice of Freedom' (1967) and 'Pedagogy of the Oppressed' (1968; English in 1970). In this study, the term 'education' will be used to depict the international development oriented education (excluding higher education) and will be focused mainly on the overall characteristics of education. The term development will indicate the mainstream idea of development in four key aspects – economic, cultural, political and social. Despite of the complexity and enormity of the concepts of 'education' and 'development', this study will focus on epistemological aspects of the ideas and the connection among them.

1.6 Rationale and Significance

Firstly, Freire has been well researched in arena of education, critical pedagogy, educational reformation but where this education will lead a society, as Freire foreseen, hasn't got much of scholarly attention. Though the recent work of Gadotti and Torres (2009) discussed the contribution of Freirean educational thoughts for development along with other scholars' works around applying Freirean philosophy in change-making project implementation, however, the connection of education to the development beyond humanization and liberating curricula remains ignored. As Freire analyzed, education cannot be neutral; it can either be domesticating or liberating (Freire, 1970). So, in Freirean thoughts, the social changes achieved by the education can be either in the favor or against the favor of the mass people, which explains the failure of many contemporary development initiatives in a way. However, in order to do so, a large number of research needed to be conducted focusing on different development perspective. This research, by bringing the argument over the connection between education and development, hoping for igniting a scholarly trends that can investigate further towards shaping the concept of authentic development from all major perspectives including post-development narratives.

Secondly, the working relationship between education and development has been observed as different as different settings. At macro and micro

level as well as from national and international perspectives, the idea of development has different faces – both the process and targets are different. However, from human rights perspective many of the development agendas can be seen as necessity for ensuring human rights directly (Frey & Stutzer, 2010) which is also echoed in Gleick (1998), Krug, Mercy, Dahlberg, and Zwi (2002) and Relph (2000) writings addressing specific issues like health, water and geo-politics. However, these issues has different take at local levels than they have at international platforms. For example, a brilliant writing from Collier and Dollar (2001) provide strategic guidance for improvement of aid effectiveness, poverty reduction and spontaneous policy reforms at early-MDG period, however, the situation hasn't been changed much in reality after around two decades. There is a significant possibility that our assumptions of development can be wrong which has been echoed in the voice of Jhon Liu¹ while arguing on the concept of 'money' he portrayed that, if not the environment but only the product of an environment has monetary values, the world will never stop to devastate environments and ecosystems. This research, therefore trickles down the thoughts towards inducing rethinking those concepts.

¹ Jhon Liu is the maker of an environmental documentary named 'Hope in a Changing Climate' which featured the development of China's Green Wall at the edge of the Gobi desert

Thirdly, the conventional development model of international development is a top-bottom approach, which includes a more controlled and intelligent disbursement of aid. In the contrary, the bottom-up approach has been proposed by Freire which is also participatory and culture sensitive (LEE, 2014). Though few of Freire's works provided a practical guide for development practice, for example – *Pedagogy in Progress* and *The Politics of Education*, however, the key works especially from theoretical perspectives are the 'First Freire' as the concepts and the conceptual relationships have been illustrated in the books from this period. Freire's key pedagogical concepts encompassing both basic pedagogy and adult literacy have been discussed conceptually to the extent of desired social change in the two books this research is targeting. Besides, these two books presents the key concepts and analyze their features in details in relation to the socio-cultural components illustrating how that pedagogy will lead to social transformation. Therefore, from conceptual points of view, it is imperative to analyze Freire, especially the 'First Freire', for understanding the concepts and their interrelation which, hopefully, may induce the scholarly community to explore Freire further towards finding alternative ideas of authentic development.

Chapter II: Review of Related Literatures

Despite of last six decades of development works, as it seems, less issues has been resolved than emerged (Hope Sr, 2016). During that period, the so called 'third world' has been devastated through state-making, state-breaking and state failure as explained by Ayoob (1996). The conflicts in the poor countries are not economical but rather they are sociocultural which is difficult to address from international perspectives and generalized aid programs (Lipton, 1977). Another reason for the failure of the development efforts is the failure of education reforms (Verger et al., 2018) and failure of education aids (Heyneman, 2009) which has largely contributed to this outcome. As Heyneman (2009) clearly explained that, the dysfunctional consensus among donor agencies, the shifting of priorities in international educational development and the failure of educational reforms deeply affected the core practiced values in education sector which bred further critical issues - escalated class difference, social-political-cultural instabilities and discrimination among the advantaged and disadvantaged (Verger et al., 2018).

2.1 Education

Education is very fundamental for human civilization. Not only education acted as media for thriving of civilizations and conveying

cultures throughout generations but also, education facilitated the building of human civilizations and supported endless human endeavors (Searle, 2010). In the discussion of education and development, the idea of education evolved with time, however, the multidimensional contributions of it to the society and society's progress is hard to capture in brief (Ridley, 2012). From the realization of the existences of oneself to the building of civilization, nation-state and today's globalized village, education remains an self-evolving entity which not only benefit from the progress but also actively contributes and shapes the society from which it has been benefited (Bar-Yam, 2008). However, we, humans, have the entitlement of shaping our society as well as our education – reconstruction of education and sociocultural reality is always ongoing with string attached to our perceptions and vision constructs (Bar-Yam, 2008; Searle, 2010). That signifies clearly that, both education and its contribution towards social transformation, both at macro and micro level, are at the control of the decision makers.

2.1.1 The Changing Nature of Education

For centuries, education, especially schools were the ultimate place for learning and culturing creativity. However, in what extent do today's schools supports the development of creativity is a matter of debate as Robinson (2006) discussed.. As our society is changing rapidly, so does

the education and international education development has a crucial role in it. The post development discussion criticized that, the westernizing role of education can't provide a solution since the problems has deeper and contextualized sociocultural and historical roots. Nevertheless, this changing nature of education is contributing in the changing perspective of globally connected world by deconstruction and reconstruction of the reality, as we perceive (Gibbs, 2013). As Leu et al. (2017) illustrated that how the concept and compass of 'literacy' has been changed over the time, and Gibbs (2013) depicted how the development initiatives globally has been changed in response to the change to the very idea of literacy and education, it is clear that the both entity are changing continuously with mutual effect on each other.

In the platform of international development, the concept of necessary education for social transformation is changing and as Gibbs (2013) depicted that, how those changes (for example - from psychological to sociological, atheoretical to theoretical, experiential and reflective to conceptual and empirical, unscholarly to scholarly, from amateur to professional, from organizationally peripheral to central, from context neutral/blind to context- and discipline-sensitive) made education more organized and ambition focus in delivery. However, in close encounter it became clear that, the approach of educational planning and implementation process haven't been changed much beyond centralized

top-down fashion. Freire critically opposed these approaches long ago and though his pedagogy revolutionize the progressive education, however, the key features he focused on – the spontaneous empowerment and decision making by the community – have not been seen in practice.

2.1.2 Education, Society

The sociological perspective of education focus on the how education, along with individual life experiences, affects society and social structures and vice-versa. Though the sociology of education concerned with the role of (mostly public) schooling system in a modern industrial societies, however, the contemporary development theories demands attention on qualitative and equity based development (Bowe, Ball, & Gold, 2017). In that aspects, the sociology of education concerned with the role of education in creating fundamentally optimistic human endeavor characterized by aspirations for progress and betterment, achieving greater equality, and acquiring wealth and social status (Apple, 2012). Some take a particularly critical view, arguing that the education system is designed with the intention of causing the social reproduction of inequality. The contemporary educational development goals perceived education as a place or process where children can develop

according to their unique needs and potential (Brown, Lauder, Halsey, & Wells, 1997).

2.1.3 Education: Freirean Thought

Freire explained education as a non-neutral political process (Roberts, 2007) and he suggested that education either functions as an instrument which is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it, or it becomes the 'practice of freedom', the means by which men and women deal critically with reality and discover how to participate in the transformation of their world (Spaaij & Jeanes, 2013). Since, it can either be domesticating or liberating, the analysis includes a criticism of the banking education (Freire, 1970). Freire strongly criticized against the traditional 'banking' approach (the educator making 'deposits' in the educatee) of educational practice which is, instead of liberation, can create the re-oppressing system which ultimately resulting into the existence of same social classes (Bingham, 2016). His emphasis on dialogue has struck a very strong chord with those concerned with popular and informal education. Though informal education is a dialogical (or conversational) rather than a curricula form this is hardly surprising. However, Paulo Freire was able to take the discussion on several steps with his insistence that dialogue involves respect. It should not involve one person acting on another, but

rather people working with each other. And the very notion of ‘working with’ culture can transform a society through collective approach with endorsed participation (Mithra, 2014). However, dialogue wasn’t just about deepening understanding – but was part of making a difference in the world. Dialogue in itself is a co-operative activity involving respect. The process is important and can be seen as enhancing community and building social capital and to leading us to act in ways that make for justice and human flourishing (Mithra, 2014). But acting appropriately and cautiously is required and for that both conscientization and praxis is crucial. Conscientization is a process of developing consciousness, but consciousness that is understood to have the power to transform reality. While, the praxis indicates ‘action that is informed’ and that is linked to certain values (Schugurensky, 1998). Freire’s works largely focused on the socio-cultural invasion, and therefore the suggested strategies (dialogue, conscientization, praxis) are to overcome the ‘culture of silence’ (Schugurensky, 1998). According to Freire, the system of dominant social relations creates a 'culture of silence' that instills a negative, silenced and suppressed self-image into the oppressed (Kamel, 2014). The learner must develop a critical consciousness (conscientization) in order to recognize that this culture of silence is created to oppress and therefore can transform towards breaking the chain. Social domination of race and class are interlaced into the

conventional education system, through which the ‘culture of silence’ eliminates the ‘paths of thought that lead to a language of critique’ (H. Giroux, 2001). However, the world has been changed a lot since Freire has developed these concepts but in contemporary complexity, how education can provide the necessary freedom wouldn’t be a simplistic question to answer.

2.2 Development

The concept of development can be understood from not only different philosophical and social angles but also the idea can be applied in different layers of socioeconomic and politico cultural layers. In terms of International Development, we have witnessed an unprecedented effort by the international community to accelerate the development of poor countries. This effort has been based on an evolution in thinking about economic development-its nature, its causes, and the choice of policies for improving the rate and quality of the development process. Although the development record exhibits many successes, there are also failures and disappointed expectations.

2.2.1 The Evolution of Development Theories

Since the end of Second World War, the concept of development has been changed a lot but within the paradigm of economics and econometric measures. In the early period of development, the economists led the way and economic achievement became the core philosophy of development, which remains so until 1990s. Education, along with a fundamental human right, has been seen as an instrument to achieve economic growth and a strategy to achieve peace and overall wellbeing (Psacharopoulos & Woodhall, 1993).

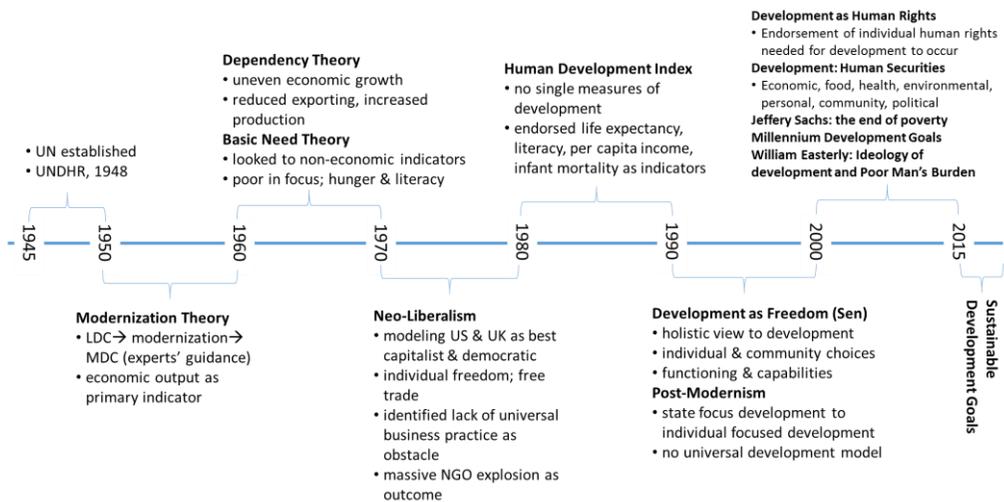


Figure 1: The evolution of prominent development theories

Since 2000, the global run for MDG started and the global leaders agreed to mobilize resources by targeting 8 MDG goals to enhance human life standard globally. There are many critics of MDG, considering the

development approach at its heart, pointing out the shortcomings of its agendas and structures as Barnes and Brown (2011) call the MDGs ‘unambitious when viewed against the sheer volume of unmet basic human needs’. Creating a list of goals – a ‘shopping-list approach’ – risks the omission of important issues and underinvestment in other key areas of development (Keyzer & Van Wesenbeeck, 2006). Hayman (2007) argues that the limited list of MDGs makes it easy for donors to justify policies exclusively focused on MDG targets; while the targets are more quantifiable data rather than focusing of the quality and sustainability of achieved development. However, at post-MDG period, the SDG came with an agenda of enhanced quality and focusing both quantity and quality. As mentioned by UNESCO (2014) –

“Sustainable Development cannot be achieved by technological solutions, political regulation or financial instruments alone. We need to change the way we think and act. This requires quality education and learning for sustainable development at all levels and in all social contexts.” (P10)

The post-2015 development discussion is largely focusing on the quality and sustainability in development process with two core priorities - how to end poverty and how to promote sustainable development (UN, 2013). The shift from pre-2015’s human development model to post-2015’s sustainable development created a lot of debates and discourse around

different international development agendas and approaches. However, realizing the complexity of sustainability in social changes and development initiatives, capturing all contextual reality and keep progressing qualitatively is a big challenges. While the discourses grows on the approach, more development discussion breeds in the mist of changing needs and reality. The global community has made great strides in addressing poverty, but a mere continuation of current development strategies will not suffice to achieve sustainable development (Balisacan, 2010). Economic and social progress remains uneven, the global financial crisis has revealed the fragility of progress, and accelerating environmental degradation inflicts increasing costs on societies. There are a number of economic, social, technological, demographic and environmental megatrends underlying these challenges—a deeper globalization, persistent inequalities, demographic diversity and environmental degradation—to which a sustainable development agenda will have to respond. Urbanization is proceeding rapidly in developing countries, globalization and financialization are perpetuating inequalities, while exposing countries to greater risks of contagion from crises, and food and nutrition as well as energy security is threatened by competing demands on land and water, as well as environmental degradation (Al-Amin, Ahmed, Alam, & Azam, 2015). Business as usual is therefore not an option, and sustainable development will require transformative

change at the local, national and global levels, which bring further attention to education and transformative development approaches.

