

# 批判服務學習

來自**Paulo Freire**的啟示

To Siu Ming

# Is this Service-Learning? Why or Why Not?



# Teachers as Cultural Workers

*Letters to Those Who Dare Teach*

EXPANDED EDITION



With New Commentary by Peter McLaren,  
Joe L. Kincheloe, and Shirley Steinberg

PAULO

Author of  
*Pedagogy of the Oppressed*

- [\*Pedagogy of the Oppressed\*](#). New York: Continuum, 1970.
- *Cultural Action for Freedom*. [Cambridge], Harvard Educational Review, 1970, [ISBN 978-1877930799](#).
- *Education for Critical Consciousness*. New York: Seabury Press, 1973, [ISBN 978-0816491131](#).
- [\*Conscientization\*](#). Geneva: World Council of Churches, 1975.
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- *Pedagogy in Process: The Letters to Guinea-Bissau*. New York: A Continuum Book: The Seabury Press, 1978.
- *The Politics of Education: Culture, Power, and Liberation*. South Hadley, Massachusetts: Bergin & Garvey, 1985.
- (With Donaldo Macedo) *Literacy: Reading the Word and the World*. South Hadley, MA: Bergin & Garvey Publishers, 1987.
- *Pedagogy of the City*. New York: Continuum, 1993.
- (With Antonion Faundez) *Learning to Question: A Pedagogy of Liberation*, trans. Tony Coates. New York: Continuum, 1992.
- (With Ana Maria Araújo Freire) [\*Pedagogy of Hope: Reliving Pedagogy of the Oppressed\*](#). New York: Continuum, 1994.
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# The Banking Concept of Education

- Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat.
- In the *banking concept of education*, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry.





# The Banking Concept of Education

- the teacher teaches and the students are taught;
- the teacher knows everything and the students know nothing;
- the teacher thinks and the students are thought about;
- the teacher talks and the students listen—meekly;
- the teacher disciplines and the students are disciplined;
- the teacher chooses and enforces his choice, and the students comply;
- the teacher acts and the students have the illusion of acting through the action of the teacher;
- the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- the teacher is the Subject of the learning process, while the pupils are mere objects.

# The Meaning of Problem-posing Education

1. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow.
2. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher.



# The Meaning of Problem-posing Education

- In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation.
- Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation.

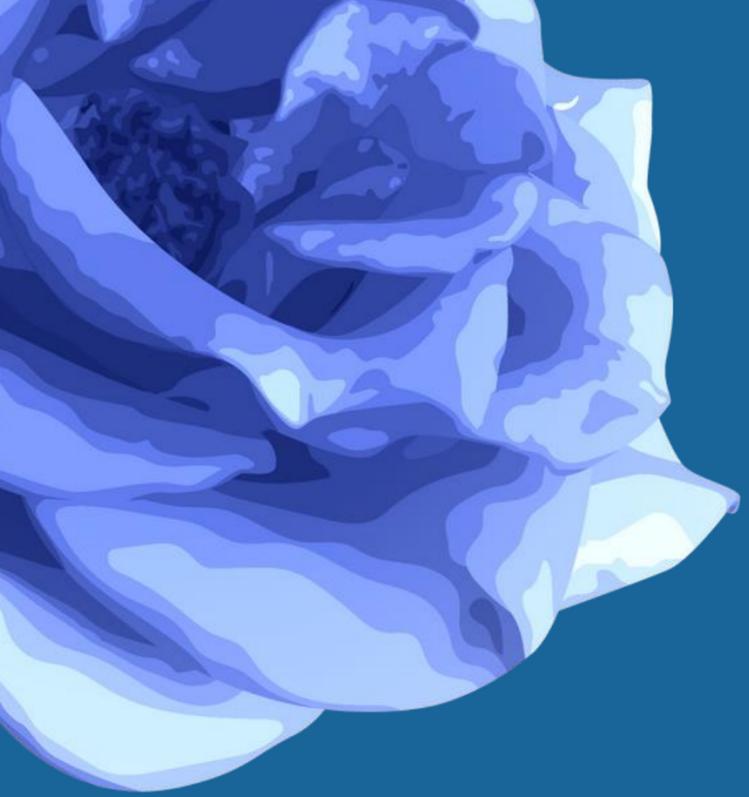
## The Meaning of Radicalization

- Radicalization involves increased commitment to the position one has chosen. It is predominantly critical, loving, humble, and communicative, and therefore a positive stance. The man who has made a radical option does not deny another man's right to choose, nor does he try to impose his own choice. He can discuss their respective positions.
- Teachers and students (leadership and people), content on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators.



