THE UNIVERSITY OF ALBERTA

PAULO FREIRE: AN ALTERNATIVE APPROACH
FOR EDUCATION

by

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ABSTRACT

This study is an alternative approach for education that people in the process of becoming more fully human can use. It is a study that attempts to deal with the question of what it is that makes man human and continues with the question of how he can become more fully human.

There seems to be much agreement that schools are in need of changes in direction, and this study offers one approach that includes a change. This approach is based on a vision of man and the world suggested by Paulo Freire. A concern for humanization and the process of becoming human is at the root of this educational approach. It is an approach which sees man in a state of praxis, and it is through his praxis that he is able to create and name his world. The program is integrated into the new Alberta Social Studies Curriculum in order to make it more heuristic.

Included in this approach to education is a unit that was based upon the view of man in the world suggested by Freire.

The three areas of philosophy, curriculum, and practice can be seen as constituting formal education. These three elements, as well as people who are committed to the ideology, constitute the alternative approach to education

that is presented.

After presenting a foundation, a curriculum, and a curricular building process, plus a unit, the study then reports on the results of doing the unit and follows with an evaluation of the unit. Evaluation of the unit is done in terms of soundness of construction and social responsibility.

The study finally suggests a possible future projection of what might have occured had the unit continued. It concludes with a statement about myself as "educator" and the process that I underwent in attempting to implement the unit.

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INTRODUCTION

A common complaint and criticism of formal education
about all levels of schools, from elementary through post-
secondary institutions, is that the process of "education"
has been replaced by a process called "schooling." The
process of schooling which goes on within what is in theory
an educational system functions to assist in allocating
people to various roles within the macro-society. The
argument is that schools function (1) to transmit a pre-
determined body of knowledge, (2) to transmit predetermined
and legitimized cultural values, and (3) to prepare stu-
dents for the role they will assume in society based upon
their ability to internalize predetermined knowledge and
predetermined cultural values.[1, 2] Schools, then, are not
places of "education," but are places where people are
selected for elite or non-elite status within the macro-
society. Assuming that there is a basis to much of this
criticism about schools one can see that "schools have be-
come a major force for political conservatism."[3] Thinking
about schools as forces for political conservatism leads
one to the recognition that schooling practices are poli-
tical in the sense that they try to make a person into a

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particular kind of human being, based on a model which
stipulates what a human ought to be like. Everything, from
assembly and classroom rituals, to texts used, to seating
patterns, to school entrances and exits, to dress regu-
lations, to tests given, arrangement of "subjects" taught,
and "intellectual" skills which are encouraged, is based on
the model of man which is deemed as desirable.

The Nature of This Study

Critical comments and an awareness of what schools
have become is a necessary beginning. However, more than a
beginning is required, and the presentation of new visions
for schools must eventually follow from an awareness of
what schools have become. In advocating a new vision for
schools, one is also advocating different school practices.
These new practices eventually become an advocacy of a
different political order and a different vision of man, of
the world and of what it is to be human. This new vision
of man would be fundamentally different from the vision of
man currently used as a model in the schools.

This study presents a different vision of man, the
world, and what it is to be human. The question for this
paper is "What is it to be human?" Within this context I
would like to present the following as an initial state-
ment:

> To be human is not just to breathe; it is to
> control one's breathing. . . . To be human
> here is thus not be everyman; it is to be a par-
> ticular kind of man. . . .

Issues which arise

This study intends to offer a new vision of man, the world, and what it is to be human. It must therefore concern itself with a variety of interrelated and interdependent issues. These issues are identified in the following questions:

1. What is it to be human in the world?

2. What is to be learned?

3. How is it to be learned?

4. How does one evaluate what he has learned and is learning in his process of becoming?

Relevance of the issues

The issues which I have identified become relevant only when one accepts the assumption that a crisis currently exists within schools as to the direction that they are taking. As previously stated, criticism about what is happening in schools today is common. Schools are said "to keep non-conforming youths, blacks, the politically disaffected, and the economically disadvantaged, among others--in their place."[5] The problem within schools, depending on those with whom one speaks, can be seen as resulting from

> the deterioration of urban life, or racial conflict
> and injustice, or the isolation of our schools from
> the problems of the real world, or the incompetence
> of professional educators, or the paralyzing conse-
> quence of irrelevant traditions, or some combination
> of all these "causes."[6]

Sarason continues:

There may be disagreement about causes and solutions but there is agreement that our schools need a complete overhaul, indeed some maintain they ought to be abolished.[7]

That a crisis exists within our schools today leads me to the next step which is to advocate change in direction as necessary. It then becomes necessary to offer a change in the direction which might be taken by people who are concerned with education.

Issue Number One: What is it to be human in the world? In offering a "new" direction for schools one must offer a "new" formulation upon which to build and base one's program. There have been many attempts at curricular revision and classroom operations which have failed. Reading kits have been developed, open-area classrooms created, schools with different architecture, special classes for emotionally disturbed children, mentally retarded children, bright or "gifted" children, new math, new biology, pre-school readiness programs, discovery approach programs, and inductive teaching methods: these are some of the "attempts" at improving the quality of schools. But the schools continue to operate as they did before the change, and one notes that even though change is visible, nothing has really changed.[8] Perhaps this is because, even as the changes were made, the culture of the school remained the same. The model of man from which schools operated remained unchanged. No questions were asked which challenged the concept of man from which classroom practices proceeded.

Issue Number Two: What is to be learned?--In presenting

a "new" vision of man, the world, and what it is to be human, one must also offer new learning objectives. A curriculum is a means of transmitting the vision of man. A curriculum is able to state educational purposes, what kinds of experiences are likely to provide for these purposes, ways to organize these experiences, and how to evaluate effectiveness, or the attainment of stipulated purposes.[9] This is based upon a vision of man which suggests what man ought to be.

Issue Number Three: How is it to be learned?--An instructional unit is built from a curriculum. Its purpose is to bring life, through teaching, into the process of education. To desire change, to offer a "new" vision of man as a foundation for change, and to then create an instructional unit with "new" purpose is necessary. Changing the schools at a foundational and curricular level must also be reflected in changing the quality of life and the life style within the classroom. Instructional units must be created so as to aid in the creation of a "new" classroom life style. If a changed classroom life style does not accompany the other changes, the other changes have been empty.

Issue Number Four: How does one evaluate what he has learned and is learning in his process of becoming?-- Advocating change is one thing, but it is also necessary to work toward the creation of change and then to see the results of that work. One must be able to assess and re-

assess himself within each new perspective that he comes
to. In offering a "new" vision of man, the world, and
what it is to be human, it is also necessary and relevant
to evaluate that vision and change. This issue can be seen
as evaluation and in a sense it ties together the other
issues into a form that can be seen more wholistically.

Organization of the chapters

Chapter One.--In Chapter One is given (1) an over-
view depicting the general structure and organization of
the study; (2) Paulo Freire's vision of man in the world,
and education as a process of becoming human through praxis;
(3) the relevant portions of the new Alberta Social Studies
Curriculum; and (4) other curricular ideas about education
and change.

Chapter Two.--Chapter Two is concerned primarily with
establishing a vision of man, the world, and what it is to
be human in terms of a vision of man and the world that is
offered by Paulo Freire. Here the concern is with estab-
lishing a philosophy as a foundation upon which to build a
curriculum, an instructional unit for its implementation, and
an approach from which to live.

Chapter Three.--This chapter is concerned with building
an instructional unit from the "new" Alberta Social Studies
Curriculum. The tools of construction which are necessary
in building a curriculum and an instruction unit and the way
these tools are used and organized are explained. In this
chapter concepts such as curriculum, teaching, and evaluation

are explained. This chapter is relevant to Chapter One in that its concern is with construction. Construction here is construction that is built upon a foundation that Freire offers.

Chapter Four.--An instructional unit that was attempted with high school students is presented in this chapter. The unit offered is one which was created from Chapter Three and upon the philosophical view of man and the world offered by Freire (Chapter Two). It is a unit which was attempted with a class of grade ten high school students in Edmonton, Alberta.

Chapter Five.--The concern of this chapter is to relate what happened as a result of doing the unit.

Chapter Six.--This chapter is concerned with evaluation. Evaluation comes, in this thesis, primarily, in two forms, and this chapter is concerned with evaluation from both levels. Soundness of construction, as reflected by Scriven's model of construct validity, is evaluated in this chapter. Secondly, is an evaluation of the social responsibility reflected through implementation of the unit. Social responsibility is the curriculum and the vision of man that is deemed desirable as based on the foundations upon which the instructional unit rests.

Chapter Seven.--This final chapter is concerned with a possible future projection of what may have happened had the unit continued. I also focus some attention on myself in this chapter since I was the person who acted as "edu-

cator" in doing the unit.

Some background information

Not only did I try to create this unit on what Freire
created, and within the guidelines stipulated as being the
aims of the "new" Alberta Social Studies Curriculum, but I
also tried to implement this unit in an actual classroom
situation.

This unit was tested at Austin O'Brien High School,
which is one of a number of Separate "Catholic" high
schools in Edmonton, Alberta. It is made up primarily of
white Catholic suburban dwellers. There was one non-
Catholic in the classroom. I was allowed to "test" the
unit with a grade ten class of twenty-one students. There
were fourteen boys and seven girls in the class. This was
the first year of high school for these students and the
class was composed, primarily, of students from two schools.
One school was in the "north" and one in the "south." The
seating arrangement and bonds of friendship reflected this
arrangement. The class, according to the department head
and the "regular" teacher, consisted of students with a
wide range of abilities. Ability was thought of in terms
of past academic grades. It was considered to be a "normal"
class with "normal" students. There was no streaming in
the school at this level, but on the basis of performance
here, students were to be allowed to take or not take cer-
tain courses in the following years. The students were,
according to their teacher, "very mark conscious."[10]

Students from the north feeder school were somehow consi-
dered, according to the "regular" teacher and the students
from the "south," to be a bit "inferior" in terms of aca-
demic performance and in terms of their social status.
Like the large numbers of students in schools today, the
members of the class, according to the "regular" teacher,
were motivated to go to university, liked school, did what
they were supposed to do; they were cooperative, and saw
school as a place where one could do well in order to
"improve" himself or herself, and then enter into the
"real" world prepared for it. It was, with a group of
grade ten students who were considered to be "normal,
healthy, regular Canadian students that were positive in
their view of school" that I implemented this unit.

It should be pointed out that this unit, as an
experimental unit, was of very short duration. I felt
when the unit "ended" that we were really only just begin-
ning. Our relationship was just beginning to form and
another ten weeks would have added to what was beginning to
happen. Time was a great obstacle to further success.
Another area of difference was that I was the only one in
the school that was using a unit built directly on a
concept of man and the world such as Freire's. I felt a
bit alone in the school. The experience, because it was
new, seemed somehow "foreign," to the students and myself,
especially in the beginning. The students and myself,
being used to a more "traditional" approach to education,

took some time at the early stages of the unit to realize
that "expectations" in this class were different, were
self-creating, and were demanding of responsibility. This
particular dilemma was a reason, I suspect, for the earli-
est state of the project in which confusion was so common
a feeling and response. The very structure of the school,
past schooling experiences, the students, their histories,
myself, and my history were also roadblocks to a fuller
success for doing the unit. The unit was carried out
within a "banking" institution.[11] This situation created
further obstacles to greater success. As Isaacs points
out: "Problems-posing education is no utopian vision of
later acting . . . nor can it peacefully co-exist in alter-
native schools."[12] This unit existed, not in an alterna-
tive school, but within the walls of the banking system.
School time tables, examination schedules, school rules,
school regulations and elitist attitudes about students,
administrators and teachers existed simultaneously with the
unit. This conflicted with and prevented greater success.
In the very short time that I was there, vibrations were
beginning to be felt. As time went on other teachers began
questioning my presence more and more. It was observed
that the "atmosphere" in the class and with the students
with whom I was working had seemed to change. I can see
that eventually some kind of conflict with the adminis-
tration would probably have occured. The program, eventu-
ally, would have been very upsetting to the way

that the school was being run at the time. The role of the guidance counselor was already being questioned by some students and, although I see this as good, problems would have resulted eventually.

Another shortcoming of the unit may have been that students did not move far enough in the direction that was sought. However, a beginning is necessary, and with a beginning movement continues. Also, there were some students that were effected very little, if any, as far as I was able to discern. As attendance was not compulsory some of the students rarely attended, and as a result had little interaction with the rest of the class or the unit display materials.

Some Important Concepts

This section is devoted to a brief discussion of some key concepts and their relationship to each other as they are used within this thesis.

Philosophy, curriculum, and practice as related to each other and to education

Any formal educational program, I suggest, is built upon three interrelated and interdependent concepts. These are philosophy, curriculum, and practice. Practice is classroom activity that goes on in the process of actualizing learning objectives. Curriculum is basically a statement of intended learning objectives. In this sense curriculum is the view of man which is held as desirable.

Curriculum states clearly a normative dimension of education. A curriculum is a philosophy about man. Philosophy comes in many costumes depending upon the person who is using the term. For our purposes, philosophy is the foundation upon which a curriculum is built. Philosophy, in providing a foundation, is the area where one looks to justify the view of man, the world, and what it is to be human.

A concept of education

It is my impression that it is not necessary to define the concept of education.

> When we are trying to express the meaning of a major concept of a science or of our prescientific language, a concept like alive or man or machine, we cannot expect to find a definition that exactly translates the concept into a simple conjunction of other concepts, each of them essential. Typically we shall find it possible only to give a roughly equivalent description, most of whose components look irrelevant because their absence in a particular case does not prove that the term should not be applied. But this irrelevance is illusory, for although no individual component may be essential, (1) the presence of several such properties is often a completely adequate proof that the term should be applied, (2) no properties other than those given are relevant, and (3) the absence of any one may count to some degree against the term's applicability.
> When it is particularly important to clarify the meaning of a term, the best procedure is the one which most effectively evokes the relevant linguistic skill, and that procedure is the presentation of a whole context, not the weak substitute of definition. Definitions are useful as reminders, rarely as real translations; and when a precise definition is possible, one may be sure the term defined is either a new technical term or one not of great importance for scientific or philosophical issues, or that the definition contains terms exactly as hard to understand as the original term.[13]

The concept of the term "education" is such a term. "Education" can be seen as resulting from everything that an individual ever encounters and interacts (consciously or unconsciously) with in his process of human growth. This can be categorized into formal, semi-formal, and informal branches of education. Informal education, which constitutes most of one's education, is not planned. It consists of activities such as coffee shop conversations, television viewing, going to the pub, and other "non-regular" events. Semi-formal education, to a degree, is planned, but the outcomes are not rationally anticipated. It is exemplified by activities such as church attendance, film societies, magazines which are regularly read, and so forth.

Schools are places where formal education takes place. Here one plans units and anticipates learning outcomes. Formal education is a situation in which there are people hired for the purpose of teaching. Teaching, in its most basic form, is acting consciously in such a way as to plan for "learning."

Formal education, which is a small part of one's total education, reflects a concept of man and the world that is carried by the curriculum and by interaction between students and teachers. It might be hoped that what is learned in formal educational programs is used in informal and in semi-formal areas of education, but this is not necessarily the case. The reverse, with respect to the other two branches (informal and semi-formal) of education,

is also true.   All three are necessary to the life of an individual.

Banking education versus problem-posing education

Paulo Freire, upon whose concept of man in the world this program is based, classifies education into two categories.   They are banking and problem-posing educational approaches and each has an accompanying mentality associated with it.   Both concepts are elaborated upon at some length in the following chapter.   However, a brief introduction to the concepts is useful here in order to acquaint the reader with the terms.   Both are necessary to an understanding of Freire and the approach which I would like to offer as an alternative for education.

One can conceptualize banking education in terms of a mentality that Freire refers to as "narrative."[14] A relationship between teachers and students is created whereby the teacher narrates "about reality as if it were motionless, static, compartmentalized, and predictable."[15] Students have the task of being objects to be filled with this knowledge that the teacher is narrating about.

Banking education "becomes an act of depositing, in which the students are the depositories and the teacher is the depositor."[16] Students receive from the teacher a regulated reality.   As Freire states, "Implicit in the banking concept is the assumption of a dichotomy between man and the world: man is merely _in_ the world, not _with_

the world or with others; man is a spectator, not re-creator."[17]   It is a view of man which John Locke would have agreed with as it is similar to his concept of "tabula rasa" where man was seen as a blank sheet. Man, being seen as a passive entity, is considered to be well-educated when it is seen that he is well adapted (passively) to the current frame of thought.

Problem-posing education, on the other hand, sees education as beginning "with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students."[18]   Here knowledge is not deposited into the minds of others, but instead "emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other."[19]   Education in this sense is based on movement toward what Freire calls conscientizacao (or "conscientization"--unfortunately). Conscientizacao refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality."[20]   One can see that passive adaptation to a regulated and pre-determined reality is in direct opposition to the concept of problem-posing education.

In problem-posing education, students and teachers seek to transform reality together, rather than to adapt to it. Problem-posing education seeks to challenge people to

critically create themselves with the world in which they
find themselves. Freire states,

> Problem-posing education affirms men as beings in
> the process of becoming--as unfinished, uncompleted
> beings in and with a likewise unfinished reality.
> Indeed, in contrast to other animals who are unfinished,
> but not historical, men know themselves to be un-
> finished; they are aware of their incompletion. In
> this incompletion and this awareness lie the very roots
> of education as an exclusively human manifestation.
> The unfinished character of men and the transforma-
> tional character of reality necessitate that education
> be an ongoing activity.[21]

While banking education refuses to allow man the
freedom to decide and to create, and treats men as objects,
problems-posing education is directed towards all becoming
subjects in the process of decision making through their
own creation of the world. Problems-posing education is
also based on a concept of humanization with men. It
realizes that "humanity, however, cannot be carried out in
isolation or individualism, but only in fellowship and
solidarity; . . ."[22]

Freire's concept of dialogue

Problem-posing dialogue is subjects (teachers and
students) dialoguing with each other as equals. It is held
that "men teach each other, mediated by the world, . . ."[23]
All are responsible in teaching each other. Dialogue is
based on words. Freire states, ". . . within the word we
find two dimensions, reflection and action, in such radical
interaction that if one is sacrificed--even in part--the
other immediately suffers."[24] For Freire, "Dialogue is the

encounter between men, mediated by the world, in order to name the world."[25] Dialogue is necessary in Freire's approach for education, as it is through a problems-posing approach that conscientization occurs.

Through dialogue men are thus able to create their own humaness as they name and transform the world. Dialogue does not deposit truth or knowledge into minds. When people dialogue with each other, they are seeking truth and knowledge together; they create it. Dialogue is necessary: ". . . authentic education is not carried on by "A" for "B," or by "A" about "B," but rather by "A" with "B," mediated by the world--a world which impresses and challenges both parties, giving rise to views or opinions about it."[26]

Praxis.--He believes that men must sruggle together in order to create human liberation. Liberation thus is a state created in conjunction with men dialoguing with men in their transformation of the world. The opposite of liberation is oppression. For Freire, ". . . oppression is domesticating."[27] In order to escape an oppressive condition, men must transform themselves and the world through their praxis. Freire sees the praxis of man in terms of ". . . reflection and action upon the world in order to transform it."[28]. Freire thus visualizes a continually interacting man-world relationship.

In the process of this interaction men must dialogue with men. Freire presents a vision of a man-world interdependency, whereby men must confront their world critically

(reflection) and then act (consciously) upon that world.
Man intervenes upon the world through his action.

Men achieve praxis as they recognize themselves as
beings in the process of change. In recognizing that change
is a process of their creation, men are able to liberate
themselves through their action.

It cannot be stated strongly enough that praxis is a
continual state of being for men. Every situation from
which men free themselves gives rise to new conditions, new
limit-situations, and therefore gives rise to new limit-
actions. For Freire, man's vocation in life is to create
his humaness. To create conditions which deny man's praxis
is to be oppressive. Man must therefore strive to regain
this state of praxis. Man's nature is thus seen in terms
of praxis. For man to be truly human he must recognize
himself as a being in praxis. Any other conditions under
which men live are dehumanizing and oppressive.

Codification-decodification

Another sub-concept which is necessary to problem-
posing education is that of codification and decodification.
Freire visualizes man as an historical being. Man, there-
fore, is able to tri-dimensionalize time into the past,
the present, and the future. This ability allows man the
possibility of creating epochal units. For Freire, "An
epoch is characterized by a complex of ideas, concepts,
hopes, doubts, values, and challenges in dialectical inter-

action with their opposites, striving towards plenitude."[29]

Freire continues, stating,

> The concrete representation of many of these ideas,
> values, concepts, and hopes, as well as the obstacles
> which impede man's full humanization, constitute the
> themes of that epoch. Thus, historical themes are
> never isolated, independent, disconnected, or static;
> they are always interacting dialectically with their
> opposites. The complex of interacting themes of an
> epoch constitutes its "thematic universe."[30]

In the contradictory nature of the "universe of
themes" one finds those who seek to maintain a given
structure and those who seek change. "Themes both contain
and are contained in <u>limit-situations</u>; the tasks they imply
require limit-acts."[31] If men are to liberate themselves,
they must uncover and recognize clearly and critically,
themes, and the limit-situations and limit actions which
exist. In the "battle" between opposing forces various
themes often tend to become mythicized and lose much of
their significance. When men are able to identify and dis-
cover themes they are better able to transcend themselves
and to try new approaches to limit-situations.

It is essential that ways exist which allow for men
to discover the themes of an epoch, the limit-situations,
and limit-acts which can serve their liberation. Freire
states,

> This dialectical movement of thought is exemplified
> perfectly in the analysis of a concrete, existential,
> "coded" situation. Its "decoding" requires moving
> from the abstract to the concrete; this requires
> moving from the part to the whole and then returning
> to the parts; this in turn requires that the Subject
> recognize himself in the ojbect (the coded concrete

> existential situation) and recognize the object as
> a situation in which he finds himself, together with
> other subjects.[32]

Thus, codification can be seen as presenting a picture, a

drawing, or something which represents a situation which

exists in concrete terms. The process of decodification,

then, is to critically analyze the coded presentation.

Thematic fan

> In order to offer various possibilities of analysis
> in the decoding process, the codification should·be
> organized as a "thematic fan." As the decoders reflect
> on the codifications, the codifications should open
> up in the direction of other themes.[33]

Themes, and a "universe of themes", as found within

an epoch of moving time, must be identified by the Subjects

through dialogue and codification-decodification. A con-

cept of wholeness is crucial in problem-posing education

and themes must be tied together into a whole. The concept

of a thematic fan allows for themes to be tied together in

such a way that the whole is maintained.

The first codification is essential in that it pro-

vides the core from·which a thematic fan is created. There-

fore, all themes are put into a context so that the whole

picture of reality in which men exist is maintained.

Annunciation-denunciation

The concept of annunciation-denunciation is also

necessary to Freire and is derived from problem-posing

education. Freire says becoming human is an ongoing pro-

cess. One will note change is essential. Annunciation-

denunciation is a concept which announces change and
denounces what was before. A person is able to create a
new vision of reality and he announces this vision. At
the same time he denounces an old reality. Part of the
process of humanization is the realization that the announce-
ment is already old and must be denounced in order to allow
for human growth.

Annunciation-denunciation comes out of the process
of codification-decodification, as men are able to identify,
create, and re-create the world. As Freire states, "By
stimulating 'perception of the previous perception' and
'knowledge of the previous knowledge,' decoding stimulates
the appearance of a new perception and the development of
new knowledge."[34] It is in this process that, at the same
time, annunciation-denunciation occurs and continues to
occur as the process of stimulating new perceptions and new
knowledge continues.

Review of the Literature

This section is organized, for purposes of convenience,
into four parts.

Literature on education and change

There is very little literature available that reports
on programs that have been developed based on Freire. Most
of the people with whom Freire and his followers have worked
have been illiterate.

Chile has implemented, in some areas, programs based

on Freire. A Uruguayan team published a book entitled Se Vive Como Se Puede ("You live as you can")[35] which reports on the results of their efforts using Freire's approach. The examples of projects Freire mentions in Pedagogy of the Oppressed, and the success he was having in Brazil, indicate the potential that his program offers.

In July, 1972, Freire was in Tanzania, speaking with the "Institute of Adult Education."[36] He was speaking about the creation of programs which could build upon the ideology expressed by Julius Nyerere as TANU party policy in his speech, "Education for Self-Reliance."[37]

Even though much of Freire's work has taken place in rural areas of Latin America, parallels of oppression are also evident in North America. North America is in need of a change with respect to the direction in which education and schools are moving. Friedenberg,[38] Postman,[39] Goodman,[40] Sarason,[41] McLuhan,[42] R. Buckminster Fuller,[43] and Reimer,[44] are but a few of a growing number of people who are advocating change in education in such a direction that it will concern itself with people who are in a process of becoming. People such as Herbert Kohl,[45] James Herndon,[46] and George Martell[47] are but a few committed educators who have tried and are trying to create educational programs which will change the direction of education. None of them have, I believe, been as radical in their critique as Paulo Freire.

Some literature on curriculum·
development and change

At a curricular level there are growing numbers of

people who are advocating change. They are not, I believe,

changing as far as Freire suggests, but they are changing

from earlier positions. In comparing some statements made

by men in the field of curriculum in the early 1960's to

statements made by these same men in the 1970's, one sees

a remarkable change.

In 1962 Fred Wilhelms stated that "The arch that

bridges the gap between the learner and the discipline is

the growing idea of bringing the child, from the beginning,

right 'into the discipline.'"[48] In March of 1970 Wilhelms

had changed his position and stated, "The fundamental mis-

take we make over and over is to start with subject matter

of the disciplines."[49]

Arthur Foshay, in 1962, suggested that,

It is the disciplines behind the subject matter that
contains whatever life is there. I think what we
should look toward is the development of a whole
series of new subjects, with old names; history,
geography, mathematics, the sciences.[50]

By 1970 Foshay had also changed his position and was saying,

To the degree that we allow the school curriculum
to be dominated by the disciplines proposal, we fail
to offer the opportunity to become more than super-
ficially acquainted with great public problems.[51]

In Process of Education, Jerome Bruner stated,

"Learning should be designed to produce general under-

standing of the structure of subject matter."[52] In 1971,

Jerome Bruner, in a speech given in St.Louis, Missouri,

indicated a change in emphasis: "I would be quite satisfied with de-emphasis on the structure of knowledge, and deal with it in the context of the problems that face us. We might put vocation and intention back into the process of education."[53]

One needs only to compare these statements made in 1960's to the ones made in the 1970's to see that people in the field of curriculum are changing and realize that education is in need of change.