2.2.2 Development Debates: Post-development

As the orthodox development theories and models failed across the globe, the alternative thoughts on development emerged as a reaction to Eurocentrism focusing depoliticization, universalism, the conception of discourse and the consent, and knowledge–power (Sahle, 2012). Scholars and philosophers (for example - Escobar, Foucault) argued that ideas are not neutral which resonance with Freirean ideas of the non-neutrality of education, and therefore, the ideas play a crucial role in the reproduction of images like ‘the developed’ and ‘the underdeveloped’, underlying of which a power battle between the global north and the global south (Kopnina, 2013; Sahle, 2012). Kopnina (2013) analyzed the issues from anthropological perspectives explaining how the Eurocentric approaches of development alienated the communities and push them neither close to their identity nor move them towards westernizations. The aided people, then, how lose the grasp of their own reality and relive within the inceptions – the construct created by the non-authentic development aid.

As Escobar (1995) pointed out that, the crisis in development discourse can be observed in at least two ways – the inability of critical thoughts and the emergence of a powerful social movements. As Escobar explained, the first one leads to mobilize the social forces towards imagining a new domain, which can transcend through multiple possibilities but ultimately resulting on the dependency on western modernity and historicity. And, the second one can lead to further clarity and uncertainty but strong political action.² As the imported knowledge, technologies and culture misbalance the micro-social realities, guiding the changes at that context requires long-lasting development programs which often doesn't happen which ultimately bring chaos and lack of clarity among the people (Matthews, 2004; Rahnema & Bawtree, 1997).

2.2.3 Freirean Development

Freire never considered education and social progress as two separate process. It was this, together with his concern for democracy and citizenship although he did not renounce his class perspective that articulated his work throughout his life (Gadotti & Torres, 2009). Yet, he did not address the question of development from the perspective of the economist, but rather from the perspective of the political and

² I feel it is imperative to note that, in my personal opinion, the rise of ISIS happened in the Middle-east because of this second possibility, which may be verified by future research. However, I could not find any scholarly works to verify this possibility at this time.

pedagogical scholar-activist trying to reinvigorate the question of ethics in education and its implication for citizenship building (Gadotti & Torres, 2009). The journey begins with his writings in Brazilian perspective where he explained the role of education in both colonizing and liberating the society. The education is a tools and the purpose and approach of education can be definitive in development discussion since that signify the outcomes. Freire see the social and national development from cultural perspective, rather than the dominating economic theories of that time (Gadotti & Torres, 2009). Moreover, in Freirean thoughts, the development is more politico-cultural than economical and that he illustrated while writing in the context of Africa. His analysis and inputs in building education system in French Guiana captures his thoughts on education for national development. The empowerments and equal access with liberating educational strategy and approach can induce the social transformation which leads to desired development (Sanders, 1968). Freedom, democracy and critical participation are key ideas that initially constituted the core of Freire's pedagogy. Thus, he rejects the teacher-student dichotomy, suggesting that a deep reciprocity be inserted into our notions of teacher-student and student-teacher relationships. He rejects the school in favor of the more flexible arrangement of the 'circle of culture'. He rejects the role of teacher as 'factotum' in favor of an animator or coordinator of the pedagogical

experiences inside the circle. He rejects prescribed curricula and proposes instead a program created in and with the people. The essential dimension of all this pedagogical process is dialogue. Freire concludes 'critique is the fundamental note of the democratic mentality'.

2.3 Education and Development

However, many modern examples of development (such as South Korea) can be explained by human capital theory which has distinct economic root; however, this idea though can be critically analyzed from the 'technological functionalism' or 'egalitarian reform of opportunity' which are actually rooted back to Emile Durkheim's 'organic solidarity' and Max Weber's 'education as an instrument of political control'. However, Neo-Marxists argued that school education simply produced a docile labor force essential to late-capitalist class relations. The 'structural functionalism' explains education as a means of socialization and creating necessary skilled workforce, however, the 'political arithmetic' theoretical perspective by Hogben was concerned with the way in which school structures were implicated in social class inequalities. The transformative perspective of development discussion by Paulo Freire argued that, how education can be used as a mean of oppression while it can an effective tools for liberation – all depends on

the purpose and design of education and the delivery approach of education.

Randall Collins' arguments about 'interaction rituals' explains the behavioral development within a community and provides evidence on the importance of the peer-learning and learning environment. While, Coleman Report (by James Samuel Coleman) explained how the 'school effect' can influence equity equilibrium in a society and his ideas on 'social capital' explains how having certain skill sets, experiences, and knowledge, an individual can gain social status and so receive more social capital. John W. Meyer explained how institutional environments constitute local structures – establishing and defining their core entities, purposes, and interrelationships. He coined the term 'world polity' to describe the stateless character of the international system and distinguish a civil society approach to globalization from existing (1980s) world-systems analysis. It should be noted that the 'world system theory' replaced the modernization theory of development and get momentum from the influence of 'dependency theory'.

However, these theories and theoretical perspectives explained the social changes qualitatively while they measures the development quantitatively by poverty index, GDP and labor market analysis, which is not fit for the twenty-first century. Since the definition of development encompass the economic and political changes through multi-

dimensional and multi-sectorial channels and political changes was considered to be influenced dominantly by economic factors which were not completely rational since the socio-cultural, geo-political and anthropological factors have been ignored vastly. Though the discussion of sociology of education has brought these themes on the table, however, the measures of development remains highly economical only. However, in deeper analysis, the position of education has become clearer into two major stems – Education for Development (Psacharopoulos & Woodhall, 1993) and Education in Development (which often used as Education and Development by many scholars). Education for Development

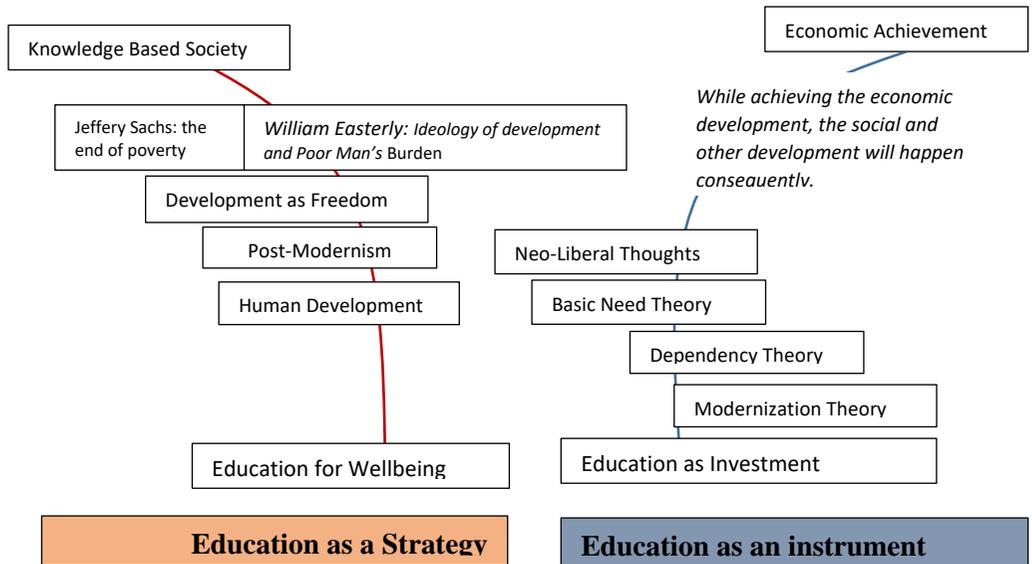


Figure 2: The role of education in different development theories

pointed towards the role of education for accelerating the humanistic development process where Education in Development paradigm focus on the economic achievements as the prior concern and other socio-cultural infrastructures will be as a result of education to economic progress. These schools of thoughts consider education as an instrument and an investment for socioeconomic development. However, the other stem sees the interrelation between education and development more widely and dynamically, considering the education can change the society in an expected way so that the geopolitical, socioeconomic and cultural changes paved the way of the desired development.

The first critical role of education in the development discussion is build critical awareness and to create public aspire of being developed. The critical consciousness of one on him/herself and the surrounding environment (from socioeconomic to geopolitical) is essential and for that the reorientation of education will be required which needs the two roles of education together – changing the education system and changing the overall perspective in every layers of society (Street, 2014). If government officials or school district administrators are unaware of the critical linkages between education and sustainable development, reorienting education to address sustainable development will not occur.

2.4 The First Freire

The first Freire, an interesting discourse on the early works of Paulo Freire, is a fascinating discourse encompassing a great variety of ideas and concepts that provide alternative thoughts regarding development not only as a process but also as an outcome. It illustrates Freire's works, from the 1960s and 1970s, before Freire gained worldwide recognition for his *Pedagogy of the Oppressed*. Offering an in-depth look into the formative thinking of Freire, Torres identifies how his ideas produced frameworks for educating global citizens, building community and mutual respect, creating social responsibility, instilling an appreciation for diversity, promoting multiple literacies, and social justice education. In the first article by Gadotti & Torres cited in Torres (2014) presented the breakdown of periods of Freire's lifelong works and illustrated 'the first Freire' as 'Education for Development'. With presenting the plot of Freire initial works and conceptual framework, the writers put an effort to explain the explicit relationship of education and development presented by Freire. However, from economic perspective, the relationship was ambiguous and the Freirean thought has been criticized by the authors. As they argued that in that piece that, how could a methodology which Freire presented can help people grasp an understanding of world, when it was focused mostly on poor and

oppressed people, while simultaneously achieving critical consciousness, self-reflection and pedagogical-political practice process.

Though in Gadotti and Torres (2009)'s article, the later part of the Freire's work presented further insights, the other chapters presented more collaborative analysis of Freire's work in global perspective focusing the different aspects of education and development, as well as, different layers of education-development relationship.

As Torres (2014) build the platform explaining the role of praxis in thinking and the politics of education, the role of education in the changing development process appeared as 'the practice of freedom' and 'for social change'. The discussion on 'education for social change' though connects the political-anthropological aspects of education in a society, the methodology of thematic investigation offered by Freire become prominent in identifying the social problems and innovating the solution for addressing them.

In last two chapters, Torres (2014) illustrated the scope of Freirean education and its role in possible reinventing Freirean thoughts in democracy, but the literatures presented no hard discussion on the development aspects of it. The discussion on social change, democratic rearrangements, cultural revolution and reorientations clearly presents that an alternative globalization may possible by Freirean philosophy,

but the development discussion encompassing by signature definition of development has not been focused. Other earlier scholarly works by leading Freirean scholars, for example Gadotti and Torres (2009), Torres (2007), also presented similar findings.

2.5 Freire's thoughts on Education and Development: An Scholarly Sketch

Freire's work has been criticized from different angles. Many scholars criticized his early writings' language as difficult, pompous, snobbish, elitist, convoluted, arrogant and metaphysical (Schugurensky, 1998). Schugurensky also illustrated that, a related criticism to his early works is the absence of references to race and gender issues, as if oppression were only about class. However, in the aspects of development, many scholars criticize the Freirean thoughts as it did not presented a comprehensive theory of social changes. In response to these critics, Freire argued that a writer should be simple but simplistic. While the critics follows that the dialogue is not directive though empowering, the Freirean thought suggested that the ambiguity around the topic shouldn't exist since education is never neutral. The purpose of the dialogues is to provide an equality-promoting flexible interaction ground for all despite of their positions or power (Schugurensky, 1998). Therefore, the process

of social change should also be contextual, innovation and moreover improvisation focused so that the resolution can be entitled at any given socio-economic and politico-cultural settings.

Freire's main concern resides on the role of education that can be greatly appreciated in two different aspects; one operated by the dominant class to blindfold the public and the other which conversely liberates them from domination (J. McLaren, 2000). First aspect of education functions with an intention to prolong social inequity and their habituated dependence towards intellectuals and wealthier people. He saw that education is implemented as a sheer instrument of domination that somewhat hinders social mobilization of the poor and locks them into a situation where poverty is culturally embedded.

In a Masters dissertation, LEE (2014) presented Freire's thoughts on education, society and international development. The approach of development not only within a community, but how that community is being approached can create a big difference in the outcome to the extent of whether the development will be owned by the people or become alienated to them.

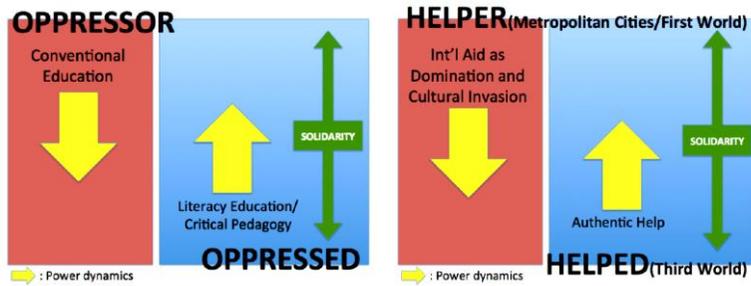


Figure 3: Freire's approach to Education and Society (left) and International Development (right)

In the sixth chapter of First Freire, Torres (2014) illustrated that why Freire emphasized on the 'change of mentality' for becoming successful in development and how the Freirean pedagogy has been designed to succeed in changing the mentality of mass. But for that, the reality in mass perception, shouldn't be reproduced by the westernized imported values but should be achieved through conscientization.

