

CRITICAL THEORY AND EDUCATION

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Abstract

Critical theory focuses on the oppression of the individual, the group, and society by self-imposed or externally imposed influences. To emancipate people on all three levels of oppression, individuals must engage in a critique of the personal, situational, and historical forces which cause oppression. By the exposure of these forces and their juxtaposition against an ideal view of how these forces could be lessened, people become less oppressed and move toward emancipation. Critical theory is a personal responsibility and not just the responsibility of researchers who stand above the crowd and inform non-researchers about how and what reality is. Under the critical perspective, people use their own insights as well as the work of researchers to understand and, ultimately, change reality. This paper presents a survey of critical theory in relation to education.

Key Words: critical, education, environment, historical, influence, social, theory

Introduction

The historical record of "critical theory" returns to establish the Institute for Social Research in Germany Frankfurt School, in 1924. A team from the gradual formation of the Institute gathered in the late 1920s to create a foundation to later critical theory (Mirlohi, NO. 49, 1376). As scholars, Max Horkhaymr (1973), Marcuse (1979) Jürgen Habermas (1929), Freire (1937) Giroux (1942), despite slight differences in their ideas of this theory have been advocating. Prominent influence of this group is Max Horkhaymr .He published a paper in social research quarterly journal and criticizes logical custom and technical master and tools for environment, endless richness rule, and totalitarian. And destroy individual and analyse the possible changing in social programs. By existence of attractive critical view in now age different aspect, it has some criticize social critical view in its first shape. As newest dependent to educational view and attract specific groups of educators. entrance of this view in educational research attract some writers like Bardo and Fendberg that believe that critical view can go between both Educational Research schools have been attacked (Beheshti, p. 409, 1386). Critical viewer among that shape from 20 century and the time of Frankfurt

school appearance in Germany, they be able to release society from sovereignty and giving profit.

In the thought of most of the critical theorist force, this sovereignty on society group with giving political, economical and educational profit that force their belief and thought on weak groups in the side of their own profit that true training can help their freedom and revolutionary of that society. This thought with centre of some aspect like 'Emancipators education ""radical pedagogy "and" revolutionary pedagogy "going into the critical theory in different background education. Although "critic" is one of the main aspects in democratic society and it means that a person be able to distinguish basic theories from non-basic on by clear logic and provide reasonable documentation for his theory. As "a fundamental problem in modern life by Paul Richard cites lack of logic, rationality, and lack of life has not been tested. He believes that people should learn how to speak and criticize of theories that every day uses in their life. He continues that the ability to analyse, and on assumptions and logic of basic life is tested "(Paul, p. 66, 1990).

Critical education theorists Famous like Wolfgang Klafki, in Germany explain Critical education: the repeated thought about that how individual in society lead to individualism, freedom and individual happiness. (Mirlohi,NO. 491376) School of critical thinkers such as Paulo Freire, Marx, and Giroux & McLaren are trying to provide the background to strengthen critical thinking in society. But with regards each of these critical aspects of the community in developing its work. This theory have applications in the context " curriculum (Apple 1982,Ven Manen 1977) administration management (Foster 1986,1980) Bates, 1982; Giroux 1982) action research (and Kmys 1986) Teacher training (Baldwin, 1987, Educational Policy Analysis (Bronty 1985) planning (Wheeler 1982) Educational Theory (Bang 1989) and adult education Mazviour, 1985). (Beheshti, p. 411, 1386) So critical theory and education now affect in each field of education. This idea that related to Marxism new work attracts some theorist that gradually goes from social science to educational. Thinkers from critical theory of Jürgen Habermas as the basis for design thinking into education are liberal education"". Liberal education that is one of the usual fields of education in Germany put as base of his educational thoughts. Habermas interest freedom that leads to release each person from connection to forcing things. "So then the freedom meaning is famous in educational views literature on liberating that knows as new left educational in Germany lead to an idiom centre. After that Herbert Marcuse and Ferire be able to inter critical theory in educational field and interest some thinker like Giroux, that his critical thought and critical education affect from Marcuse and Ferire thoughts but Giroux cannot like Ferire used critical theory as real shape in education in class, so Giroux critical theory is more abstract and philosophical. However, critical review of ideas for thinkers in education today, its impact in shaping the objectives, principles and methods of education is important.

