

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

José Pedro Amorim<sup>1</sup>

<sup>1</sup> Universidade do Porto

Potential competing interests: No potential competing interests to declare.

The topic is exciting and may have potential if you show Freire's theory's relevance to understanding education in a context such as Indonesia. Dialogue (as Freire puts it) continues to be a Utopia in most educational moments in very different countries. And "banking education" is globalised and tends to be dominant. Does it happen in these Indonesian contexts? It is not clear enough.

This text has several problems that require attention. As I read it, and to be entirely true (and I am sorry to say this), this proposal is not valid enough. Overall, the structure should be revised. Although it is presented as an empirical paper, it seems (for several paragraphs) a theoretical piece. The investigation itself is introduced in the middle of the discussion, with countless omissions. No description of the contexts or the people interviewed, for example, is provided. There are, moreover, overlaps or repetitions: the characterisation of "bank-style education" and "problem-posing education" appears both in the introduction and the discussion.

The proposal also contains several typos, phrases that need more justification, and many aspects that need clarification. Examples are the following:

1. "The purpose of this study is to explore the perspectives of teachers and students regarding opinions in the dialogue between teachers and students in three high schools in Kasongan." What do you mean by "opinions in the dialogue"?
2. "are affected the research method" I am not an English native speaker, but I would say this needs to be rephrased.
3. "to raise voices (narratives) that are not heard" Why? Without further explanation, it isn't easy to understand who you refer to. Any specific group of teachers and students? In any peculiar (and perhaps oppressive) context?
4. "The results of the verbatim transcript are then processed into factual statements, categories, and themes." What kind of analysis are you performing?
5. "Paulo Freire's philosophy regarding conscientization (there are psychological conditions, namely low self-esteem and fear; social construction)" Indeed. But "conscientização" is mainly a collective process.
6. "even though there are dual roles as teachers both inside and outside the classroom under certain conditions" What do you mean? What are those "dual roles"?
7. "Oppression in Inferiority". It seems pretty like an odd keyword.
8. "The Indonesian citizenry is made up of people who have different identities (hybrids)." Undoubtedly yes, but pointless

(at least as I read it). Since identity is unique... wherever there are two people, their identities differ.

9. "An individual is sucked into a variety of identities" I am not sure it's the best verb to explain the process of identity construction.
10. "The heterogeneity of 'it' identities is increasing along with the experience of interacting with others and the universe." "It" identities?
11. "Rulers become actors who play an important role in running their agents in multi-dimensional systems, which results in a further gap between the beneficiaries and the disadvantaged." Who are the "rulers", the "actors", the "agents", the "beneficiaries" (are they really "benefiting" from anything? At what cost?)?
12. "This educational figure, as well as a philosopher, is a follower of the mystical tradition. So Freire did not follow the official religion in Rio Grande do Norte, Brazil. His mother was a meek and virtuous Catholic. According to the author, Freire's existence until he was known as a character came from a trait inherited by his mother. A graduate of Recife Law School, Pontifical Catholic University of São Paulo, he came from an economically middle-class family. However, at one point, the Freire family went bankrupt. Circumstances forced Freire to work alongside lower-class society. Through it, Freire knew and was directly familiar with the daily lives of the people around him, whom he saw as often experiencing oppression. Both oppressors and oppressed are oppressed because of the interconnectedness of social, legal, and societal structures. However, even though Freire fell into the "lower" class, his spirit and persistence sent him to the gate of the college to get an education. Over time, Freire's encounters with his colleagues led him to the poor who lived in urban areas. It was this struggle that made Freire rethink comprehensive education. Freire's concerns were then directed toward the habits of Brazilians, where he belonged. He sees a well-known way of learning in Brazil by patronizing and memorizing, or the position of the teacher as a sender of knowledge to his students with a top-down model." References are needed. Where does this information come from?
13. "Freire's collection of unrest due to the educational model in his place accumulated and led him to a commitment to transform Brazil" I am so sorry, but the sentence is unclear.
14. "Freire's term addressed to lower-class Brazilians, including him" I wouldn't say that Freire was a lower-class Brazilian, despite his family's bankruptcy and the fact that he experienced hunger. See, for example, "Letters to Cristina".
15. "Student independence in Indonesia is an educational destination" Please consider rephrasing. I wouldn't say "educational destination".
16. "Independence from structural oppression and independence from critical thinking Nadiem Makarim" A full stop is missing.
17. "Minister of Education and Culture in the New Indonesian Cabinet volumes 1 and 2, said that". Please observe the quotation's rules. The volumes do not "say". More important than this, I don't understand why you refer to these three sins. Are they related to your topic?
18. "This is because Article 4 of the Republic of Indonesia's Constitution states that "[...] participate in carrying out world order based on independence." asserts that the purpose of education is to liberate." This needs careful revision.
19. "The goal is to increase people's political awareness by eliminating character impairment" What do you mean by "character impairment"?
20. "either briefly or with a time limit of 45 days" Being said like this, it seems that Freire's approach was time-controlled.