Freirean thoughts criticize contemporary development approach because of its nature and practice. As mentioned in the development discourses, the power relation between global south and global north is not dynamic and equitable in the arena of development planning and decision-making. This made the development process itself oppressing, instead of liberating (Spaaij & Jeanes, 2013). While Freirean thoughts highly emphasized on participatory development approach, in reality practice, the participation of the beneficiaries and the recipient countries remains a mere cosmetic process. At community levels, as Freire provided clear

examples and the derivation of his approach has been experienced, the participation in development need analysis, development activity planning and implementation provide stronger sustainability to the outcomes and at the same time build stronger ownership. By practicing this doctrine, the micro-development will be transcend to the macro-development, through bottom-top approach and spontaneous informed visioning.

Chapter III: Methodology

This is a qualitative research, focusing on the original (translated into English) text of Freire. The objective of this study is to find the conceptual characteristics of education, development and the relation between them in the early works (the First Freire³) of renowned Brazilian scholar Paulo Freire.

3.1 Research Approach:

This research aimed to analyze the concept of education and development presented by Paulo Freire in his early works. In order to answer the explanatory research questions, within the epistemological paradigm, this research adopted a qualitative research approach.

Freire has been studied and understood through many different lenses, his concepts and ideas have contributed to a wide range of discussions encompassing critical pedagogy, social justice, social change, cultural invasion and cultural revolution. However, as presented in Chapter One, it is imperative to re-examine Freire's work using a systematic process to consider the possibility for revitalizing his philosophy and thoughts in contemporary settings. Therefore, this research examines the early works

³ The phrase 'First Freire' is used by Carlos Alberto Torres (2014) to denote Freire's works published between 1960-1970

of Freire, using systematic qualitative measures to conduct text analysis from Freire's early works using Grounded Theory to identify how Freire may have established relationship between the concepts of education and development.

3.2 The First Freire

Since Freire has been worked for longer time, authored many books and scholarly writings, all of which will hard to analyze in-depth within the time limit of this Masters dissertation, therefore a selection of the sample group needed to be made. As Gadotti and Torres (2009) explained that, Freire's lifetime's work can be divided into four clusters, which are as follows –

- The First Freire: Education for Development
- Second Freire: To Africa and the Rest of the World
- Third Freire: Freire Returns to Brazil
- Fourth Freire: Eco-Political Pedagogy and the Citizen School

So, according to Gadotti and Torres (2009), the 'First Freire' encompasses the early works of Paulo Freire before he forced to leave Brazil in 1964. Later on, Torres (2014) wrote a book titled 'First Freire: Early writings in social justice education' which also mark the period.

This study has been purposefully selected the ‘First Freire’ for analysis, since that was the beginning of his scholarly expressions and it is imperative to re-examine them before other clusters. The First Freire encompass majorly two books –

1. Freire, P. (1970). *Pedagogy of the Oppressed*. New York, Continuum.
2. Freire, P. (1970). *Cultural action for freedom*. [Cambridge], Harvard Educational Review.

Therefore, this research will consider these two books for analysis, adopting Grounded Theory to identify a Freirean concept of education, development and to make sense of their relationship between these two concepts in his work.

3.3 Context of First Freire

In order to better understand Paulo Freire's ideas and his work, it is important to consider the context from which Freire developed his philosophy. Freire's context was the North Eastern region of Brazil from the 1930s through the 1960s (Gadotti, 1994). Brazil was a Portuguese colony from 1500 to 1822 and during that time period the Brazilian natives were severely oppressed and enslaved by the colonizing

Portuguese. The natives were suffered not only from brutal enslavements, but also from European diseases. Along with the natives, many African slaves were also brought to Brazil and were enslaved in *engenhos* (sugar mills). Even after the independences, the people were suffered from enslavements, famine and diseases. Newspapers were not published in Brazil until 1808, and literacy among the vast majority of Brazilians was simply nonexistent.

Freire's life and work continues to ameliorate the aftermath of 400 years of colonization and slavery in the American continent. Slavery was officially abolished in Brazil in 1888 when Brazil experienced a period of economic growth after its independence from Portugal in 1822. However, even during the mid-20th century, the economic conditions for many Brazilians were so negative and the hunger they experienced so unbearable that many farmers sold themselves or members of their families into slavery in order to avoid starving. Given the historical reality, Freire during 1940s to 1960s worked for literacy movement, teaching people language and basic skills, building awareness. The plot of First Freire was built on that experiences and on the influences of Hegel, Karl Marx, Anísio Teixeira, John Dewey, Erich Fromm, Albert Memmi, Frantz Fanon and Antonio Gramsci (Collins, 1977; Gadotti, 1994; H. A. Giroux, 1992; Glass, 2001; Weiler, 1996). The First Freire

was the foremost scholarly manifestation of Freire's life experiences and his sociopolitical analysis under the influences of those scholars.

However, though Freire's proposition in these two scholarly works packaged with the contextual cultural and historical realities, the concepts he presents and the approach he proposed inducing a post-colonial society towards authentic development is rather philosophical and generalized than just contextual (H. A. Giroux, 1992; Sparks, 2007; Torres, 2014).

3.4 Grounded Theory

Grounded theory, developed by Barney Glaser and Anselm Strauss in the early 1960s, is a methodology for inductively generating theory (Patton, 1990). Though, there are a wide variety of Ground Theory exists, however, Fernandez (2012) identified four different grounded theory models –

- i. Classic Grounded Theory (Glaser 1978)
- ii. Qualitative Data Analysis (QDA) by Strauss and Corbin (1990) (often referred as the Straussian grounded theory)
- iii. Constructivist Grounded Theory (Charmaz, 2000)
- iv. Feminist Grounded Theory (Wuest, 1995)

Here, in this research, the Constructivist Grounded Theory will be employed since this research begins with a specific question in a particular subject area (Hernandez & Andrews, 2012). The reasons behind choosing Constructivist Grounded Theory are, firstly this research is dealing with sociological phenomena and process and, secondly, this research unlike Classic Grounded Theory and Qualitative Data Analysis do not focus on a generalized broader thematic area from the beginning. Rather, this research started with a set of specific research questions, in which regards, Andrews (2012) supported the Constructivist Grounded Theory. So, this study will employ Constructivist Grounded Theory, presented by Charmaz (2006).

3.5 Methodological Rationale

Though this study focus of text analysis, the study did not adopted 'Content Analysis' as methodology because, firstly, this study is not focusing discourse and/or trend analysis, which are the primary purpose of qualitative content analysis (Busha & Harter, 1980; Elo et al., 2014; Klaus, 1980; Neuendorf, 2016). Secondly, the research question this study is targeting to answer are conceptual and the methods of content analysis (for example – word frequency counts) will not be able to answer the RQs properly since, content analysis is not so effective for

complex texts (Cho & Lee, 2014; Elo et al., 2014; Neuendorf, 2016). In order to avoid the possibility of biasness and error, this study adopted Grounded Theory as methodology (Cho & Lee, 2014).

Among the four (4) above-mentioned types of Grounded Theory, this study founds Constructivist Grounded Theory as appropriate for the analysis. The classical grounded theory or Glaserian grounded theory focused on the meta-data and contextual features along with ‘no hypothesis’ but to explore deeper (Glaser & Strauss, 2017). The Straussian grounded theory focused highly on the phenomenon and verification, dig deeper to develop a holistic scenario through deduction (Glaser & Strauss, 2017; Morse et al., 2016). Both of the Glaserian and Straussian grounded theory aren’t the fit for this study since this study’s focus is ‘concepts’ which is central to Constructivist grounded theory presented by Charmaz (Charmaz, 2006; Morse et al., 2016). Constructivist grounded theory’s core philosophy - concepts are not discovered but constructed – are coherent with the overall design of this research, since this research focusing on analyzing the architecture of the targeted concepts in Freire’s text. Feminist grounded theory also has a certain focus on the phenomenology but with attached strings of perceptions (Wuest, 1995). However, feminist grounded theory is no match for this research, since this research is neither examining on what context Freirean philosophy evolve nor how Freire developed those

concepts but what Freire meant by them. The transformational grounded theory which allows conducting action research adopting grounded theory (Redman-MacLaren & Mills, 2015) is also not fit for this study.

However, this study is quite unconventional in few aspects – firstly, using grounded theory to analyze the organized scholarly texts which is quite rare and secondly, not using any secondary conceptual framework for analyzing the texts.

Charmaz (2006), in her book, in the section of textual analysis presented how text can be used as primary or supplementary data for a qualitative research using grounded theory. As she elaborated-

“All qualitative research entails analyzing texts; however, some researchers study texts that they only partially shape or that they obtain from other sources. Elicited texts involve research participants in producing written data in response to a researcher's request and thus offer a means of generating data. Extant texts consist of varied documents that the researcher had no hand in shaping. Researchers treat extant texts as data to address their research questions although these texts were produced for other-often very different purposes.” (page 35)

As Prior (2003), cited in Charmaz (2014) that texts do not stand as objective facts although they often represent what their authors assumed

were objective facts. However, through theorization, an author express his/her philosophy and understanding through exemplary verifying with an effort to explain a sociocultural or otherwise phenomenon – as happened in Freire’s case. Though, Freire produced these texts as his scholarly sketch of thoughts, this study is targeting to re-examine and re-discover the meaning and significance of it against two core concepts and their interrelationship by using Freire’s text as extant text. Charmaz (2014) also pointed out that people construct texts for specific purposes and they do so within social, economic, historical, cultural, and situational contexts. Texts draw on particular discourses and provide accounts that record, explore, explain, justify, or foretell actions, whether the specific texts are elicited or extant. In the selected text, Freire provided criticize the traditional education systems in 60s Brazil, introduced his own thoughts – critical pedagogy and illustrated how it can ensure freedom and humanization.

This study is aiming for analyzing Freire’s original texts through systematic but independent conceptual analysis, which wasn’t done before beyond scholarly notes, insightful writings and implication oriented studies. If any secondary conceptual framework were in use, the original thoughts of Freire would be evaluated through that lens which is not the target of this research. Rather, this study would make independent systematic analysis and will compare the findings with other scholarly

works towards making sense of it. Since, grounded theory offers better chances of objectivity and reliability rather than other possible qualitative analysis, the study adopted Constructivist Grounded Theory as a best fit.

3.6 Methodological Process

In this research, the text will be analyzed from theoretical perspectives and towards depicting Freirean thoughtful projection towards answering the research questions. In order to do that, the text will be analyzed through multiple stages of coding and categorization towards mining the inner meaning and architecture of the targeted concepts. As Charmaz (2014) presented -

“Coding forces you to think about the material in new ways that may differ from your research participants' interpretations. Your analytic eye and disciplinary background lead you to look at their statements and actions in ways that may not have occurred to them. By studying the data, you may make fundamental processes explicit, render hidden assumptions visible, and give participants new insights.” (p55)

Though Freirean pedagogy has been researched in diversified settings, aspects of development have been researched far less often. Previous

scholarly analysis have been guided by philosophical influences, evaluated against different conceptual frameworks and contextual settings. But, as Charmaz mentioned above, analyzing through coding adopting grounded theory can reveal newer thoughts, ideas and connection within that may differ from previous works and even from Freirean interpretations.

Following the application of Constructivist Grounded Theory, the texts from the two books were gone through initial coding and then focused coding. The initial coding could be done through different coding approaches – word-by-word, line-by-line and incident-by-incident. As these texts are already organized, which is why, rather than doing word-by-word or line-by-line coding, this research consider each paragraph as an incident's representations and therefore do the initial coding for paragraph by paragraph. As Charmaz (2014) mentioned –

“Word-by-word and line-by-line coding helps you to see the familiar in new light. Incident coding aids you in discovering patterns and contrasts.” (p55)

The initial coding, which should reveal the significant keywords, concepts, process, actions, were done through asking the following questions for each paragraph –

- what does this data tell of? (Glaser, 1978)
- what are the concepts here? what is their relationship? (Charmaz, 2014; Glaser & Strauss, 2017)
- what theoretical category does this datum indicate? (Glaser, 1978)

For initial coding, the researcher separately read each paragraph and by focusing on action, relation and concepts build up the codes. Once codified, the researcher goes back again and again to the data, constantly compare the codes and the data towards ensuring the codes are the best representation of the selected data. It is imperative to stay open and progressively edit the codes for ensuring both the best fit and emergence of newer analytical perspective if exist with the data (Charmaz, 2014; Glaser & Strauss, 2017).

After initially finish the ‘initial coding’ and make several go through to the full text for revising the codes, the researchers moved to second stage of coding – focused coding. Focused coding is more directive, selective and conceptual coding that makes sense of greater portion of data from holistic perspectives (Charmaz, 2014; Glaser, 1978, 2002; Mills, Bonner, & Francis, 2006). Though one of the goal of focused coding is to verify the significance of the initial coding and to determine the analytical worthiness of coded data, however, because of the paragraph-by-paragraph coding at initial coding state, the focused coding capture the overall meaning for each paragraph.