Giroux as a critical theorist of American art have numerous books and articles in different fields looking to his work and paper like his famous book "introduction to postmodernism, feminism and cultural politics" show that all Akbar salehi / Procedia - Social

and Behavioral Sciences 89 (2013) 49 – 53 51 educational and political groups should be able to play their role well in education. And have had a participation in the creating curriculum development From McLaren view, schools soul changes to a place for creating critical science and political and social working. Also school should be effective for being social balance for all groups and destroying the social categories, racial, gender-oriented and ideas (McLaren, 1998, p, 445) Paulo Freire believed that: Schools are not the absolute and precise, apart from the community. The school is a scenic community attitude that have infiltrated every aspect of their schools "(Freire 1973) As critic Paulo Freire writes: The new sociology of curriculum strongly emphasizes that the schools are part of a process that should be within the broad social, economic - social judged .In addition, the curriculum itself must be seen as a part of the larger culture. "(Freire 1973) "In short, progress-oriented teacher education, critical reactions against such a function is institutionalized. It tries to raise questions about educational institute and others about non balance of false power of opportunities and merits for most of students about belief governs technical that has been used in life on their internal favourite due to their persons and groups "(Nicholas, 1999) Some writers, who strongly agree with this tradition, are people such as Paulo Freire, Henry Giroux, Peter McLaren and Vara Shro. In the Critical education language, the critic is a person who is in search of freedom and justice. Such a person can elaborate masterly, but a personal injustice to detect changes in the education of critical moves. (Ibid) Giroux in an article entitled "Towards a New Sociology of curriculum" (1979) refers to the characteristics of such a curriculum. And explains some components of such practices of the new curriculum. Critics of the new sociology of the curriculum of their duty try to see what might be called a conceptual model of curriculum. First concepts are using to underlying the traditional paradigm as a guide for the curriculum. They insist that these concepts with a twist value judgments and questions about the nature of the ethical standards of freedom and control are linked. These assumptions imply that the coaches are just some ideas for their own ideas of structured curriculum use, but also a practical curriculum that these ideas are embodied in their thoughts.

The curriculum structure of any society is the society's culture and social history. The customs and culture and achievements of the past part of the curriculum form the basis of knowledge . Moreover, in equalities in power may govern the development of curriculum content provide field to induce a specific group of facts and opinions upon others. This vision of a new curriculum that should re-take the test of relation between schools and the community about curriculum revision and this retaking should check in 2concepts. From one side it should attend to relationship between schools and dominant and in this field should attend to Guidance's that schools provide in their informal program and hidden program from the ideological and political view. From another side they should Emphasis on how daily study texts create new different meaning, Commitments, educational values and social relationships in relation between persons. (Giroux 1979)

PRINCIPLES OF CRITICAL EDUCATION

The anti-authority and hegemony: is one of the important principles of critical pedagogy to the rights of all people class. According to this principle as a teacher or any authority

competent authority to influence and control over ideas and thoughts on class and students not curriculum. As was mentioned in the decisive, critical theory, critical pedagogy seeks to rule with authority and power to fight. The original can be called the anti-authority and domination raised in schooling According to this principle, teachers, curriculum planners, and even a group of pupils to authority and domination over other groups do not have opinions of the tool. It also oversees the organization of space is also the class teacher in the classroom should be a way to change the current situation. Different sounds have different cultural needs. They must learn how to act in political debates, to participate actively, critically and ethically "(Giroux and Aronowitz 1991).

The emphasis on the critique and criticism: one based on the tenets of critical theory in education can be used by teacher education "and the criticism of criticism" is and while teaching in class is considered. Evaluation of the mentor should not only protect the students in their learning is assessed. But also Analysis of questions asked students to consider and respond to criticism with criticism in this area is important. Examine ideas, teachers, books curriculum text, values and educational policies should govern the schools by all teachers, students, administrators and curriculum planners and so on Education is the most important issue in applying this principle.

The emphasis on "discourse & dialogue ": a discussion of what the traditional system of education in schools and what is important and critical postmodernism. Traditional systems of education in debate or discussion in the education group were considered. Giroux and other thinkers of critical theory believe that the knowledge, values and attitudes are much clearer with better dialogue. "In education, teachers, scholars critical of liberation, cultural brokers, transformative intellectuals, militants and intellectuals are the property of their courage and moral criticism. They provide conditions that are rethinking their experiences. Oppressive relationships and identify ways to overcome them to provide "(Dinarvand & Emani, No3, p. 166, 1387).