The New Alberta Social Studies Curriculum

In Alberta, the Department of Education has realized that change is a necessary requirement in education. In creating the "new" Alberta Social Studies Curriculum, an emphasis upon change is basic. The "new" curriculum is emphasizing the valuing process and as such seeks to create educational programs which encourage people in "becoming characterized by a value or value complex."[54] The process of becoming human is thus a foundation upon which the "new" curriculum is built.

Paulo Freire and education

. Paulo Freire is currently working as a consultant with the World Council of Churches in Geneva. His background as a radical in the field of education is firmly established. It is only within recent years that Freire has come into focus in North America. Originally from Brazil, Freire spent several years in creating an educa-

tional program which he has used, primarily in literacy campaigns. His work in literacy campaigns was based on a belief that "men educate each other through the mediation of the world."[55]

Freire was successful in revolutionizing educational process to the degree that, after a military coup in 1964, the new Brazilian government jailed him for seventy days. He was then forced to leave Brazil and he went to Chile. He worked there for five years before going to Harvard University for one year, and finally came to work with the World Council of Churches.

For Freire, education, change, and the concept of human beings as becoming are interdependent. His is an educational approach that is in actuality an approach to living rather than a rigid schooling technique. His educational program is built upon a belief that man is in a constant state of change, and it is through man's change that he is able to create his culture and his reality. It is a belief that man, through creating his reality and creating his world, is able to become free. The educational program that Freire offers is revolutionary and radical. He is advocating a methodology based on men dialoguing with men through the world, in such a way that they are able to reflect and act upon that world in such a way that it is transformed as their creation.

CHAPTER II

TOWARD A VIEW OF MAN

The New Alberta Social Studies Curriculum

In May of 1971, a "new" Alberta Social Studies Curriculum Guide was published by the Alberta Department of Education. This "new" curriculum was necessary, according to its creators, "because some very difficult decisions face today's young people."[56] It is believed that now, more than ever before, each youth has "the opportunity and the responsibility of choosing how he will live and what he will live for."[57]

The valuing process is considered, in this new curriculum, to be the major activity of social studies students. Students are to be encouraged to consider not only what exists, but also what should exist. Secondly, the new curriculum has stated that flexibility is one of its hallmarks.

> Objectives and content prescribed . . . are stated in the very broadest of terms, as it is desired that teachers should plan learning experiences which are important in terms of their lives.
>
> . . . .
> The values orientation and flexibility of the new curriculum imply a definite de-emphasis on "covering" knowledge. . . . This is not to say that such knowledge is unimportant.
>
> . . . .
> Knowledge should be "uncovered" not for its own sake but only as it is needed when students are engaging

26

in the valuing proces.

. . . .
Social studies classes must become a forum in which
students merge reason with feelings.[58]

To me, the aims of the above curriculum are valid ones.

An educational curriculum which is built upon a foundation

which "invites free and open inquiry into the definition and

application of individual and social values"[59] is worthy of

considerable attention. An educational curriculum which

strives to ". . . serve the humanistic goals of education by

offering students experience in living and not just prepa-

ration for living. . ."[60] is a worthy one.

To continue, an educational curriculum which encourages

students to take the "opportunity to make this world a more

desirable place in which to live"[61] deserves recognition.

It has been my observation that this curriculum is

being criticized by many teachers, parents, and other citi-

zens because of its lack of substance. In a sense, it is

seen a tempting and tasty pie crust with no filling. With

this criticism in mind, I thought some exploration into

developing and then providing some "filling" to the curri-

culum would be desirable since the curriculum seeks to foster

a relationship between students and teachers whereby they,

together, can transform the world into a more desirable place

in which to live. It is held that

> There is no such thing as a neutral educational process.
> Education either functions as an instrument which is
> used to facilitate the integration of the younger gene-
> ration 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 criti-

cally and creatively with reality and discover how
to participate in the transformation of their
world.[62]

The new curriculum aims in its professions at least,
to foster the second alternative. Having aims this noble
leads me to support this curriculum, and to therefore
assume a responsibility to lessen, to some degree, much of
the criticism that is directed at it.

If schools are to have "education" value (in the sense
that the new curriculum suggests) one must then conceive of
a kind of an education which becomes the "practice of free-
dom."[63]

A primary concern of the "new" curriculum is with
people and the valuing process. It is a premise of this
paper that the way people see the world and interpret it is
often in contradiction with the way that people who hold
power tell them to see it. Also, it is often in contra-
diction with the way other people think that the world is
seen and interpreted. One must always remember that man is
a being that lives not only in the world but with it as well.
Man has reasons for acting as he does. Action is based on
reasons, which are found in the conceptual framework from
which that action springs.

Schools Today

It is essential that, before proffering "curricular
support and assistance" to the new curriculum, I look at the
conceptual framework that exists in schools today and then

examine the conceptual framework upon which the "new" curriculum is to be built. As Paulo Freire states very clearly: "Every educational practice implies a concept of man and the world."[64] It becomes mandatory not only to examine educational practice, but also to examine the conception of man and the world that is implied by the practice. It is necessary to do this with what already exists in schools and also with the unit which I offer as an addition to the "new" curriculum.

Today, schools are places where "the way things are" is, in theory, "transmitted" to students. It is held by some that schools in an industrial setting such as exists in Canada are places where students are given the opportunity to learn the "rules of the game" and then enter the larger society and compete. In a sense, one can see schools as representing micro-communities which are built upon a model of the dominant macro-community in which people are living. The school can be seen as an important place where a child learns to become a socially integrated and succesful member of that society as it is.

In an article by Peter Marin, three fundamental blocks which schools are built upon are discussed. He suggests that schools are agents whose duty is to make a child into something that is "good" and socially useful in that society. This is all to be done without questioning whether the society which the child is to fit into is "good" or one which is useful for its members. Marin suggests that schools

assume that children must be trained and that through a common schooling experience various children with different histories can all become of "smooth consistency" and develop a good "Canadian" character. Finally, an industrialized state requires people who are "technically capable but relatively dependent and responsive to authority. . . ."[65]

Perhaps a conspiracy (after a fashion) exists between various industrial (societal?) needs and the schools. Thus a "good" student is one who does not challenge the game; as he has accepted and internalized it completely. McLuhan once said, "We don't know who discovered water, but we're pretty sure ████ wasn't the fish."[66] Successful students, livi████ ricature of society, accept the school system so fu████ hey do not see the de-humanizing situations that e████ their immediate living situations."[67] Students a████ posed to "play this school game" by learning idealize████ s of theoretical living and then enter (society?) and cont████ to operate in the way in which they have learned ████ to operate in school. This way they do not see the cont████ dictions that exist between their ideals, hopes, aspirations, and values, and the obstacles to their attainment which simultaneously exist within the community. It further would suggest that there are no contradictions and that by operating "within the rules" one will be able to achieve what one wants.

This ████ of approach which I have suggested exists between th████ ools and the way in which people are treated

seems to be a clear example of people being treated as cate-
gories and as objects to be manipulated so that they can fit into
a category (job?) when/if they are needed. It is a mecha-
nical and robot-like approach to people.

Real living situations are ignored, while imaginary
issues of importance are exaggerated. An example of this
can be seen in James Herndon's book, How to Survive in Your
Native Land, when he talks of a dog in the classroom and
how this dog (a living reality) interrupts an "Egypt
lesson."[68] This approach to students is, in essence, a
static approach. Students are not expected in interact,
but instead are expected to react. "Good" students react
"properly" and "bad" students react "improperly." People
who are deemed as "bad" must somehow be dealt with by the
school, since it is recalled that the schools exist as a
place to prepare students to think and act "properly" so
that when they leave school and enter the so-called "real"
world, they will know how to function and "make it" within
that society.

One could, in fact, look at schools as if they were
modern corporations. They are systems which establish con-
tracts between teachers (bosses) and students (workers).
The corporation school is characterized by complex time
tables, specialized materials for specialized instruction
which is to be taught by specialized instructors who are
"experts" in their field. "The whole attitude of the
school is oriented toward planning and rationalization and

and toward the employment of specialized skills and tech-
nology."[69] Authority is distributed systematically
throughout the corporation school by a graded hierarchy.
Impersonal relationships and limited purpose associations
are common. Students are placed into a variety of groups,
are constantly being re-assessed and are diffusely asso-
ciated with the rest of the "team" which they work for
within the corporation. The corporation school presents
a view of society where "institutionalized processes of
change and innovation play a greater part than in societies
of the past."[70]

It is thus observed that schools have a job to do and
that there are those who make that job easy, and others,
who are labeled trouble makers or poor or deficient stu-
dents and they make the job difficult. Hence, we have
witnessed the rise of a large number of programs to meet
and deal with the "needs" of these bad students. For
example, the University of Alberta has educational psycho-
logy programs in "special education;" the Department of
Education Foundations has a program dealing with "Inter-
cultural Education;" the Departments of Secondary and
Elementary Education offer courses on working with those
who are "culturally deprived;" and the Department of
Educational Administration offers a course on administra-
tion of "intercultural situations." Rand Corporation has
developed specialized reading kits. Behaviorists have
created teaching machines with mechanized "correct" answers

to living (?) problems. Much of this specialized material which is taught by experts who have had specialized training, is directly aimed at those "bad" students. The student is often told by an agent of the school system, such as a counselor, that he is "deficient," perhaps in reading, mathematics, or language, and needs help by a specialist.

Suggesting to that person that he is deficient implies that the person is suffering from an illness. The task of the school then becomes the task of the doctor. If the person is ill, he must be cured of the disease of "faulty language or reading."

The examples just described are all things that one can see and hear in practice in the relationship that exists between schools, industry (?), and students. There are several models that one could use in order to analyze these specific practices and programs.

Oppressed people in the third world, colonized countries, and students have met the situation of which I speak in a variety of ways. Focusing on students, one sees those who simply wait and passively sit through school, those who cause trouble and are labeled as "trouble-makers," those who "try to make the best of a lousy place" and attempt to use school as a place for social affairs and those who convert and accept the value of the dominant institution. It is often the latter group of people who become the new recruits to elite positions within the system and thus

become the "new agents of the old repression."[71]

In looking at students generally one sees students operating within a matrix that Freire might call the "Culture of Silence."[72] This means that people, trapped in the situation feel powerless to act, to create, and to name their world. The student becomes a person who exists for another. He is not a marginal man, or a person on the "inside circle," but instead a person who is being used by others so that they can gain at his expense. The student becomes an object of ownership. Those who do not act properly are subjected to "counselors" and special programs in an attempt to bring them into the fold. Students are people who have become "oppressed within the system."[73] The culture of silence is manifested in many areas of society besides the one found in the school-student relationship. The oppressor-oppressed relationship can be seen in other areas such as boss-worker, man-woman, and black-white. The school exists for itself, while the student exists for the school in this relationship. Students who are deprived of the right to make decisions and to create meaning in their world can then only achieve "success" by echoing the words that they are to learn.

The picture that I have painted to this point is a bleak one, and perhaps I should add some colour to this view. One must remember that if man is in the world and also with it, he can overcome limit-situations.

> The process of men's orientation in the world in-
> volves 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.
For man, this process of orientation in the world can be
understood . . . only as an event in which subjecti-
vity and objectivity are united.[74]

Living within the "culture of silence" and being

alienated is not the only way to relate to the current

epoch, for the reason that man has the potential to know and

to live such that he is capable of creating history. Man

can, to a degree, detach himself from the world and think

about it and then act to purposefully change it.

In spite of attempts to prevent it (via such tactics

as divide and rule, manipulation, and cultural invasion)

cracks in the system are appearing. People such as

Friedenberg seem to feel that "a serious polarization seems

to be happening in America. . .."[75]

The decade between America's decision to land on the

moon and the actualization have been turbulent years. As

Norman Mailer states in On a Fire on the Moon:

Four assassinations later; a war in Viet Nam later;
a burning of Black ghettos later; hippies, drugs and
many student uprisings later; one Democratic conven-
tion in Chicago seven years later; one New York school
strike later; one sexual revolution later; yes, eight
years of dramatic, near-catastrophic, outright spooky
decade later . . . ."[76]

In Canada one could note issues of a similar nature, such as

the War Measures Act, the rise of Canadian Nationalism, con-

cern over a possible national energy policy, and Northwest

Territorial development controversies. The approach I have

talked about which is being manifested in the schools has

missed something crucial, too. That "something crucial"
which is being missed may be actually aiding in the struggle
which will allow men to strive toward overcoming limit-
situations which confront and challenge them.

For me, the question becomes one of looking for the
concept of man (students) held by the school system as the
schools currently perform "school tasks" on (with) students.
In practice, schools-students relationships demonstrate a
dehumanizing and unequal interpersonal situation.

Banking Education and Schools

The particular kind of relationship that exists is
what Paulo Freire would call banking education. A banking
system of education is one in which:

"(a) the teacher teaches and the students are taught

"(b) the teacher knows everything and the students
know nothing

"(c) the teacher thinks and the students are thought
about

"(d) the teacher talks and the students listen--meekly

"(e) the teacher disciplines and the students are
disciplined

"(f) the teacher chooses and enforces his choice, and
the students comply

"(g) the teacher acts and the students have the illusion
of acting through the action of the teacher

"(h) the teacher chooses the program content, and the
students (who were not consulted) adapt to it

"(i) the teacher confused the authority of knowledge with
his own professional authority, which he sets in
opposition to the freedom of the students

"(j) the teacher is the Subject of the learning process, while the pupils are mere objects."[77]

This particular method of teaching offers a curriculum this is derived from the minds of a dominant power. Students have no input into what is to be learned. Information is to be deposited into the minds of students as one would deposit money in a bank. The person who, however, holds the "knowledge"--the teacher--may demand at will that the student repeat back to him what he has learned. Even the knowledge that is learned does not become the learner's, as it is still held in the hands of the dominant power. A student is never able to create knowledge. The student is the "object of the process . . . and not its subject."[78] People are seen as spectators, rather than as creators and re-creators of the world in which they live.

Man is seen as a reactor and as an adaptor to situations he encounters. Here is a system where the "teacher replaces the Oppressor, as Subject; the student takes the place of the oppressed, as Object . . . they are locked into these roles by their institutional setting."[79] Thus a subject-object relationship is firmly established. Students are rewarded for answering the questions they are asked. According to Friedenberg, students are taught the "experience of being a school child."[80] It is a process of education which never allows for the question, "Why?" to be asked. Thus the schooled person is "reduced to animal existence: adaptation."[81] The student receives his information
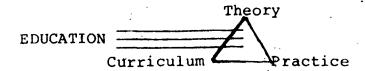
from prepared materials which do not relate to his socio-
cultural reality. It is a view of man which is frozen.
Answers are definite and permanent, as if they were time-
less. It is as if the teacher, almost by magic, holds all
of the answers and dangles them before the students to learn
and to memorize. The mediating object or the display mate-
rial which exists between the teacher and the student is
chosen by the teacher. His task is to fill the student with
knowledge. When one looks at textbooks today it is often
seen that the answers to "all" questions are found in the
"teacher's edition" which students cannot see. The very
fact that "answers" are in the book indicates a static
approach to knowledge. One immediately sees a concept of
man which conceives of his mind as void and blank. It is
similar to John Locke's idea of tabula rasa. Upon closer
examination, however, it is even more serious, as the person
is viewed as one whose mind must be filled with "correct"
information so that he will not do anything or think any-
thing that is "incorrect." Puritanical elements of "natural
sin" and man's evilness are, it seems, blended with the con-
cept that man (students) must learn an "absolute" truth.

An Alternative

There are alternative approaches to education. Charles
Isaacs has stated "that no education is neutral can no longer
be disputed." Perhaps he is also correct when he says that
"the truly subversive potential of education generally

remains unexplored."[82]