An example of different stages of coding and categorization from ‘*Pedagogy of Oppressed*’ has been presented below in Table 1 –

Table 1: Coding Process					
Page (para)	Text	Initial Coding	Focused Coding	Analytic Themes	Remark
Chapter 1					
1 (1)	While the problem of humanization has always, from an axiological point of view, been humankind's central problem, it now takes on the character of an inescapable concern. Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but also as an historical reality And as an individual perceives the extent of dehumanization, he or she may ask if humanization is a viable possibility. Within history, in concrete, objective contexts, both humanization and dehumanization are possibilities for a person as an uncompleted being conscious of their incomplection.	humanization in humankind's central problem humanization is an ontological possibility and historical reality humanization or dehumanization are possibilities that depends on the consciousness	conflicting alternatives are real-time possibility	Possibility in Reality	
1 (2)	But while both humanization and dehumanization are real alternatives, only the first is the people's vocation. This vocation is constantly negated, yet it is affirmed by that very negation. It is thwarted by injustice, exploitation, oppression, and the violence of the oppressors; it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity.	dehumanization and humanization are real alternatives the oppressor oppressed and the oppressed yearn for justice/freedom which keep the struggle active	conflicting alternatives co-exists	State of Reality	

Since this study has taken highly organized and theoretical text for analysis, the axial coding could be misleading if applied. The axial coding which is primarily rationalize the sub-categories to the main categories, transform the data into concepts through asking the WH-questions (Charmaz, 2014; Strauss & Corbin, 1990), which seems

unnecessary here since the concepts are already there along with their described relationship. Since, in this study, their architecture and relationship are targeted to be explored, therefore discovering coherence among the categories emerged from ‘focused coding’ wouldn’t help greatly. Rather, through theoretical coding, the categories emerged through ‘focused coding’ can be substantiated considerably (Glaser, 1978). However, as Charmaz (2014) presented the sophistication and complexity of ‘theoretical coding’ by mentioning ‘6Cs’ methods of theoretical coding presented by Glaser (1978) and opined that, in order to ensure necessary flexibility in analysis the ‘axial coding’ and ‘theoretical coding’ can be ignored. Therefore, through initial coding and focused coding this study analyze the text and build up analytic themes towards answering the research questions. The process flow is presented below in Figure 4.

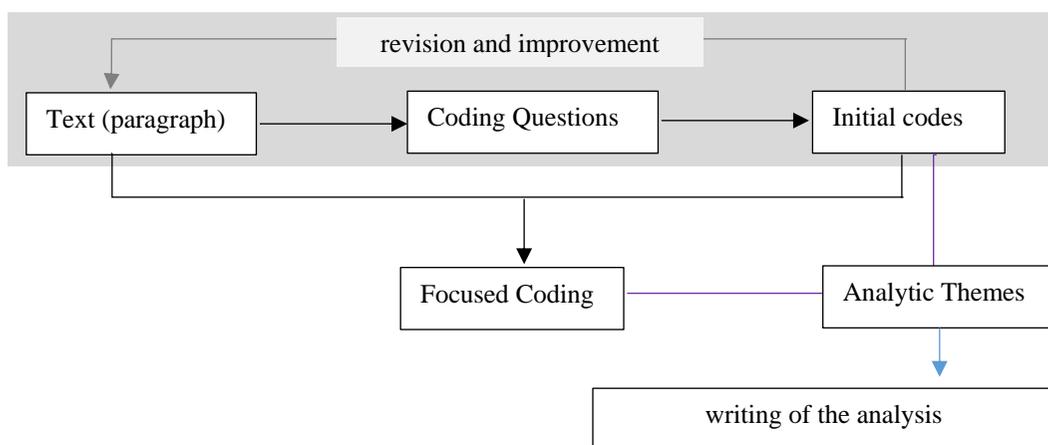


Figure 4: the coding process

In the writing of the analysis, under the clustered analytic themes, occasionally the texts are in use as data evidences. The section titles and subtitles were generated based on the emerged analytic themes, as they were clustered based on their similarities. The core theme has been presented as the main heading of the analysis section and the less but more than other prominent themes has been considered as the sub-heading of the analysis. Overall, the analytic trends are presented below in Figure 5.

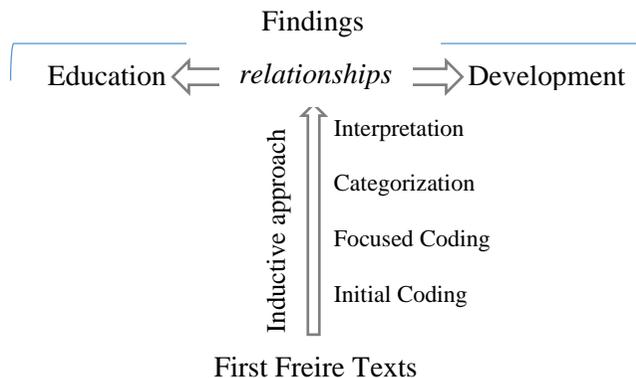


Figure 5: Analysis Model (Constructivist Grounded Theory)

After the categories emerged from the focused coding, the interpretation has been produced with the categories and the analysis has been presented with citing relevant parts of texts as data evidences.

3.7 Writing the Analysis

As the analytic themes emerged, the sub-themes are clustered into broader themes and considered as the sub-headings for analytic writings. Based on focused coding, according to the categories, the analysis then presented under each relevant sub-sections along with data evidences (texts) and the arguments have been built in support of those evidences. The analytic themes, which illustrate conceptual features of education, development and their interrelation, positioned under the respective headings.

The overall arguments and analysis, then, compared in discussion section against the existing scholarly works towards reaching theoretical synthetization.

3.8 Validity, Reliability and Limitations

Methodologically, this study, though quite unique in many aspects, however, presented a strong foreground for the re-exploration of Freirean thoughts in relation to education, development and their relationship. As stated earlier, this study focus on the original texts of Freire analysis and to reduce biasness/errors, approached systematically towards answering the research questions. The texts have been analyzed following methodological steps and process strictly. The initial coding was done

based on a pre-set of questions supported by various grounded theorists. Focused coding has also been done following the methodological guidelines. The analytic themes, which have been presented through heading and sub-heading of the writings were not chosen but emerged through analysis. The arguments made in analysis focused the original thoughts of Freire and the conceptual interactions presented by him originally. Since, this study is analyzing from neither from secondary conceptual frameworks nor in a different contextual reality, the possibilities of biasness in findings are minimum. Hence, the arguments and findings dominated by Freire's original texts, which has not been chosen intentionally, but in support of the insights that uncovered through analysis.

However, it should be noted that, the lack of secondary reference frame provided certain amount of flexibility and space, which is a considerable limitation of this research. The purpose of this research wasn't building a concrete theory but creating a space for rethinking, which may attracts further scholarly initiative. Besides, as a master's dissertation, this also provides the researcher with a great opportunity to explore grounded theory for complex qualitative analysis.

Chapter IV: Data Analysis and Findings

4.1 Education

4.1.1 Freire's Education

Freire, towards sketching out his proposing of education, first criticize the traditional education not only to its nature and purposes, but also more intensely on the delivery approach of that education in relation with the reality in which the education take places.

“Education is suffering from narration sickness. The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable.” (PO: page 71)

At the beginning of building his concept of pedagogy, he clearly positioned against the assumption of the ‘static reality’. Rather, in his opinion, neither the reality should be considered as static nor education should be considered as a mechanical process, rather both the purpose and process of education should be reflective with a stronger connection to historical and cultural context. He criticized the traditional education as the ‘disposing process’, which doesn’t empower the students with ‘creativity’ and the ‘ability to transform’. While describing the critical pedagogy, Freire introduced the concept of reality to it and therefore

persuaded that both subjective and objective reality should be taken into consideration for educational practices.

“He (teacher) 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— contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.” (PO: 71)

As Freire presented, this endless cycle of traditional education, which employs narration apart from reality, restrain the liberation process and therefore preserve the oppression. This resulting the traditional education to fail to achieve its goal and rejects the very possibility of true human endeavor. By criticizing the banking concept of education – the act of deposition – he argued that if education remains or become a mere process of transferring information or knowledge at best, it can neither transform individual nor the reality of those individuals. In order to transform, education must take the cultural and historical reality into account and therefore, the purpose of education should be knowledge creation, not transfer only.

“Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.” (PO: page 72)

Therefore, the radical pedagogy he proposed - libertarian education - will be the driving force for reconciliation. The transformation of the reality, therefore, requires the transformation of the education first that should begin with the teacher-students relationship towards total rejection of the banking model of education, as Freire proposed.

“Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. “Problem-posing” education, responding to the essence of consciousness—intentionality—rejects communiqués and embodies communication.” (PO: page 79)

The new education, instead of being knowledge or information transfer through the banking model, should be ‘problem-posing’ and therefore the continuous process of unveiling the reality where it will take place involving acts of cognition. Freire presented in Pedagogy of Oppressed,

“Liberating education consists in acts of cognition, not transferals of information.” (PO: page 79).

At practice, Freire presented the cognition process will be the spontaneous interaction among the ‘cognizable objects’ and the ‘cognitive actors’.

“It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors—teacher on the one hand and students on the other.” (PO: page-79)

The problem-posing education, therefore, breaks the vertical patterns characteristic of banking education, resolve the contradiction of teacher-student relations (teacher-of-the-student, student-of-the-teacher) and introduce dialogues as an educational approach.

“The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach.” (PO: page 80)

“The students—no longer docile listeners—are now critical co-investigators in dialogue with the teacher.” (PO: page-81)

Freire claimed that, the banking education anesthetizes and inhibits creative power, while, the problem-posing education enhance them with

the emergence of consciousness and critical intervention to the reality. For that, problem-posing education proposes different teaching-learning approach than the banking education.

“The teacher presents the material to the students for their consideration, and re-considers her earlier considerations as the students express their own. The role of the problem-posing educator is to create; together with the students, the conditions under which knowledge at the level of the doxa is superseded by true knowledge, at the level of the logos.” (PO: page 81)

Problem-posing education supports the development of power among the participants towards building their own perceptions of the reality and therefore critical consciousness to their environment. It empowers people to guide themselves, instead of being guided.

“In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation.” (PO: page 83)

Problem-posing education “affirms men and women as beings in the process of *becoming*”, recognized them as unfinished beings alike their reality and therefore, with taking history at the starting point, exhibits

that both the humans and the reality they are within can transform together. There, along with the humans and the reality, problem-posing education also presents ‘education’ as a non-static and evolving. In Pedagogy of Oppressed, Freire said “*Education is thus constantly remade in the praxis. In order to be, it must become.*” (PO: page 84)

In Cultural Action for Freedom, Paulo Freire illustrated adult literacy programs and therefore, the analysis towards understanding the idea of education here will be from the perspective of adult literacy programs. Freire sketched out that, the conceptualization of education, even in case of just literacy, is never simplistic and if it tried to be understood and portrayed in a simplistic way, which can result in a misleading path.

<p>What (Concept)</p> <p>Not only reading writing skills but achieving the consciousness about surrounding reality & their power of transforming it</p>		<p>How (Process)</p> <p>Should not mechanistic</p> <p>Should be based upon authentic dialogue between teachers and learners</p>
<p>Skills with value and philosophical orientation</p> <p>Endorse with authentic dimension of thought-language</p>	<p>True Literacy (Adult)</p>	<p>Subjectivity and Objectivity should be united</p> <p>Clarity of purpose and action for that</p>
<p>Act of knowing</p> <p>Imply reflection and action</p>		<p>Humanistic and provoke to rationalize and question the reality</p> <p>Demystification of reality</p>

Figure 6: Conceptualization of Literacy and Literacy delivery process

While setting the conceptual perimeter of literacy, Freire presented the concept as not static but dynamic in a sense of achieving beyond the

generative skills. As the idea emerged in his writings, literacy is not just the skills of reading and writing but more to that – the comprehension of understanding the relationship between men and the world. The learning must have value and philosophical orientation, and therefore, can build autonomous consciousness among the learners. Therefore, the analysis indicates that, the conceptual framework of literacy must not be limited towards achieving some skills only where the learners act as passive and objective but the opposite of that where the learners will be subjective as well as the educators and through authentic dialogue literacy, will empower them to revitalize their understanding of the world around them. Therefore, the analysis of components of literacy should be –

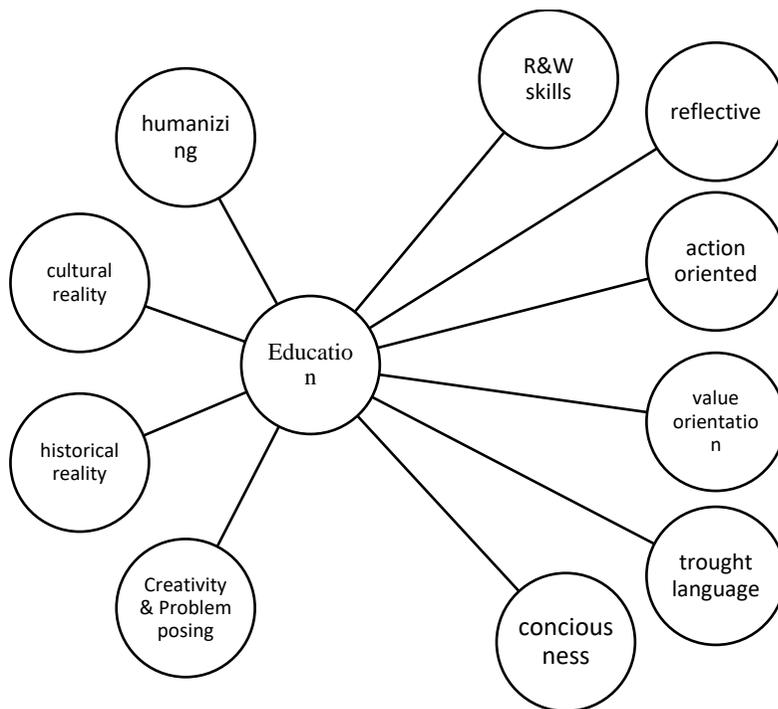


Figure 7: Concept framework of Freirean Education

In order to understand the concept, proposed by Freire, of education it is important to realize that, as Freire illustrated, all educational practice (including adult literacy) implies a theoretical stance on the educator's part, which implies an interpretation of man and the world. The idea of education, therefore, not abstract to life, which stands separately, but it reconstructs the realization of reality for each learner as well as that reality reforms that person in return.

“The process of men's orientation in the world involves not just the association of sense images, as for animals. It involves, above all, thought-language; that is, the possibility of the act of knowing through his praxis, by which man transforms reality.” (CAF: p-21)

So, literacy, in a broader sense ‘education’, should be a process, which empowers an individual with consciousness and reorientation involving his/her thought-language. In order to achieve so, education should be history and value-oriented since the human has the sense of history and value dimensions.