21. "The concept of "I-it" is a relationship between me and that, or "the other; Liyan."" Liyan????
22. "Dialogue is a narrative that is formed and then spoken both orally and in writing. Dialogue can also be defined as theatrical. Martin Buber slickly explains the reciprocal concept of mutualist dialogue. Before going into mutualism, he explained the unequal "I-It" relationship. The concept of "I-it" is a relationship between me and that, or "the other; Liyan." Buber interprets it as an objectified object. It becomes something that is drawn, viewed, and understood to be limited in its usefulness to the "I." Linden likens it to a medium that presents news through images and sounds in the form of representations. It is objective, generalizing, and even stereotypical (Buber [1970] in Linden, 2016). The "I-Thou" relationship is a concept of mutual benefit, continuing to the stage of eternal Thou. Buber describes the "I-Thou" relation as a relationship that permeates the world by elaboration, "The I-Thou relation penetrates Its world without being determined by It, for meeting is not in space and time but in meeting in space and time" (Friedman, 58:1956). By presenting the past and the future in a sustainable manner, time and space in a meeting mean that presence is in something whole, today and here. Bohm (1996), a field thinker, proposes character as a process in dialogue. This is because it is based on the etymology of the dialogue itself, which is derived from the Greek: "he" (through) and "logos," which means there is a stream of meaning flowing between and through us." And how does this relate to Freire's perspective?
23. "Paulo's development of conscientization or self-awareness" Conscientização and awareness (it is more than only self-awareness. It is also a collective process) are not synonyms, as the second is the first step of conscientização.
24. "doubting the freedom he should get" I would use neutral gender. The same afterwards when you say: "the student assumes the role of his savings". And also here (and in several examples afterwards): "This education sees man as a being who transcends himself" Freire recognised, for instance in the "Pedagogy of Hope", that this is sexist language, as we are not talking about the man but on the human being.
25. "The Ministry of Justice championed humanist education." This sentence is totally out of context. Which Ministry of Justice? Why do you say so?
26. "This dehumanization affects not only those who are dehumanized, but also those who are dehumanized." Revise, please. Perhaps you want to say that the latter ones are dehumanizing.
27. "whereas dehumanization is a deviation from *fitrah* in order to become a true human being" This relationship between humanization and *fitrah* should be better explained, as it is not a connection made initially by Freire (as far as I know).
28. "They take the oppressive self-image for themselves and do not choose to have autonomy and responsibility (Freire, 2008)." This "choice" is significantly conditioned by the oppressor and the oppressive social structures, as you state right after this sentence.
29. "for whom ice is a dangerous threat" What ice?
30. "A teacher is called an intellectual if he is still willing to learn, including from the students he teaches. Stop using this term to avoid arrogance, elitism, and traditionalism in the practice of teaching and learning, which, according to Freire, is a struggle for meaning and for power relations." References are missing to this "intellectual" characterisation of the teacher. I also can't understand who the subject of the second sentence is. Who should stop using this term?
31. "Unlike Marxist standard analysis, Freire contends that dominance cannot be reduced to a form of class dominance" It's true. Still, Freire acknowledges the importance of social class in discrimination and oppression.

32. "the power of the oppressed to fight for the benefit of their own liberation" And consequently on the liberation also of the oppressor.
33. "the cultural political discourse that Freire developed is broader and more fundamental than other political discourses, e.g., classical Marxism theory" Why do you say so? This claim must be justified.
34. "Since the perpetrator of conscientization is a subject". I don't think that conscientização is perpetrated.
35. "Man can coexist with the world because he is unable to maintain an objective distance from it." This needs further explanation.
36. "although making the world humane does not mean humanizing people". No? How can we humanise the world without the humanisation of the people living in it?
37. "Paulo Freire's writings represent a theoretically refreshing and politically viable alternative to the current impasse in educational theory and practice in North America (Giroux, 1988)." Can you elaborate on this, please? What current impasse (Giroux's reference is from 1988)?
38. "According to Freire in Giroux". What do you mean?
39. "Education *"speaks"* of a political form of culture that transcends the theoretical boundaries of one particular political doctrine, while simultaneously connecting social theory and practice to the deepest aspects of emancipation. Thus, as an expression of radical social theory, Freire's cultural politics is broader and more fundamental than one particular political discourse, such as classical Marxist theory, which often confuses its critics." I am not sure that I understand your point. Freire's proposal has a strong political nature. The Marxist theory has been criticised, but so has Freire.
40. "The nature of this vision is rooted in reverence for life." I'm afraid I have to disagree with this idea of "reverence". Freire was not reverent, nor was his theory.
41. "as Freire said, "to reconcile Christian love with human exploitation" (Giroux, 1988)." Who said it? Freire or Giroux?
42. "With his liberation theology discourses, Freire provided a strong antidote to the cynicism and despair of many radical critics on the left." Can you explain, please?
43. "Although utopian, the analysis is real in its nature and attractiveness. It is utopian only in terms of its refusal to succumb to risks and dangers by facing all challenges to the dominant power structure." That is not precisely the meaning of Freire's Utopia.
44. "His view of culture contradicts both conservative and progressive ones. In the first instance, he rejected the idea that culture could be easily divided into high, popular, and low forms, with high culture representing the most advanced heritage of a nation. Culture, in this view, hides legitimate ideologies and distributes special forms of culture as if they were unrelated to the interests of the ruling class, and there is a configuration of power. In the second example, he rejects the idea that the moment of cultural creation is the responsibility of the ruling group and that dominant forms of culture anchor only the seeds of domination (Giroux, 1988)." Why does this contradict a progressive perspective on culture?
45. "The Lameness of the Equivalence of Teacher-Student Relations In the context" ????
46. "the author sees obstacles and challenges in the dialogue between teachers and students, students with students, and teachers with fellow teachers. There is an equal relationship, but when faced with the relationship between teachers and students, although it seems that there is an equal relationship, the author—based on interview searches—still