Relativity of knowledge and values: other important principles of critical pedagogy are relativity of knowledge and changes in knowledge, values and insights. This principle can be called the relativity of knowledge, and values. According to this principle, never knowing for granted and will not be considered definitive. The crucial task is the responsibility of teachers and students with their knowledge and criticized previous knowledge about their rehabilitation and re-creation. More precisely this new statement replaces the previous statement and the words previous knowledge. Lawrence Khen also mentioned. : Education as a means to political and cultural revival is a form of anti-memory "(Rashidian translation, p. 726, 1382).

Critical Theory in the narrow sense has had many different aspects and quite distinct historical phases that cross several generations, from the effective start of the Institute for Social Research in the years 1929–1930, which saw the arrival of the Frankfurt School philosophers and an inaugural lecture by Horkheimer, to the present. Its distinctiveness as a philosophical approach that extends to ethics, political philosophy, and the philosophy of

history is most apparent when considered in light of the history of the philosophy of the social sciences. Critical Theorists have long sought to distinguish their aims, methods, theories, and forms of explanation from standard understandings in both the natural and the social sciences. Instead, they have claimed that social inquiry ought to combine rather than separate the poles of philosophy and the social sciences: explanation and understanding, structure and agency, regularity and normativity. Such an approach, Critical Theorists argue, permits their enterprise to be *practical* in a distinctively moral (rather than instrumental) sense. They do not merely seek to provide the means to achieve some independent goal, but rather (as in Horkheimer's famous definition mentioned above) seek "human emancipation" in circumstances of domination and oppression. This normative task cannot be accomplished apart from the interplay between philosophy and social science through interdisciplinary empirical social research (Horkheimer 1993). While Critical Theory is often thought of narrowly as referring to the Frankfurt School that begins with Horkheimer and Adorno and stretches to Marcuse and Habermas, any philosophical approach with similar practical aims could be called a "critical theory," including feminism, critical race theory, and some forms of post-colonial criticism.

In the following, Critical Theory when capitalized refers only to the Frankfurt School. All other uses of the term are meant in the broader sense and thus not capitalized. When used in the singular, "a critical theory" is not capitalized, even when the theory is developed by members of the Frankfurt School in the context of their overall project of Critical Theory.

It follows from Horkheimer's definition that a critical theory is adequate only if it meets three criteria: it must be explanatory, practical, and normative, all at the same time. That is, it must explain what is wrong with current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social transformation. Any truly critical theory of society, as Horkheimer further defined it in his writings as Director of the Frankfurt School's Institute for Social Research, "has for its object [human beings] as producers of their own historical form of life" (Horkheimer 1972b [1992, 244]). In light of the practical goal of identifying and overcoming all the circumstances that limit human freedom, the explanatory goal could be furthered only through interdisciplinary research that includes psychological, cultural, and social dimensions, as well as institutional forms of domination. Given the emphasis among the first generation of Critical Theory on human beings as the self-creating producers of their own history, a unique practical aim of social inquiry suggests itself: to transform contemporary capitalism into a consensual form of social life. For Horkheimer a capitalist society could be transformed only by becoming more democratic, to make it such that all conditions of social life that are controllable by human beings depend on real consensus in a rational society (Horkheimer 1972b [1992, 250]). The normative orientation of Critical Theory, at least in its form of critical social inquiry, is therefore towards the transformation of capitalism into a "real democracy" in which such control could be exercised (Horkheimer 1972b [1992, 250]). In such formulations, there are striking similarities between Critical Theory and American pragmatism.

The focus on democracy as the location for cooperative, practical and transformative activity continues today in the work of Jürgen Habermas, as does the attempt to determine the nature and limits of “real democracy” in complex, pluralistic, and globalizing societies.

Conclusion

Of course, critical theories of education are changing. Bennett and LeCompte (1990) and Wexler (1988) have good reports of the histories of these changes. In *Critical Theory and Educational Practice*, Giroux (1983a) looks at the work of earlier critical theorists and says they "did not develop a comprehensive theoretical approach for dealing with the patterns of conflict and contradictions that existed in various cultural spheres". He says they did not understand domination, American society, the working class, or the contradictory ways people view the world. By 1991, Aronowitz and Giroux (1991) claim that Habermas sees postmodernism as "a threat to the foundations of democratic public life" and that, like its modernist predecessors, "Critical theory, left and right, bemoans 'the eclipse of reason,' the 'closing of the American mind,' the 'culture of narcissism'". In other words, Habermas is too deeply rationalist, if his theory of communicative action and its dependence on rational communication are any indications. This is ironic, considering that earlier critical theorists contested the Enlightenment's great beliefs in rationality!

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