Literacy, which is the simplistic and narrower expression of education, if reveals the simplistic understanding of men and world, the learners will be deprived from the authentic dimension of thought-language. Because, as Freire portrayed, the objective of education is not to provide any specific orientation but supports each learner to empowers

themselves towards finding their own orientation through consciousness and praxis.

4.1.2 Education: the two sides of a coin

Freire identified education as a ‘never neutral’ process – it can either serves the process of oppression or the process of liberation. If there exists a dominant culture of silence, as Freire illustrated, the education will process the domestication of the people – teach them to be satisfied with whatever pass onto them. On the other hand, with the radical newer education proposed by Freire can liberate the people, by developing the problem-posing attitude to their realized subjective and objective reality. The domesticating education, as Freire explained, can’t be identified as domesticating in most of the cases – since the oppressor can’t realize their position as oppressor automatically.

“Teachers who use the “banking” model—whether they are aware of it or not—do not understand that the model reinforces oppression.”(PO: p32)

As Freire explained, to the details, how the banking model of education actually reinforce the structure of existing oppression while the ‘problem-posing’ education can lead both the oppressor and oppressed out of oppression. Education can leads, depending on its nature and

approach, to two complete opposite reality. As Freire explained that, education can never be neutral and it will either benefit the oppressors or lead to the liberation of everyone, the sociopolitical reality of the society should be empowered to endorse the education they perceive and proceed to. This puts education at the core of sociopolitical dynamics and therefore positioned education in both side of human endeavor. Therefore, Freire’s work presented the dual nature of education and it’s unveiled through Freire’s critics on the traditional education and simultaneously by his proposition of newer education.

Table 2: Traditional Education vs. Freire’s Education

Traditional Education	Features	Problem-posing Education
Improving the system and to be fit in the existing system	aim	Understand reality, reshape it based on the need realized
Generalized	nature	Contextualized
Transfer of knowledge or info; act of deposition	process	Problem-posing; act of cognition and liberation
Passive, receiver	students	Subject, co-participant
Depositor	teachers	co-participant, facilitator
teacher narrates, students receive	teaching method	listening-dialogue-action

In Freire’s proposition, the education, being non-neutral, can either collaborate with the existing social systems (which, in the contextual analysis of his books is oppression) or can change it by re-realizing the reality which, he illustrated, as imperative for social change.

In the arguments of ‘banking model’ and ‘problem-posing’ education, it is clear that education can play a vital role in two completely opposing objectives. The difference in the approach of education can result into two different and opposite realities, which substantiate the two opposite nature of education, especially through its approaches. Freire sees the banking education fosters passivity among the students by negating the spirit of inquiry. The key, as he explained, lies within its process, which illustrated the teachers who have the knowledge and the students who do not have, and therefore the approach is to be filled away from the students, which, in Freire’s thoughts, alienate the reality. This education, as it works in the favor of the oppressors, strengthen the system of oppression and reduce the possibility of proactive social change. The other side of the story is the problem-posing education which placed both teachers and students at an equal place, and therefore presented the education as the ‘the act of knowing’ and ‘the act of liberation’ where the students and the teachers continuously question their reality and participate in a journey of transformation.

4.1.3 Being Educated: What Does It Mean

The traditional education and educational approaches narrate the knowledge in the teaching-learning process. The role of the teachers is

active as describe and deliver the knowledge and the students' role is passive who receive the knowledge with or without understanding and rationalizing that with their contextual realities. This process, as Freire argued, leads to the preservation of the oppression, despite of the social and classroom settings. This 'banking model' of education where the students act as 'banks' where the teachers pour knowledge little by little, cannot ensure liberation or freedom since it doesn't provoke critical thinking and the building up of critical consciousness.

Knowledge, as Freire illustrated, is the result of continuous questioning of the world. In the banking model of learning, the system presumes that teachers have and students lack the knowledge. These projected the students as oppressed and ignorant and therefore extend the 'fear of freedom' and 'culture of silence' to their life what they earned throughout the education process. This banking model teaches the students to adapt to the world as it is, instead of questioning it or trying to change it. The students, alienated by this traditional approach, reoriented to adapt and follow the existing norms and what has been taught without checking the effectiveness of their action towards the world they intend to be in.

But, as Freire proposed, education shouldn't enslave people by any means and we (/teachers/educators/groups of people) can't decide what

is better for the people but the people should. Therefore, the role of education should be liberating the minds completely, supporting the growing mind to realize the world and to enable them to reshape it as they see fit. Being educated means, as Freire illustrated, to be empowered with the conscientization and dialogues so that the understanding of reality can be independent and mutual, as well as, the taken actions.

However, the oppression often can't be realized by the oppressor and oppressed (for example, in classroom settings, by teachers and students) and often the oppression is seen as inherent and result of the fault of the oppressed. In the oppressors' narrative, oppressed people live on the margins of good, traditional, society because of their own faults. But Freire urges oppressed people to see traditional society as inherently bad because it marginalizes them. This is why Freire often critiques people who attempt to reform oppressive institutions: to him, reform is ultimately futile because it assumes that those institutions are not oppressive by default.

Freire rejects mechanistic conceptions of the adult literacy process and advocating instead a theory and practice based on authentic dialogue between teachers and learners. Such dialogue, in Freire's approach, centers upon the learners' existential situations and leads not only to their acquisition of literacy skills but also, and more importantly, to their

awareness of their right as human beings to transform reality. Becoming literate, then, means far more than learning to decode the written representation of a sound system. It is truly an act of knowing, through which a person is able to look critically at the world he/she lives in, and to reflect and act upon it.

In *Pedagogy of Oppressed*, Freire explained, the role of problem-posing education and how that can affect the students and their perspective of the reality -

“Problem-posing education affirms men as beings in the process of becoming – as unfinished beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, people know themselves to be unfinished; they are aware of their incompleteness. In this incompleteness and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity.” (PO: page-57).

This realization, the unfinished nature of the reality like the students, will help the learners (or people) not to accept the reality if unjust but to consider constantly and continuously take initiatives to change it as they

desire for. Therefore, being educated won't be considered as a process that ends but a process that is self-evolving and constantly shifting its focuses with the reality.

4.2 Development

4.2.1 Freire's Concept of Development

While presenting the concept of 'development', Freire at first criticized the concept of 'development' itself. As Freire explained while discussing the cultural circles that, the different characteristics can be found among different social groups and circles which in broader perspective are unfairly categorized as 'developed' and 'underdeveloped'. As Freire said, *"Underdevelopment, which cannot be understood apart from the relationship of dependency, represents a limit-situation characteristic of societies of the Third World"* (PO: page 101). In order to confront the economics based idea of development, Freire delimit the concept – *"The theme of development, for example, is especially appropriate to the field of economics, but not exclusively so"* (PO: page 117). The understanding of development can be different from many different ontological perspectives, as Freire substantiated with different examples. He presented that, the aspects of reality should be considered more critically and crucially while defining development since this concept presents a greater totality and therefore shouldn't be approached with rigidity.

“In this way, the themes which characterize a totality will never be approached rigidly. It would indeed be a pity if the themes, after being investigated in the richness of their interpenetration with other aspects of reality, were subsequently to be handled in such a way as to sacrifice their richness (and hence their force) to the strictures of specialties.” (PO: page 120)

Freire, in collaborating to the idea of development, considered development as a ‘generative theme’ and then builds up the discussion with breakdown and codification and presented that the understanding of development can be different in different reality and cultural circles. Throughout the discussion, Freire established the relationship of development with cultural actions. He rationalized the relationship of cultural invasion and underdeveloped and presented why the conventional development approach fails -

Cultural invasion further signifies that the ultimate seat of decision regarding the action of those who are invaded lies not with them but with the invaders. And when the power of decision is located outside rather than within the one who should decide, the latter has only the illusion of deciding. This is why there can be no socio-economic development in a dual, "reflex," invaded society. (page- 160)

Freire, then, illustrated the conditions of development to happen –

“For development to occur it is necessary: a) that there be a movement of search and creativity having its seat of decision in the searcher; b) that this movement occur not only in space, but in the existential time of the conscious searcher. Thus, while all development is transformation, not all transformation is development.” (PO: page 161)

This two conditions clearly presented Freire’s concept of development and imported important factors for development – a movement, creativity to improvise and space-time momentum. In addition, the presentation of the ‘development’ as the sub-set of transformation illustrated that development is a process of continuously being and achieving a meaningful change with non-rigid targets or ambitions.

Towards clarifying the concept of development, Freire criticized the idea of modernization and oppose that modernization is not development. Development goes beyond the economic measures of progress and, in Freire’s thoughts, enhances the self-sustainability of a society from inside.

“It is essential not to confuse modernization with development. The former, although it may affect certain groups in the "satellite society," is almost always induced; and it is the metropolitan society which derives the true benefits therefrom.” (PO: p 161)

“In order to determine whether or not a society is developing, one must go beyond criteria based on indices of “per capita” income (which, expressed in statistical form, are misleading) as well as those which concentrate on the study of gross income.”

(PO: page 162)

However, as Freire depicted, the idea of going beyond economic criteria towards development, the reformist solutions even doesn't present true development. Because the reformist solutions don't solve the internal and external contradictions of a society. As Freire illustrated, *“Almost always the metropolitan society induces these reformist solutions in response to the demands of the historical process, as a new way of preserving its hegemony (p162).”* In addition, as Freire mentioned, reforms are often done to stop the chances of revolution. He presented, *“It is as if the metropolitan society were saying: ‘Let us carry out reforms before the people carry out a revolution’” (p162).”*

So, while carrying out the reforms, that doesn't necessarily present the liberation, since, to achieve the reforms, the strategies adopted by the society are similar of the previous oppression.

“And in order to achieve this goal (the reforms), the metropolitan society has no options other than conquest, manipulation, economic and cultural (and sometimes military) invasion of the dependent society—an invasion in which the elite leaders of the

dominated society to a large extent act as mere brokers for the leaders of the metropolitan society.” (PO: page 162)

Therefore, development, as Freire conceptualize, shouldn't be the extensions of the previous ongoing process in renewed forms, but the emergence of freshly and continuous re-realization of reality by the people themselves with space-time (in another word, historical, contextual and cultural connections) continuum.

4.2.2 Reality, Revolution and Transformation

Since the contradiction of oppressor-oppressed has been established concretely, the situation must transform, and Freire presented, the transformation should address the issues from subjective and objective rationality. Therefore, the change we foresee for all, shouldn't necessarily conflict with the individualistic perspective.

“To present this radical demand for the objective transformation of reality, to combat subjectivist immobility which would divert the recognition of oppression into patient waiting for oppression to disappear by itself, is not to dismiss the role of subjectivity in the struggle to change structures.” (PO: p50)

In order to plot Freire's thoughts on transformation, it is important to rationalize the understanding of his subjective and objective reality and

the way he established the relationship between them. As Freire said, *“Neither objectivism nor subjectivism, nor yet psychologism is propounded here, but rather subjectivity and objectivity in constant dialectical relationship.”* (page 50, PO)

As Freire illustrated, in the process of transformation, the subjectivity and objectivity are equally important since ‘a world without people’ is impossible. Since the world and human beings do not exist from each other but remain in constant interactions, the objective reality is the product of subjective human action. Therefore, the transformation, as Freire illustrated – rooted in the Marxist thought, is not happen by chance.

“If humankind produces social reality (which in the ‘inversion of the praxis’ turns back upon them and conditions them), then transforming that reality is an historical task, a task for humanity.”
(page 51, PO)

However, in constantly changing society, the reality becomes oppressive in the contradiction of oppressor and oppressed. In discussing the transformation, Freire proposed praxis as the solution and the path of liberation.

“Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can

be done only by means of the praxis: reflection and action upon the world in order to transform it.” (page 51, PO)

However, in Freire’s opinion, the mere perception of reality, which is not followed by critical intervention, will not lead to transformation since the perception isn’t true. Therefore, building true perception is required where the role of liberating education is crucial.

“To resolve the oppressor-oppressed contradiction, the oppressed must confront reality critically, simultaneously objectifying and acting upon that reality. A mere perception of reality not followed by this critical intervention will not lead to a transformation of objective reality—precisely because it is not a true perception.” (page 52, PO)

Another false perception of reality occurs when the transformation of objective reality threatens the subjective class interest, as Freire explained – *“A different type of false perception occurs when a change in objective reality would threaten the individual or class interests of the perceiver (page 52, PO).”*

So, without critical intervention in the reality, it became fictitious which is why the non-deniability of the facts but rationalizing it to certain interest resulting into losing the objectivity and therefore mythicize the reality, which again contradicts with the possibility of true

transformation. To resolve this issues, Freire proposed a two-stage solution for true transformation that is rooted to Mao's Cultural Revolution –

“The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation. In both stages, it is always through action in depth that the culture of domination is culturally confronted.” (page 54, PO)

This is why, Freire proposed, cultural action, how people create changes in their culture and society, is crucial to confront the world of oppression since the revolutionary transformation is rooted from the cultural expulsion of previously created myth. And for that, he presented the need for praxis (combined reflection and action) and argued that the revolutionary leaders and oppressed people should both use praxis while struggling for liberation so that the leaders are not merely imposing their will onto the oppressed. Otherwise, the struggle will be hollow—Freire

says that a “revolution for the people” is equivalent to “a revolution without the people.”

Freire’s idea on revolution is coherent with the transformation, as Freire in the chapter 4 of Pedagogy of Oppressed quoted Lelin, “without a revolutionary theory there can be no revolutionary movement” and then connects it with praxis.