finds an absurd relationship that leads to inequality.” Interview searches? What kind of interview (later on, you refer to a “live interview”)? How many interviews have you done? To whom (you refer some names afterwards, but who are they? You provide some information only in the Conclusion)? I couldn’t understand whether there is or not “an equal relationship”. And what do you mean by “absurd relationship”?

47. “Based on Mella’s responses, the author sees that the teacher takes the position of a friend.” It is far more ambiguous and complex than that: the teacher takes the position of both a friend and a parent. It would be interesting to explore this apparent impossibility further.
48. “Lita Lestari is a student at Kasongan Christian High School, Palangka Raya Class XI Social Studies” What about anonymity? Without a brief description of the context, this information tends to be useless.
49. “When confronted with dialogue, however, the teacher will be confronted with a variety of arguments that are not unique to the learner or the subject of the student himself.” It isn’t clear.
50. “However, the author sees that when teachers present dialogue in the classroom, students are expected to present responses, responses, or questions.” I don’t think that a dialogue can be presented. “Responses” is duplicated.
51. “PAK teachers” What do you mean?
52. “Consequences of inferiority domination over oppression in the classroom”. Confusing.
53. “*through student-teacher relationships in and in the classroom*” In and in?
54. “Students, as research subjects, consider dialogue as a medium of liaison between teachers and students in terms of question and answer.” Confusing.
55. “The author has not found any student views on matters of discussion in the classroom.” What do you mean?
56. “The author believes that the results of interviews do not support Freire’s theory of freedom of dialogue in order to break down oppressive barriers through free dialogue.” I am unsure if you are saying what you want to say. I don’t think your data contradict Freire’s theory, as this sentence suggests.
57. “It is different when students have discussions or communication in the format of dialogue with their peers.” How did you assess this?
58. “The authors found”. What authors?
59. “The author finds students’ fear or reluctance to participate in classrooms with teachers characterized by the assumption of fear of being wrong when expressing opinions. The fear of being wrong is also accompanied by the appearance of laughter by classmates, as in a cynical laugh.” There is no evidence of this in the excerpts you quoted above. Moreover, this is the opposite of what you have just said. This time, you are saying that dialogue is prevented by the oppression created by their peers, not by the teacher.
60. “This is characterized—in addition to the lack of effectiveness of online learning”. Were students online? This is the first reference in this paper to online learning.
61. “For him, dialogue is a quality that improves the relationship between teachers and students as well as a role model in multidirectional communication.” I would say that everybody knows this, but dialogical classes tend to be scarce in very different contexts worldwide. It would be necessary to stress what this paper can contribute to this topic.
62. “This is illustrated by the increasing openness of students’ attitudes toward teachers both inside and outside the classroom.” So, it would be essential to illustrate this openness. Your data analysis must show this.

63. "Student experiences when entering an educational institution (SMA) generally enable students". What is SMA?
64. "This event is characterized by the role of the teacher, who provides solutions when students do not want to, are reluctant to, or are afraid to pray incorrectly in public." How? Forcing students to pray, even when they don't want to? This has to be carefully explained. Is there religious freedom? What is the relationship between education and religion in these contexts?
65. "Based on a search through the results of interviews with research subjects (teachers and students), the author found that humanizing education (the purpose of education according to Freire) has been and continues to take place in three high schools located in one of the regencies, Central Kalimantan." This needs to be improved. As you analyse them, your data do not constitute evidence of this.
66. "Oppression is only understood if there is still a crossover of identities by the teacher when dealing with dialogue both inside and outside the classroom." What do you mean by "crossover of identities"?