

THE FETISHISM OF PEDAGOGY
AND
THE REVOLUTION OF LOVE

Our society shares a deep faith, an unquestionable belief that education is something good by its very nature. What I want to "dialogize" is that the education systems around the world, and schools in today's Super-Capitalism (Fromm, 1955) are the (1) depositories and reproducers of the structural injustice (Bourdieu, 1990), (2) the instruments of institutionalized dehumanization and (3) the manifestations of the fetishism of current pedagogical slogan-ideologies (cf. inclusive pedagogy, integration, competency-based education etc.) - *on the whole, education is the legitimized murderer of freedom.*

Pope John Paul II on one of the Wednesday Audiences articulated - very few people said so simple things about free will - that for God to create man with free will, is a more important and more fundamental value than the fact, that these creatures are abusing their freedom, which may cause the development of 'wrong' - in a moral sense. Divine providence - he said - doesn't promote evil, yet tolerates the existence of it on behalf of a greater good, that is human freedom.

Then comes pedagogy and propagates: *"Come on! The shoe is on the other foot! We have to do our best to deploy the truth, the good, the right, knowledge and performance even at the expense of freedom!"*

All the reform- and alternative pedagogies and even the current dogmas of educational sciences are trying to soften this antagonism by haggling over the forms and howto-s of the praxis (cf. cooperative learning, self-regulated learning, differentiation in education etc.) without giving up the privilege to set the course and the objectives of education. These objectives - even if they are dressed in a beautiful setting of a Potemkin-village - always serve the prevailing aims of Capitalism and Growth - developing the competencies for surplus production (i.e. training the ideal *homo oeconomicus*); maintaining the isolation of the communities, and reproducing social injustice; optimizing oppression with manipulation to prevent revolutionary acts.

So why do we believe so willfully that education is good, education is conducive to societal upliftment? On one hand we see the glamour of the Potemkin villages constructed in a "child centered" approach, and on the other hand we hear the bells of Education Gospel (Grubb - Lazerson, 2006). The main patterns of Education Gospel is caroled by OECD from the famous sheets of the PISA survey, which controversially restricts the much-vaunted personality into the monocultural dimension of competencies and measures the upbringing of the holy *homo oeconomicus*.

If we open the door to the voice of children and students we suddenly recognize, that they are calling not only for their part in designing the howto-s of education, but also for their democratic participation in setting the objectives of it - without these conditions there's no chance for freedom. The primal message of the Deschooling Society (Illich, 1971) is that without freedom the also much-valued socialization and

personalization won't be impregnated with autonomy and responsibility. It only will be impregnated with the Gospel of Education which is also a Carol of the Growth.

Paulo Freire - *leading advocate of critical pedagogy* - illustrates (Freire, 1970) that the above mentioned oppressive acts of education (isolation, manipulation and cultural invasion) are not side-effects, these acts follow from the global system of injustice. Freire states (according to Marx¹) that human freedom can not be given in the course of a political reform, or of any top-down strategy - human freedom is rather a social construction. Freire calls the struggle for freedom (a bottom-up strategy, which is based on the revolutionary potential inherit in oppressed classes) *the revolution of love* (cf. Che Guevara)², because it doesn't urge the transposition of the poles of authority and power, but terminates the deathly contradiction of the oppressors and the oppressed. This revolution is fulfilled with love, because it gives the humanity and the freedom back not only to the oppressed, but to the oppressors also. Because of this, and to avoid the transposition of the poles of authority, revolution of love has a very important pedagogical aspect (cf. Michel, 1886)³. According to Freire's pedagogical methodology, I would like to present a problem-posing pedagogical project, which integrates critical pedagogy into teacher education, by making the opportunity the undergraduate students simply to spend time together with children, and recognize their point of view of education.

"Vocalizing" children about education establishes a new approach of pedagogy, where the teacher-student contradiction is replaced with the dialogue of teacher-students and student-teachers. In this process pedagogy loses all its scientific dogmas, and it (as a discipline) becomes deconstructed to underlie the revolution of love.

1 "The materialist doctrine concerning the changing of circumstances and upbringing forgets that circumstances are changed by men and that it is essential to educate the educator himself. This doctrine must, therefore, divide society into two parts, one of which is superior to society. The coincidence of the changing of circumstances and of human activity or self-changing can be conceived and rationally understood only as revolutionary practice." (Marx, 1977)

2

"Let me say, with the risk of appearing ridiculous, that the true revolutionary is guided by strong feelings of love. It is impossible to think of an authentic revolutionary without this quality." (Gerassi, 1969, p. 398.)

3

The task of teachers, those obscure soldiers of civilization, is to give to the people the intellectual means to revolt. (Michel, 1886)

LITERATURE

Bourdieu, P. (1990): *Reproduction in Education, Society and Culture* (Theory, Culture and Society Series), Sage

Freire, P. (1970/1993): *Pedagogy of the Oppressed*, Penguin Books, London.

Gerassi, J. (1969): *Venceremos—The Speeches and Writings of Che Guevaray*, New York

Grubb, W. N. - Lazerson, M. (2006): *The Globalization of Rhetoric and Practice: The Education Gospel and Vocationalism*. in: Lauder, H. - Brown, P. - Dillabough, J. - Halsey, A. H. (eds.): *Education, Globalization and Social Change*. Oxford University Press

Marx, K. - Engels, F. (1977): *Selected Works Vol. 1*, Kossuth Könyvkiadó, Budapest.

Michel, L. (1886/2002): *Mémoires*, Paris