“A revolution is achieved with neither verbalism nor activism, but rather with praxis, that is, with reflection and action directed at the structures to be transformed. The revolutionary effort to transform these structures radically cannot designate its leaders as its thinkers and the oppressed as mere doers. If true commitment to the people, involving the transformation of the reality by which they are oppressed, requires a theory of transforming action, this theory cannot fail to assign the people a fundamental role in the transformation process. The leaders cannot treat the oppressed as mere activists to be denied the opportunity of reflection and allowed merely the illusion of acting, whereas in fact they would continue to be manipulated—and in this case by the presumed foes of manipulation.” (page 126, PO)

So, Freire projected that, transformation should be revolutionary and the leaders of the revolutionary transformation will not impose control over

the process through do bear the responsibility. Cultural action with the characteristics revolutionary leaders must have to be effective at creating change and for that, instead of praxis by the dominant elites, the revolutionary praxis should be in action.

4.2.3 Cultural Invasion, Cultural Revolution and Freedom

Cultural invasion, a fundamental characteristic of antidialogic action, serves the divisive tactics and manipulation which ends in conquest, as Freire presented and explained, “*The invaders penetrate the cultural context of another group, in disrespect of the latter's potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression (Pedagogy of Oppressed: page 152)*”

Freire describes cultural invasion as an act of violence where the invaders are the authors of and actors in the process and the invaded are the objects. The invaders presented the cultural inauthenticity of the invaded, dominate over the patterns and way of life of the invaded and therefore control their reality.

“In cultural invasion it is essential that those who are invaded come to see their reality with the outlook of the invaders rather

than their own; for the more they mimic the invaders, the more stable the position of the latter becomes.” (PO: page 153)

Freire presented cultural invasion, in one hand as an instrument of domination and on another hand as the result of domination.

“The more invasion is accentuated and those invaded are alienated from the spirit of their own culture and from themselves, the more the latter want to be like the invaders: to walk like them, dress like them, talk like them.” (PO: page 153)

Though this idea of Freire, cultural invasion, presented in diversified social structures and practices including education and child rearing, however, the serious application of it at individual level presents the problem of necrophilia and biophilia and education has certain role to that. As Freire presented, *“Because banking education begins with a false understanding of men and women as objects, it cannot promote the development of what Fromm calls ‘biophily,’ but instead produces its opposite: ‘necrophily.’” (page 75, PO)*

Cultural invasion, which dehumanize the both the invader and invaded, endorse the culture of oppression which leads to a society to the fear of freedom and therefore towards being non-transformative. As Freire explained with the example of graduate students and professional, he guided the way out through Cultural Revolution. In Pedagogy of

Oppressed, Freire said, *“This reclamation requires that the revolutionary leaders, progressing from what was previously dialogical cultural action, initiate the ‘cultural revolution’”* (p158).

Freire presented the process of Cultural Revolution, not as reorganization and renovation of the society and human interactions, but as the reconstruction of the total society.

“‘Cultural revolution’ takes the total society to be reconstructed, including all human activities, as the object of its remolding action. Society cannot be reconstructed in a mechanistic fashion; the culture which is culturally recreated through revolution is the fundamental instrument for this reconstruction.” (PO: page 158)

The reason behind this total reconstruction is that, as Freire presented, at post-culturally invaded society a class of elites and bureaucrats emerged to mediate the oppression of the oppressor to the oppressed. Without total reconstruction, it would not be possible to revitalize the social structure towards freedom and liberation. As Freire presented –

“Cultural invasion further signifies that the ultimate seat of decision regarding the action of those who are invaded lies not with them but with the invaders. And when the power of decision is located outside rather than within the one who should decide, the latter has only the illusion of deciding. This is why there can

be no socio-economic development in a dual, "reflex," invaded society." (PO: page 160)

The duality exists in an invaded society rooted in dependency and class contradictions, as Freire, in *Pedagogy of Oppressed*, explained, "*The principal contradiction of dual societies is the relationship of dependency between them and the metropolitan society (p162)*". He opined that, the metropolitan societies are the primary beneficiaries of the aid program because of that contradiction.

As Freire illustrated that, the true development doesn't lie in the form any dependency and but to the formation of freedom of the individuals or collective for themselves. The cultural revolution, therefore, stands as the pathway towards true transformation and he said "*As historical, autobiographical, 'beings for themselves', their transformation (development) occurs in their own existential time, never outside it*" (PO: 161). Therefore, the transformation must have to take place within their own reality and by themselves.

4.3 Education and Development

4.3.1 Reality: 1st string of the relationship

Freire focused the idea and understanding of 'reality' to plot the discussion of education and transformation. Both education and

development is a social process, in which context, Freire does not adopt an intellectualistic and rationalistic concept of knowledge. Rather, Freire considered that knowledge includes the total human experience – the concrete experience of an individual or a group in a reality. However, before rationalize transformation to the reality, Freire took account Marx’s criticism and argued that if the social reality exists not by chance, then it will not be transformed by chance.

“Just as objective social reality exists not by chance, but as the product of human action, so it is not transformed by chance. If humankind produces social reality (which in the "inversion of the praxis" turns back upon them and conditions them), then transforming that reality is an historical task, a task for humanity.”

(PO: page 51)

Freire explained that when a reality become oppressive, it is because of the contradiction of men as oppressor and oppressed. In order to transform that reality towards liberation, critical awareness through dialogue and praxis needed to be achieved.

“One of the gravest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge human beings consciousness. Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means

of the praxis: reflection and action upon the world in order to transform it.” (PO: page 51)

Freire emphasized that problem posing education – the whole cognition process – should be a process to empower the people to identify and realize the reality is not static, but dynamic and that they themselves can transform the reality. The traditional education, which mythicize the reality, conceal the facts, alienate as it is outside of praxis and therefore serves the process of oppression.

As Freire indicated, the reality can be transformed if the oppressor-oppressed contradiction can be confronted critically and the ‘mere perception’ of reality can be transformed into ‘true perception’. To achieve the ‘true perception’ of reality, dialogues are crucial and dialogues can be only be done through problem-posing education as Freire illustrated, *“The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceive reality (PO: page 65).”*

Education can be effective towards individual’s or group’s motivation towards taking action if it can leverage the understanding of ‘reality’ with the very contextual settings of that individual or that group. As the narrative focused on ‘thought and language’, especially while discussion about literacy or basic education, the thought and language constituting a whole, always refer to the reality of the thinking subject.

“Authentic thought-language is generated in the dialectical relationship between the subject and his concrete historical and cultural reality. In the case of the alienated cultural processes characteristic of dependent or object societies, thought-language itself is alienated, whence the fact that these societies do not manifest an authentic thought of their own during the periods of most acute alienation” (Cultural Action as Freedom, P13).

Education that inspire of taking action can't be successful to make a positive change if an individual is taking action without being authentically connected to his objective and subjective reality in which he is living. As Freire explained -

“Reality as it is thought does not correspond to the reality being lived objectively, but rather to the reality in which the alienated man imagines himself to be. This thought is not an effective instrument either in objective reality, to which alienated man does not relate as thinking subject, or in the imagined and longed for reality. Dissociated from the action implied by authentic thought, this mode of thought is lost in ineffective, false words (Cultural Action as Freedom, p14).”

The emergence of newer lifestyles in a society begins revealing the internal and external contradictions, which hasn't been realized by both

the masses and the so-called intelligentsia. The previous lifestyles and culture, which was identified as intrinsic inferiority by the alienation, then can be recognized as the result of the alienation, in the newer socio-cultural reality which, for say, is a result of an learning process. If the newer lifestyles led by the previous power elites, and later that become popularize by the mass, the mechanism of oppression will not be abolished but will be revitalized in the newer reality. In that case, the education will be failed to create the reality aspired by the masses, instead, it will extend and invigorated the oppressive reality. This will lead the poor to remain poor for indefinite time period and the rich will be getting richer day by day which, again, will lead to the greater income inequality, for instance.

As Freire says, consciousness is not an empty space to be filled and knowledge is not a passive act. Therefore, the learning, if participatory and authentic, begins with the problematization of the experienced reality. The dichotomy of educator-educatee, teacher-student, is overcome by the dialectical unity of the two subjects, who together discover the world, and together create knowledge. That journey, if alienated from the contextual, social or cultural reality of the educator-educatee, will not inspire actions and therefore will not be able to bring the sustainable social changes.

4.3.2 Dialogue and Praxis: 2nd String of the Relationship

Dialogue and praxis are two vital concepts in Freire's social transformation and, as presented before, development has been considered as a subdomain of social transformation. Both dialogue and praxis defines the space-time continuum of a society/community with spontaneity and therefore established the relationship between education and development.

Dialogue, characterizes an epistemological relationship, be presented as an indispensable component of the process of both learning and knowing. As Freire clarified, "*dialogue is a way of knowing and should never be viewed as a mere tactic to involve students in a particular task*" (CAF: p17).

While attempting to analyze 'dialogue' as a human phenomenon, the essence of dialogue demystified within that process, as Freire explained, the word is not limited into the instrumentation but extends to action and reflection. Freire explained, "*there is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world.*" (PO: p87)

In that way, an authentic dialogue is connected with praxis and also vice versa. The goal of both dialogue and praxis is the transformation, and for

transformation both of them are vital. Without action, the dialogue is authentic and without dialogue so does the action, as Freire explained -

“An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating “blah.” It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action.” (PO: p 87)

Without action, the reflection can't exist and without reflection, action wouldn't be authentic. Freire presented this action-reflection as praxis and he defined praxis in *Pedagogy of Oppressed* as ‘*reflection and action directed at the structures to be transformed*’. However, it is imperative to have an equal balance between action and reflection to have true dialogue and true praxis. Freire described dialogue as, “*dialogue is the encounter between men, mediated by the world, in order to name the world*” (PO: p88).

At the same time, as Freire explained, to enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be

mutual respect and love (care and commitment). Each one must question what he or she knows and realize that through dialogue existing thoughts will change and new knowledge will be created. So, through dialogue, learning will be carried on with critical consciousness and creativity. But, it is not enough for people to come together in dialogue in order to gain knowledge of their social reality, as Freire presented. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection. This depicted the elaboration of praxis. So, the dialogue and praxis are connecting the concepts of education and development; and alike dialogue and praxis – the education and development are not two separate process that contributes to each other. But, the correlation between dialogue and praxis rationalized that, the education and development are inadvertently connected and two separate expression of one process – humanization.

4.3.3 Communication and Culture: 3rd String of the relationship

Freire presented that, the problem-posing education take the historical and cultural context in serious consideration since without it true praxis can't exist. Both in education and transformation, communications plays vital role, since the false reality created by the oppressors by feeding false

facts and practice around history and culture respectively can only be revitalized to and/or transform into true reality through communications.

“Yet only through communication can human life hold meaning. The teachers thinking is authenticated only by the authenticity of the students thinking. The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication.” (PO: page 77)

Without communication, men and women can't be truly human. Instead their status will be reduced to 'things' and the revolutionaries promoting communication while the oppressor blocks communication. This also has implication at pedagogical settings, the banking education doesn't support communication rather block it while depositing. Freire compared the mediation between cognizable object-cognitive actors and the revolution side by side (page 128-129, Pedagogy of Oppressed) and underpin communication as vital component for both. Further evidence, as presented below, illustrated similar depiction, *“One cannot impose oneself, nor even merely co-exist with one's students. Solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication” (PO: p 76-77)*. Freire, furthermore, added -

“To close this tentative analysis of the theory of antialogical action, I wish to reaffirm that revolutionary leaders must not use the same antialogical procedures used by the oppressors; on the contrary, revolutionary leaders must follow the path of dialogue and of communication.” (PO: page 162)

Culture, the product of meaningful communication based on the action upon reality and with historical context. Since Freire established the conceptual relationship between praxis and reality, ‘the realm of culture and history’ exists only for human, for whom, the reality is the source of knowledge and creation. The role of people and the world, as he presented, *“the anthropological concept of culture is one of these hinged themes. It clarifies the role of people in the world and with the world as transforming rather than adaptive beings.” (PO: page 121)*

In the pretext of the above mention quote, Freire explained how and why teachers-students should work in ‘cultural circles’ towards ensuring effective education programs for illustrating the general program content and the view of the world held by the people. In educational practice, the cultural reality must have been considered and carefully addressed, as depicted in Cultural Action for Freedom, in the aspects of literacy programs. However, the cultural reality, alike social reality, is not static and isolated but continuously evolving and transforming. Freire presented, *“historical themes are never isolated, independent,*

disconnected, or static; they are always interacting dialectically with their opposites” (PO: page 101).

Education and transformation, therefore by addressing and by reconstructing the socio-cultural reality, also not static and isolated but continuously evolving. The path of Cultural Revolution, the approach of transformation, therefore, is not without historical context. As Freire said in Cultural Action for Freedom that, *“Society cannot be reconstructed in a mechanistic fashion; the culture which is culturally recreated through revolution is the fundamental instrument for this reconstruction (p 42).”* Therefore, Cultural Revolution must emphasize on conscientization and should reach everyone despite of their personal path and the continuity of historical and/or technological context.

Chapter V: Discussion and Theoretical

Synthetization

5.1 Discussion

The concept of development can be rationalized as both a process and a product, as many development theory projected and so does their criticisms, the challenge in conceptualizing development posed significant challenges. Freire thoughts, as synthesized from the discussion of First Freire, presented that development as a process through cultural action and revolution, social transformation and ultimately by humanization. On the other hand, education encompasses a vividly wider range of understanding referring to both contextual and generalized settings. Though, in terms of international education development, the literacy and basic education was prominent however the continuous education programs, technical and vocational education and girls' education existed at pre-MDG periods. At contemporary discussion, since education quality and equity at access became vital for sustainable development, the scopes of education for international development became much broader and diversified. However, despite of the progress made in terms of education and different indicators of development, a large number of critics and scholarly works illustrate the negative and not-satisfactory achievements. The post-development

scholars reports a wider variety of issues as a results of conventional aid-based international development and, in few of those initiative, the Freirean philosophy has been implemented for a while. Contrary to that, many of Freirean educational philosophy has been adopted and mainstreamed not only in so called developing countries but also in developed countries. However, the discussion needs a much closer arguments, given the context of this research, towards rationalizing it

As this study found that, Freire presented education not as a static but dynamic democratic process that should not be pre-conditioned prior to implementation. Rather, the education should remain as a construct, which empower the people while the people empower the idea of education. Similar findings echoed in Blackburn (2000), Gadotti (1994) and Glass (2001) while Bingham (2016) took a stand against educational humanism and argued whether Freirean education can be implemented or not concerning the anthropological and historical traits. Surprisingly, the argument against that also positioned within Freirean text – neither the perception, nor the observed reality is absolute but subject of change which has been demystified later on in the analysis of this study. Freire presented his pedagogy as a process of humanization and liberation. The characteristics he has been encompassed to constructs the concept of education were mostly accepted by the scholar communities. However, the arguments debated rather intensely on its relation to sociological,

political and economic problems and perspectives. Since Freire hasn't been taken his discussion, especially in *First Freire*, to the economic measures which created a vast space for criticism and lack of guidance for the Freire researchers.