Continuing, I would like to present an approach to education, based on Paulo Freire, which could work as an educational endeavor for man to live by. Freire's model of education is more than methods of teaching; it is instead a three-pronged approach to education (theory, curriculum, and practice) which, for lack of a better term, I will call a "problem-posing dialogue" approach to education. There must be people who are committed to the concept of man which is held by this educational approach, the curriculum which follows must be consistent with the theoretical framework in which it exists, and finally, the techniques (methods) must be consistent with the theory and the curriculum. In diagramatic form on can picture the following.

```
                          Theory
EDUCATION ==========/\
           Curriculum <------> Practice
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The "real" educator must adhere to and believe in this particular program, not only in theory, but in practice as well. This problem-posing educational technique should now be examined at some length. I would like to discuss not only what the techniques are, but to also involve myself with the conception of man that is offered when one attempts to implement this particular program.

Arriving at a technique called a problem-posing one begins with contradictions. Choices must be made. In creating an educational program one must take into account

the various conflicts which are found:

> . . . in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting him, between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world.[83]

Problems-posing education in practice also implies a theory or a concept of man which is held by the educator. One must look at problems-posing education in the same light as one looks at banking education and to consider the implications about man and the world which manifest themselves in practice.

A cornerstone upon which problems-posing education is built is the concept of _dialogue_ _with_ the people with whom one is working. Thus, in looking at a problems-posing form of education, one may witness the following kinds of practices, ideas, and relationships: (1) Problems-posing education "utilizes the contradictions of the peoples existential, concrete situations to pose that situation as a problem . . . The society now talks of the image of a challenge, to be resolved both intellectually and through action by the people."[84]

(2) The teacher, instead of working in opposition to the student, works in dialogue with students establishing a teacher-student and student-teacher relationship.

(3) As a collectivity, each with their unique skills, abilities, and knowledge, the teacher-student and students-

teacher work to "codify" and then "de-codify" concrete situations, and to discover themes found in that particular situation which relates to a larger totality.

(4) The students-teachers must "first teach the teachers who (then) re-present their vision of reality now posed as a problem."[85]

(5) Students (all people) engage in the task of becoming more fully human through transformation of the world as they are able to more critically look at their reality void of many of the myths which exist about it. This is done through the process of codification and decodification.

(6) Problems-posing education is dialectical in nature as it "flows back and forth between teacher-student and students-teachers, school, and society, the abstract and the concrete."[86]

(7) All are full participants, Subjects, and all are "encouraged to chart their own paths"[87] in the process of decodification.

(8) Mechanics of teaching are only important to the degree that they enhance dialogue between Subjects who all fully respect each other.

(9) Problems-posing education is not a vision of something that will occur after an oppressive situation is resolved.

(10) Problems-posing education "is not a system, but rather a project, the scope of which depends upon the particular circumstances."[88]

(11) Books, and other materials are not the Subjects of education, the participants are.

(12) Consciousness of and action upon reality are inseparable parts of problems-posing education as conscious-ness comes via objectification of and then through action upon the world. (Codification and decodification are necessary elements.)

One sees that it is not a project that can be attempted by all people. "The educator's responsibility as conceived by this philosophy is thus greater . . . than that of his colleague whose duty is to transmit information which learners memorize."[89] The educator who embraces this alternative must be one who is continually re-adjusting his knowledge. He is one whose "education is a pedagogy of knowing."[90] Further he realizes that simple dialogue is not all that is necessary in order to create a relationship which will lead to knowledge. An act of knowing must include and encourage all the participants in continually problematizing the existential situations in which they exist. Through this process they are able to discover and present generative themes; chosen for the reason that they are relevant to the particular situations in which the participants (students-teachers) find themselves.

Codification and its opposite, de-codification, are necessary in problems-posing education. Essentially codification is the formation of a knowable object which mediates (display material) between the Subjects, while de-codification

is "dissolving the codification into its constituent elements." Subjects, then, come together and work toward being able to "perceive relationships between the codification's elements and other facts presented by the real context--relationships which were formerly unperceived." Codification can take the form of something like a photograph or a slide which allows Subjects to look more objectively at their way of life. Rather than receiving information about various "facts," Subjects analyze "aspects of their own existential experience," which are represented in codified fashion. In terms of a theory of knowledge, one can see that the "dynamics between codification and learners is a constant reconstruction of their former 'ad-miration' of reality."[91]

The kinds of practices and relationships which exist in this kind of an educational program imply a concept of man which should now be examined. Man is not, according to this vision, simply a creature or an animal who happens to live in the world. Man is one who is in the world as well as a being who lives with the world. He can think about the world and create visions about the world. "What distinguishes the worst architect from the best of the bees is this, that the architect raises his structures in imagination before he erects it in reality."[92] As such a being in time, man can change the world and become a history-making force. Man is able to make a critical-self-insertion into reality through conscientization as he

transforms r   process of denunciation and annun-

ciatio   hi   ntization which I refer to occurs

simulta   ly   the process of denunciation and

annunci   ch also occur together dialectically. The

concept o   ich suggests that he can engage in the

process o   ciation and annunciation becomes one of a

historic c   tment.

> Denunci   n of a dehumanizing situation today in-
> creasin   demands precise scientific understanding.
> . . . L   se, the annunciation of its transforma-
> tion re   s a theory of transforming action. How-
> ever, ne   r act by itself implies the transformation
> of the den nced reality or the establishment of that
> which is an ounced. Rather, as a moment in an histo-
> rical proc   , the announced reality is already present
> in the act   the denunciation and annunciation.[93]

With this co   education, man is a being whose future

has meaning   he is conceived of as a being that is able

to creatively overcome the present which is already old.

According to Freire this kind of an educational platform

envisions man as "a being in praxis." Praxis is seen as

"the mutual transformation of man and nature."[94]

Man is one who realizes he is shaped by his culture,

yet is able to shape his culture and to create new history.

Man is not a bovine, domesticated, timeless, contented

creature, but instead is seen as an historical being who

has created a social structure and at the same time is

creating new ones (annunciation-denunciation-annunciation,

and so forth) as he is able to examine critically (via codi-

fication and decodification) issues which confront him.

Social structures are not impervious to change, but rather
can be seen as challenges (limit situations) which give man
current and temporary boundaries within which the extent
of his being is defined. Limit-situations become the chal-
lenge before man; the "frontier between being and being
more human." "The human task remains: to transcend our
limit-situations, through critical historical analysis and
action."[95]

Some reasons for Freire and his vision of man and the world

The philosophical foundations of the ensuing curri-
culum and the instructional unit which follows are derived
from Paulo Freire and his vision of man and the world. It
is necessary to answer the following questions: (1) Why
use Freire's approach? (2) What is important about Freire's
approach?. (3) When is Freire's approach relevant?
(4) Where should Freire's approach be used? (5) Who should
use Freire's approach? and (6) How does one implement
Freire's approach?

Why use Freire's approach, and what is important
about it?--The core issue seems to be concern for man's
process of becoming more fully human. Freire too makes this
the vital ingredient in his program. As he states, ". . .
the problem of humanization has always . . . been man's
central problem."[96] In a sense this statement speaks not
only to the question "What is important about Freire?",
but can also serve to justify the reasons for using Freire's

approach. I can also refer to the Alberta Department of
Education and the "new" Alberta Social Studies Curriculum.
To reiterate, the "new" curriculum states that its aims are
basically: (1) that students should examine not only what
exists, but also what should exist; (2) that students should
gain experience in living; (3) that teachers and students
should plan programs together; (4) that knowledge should
not be learned for the sake of covering knowledge but that
it should be created and used within the context of the needs
of its users; (5) that reason is to be merged with feelings;
and (6) that students should take the opportunity to make
the world a more desirable place in which to live.

Freire's aims for education parallel closely those
stipulated aims of the "new" Alberta Social Studies Curri-
culum.

Freire also argues that people, in their process of
becoming more fully human through praxis, should deal with
what should be and should create reality as they announce-
denounce new and old reality. The process of annunciation-
denunciation is exactly the process of announcing new
realities and new awarenesses. As Freire says, "Education
is thus constantly remade in the praxis. In order to be,
it must become."[97]

It is through the process of codification-decodification
that one transforms the world, as he looks critically at
reality and seeks to create new realities.

Further, Freire believes that people should be able to deal crtically with their reality so that they gain experience in living through living. In this way man ceases to be a spectator in the world, but becomes a creator and a recreator of the world. It is through this process of living that people seek freedom. A major aspect of Freire's rejection of banking education is that it is dehumanizing as it prevents freedom and does not allow people to create and name their world. Real education grasps hold of people's existential concrete situations and poses these situations as limit-situations which can be overcome.

Dialogue is a major ingredient for Freire and as such attempts to "liberate the oppressed without their reflective participation.in the act of liberation is to treat them as objects which must be saved."[98] Thus it is not only important but necessary that teachers and students plan their program together through dialogue. The establishment of a teacher-student and students-teachers relationship, where students-teachers first teach the teacher-student, emphasizes the point that learning situations must come from the reality in which participants find themselves.

Freire sees knowledge as changing all the time and as dependent upon people living within a time and space. Banking education conceives of knowledge as permanent, fixed, and status-quo. Banking education is the antithesis of problem-posing education, which suggests that knowledge should be created within the context of the realities of the

people with whom one is working. Freire states ". . . one cannot conceive of objectivity without subjectivity" and continues,

> To deny the importance of subjectivity in the process of transforming the world and history is naive and simplistic. It is to admit the impossible: a world without men. This objectivistic position is as ingenuous as that of subjectivism, which postulates men without a world. World and men do not exist apart from each other, they exist in constant interaction.[99]

Freire is thus recognizing that the objectives and affective areas are necessary to each other, and are, in fact, inseparable. Freire also espouses the doctrine that reason and feeling must be merged.

Finally, Freire is socially responsible. He too believes that the world should be made a more desirable place in which to live. To become human is man's vocation in life. He continues and states that the oppressed, in their struggle to become human, must not become oppressors. He states: "This, then, is the great humanistic and historical task of the oppressed: they liberate themselves and their oppressors as well."[100]

Concern with valuing is a stated issue of the new Alberta Social Studies Curriculum. Value issues are (1) the dignity of man, (2) freedom, (3) equality, (4) justice, (5) empathy, (6) loyalty, and (7) other values. Those are all concepts that are found within Freire's scope. His vision is yet greater. The process of becoming human, which is central for Freire, incorporates all of the value issues of the new curriculum.

Freire can be seen, then, as one who is not only important in terms of the curricular aims of the "new" curriculum, but, in a sense, as necessary to it. Freire's vision of man and the world is not only in keeping with the new curriculum, but operates at a philosophical level on which the new curriculum can be seen to be based. Freire is challenging man in his quest to discover (1) who he is, (2) where he is, and (3) what he should do. All of these are subsumed under the process of human liberation and freedom, in the process of becoming more fully human.

Where and when should Freire's approach be used?--
The answers to the questions of "where" and "when" Freire's approach should be used are "here" and "now." Freire's program cannot be turned off and on; instead, it requires a life style and a mentality from which one views and interacts with the world. His offer is a vision of hope for man. He does not offer a platform which will come into being after the revolution. Instead, he presents problem-posing education which ". . . is revolutionary futurity. Hence it is prophetic. Hence it corresponds to the historical nature of man."[101] He is utopian in that sense. His vision must be lived as it is a vision of constant becoming. In attempting educational projects based on Freire, one must be with the people at all times. As Freire vividly points out:

> Nor can the people--as long as they are crushed and oppressed, internalizing the image of the oppressor-- construct by themselves the theory of their liberating action. Only in the encounter of the people with the

revolutionary leaders--in the communion, in their praxis--can this theory be built.[102]

As the new curriculum is seeking educational aims which are consistent with Friere's vision, it seems logical to conclude that now is a good time to use his approach as a base for education. Freire's new approach is in keeping with the new curriculum. It is through the quality of participant learning interaction that the quality of learning and the kind of change to meet the needs of the participants. Freire offers a quality of interaction based on the concept of humanization; thus, learning moves in that direction.

Programs based on Freire's approach should be started in schools throughout Alberta, from primary through post-secondary institutions. The time is ready in terms of a created curriculum and also in terms of a historical situation which suggests that change in the direction education is moving is long overdue. Culture shock and future shock are terms we are all familiar with. I believe that if programs based on Freire were implemented, we would not have to concern ouselves with these concepts and the problems associated with them. (I have discussed this belief in the final chapter of this thesis.)

I am not suggesting that we switch to an educational approach based on Freire simply because change is needed and he offers a change. I am saying that we should move to create an educational approach based on Freire here and now

because Freire offers a program with a concern for people
and **their process** of becoming through the creation of their
world.

Who should use Freire's approach?--It has been stated
that not everybody can or will commit themselves to the
position that I offer as an alternative for the direction
that education should take. Committed people are necessary.
People who are willing to constantly re-formulate and re-
discover themselves as beings in praxis through creation and
re-creation of reality are necessary. Freire has said of
the people who are necessary to his program:

> The radical, committed to human liberation, does not
> become the prisoner of a "circle of certainty" within
> which he also imprisons reality. On the contrary, the
> more radical he is, the more fully he enters into reality
> so that, knowing it better, he can transform it. He is
> not afraid to confront, to listen, to see the world
> unveiled. He is not afraid to meet the people or to
> enter into dialogue with them. He does not consider
> himself the proprietor of history or of men, or the
> liberator of the oppressed; but he does commit him-
> self, within history, to fight at their side.[103]

One can see that committed people are necessary to the
program and that it is, then, available to many people. It
is not a program which is open only to a select few.

Commitment to education is a commitment made by many
people in the field of education and in other areas of
living as well.

I would like to suggest to those who call themselves
"teachers" that they would be wise to reconsider what they
are doing in schools in terms of their commitment to edu-
cation. I believe that, because of a commitment to education

which is held by many teachers, the approach Freire offers

could become a reality.

Often, when a person reads about the kinds of people

needed for a given project, he overlooks himself or thinks

that he is not being spoken to. In response to the question

of "who", I would like to say that it is you that could

provide a valuable addition to implementing Freire.

If education is not neutral, as has been claimed, and

functions either to oppress or to liberate, then each per-

son who is teaching is operating within those capacities.

Every person who feels at all concerned with education would

be wise to think about himself as an educator and to consi-

der his role within education. We should all consider the

kind of human interpersonal relationship which we have es-

tablished in our lives. We should all consider the kind of

mentality that exists with that human interpersonal rela-

tionship. We should ask about the concept of man and the

world from which we seek meaning.

Reflecting and acting upon these concerns should pro-

vide some clues as to who would work toward the creation of

an educational approach based on Freire. Depending on the

"answer" each of us should know if he should seek to move

more aggressively in developing an educational approach

based on Freire's concept of man in the world, or if he

should become more active in working to maintain the banking

situation which already exists.

I would now like to focus on what could be called a

more practical consideration: now does one implement
Freire's approach?

Implementing Freire's approach is dependent upon
building an instructional unit in conjunction with all
participants. In the next section I would like to offer
the process from which I built an instructional unit, which
was based upon Paulo Freire's vision of man and the world;
one which also fits into the "new" Alberta Social Studies
Curriculum.

Although Freire departs from a large body of "radical"
thought in rejecting programs filtered through banking sys-
tems, instructional units and curriculums which are called
"Black" or "working class" he does allow--it sounds contra-
dictory--for "educational projects." If the time to use
Freire's approach is now and the place is here, then the
school classroom in Alberta can be seen as a place from
which to begin.

The unit which will follow, then, is one attempt to
create a "problem-posing dialogue" educational project within
a banking institution. It is not, however, intended to
serve as a cookbook on how to use Freire's approach, but it
can serve as a source from which ideas can be derived. The
way in which I tried to implement the unit, and the actual
unit itself, were all based on my interpretation of Paulo
Freire and his vision of man and the world.

CHAPTER III

BUILDING AND IMPLEMENTING AN

INSTRUCTIONAL UNIT

An instructional unit must be logically and emotionally consistent with two necessary fronts. Firstly, it must fit the unit into the existing curriculum, i.e., the new Alberta Social Studies Curriculum. Secondly, this unit in its technical design must reflect the conception of man and the world that Freire offers.

It is fortunate that both Freire and the new curriculum speak to similar aims in education. Both seek learning experiences whereby teachers and students work together in the creation of projects which aid them in their process of becoming.

A Scheme for Teaching

In designing an instructional plan I found a conceptual scheme created by Dr. T. Aoki useful (see Figure 1). Aoki's scheme depicts three phases of teaching, the pre-active, the inter-active, and the post-active; and can conceivably be used from either a banking or a problems-posing approach. The problem now becomes one of relating Aoki's scheme to a context that fits with Freire's educational approach, since planning based on Freire's concept of

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man and the world is qualitatively different from planning based on a banking concept. In using Aoki's scheme as a reference point, one can contrast the process of instructional planning in terms of a banking approach and a problems-posing approach.

Fig. 1.--Phases of teaching.

This model was created by Dr. T. Aoki for a paper given at the Annual Conference of the National Council for the Social Studies in Denver, Colo., November, 1971. After Philip W. Jackson.

According to Aoki, the pre-active phase of teaching is concerned with the relationship between (1) intended outcomes, (2) strategies of teaching, and (3) instrumental content which is to exist in displays. The following charted comparisons might prove useful (see Figure 2).

Fig. 2.--A comparison: banking approach and problems-posing approach--pre-active phase

BANKING APPROACH	PROBLEMS-POSING APPROACH
Intended outcomes are	
1. determined by the teacher for the students	1. created through dialogue between participants
2. oriented towards preservation of the status quo	2. oriented towards transformation
Strategies of teaching (learning) are	
1. oppressive and domesticating to the students	1. based on a humanizing pedagogy in which the consciousness of all is to be expressed (co-intentional education)
2. that the teacher chooses, disciplines, and acts while students are taught, comply, are disciplined, and have the illusion of acting through the teacher	2. that all are teachers and students together and through dialogue create their learning experiences
Instrumental content in displays is	
something to be either learned about by students who are manipulated as objects in this learning process	a medium through which the participants interact in naming their world

The inter-active phase of teaching focuses specifically on classroom interaction, and the relationship between participants (see Figure 3).

Fig. 3.--A comparison: banking approach and problems-posing approach--inter-active phase

BANKING APPROACH	PROBLEMS-POSING APPROACH
Inter-active teaching (learning) is based on	
1 conquest	1 co-operation
2 divide and rule	2 unity
3 manipulation	3 organization
4 cultural invasion	4 cultural sythesis
5 dominant elites (teachers) and subordinates (students) in order to preserve	5 intersubjectivity between equals in order to transform reality
6 narration about reality	6 inter-action with reality
7 depositing pre-arranged knowledge	7 dialogue as a way of teaching each other through the medium of the world (display material)
8 a compartmentalized and predictable world	8 an unfinished world in a process of continual change
9 the teacher's thinking for the students	9 "The teachers thinking is authenticated only by the authenticity of the students' thinking."[105]

Fig. 3.--Continued

10	10
"Words are emptied of their concreteness and become hollow, alienated, and alienating verbosity."106	through action-reflection man is able to name the world through dialogue

The perceptual, appraisive and prescriptive acts which Aoki refers to as taking place within the interactive phase of teaching should also be looked at in terms of Freire. A perceptual act embraces the concept that man is an historical being. Perceptual acts allow people to state what was (history), and what is (present), and what will be (future). Appraisive acts allow people to create alternatives and they are therefore able to create alternatives as to who they will become. One can appraise a situation and, because he has choice, decide and prescribe what ought to be. Finally, prescriptive action is transforming. Prescriptive acts state what ought to be. Further, they embrace Freire's concept of creation as an ongoing process. Its orientation is futuristic and therefore prophetic.

The third phase of teaching is called post-active teaching and is concerned with evalution (see Figure 4).

This process then leads one back to the pre-active phase of teaching, through his action-reflection upon the world.

Fig. 4.--A comparison: banking approach and problems-posing approach--post-active phase

BANKING APPROACH   PROBLEMS-POSING APPROACH

<u>Post-active teaching (learning)</u>
<u>is based on</u>

1	1
specific testing of stu-dents' ability to repeat back to the teacher the teacher's knowledge	continual re-assessment of the view of reality from which one is living

2	2
the ability to demon-strate adaptation to a predictable world	the concept of announce-ment/denouncement as a process of transformation

3	3
reaction by students to unit materials	inter-action between par-ticipants through display materials

4	4
"realignment of instruc-tional plan" so as to better ensure maintenance of the status-quo	instructional plans changing as a function of new visions of reality

5	5
determining ways to deal with students who are de-ficient in various areas	developing ways by which participants can create a pedagogy of their own liberation

6	6
a culture of silence	a pedagogy of freedom

_____

Michael Scriven on Evaluation

Michael Scriven, who in 1966 was the director of an evaluation project of the Social Science Educational Con-sortium, attempted to look at the concept of evaluation in a more rigorous sense than is often used. He states that "evaluation can and usually should play several roles."
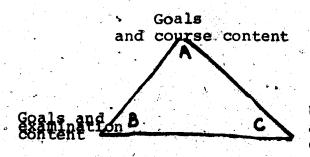
Scriven sees evaluation as something which attempts to answer certain types of questions about certain entities.[107] These entities can vary in many directions; from school personnel to classroom design, to instructional units, and so forth.

With respect to the evaluation of an instructional unit which Scriven would refer to as a "teaching instrument,"[108] Scriven lists two basic approaches. The first approach he calls "intrinsic evaluation," and it is concerned with the evaluation of the unit in terms of its construction. The second kind of evaluation is one which he refers to as "pay-off evaluation," and it is concerned with areas that are external to the unit. It is pragmatic evaluation, in that it focuses on results.

With respect to the intrinsic evaluation of the unit, Scriven's model is of importance. Scriven discusses three areas that must relate positively to each other in order to ensure that the unit is soundly constructed. He states:

> . . . we need to know about the success of three connected matching problems: first, the match between goals and course content; second, the match between goals and examination content; third, the match between course content and examination content.[109]

This can be illustrated thus:

Goals
and course content

A

Goals and
examination
content
B

C

Unit content
and examination
content

Assuming tht the three areas do match positively, the unit should then function to accomplish what it is intended to accomplish, according to Scriven.

A major reason Scriven lists for the importance of "intrinsic evaluation" is that it can be done before the unit is actually taught. As a result one is able to tell, with some assurance, that the unit is either ready or not ready for classroom trial. Also, this kind of evaluation better enables the curriculum planner to discover weaknesses and remedy them as he engages in the process of building the unit and before actual implementation of the unit.

This unit will, therefore, be evaluated in terms of the requirements which Scriven says need to match positively in "intrinsic evaluation." Secondly, the unit will be evaluated in terms of what happened and the social responsibility of that happening.

To Create a Curricular Unit
Based on Paulo Freire

In creating the unit, I tried to be consistent with Freire's vision of man and the world, and the curricular prescriptions of the "new" curriculum. Earlier I argued that schools today are banking systems and are de-humanizing and alienating. It seemed only logical, then, that an instructional unit should be designed and implemented which was humanizing in its approach. This could be done in a

situation wherein people worked together in looking at
reality, identifying themes in reality, and then objec-
tifying these themes through codifying and then decodi-
fying them, so that an old reality could be denounced and
a new reality announced and then denounced, and a new
reality again announced through reflection and action
upon the old. This process is a continuing one, and con-
tinues by building upon what has been previously denounced
and then announced and then denounced, and announced, and
so forth. I also realized that a project of this magni-
tude could not be fully implemented or by fully successful
within a ten-week (January 16, 1973 to March 19, 1973)
unit, which was to be carried out within a banking insti-
tuion and with students (and myself) who were used to and
generally tolerant of a banking system. I was also aware
of Freire's warning against, and rejection of, programs
such as I wanted to attempt within banking institutions.
Given these very great limitations, I decided to create a
unit which would allow people to start moving in a direc-
tion toward what I will call a "praxis-posing" mentality.

I created a unit that intended to expose the school
as a banking institution. The unit functioned to develop
dialogue between teachers-students and students-teachers.
This was so that we could discover, through a process of
looking at our realities with respect to schools, the
situation which we saw in the school. I further hoped to
create this unit in such a way that we would be able not

only to see and reflect upon a reality that exists, but
also (more importantly) to begin moving away from a banking
mentality toward a praxis-posing mentality.

I used a scale created by Dr. H. Garfinkle, showing
movement away from a banking and toward a praxis-posing
mentality. The scale moves from (a) a banking mentality;
to (b) a question-posing mentality, to (c) a problem-posing
mentality and finally to (d) a praxis-posing mentality.
Although there are no hard and fast rules for one to use in
determining exactly where one is with respect to these four
"mentalities," I felt the scale was relevant in terms of
its being one way of looking at and detecting some movement
away from one mentality and toward another. One could argue
that it is movement in this direction which is truly humani-
zing and is thus consistent with Paulo Freire's vision of
man and the world and the stated curricular aims of the
"new" Alberta Social Studies Curriculum.

Banking education and its accompanying mentality is a
situation where a person accepts or believes, without much
question, the current frame of reference, the current sys-
tem, and works to maintain that system. I assumed the
school (administration and teachers) and the students were
at this point in their relationships with each other. In
question-posing education, the interaction between parti-
cipants is such that people begin to have doubts. Ques-
tions are asked of students by the teacher or of the tea-
cher by the students. At any rate, a seed of doubt begins

to develop and blossom in the minds of the participants. If this "seed" is nurtured and is not somehow destroyed, one will move along toward a problems-posing mentality and the educational position which it suggests. Here one not only doubts but believes firmly that change in a more "humanistic" direction is necessary. Instead of just doubting and questioning the "structure" this person begins to pose problems about this "structure" that must be resolved somehow. This is not complete, as, with this kind of mentality, one continues along this continuum and strives, if problems continue to be posed, toward a praxis-posing mentality. Here one is socially and politically committed to a new order. Freire speaks of praxis as "reflection followed by action."[110] A praxis-posing mentality eventually results in a person who realizes that he is a living example of praxis and constantly seeks to become more human through his praxis.

The intent of the unit was to foster interaction between participants in such a way that movement away from a banking mentality and toward a praxis-posing mentality would be started.

In order to do this, one (the educator) must first establish a relationship with the other participants in order that he is not only seen as one of them but is, in actuality, one of them. He must become a member of that group of people and share their visions of their world through their word. One can begin to have a real dialogue

and through the process of codification and decodification one announces new realities and denounces old ones. One is now able to work with people as an equal participant in critically examining the contradictions which have been brought out and clarified thematically. One can work with the rest of the participants as an equal, not as a superior, and can thus participate in the creation of culture, and in the process, through praxis, become more fully human through the creation of culture in working to name the world.

Generally speaking, then, the intent of the unit is to build on Freire and the "new" curriculum; to establish an interpersonal teacher-student and students-teachers relationship based on dialogue which fosters movement from a banking mentality towards a praxis-posing mentality. In looking at the unit in terms of potential success, I would say that the unit would be 100 per cent successful if all of us were able to move from a banking mentality to a praxis-posing mentality. Total failure would be a situation where no movement from, and no awareness of, a banking education mentality was realized by anybody through interaction between participants through the medium of the world (display materials).

