Critical Pedagogy: An Introduction

**p.2** Critical pedagogy: thwarts radical education/principles/beliefs/practices, leads to democratic schooling and social justice. Gives equal access to disenfranchised students.

**p.3** Open school movement: Kohl, 1960s. countered the structure of oppression in public education.

Progressive education movement: John Dewey. Purpose of education in a democratic society. Education as enriching experience, social interaction/collaborative, importance of environment.

**“**language of possibility” progressivist/pragmatic. Possibility of change, restructure, restoration of power/education

**p.4** dispossessed populations: poverty, racism, marginalized families in U.S. (Kohl)

aesthetic education: Maxine Greene. Democracy as practiced in social/political arenas that extend to other parts of our existence, e.g. education.

**p.5** cultural capital: funds of knowledge. Functions to sustain the inequality of class relations within schools and society.

**p.6** Theatre of the Oppressed

emancipator education: democracy in education. Freedom of learning, equal access for all.

**p. 7** regimes of truth: Foucault.

“…’regimes of truth’ that were upheld and perpetuated through the manner in which particular knowledge was legitimated within the context of a variety of power relationships within society.”

**p.8** The Frankfurt School

Critical educational thought: theory/practice must inform the work of those who seek to transform the oppressive conditions that exist in the world.

**p.12** student social agency: collective and self-determined activity. Social consciousness.

**p.14** counter-hegemony: intellectual and social spaces where power relationships are reconstructed to make central the voices and experiences of those who have historically been marginalized by mainstream institutions.

**p.15** conscientization: critical social consciousness.

“..students as empowered subjects achieve a deepening awareness of the social realities that shape their lives and discover their own capacities to re-create them.”

**p. 17** intersectionality argument

Freire’s *Pedagogy of the Oppressed*

**p.1** narration/narrative character: mechanical learning. Students as containers/receptacles to be filled by the teacher. Requires no thought, engagement.

**p.2** banking concept of education: students as receivers of information, storing deposits.

invention and re-invention

“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.”

“Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students.”

libertarian education: contradiction of oppressive education/practices

**p.3** critical consciousness: the rejection of passive roles, awareness of one’s place in the world/society.

problem-posing education: development of power to perceive critically the way individuals exist in the world they find themselves in, see the world as process/transformation, not static reality.

*Culture and Politics*

**p.49** fascism: authoritarian nationalism

**p.50** feudal state

subaltern groups: groups outside of a hegemonic state

“…role of consent, the role of civil institutions, and of ideology as contributing to the perpetuation of powerlessness.”

“…the importance of language as fundamental aspect of cultural, class, and racial oppression and of potential liberation.”

**p. 53** domination/hegemony

“For a party to exist…it must contain the following characteristics: a mass element, a cohesive element, and an intermediate element—the intellectuals, traditional or organic.”

**p.54** false consciousness: alters when social conditions alter.

**p.55** *All men are intellectuals, but not all men have the function of intellectuals in society.*

Division of labor: “…the ruling class…represent spirituality and the life of the mind, while the workers are merely a physical labor force, bodies acted upon by their masters.”

**p. 56** concept of language

**p.57** folklore: ideology. Demonstrates how language is constructed through experiences, beliefs, opinions, traditional/organic practices

**p.58** contradictory consciousness

theories of mass culture

**p.59** Gramsci’s idea of society: vast arena to exercise political education

political education

**p.67** pedagogical situation

*Intellectuals and Education*

**p. 300**

“…[intellectuals] comes to designate anyone whose function in society is primarily that of organizing, administering, directing, educating or leading others.”

“The division of labour in class society separates manual from mental (intellectual) workers and largely reserves intellectual functions—which are functions of power—to specific social groups who reproduce themselves through the education system.”

**p. 304**

“All men are intellectuals, one could therefore say; but not all men have in society the function of intellectuals.”

**p. 305**

“The education system is the instrument through which intellectuals of various levels are elaborated.”