In many cases, the Freirean empowerment and liberating approach of social changes, have been taken into account for small level community transformation projects and whether that approaches could endorse necessary sustainability or not, often considered as non-implementable at national or global scale since, probably, because of its non-economic natures (Simpson, 2004). However, the contemporary development theories, models and development goals realized the potentiality of education on various aspects of individual and collective development, as well as, sociocultural and political freedom. The role of education in early development theories has been criticized because of its 'instrumental' natures, and therefore, the later theories connected the liberating process of education to the economic-led market driven development, considering that the development, wherever and whenever happens, remains purely economic with administering other well-being components. But, the contradictory nature of those propositions, the mere hope of 'education as liberating and empowering tool combining with monetary implications as driving forces' can achieve necessary development often led into much more complex development debates.

Realistically speaking, significant progress has been made in the new millennium with the target oriented approach in achieving global development goals. Poverty was decreasing in all regions of the world, at least until the onset of the global financial crisis, underpinned by strong economic growth in developing countries and emerging economies (Smith, 2015). As a result, the first target of the Millennium Development Goals—halving the proportion of people living in extreme poverty globally—has already been met. Improvements in school enrolment rates and health outcomes demonstrate similar progress in the dimension of social development (Chopra & Mason, 2015). Nonetheless, economic growth was frequently accompanied by rising income inequality, and the very poor and those discriminated against owing to their sex, age, ethnicity or disability has benefited least from overall progress. Income inequality is mirrored by very unequal social development and access to health services and education. Such intra-generational inequalities pose an equally important challenge to sustainable development, which is primarily associated with intergenerational equity (Fleurbaey et al., 2014). However, the inequality in terms of economic indicators also represents the inequality in education, social, cultural and health indicators, all of which can be transformed as this study found through Cultural Revolution. As Freire illustrated that, the reformation will not resolve the structural challenges,

rather a revolutionary measures is required to resolve for which it is the horizon and the analytical lens needed to be changed.

The fragility of progress became apparent during the food, fuel and financial crises in 2008 and 2009. The global recession of 2009 was triggered by a global financial crisis engendered by the financial systems of developed countries, engulfing their financial and banking sectors (Thakor, 2015). The resulting shock to economic activity passed through the global economy quickly, with international trade, investment and other financial flows collapsing. The recession and the slow subsequent recovery have increased unemployment worldwide and have slowed or partly reversed the decline in poverty (Thakor, 2015). The fact that the global financial crisis coincided with a peak in food and energy prices aggravated its impacts in many countries. Food prices had risen rapidly since 2003, largely driven by rising energy prices and the increased production of biofuels, which became competitive owing to very high oil prices (Lobell, Naylor, & Field, 2014). Exacerbating factors such as extreme weather events in Australia, Ukraine and countries in other regions of the world, as well as increased speculative activity in commodity markets, highlight the intertwined risks between the three crises and the multidimensional nature of the challenges they posed (Lobell et al., 2014). In addition, accelerating environmental degradation indicates that the world is facing a strong sustainability challenge; that is

to say, there are limits to the substitutability of certain forms of natural capital, and thus to the extent to which technologies will be available to overcome environmental and planetary challenges in future (Middleton, 2013). As many forms of this natural capital are absolutely essential to human survival in the long run, its preservation is critical. A future global agenda has to address this strong sustainability challenge and facilitate transformative change at all levels—local, national and global (Leach et al., 2012). However, transformative changes transformative measures and the construction-deconstruction-reconstruction of social reality requires a transformative education (Brown et al., 1997). As this study couldn't substantiate any resolution for economic challenges since Freire didn't address the complex economic issues, however, the environmental protection was quite prominent in his theoretical illustrations. For environment protection, it is the people who need to achieve the emotional intelligence, critical consciousness and practice through dialogue – praxis.

Through Freirean lens, poverty is economic oppression and to resolve that, the oppressor-oppressed relationship needs to be changes. However, Collier (2008) argued that the world's billion poorest people are concentrated in 60 countries which are stuck in poverty traps, like conflict, the resource curse, being landlocked with bad neighbors and so on. That tallied with research from the early 90s that found 93% of the

world's poor people in low-income countries. And, about all of those low income countries are global south. While bringing this bottom billion people out of poverty poses a great deal of development challenges, the next billion is also vulnerable at the verge of decent employment opportunity crisis. As it seems, the world is entering the final phase of a period of explosive population growth that peaked in the mid-60s. Between now and 2025, a billion more people will arrive, taking the global total to 8 billion and they will be Asian or African (Evans, 2010). This newly emerged population's 68% will live in emerging or developing countries, 28% in least developed countries and just about all of them will live in cities (Koop & Van Leeuwen, 2016). The study suggested that the half the population of the very poorest countries will be under 20, and half the people in developing and emerging economies will be under 30. However, this favorable demographic conditions (lots of young adults entering the workforce and having to support fewer children) could provide miracle-alike economic growth with proper education and development planning (Collier, 2008). On the other side, it could also slide into demographic disaster – if poorly skilled young people face lives of unemployment and frustrated aspirations (Collier, 2008). Besides, while in developed societies are suffering from their own problems, the global migration and interconnectedness of the nations' increase the vulnerability of developed further.

In the developing countries, there are the needs of basic education, education for disadvantaged communities, enhancing equitable access to education and quality education. While in the developed societies the educational need for mature students (continuing education) and multicultural education is growing. However, in the pitfall of international development, while the global human migration increased, the developed societies are at the verge of changing and that poses a greater challenge for international educational development. At MDG period, the universal goal for education was to ensure primary education for all which was mostly focusing on the developing societies. But at post-2015 SDG period, the call for equitable quality education and lifelong learning opportunities reshaped the development needs across the globe. Moreover, the connection of education with rising conflicts and different international torment (e.g.- terrorism) put education at the heart of sustainable development. Over the last decade, the kinds of conflicts we have experienced most have been civil wars. For example, in places like the Sudan, the Democratic Republic of Congo, Liberia and Sierra Leone. This has led to more UN peacekeepers being deployed than ever before. The face of conflict is also changing – with two trends especially worth highlighting. One is the growth of subnational, relatively low-intensity forms of violence in rural areas. Another is the failure of cities or states. The consequences of these two will not remain

isolated within those communities or societies, rather they will spill out into other (especially developed countries). For example – the migration of Syrian refugees into different European countries has created huge problems that sent worrying call to global community.

Besides, the recent outbreaks of various chronic diseases (e.g.- Ebola) poses serious questions – how we can stay safe from these diseases and how can we stop the quick spreading of these diseases with humans living in a highly mobile globalized world. According to Perez-Escamilla et al. (2018), globally 1 in every 4 children has stunted growth and 790 million people worldwide still lack regular access to adequate diet. These newer health challenges are making the situation critical. Besides, the contemporary scholarly works suggest that hunger, outbreak of disease and poverty all influence on the rise of terrorism and political unrest. Unfortunately, this study failed to substantiate any solution-oriented guidance to these problems.

In last decades, a large number of development initiatives were implemented to fight climate change and to promote environment friendly development. However, the impact of those initiatives, in most cases, were not very significant. Besides, the challenge of adapting to this level of climate change should not be considered as a stand-alone priority. On the contrary, it will intensify the challenges on all the areas

of development – from agriculture to cities, and from health to the risk of violent conflict. At the same time, the price tag for achieving the Millennium Development Goals (MDGs) was substantially higher than it would have been without climate change.

Apart from these, there are more challenges rising on the horizon. The foreseen energy issues, the financial instability and the global political problems (for example, conflicts in the Middle East) pose further challenges towards ensuring global peace. Recent political shifts in the United States poses crucial questions for the political and financial stability of other developed nations. The global scenario is surely changing and while the rise of global terrorism and poverty are considered prominent attention-seeking issues, in the shadows there are more concern rising fast. Both cross-country and internal migration demand attentions as the unplanned urbanization creates many complex problems. Feeding this massive global population could be a big challenge, but the higher oil dependency and environmental issues can make the challenge greater. In order to achieve and ensure sustainability to all the desired changes, the call for integrated collective development should be answered.

Education for development should be an ‘education that makes it possible for people to fearlessly discuss their problems’, ‘that is situated

in dialogue' and that 'makes it susceptible to a kind of rebelliousness' (Gadotti & Torres, 2009). This also connects the macro and micro perspectives of the discussion appeared in the analysis – from individual to national level the development needs and necessary solutions should be realized locally. Freire appears to reiterate the individual's effort to affirm his/her ethics in the face of all this, something of the feeling of the importance of freedom Furthermore, education should orient people in their lives. It should 'help people reflect about their ontological vocation as subjects' (Gadotti & Torres, 2009).

Freire is clear about the basic objectives that an 'education for development' should attempt to achieve. It should 'provide students with the necessary instruments to resist the deracinating powers of an industrial civilization' (Gadotti & Torres, 2009). The analysis of this study also supports this to some extent. This conflicts in the different development theories and Freirean proposition is not simply from anti-modernization perspective, but on the approach of the development process.

Freire's philosophy whose key concepts are conscientization and dialogue has contributed to our understanding of the processes of interaction between education and social change – both as continuous process. Freire's analysis of education and social change centers on his

contention that education cannot be neutral. Domesticating education denies people the power to think for themselves and become architects of their own destinies. It does not provide them with a critical perception of their own social reality, which would enable them to know what needs changing and actually take action to change. While education that liberates, shatters the silence and makes people become aware of their condition and their democratic rights to participate in social change or transformation, Sanders (1968) quoted Freire's argument that 'If man is a being transforming the world, the educational task is different...If we look on him as a person, our educational task will be more and more liberating' (p. 4). People are educated with a deliberate aim and intention of raising their awareness and liberating them from their naive acceptance of life and its dehumanizing effects on them. Freire's thesis is that social change should come from the masses and not isolated individuals. The political nature of Freire's education benefits those who are struggling to have a voice of their own because they live in cultures, which are totally silenced.

According to Torres (2007), Freire poses a serious question on the constitution of democratic citizenship and the aspects of cross-border diversity is the central tenets of transformative social justice learning.

While putting education at the forefront of today's development campaigns, the role of education will only be effective if the education along with learning approach remains justified. Because of the non-neutrality of the education, education itself, if wrongly approach, can act negatively on achieving sustainable development. Freire argued that few human encounters are except of one type of oppression or another; by virtue of race, ethnicity, class and gender, people tend to be victims or perpetrators of oppression. Thus, for Freire, sexism, racism and class exploitation are the most silent form of domination (Torres, 2007). In the debate of contemporary citizenship education, the existing response mechanisms for terrorism or refugee crisis should be criticized from Freirean point of view since the realistic approach of it serves mostly the developed, rather helping the developing to resolve the root causes.

A humanized society that can practice the freedom is the product form of development as illustrated by Freire. For example, the economic modernization theory has been criticized (Fisher & Freudenburg, 2001) as well as the political modernization theory (Leroy & Van Tatenhove, 2000) because, in many context, it couldn't provide a sustainable resolution deputing the nature of economic development, technological progress and politico-environmental sustainability. However, as the findings of this study presents, the development strategy should be very contextualized not only in its formation but also in its executions – the

provision for praxis therefore must be included. However, in that aspects, the absence of conscientization and dialogue will not ensure the development and existence of liberating reality but will impose the oppressive reality in newer forms. The role of education therefore will be to ensure the practice of conscientization and dialogue through praxis and education must ensure that through practice conscientization, dialogue and praxis.

Escobar (2011) illustrated the politics of development and how the concept of development has been transcended to accommodate the politics of making and unmaking the third world or developing state's concept which remains, ironically, at the core of today's development operation and debate. Similar findings presented by Mosse (2005) in the context of aid oriented development, focusing the practice of development. In both cases, the authors focused on the understanding of the existed 'reality' of the local community (in broader sense, nation) by the local community themselves and the international community. The finding of this research projected similar findings, as Freire underpinned 'reality' towards developing his concepts and conceptual relationships. In an ideal world the conceptual proposition can be working perfectly, and in non-ideal world it will create chaos because of misleading interpretations. Which is why, the need for a development theory addressing the imperfection from cultural and socio-political perspective

is eminent. The hypothesis of 'making world perfect through development' can't be achieved since the perception of 'perfect' isn't static but changing. Besides, as this research's findings present, the reality is evolving, the practice should be contextualized but followed non-oppressing as fundamental principles, the conscientization should be achieving through continuous practice of dialogue and praxis.

The findings on education in this research are consistent with the literature review, as the Freirean education has been well researched. The idea on banking concept, dialogue and praxis are similar in both the findings of this research and in literature review. However, in terms of development literature review presents that Freire's ideas can be approached at a small community level but it loses its applicability while approach to the global development discourse. That is the result of understanding development as dominantly 'economical' and analyzing Freire's transformation and liberation process cultural. However, this study illustrates that, neither idea of education and development is static and can't be dominantly expressed as one factor's mechanism (P. McLaren, 1986). However, the idea of reality, the cultural constructions are fundamental in rationalizing the relationship between education and development.