It is necessary to continually consider the underlying concept of man and the world in implementing the unit. As stated earlier, this is a three-pronged approach, with one prong being the practice. It must also be

remembered that, unless the classroom living conditions are qualitatively changed for the better, the change is perhaps meaningless.

In doing the unit, I had to be aware of several factors. An important dimension of my awareness had to center around all of our histories as people who have been subjected to a banking mentality. In seeking freedom, as Freire uses the term, I had to realize that there were contradictions between the concept of freedom often held by an oppressed group, and a freedom which is liberating and which seeks to restore humanity in a Freireian sense. I had to maintain faith with the other participants, yet realize that they held different visions of freedom. It is basically a conflict of freedoms, between an "individualistic" model where everyone is an individual who struggles alone to climb in Horatio Alger fashion to the top of the "mountain" and a model of freedom based on a collectivity of people who see themselves as a community, all of whose freedoms are dependent upon each other"s. In western society, it seems that very often man is afraid of losing what he calls his individuality. This is nec-essary. Through a freedom based on a cooperative model one can find co-ordination. Through co-operation and co-ordination one can begin to "demontrate his individuality to the only degree to which it is important: the ability to dedicate himself to a cause."[111] In entering the class, I had to be aware of these aspects just mentioned. I re-

alized or assumed to realize that "behavior of the op-
pressed is prescribed behavior, following as it does the
guidlines of the oppressor." I assumed that:

> The oppressed, having internalized the image of the
> oppressor and adopted his guidelines, are fearful of
> freedom. Freedom would require them to eject this
> image and replace it with autonomy and responsi-
> bility.[112]

My first obligation in class would be to begin a
process of overcoming de-humanizing and oppressive views of
man and the world. I entered the classroom situation and
designed the unit assuming:

> The oppressed suffer from the duality which has estab-
> lished itself in their innermost being. They discover
> that without freedom they cannot exist authentically.
> Yet, although they desire authentic existence, they
> fear it. They are at one and the same time them-
> selves and the oppressor whose consciousness they have
> internalized. The conflict lies in the choice between
> being wholly themselves or being divided; between
> ejecting the oppressor within or not ejecting him;
> between human solidarity or alienation; between
> following prescriptions or having choices; between
> being spectators or actors; between acting or having
> the illusion of acting through the action of the
> oppressors; between speaking out or being silent,
> castrated in their power to create and re-create, in
> their power to transform the world. This is the
> tragic dilemma of the oppressed which their education
> must take into account.[113]

The unit had to be implemented with the students in such a
way that they were able to "participate in developing the
pedagogy of their liberation."[114] As long as the duality
of self lives within, it is impossible for one to liberate
himself,

I tried to create the unit so that we could all dis-
cover this oppression within and without as a challenge

which could be transformed through reflection and action. We had to deal critically with reality, objectify, and act upon that reality at the same time.

It was my task, then, to create a unit and see that the students-teachers became aware, through their own process of liberating action, of the duality of self that existed within. This had to be accomplished in working with them, not for them, and in using ourselves as subjects. Further this had to be done where the particular world view held by all participants was not only respected, but used and incorporated into action. The project had to begin in "the present, existential, concrete situation, reflecting the aspirations of the people."[115] This situation then had to be represented to them by myself, as educator, posed as a problem at the level of action.

First, I had to find out the current level of awareness held by the participants, locate themes, and figure out my perception of their reality. Then, with great apprehension, and making use of the contradictions which have been developed, present codifications or objects by which one can examine that reality. This is display material. "Codifications are not slogans; they are recognizable objects...."[116] Codifications blossom into a "thematic fan" as the students-teachers re-presented their situations as problems posed in codified fashion for them to then decodify. Through this process of decodification new themes are created forming a "thematic fan" which re-

flects more wholistically the concrete situations in which people find themselves. Through this process of codification and decodification, then, the students-teachers and teacher-student work to objectify the totality and the wholeness of the situation and to then deal critically with it. It is through this process of "stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge', that decoding stimulates the appearance of a new perception and development of a new knowledge."[117]

This new perception and knowledge can lead then toward a potential consciousness (praxis-posing mentality) that supersedes a previously held banking consciousness, and can lead to the practice of freedom and of human liberation. It is a process in which the program is searched for with the people.

In doing what I have described, dialogue, "which is the essence of revolutionary action"[118] must be established. Freire states, "In the theory of this action, the action intersubjectivity directs their action upon an object (reality, which mediates them) with the humanization of men (to be achieved by transforming that reality) as their objective."[119] Freire's diagramatic opposition of the two, the "theory of revolutionary action" and the "theory of oppressive action" is detailed below (see Figure 5).

Dialogue is fundamental. It is an encounter with people (teacher student and students-teacher) in the process of naming the world. I had to be with the people, open and

communicative. In order to do this it was necessary to base my action on platforms which existed in a contradictory fashion to the "tactics" of the oppressor.

Fig. 5.--Freire's scheme for demonstration of the opposition of theories of action.[120]

THEORY OF REVOLUTIONARY ACTION			THEORY OF OPPRESSIVE ACTION	
Intersubjectivity				
Subjects-Actors (revolutionary leaders)	Actors-Subjects (the oppressed)		Actors-Subjects (dominant elites)	
Interaction				
Object which mediates	Realty to be trans-formed	Cbject which mediates	Object--the reality to be preserved	Object--the oppressed (as part of reality)
	for			for
Objective	Humaniza-tion as a permanent process	Objective		Objective--the pre-servation of oppression

While a banking system is based on conquest, divide, and rule, manipulation and cultural invasionary tactics, I tried to base my relationship upon co-operation (through dialogue rather than conquest), unity (rather than divide and rule), organization (rather than manipulation), and cultural synthesis (rather than cultural invasion). It is through interaction with, and a realization of these contra-dictions that one can become more fully human, as men mediate with men through the world. In looking at the

basis of this relationship, one can enlarge upon these

"tactics" in the following ways.

Cooperation.--

Cooperation, as a characteristic of dialogical
action--which occurs only among Subjects (who may,
however, have diverse levels of functions and thus
of responsibility)--can only be achieved through
communication. Dialogue . . . must underlie any
cooperation.[121]

Unity.-- Unity can be seen as "Forms of cultural

action . . . have nonetheless the same objective: to

clarify to the oppressed the objective situation which

binds them to the oppressors, visible or not."[122]

Organization.--Organization is used here as

a highly educational process in which leaders
[teacher-student] and people [students-teachers]
together experience true authority and freedom,
which they then seek to establish in society by
transforming the reality which mediates them.[123]

Cultural synthesis.--Cultural synthesis, as opposed

to cultural invasion, is cultural action which seeks to

transform rather than preserve, which seeks liberation

rather than oppression, which does not teach or give, but

is rather a process of learning with the people. It is

a process of the "educator"--teacher-student--being able

to "on the one hand identify with the peoples demand . . .

while on the other they must pose the meaning of that very

demand as a problem."[124]

In "doing the unit" with the students-teachers, I

tried to do the work of an "investigator" and to present

objectified information which was to be decoded, so that a

thematic fan could be established by all. We could con-
tinue this process of codification-decodification as we
announced-denounced new realities through a process of
reflection and action, these being inseparable elements of
each other. I realized that this attempt must be based
on the ideas of cooperation, unity, organization, and
cultural synthesis. All of these "tactics" are in direct
keeping with the view of man and the world that Freire
presents, and are also in keeping with the value orien-
tation of the "new" Social Studies Curriculum in Alberta.

I would now like to present the unit. It is not I
might add the unit which I first speculated might exist,
but one which evolved in the process of doing the unit and
seeking the aims of the unit. In reading the unit, the
reader should realize it has an elusive and a non-permanent
nature. Also, one must bring with him and add to the
unit an ideology that is in keeping with Freire's vision of
man and the world. Rather than looking at the unit as a
piece of work that can be exactly duplicated, it is per-
haps better to view it as something from which to draw.
The unit can be reproduced, but it will be different, with
a new teacher, a different group of people, in a different
time and space, and resulting in a different set of
realizations and "answers."

CHAPTER IV

THE UNIT

The unit which I will describe in this chapter is in line with the approach to education which Freire presents. Freire's developing a "problems-posing" dialogue approach to education hopefully results in a praxis-posing mentality. It is a program of education which needs people who are committed to Freire's view of man and the world and people who see the relationship between theory, curriculum, and practice.

In presenting a view of man and the world based on Freire, one can see a theoretical level existing, which is the philosophical foundation upon which curriculum and practice are based. However, one can find theory and practice by examining the curriculum. In the previous chapter I discussed curriculum and curriculum building, and attempted to show how Freire related to the process of creating the unit as a curricular endeavor. The third area, which is also necessary, is practice. Freire's earlier statement that "every educational practice implies a concept of man and the world"[125] should be remembered.

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Philosophical and Curricular Captions

This unit represents an attempt at trying to use Freire's approach. It is intended as a practical actualization of Freire's approach and is directly tied into the philosophical and curricular areas of the educational program. In an attempt to make clear the philosophical and curricular relations I will, at the beginning of each session within the unit, present captions--from the philosophical area and from the curricular area. In this way the application of Freire will be seen more clearly. It may, in fact, be difficult to definitely state what is philosophical and what is curricular, as the two are so closely interrelated. Philosophical captions will be taken from Freire for the most part, while curricular captions will be consistent with the "new" Alberta Social Studies Curriculum and in keeping with the way Johnson uses curriculum-- "a structured series of intended learning outcomes."[126]

Statement of Curricular Objectives

The curricular objectives of this unit are stated in terms of a scheme created by Robert Travers, of Western Michigan University.

The objectives of this unit must be stated so as to depict movement and change from one mentality to another. Traver's method allows one to state curricular objectives in terms of movement from one place toward another. Concepts arrived at through the completion of tasks continue

to build upon each other, and there is a concern with transfer of learning to other situations. Once a "curricular task" is completed (and learned as seen through an individual's reflection and action upon the world), it is transferred to other situations. A curricular task is an action which serves as a springboard toward further action.

Instructional task objectives are stated in terms of a process of moving *from* one position *to* another position through a process of action-reflection (together) upon the world,

Statement of Broad Unit Curricular Task Objectives

The broadest curricular task objectives for this unit can be seen as the following one, and is also phrased in terms of movement. One sees movement as moving in the following fashion: From----Action-Reflection----To.

Broadest curricular task objective (pre-active).--

From: a world view based upon a banking education and a banking system of seeing oneself and others in the world

To: a world view in which praxis-posing is a reality at a theoretical and practical level

The above task objective is the most inclusive one. It should be realized that it is not possible to completely achieve it, especially within the limitations that exist with respect to this unit. Basically, it is movement in the direction which is deemed as desirable and essential that is sought, and that objective can, hopefully, be

realized through an interaction with this unit. Once this movement begins it is perhaps irreversible.

In breaking this objective into its component elements, movement can take place in terms of the following (see Figure 6).

Fig. 6.--Breakdown of broad curricular task objectives (pre active)

FROM--------ACTION-REFLECTION----TO

The teacher teaches and the students are taught the teacher's knowledge.	School programs use real concrete situations as problems to be resolved and acted upon through reflection/action together.
The teacher knows all and the students little.	All people have important contributions to make.
The teacher thinks and the students are thought about.	Problems are worked out together.
The teacher talks and the students listen.	Talk flows back and forth between all and discussions are both abstract and concrete.
The teacher disciplines and the students comply.	There is no repression.
The teacher chooses the program, the way of doing the program, and the students comply.	All are full participants and are able to create their own visions.
The teacher acts while the students have the illusion of acting.	All create their own awareness and act accordingly upon reality.
The teacher creates the programs and the students adapt to it.	The program is dependent upon the people, involved and upon changing circumstances.
The teacher is powerful and students are powerless.	School is a vision of becoming and not an oppressive situation.

Fig. 6.--Continued

The teacher is dominant and the students oppressed.	Dialogue is established and a teacher-student and students-teachers relationship is established.

The intent, however, is to begin to move, not to finish movement. To finish is not to be human any longer, as it almost implies death.

THE UNIT

SESSION ONE

Philosophical captions (pre-active)

Dialogue is the encounter between men, mediated by the world, in order to name the world.[127]

Dialogue is thus an existential necessity.[128]

Dialogue further requires an intense faith in man, faith in his power to make and remake, to create and recreate, faith in his vocation to be more fully human. . . .[129]

Without dialogue there is no communication, and without communication there can be no true education.[130]

It is necessary to begin by working toward the creation of a situation that gets rid of verbalism and activism. A learning environment must be created by participants in which problems are being posed and action upon the world occurs. Man's word is the primary characteristic of dialogue. Through man's word (reflection-action) his vocation to become more fully human becomes a reality. In beginning Session One we must work to create an environment in

which true communication (dialogue) will develop.

<u>Curricular caption: intended</u>
<u>learning objective (pre-active)</u>

To begin creating a setting in which true dialogue between equal participants can take place. In entering the classroom, I am operating on the assumption that a banking mentality exists.

<u>Outline</u>

    I. Topic: getting acquainted--a beginning (pre-active)

   II. Task objectives (pre-active)

       A. From: not knowing any of the individuals in the class

          To: beginning to know them and to begin a relationship with the members of the class

       B. From: nobody in the class knowing me as a person

          To: the members of the class beginning to get to know me as a member of the class

       C. From: a lack of awareness as to the "format" that the class might assume

          To: beginning a process of creating that "format" so as to work toward the fulfillment of the broader task objectives.

D. From: not having a "log" book

    To: beginning a "log" book which can be used to see what has been happening and create an awareness and understanding of the interaction.

III. Materials used (pre-active)

A. Ourselves

B. Notebooks which will be used for log books by each group

C. January 16, 17, 18

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	**A.**
Give a "brief" history of myself and why I am in the classroom; what the unit might be about from my perspective and ask for reactions from the class about me and the unit.	Questions will be asked about me, my background; questions will come up about the unit and why they were selected for it.
B.	**B.**
Explain about the process log books. Break the class into groups of their choosing. Ask them to discuss the goals of the unit and ideas	Students will discuss their ideas and begin their log books. They will, at this time, also create their work groups.

that they have about the

unit and the course amongst

themselves and begin writing

in the log book. Emphasize

the feelings aspect and intro-

duce the concept of emic and

etic descriptions. Point out

that it does not matter

if total and complete under-

standing of the unit exists

within one's mind as the

unit must take shape in the

future. Point out that the

focus could be done in terms

of directions--suggest that

looking at the dynamics of

the group at the present

might be a good starting

place.

      V. Evaluation (post-active)

               SESSION TWO

Philosophical captions (pre-active)

    . . . the important thing is the continuing trans-
formation of reality, on behalf of the continuing
humanization of men. In the words of Pierre Furter:
"The goal will no longer be to eliminate the risks
of temporality by clutching to guaranteed space, but
rather to temporalize space. : . . The universe is

revealed to me not as a space, imposing a massive
presence to which I can but adapt, but as a scope,
a domain which takes shape as I act upon it."[131]

It is important to remember that being human is to
continue to change. The world is not a fixed, static and
compartmentalized space; the world is a place undergoing
continual modification. Man's perception of the world is
continually changing as he is able to create the world
through his action upon it. It is thus necessary for us
to realize that we do see the world from different per-
spectives and that we do create the world differently as we
act upon it.

Curricular caption: intended
learning objective (pre-active)

To begin to see more clearly the ability to give
shape to the world through action upon it.

Outline

    I. Topic: practice in putting together a
                reality (pre-active)

   II. Task objectives (pre-active)

    A. From: beginning to work in created groups

        To: beginning to work so that unity, organi-
                zation, cooperation, and synthesis of
                ideas becomes useful and necessary in
                order to complete a task

    B. From: presenting an artificial situation
                using five pictures and giving them a

context and a meaning through writing
a story about the pictures

To: practice in a formal sense of being
able to arrange and create meaning in
this artificial sense and to decipher
this into a real context

C. From: using the log book and thinking about
it as a reflection of feelings and
thought

To: using the log book as perspective about
what is going on so that an historical
record is kept

III. Materials used (pre-active)

A. Five pictures that the members of the group
have never seen--each group gets the same
five pictures

B. Log books

C. Paper for writing the "story" or the "script"
about the pictures

D. Ourselves

E. January 19, 22, 23, 24

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask students to get into their groups again.	Students will arrange themselves in their groups.

B.

Give each group the same batch of five pictures that they have never seen before and ask them to arrange them into an order which is meaningful to them. With this created order, have each group create a "script" that relates to the order imposed upon the pictures. Ask them to select a person to act as a participant obser- ver who will be the one that will regularly re- cord in the log book. Ask them to record all conflicts, ideas, and all that they can include as to what is happening in their group work.

C.

Ask the groups to present their picture arrange- ment and "script" to the

B.

In the process there will probably be much arguing, conflict, and confusion as to the way to order the pictures, and the story which follows. Eventually it will be found out that organization, unity, co- operation, and synthesis of ideas work better and are less divisive ways to get the task done and that all people then are in- cluded.

C.

This will be done. Each group will perhaps have a different arrangement of

rest of the class and to   the pictures, and I would

put the scripts onto a   *   most certainly guess that

tape.   the stories would vary

                                 greatly.

   V. Evaluation (post-active)

SESSION THREE

<u>Philosophical captions (pre-active)</u>

  The starting point for organizing the program con-
tent of education or political action must be the
present, existential, concrete situation, reflecting
the aspiration of the people. Utilizing certain
basic contradictions, we must pose this existential,
concrete, present situation to the people as a prob-
lem which challenges them and requires a response--
not just at the intellectual level, but at the level
of action.[132]

  An epoch is characterized by a complex of ideas,
concepts, hopes, doubts, values, and challenges in
dialectical interaction with their opposites, . . .
The concrete representation of many of these . . .
as well as the obstacles, . . . constitute the themes
of that epoch.[133]

In order to achieve humanization, which presupposes
the elimination of dehumanizing oppression, it is
absolutely necessary to surmount the limit-situations
in which men are reduced to things.[134]

. . . the themes both contain and are contained in
<u>limit-situations</u>; the tasks they imply require <u>limit-</u>
<u>acts.</u>[135]

  This dialectical movement of thought is exemplified
perfectly in the analysis of a concrete, existential
"coded" situation. Its "decoding" requires moving
from the abstract to the concrete: this requires
moving from the part to the whole and then returning
to the parts: this in turn requires that the Subject
recognize himself in the object (the coded concrete
existential situation) and recognize the object as
a situation in which he finds himself, together with
other Subjects.[136]

> . . . danger lies in the risk of shifting the focus
> of the investigation from the meaningful themes to
> the people themselves, thereby, treating the people
> as objects of investigation.[137]

It is necessary for man to be able to reflect-act upon his world so that he can transform it as he creates it. To do this he must be able to tri-dimensionalize time into the past, the present and the future. Man must be able to identify limit-situations through reflection and then to realize that tasks are required through action. Movement must be realized in terms of men themselves within their existential realities. Man must create the pedagogy of his own liberation. The world must be acted upon as a totality which is undergoing change. Critical thinking must occur on meaningful themes which can be identified through codification-decodification. Action-reflection (man's word-dialogue) becomes a part of this process.

Curricular caption: intended
learning objectives (pre-active)

By discovering and using themes dialectically we will begin to think more critically about ourselves as beings in the world and in doing so discover new themes which will then call for new actions.

Outline

I. Topic: Toward a fuller awareness and possible
understanding of ourselves through a "look"
at our classroom (pre-active)

II. Task objectives (pre-active)

    A. From: all of us having some kind of an image
              and ideas about who we are

       To: all of us having some kind of an image
              and ideas about who we are; begin
              creating a frame of reference from
              which to look at ourselves and the
              various situations in which we find
              ourselves

    B. From: all of us having some ideas as to who
              we are within some kind of a frame of
              reference

       To: our growing awareness that we are, with-
              in this frame of reference, members of
              a group of people with many common
              characteristics

    C. From: an awareness of being a member of a
              group or a collectivity of people

       To: thinking about that group membership
              and implications of having that group
              membership

III. Materials used (pre-active)

    A. 36 Children

    B. Prose of Relevance 2

    C. The Way It Spozed to Be

    D. Film: "Teaching at Madison Senior High School"

    E. "What the Schools Do"

F. "The School as a Total Institution"

G. "Body Ritual Among the Nacirema"

H. This Book is About Schools

I. Paper for individual essays

J. Ourselves

K. January 29, 30, 31; and February 1, 2, 5, 6, 7, 8, 9, 12, 13, 14, 15, 16

IV. Performance (interactive)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask all the individuals in the class to write an essay about the school and/or the class that they are in: something like "The way I see the school/class; its relationship with me and my relationship with it.	Students will write these essays individually.
B.	B.
Read and ask questions about the papers so that they can be passed back the next day: bring up themes that are suggested in the essays. Bring up or possibly bring out the contradiction that	Questions will be asked about the questions put on the essays; discussion of themes will take place with the class as a whole group; this will perhaps be a confusing topic. The concept

might be seen to exist be-
tween the I· and the <u>Not</u> I.

of "themes" will not be
fully understood; ideals
will come forth and a
"thematic fan" might begin
to form. The contradiction
and the concept of the <u>I</u>
and the <u>Not</u> <u>I</u> will be con-
fusing; yet ideas about the
contradiction will be
brought up and discussed.

C.

Pass out "Body Ritual Among
the Nacirema" and ask them
to read it.

C.

They will read it indivi-
dually.

D.

Discuss "Body Ritual Among
the Nacirema." Include
areas such as what these
people seem like: why
might they act as they do;
would you like to be one.
Get into the area of the
concept of ritual, e.g.,
what is ritual? Can
schools or this class be
seen in terms of having

D.

Think through these ideas.
Discussion will include the
whole class, not groups.
Perhaps come to some ideas
about ways o███████ng at
people. One ███ see people
in many lights. Get into
the significance of ritual
in terms of school, their
class, themselves. One
might predict surprise

rituals.

when it is found out who the "Nacirema" are.

E.

Use the article just read as a transition--focus on us in the context of this unit now. Present article from 36 Children on page 140, "An Average Day in School," How is this school and this class similar/different to/from the one in 36 Children?

E.

A great variety of responses and ideas about school, this school, class, and this class will emerge. Students will begin to consider more concretely their relation- ship with school.

F.

Read from This Book Is About Schools, part of George Martell's article between pages 94 and 97, in terms of the concept of ritual and feelings of belonging, contributing and being part of something.

F.

They will probably listen as I read. Discussion might be very confused, but with an attempt to understand and put it into a framework for understanding. Log books will still be written. "Data" about school and the school-student relationship will begin to grow and the creation of a "thematic fan" that is being recognized.

G.

Re-emphasize that materials are to be seen in terms of a relationship to the school as encountered reality.

G.

Mental note will be taken of this.

H.

Film: "Teaching at Madison Senior High School". How were these two classes like yours, different from yours? What kinds of themes can be found by examination of the situation presented in the film? What kinds of inter-personal relationships exis-ted in the classes in the film? What can be said about it in terms of our situation here?

H.

Discussion among the whole class. It will center around the kinds of issues that are raised. Students will now be becoming more critical in looking at their school and them-selves as themes. They may see themselves in terms of a particular theme. Log books continue. Hopefully the "fan" is continuing to spread a student-school relationship.

I.

Read: The article on stream-ing from The Way It Spozed To Be. Is it done here? What is the "composition" of this class--school? Are

I.

Discussion in terms of the class/school. Some anger may be expressed.

people sorted out? How?

J.

Prose of Relevance 2. Read
from page 171.

J.

Some laughter as it is a
common occurance in the
school.

K.

Prose of Relevance 2. Read
from pages 176 to 177,
"What is Education For?"
Class will read the article
and then answer questions
five and six on page 178
for discussion.

K.

Students will read the
article, answer the ques-
tions on paper and later
discuss their ideas about
the questions, views of
education, and school.

L.

Prose of Relevance 2. Read
from pages 183 and 184. Dis-
cuss questions on page 185
in terms of experiences in
school.

L.

Students will probably lis-
ten and the questions will
be thought through. The
"fan" will expand through
an examination of issues
and experiences cited. Use
them to consider a rela-
tionship between students-
school and a view of man.

M.

"What the schools do?" Ask
students to read it and pre-

M.

Some difficulty in under-
standing parts of the

pare to talk about it amongst themselves in groups. It is a difficult article in places and working with groups will make it easier.

article, some confusion. Log books continue. Article will provide more information for the relationship between student-school and a world view.

N.

"The School as a Total Institution": explain it to them as I see it.

N.

They will find it interesting. Discussion will be with whole class. It will focus (perhaps) on them and what kind(s) of a relationship they have in the school. Continue pondering the question of a concept of man and the world with respect to school-student relationships.

O.

Ask the students to get into their groups and take all of the articles they have, log book information, and any other ideas, or anything else; begin to think of ways to use it and organize it within the

O.

With some confusion and joking around this will happen.

group so as to focus on the

school/class and how it

operates. This is a transi-

tion into the next session.

    V. Evaluation (post active)

SESSION FOUR

Philosophical captions (pre-active)

> . . . codification should be simple in their complexity
> and offer various decoding possibilities in order to
> avoid the brain-washing tendencies of propaganda.[138]

> In order to offer various possibilities of analysis in
> the decoding process, the codifications should be or-
> ganized as a "thematic fan.". . . Codifications
> reflecting an existential situation must objectively
> constitute a totality. Its elements must interact in
> the makeup of the whole.[139]

As it is extremely difficult to effectively act

upon abstractions, we must work toward making concrete

visions of reality. It is a process of fulfillment. To

be human is to transform. Transformations must be recog-

nized (announced-denounced) by participants as they create

and re-create.

Curricular caption: intended learning objective (pre-active)

To organize themes into a visual and auditory pre-

sentation so that the "thematic fan" will be visible and

to announce-denounce a view of the world.

Outline

    I. Topic: the script, the slides, the presentation

II. Task objectives (pre-active)

   A. From: having a lot of data and feelings about
           the school, themselves, and the rela-
           tionship between written and verbal
           feelings and data

      To: the creation of a "script" which re-
           flects the school-student relationship,
           as it is now seen by the students. This
           could be compared to the way in which it
           was seen.

   B. From: the creation of the "script"

      To: each group taking their script and
           taking a roll of film with twenty slide
           pictures on it, photograph the script
           so as to make it visible

   C. From: having a script and twenty slides

      To: taping the script and putting it
           together with the slides.

   D. From: each group having a tape-slide
           presentation

      To: presentation of the tape-slide show to
           the rest of the class

   E. From: members of the class viewing the tape-
           slide showing with the "new" view of
           the school-student relationship (as
           compared with previously expressed
           views)

To: a consideration of this/these "new" view(s) as presented in the tape-slide showings, then thinking about implications of school-student relationships and the vision of man and the world

III. Materials used (pre-active)

A. Cameras for each group

B. Roll of slide film for each group--twenty pictures per roll

C. Flashbulbs for each group

D. Slide projector

E. Tape recorder and tapes

F. Record player

G. All data and ideas that the participants have either written or said, or things that they have not yet revealed or discovered

H. Ourselves

I. Ample supply of paper

J. February 19, 20, 21, 22, 23, 27, 28; and March 1, 2, 5, 6, 7, 8, 9, 12

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask the students to get into groups and to take the information, data, and any other	What may begin as confusion with respect to getting the task done, students will

things desired and to write a "script" depicting (from their view) the school-student relationship.

accomplish it relying upon unity, organization, cooperation, and synthesis.

B.

With the script completed ask the students to take a camera, and so forth, and to illustrate the script on film using twenty slides.

B.

This will probably be done.

C.

Ask each group to tape its script and get the script and the slides ready for showing to the rest of the class.

