Migration as a social process – the economic migrants and the refugees

An Investigation to Vietnamese Educational System: A View From History and Paulo Freire’s Pedagogy Of The Oppressed

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Summary/Abstract: Pedagogy of the Oppressed has been inspiring our educational spirit since the first time of reading it as a preparation for critical pedagogy. The situational contexts within Freire’s work have shared similar understanding and experiences with the authors of this writing. The historical and educational contexts of Vietnam have led educators, teachers, and generations of learners to the in-depth understandings of his work on Pedagogy of the Oppressed. The effects of the elite dominators in educational, cultural, and social scenarios have consistently influenced thoughts of the majority of teachers, educational leaders, and educators in this context; therefore, the traditional teaching in a different academic term as banking education with consciousness of the oppressed and oppressors has been popular.
Within history in concrete, objective contexts, both humanization and dehumanization are possibilities for a person as an uncompleted being conscious of their incompleteness. But while both humanization and dehumanization are real alternatives, only the first is the people's vocation. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation. And in the struggle this pedagogy will be made and remade. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization. Liberation is thus a childbirth, and a painful one. These views, impregnated with anxieties, doubts, hopes, or hopelessness, imply significant themes on the basis of which the program content of education can be built. In its desire to create an ideal model of the "good man," a naively conceived humanism often overlooks the concrete, existential, present situation of real people. After all, the task of the humanists is surely not that of pitting their slogans against the slogans of the oppressors, with the oppressed as the testing ground, “housing” the slogans of first one group and then the other. Book summary of Paulo Freire's Pedagogy of the Oppressed. Explains concepts such as banking method of education, oppressed and oppressor consciousness etc. As is apparent, contrary to traditional claims of the 'neutrality' of education, "critical pedagogy views all education theory as intimately linked to ideologies shaped by power, politics, history and culture." (Darder 1991, p. 77) And the primary function of the critical pedagogue is thus "to empower the powerless and transform those conditions which perpetuate human injustice and inequity." (McLaren, 1988) - a concern that it shares with critical theory.B. 2. The Oppressor and The Oppressed The pedagogy of the oppressed, as Freire saw it, has two stages.