

Review of: "The Perspective of Christian Religious Student/Teacher in Kasongan, Central Kalimantan Towards the Concentration of Dialogue: A study of Paulo Greire"

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Potential competing interests: No potential competing interests to declare.

A review of Evi Mariani Orchid ID L7BSRM –<http://doi.org/10.32388/L7BSRM>

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The Author has addressed an important philosophical question in Educational Theory concerning the meta-aim of Education. The strengths of her work include the Central Kalimantan, Indonesian background to the question coupled with her perspective of Liberation theology.

Her paper is specifically about the benefits of teachers using dialogue with their students. This is a strong perspectival approach to take because for Freire and Habermas dialogue is a way of reducing the power imbalance between teachers and students, and Buber is used to support her views. I would like to have seen her discuss whether dialogue is mainly for the development of the student's character and moral understanding, or is it a more general pedagogical principal like Constructivism?

The author has provided unique local data on the effect of the formal education on local students, in Indonesia. This referencing could be an important strength for her work if she further explored the effect of the teacher interaction on the students in more detail. That would provide a moral and political impetus for teachers to consider using more dialogue.

The author's work would provide deeper insights if she explored the boundaries for the use of dialogue in the classroom. For example, students with learning difficulties in mathematics do better when they are given detailed steps to follow and are able to watch some steps modelled. Dialogue plays a very small place in these situations.

The writers research method contained important strengths, such as comments from the students on how dialogue methods used inappropriately affected them. Her referencing of field work by other researchers also enriched her work.

It may be that the author needs to show how Christian teachers are failing to use a pedagogy that brings student's oppression to their consciousness. Many Christian academics would argue that the problem is with students adopting western idealism rather than community focused identities. That is for the author to decide from her local context.

Hardiman is unknown to the reviewer, and he asserts important principles like, "To say a true word is to change the world." That statement would be an interesting paper by itself.

The discussion on page 8, about dominant power structures, referenced to Giroux. However, that line of thinking appears to distract the paper from its important exploration of reducing power imbalances in the classroom by the use of sensitive and student permission provided dialogue.

I hope to read more of this author writing.