C.

This will probably be done.

D.

Each group will now be asked to make its presentation to the rest of the class. It will show their "new" view of the school-student relationship.

D.

Each group will present its slide-tape show and the class will consider implications of the concept of the student-school relationship as presented in the showings.

E. With the presentation of the slide-tape showing change will have already taken place in the process of creating the "new" view; one can note the process of denouncement-announcement occuring together within each

other in the process of doing the unit; with a new view change forces action to also be different.

    F. Log book usage will also be dropped as it is too difficult to manage.

    V. Evaluation (post-active)

SESSION FIVE

Philosophical caption (pre-active)

    "By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge,' decoding stimulates the appearance of a new perception and the development of new knowledge."[140] Change is a constant state of man's becoming. We must therefore constantly assess and evaluate where we are so that we can reformulate our ideas as to who we have become, what we represent, and where we will now go. We must evaluate our efforts to promote further change.

Curricular caption: intended
learning objective (pre-active)

    To announce-denounce new reality, based on a movement of "mentality" created through our process of dialogue with each other as we have acted to transform a past reality.

Outline

    I. Topic: continuing movement in the direction toward becoming more human (pre-active)

    II. Task objectives (pre-active)

A. From: having looked at four slide-film presentations and thought about their implications in terms of a view of man and the world and a school-student relationship

　　To: verbalizing these implications within the context of the whole class and arriving at a set of common themes that exist in all of the presentations with respect to a vision of man and the world and a school-student relationship

B. From: arriving at a set of common themes

　　To: arriving at a set of statements that shows the vision of man and the world that comes from the school-student relationship

C. From: arriving at these statements with respect to a view of man and the world as represented in the school-student relationship

　　To: a consideration of the creation of another "new" view: announcement-denouncement.

D. From: the mentality in the beginning

　　To: the mentality we have at this time and in this space

III. Materials used (pre-active)

    A. Our slide-film presentations

    B. The model of movement from banking mentalities
       to a praxis-posing mentality

    C. Each other

    D. March 13, 14, 15

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask the class to state what things are common with respect to the students, as a collectivity, in the presentations.	With some difficulty class members will point out common thematic strands that are found within all the presentations.
B.	B.
Using these themes in contradiction to each other, ask the members of the class to arrive at a view of the relationship that exists between the administration (school) and the students. Consider also the tactics used in working to maintain this relationship.	Again, with difficulty, a view of man and the world will emerge from the consciousness (which is a new one) of the students.

C.

Ask the students to consider the project just completed as one way to look at and to act upon the world and to create and discover reality. Put the "model of movement" on the board so that it can be seen. Ask the various class members to think about themselves, where they are, where they were, where they might be going, with respect to this "model of movement." This will enable the students to consider, having had the model explained to them, their "new" view and their "old" view and possible "new" views.

C.

They will probably consider the project, they probably will consider the model that I present to them, and they will interpret it. Then they will perhaps consider and grapple with the basic questions of (1) Who am I?, (2) Where am I?, and (3) What shall I do?.

V. Evaluation (post-active)

SESSION SIX

Philosophical captions (pre-active)

> The important thing . . . is for men to come to feel like masters of their thinking and views of the world explicitly or implicitly manifest in their own suggestions and those of their comrades.
> . . . .
> Only men are praxis--the praxis which, as the reflec-

tion and action which truly transform reality,
is the source of knowledge and creation.141

A person's word is a statement of his humaness and, as
such, is to be honored. Again, we must consider who we
are, where we are and what we should do in our continual
transformation.

Curricular caption: intended
learning objective (pre-active)

    To consider critically where we are, who we are,
what we should do, and who we might become through praxis.

Outline

    I. Topic: the "finale" (pre-active)

  II. Task objectives (pre-active)

      A. From: having done the project and a realiza-
          tion that it is a project which is a
          process which does not end
        To: thinking about what to do next in
          this process

      B. From: thinking about the direction that we
          (one) is moving in with respect to
          the model of movement that is pre-
          sented
        To: putting the ideas down on a question-
          naire which I call an examination

 III. Materials used (pre-active)

      A. Paper for doing the "essay" or whatever is
          necessary in consideration of what to do next

B. The banking-mentality/praxis-posing mentality

sheet which is an examination. It is the same

thing as the breakdown of the Broad Task

Objectives of the unit.

C. March 16, 19

IV. Performance (inter-active)

Teacher-Student Performance	Students-Teachers Performance
A.	A.
Ask students to write an essay or to think about and show where we should go next. The question of "What shall I do?" is important.	Essays will be written or some other method used to clarify thinking about this concern--most people simply wanted to talk about it.
B.	B.
Ask the students to indicate on the banking/praxis-posing sheet, as an examination, the direction they saw themselves as being in before the unit, and now, having "completed" the unit. Indicate before with a check and indicate now with an "X."	They will think about it and fill it in.

V. Evaluation (post-active)

Other than the number of days needed to do each
session, the six sessions appear as they were in the unit.
The sessions last for unequal time periods, as the unit was
concerned primarily with movement from one mentality
toward another. Rigid session time allotments were there-
fore not required. Session length was more dependent
upon our mutual interaction as we engaged in the process
of our transformations. Sessions did not have explicit
beginnings or endings, but merged into each other as we
proceeded along the paths we created in examining-acting
upon the school-student relationships.

CHAPTER V

WHAT HAPPENED

The unit, having been shown as it was presented to a class of grade ten students, the ideological position of the educator necessary in order to carry out this kind of a unit, the curriculum and its aims, and the philosophical foundation upon which the view. of man and the world is based have now been established. At this point one should see the tie between theory, curriculum and practice as used by Freire. As stated, the program is an approach to living rather than a project that can be taken up and put down as one desires.

I would now like to tell the "story" of what happened. I will try not to evaluate what happened, but to report what happened as I saw it and as the rest of the members of the class saw it reflected in their words, in their log books, from papers they wrote, statements they made, the slide-tape presentation, the theme-interpersonal relationship-tactic paper they created, and the direction that they said they saw themselves as moving in. In talking about what happened it is realized that it contradicts the notion of working with others as equal partici-

pants and becoming a member of a group of equals. Yet, in this case, it is necessary in reporting what happened. I began as an outsider, not a member of the class, and hopefully, through interaction, became a member of the classroom community.

There are many ways one can look at what occured in our interaction with one another through the unit material (world). I prefer to look at what the situation was like at the beginning of the unit, then show movement toward what it was like at the "end" of the unit. It is a way of showing what was intended, what was done, and what occured. This way of looking at the unit is a way to look at what happened in terms of the whole.

The intention of the unit was not to cover a specific body of materials which were to be learned as knowledge and tested. The intention was more in terms of a process of movement of mentalities. At the end of the unit it was hoped that we would all act differently, not because of specific knowledge learned, but because of a new way of thinking based on knowledge created as we were able to denounce old ways and announce new ones. The intention of the unit was to transform the world as we transformed ourselves. At a philosophical level, we were working to realize that we were beings in praxis. At a curricular level we were working to move _from_ a world view based on banking mentality _to_ a world view based on a praxis-posing mentality. It was further realized

that absolute attainment was not possible and that it is
the movement in the direction desired that is sought. To
be a being in praxis is a lifetime vocation. To finish
movement is to finish being human. In order to attempt
this kind of a program one has to, as Freire would agree,
establish a reltionship that allows for and is based on
dialogue.

To establish an environment and a situation which
would foster dialogue was the beginning requirement. When
I entered the classroom the situation was of students-as-
reactors and I therefore realized that a situation had to
be created where students became students-as-interactors.
We had to get to a point where there was interaction with
each other.

The curricular intentions of the unit that I have
stated were mine. I do not know what intentions the stu-
dents had as far as the unit was concerned when we began.
I saw them as being too busy trying to react to what they
thought I wanted. This may have been one reason for a
lot of initial frustration.

The Beginning

The beginning of the unit was highlighted by con-
fusion at all levels it seemed. I was confused as to
where we were going and what we were "really" doing. I
saw the class as being confused and frustrated, too.
I believe that the class members were curious as to why

I was there and what I was doing. I was curious to find
out more about them. We talked about each other, mostly
about me, and I pretty well controlled the discussion. We
talked about what education was and we talked briefly
about some of the intentions and the scope of the unit as
I saw it. Education, as it was seen by the majority of
the class at this time, was something which would "make
us more mature" (quoting Ken Louge). Some student
responses to the unit, taken from their journals, follow.

> We are in the midst of change, a very puzzling
> feeling seems to be among the group. Discussion
> kind of came to a halt. Marlette and Sheila has
> (sic) just left the room. They returned and
> discussion began again but with lots of confusion
> involved.
> >   --Group of girls, January 16 [142]

> Group doesn't know what to discuss--No one no's
> (sic) what is going on. Whole group is cracked....
> >   --Group of boys, January[143]

> Group has to have time to begin focusing discussion.
> Larry and Doug are beginning to argue on different
> opinions.
> >   --North Side boys, January[144]

> Nobody knows what's going on. Talk continues of
> evolution of our planet. Dan brings up the movie--
> 2001--Everyone is kind of bewildered and so topic
> turns to upcoming exams, new teacher.
> >   --South Side boys, January[145]

I was unsure of our direction and agree that confusion
was a way to describe our beginnings.

In the midst of all this confusion, the unit was
seen to be something which was to "make us mature,"
"prepare us for the future," "we will be able to get along
with others and understand them more fully if the course

goes well," "we will take it to the outside world," "we must be ready for change," "if you don't change the world won't wait for us." This relationship, based, on confusion, of my being "teacher" and the students trying to figure out what they were to do existed for several weeks. It still exists.

In the early part of February the student journals were filled with statements such as,

> People were puzzled to teachers questions.
> --North Side boys[146]

> Class is not moving. . . . Topic kind of changed.
> We are dealing with us in our school. Everyone
> seems to have a different idea, its getting very
> confusing, trying to overtalk and make sure his or
> her opinion is heard.
> --Group of girls[147]

I, too, was very concerned about the direction we were moving in. I was not really sure where we were going.

Session One of the unit was intended to begin a situation which would eventually lead to dialogue. Session Two was aimed at shaping the world, acting upon that created world and giving it a form of reality. As we moved into Session Three and into February we were still confused and I would say we were still functioning where we began. It was hoped that this Session Three would be one in which we began to think more critically about ourselves in the world and to see that our frustrations and confusions were shared. We were members of a community who were all existing under a similar set of circumstances of not being able to become ourselves. I hoped that what we had been

experiencing could be incorporated into what we would be doing next.

We had completed a large portion of the third session without any apparent results that I could call positive. My journal had statements in it such as the following.

> Are we really doing Freire? Probably I should re-read Freire until I understand it better. Am I living it? Does the class want an "official" leader? Bit concerned.
> —February 8 148

Movement begins

Again from my journal,

> Lots of discussion. Read article pp. 183-185 from Prose II. Class really got off on it—.
> . . . concerned about . . . punishment they have had.
> —February 9 149

Some student statments,

> Talking about power. Who has power over us? Conflict is arising over power arrangement. In a indirect way I think that we just trying to depict the role of the public school, school administration. . . . Class is. . . going more deeper into the topic. . .
> —Group of girls, February 9 150

> Larry compared schools with countries having a great deal of power. He stated that both try to display their power to the upper hand.
> —North Side boys, February 9 151

It was shortly after this time and as we began to move into the article entitled "The School as a Total Institution" that we began to become more cohesive as a body of people. We were finding themes and identifying ourselves as people who existed within these thematic

situations which were discovered and identified. We were focusing on experiences that were familiar to us and it was these experiences that we saw as being reflections of themes. We began to think about how we responded and related to schools as institutions. A concept of personal versus collective kinds of issues evolved.

A change detected

A large number of students who had, in January, written papers about themselves as members in the school and about their relationship with it as being characterized as a large happy group who were all learning to get ahead, improve themselves, where all had an equal and fair chance, and were learning how to get along in the world were now making, through the process of denouncement-announcement, new statements. Some statements from the journals should now be read, remembering the earlier ideas about education. Different people had emerged.

> I think that colonization applys (sic) to our group.
> And from taking a look at the other groups they
> also seem to be colonized.
>   --Group of girls,
>   February 15 [152]

> Doug begins expressing his opinions. He feels he
> has accepted the situation (school).
>   --North Side boys,
>   February 15 [153]

> Schools try to make you an average sort of person.
> They try to make us a model student. They look at
> you as a name and not really as a person and how well
> you do in school has a lot to do in the way you
> are treated.
>   --Charles Polturak,
>   February 15 [154]

School is trying to teach me something I probably won't use.

--Dan Wyman,
February 15 [155]

Trying to mold me into their system--and I don't want to go.

--Bob Julien,
February 15 [156]

School for me is a social club. School turns people into social outcasts, drug addicts, educated students who will benefit the community as a kind of robot, gets girls pregnant.

--Bob Keates,
February 15 [157]

I must admit I was very pleased by these statements, especially considering the January papers which were so glowing about the friendliness, honesty, and equality that was said to exist within school. Part of one essay, written by Marc Verones, includes the following.

Everybody co-operates and it seems that what ever we do we like it. I really feel at home in this class. Everyone gets along. . . . I'm pretty well sure everyone in this class would say what I say and I know the teacher would too. Everybody co-operates. Nobody's prejudice against the next person. [158]

In looking at and in reading these more recent state-ments and comparing them to the above portion of a Janu-ary essay, I felt that change was evident. I did question somewhat, whether or not the statements made were "really" honest or if the class members had perceived a situation where they thought they should respond as they did. I believe, however, that the statements were honest ones and that a more critical view of school was evident. Many students identified themselves and used themselves as thematic illustrations of situations where they had been

treated like objects in a Freireian sense.

It is now with this new announced-denounced stage setting, created in the process of creating reality, that we moved into Session Four.

The script--the slides--the tapes--
the presentations

In the creation of a script about us and school, filming it, taping it, and then presenting it, we were able to more vividly denounce-announce a new vision of reality in which we lived. This was a way to openly announce that we were working toward becoming creators of our own thoughts.

At this point we had also established a relationship where the majority of the ideas and activities were coming from the students. We were interacting and questioning each other's ideas and positions.

When the slide-tapes were completed they were presented to the class. There were four groups of students in the class and therefore four presentations. Each group did its own script, its own filming and its own presentations. Session Five was, in a sense, an extension of Session Four. The philosophical caption from Session Five is, "By stimulating 'perception of the previous perception' and 'knowledge of the previous knowledge,' decoding stimulates the appearance of a new perception and the development of new knowledge."[159]

In Session Five we were doing just that. Through

reflection-action we were denouncing-announcing new reality as we were stimulating perception of previous perception and knowledge of the previous knowledge and creating new knowledge.

We viewed the four presentations and then worked to create a "common statement," identifying some themes which were common to all presentations, such as the relationship that existed between the student and the school (administration, teachers, counselors, principals, and so forth) and the tactics that were used by the administration in trying to maintain this relationship. The result of these presentations should be seen in contrast both to the January statements and the more recent statements when change was first being detected. Through the creation of knowledge, new people emerged.

This new theme-interpersonal human relationship-tactic statement reflects, I believe, a legitimate and real change in the view of and in the way of viewing school (the world or reality) by the members of the class. On March 2, 1973, Marc Verones told me to disregard entirely his January paper. I asked him why, and he answered, saying "You know why. At first it's tough to be honest and say what you think when you're not all that sure anyway."[160]

The following chart (see Figure 7) was created by class members on March 13, after about two months with each other.

Fig. 7.--Themes--Interpersonal Reationship--Tactics
Chart created by class members on March 13, 1973

THEMES: Dictator--Suppressed
         Time (rigid)--Time (flexible)

         Anti-School--Like School
         Discrimination--Brotherhood.
         Groups--Individuals

         Personal--Impersonal
         Routine--Freedom
         Machine Life--Human Life

         Separation--Integration
         Activity--Boredom

INTERPERSONAL RELATIONSHIP:

Group (Students)   Dominant (Administration)

1. we don't know enough   1. they have the experience
2. low   2. high
3. know little   3. say they know all
4. recessive   4. dominant

                                    **Things go their way:
                                    Marks, Attendance, Behavior,
                                    Looks, Money, Intellect

                                    **You have to meet their
                                    goals: You have to become
                                    one who will fit into their
                                    society like a piece of a
                                    puzzle.
                                    _____

                                    Dick: works   Jane: cooks
                                    Boys: shop   Girls: home
                                                           economics
                                    Male-Female sex roles

THEIR TACTICS:
1. invade recessive space
     ex. their rules
2. recessive gets broken
     down into groups and
     fight each other

The chart reflected the slide-tape presentations that were made. The chart, which is labeled a "Themes, Interpersonal Relationship, Tactics Chart," is divided into three sections. The section labeled "Themes" is pointing out generative themes which were identified and created by the participants through their interaction with each other and upon the display materials. These themes were identified from a decodification process after viewing the slide-tape presentations (codifications). The themes were common to all of the presentations.

The second section deals with the human relationship that exists between the class members and the dominant administration. Again, this announced relationship was based on participant interaction with each other and upon display materials.

The final section on tactics states the methods that the "recessive" class members identified (announced) as ways in which the dominant administration attempted to maintain the relationship which was previously announced.

Note that although this "chart" is not complete in the sense that Freire might say is fully representative of a banking system, it does point to a banking system and it further selects two of the tactics that Freire also points to as being banking-system tactics.

Towards praxis-posing and a new vision

Upon completion (this is completing something and

realizing that it is not complete) of this chart, I intro-
duced Paulo Freire and my "model of movement," and the
process of moving from a banking situation and a banking
mentality to a praxis-posing one. We then looked at our-
selves and talked about where we were currently operating
as reflected within the continuum of banking--praxis-posing.

Most students said that they felt they were operating
from a mentality that might be called questioning. They
said that they were definitely questioning more than ever
before. Some students felt that they were posing problems
and were therefore at the problems-posing mentality within
the context that I presented and wanted to continue, yet did
not know how. We then wrote "essays" on what should be
done next. Actually most students preferred not to write
essays, but to discuss what should be done and so this
was also done.

The essays and student discussions reflected a desire
to focus on the class and its members. With respect to
what we should do next, students would say things such as,

> I see more problems and things to solve in the school.
> --Doug Costigen[161]

> I want to investigate who really runs this school
> and get some new questions and see how/if we can
> get some choice here.
> --David Hornig[162]

> It's more difficult to ignore it. I just can't.
> My question is how to work to equality--ya can't
> simply make a new recessive--It's difficult to
> overcome--It's a life thing and you must somehow
> overcome.
> --Dan Wyman[164]

> I didn't notice the cage--It's like an institution.
> --Theresa Saretsky[165]

Finally, on March 19, the last day I was there, I asked the class to respond to a questionnaire which can also be called an examination. This questionnaire is the same thing as were/are the goals of the unit when the broadest task objective was broken down into component elements (see Figure 6, page 76).

The class members were asked to place an X in the position where they saw the school-student interpersonal relationship as existing for them in the beginning of our relationship, and then to place a check (✓) in the place where they saw themselves as now moving in with respect to their ideas about our interaction and their new vision of reality. In the vast majority of cases, students placed an X in a position more closely in accordance with a banking model and a check in the direction which moved toward praxis-posing.

An overview of movement

As an overview I suggest that from a beginning based on confusion we become more able to look critically at school and to identify several themes of domination. We uncovered a relationship existing between school and ourselves that we announced as a reality, and we identified some of the tactics used in attempting to maintain that relationship. These were, however, only things we did on our paths to a more important occurence. More importantly,

we became different people, and we realized it as we
denounced—announced visions of reality and of ourselves in
and with the world.

If the various statements of change made by the
students-teachers in their journals, personal statements
made by them, the slide-film presentations, and the theme--
interpersonal realtionship--tactics chart and the final
questionnaire are valid, then it must be conceded that we
were doing things and thinking of things differently at the
"end" of the unit than we were at the beginning of the
unit. We had begun to interact, to question, and to dia-
logue with each other. We had moved from a banking menta-
lity toward a praxis-posing mentality. The various state-
ments of change and the "results" of participating in
activities demonstrates to me that we were beginning to
question. The students-teachers and myself as teacher-
student had moved closer to becoming masters of our
thoughts as we continued to develop by creating and re-
creating concepts of ourselves as beings in praxis in and
with the world.

In an attempt to lend some additional strength re-
garding the change that occured, statements by myself and
the rest of the class, as reflected in our respective
journals and records of presentations, are included in
Appendices B, C, D, and E.

A summary

As I stated earlier in this chapter, I am not sure
what the students-teachers held as intentions for the
unit in its beginning. But they did indicate at its com-
pletion, changing attitudes and changing visions of reality
about a school-student relationship as they acted upon the
unit display materials.

My intention for this unit, which was to move with
the students-teachers through dialogue from a banking men-
tality toward a praxis-posing mentality seem to have been
attained. I cannot say to what degree or how far we did
move, but an absolute degree of measurement is not neces-
sary.

It is more difficult to assess the number of people
who changed and to what degree they changed. I do believe
that it was not until Session Three that any change took
place, except with me. This change also that happened
toward the end of the third session. I realized more fully
the dynamic nature of this problems-posing approach for
education. By the end of Session Three, perhaps ten or
eleven students had begun to shift their approach to school.
While doing Session Four and through working with each
other, the majority of the class members had changed their
vision of school which they earlier announced. I would say
that perhaps all but three or four students had shifted
their mentality toward a praxis-posing mentality by the end
of Session Five.

CHAPTER VI

EVALUATION

With a view of what happened in doing the unit and with suggestions that the intentions of the unit in the broadest sense were attained, one becomes more concerned with the area of evaluation, and recalls (after Scriven) that the soundness of construction is evaluated by checking to see how well the goals and the unit content, unit content and the examination, and the goals of the unit and the examination match. If a positive relationship between these variables exists one should be able to say with some assurance that the instructional unit is of sound construction.

Scriven mentions another dimension of evaluation which he calls "pay-off" evaluation. I have called this second dimension "What Happened."

Thus, I have included evaluation of construction and an evaluation of what actually happened in terms of social responsibility of the unit. What happened is directly related to Paulo Freire and his vision of man and the world and to the curricular aims which follow from it. Sound construction is necessary, but units constructed soundly can be used for a vast variety of purposes. It

is necessary, therefore, to evaluate soundness of construction and social responsibility, as reflected by Freire and the "new" Alberta Social Studies Curriculum. One is then taking into account both philosophical and curricular levels of evaluation. One will also be able, once again, to consider the linkage between theory, curriculum, and practice. Practice enters into this evaluation of necessity, as what happened is a direct result of what was practiced.

Michael Scriven and intrinsic evaluation

In looking only at the construction of the unit, and forgetting about what happened for a moment, I would like to examine the relationship between the unit's content and the goals of the unit, the unit content and the examination, and the goals of the unit and the examination for the unit to determine the soundness of its construction.

Goals and examination.--The goal objectives of this unit were ten areas of movement that were elements of the main and most general goal of the unit. I hoped that movement in the direction of these ten areas would be demonstrated. It was anticipated that students would begin to move from a banking mentality toward a praxis-posing one. Complete attainment of this was not necessary, not possible. The examination "tested" precisely this movement. Students were asked to place themselves "onto

a questionnaire" which listed these ten goals of the unit and to place an X in the "before" position and check in the "after" position. Here, one can see that the match between the goals of the unit and the examination is total. This could be criticized on the basis that the "examination" was not rigorous enough and did not really "test." In dealing with an area as nebulous as this unit, I respond by asking "What better way is there?" If one is concerned with the reality that exists within the minds of the participants, what better way can be used than to simply ask them? A person's word is, in many cases, all that he can offer and it must be seen as worthwhile. As George Martell says with respect to the worth of a person's word, "Words are one final reality, on final part of his humanity. . . . Without his words and his knowledge that they are in some important sense true, he is a slave and has no chance of becoming a man."166

For this reason I see the match between the goals of the unit and the examination to be a legitimate one and also one in keeping with the concepts upon which the unit is based. Other task objectives which were listed in each unit were subsumed within the broader task objectives. These other task objectives can better be looked at now in terms of the goals of the unit and the content of the unit.

Goals of the unit and the content of the unit.--
Here one will note that the task objectives within the various sessions are completely tied to the activities

which the content of the unit demands. In Session One
the task objective of the unit is simply that we begin
to get to know each other and begin to establish a
relationship. That is what we did in our session acti-
vities. In Session Two, we again used activities that
were in keeping with the task objectives. Students were
asked to construct a view of "reality" using pictures
and to create a story around those pictures. Those
were the goals or the task objectives of that session.
Again, in Session Three, the materials for the unit
were used directly to reach the task objectives. In
Session Four one sees again that the relationship
matches positively. Session Five incorporated the unit
content and the task objectives in such a way that
they were necessary to each other. When the students
were asked to look at the praxis-posing model that I
suggested, the goals were completely tied to that acti-
vity. Again, the match was complete. In the last
session, Session Six, the students-teachers were asked
to write essays or to express their ideas about what
we should do next with each other. Again the task
objectives of the unit were achieved, based on dia-
logue and program planning by participants as equals.
The "examination" was also given in this session, and
it can be looked at in terms of the unit content.

Examination and unit content.--Here one is able to
demonstrate that the examination and content relate posi-
tively to one-another. There is a favorable relationship
between the variables of the unit's construction. Upon a
closer look one will see that the "examination," which
asks the students-teachers to indicate the direction in
which they see themselves moving and where they saw
themselves before interaction upon the unit, is such that
they are being asked to indicate if they actually did the
content that the unit asked to be done. The examination
was asking students to indicate if they had done the
materials the unit required.

Although this analysis of the construction of this
unit is brief, I think that it adequately demonstrates
that a positive relationship exists between the variables
in question. One is able to assume that the unit will
do what is intended. A shortcoming of using only this
kind of an evaluation is evident, especially with this
particular kind of a unit. Looking at a unit in terms of
its construction only tends to leave out the human element
which, in the case of this unit, is vital. I mentioned
earlier that the unit is not designed for just anybody to
use. The unit is more than a matter of construction. It
depends upon the people who act consciously upon that unit
and its construction. The "teacher" of this unit must
understand the unit in terms of the view of man and the
world that it offers. The "educator" who takes up

this unit must be ideologically in support of the concept.
Evaluation in terms of what actually did happen in terms
of social responsibility will be useful.

Evaluation of what happened: its social responsibility

In the previous chapter and in the appendices I
report at some length on what happened in doing the unit
and try to demonstrate that behavior and mentality were
different at the "completion" of the unit. At no time did
the concept of evaluation enter into focus.

I would like to evaluate what happened in terms of
