# 

# [https://encrypted-tbn3.google.com/images?q=tbn:ANd9GcTVIZr4f5-6DxvKvMcim2WLH6atTcdVHQHTXSYnE9VChS3V8sT49A](http://www.google.com/imgres?um=1&hl=en&sa=N&biw=1170&bih=551&tbm=isch&tbnid=rWCPmxDZIEkTaM:&imgrefurl=http://thetuquesouq.blogspot.com/2010/04/quote-unquote-paulo-freire.html&imgurl=http://3.bp.blogspot.com/_w9F7eprKYBw/S73oG8Moa7I/AAAAAAAAAkI/FOvchNlb06I/s1600/paulo-freire-2.jpg&w=300&h=388&ei=cIxIUI7iFMrhqgGE2YHIBg&zoom=1&iact=hc&vpx=616&vpy=164&dur=328&hovh=255&hovw=197&tx=104&ty=137&sig=105317223822828704258&page=1&tbnh=156&tbnw=120&start=0&ndsp=13&ved=1t:429,r:4,s:0,i:102)Paulo Freire

(from [Wikipedia](http://en.wikipedia.org/wiki/Paulo_Freire))

### Banking model of education

In terms of actual pedagogy, Freire is best known for his attack on what he called the "banking" concept of education, in which the student was viewed as an empty account to be filled by the teacher. He notes that "it transforms students into receiving objects. It attempts to control thinking and action, leads men and women to adjust to the world, and inhibits their creative power" (Freire, 1970, p. 77). The basic critique was not new — [Rousseau](http://en.wikipedia.org/wiki/Rousseau)’s conception of the child as an active learner was already a step away from tabula rasa (which is basically the same as the “banking concept”). In addition, thinkers like [John Dewey](http://en.wikipedia.org/wiki/John_Dewey) were strongly critical of the transmission of mere facts as the goal of education. Dewey often described education as a mechanism for social change, explaining that “education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction” (1897, p. 16).[[7]](http://en.wikipedia.org/wiki/Paulo_Freire#cite_note-6) Freire’s work, however, updated the concept and placed it in context with current theories and practices of education, laying the foundation for what is now called [critical pedagogy](http://en.wikipedia.org/wiki/Critical_pedagogy).

### Student-teacher dualism

More challenging is Freire' s strong aversion to the teacher-student dichotomy. This dichotomy is admitted in Rousseau and constrained in Dewey, but Freire comes close to insisting that it be completely abolished. This is hard to imagine in absolute terms, since there must be some enactment of the teacher-student relationship in the parent-child relationship, but what Freire suggests is that a deep reciprocity be inserted into our notions of teacher and student. He goes so far as to say that “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously students and teachers” (Freire, 1970, p. 72). Freire wants us to think in terms of teacher-student and student-teacher – that is, a teacher who learns and a learner who teaches – as the basic roles of classroom participation. Freire however insists that educator and student, though sharing democratic social relations of education, are not on an equal footing, but the educator must be humble enough to be disposed to relearn that which s/he already thinks s/he knows, through interaction with the learner. The authority which the educator enjoys must not be allowed to degenerate into authoritarianism; teachers must recognize that "their fundamental objective is to fight alongside the people for the recovery of the people's stolen humanity", not to "win the people over" to their side (Freire, 1970, p. 95).

**Say what you think Freire is saying in your own words:**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Excerpt from Paolo Freire’s Pedagogy of the Oppressed

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration -- 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.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Para is Belem." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of "capital" in the affirmation "the capital of Para is Belem," that is, what Belem means for Para and what Para means for Brazil.

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated account. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teachers. The more completely she fills the receptacles, the better a teachers she is. The more meekly the receptacles permit themselves to be filled, the better students they are.

**Say what you think Freire is saying in your own words:**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_