5.2 Theoretical Synthetization

The data analysis projected that, different groups (cultural circles) in our social settings are existed within their own ‘structured but communicable’ realities. Each cultural circles have their own ‘thought-language set’ – their own culture, perceptions, understanding of reality, level of critical awareness, historical and cultural roots and potentiality for transformation & humanization. As Freire explained that a cultural circle does not evolve simply by having students sit in a circle, but by practicing dialogue and praxis, therefore, each circle is self-sustainable in nature and with dialogue-praxis they can be fully humanized if the vision could be understood and owned equally by all the members. Since each cultural circles can be different in nature and core values, the difference can intrigue ‘depositing process’ if two or more cultural circles meet, unless, dialogue and praxis in place and liberating communication ensured. Since each group has their own thought-language set, the perspective (for example, the understanding of reality) can be different across the circles, the cultural actions towards cultural revolution (broadly connecting to ‘transformation & humanization’) can be different.

Alike this plot, the latent solution is also unveiled in Freire’s proposition. As Freire explained that, men’s critical consciousness and therefore conscientization is conditioned by reality, the reality formulates the

nature of that circle which, depicting the odds, that circle itself targeting to change through dialogue and praxis. This efforts to transformation and humanization requires individual (for example a cultural circle) to collective (many cultural circles) efforts towards ensuring a cultural revolution and social transformation.

Interpretation of this mechanism can be presented in a simplistic settings. If we consider a school, observers (independent researchers or academic/administrative supervisors), and the community members (members of that community in which the school exist) co-exists within a small society – all these three groups can be at three different cultural circles and therefore can pursue thematic undertaking which will create their own micro-reality. Their micro-reality, which are different but altogether forms the macro-reality of that society. As Freire explained, the reality, separately or holistically, is not static but continuously changing because of human action, the desired reality (vision for development) can only be achieved through liberating education and humanization.

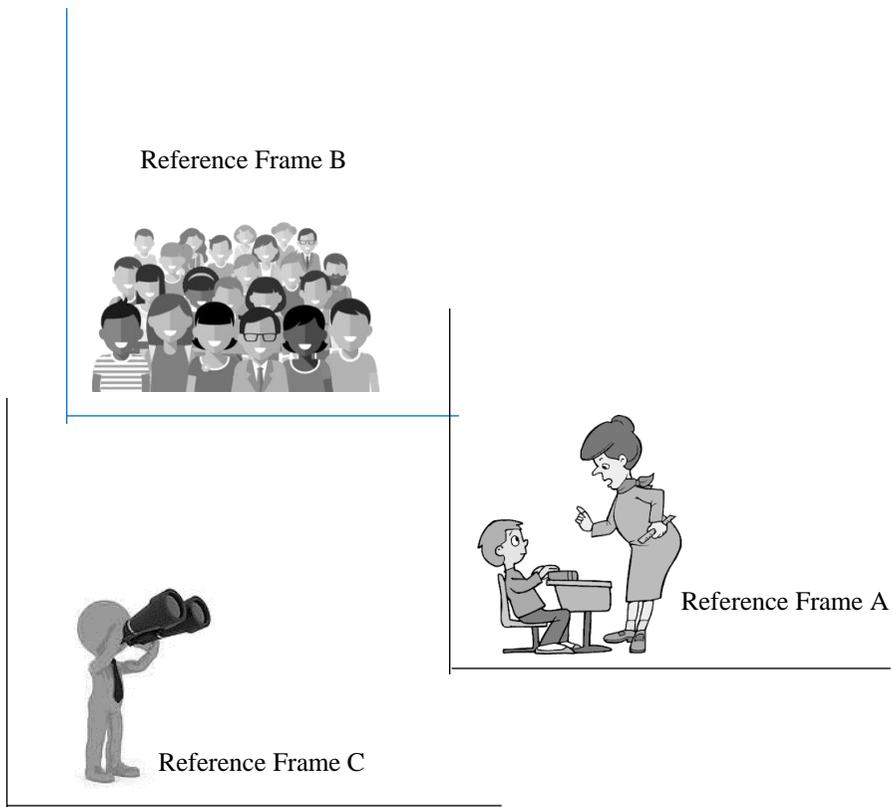


Figure 8: micro-reality and macro-reality

As the interpretation presents, knowing absolutely where a circle is headed would be antithetical to critical pedagogy and would exclude the teacher as a participant-learner in the circle; in essence, this practice promotes the notion that the curriculum should be dynamic, always in construction, and responding to the needs of the learners. Rather than dismissing the life experiences of each student, the teacher recognizes that students can only make new meanings based upon prior understandings anchored in the organic nature of their knowing. Therefore, neither the development, nor the education, which would

bring the development, should be static and should always in construction reflecting the very reality where it will happen.

A greater insight came from this analysis is, the education-development relationship is not same for every reality and it ought to mention that every reality is different in its constructions, vision and in terms of faced challenges. This is because each reality is the manifestation of expression of the cultural circles within. This absence of the consideration of micro-reality in conceptualizing education and development and the role of each for each other not only problematize the generalizability of education-development relationship, but also build conflicting cases and failure. Therefore, the macro conceptual framework should also be not volatile but highly flexible and continuously constructing in real-time based on dialogue and praxis.

Chapter VI: Implication, Recommendation and

Conclusion

The analysis and findings of this study presents not an alternative consolidated thought on the concept of education, development and their inter-relationship but it provide a logical providences towards the thinking approach of it towards understanding and developing these concepts. The following discussion will present further lights on the arguments.

6.1 Implications

Firstly, this research can contribute in rethinking the development not from the perspective of extensive criticism of existing approaches and practices but towards building an implementable theoretical framework for both policy and practice. This study clearly recognize its limitations and therefore has not come with a theoretical framework but, surely, provide necessary strings for further research and investigation by putting focus on cultural and psychological aspects to some extent in addition to sociopolitical features.

Secondly, the prominent findings of this study are the concept of reality, which can minimize the gap between development theory and practice.

The understanding of international development remains different from micro and macro perspectives and closing the horizon seemed an impossible task. The concept of micro and macro reality – the construction of reference frame – can build a uniformity within the understanding of development and its relation to education by nearing the horizon. This can also lead to a relational research between educational-sociological studies with quantum physics leveraging the concepts of uncertainty, entanglement and general relativity.

Thirdly, this study can create a profound implication on revitalizing Freirean thoughts in the arena of international educational development by attracting more researchers to pursue similar research. That can lead to the development of authentic sustainability focused development theory. If its natural resources, history, culture, norms and practices rather than economic indicators can measure a society's richness, the tendency of utilizing of natural resources can be transformed into the trends of preserving nature.

Fourthly, the sustainable development, as clearly visible in many research, should be authentically democratic and decentralized. The post-development discussion provides strong narrative on the negative impact of centralized top-bottom approach of international development. However, the findings of this study can contribute notably in bottom-top

approach of development illustrated by Freire with the breakthrough lens of this study.

6.2 Recommendation

Based on the analysis and discussion, the research would like to recommend toward undertaking further research that can explore deeper and broader areas and perspectives on Freirean thoughts on education, development and the education-development relationship. However, as this study unveil the concept of ‘reality’ that has been underlined in the philosophy of Freire, for which, the real life application of Freirean thoughts would clearly depends on taking that into account. Further research can reveal the uncertainty and potentiality of changing face of reality and therefore the changing nature education and development. Furthermore, in specifics issues we are facing today - for example, the spreading of deadly diseases, the inequality – can also be analyzed using Freirean lens by taking into account the Freirean idea of reality.

The purpose of this research was not addressing a development problem, but analyzing an approach, which can revitalize Freirean philosophy in contemporary international development discourses. Therefore, the recommendations are across the possibility of further research that can

fortify an alternative thought structure and different perspective on modern development thinking.

A clear gap has been emerged that, while undertaking this study, though it was clear that Freire has been advocating for change, but the generalized notion of development couldn't be evident with the contextual liberating process. Possibly, because of that, the belief of inappropriateness of Freirean philosophy in modern development discourse has been expanded by many scholars, however, based on the findings, as it seems that, the application of Freirean philosophy is very much possible in contemporary development discussion. However, it might need further research towards rationalizing Freire's thoughts into contemporary development – to which this research is recommending required attention.

As this study synthesizes the findings as, both Freirean education and development are in continuous construction, therefore, a newer development approach can emerge which can be modeled as 'Development as Education'. Further research is required to compose and validate this model, but the evidence gathered in this research depicted that, development can be the expression of education with the continuity of space-time momentum. This thoughts should be based on the idea that, neither education nor development are absolute but always

changing not with the changes of time but also with the changes of space or context. Each existed reality analysis if required to build a development model for that reality which can differ both at micro and macro level.

6.3 Limitation of this Research

Primarily, this research has been taken to very broad idea – education and development - onto the table. The reason for that is to delimit the possibility of discovering Freirean thoughts completely (with in the materials that will be analyzed) regarding education and development. However, this broader take can limit the deeper analysis and therefore generalizability of the findings, though it can create a basis for rethinking.

Secondly, this study will only analyze the works clustered as the First Freire, which is only the early works of Paulo Freire, because of time and resource constraints. This can limit the revelation of the totality of Freirean philosophy regarding education and development.

Thirdly, this study adopted a radical methodology for analyzing published text. Generally, the grounded theory, which intend to build up a concluding theory based on qualitative data ranging from interview to document analysis. However, published text which are already organized in a targeted way would be difficult to analyze, given that, it will be an

effort to rewrite the story. But, planning this research and adopting established methodology for a non-conventional piece of research is not dramatic but necessary, if a newer way of thinking is to be emerged. In addition, the lack of prior experience of the researcher while applying grounded theory may results into a comparatively weaker research, especially from methodological point of views.

Fourthly, the analysis of this research has been presented as story by reconnecting the dots and strings emerged through methodological journey. As mentioned earlier, this research also covering a broader subject areas with wider concepts. In addition, the absence of secondary conceptual framework, which is quite radical approach, can make the findings a bit ambiguous to the readers.

6.4 Conclusion

This study, as targeted to explore the concepts of Education, Development and the relationship between these two concepts in Freire's (First Freire) text, found some key gaps towards understanding the interrelation between education and development. Though both are broader concepts, however, in the superstructures of these concepts lies the possibility of emerging philosophy towards rationalizing contemporary reality. Freire surely provide a philosophical guidance

towards understanding the pitfall of existing educational and development philosophy and presented the contradictions within, however, towards a better world with enhanced sustainability and equity, Freirean thoughts can provide philosophical roots for further theoretical development on the role of education and development to each other. Therefore, this research work concludes with a remark that our current understanding and approach to education and development can be changed drastically if further research can be pursued towards understanding Freire's text and our reality can be revitalized with its essence.

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국문초록

프레이리에 대한 재성찰: 교육과 개발의 관계 연구

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국제개발분야에서의 교육과 개발은 밀접하게 연관 되어있는 중요한 개념이다. 개발을 도모하는데 있어 교육의 중요성은 어떠한 이론을 막론하고 활발하게 논의되고 있다. 교육은 발전에 늘 기여하는 것으로 여겼으며 전반적인 웰빙을 위한 지시적인 하향식 접근 방식의 개발은 현실적인(사회문화적) 문제들을 극복하는 데에 초점이 맞춰져 왔다. 파울로 프레이리(Paulo Freire)는 교육이 가져온 배움이나 변화가 중립적일 수 없다고 주장한다. 이 이론의 기반이 되는 개념은 프레이리의 초기연구물에서 확립되었다. 지난 50년간 프레이리의 교육학에 대한 연구를 포함하여 사회변화, 변화(transformation), 개발에 대한 프레이리의 주장 및 이론들은 광범위하게 연구되었다. 신자유

주의와 포스트개발 등의 새로운 논의들이 등장하고 개발이 가져오는 부정적인 영향들이 점점 명확해 지면서 프레이리의 주장을 재성찰할 필요가 분명해졌다. 이런 맥락에서, 본 연구는 프레이리가 교육과 개발의 관계를 어떻게 개념적으로 연결시켰는지 알기 위해 프레이리의 교육과 개발 관련 이론적 기틀을 비판적으로 분석하고자 했다. 본 연구는 구성주의적 근거이론(Constructivist grounded theory)을 토대로 프레이리의 초기 연구를 분석하였다. 이 연구의 분석 결과를 요약하면 교육과 개발은 시공간을 초월하는 가변적이고 역학적인 개념으로 설명할 수 있다. 프레이리는 교육과 개발에서의 핵심적인 특징으로 인본주의와 진정한 자유 또는 해방을 강조하였다. 본 연구의 분석에 따르면 ‘현실’과 ‘인식’, ‘문화’는 사회변화에 중요한 영향을 미치며 개발은 이 과정에서 일어나는 부분적인 요소이다. 교육은 ‘인식’을 하게하고 ‘문화’를 전제로 ‘현실’을 구성한다. 이와 같은 이론은 미시적이고 거시적인 현실의 구성요소에 대한 개념을 제시하며 각각의 구성요소는 독특하고 별개의 것이라는 것을 보여준다. 교육과 개발 간의 개념적인 관계와 역학적인 특성을 고려했을 때 본 연구에서 개발은 교육의 한 표현방식으로 주장할 수 있을 것이다. 하지

만, 추후 본 주장을 입증하고 이론적 기틀을 구성하기 위해서는 후속연구가 필요할 것이다. 본 연구는 한계를 가지고 있음에도 불구하고 연구의 분석 결과는 학계내 프레이리의 초기 연구물에 대해 더 많은 관심이 필요하다는 것을 보여준다. 무엇보다, 이 연구는 국제개발 맥락에서 프레이리 사상을 분석할 필요가 있고 향후, 국제개발 이론의 한 대안이 될 수 있을 것이라고 주장한다.

주요어: 교육, 개발, 프레이리, 교육과 개발, 교육으로서 개발

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