the social responsibility that may or may not have been
shown through the unit.

Some might argue that it is not necessary to evaluate
this way. I suggest that a major and a specific task ob-
jective (pre-active phase of teaching) was that the unit
be socially responsible. Any educational unit reflects, in
practice, a vision of man and the world and reflects an
ideological position with respect to some kind of model of
social responsibility. Richard Shaull, in the "Forward"
to Pedagogy of the Oppressed, stated clearly:

> There is no such thing as a neutral educational
> process. Education either functions as an instru-
> ment which is used to facilitate the integration of
> the younger generation 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 and creatively with reality and
> discover how to participate in the transformation of
> their world. The development of an educational
> methodology that facilitates this process will
> inevitably lead to tension and conflict within our

society. But it could also contribute to the formation of a new man and mark the beginning of a new era in Western history.167

I have suggested that banking education is education which functions to integrate thought into the current system and is static. It does not allow for change or for creative dealing with one's world. Education based on a model of praxis-posing facilitates the practice of freedom. An instructional unit evolves from the environment and is structured according to certain standards. Items for curricular learning objectives are based on standards in keeping with the structure of the unit. The foundation of this instructional unit is built upon a vision of man and the world from Paulo Freire. It is a unit based on the "practice of freedom," and it embraces the philosophical concept that man is a being in praxis whose vocation in life is to become and then to become again more human, as he denounces-announces old and new visions of reality.

The question to be asked and then responded to is whether the unit did or did not function as a methodology which encouraged freedom in a Freireian sense, and whether it did or did not strive towards fulfillment of the curricular task objectives of the "new" Alberta·Social Studies Curriculum. I have already shown that there is a very strong and positive relationship between the theoretical foundations of this program, as represented by Freire, and the stated aims of the curriculum. Thus I must now demonstrate that there is also a positive relationship

between the theoretical foundations of this program, as
represented by Freire, and the stated aims of the curri-
culum. Thus I must now demonstrate that there is also
a positive relationship between (a) practice and curricu-
lum, and (b) practice and theory. A demonstration of this
will make evident the fact that the unit is socially
responsible in the sense that Freire is concerned with,
and in the sense that the "new" curriculum deems respon-
sible.

Practice and curriculum.--The broadest curricular
task objective (pre-active) was to move from a world view
(a ▮▮▮▮ based upon a banking education toward a
wor▮▮▮▮ntality) based upon a praxis-posing model.
As r▮▮▮total attainment of the "goal" is never
possi▮▮▮r to attain it is to revert to a banking
mental▮▮ If man is a being in praxis, he is constantly
in the ▮▮ess of becoming through creating his future.
In bre▮▮g this very broad task objective down into
compon▮▮ elements, I created the questionnaire which I
administered to the class at the end of the unit. One
can remember that it was the questionnaire which had a
banking educational approach on one side and praxis-posing
education approach on the other side (see Figure 6,
page 76). Therefore, movement toward the praxis-posing
side of the questionnaire from the banking side of the
questionn▮▮ should be evidenced, and curricular objec-
tives an▮▮ participation should relate positively to

each other. In examining these questionnaires one can see
that the students did feel that they had moved in the
given direction. One could agree that the curricular
objectives and what happened in doing the unit reflect the
same direction and are in keeping with the social respon-
sibility that the value orientation of the curriculum
states it encourages (inter-active phase).

From the beginning of the unit, beginning with
Session One, establishing dialogue was primary. As we
proceeded the unit was created by all of us. Themes for
investigation were uncovered in Session Three, the script
creation, taping, filming, presentations, and the accom-
panying theme-interpersonal relationship-tactic chart were
all created out of dialogue with and between ourselves.
In these activities we were always questioning who we
were, what we stood for with respect to our examination of
unit display materials, and what we should do or how should
we relate to it. The final questionnaire was a culmination
in that a specific concern of it was to question where we
were now. Asking that question was actually questioning
who we were, and what we should do with respect to what
we stood for. It was movement toward being characterized
by a value complex that is emphasized in the new social
studies curriculum, and this questionnaire sought to look
at movement toward a value complex that is socially respon-
sible. In looking critically at the school and its rela-
tionship to us and others, as we identified ourselves as

illustrations of examples of themes, provided more than experience in living. It was decision-making in the creation of reality. It was giving reasons and knowledge to feelings that were held. A feeling of community in the sense that "I am not alone," occured in many cases through interaction with the unit display materials. The tape-slide presentations and the theme-interpersonal relationship-tactic chart was a living example of the creation of knowledge and as such represented denouncement-announcement of this knowledge and this reality. It was also the denounced-announced creation of changing the concept of who I am, what I stand for, where am I now, and what shall I do. Although we did not directly make the world a better place in which to live, I believe that through our interaction with each other through the display materials we became "better people" and, as we changed, the world was better for it. We did succeed in creating a qualitatively better classroom living situation and that, as I pointed out earlier, is essential to curricular changes if they are to have significance (inter-active phase).

I believe that stipulated curriculum objectives of the "new" Social Studies Curriculum were not only evident but were fostered. Also, movement in the direction of the broadest curricular task objectives was evidenced by the work we did and in the statements made by students in filling out the "final examination" questionnaire.

Practice and theory.--This evaluation is similar
to the evaluation of Scriven's model in that if one can
demonstrate a positive relationship between two of the
three variables, it is logical that the relationship is
positive with the other variable as well. To this point,
I believe, I have shown that theory and curriculum relate
positively and I have just shown that practice and curri-
culum are related positively. Therefore, it is logical
that practice and theory are also positively related. I
would like to look at this relationship anyway, to give
a bit of extra strength to the bonds of linkage between
the three prongs of education--theory, curriculum, and
practice.

The question here is "Does the unit concern itself
with humanization?--Does the unit embrace Freire's con-
cept that, 'Within history, in concrete, objective contexts,
both humanization and dehumanization are possibilities for
man as an uncompleted being conscious of his incom-
pletion.'[168]" Does the unit, if it recognizes the above
concept, embrace the further belief that humanization is
man's true vocation and this vocation is able to come into
existence when men are able to reflect-act in naming the
world through the act of freedom?

This unit is built upon a "theory of revolutionary
action" (see Chapter III). I suggest that intersubjectivity
between myself as teacher-student and the class (partici-

pants) as students-teachers was happening through dialogue. Through our dialogue (interaction) we dealt with the unit display materials as a medium in which "reality" was identified for purposes of transformation. A unit built on such a theory does, by design, concern itself with man's vocation to become more fully human.

In denouncing-announcing old and new visions of reality through critical examination of various unit display materials, in Session Three, through the creation of a tape-film presentation (which became display material), through the creation of a theme-interpersonal realationship-tactic chart, and through the final questionnaire one can see the results of practice and of dialogue, and a transformation of reality and ourselves as we encountered the real world.

I think that this brief statement does indicate that the unit, in practice, is positively related to the theoretical foundations and the view of man and the world that I presented in Chapter II.

It is now more evident that education is an interrelated and interdependent three-pronged vision of theory, curriculum and practice. They are not only interrelated, but also inseparable.

The evaluation which I have offered of what happened in this unit ties the unit into the curricular and theoretical levels of the program. It is therefore a unit which embraces the value orientation of the "new" Alberta Social

Studies Curriculum and the vision of man and the world that Freire offers. Socially it is responsible, as it seeks to transform and to facilitate people's creation of their humaness. It looks toward the future. This is ensured through the practice of the teaching, and by the acts which are engaged in by the participants. The unit seeks to offer people the ability to become free from their oppression as they are able to create a future. "The young perceive that their right to say their own word has been stolen from them, and that few things are more impor- tant than the struggle to win it back. And they also rea- lize that the educational system today--from kindergarten to university--is their enemy."[169] This unit, together with theory and curriculum, seeks to assist the young in winning back the right to say their own words and to thus become masters of their thoughts as they are able to create their future.

Having now evaluated this unit in terms of soundness of construction and in terms of "what happened" with respect to theory, curriculum, and practice, I would like to move to the next chapter and offer a few notes on some "resolutions" for a next attempt. Also, I would like to discuss how implementing educational programs based on Freire's vision of man and the world and his approach would shatter the problems of culture shock and future shock which are currently seen as issues of concern in our schools and society. I would also like to offer a few

comments about myself and process of becoming that
I am now undergoing.

CHAPTER VII

RESOLUTIONS--THE NEXT STEP

In reflecting upon the unit which I have offered and the evaluation of that unit in terms of "what happened" one can see that I have not offered a <u>system</u> of education that offers a definite program with definite beginnings and endings. There is <u>no final competence</u>. Instead, I am presenting an educational project that continues throughout life and is dependent upon circumstances within the environment that are unique to that time and space. It is a program which, in shaping time and space, is also shaped by time and space.

If the unit were to continue we would seek the same broad instructional task objectives, which is to become more fully human, and we would proceed toward this objective from a foundation that is derived from Freire's vision of man and the world. Basic questions of (a) who am I, (b) what do I stand for, (c) where am I now, and (d) what shall I do, would still be cornerstones from which we would build and interact with our world. This way, as we created and re-created the world through our interaction with it, we would also be creating and re-creating ourselves as beings in praxis in and with the

world. As sloppy as it may sound, we would continue to continue.

I can only speculate as to the program which might have evolved had I stayed with the class. I do have the advantage, however, of being able to speculate on what might have happened next, as I was a participant in what did happen and was involved with what was happening when I left. The unit was "finished" in many senses, yet it was still very much "unfinished" as we were all still alive and involved.

By the time I left we had really begun to interact with each other through dialogue, as we transformed our visions of the world and created a new stance. We were questioning each other at last. Therefore, the next major step within the unit would probably have been one of even greater students-teachers input in the direction that we would be taking. It is because this "new" direction that we would be taking would largely be derived from the students-teachers that I speculate with less assurance about what would happen next, than I would if I were presenting a model of education based on banking.

I would like to present one possibility that might have come out of the unit had I stayed. I would like to make it very clear, however, that this is only a specu- lation of what may have or could have happened. It is not what would necessarily have happened. The

possibilities of what may have happened are as great as
are the possibilities of our collective imaginations based
on the direction we were moving in. I am sure of one
thing, however, and that is that, had the unit continued,
much more would have come from the minds and the world
of the rest of the class (participants) and less from
myself. By the "end" of the unit this was, as I have
earlier reported, already beginning to happen.

<div align="center">A Possible Next Section</div>

Philosophical captions

> . . . the dialogical character of education as the
> practice of freedom does not begin when the teacher-
> student meets with the students-teachers in a
> pedagogical situation, but rather when the former
> asks himself what he will dialogue with the latter
> about.[170]

> Authentic education is not carried on by "A" for
> "B" or by "A" about "B" but rather by "A" with
> "B," mediated by the world--a world which impresses
> and challenges both parties, giving rise to views
> or opinions about it.[171]

> After the essential codification is decoded, the
> educator maintains its projected image as a
> reference for the participants and successively
> projects alongside it the auxiliary codifications.
> By means of the latter, which are directly related
> to the essential codification, he sustains the
> vivid interest of the participants, who are thereby
> enabled to reach a synthesis. . . . by means of the
> dialectics between the essential and the auxiliary
> codifications, he has managed to communicate to the
> participants a sense of totality.[172]

> Man is apprehensive of losing individuality. He
> shouldn't be. When he cooperates and coordinates,
> he is not losing individuality. In fact, he is then
> beginning to demonstrate individuality to the only
> degree to which it is important: the ability to
> dedicate himself to a cause.[173]

It should be clear that dialogue is people in communication with each other. Dialogue is transforming and necessitates that people interact with each other through the world. This unique interaction facilitates humanization. Through dialogue men are able to become masters of their thinking, as they are able to create and re-create their world.

Curricular captions

To more fully realize and work with the concept of working within a community as one way of becoming an individual through the creation of a better community for all.

Outline

    I. Topic: to continue beginning to build
        a community

   II. Task objectives

      A. From: feelings that one is powerless and
            alone with respect to creating change
            that is desired

         To: a stronger feeling of community with
            others who are also in the oppressed
            situation

      B. From: realizing community membership
         To: realizing that it is through this
            community membership that one can

better become an individual through
group efforts

C. From: the realization that one has the right
to be a particular kind of an indivi-
dual through community membership

   To: a re-definition of what it is to be an
individual based on a belief that
one's individualism and freedom is
interdependent with others'.

D. From: an awareness of individualism as an
interdependency

   To: a recognition that community inter-
dependency can lead to a community
which seeks to and does practice
freedom

III. Materials used

A. Ourselves, as members of a community

B. Log books

C. The Dignity of Youth and Other Atavisms;
(article: "The Modern High School:
A Profile)

D. The Little Red Schoolbook

E. Our theme-interpersonal relationship-tactic
chart

F. The "final questionnaire" that was administered
in Session Six.

G. The high school

H. "A Position Paper on Education in Alberta,"

prepared by the Education Committee, Alberta

Chamber of Commerce

IV. Performance

Teacher-Student Performance	Students-Teachers Performance
A.	A.
As several students have voiced an interest in looking at their particular school situation and again comparing it to others, use article, "The Modern High School;" let them read it so as to see how it can be incorporated into their "new" ideas about the school-student relationship.	They will probably read it and discuss it as a collective body. Then work with these ideas within their groups and see about ways of incorporating these ideas into a theme-interpersonal realtions-tactic chart they created. It serves as a good structure from which to work and think. Think about common themes from both their school and the one spoken about in the article.
B.	B.
Also there has been a lot of curiousity about ideas that other non-school	They will probably read it as in the above setting and think about this particular

groups have about the school.
Bring in the Alberta Chamber
of Commerce position paper on
Education.

"reality" comparing it to
their own reality. Consider
possible conflicts and
consider it dialectically
in terms of what could occur
because of the views. Again
incorporate this into the
theme-interpersonal relation-
ship-tactic chart. Where?
How would it fit?

C.

The Little Red School Book
was mentioned by several
students as being perhaps
relevant to what we were
doing. Bring it in.

C.

Read it and think about it.
What themes exist; which are
common. Is there something
that can be seen to exist in
this book and in Frieden-
berg's article?

D.

Suggest some kind of synthe-
sis about what has happened
so far.

D.

Has the vision of reality as
reflected in the theme-
interpersonal relationships-
tactic chart been effected
or changed? denouncement?
announcement? What has it
now become as a result of
looking at the past infor-

mation? What have "we"
become? Who have "we" be-
come? What do we stand for
and represent with respect
to all of this? How are we
relating to this situation?

E.

Ask if th[...]ave been ques-
tioning o[...] students in the
school at [...]h breaks, and
so forth, abo[...] what they are
doing and th[...]ng?

E.

They'll hopefully by now
say yes, and be thinking
of ways to include others
in the school and in
their "community."

Ask them to think about who
they are within the group.
How are they discovering
themselves and who are they
discovering themselves to be.

F.

This will already have been
happening to some extent
and through this discussion
all will become more uni-
fied and a more solid
group of people who see
that they are tied up with
each other.

G.

Ask what the realization of
community interdependency
suggests about "community"
and about "freedom" within

G.

They will probably have been
thinking about the com-
munity membership and will
be able to feel themselves

this context of community. How can one be free and still be tied to a community?

as important individuals with contributions to make to the community. Community membership, it will be seen, gives one a purpose and a reason for being.

H.

Ask the others to consider the concept between _doing_ something and _being_ somebody.

H.

Work toward a merger. It is being that is relevant and doing is a part of a process of the creation of being.

I.

Ask them to again think through the relationship that might be seen to exist based on the "questionnaire."

I.

They will have already been doing this, but this will formalize it and make it clearer as it will be visible.

This process could/should continue forever. By now, hopefully, we have all assumed a futuristic orientation in our tasks.

The above possible next Session Seven is only an example of _might_ occur. I think that, through the unit, several students would be working toward encouraging other students in the school to consider some of the problems

they have posed in class.   I believe several students would

pose some of these problems to other teachers.   I see the

session as a continuation of what was occuring in the unit.

Through this unit the students will be able to work not

only with "what is," but will attempt to shape the

future as they interact with each other, with other stu-

dents, with other teachers, and with other members of the

community in which they live.   They will become and through

this process will strive to make the world a better place

in which to live.   They will continue to be socially

responsible, as they are working toward the liberation of

themselves and their oppresors.   The process would be one

of beginning, and then beginning again, as it is realized

that we are in a constant process of change.   As one

student put it, "We should start all over again, and keep

at it until everybody in the class knows what's going on

down here."[174]

The unit could conceivably continue forever, as an

approach to living, as it is a creation of the future.

The implications of an educational approach based on

concept of man and the world which I am advocating in

this unit are astounding.   An approach such as the one I

suggest would completely revolutionize the school system

and the structure upon which it is built.   If one were to

fully develop what I suggest in presenting this thesis,

schools would become educational and people would seek

human liberation together as they created their future.
Unfortunately, believing in something and having it imple-
mented on such a scale do not necessarily follow from each
other. Until they do, one must seek new avenues from
which to do educational projects. For his efforts, Fréire
was forced to leave Brazil and for those who are committed
to this ideology similar fates could await. One must there-
fore step cautiously in marching to the tune of Freire and
his vision of man and the world.

Future Shock and Education

A great concern and fear within our society today
revolves around a concept of future shock or culture shock.
Toffler, in Future Shock, aptly describes in several
places and in several ways characteristics of a banking
mentality. In one place he states,

> What passes for education today, even in our "best"
> schools and colleges, is a hopeless anachronism.
> Parents look to education to fit their children for
> life in the future. Teachers warn that lack of an
> education will cripple a child's chances in the world
> of tomorrow. Government ministries, churches, the
> mass media--all exhort young people to stay in school,
> insisting that now, as never before, one's future is
> almost wholly dependent upon education.
>   Yet for all this rhetoric about the future, our
> schools face backward toward a dying system, rather
> than forward to the emerging new society. . . . We
> must search for our objectives and methods in the
> future rather than the past.[175]

Toffler continues:
> It is no longer sufficient for Johnny to understand
> the present, for the here and now environment will soon
> vanish. Johnny must learn to anticipate the directions
> and rate of change. And so must Johnny's teachers.[176]

On the subject of curriculum, Toffler states,

> As for curriculum, . . . instead of assuming that every subject taught today is taught for a reason, should begin from the reverse premise: nothing should be included in a required curriculum unless it can be strongly justified in terms of the future. If this means scrapping a substantial part of the formal curriculum, so be it.[177]

A point that he is driving at is that we must create mentality oriented toward the future. We must anticipate the future as we create it.

A banking mentality and a banking system are preparations for what already is. In that sense they are preparations for what is already old, dead, and fruitless.

I agree with Toffler when he states that "education must shift into the future tense."[178] The approach for education that I suggest is futuristic, and conceives of man as an historical being in time and space. Man structures space and thus creates meaning for his life. Man is able to tri-dimensionalize time into a past, a present, and a future. When Freire talks about man's being able to name the world, he is actually talking about man's ability to create his future. Dialogue between men through the world as a medium, the ensuing annunciation-denunciation of reality is all based on a futuristic mentality. Aoki's conceptual scheme which is tied into Freire further assumes a futuristic stance. In Phase Two (inter-active) of this scheme he states that participants engage in perceptual, appraisive, and pre-

scriptive acts. The act of prescription is an act in the direction of change. It is transforming.

The program which I present is justified, therefore, in terms of teaching methodology. Its curricular aims are also seen in a futuristic light. In conceiving of the concept of movement from one mentality toward another and in seeking to make the world a better place in which to live, in the process of becoming more fully human, one sees a futuristic orientation.

The concept of future shock or culture shock currently exists only because of a banking mentality and a banking approach in schooling. It is a mentality which fatalistically assumes that the future is simply thrust upon us and we must adapt to it.

By changing the direction of our vision from the past toward the future we can shatter the concept of future shock. Given a mentality which admits the creation of what can be, we are building the future. If we create an educational approach which fosters the creation of the future, we are also fostering people to become the future through their creation of it in naming the world with which they live.

To build an instructional unit by asking the questions of "Who am I," "Where am I," and "What shall I do," is actually asking a more basic question of "Who shall I become?" In asking this fundamental question and working toward that end one is taking into account his

past and his present by giving it a framework from which the future can be created.

A Brief Comment on Myself as Educator

Educational projects, such as the one just reported, are dependent upon people. A unit of this type is not desired by all. Programs of the type I offer must be carried out by people who are committed to education in Freire's sense of the word. The educator must be committed to working with people as they create the world through interaction with each other.

I would like to add a short statement about myself as I have assumed the role of "educator" and reporter throughout this presentation. As the creator of the program and the person who implemented the unit, I feel some obligation to also relate to the reader some of the processes of change I have undergone to this point.

I first conceived of the idea of doing an instructional unit for a Master's thesis in the fall of 1971. I had taught school the previous two years and was very discontented with the way school was. I was, one might say, disenchanted. When I became a "teacher," having to operate within a "real" classroom situation, I soon learned that school is not a place of equality and that there are many teachers and students who are frustrated with the system. Many of us, who originally entered the classroom full of hope, left it with some bitterness after having had

to struggle with ourselves in a classroom in order not to become a teacher who just "got by." Keeping one's faith in education was a difficult enough task in itself. Projects with students were often fun, but within one's "soul" a realization that something was lacking in the program continued to gnaw.

It was with these feelings that I wanted to do a curricular project. I see now that I was living with an illusion that I could, with a proper unit, teach kids properly. I had incorporated a banking model and a banking mentality as I felt I could do what was necessary for students if I offered them a good unit.

After about a year of doing nothing as far as the development of an instructional unit was concerned, I began reading L. von Bertalanffy.[179] It was partially because of this that I began to try to take a more "holistic" approach to problems and problem solving. I decided that "decision making" was to be the topic of my instructional unit.

In the fall of 1972, I read Pedagogy of the Oppressed, and it forced me to examine many of my past experiences and current ideas from Freire's perspective. At this time I began to emerge as a person with a different vision.

In terms of the model of movement which begins with a banking mentality, moves to a question-posing,

to a problems-posing, and eventually to a praxis-posing
mentality, I would say that when I began to create and
develop the unit I was moving into a question-posing
mentality. I would sometimes revert back into a banking
mentality and at times I think I actually operated from
a problems-posing mentality.

Many of the changes that I have gone through are
related directly to the three-pronged approach to educa-
tion. I believed that I could see formal education as
being composed of theory, curriculum, and practice, and
as interdependent elements of each other, but I did not
realize it fully enough until I actually attempted the
unit. In the unit, I was constantly forced to re-
examine my own position. I was being forced to con-
stantly ask myself and examine the questions of (a)
Who am I, (b) What do I stand for, (c) Where am I now,
and (d) What shall I do. It was not always a pleasant
activity. However I had decided that I was committed
to the vision that Freire offered and should there-
fore struggle towards that vision. I had internalized
the oppressed-oppressor duality within myself and in my
past history. I recalled a problem which Freire saw as
crucial: "How can the oppressed, as divided, unauthentic
beings, participate in developing the pedagogy of their
liberations?"[180] Freire's response to this question,
which is one of the things I remembered, was,

posing mentality and am striving, through praxis, toward a praxis-posing mentality. It is difficult to pin-point this and I do know that I am now a significantly different person than I was when I first conceived of the idea to make an instructional unit. I believe that I am also a significantly different being that I was at the actual beginning of the unit. I am working to become even more fully committed to the concept of education as the "practice of freedom."

Illustrative of the progress I made and the direction in which I moved is the record of discussion between my advisor, Dr. Harry Garfinkle, and myself (see Appendix A).

Overview

This study has attempted to present an educational program that can be taken up by those who are dedicated to or disenchanted with education. It is a program which seeks to expose banking education and presents an educational approach based on change. The program is one that takes up the task of creating an educational approach based on the "practice of freedom." The program is based on the vision of man and the world that Freire offers, the curricular stipulations of the "new" Alberta Social Studies Curriculum, and the people who create and implement units for purposes of instruction. In this presentation, I have tried to present

Paulo Freire and his vision of man and the world in such a fashion that the reader can find it "useable" in a context of education that will seek humanization. If the study has accomplished that, I will be happy.

The paper can be criticized on many grounds, but honesty with respect to the unit, its instructional construction, and the philosophical view of man and the world on which the paper is based is not among them.

It is hoped that through reading this study one's concern with future educational projects should not become bogged down in a quagmire of certainty, working to solve only current and past problems within the current system of thought, but to start from where one is now, incorporating history, and creating a vision of becoming. This way one can become more fully human and escape being trapped, forever, in the "current" banking mentality, blinded to possibilities that could be.

[1] Ralph H. Turner, "Sponsored and Contest Mobility and the School System," American Sociological Review, XXV (December, 1960), 855-867.

[2] Earl I. Hopper, "Typology for the Classification of Educational Systems," Sociology, II, No. 1 (1968) 29-46.

[3] Neil Postman, "Illiteracy in America: Position Paper," Harvard Educational Review, XL, No. 20 (1970), p. 250.

[4] Clifford Geertz, "The Impact of the Concept of Culture on the Concept of Man," in Man in Adaptation: The Cultural Present, ed. by Yehudi Cohen (Chicago: Aldine Publ. Co., 1968), p. 29.

[5] Postman, "Illiteracy in America," p. 250.

[6] Seymour B. Sarason, "American Education: The More Things Change the More They Remain the Same," AAUW Journal, LXV, No. 2 (1971), 23.

[7] Ibid.

[8] Michael Katz, Class, Bureaucracy, and Schools: The Illusion of Educational Change in America, (New York: Praeger, 1971).

[9] Ralph W. Tyler, Basic Principles of Curriculum and Instruction, (Chicago: University of Chicago Press, 1950).

[10] Peter McKenna, teacher at Austin O'Brien High School, personal communication.

[11] The concept, "banking institution", is explained on page 14 of the text.

[12] Charles Isaacs, "The Praxis of Paulo Freire: A Critical Interpretation," Critical Anthropology, II, No. 2 (1972), 125.

[13] Michael Scriven, Primary Philosophy, (New York: McGraw-Hill, 1966), p. 171.

[14]Paulo Freire, _Pedagogy of the Oppressed_, translated by Myra Bergman Ramos, (New York: Herder and Herder, 1972), p. 57.

[15]_Ibid._

[16]_Ibid._, p. 58.

[17]_Ibid._, p. 62.

[18]_Ibid._, p. 59.

[19]_Ibid._, p. 58.

[20]_Ibid._, p. 19.

[21]_Ibid._, p. 72.

[22]_Ibid._, p. 73.

[23]_Ibid._, p. 67.

[24]_Ibid._, p. 75.

[25]_Ibid._, p. 76.

[26]_Ibid._, p. 82.

[27]_Ibid._, p. 36.

[28]_Ibid._

[29]_Ibid._, p. 91.

[30]_Ibid._, pp. 91-92.

[31]_Ibid._, p. 92.

[32]_Ibid._, p. 95-96.

[33]_Ibid._, p. 107.

[34]_Ibid._, p. 108.

[35]Paulo Freire, "The Adult Literacy Process as Cultural Action for Freedom," _Harvard Educational Review_, XL, No. 3 (1970), 452-477, from q.v. _infra_:

"The Color of Water

"'Water? Water? What is water used for?'
"'Yes, yes, we saw it in the picture.'

"'Oh, my native village, so far away. . . . .'
"'Do you remember that village?'
"'The stream where I grew up, called Dead
Friar. . . . You know, I grew up there, a childhood
moving from one place to another. . . . The color
of the water brings back good memories, beautiful
memories.'
"'What is the water used for?'
"'It is used for washing. We used it to wash
clothes, and the animals in the fields used to go
there to drink, and we washed ourselves there, too.'
"'Did you also use the water for drinking?'
"'Yes, when we were at the stream and had no
other water to drink, we drank from the stream. I
remember once in 1945 a plague of locusts came from
somewhere, and we had to fish them out of the
water. . . . I was so small, but I remember taking
out the locusts like this, with my two hands--and
I had no others. And I remember how hot the water
was when there was a drought and the stream was
almost dry. . . . The water was dirty, muddy, and
