

Paulo Freire's Concept of Teaching as a Moral and Political Activity

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Abstract: This study offers a distinctive perspective based on the concepts of Brazilian academic Paulo Freire. Freire was one of the most important educators of the twentieth century. Teaching and learning are non-neutral, political, and ethical processes, according to Freire; they must be viewed as part of a larger picture.

Keywords: Neoliberalism, Praxis, Difference, Problematization, Marketization, Ontological, Epistemological, Ethical and Political

Introduction and Discourse on the Educational Thought of Freire

Freire's concept of humanization is central to his worldview. Humanization is a 'calling' for all humans, but one that must be pursued in various ways depending on social, cultural, and political situations. Dehumanization reveals itself through repressive institutions, practices, policies, attitudes, and social relationships (Freire, 1970).

'Consciousness' and 'world' are continuously altering, and interacting with one another. Not just reason, but also feeling, willingness, and desire are all included in the term 'consciousness'. Freire regarded 'liberation' as a vital duty for people in many nations across the world (Jemal, 2017).

Freire's theory of knowledge is based on his ontology and reality conception. Knowing is created via reflective, dialogical human behavior rather than being "bequeathed" or "given" Freire also goes in-depth on some of the intellectual attributes he considers necessary for people seeking understanding (McLaren, 2019).

Teaching and learning are unavoidably political endeavors. The politics of education can also be seen in the physical layout of classrooms and other learning environments (OECD, 2009). Freire regarded neo-liberalism as a widespread and detrimental effect on education. He was a vocal opponent of education marketization (Hill & Kumar, 2009).

In *Pedagogy of the Oppressed* Freire makes the distinction between "banking education" and "problem-posing education" (Jackson, 2016). In later writings, Freire emphasizes the need for structure, direction, and rigor in freeing education. Liberating education focuses on what Freire refers to as "conscientization" (Dawson & Avoseh, 2018).

Application of Freirian Thought to Teacher Education and Practice

Any attempt to create an 'ideal' teaching technique for all individuals at all times will be erroneous. Choosing which methods to use in a specific situation is influenced by how instructors view themselves, the learners with whom they work, and the aim of education (Timperley, et. al., 2007). Teaching is viewed by Freire as a process of formation or the creation of ethical humans, a role for which teachers need to be adequately trained for this He comments further:

One of the requirements of the present historical context is that the ethical formation of teachers has to accompany, has to go hand-in-hand with, the professional preparation of scientifically and technologically literate teachers. The ethical requirements are becoming more and more critical in a world that is becoming less and less ethical. Thus we can never really solve the problem of teacher preparation with mere technicist proposals, which is what everyone is asking me to give (Freire et. al., 1997, p. 313).

Neoliberals use a fatalistic mentality in a neoliberal environment, says Freire. Freire: While teaching biology, an instructor must address not just "the nature of life-forms" but also "solidarity, ethics, love, dignity, respect for others" (V. Carpenter et. al., 2008).

Neoliberals regard education as a commodity that can be sold by 'providers' and purchased by 'consumers'. From this perspective, education becomes a private good, benefiting only those who 'consume' it (Tolofari, 2008). For Freire, education is a multidimensional process that cannot be reduced to economic transactions. Freire elaborates:

When one accepts the role of being a mere dispenser of knowledge along the lines of the market requirements that view students as mere consumers of knowledge, one becomes entrapped in the very ideological manipulation that denies one the possibility to articulate his or her world as a subject of history and not as a mere object to be consumed and discarded (Freire et. al., 1997, p. 315).

Education as Promoting Liberalism and Difference

A neoliberal perspective on education and teacher preparation is limiting and demeaning. Imposing one's political views on others eliminates the possibility of conversation. The University, according to Freire, should be a location where students actively engage in a range of kinds of learning (Ross & Gibson, 2007).

Difference can offer stimulation for thought and inquiry, but dialogue demands a certain level of shared commitment. Teachers must realize that sometimes silent critical contemplation is required before contributing to the discussion. For liberated pedagogy, as Freire sees it, and true discourse, developing the ability to listen is critical (Uddin, 2019).

Paulo Freire in 1970 argued that education is not a quick fix for humanity's most pressing issues. Education can and should make a difference in improving social and economic conditions (Burchi, 2006). However, we must recognize the limitations of education and the necessity of other types of political action.

Concluding Observations

Freire was a firm believer in constructive criticism of his work. He argued for an ethical position of "unity in diversity" saying that differences between diverse groups should be a source of strength. Other parts of Freire's work ought to be explored further. Teaching affects people's lives in both positive and negative ways. No one should go on the path of becoming a teacher without a genuine dedication to knowledge. Teachers must also have a thorough understanding of their subject matter, understanding how time spent on one problem or theme may obstruct or enhance the study of another.

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