hot, with all kinds of things in it. But we had to
drink it or die of thirst.'"

[36]Pius Ng'wandu, graduate student at the University
of Alberta, personal communication.

[37]Julius K. Nyerere, Freedom and Socialism, (Oxford:
Oxford University Press, 1968).

[38]Edgar Z. Friedenberg, The Dignity of Youth and
Other Atavisms, (Boston: Beacon Press, 1965).

[39]Postman, "Illiteracy in America," pp. 224-252.

[40]Paul Goodman, Compulsory Miseducation and the Com-
munity of Scholars, (New York: Horizon Press, 1964).

[41]Sarason, "American Education," pp. 23-27.

[42]Herbert Marshall McLuhan and Quentin Fiore,
The Medium is the Massage, coord. by Jerome Agel,
(New York: Random House, 1967).

[43]R. Buckminster Fuller, Unititled Epic Poem on the
History of Industrialization, (New York: Simon and
Schuster, 1965).

[44]Everett Reimer, School is Dead: Alternatives in
Education, (Garden City: Doubleday and Co., 1971).

[45]Herbert Kohl, _36 Children_, (New York: New American Library, 1968).

[46]James Herndon, _The Way It Spozed to Be_, (New York: Simon and Schuster, 1965).

[47]George Martell, "What Can I do Right Now?" in _This Book is About Schools_, ed. by Satu Repo, (New York: Random House, 1970).

[48]Fred T. Wilhelms, "Curriculum Sources," in _What Are the Sources of the Curriculum? A Symposium_, (Washington, D.C.: A.S.C.D., 1962) p. 24.

[49]Idem, "Priorities in Change Efforts," _Phi Delta Kappan_, LI, No. 7 (1970), p. 370.

[50]Aruther Foshay, "A Modest Proposal for the Improvement of Education," in _What Are the Sources of the Curriculum? A Symposium_, (Washington, D.C.: A.S.C.D., 1962) p. 10.

[51]Idem, "How Fare the Disciplines," _Phi Delta Kappan_, LI, No. 7 (1970), p. 351.

[52]Jerome Bruner, _Process of Education_, (New York: Vantage Books, 1960), p. 6.

[53]Idem, "The Process of Education Revisited," (unpublished paper delivered at A.S.C.D. Conference, St. Louis, March 1971), p. 20.

[54]Alberta, Department of Education, _Senior High School, Curriculum Guidebook_, (May, 1971), p. 2.

[55]Freire, _Pedagogy_, p. 13.

[56]Alberta, _Curriculum Guidebook_, p. v.

[57]Ibid.

[58]Ibid., pp. v-vi.

[59]Ibid., p. 1.

[60]Ibid.

[61]Ibid.

[62]Freire, _Pedagogy_, p. 15.

[63] Ibid., p. 69.

[64] Ibid., p. 205.

[65] Peter Marin, "The Open Truth and Fiery Vehemence of Youth: A Sort of Soliloquy." in This Book is About Schools, ed. by Satu Repo, (New York: Vintage Books of Random House, 1970), p. 144.

[66] "What Do Schools Do," (mimeo. copy of informal remarks with Prof. E.Z. Friedenberg at York University, n.d.) p.33.

[67] Ibid.

[68] James Herndon, How to Survive in Your Native Land, (New York: Simon and Schuster, 1971), pp. 44-48.

[69] Joseph Grannis, "The School as a Model of Society," Harvard Graduate School of Education Bulletin, (Fall) 1970, p. 140.

[70] Ibid., p. 141.

[71] Isaacs, "The Praxis of Paulo Freire," p. 122.

[72] Freire, Pedagogy, pp. 10-11.

[73] Freire, "Adult Literacy," p. 212.

[74] Ibid., p. 206.

[75] "What Do Schools Do?", p. 35.

[76] Norman Mailer, Of a Fire on the Moon, (Boston: Little, Brown, and Co., 1970), p. 35.

[77] Freire, Pedagogy, p. 59.

[78] Idem, "Adult Literacy," p. 208.

[79] Isaacs, "The Praxis of Paulo Freire," p. 118.

[80] "What Do Schools Do?", p. 33.

[81] Isaacs, "The Praxis of Paulo Freire," p. 119.

[82] Ibid., p. 113.

[83] Freire, Pedagogy, p. 33

[84] Isaacs, "The Praxis of Paulo Freire," p. 123

[85] Ibid., p. 124.

[86] Ibid., p. 125.

[87] Ibid.

[88] Ibid.

[89] Freire, "Adult Literacy," p. 217.

[90] Ibid.

[91] Ibid., p. 215.

[92] Idem, "Cultural Action and Concientization," Harvard Educational Review, XL, No. 3 (1970), 455.

[93] Idem, "Adult Literacy," p. 220.

[94] Isaacs, "The Praxis of Paulo Freire," p. 114.

[95] Ibid., p. 115.

[96] Freire, Pedagogy, p. 27.

[97] Ibid., p. 72.

[98] Ibid., p. 52.

[99] Ibid., pp. 35-36.

[100] Ibid., p. 28.

[101] Ibid., p. 72.

[102] Ibid., p. 186.

[103] Ibid., pp. 23-24.

[104] Michael Scriven, "The Methodology of Evaluation," in Perspective on Curriculum Evaluation, (American Education Research Assoc. Series on Curriculum Evaluation), (Chicago: Rand McNally, 1967), p. i.

[105] Freire, Pedagogy, p. 68-64.

[106] Ibid., p. 57.

[107] Scriven, "Methodology," pp. 40-41.

[108] Ibid., p. 53.

[109] Ibid., p. 59.

[110] John Egerton, "Searching For Freire," _Saturday Review of Education_, March 10, 1973, p. 34.

[111] R. Buckminster Fuller, _I Seem to Be a Verb_, (New York: Bantam Books, 1970), p. 136b.

[112] Freire, _Pedagogy_, p. 31.

[113] Ibid., pp. 32-33.

[114] Ibid.

[115] Ibid., p. 85.

[116] Ibid., p. 107.

[117] Ibid., p. 108.

[118] Ibid., p. 130.

[119] Ibid.

[120] Ibid., p. 131.

[121] Ibid., p. 168.

[122] Ibid., p. 176.

[123] Ibid., p. 180.

[124] Ibid., p. 185.

[125] Ibid., p. 205.

[126] Mauritz Johnson, "Definitions and Models in Curriculum Theory," _Educational Theory_, April 17, 1967, pp. 127-140.

[127] Freire, _Pedagogy_, p. 76.

[128] Ibid., p. 77.

[129] Ibid., p. 79

[130] Ibid., p. 81

[131] Ibid.

[132] Ibid., p. 132.

[133] Ibid., p. 91.

[134] Ibid., p. 93.

[135] Ibid., p. 92.

[136] Ibid., pp. 95-96.

[137] Ibid., p. 99.

[138] Ibid., p. 107.

[139] Ibid., pp. 107-108.

[140] Ibid., p. 108.

[141] Ibid., p. 91.

[142] Sheila Charuck, et al., unpublished journal.

[143] Luch Beraldo, et al., unpublished journal.

[144] Doug Costigan, et al., unpublished journal.

[145] Bob Julien, et al., unpublished journal.

[146] Costigan, et al., unpublished journal.

[147] Charuck, et al., unpublished journal...

[148] Tod S. Jensen, unpublished journal.

[149] Ibid.

[150] Charuck, et al., unpublished journal.

[151] Costigan, et al., unpublished journal.

[152] Charuck, et al., unpublished journal.

[153] Costigan, et al., unpublished journal

[154] Charles Polturak, personal communication.

[155] Dan Wyman, personal communication.

[156] Bob Julien, personal communication.

[157] Bob Keates, personal communication.

[158]Marc Verones, unpublished and untitled essay.

[159]Freire, _Pedagogy_, p. 108.

[160]Verones, essay.

[161]Doug Costigan, personal communication.

[162]David Hornig, personal communication.

[163]Doug Krawec, personal communication.

[164]Wyman, personal communication.

[165]Teresa Saretsky, personal communication.

[166]Martell, "What Can I Do?", p. 288.

[167]Freire, _Pedagogy_, p. 15.

[168]_Ibid._, p. 27.

[169]_Ibid._, p. 15.

[170]_Ibid._, p. 81-82.

[171]_Ibid._

[172]_Ibid._, pp. 109-110.

[173]Fuller, _I Seem to Be a Verb_, p. 136b.

[174]Wyman, personal communication.

[175]Alvin Toffler, _Future Shock_, (New York: Random House, 1970), pp. 398-399.

[176]_Ibid._, p. 403.

[177]_Ibid._, p. 409.

[178]_Ibid._, p. 427.

[179]Ludwig von Bertalanffy, _General Systems Theory_, (New York: George Braziller, 1968).

[180]Freire, _Pedagogy_, p. 33.

[181]_Ibid._, p. 33.

[182]_Ibid._, p. 34.

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    during completion of the unit, January-March, 1973.

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    remarks with Prof. E. Z. Friedenberg at York
    University. No date.

APPENDIX A

HARRY GARFINKLE AND TOD JENSEN
DISCUSSION RECORD

April 4, 1972.--Discussion regarding using a decision making model to teach a unit to a Grade Ten class at the Hobbema Reserve on the topic of Treaty No. Six. Tod thinking of ways to use Bertalanffy's open systems approach.

April 13, 1972.--Consideration of (eight page) proposal entitled An Ideal for M.Ed. thesis, including (1) actual instructional plans; (2) substantive content; (3) way that decision making is to be taught; and (4) evaluation of total program in Scriven's terms. Discussion regarding possible uses of decision making procedures by the Indian students themselves in order to cope with the issues uppermost in their minds.

April 25, 1972.--Discussion of possible classroom implementation and written format of thesis.

September 27, 1972.--Review of ideas on thesis and further development of its component parts. Decision to bring Ted Aoki and Tony Fisher into thesis committee.

November 8, 1972.--Consideration of (fifteen page) "Introduction: The Problem," including (1) justification of problem; (2) procedures taken; (3) plans to use Mauritz Johnson on decision making; Michael Scriven on evaluation; R. S. Peters on definition of an educated man; and Paulo Freire on the procedures to be taken in creating the unit. Discussion re possible problems that may arise in trying to integrate theory and practice in the application of his unit in the classroom.

November 24, 1972.--Elaboration of proposal; discussion of parallels with A. Dyer's "Pilot Project for Social Studies, N.W.T." Emphasis on keeping records of teacher's performance and class members keeping records of student performance.

December, 1972.--Announcement that a city school will likely replace the Hobbema school.

January 15, 1973.--Discussion of what an alternative focus to Treaty Six might be. A consideration whether "relating selves to history" might be a viable alternative.

January 17, 1973.--Report on first day's teaching. Miscellaneous directions discussed: intercultural setting, values, problems posing, communities, people working together, progress, etc.

February 1, 1973.--Progress report. Discussion of teacher as a change agent and decision making in terms of student democracy. Looking at You--Freire--Kids-- triangle.

February 5, 1973.--Discussion of what students could do regarding the school which they attend; and how to make Freire's approach more central to his thesis.

End of February, 1973.--Discussion re downgrading decision making emphasis in favor of more stress on problem posing and use of scale to measure movement from banking mentality to praxis-posing mentality. Saw Tony, and talked of Tod's understanding of Paulo Freire's perspective.

Late March 1973.--Report on completion of classroom part of thesis. Discussion regarding the significance of what he'd done, and what thought he had been able to achieve in a six-week period.

May 10, 1973 to June 5, 1973.--Discussion re problems in writing up thesis.

July 5, 1973.--Oral Examination, "Paul Freire: An Alternative Approach for Education."

APPENDIX B

MY JOURNAL

(In retrospect I can see that it is not as complete
as I would wish it to be.)   Unless otherwise shown, all
dates are in 1973.

January 12.--Met Peter (regular teacher) and Mary
(department head). Mary thought Grade Eleven would be
a better place to do this unit. They seem curious and
anxious for the project to get underway.

January 16.--First class. Everybody seems to be
very interested in me being from the U.S.A. Curious as
to American stereotypes of Canadians (themselves?).
Curious to see if their stereotypes of Americans are
true or what. First lesson. Need more time. Class
confused a bit as to the unit and what it is to be all
about. They are either just talking--or--they see the
unit as something to make them "mature". Possibly the
idea of maturity could be somehow used for something.
My unit must already change its pace a bit and take time
to further investigate unit goals. We must create a
direction. How to have the class create a direction they
see themselves moving in. Fifty-minute period seems to
be a good length. Class seems to think what goes on will
be good, although they aren't sure what will go on.
They'll have to work on it. Key word: confusion. Good.

January 17.--No class today. Saw Garfinkle. A bit
confused as to what Garfinkle wants NOW. Is he chaning
his ideas about the project? New directions. Anxious to
find out how this white-middle class Catholic class will
fit into an intercultural framework as it is, currently
seen in the university setting. It could be interesting.
I like it though. Why does the unit have to live in the
Fnd's dept. It will work out ok. I think. CHANGE.
Don't procede to session 2 yet--continue with 1--ask
students to write in groups in book (log book) the direc-
tion they see the unit as heading in.

January 18.--Groups. A major concern. What goes into the journals seem to conflict with what others want in the journals. Focus is on talking around the unit. How to get to it. Concern that the unit deals with change. Key word for today, Changing World. I wonder if this is handled properly. Where is J. Bruner now that I need him?

January 19.--Pretty good class I think today. I don't think they are focusing enough on writing the process down. Don't pay enough attention to the journals. Neither do I. Don't know, is it all pretty superficial. Many groups were not able to complete assignment. Will allow another period. Am I dominating the class too much. Many kids do what is required. Almost out of routine. What kind of human involvement exists. Find some themes. Silence. What is required in their head to be a good student.

January 22.--Finishing picture and story arrangement. Very confused with the direction they are moving in. In fact, having difficulty making any decision at all. Lots of hasseling. Heavy concern with story and pictures. Less with process. (I have the same problem.) In fact, maybe not being able to decide and simple agreement says something about decisions to be made. They do all create an order and a story, but mostly it's done in a very confused fashion.

January 23.--No class.

January 24.--Big semester exams this afternoon and on Thursday and Friday. Talk and B.S. Viet Nam, history of it, mobility. Is being middle class and suburban a potential for something? Students concerned with creation of a "better life" for themselves. So they say. What's that? Belief that middle class is best. One can move up or down by choice. Belief "educ" school is a good thing. Helps to improve. My question: how?

January 25.--Exams.

January 26. Exams.

January 29.--Essays on school. Pretty confusing topic it seems. Do they consider this a real question at all? Idea of what particular kind of people they are? Some of the essays, I think, are pretty insightful. Lots of divergent views. A real mixed bag of ideas for what at first was said to be a uniform class. Mostly they all think its a good place. Helps you a lot.

<u>January 30</u>.--Talking about cliques. Curious as to who is the most popular student. How should I know?

<u>January 31</u>.--BYE. No class. Still concerned about thematic investigation for something involving the historical perspective. It's there. But what happening. Bit worried about this thesis. Anxious for tomorrow's appt. with Garfinkle. I see the Nacerima as--beginning to view people--taking information and putting it to-gether. Concerned. Brent Oswald. Why did he destroy his essay. It was excellent. He's a wild fellow.

<u>February 1</u>.--Began looking at ritual in our society. To move toward our class. Great feeling amongst some members that we are "OK". Bob Keates, a real class "star"--Some group animosity begins to come out. My concern, How are we going to get there? Beats me, but I guess we're on our way. It's going to be difficult to get the class to begin to think in terms of process. Let alone to arrive at an emic awareness (consciously) of the class and its people.

<u>February 2</u>.--36 Children--This Book: Students mixed not really concerned with who they are in the institution. I wonder, what is there attachment to it. It's interesting how their average day the same/different from 36--hope this all will gel--hope the process thing isn't forced--idea: Why is School a Drag? Possible contribution, you can use it, Is Friday always so--. Marc V.--having a tough day. His group really turning tough on him--Why?

<u>February 5</u>.--Movie. I don't think they liked it today. Perhaps they are confused as to the direction this thing is going. I certainly am. Or what they are doing. I am. They couldn't see a relationship between themselves and students in the film. Maybe I am not being specific. A frustrating day. See what happens Wednesday. Groups seem more concerned with what is said and form of journal than they are about anything else in it. They all want to control it, but nobody really likes doing it. Confusion in my head--maybe more total class talks with less group talks and have the partici-pant observers doing observations for whole class. Try to get it moving.

<u>February 6</u>.--BYE. No Class. Are we really doing Freire? I shoud probably re-read Freire until I have it without thinking. Must act it as if it were not conscious.

<u>February 7</u>.--Having whole class work together. Seems to work better. Why? Does class want an "official"

leader? I don't think so really. Religious divisions!
Get into more stuff. Do Friedenberg tommorow. Go
through it with the students (groups) journals to be
done also I guess.

February 8.--Friedenberg--Didn't seem too interested.
Felt it was a bit distant from them. He seems to be on
"their" side. Bit concerned about today. Tomorrow, see
what will occur.

February 9.--Pretty good. Do I simply want discus-
sion and happy people? Class all talking. Lots of.
discussion. Read article, pp. 183-185 from Prose II--
Class really got off on it. They seem to be concerned
about kinds of punishment they have had--mostly--maybe
its a concern for ways they have been oppressed and put
down. Class found the day interesting.

February 12.--BYE. No Class. Can one really do
Freire? The structure is there. It's lousy. A
corporation school. Can one do "educational projects"
within this structure. Wow. It is a bit difficult.
Are we really doing an educational project or is it
more of the same crap and I'm brainwashed so I don't
recognize it. Process of humanizaiton is indeed a dif-
ficult road. Am I simply trying a new curriculum, based
on a Freire philosophy. In a structure where the two
won't work...? Maybe it's all me. But then education
projects--will it happen?

February 13.--I'm not sure why I bother to write.
I never really say anything. I don't think the students
are horribly enthused. It's another assignment for them
and they do it. How, or if--I'll get a thesis is totally
confusing. Maybe I'm too worried about myself. Maybe
something will happen. The kids seem resistant to
change. Horribly so. The class went fairly good although
I think it could have been better. Basically they say
they want job training from school. Maybe it should be
the case.

February 14.--Wow. I wonder if I'll get anything
together. But maybe. I hope. We basically talked
about the course. My hopes. Failures. Class. I wonder
if they actually believe me. Maybe--I'm really frustrated.
However, they did listen and I think they were interested.
They are beginning to know me a bit! Talked about my
ideas about education vs. training. Idea of creation and
change. They are still curious about me I thik. Am I
somehow unapproachable? Anyway, tomorrow--schools and
mental institutions.

February 15.--We didn't read it. I explained it as I understood it and we discussed it. Seemed to go extremely well. Hope this trend continues for the next bit of time. Groups working together. On topic and seem to be _fully_ involved. With luck, good involvement even though its off the topic. Groups spend more time evaluating than they do observing I think. Maybe I do too. Monday. Hope to put it into some kind of shape. Form something.

February 16.--BYE. No class.

February 19.--Beginning to do the "script." Putting information & issues & ideas together. Quite involved. The school does effect them and affect them and they are seeing it now. Codification-decodification?

February 20.--S.T. beginning to see some problems, and are posing them. Continuing the script. Script hopefully will come off. I think so. I still wondering: is this an educational project?

February 21.--I believe the class is into this. They are (I think) beginning to look at the school from a new perspective. Beginning to look for some kind of a relationship. However is it simply another assignment, or are they becoming committed to a change in themselves? I don't know for sure.

February 22.--BYE. No class.

February 27.--Began taking pictures. Hope it's going to turn out. I still don't know how posing problems will happen. Somehow, questioning seems to have sprung forth. I don't know what happened. How to get more from their reality is a big problem for my head. I don't believe that the model of decision making is valid for this particular approach to education any longer. Perhaps we'll do it differently. I wonder what all is being internalized by all of us.

February 28.--Still doing slides. Bit concerned if the decision making model is any good. Too superficial. Do I have a banking mentality? Perhaps we can go to decision-making via problem posing, i.e., codification-decodificaton and then reflection-action upon realty. That is what all this is about, reality, create reality. This way the process don't help but move in the direction of change. Also decision making occurs via this.

process of dealing with realities. How will all of us begin to pose problems?

March 1.--Finished picture taking today. I think this is pretty good. I think that the script and film thing was put together well. I think that they really put down what they saw the school to be for them out of their heads. Things seem to have recently and suddenly moved well.

March 2.--BYE. No class.

March 3.--BYE. No class.

March 4.--BYE. No class. Must change and create a problem-posing model. Next two weeks are crucial. Will anybody buy the "new" model. Marv V., an honest person. Maybe he's just flattered me--who knows? I think that everybody is pretty involved now. Problem: how to transcend a question-posing relationship--perhaps via a look at themes, various models, problem-posing vs. govt. one? I don't know. Can use this stuff for so many purposes. Lesson Four, a real change in it too, and Five will also be a change. I'm also beginning to understand a bit better this problem-posing one. This unit won't fully achieve it. But it may go a long way in the direction which is sought.

March 5.--Begin scripts. Hope it all goes okay. People "all" (?) seem to like what's happening. I think that they are firmly into questioning. Lots of confusion but it really sounds healthy. I still can't predit with certainty where we are going, but we're doing it actively and are making our own way there.

March 6.--Continue on scripts. Two groups to tape at home tonight. Others will hopefully finish tomorrow. I have definitely changed my ideas about this unit. My concept of what will constitute a successful unit is certainly changing. Basically the change is going to occur in heads or not at all. That is the first important step and that is a real CHANGE.

March 7.--Finished scripts, and tapes to go on Friday. Hope they are okay. My real concern is to work with class towards a development that will continue to move away from banking.

March 8.--BYE. No class.

March 9.--Must strive to become more closely associated with problem-posing. Presented three of the four

group presentations. They were good. They were, I think, the "real" ideas, from real space, structured, and selected, and acted upon by the groups. Teacher (Peter) viewed the presentations too. Some conflict. I heard him trying to point out to the various groups his interpretation. I think that he might operate as if there were only one correct reality. Want to continue with this on Monday. Then we'll consider themes which are common. Perhaps students will resolve that they are people with common issues and problems which can become spring boards for change and action. Marc, I get the impression that the school is tough on him. P., especially. The presentation his group did was perfectly good, but P. a bit rough on him. McKenna wants an objective system of marks. No way.

March 12.--Finished presentations. Working to/discover common themes. This, to me, is crucial. Students taking it serious. I'm not really sure where we'll be going from here. We've certainly taken off in a direction I earlier wouldn't have predicted. I suppose we'll do themes. The decision model as problem-posing reflects the concept of decisions and change. Work toward the whole. Then a so-called conclusion and related things. I feel good/bad about the unit now.

March 13.--"Doing" themes. Came up with a "banking" model with what people brought out. Good theme of silence seen with my relationship with Teresa. About 75-80% are really working and trying to put it all together. Dan Wyman--it's beginning to all come clear now. But you got to keep with it. Like Ken says. It isn't equal and before we just believed it all! I don't know how to get to the next step myself really. I do believe that we are on the brink of possible new awareness as a group.

March 15.--Presentations are finished. We (mostly I) talked about Freire in terms of what we did. Talked about the ideas that Freire presents in terms of a dominant-oppressed interpersonal human situation. Looked at the model that was created by all the groups. Considered implications. Looked at mentalities of education. Banking: accept; Question: doubt; Problem: belief in change; Praxis: Commitment, social and political. I think that there are a few who are just putting in time here and the two girls still rarely come to class. Most are really going I think. Especially Dan. He is really beginning to pose problems to himself and with others.

March 16.--In many ways we haven't gone far enough. We did go aways though, and that has been well worth the trip.

March 19.--"Finished" the unit. I really don't know how I feel. Actually I don't feel finished. It is a bit of a letdown feeling. I am still not sure how it all went totally. The questionnaire seemed to go really well. I suppose. Who can really tell. I'm not as happy to finish as I thought I'd be when I first started. It's a bit scary. It is really a beginning and we had to stop. Hopefully I'll be able to somehow create a situation where I can become more effective in my "new" role as a teacher vs. my "old" role as a teacher. The unit was valuable, personally, that sense. I hope the others in the class who were also involved keep moving in a direction that is hoped for in my mind toward praxis. I guess that's it!

STUDENT JOURNALS

The following is a journal that is representative
of the combined four journals. It is taken from all four
of the journals. Again, it does not reflect fully what
occured. I would also like to point out that the journals
/kept by the four groups do not continue throughout the
entire unit. By the time we got to actually doing the
script and the filming they were so busy that the journal
was not continued. This is unfortunate in many ways, as
it is during this time primarily that most of the "move-
ment" which occured took place. However their Theme-
Interpersonal Relationship-Tactics chart and some of the
statements made by them at the unit's termination and
the questionnaire which they filled out indicate sort of
a result of what happened from the time the journal was
stopped until the end of the unit. It is unfortunate that
it doesn't better show the movement as it was occuring.

> January 16.--First reactions. Nobody knows what's
going on. Talk continues speaking of evolution of our
planet. What will happen in the future. Everyone is kind
of bewildered and you can't start an interesting conversa-
tion when you don't really understand what the topic is
about. Any discussion before was rather put on and we
realize that you can't talk on something we really don't
understand. Topic turns to upcoming exams, new teacher--.

Problems arise in choosing a participant-observer. Nobody wanted to accept the job but we later picked numbers. Larry feels the course is to have a goal in life and try to attain it and in this way make us more mature. Doug is interperting (sic) it in the way that we must be ready for change. The two are beginning to argue....

We are in midst of change, a very puzzling feeling seems to be among the group. We are beginning to take a look at our lifes. Discussion kind of came to a halt. Lots of confusion is involved.

January 18.--Larry tries to become leader of group by dominating discussion. Doug and Larry compete in discussion. Each try to dominate with their own interpretation and opinions. David says nothing. He becomes a subordinate character of group. Group does not discuss topic constantly. They continue to interupt (sic) by fooling around--.

We get to talking about the course and figure if it goes well we will be able to get along with others and understand them more fully. Then we started talking about other things pertaining to our personal lifes.

The objectives we are discussing seem to relate to us in a classroom situation. Then take it out and apply it to the outside world. A mind blank has formed between us and we seem not to be able to discuss or talk very much. We are confused as to how this can and will be applied to our outside life--.

Marc is always arguing because he simply enjoys it. Doug reads and no one listens. Reed and Marc don't know what is going on. Marc feels like changing in years to come so he said he will. Rudy agrees because he said its nature. Reed agrees because he said the world will change. Doug: because everything around you changes. Lucht I will change because you want to be up to date & not an old timer & if you don't change the world won't wait for us. Conclusion: I think that in the future people in this group will change without really knowing why. They just want the world to change. No one likes this topic.

January 19.--The beginning picture was first suggested by Larry. He felt we could develop a good story by opening with picture #5. All agreed with this ex for myself. I felt starting with picture #5 was ve typical and I wanted to start with a picture that would produce a unique introduction. I picked #3 and suggested a story to go with this. Doug and David both agreed with me. It was a life story of an Indian boy who was born in a small cabin (picture #3). Larry still did not agree and we began to comprimize (sic). He arranged the pictures in a different order but with the same basic story. We

all liked this final story and agree to leave it in that way [see story in next subsection--T.J.]. Chuck is missing today. Dan, Bob, and Bob all gave their views. Each lined their pictures up and explained the story. Keates's story was selected. Here's how it went. [story]

Group has decided that the picture with the truck should be first because that is how the guy got there. Marc takes control of the order of the pictures, some disagree and try to find a better way. Then Marc changes his own order. Doug makes up the story & Marc arranged the pictures. Then everything is rearranged. Everyone has a different story. And no one agree's (sic) with each other. We are trying to make deals in what order the pictures but it doesn't look like anyone is agreeing. Reed decides arrangement he took, control and took every- one's ideas & come up with an arrangement everyone agree on. [story]

January 22.--I'm a little bit lost. Don't know what's going on---All members participated almost equally. No quiet, idle members. Every member was interested in completing assignment.

January 30.--Everyone is confused on what is going on.

February 2.--We first felt that the school or insti- tution described in the book seemed to be very routine and formal. The boy seemed to be only carrying out the dull routine by habit without learning anything. The same is happening with us. Go to school everyday. Same thing. When class is over. Only thing you can do is look at the fricking fish all day. Football machine should be free. Our group is listening to what is being read. Our group seems to be quite interested in what's being read and this is being showed (sic) through facial expressions. Every- one seemed kind of vague about our reaction to what was read. Until one of the students gave his reaction to the reading. Doug answers questions. Going to this institu- tion is a ritual, people do it, but don't really know why. Our school has more freedom, i.e. you can ~~talk out of turn~~, run down hallways, and can have spares. But you must go to school everyday and you learn most of the same things. The school in the book is more of an elementary than a High School. Marc doesn't get much out of Socials. Every- one disagrees with Marc because he never gives a straight answer & also he wants to get even with the rest of the group because they don't think he's funny.

February 5.--Had a film on "Teaching in Madison High School." We got a bit off the topic at first, but then started getting involved. Discussing the film, we came to a conclusion that the atmosphere was a lot different from

our environment. Mary-Ann keeps changing the topic, and
gossips instead. Everyone is getting edgy. Discussion
seems to have come to a halt. No one's to involved in
topic. The teacher of the classroom in the film seems to
have control of the class. The teacher in the film lead
the class and wanted exact answers. We all talk about
cars because this is boring. Topic is shot, not interes-
ting. Students misunderstood the course or what it is
trying to achieve. People in this group want attention.
Both classes in the film had the teacher controlling the
class and the dicussion by his questions. In the second
class the teacher lead the discussion by his questions.
The first class was more factual and set. The atmosphere
of both classes shown was very regimental. There was
no talking out of turn, the students only said something
when they were asked, and expressed no individualistic
qualities. Larry says, "They acted like robots."

February 7.--Most of the people in our class
responded that here in Austin O'Brien there is (sic) some
similarities to the idea of being divided into groups.
Ours is classified by grades. Also male and females is
another classification. More people getting involved &
responding to the questions. Idea of personalities.
Danny suggests dividing class into clique groups. Dif-
ferent people feel class should be divided up differently.

Marks and exams are what really count not too many
teacher care about how hard you are working. I think
everyone agrees that they are treated differently because
of intelligence. The way you act/ The way you feel about
things and also the way you look. Clicks: 1. Larry,
Doug, Ken, Dave; 2. Reed-individual; 3. Brent--
individual; 4. Luch, Doug, Rudi, Marc; 5. Charlie, Dan,
Bob, Bob; 6. Girls--maybe Marrianne by herself. Reason
for clicks, school, sex, friends, social power.

There are systems of classificaiton in Austin
O'Brien. People are split up; the smart people go into
all 10, 20, 30 while slow are in 13, 23, 33 and people
who have no hope are in 15, 25. People in this class are
classified by cliques--people in this class are classified
by sex--Dan is dividing up the class into cliques.

When divided into groups some do not li the group
they have been placed in. It reflects the facets of their
character as others see them but contradics (sic) to as
the individual sees himself.

February 8.--NIL--Due to bad weather.
We are reading "What the schools do" by Edgar
Friedenberg. Everyone in the class is just content and all
listing to Todd. There are a few interjections by a
cople of people. I think a lot of people are realizing
new things about school. We are now discussing categori-
zation.

I feel most people agree with the article. School makes you a school child. Teachers have commonly said that this is nothing (school) compared to the outside world. So what good is school really. Most people in school & out of school are categorized. I think most people view school the way they view it because of all the barriers and how students & teachers communicate. I think that all has something to do with it.

Some seem to be a little confused about what has been read. No one has made an effort to put the class moving into any one direction. Things that was really never been questioned for about your everyday life at school is questioned. The class now seems to be moving ahead and asked themselves just why the school administration do certain things that really doesn't (sic) have anything to do with them. Why they have to know certain things about us?

February 9.--Got a new pen from Doug, mine ran out of ink. We began a discussion on the topic in the book and people began participating. Girls all remain quiet with except of few comments from Mary-Ann. All people give comments of dislike or rebellious past experiences toward strictness within schools. The people at the back of each row dominate discussion. Larry compared schools with countries having a great deal of power. He stated that both try to display their power to get the upper hand.

We talk about cruel ways strapping can be given. A conspiracy exists about what we are doing in school. We see that the way the school is run. We talked about who we would pick if we were an employer, either an 86 or a 76.

People are talking with themselves about elementary. About how teacher's punish them or their friends. When a question was asked many referred to other schools instead of their own. I think that if most went back to elementary they would not let a teacher strap them. Most of the students in class were interested in the topic of discussions about school rules and regulations.

Discussion starting to be built, we seem to be moving. Everyone kind of adding their experiences & learning about school. Everyone seems to have a different idea, its getting very confusing, everyone offering stuff at the same time. Talking about power. Who has the power anyway? It is power over us! Part of it is the way power is arranged. The counselor has power. Class seems to be moving in a direction towards change. In an indirect way I think we (are) just trying to depict the role of the public, school administration and so far down the line. Class is changing and going more deeper into the topic instead of looking at a person as numbers, they think that you should look at the person. Someone with a low mark is still a good person. Topics seem to keep changing, but

still under the main topic of power. Ideal of dependence being brought up.

Most students I think are trapped in little groups and talk about their group only. Discussion now the students are starting to discuss how the teachers give you advice. Some people are talking about something on their own--probably about school.

February 13.--Larry begins a discussion of the disadvantages of school. It serves to separate people. Kids with good grades are given more of chance by teachers and dumb kids just sit through. Doug has controlled the discussion. Larry states that education is general and training is more definite preparation for the future. Everyone agrees with what is said.

Dan started reading his answers. Dan is acting as a kind of a moderator in this little drama. Dan does not usually talk like this. Dan continues his role and Chuck is like someone in the "HOTSEAT." Chuck will only talk about something he knows for sure about. The class as a whole seems kind of bewildered now and are not sure what is the topic.

Doug starts discussion. Rudy took interest in what Doug said. Marc argues with Rudy and Doug. Marc refers to math class. Everyone except Marc feels that school is important for a job. Marc said that all school does is keeps you off the street. Whole group is silent for awhile. Talk begins on career nite. All questions are sort of focus on Marc because he doesn't agree with the rest of the group. Marc writes on Rudy with a pencil. Doug asks his questions to Marc mainly.

We have just been given papers on education. Everyone is giving their own ideas & answers. Mary-Anne's getting a bit angry with me and Marlette. Everyone's giving pretty interesting ideas. Chris & Carol are arguing on a good point. Lorraine is getting involved on arguement. Chris is frustrated. Too many ideas arrousing (sic) at one time. Lorraine seems to lead group now. She is explaining it all to other members. Chris still trying to get her point across. Marlette seems bored as she pages through a magazine. Terry and Chris are disagreeing a lot.

February 15.--Mental institutions have many similarities with school. They mold you to fit the system they are for. Schools also mold you into this system. School is like a mental institution not exactly but in an indirect way, yes, I think that colonization is the one that applies to our group and most of the other groups.

School tries to mold you to fit into the system. School tries to change the individual. Schools:, They try to make us into a model student, They try to make you

an average sort of person, They look at you as a number
and not really as a person and how well you do in school
(marks) has a lot to do in the way you are treated.
Credits are what people are here for. Doug--conversion,
Luch--colonization, Marc--unconversion, Rudy--colonization,
Reed--colonization; Mark feels bored with school.

Dan--school is trying to teach me something I pro-'
bably won't use when I get a job. I also f--- my head.
Bob--Trying to mold me into their system--and I don't
want to go. Chuck--I'm in school because its against the
law not to and its--schools are pretty good sometimes;
Keates--School for me is a social club. For Mark Veronas--
School is a stage. He tries to provide us with laughs.
Maryanne Paul--School provides her with a market place for
boys, School turns people into social outcasts, drug
addicts, education students who will benifit the community
as a kind of robot when they go out on their own, schools
get girls pregnant.

Doug begins by expressing his opinion. He feels he
has accepted the situation and taken the reaction of
colonization. We all agree. Begin discussion on the
article as a whole. Doug **says** the school has made him
mental. Its a relief when you get out of school. The
comparison was justified.

February 19.--Larry begins by stating we should bring
out the classes (sic) hostilities, feelings, fears, and
all other emothing (sic). Ideas which we may include:
conform us, robot routine, control and authority exhibits,
one person pushing another, provide social roles, sexual
roles, makes you mad, sick, molds your outlook, teaches
set of rules, causes separational barriers between indi-
viduals which continue after school, boredom, stagnant--
never changes but students do, no emphasis on individuality,
deceives you about life.

(3) Austin O'Brien High-good "wholesome" institu-
tion of knowledge, (1) Houses--suburbs, (2) Bus coming in,
(4) Hallways (5) smoking area--students are given certain
liberties (6) library looks modern (7) chemistry lab--
modern equipment (8) Boy's hustle girls (9) Girl's
hustle boys (10) dope smoking (11) beer drinking (What
school does) (12) cafeteria (13) people talking (14) skat-
rink (athletic) (15) games room (16) classes--try to teach.

Pictures--script (story about schools) The way you
see this school--teacher-student, student-student,
Principal-student-student-teacher, people relating to
school and society--Doug writes script. Marc offers to
help with sound production. Marc comes up with ideas for
pictures.

We are writing a script to go along with a set of
slides about this class, this school, and how it fits
with our life. Lorraine is making an outline. Survival

of the Fittest is what our idea will be based on. Ideas
are starting to come a little more easily. We are going
to use armor and weapons as symbols of defence and ways
to handle school. People relate to school differently
and we want to show how they do and the different ways.
We are now thinking about our next slide 4. Lorraine seems
to be doing most of the work,& Chris is helping a lot.
Now Marlette has began to participate in discussion. We
arrive at the decision that our 4 would be on popularity
and unpopularity. A few people are quite confused. We
have decided that the fifth slide would be a person
alone.' The six slide would be a person and a cloak. The
group is moving very quickly so much is going on that I
can't get it all down. Some, just about two are not
participating at all. Discussing the idea of new students.
Decide that for our seven slide we would have a person
walking by a door. Much discussion is going on. Group
kind of straying off and on the topic. The eight slide .
will be centered around the idea of being trapped in
today's society. .Group seems to be go at a faster pace
now. .Ninth slide is on the idea of freedom. For the
next slide Marlette suggested something to do with stereo-
types. Kind of got ahead of ourselves, because we were
thinking about our last slide. Then decided to back &
decide what to use for ten. Mary-Anne conflicting with
discussion. Now over powering the rest of the group.
Tenth slide was decided on. All of sudden eleventh slide
was decided on as a follow up of ten. Now the idea of
the administration is being brought into it in the twelveth
slide. Trying very hard to finish up the slide ideas so .
the script can be written.

    February 20. new experiences, friends, etc., limits
thoughts & opinions, marks other things stimulate phoney
cooperation between teacher and student--materialistic
things, set curriculum, read what given, do what is set,
power is structured by teachers, system of grading causes
emotional problems, different marking system for different
kids, show what is should be like in the last picture--
what it could be like.
    Script: 1. suburban street., 2. buses coming in,
kids getting off buses, 3. Austin O'Brien high--parking
lot and front door, 4. Hallways-central stairs--people
laying around, 5. smoking area, 6. library, 7. ?, 8. Any
activity, 19. activity, 20. buses rolling home.
    1. must attend school by law, 2. must have diploma
for job, 3. schools teach subjects which are worthless to
some, 4. marks and attendance are based for whether you
pass course or not, 5. teachers control the class,
6. clickes (sic) are formed, 7. parents are led to believe
that they have some control in school, 8. most people go
through school without knowing what they did and why,
9. school makes people so they are society inclined,

10. some people really like school, .11, some people really
don't like school, 12. some people vandalize school,
13. prejudices are formed in schools, 14. some people drop
out when they reach the age, 15. some clickes (sic) have
control of class, 16. teachers are distracted by students
who don't cooperate, 17. school would be better if you
don't have to come, 18. after the basics a student should
be able to learn what he pleases, 19. many people are
interested in automotives, 20. many people are interested
in sports--Can't think of any more ideas yet and so we·
stay off topic and fool around.

Pick up topic for slide 13. Now discussion has
really got going. Much discussion over what we will for
14. The idea of report card was brought up. Working
on next slide. Arrived at a topic for 15th. Discussion
moved very quickly--then 16th was a follow up of 15. Very
quickly the next two slides were chosen. Discussion moving
very fast. Topic on the last slide.

Feburary 21.--Pictures--1. placing square in round
hole, 2. teacher pushing people into class, 3. teacher
giving person guide to the model student, 4. gym, 5. time
and students entering class, 6. picture of different
groups in class, 7. guy with 80% and one with 39%, 8.
8. golden rules, 9. courses-metric & vocational, 10
10. student boredom, 11. molding paper (student), 12
12. credits on board and student working, 13. dressing
room, 14. departmental knife, 15. machine in shop,
16. outside in rink, 17. hand & person, 18. great escape,
19. leaving school at 3:30, 20. Who are you?
Picture of little kids in first grade, 2. office
scene, 3. two kids talking about a subject.
Beginning to write.

At this time all of the groups were taking pictures,
taping their scripts and were involved to the point where
I did very little except show up. The journals were no
longer kept by the students as they were too busy with
other things.

APPENDIX D

STORIES FROM SESSION TWO

The following four stories are the ones written by
the four groups of students using the same five pictures.
The five pictures were of a camper truck, a trapper's
cabin that was overgrown with bush, a bird, a bird
flying (the same bird), and a Sun Dance lodge.

The girls' story.--On the third day of our holiday's
travelling in the mountains, we came upon a clearing in
the rough road, and we thought we would stop for a small
lunch & to enjoy the nice view.
We were looking out over the river, and suddenly
we heard a strange noise, in the trees above us, and
saw a big, huge bald eagle flying away (picture 1). We
thought nothing more of it after awhile.
We decided to go explore the woods after lunch.
While exploring, we came upon an old trapper's cabin in
the clearing (picture 2). We looked around in it for
awhile and then continued our journey further into the
forest. It wasn't too long before we came upon a shaded
clearing in the forest. In it we found what looked like
an old Indian village that had been there for years, at
least by the looks of it (picture 3). It was getting
late so we decided to head back to our camper. We were
nearly there when we saw a small sparrow (picture 4) near
our camper (picture 5). It was the funni■■■■■■■ because
it never flew away until after we were o■ ■■ the road.

A group of boys' story.--This is the story of how I
obtained one of my greatest thrills in life, by taking the
picture of the rarest bird in Alberta. Every year I
returned to my cabin in pine-hills where I have erected
photographing blinds for the purpose of taking pictures
(picture 1) (picture 2).
I arrived that morning in my truck (picture 3). I
decided to seed out my old cabin and have breakfast.
As I was cleaning up I happened to glance out the window,
and I saw the rarest bird in Alberta (picture 4).

I rushed to my photographing blinds and waited for another chance to photograph it. No sooner than I got there the bird alighted on the ground before me and I got my chance (picture 5).

North Side boys.--It all began with a poor Indian boy being born in the wilderness with his tribal people. In his early life he (picture 1) was free in a beautiful environment. The color and bird represent this (picture 2). He lived the life style he loved but with steady encroachment of the whiteman he was placed on a reserve. The small cabin was his home (picture 3). His life was then plain and boring to him. He was held down by daily routines. The bird, not flying, in the plain surroundings represents this (picture 4). The final picture of the camper represents the steady encroachment of whiteman into the Indians land (picture 5). This forced the Indians to change their traditional life style.

South Side boys.--It all started when George, my husband, met this real estate agent in the bar one night. This guy sold George one acre of land with a cottage on it in the middle of Sunny farm Resort Area right smack dab in the middle of California.

When the kids got out of school that summer we borrowed my brother-in-law's camper and took off for Sunny farm (picture 1). This is just what George and I wanted. All the comforts of the big city without the smog and traffic all stuck together in a small town. Plenty of theatres, roller skating places and beach dances for the kids would allow George and I to sit around the air-conditioned cottage and sip beer from the refridgerator while we listened to our favorite music on the stereo. We were really tired of camping. This is just what we needed.

We travelled on expressway 902 till we came to the end of the line. We asked directions from an attendent at a gas station and he laughed when we told him we were looking for Sunny farm. He pointed at a gravel road & told us to go about 5 miles till we came to a train track. That was supposed to be Sunny farm. When we got to the track all we saw was birds and trees (pictures 2 & 3). Where was the marina, the go-kart tracks, the big long piers with long haired kids all over them.

We went down the road about another 100 yards and found our cottage (picture 4). Looked like it was built by settlers from the Mayflower. There was nothing for miles. George got the bill of sale out and found a few little clauses he hadn't noticed before. We were stuck with this dump. But we still have the nicest cottage in the area. Most of the others don't even have roofs (picture 5).

Three January essays

The following three essays are samples of the essays written by the students in January.

Our Social Class

by

Doug Costigan

In this class of people there is no real leader when I look at it and no real power struggle. I think this is because everybody in this class gets along with each other and everybody gives everybody a chance to speak their peace (sic). I think the teacher had a great deal to do with how this class operates. Both the students and teacher have made the class run differently than some other classes. Both the students and teacher have freedom so this makes us students work better and express ideas.

In every other class I go to there is always one person I hate very much. But in this classroom there is nobody that I hate. I can get along with everybody in the classroom.

One thing I have noticed in this classroom is of the quietness of the girls. They hardly ever talk in classroom discussions. Maybe its because the boys outnumber the girls.

I do not care where I am standing in this class because I am enjoying social (sic) this year. This class is enjoyable because there is no pressure on you.

An essay (complete)

by

Marc Verones

I think this class is one of the best classes in the school. I guess it must be the teacher. Everybody co-operates and it seems that what ever we do we like it. I guess it's because we have a good time when we don't have anything to do in the class. I really think it"s the atmosphere of it. You kind of do your own thing whether the teacher is in or not. You feel more relaxed and interested instead of tensed up and bored. It also seems like what every teacher says or tries to teach the student remembers more than in boring class. I really feel at

home in this class.   If I have something personal on my
mind, I can ask for the class off.   If I feel tired I can
come in and sleep.   It's a kind of do it your-self (sic)
class.   Every-one gets along with the students.   I'm sure
pretty well everyone in this class would say what I say
and I know the teacher would too.   Every-body (sic) co-
operates, I mean they won't leave you out.   Nobody's
prejudiced against the next person, No-one will leave you
stranded if you know what I mean.   The atmosphere isn't
a drag like all other classes.   We don't exactly get to
sluff off but then we don't get bored of our minds either.
I will all ways learn more if I can do my own thing
while learning.   Everyone gets along with the teacher
because he kind of has the same ideas as us, the students.
He's really fair with and if he sees that you are trying
to learn but can't exactly, he will help you.   He has no
teacher's pets and he is fair.   I know that everyone con-
siders me the loud mouth but I still get along with
everyone.

Social 10 Essay

by

Carol Rosenthal

This class has a very open feeling.   And in some ways
a very dependable class.   Because of us developing topics
the class tends to develop a very responsible attitude.
This class is preparing themselves for the facing of the
outside world when you're (sic) out on your own.   It is
a very relaxed and a very easy feeling is created through
the actions that are carried out in this class, and the
way they are carried out.
    I feel through my different opinions I have expressed
in class that I in some small way but helpful way have
made them realize different things they maybe haven't
noticed before.

SLIDE-TAPE PRESENTATIONS

The following are three of the four slide-tape presentations. The presentation from the South Side boys is missing as it was, unfortunately, ruined. To get some indication of the presentation the South Side boys did, refer to the journal and read the information for February 19 and 20 (Appendix C).

Slide-tape presentation by
a group of boys

1. It is stated by law that all children between the ages of six and fifteen must attend school. This picture shows a class of grade one students.

2. Since this is the case of most people being shoved through school, most people go through school without knowing what they did in school and why they did it. Shows picture of people in the school.

3. A lot of people are so frustrated and realize that they aren't really achieving anything they drop out when they reach high school and get a job. Picture shows a boy leaving school.

4. But others stay in school just to get the diploma and receive at the end of grade twelve the diploma, which is not really much but enables them to get a job too. Shows a picture of an employer telling a student that he needs a diploma for a job.

5. Marks and attendance are the basis of whether you pass a course or not. Picture showing attendance sheet with the person's marks on it.

6. Employers look at school marks and attendance and think if this kid is the type that was able to spend twelve years

in school, he'll be able to sit at a job for about the same time. School makes people society inclined without thinking about the society. Picture shows students standing in a well regulated line (actual photo from the halls, as it is)

7. After learning the basics, student should be able to do what he wants. Picture showing two people smiling and talking with each other as to what to do.

8. If, for instance, a person would want to be a mechanic, he should be able to forget about high school and be able to become a mechanic. Picture shows three people working as mechanics—two are learning.

9. Another thing is that some students are interested in sports. Some students only come to school for games such as hockey. Picture showing students playing hockey.

10. But since this isn't the case in our schools systems today, people are taught worthless piles of information which isn't used in their life. Picture shows a classroom of students in the high school working at desks in rows.

11. Students sometimes realize this, and they don't cooperate. The teacher, on the other hand, makes it difficult for these students as he wants control over the class. Picture shows teacher at the head of the class.

12. Teachers are distracted by these non-cooperative students and they go as far as violence to maintain control and order. Picture shows a teacher pushing a student against the blackboard.

13. Also at an early age cliques are formed in school and continue to separate us. Picture shows groups of students sitting with each other while others are excluded.

14. These cliques have some control of the class against the teacher. With cliques, used the right way, the clique has a better chance to succeed. Picture did not come out.

15. Also of concern is the amount and the type of material that the teacher teaches. Picture shows a series of classrooms lined up in the hall with various subjects being taught.

16. Schools should make students to feel more like a person instead of a prisoner. Picture did not come out.

17. Some students, because they are prisoners, have an urge to vandalize. That's why the smoking room was closed. Picture shows the smoking room closed.

18. Some people like to be daredevils which in one way is good and in another is bad. Picture shows a kid hanging on a rope.

19. To finish, there is a very unfortunate thing about schools and that is that they are prejudiced against some and keep prejudices going. Picture shows a person in black being beaten by a person in white.

A slide-tape presentation by the girls: "Survival of the fittest".

1. Once upon a time, since the beginning of ages, man has been separated into categories. Take the caveman for example; those who were weak perished; the strong survived. This continued throughout the ages right up to the present day. It has always been a fight for survival. Maybe today things aren't as physical, but the fight is going on. Even in schools this is going on. Everyone is in a category; those who are strong and those who are weak. Who is going to win. Only time will tell. This shows a picture of a caveman.

2. Some people are introverted. Pressure, people, the whole school society seems to be against them. These people are shoved into little corners and left to rot. That may sound sick, but people do it that way. Picture shows a girl sitting in a corner all alone.

3. Now what about the people who have all the friends, brains, looks. Do they really have it going for them? Are they truly happy in one big social oneness? Picture shows a group of people together in the cafeteria.

4. Time. . .the hidden factor. Some people must find that word very important. The whole school system seems to be based on their time. When to come, when to go, when to do this, when to do that. Yes, time is very important. Picture shows a clock.

5. Our next set of slides shows the two distinct categories of students of the school. White is dominant, black is left out, unwanted. White appears to be in a hurry. The door represents a very real barrier. When that barrier is shut, no one may leave, only enter; and once inside is there for good. So it would seem. Picture shows two people dressed in white in a room.

6. Black is not well liked. He is tied down. Maybe he doesn't do well in school. The pressure is on for better

-marks. Picture shows a person dressed in black sitting in a chair which he is tied to.

7. He needs someone to set him free, because he can't do it by himself.. Picture shows a girl helping black untie himself.

8. The white has now cornered the black. Even so called freedom there seems to be no way out. Picture shows two people in white pushing down a person in black.

9. Black has been dealt with and certain things have been made clear. Picture shows the two people in white walking away.

10. Black seems to always be in need of help. He is classified as a sort of lower class, he act this way. Picture shows the person in black begging a teacher.

11. White always seems to be doing so well and knows it. Black is put down. He is a failure and is repeatedly told this. Picture shows the two people in white standing over the person in black and are talking to the person in black disparagingly.

12. The people in white have a reputation to keep up to. Status? Maybe. They feel that destroying others will prove something. The white is always showing black that they are stronger, doing what they please. Just what is the white destroying? Could it be themselves. Picture shows the two in white destroying property.

13. The person in black is forced to repair the damage. He is again placed into a category of the one who has to fix everything ruined by the white. Picture shows black repairing the damage.

14. Our last set of slides shows how we wish the school society would and could be. Can it? Black and white are joined together with the administration. Picture shows black, white, and the school working with each other as they walk together.

15. The categories have been taken away. Things have become human. No one is a computer card any longer. Picture shows numbers being removed from people as they become people and get up off of the floor.

16. People have come to terms with each other, have accepted each other and are working with each other. Picture shows the white, the black, and a teacher all working with each other.

17. It is a good thing to work for, but it is sad to say that this is only what is wanted. This is how it really is...; picture shows the person in black on the floor being stabbed by the two in white.

18. Someday we will end the fight for survival and we'll be together. However time will tell. Picture shows the word survival on the blackboard.

(Although twenty pictures were alloted, this group used only eighteen for their presentation.)

A slide-tape presentation
by the North Side boys

The series of one to twenty pictures that you are about to see is what our group thinks school really is.

1. Schools use marks as a device to stimulate work among students. A system has been set up so that marks carry a great amount of value. In many cases a high school diploma exists as a pre-requisite for a job. The marks must then be attained in order to attain the job. Picture shows a teacher talking to a student at a desk and pointing to the board which has the word "marks" and "credits" on it.

2. This system of marking may not although be fair in all incidents. One student who may study hard can get a 39% whereas another student who does not study or apply any effort can attain an 80%. The person with the lower mark may be a more honest and a better worker yet for some other reasons gets a "mark" which does not exhibit his qualities. Picture shows two students holding cards with marks on them. One can see they are classified according to this marking system.

3. Because of these marks friends are separated and divided into different groups. Marks then present themselves as barriers between people. The marking system of today further divides the people to a diversity in the future. Picture shows two "friends" who are walking in opposite directions as they are following a sign with various marks indicated on it.

4. The seriousness placed on marks applies great pressure on the student. These pressures may result in many unfavorable reactions such as quitting and not being able to make their future. Shows a student planning to kill himself because of a poor mark pinned upon his shirt.

5. The teacher's authority is portrayed in this picture. The hand exemplifies the teacher's continued power over

the student. Picture shows a student looking up at a picture of a huge hand which is above the student.

6. This power enables the teacher to mold the student along their own ideas or patterns. The student then lives for the teacher and becomes a type of robot or stereotyped student. Picture shows a student sitting at a desk in a position which indicates he is angry with what he is.

7. The student is beat into conformity. Placing a circle in a square hole symbolizes the examples where a student is forced into a position in which he does not fit. Picture shows a circle being pushed into a square.

8. The teacher presents the student with his plan for the model student. Picture shows a teacher standing on a platform which is way above a student and the teacher is giving to the student a plan for the model student on a card.

9. This impersonal environment forms the student into a machine. Routine becomes a dominant factor. Picture shows a machine doing nothing in a room.

10. The student waits for the glorious Friday where he will be able to leave shcool for two days. Picture shows two students anxiously looking at a clock with a sign saying Friday.

11. Monday arrives and the student drags himself into class for the dull, dreary Monday morning. Picture shows a student coming into a class on a Monday.

12. In the large educatonal institutions of today students are reduced to a number. The impersonal teacher knows you only as a number and the student looses his individuality. Picture shows a teacher talking at a student.

13. Groups are formed within the class and individuals are lost. Placing a student in a situation like exists causes separation. Picture shows a group of students all working in the library alone.

14. The student is yet still forced to attend. The student may want to choose physics, but English is needed for your diploma. Picture shows a group of students being pushed into a class by a teacher.

15. The student must comply to the "Golden Rules" and conform to the system. Picture shows a teacher pointing to a list of "Golden Rules" to be followed.

16. Students take part in games, but teachers referee it. Picture shows a sporting activity being played by students and controlled by teachers.

17. The student becomes restricted, limited within the school's environment. He is constricted. Shows a picture of a school with a fence around it.

18. "The Great Escape." Student 5794 tries to escape his school environment but will be stopped. Picture shows a student "5794" trying to climb out of the window.

19. Student "5794" is bored. He does not agree with the curriculum, but the teacher thinks the curriculum agrees with him. Picture shows a teacher telling a student what to do in a book as the student looks on, bored.

20. We think the school exists as a stagnant institution. The student is changed when he enters the school, but the school remains the same. We feel it should exist as the exact opposite situation in the future. Schools must change to comply with the students' changing needs. Picture shows a student with his arms spread out in a locker room.

Some Concluding Statements

The following statements are based on conversations I had with the rest of the class, final essays, and some comparisons made with earlier visions.

"Next we would do films predicting what the school and world will be like in the future, thus allowing us to prepare it for the change. Do work, in groups or films that will show the change here as it comes while we work on it. Find answers to problems and questions and make films on these, and then may find other questions and other answers, a continuous circle."

--David Hornig

"We should talk about what we can do about the present school situation and how we can improve it so it will be easier and better with everyone that goes to school. We should now go and do films on how we can change our present school situation. We should have talk-in with other students and teachers and see what they think school could and should be like, so we can get an idea of what people as a whole think school should be like. We should look back and see if we were really solving our problems at present or making them worse."

--Doug Costigan

"We should pose more questions. After this we will look for answers to all of these questions. We would try to determine our own answers. We would try to determine answers that should be changed for the better of our society. We would try to change doubt in class to a belief for change. We could use this understanding of a commitment to change to the life outside of class to what would be a better way of living in our school and even in the community. People could use the change and really commit themselves to change this community and even our city."
                                        --Larry Syrnyk

"I think we should continue along the same pattern. The development would be continuous. A cycle of change and re-evaluation would be created. Some people are at the level of acceptance but most I feel are questioning as was displayed in the slide presentations."
                                        --Ken Logue

"Get out of the classroom and look at what's going on then back to class to discuss observations. Go to another high school and see what goes on there."
                                        --Bob Keates

"I think if we were to continue we should keep on about how schools are divided up in two categories. The dominant and the know-all administration and the less powerful and the take-all students that take all the garbage that we are fed for granted. We should set up an equal class. We should question everything in this class. Another interesting project would be to make a tape of a class (made up) of where all the students question the teacher. The teacher would get upset because she or he doesn't know the answer. They would probably come up with an answer 'Because.' or 'It is just that way.'" Other than that I don't know how to continue. These are ideas that would have to be perfected. Some people don't want to do anything but some would like to follow up on this course."
                                        --Bob Julien

"One: try as a class to move in a more positive direction. Two: try to talk more with each other and even teacher. Three: we should think more about what direction we are going and why. Four: If we know what direction we are going in, it makes life easier and better. Five: we should keep preparing ourselves to want to move on."
                                        --Carol Rosenthal

"More written work!"
                                        --Reed McAndrews

"We should do more slide shows. This time do one looking at our school and another institution, as well, and see how it all relates to one situation."

       --Theresa Saretsky

"We should just face the problems that we face in this world."

       --Luch Braldo

"I put all my checks in the middle because I feel that a compromise is the best that can be worked out. True freedom must wait."

       --Brent Oswald

"Before I didn't think of anything--Now I am thinking about a dominant power and want to figure out how to get rid of it. I'm a bit confused. We must work to understand, then go. The whole class does have the potential to do it. Must keep working. I doubt but I'm not sure where to go next. Want to figure it out--I need to work with more people to continue. I could work with Doug."

       --Dan Wyman

"School is different now. People are treated unequally based on artificial marks and personality, etc. I'm noticing new things in other groups and I want to go from there."

       --Christine McNally

"This class kind of gets what's going on now and so we should continue. To find out how this will all turn out will have to wait until we do it."

       --Charlie Polturak