# The Meaning of Praxis

- *The dialectic between practice and theory* should be fully lived in the theoretical contexts of the training of groups of educators. The idea that is possible to train educators practically, teaching them to say “Good morning” to their students, teaching them how to shape the hand of the learner in tracing a line, without any serious living with the theory, is as scientifically wrong as is the idea of making speeches, of giving theoretical lessons, without taking into consideration concrete reality, be it that of teachers or that of teachers and their students.
- That is, such attempts fail to respect the context of the practice that explains how one practices, that is, how one leads to knowing the practice itself; such attempts fail to recognize *that theoretical discourse, no matter how correct it might be, cannot superimpose itself on the knowledge generated in the practice of another context.*



## The Meaning of Conscientização

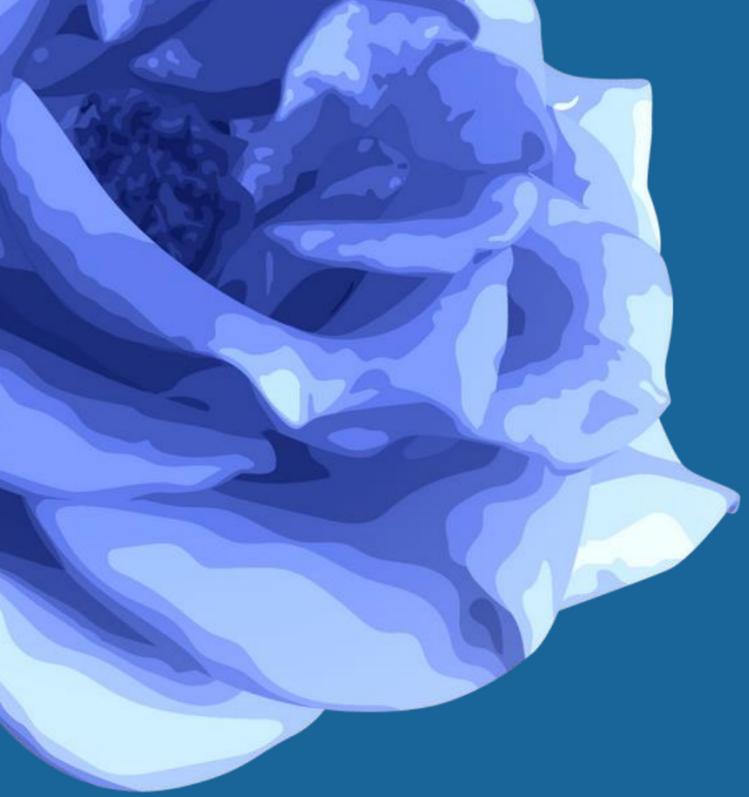
- Conscientização represents the development of the awakening of critical awareness. It will not appear as a natural byproduct of even major economic changes, but must grow out of a critical educational effort based on favorable historical conditions.
- What was needed was to go to the people and help them to enter the historical process critically. The prerequisite for this task was a form of education enabling the people to reflect on themselves, their responsibilities, and their role in the new cultural climate – indeed to reflect on their very power of reflection. The resulting development of this power would mean an increased capacity for choice.



## The Meaning of Conscientização

- The special contribution of the educator to the birth of the new society would have to be a critical education which could help to form critical attitudes, for their naïve consciousness with which the people had emerged into the historical process left them an easy prey to irrationality.
- Only an education facilitating the passage from naïve to critical transitivity, increasing men's ability to perceive the challenges of their time, could prepare the people to resist the emotional power of the transition.



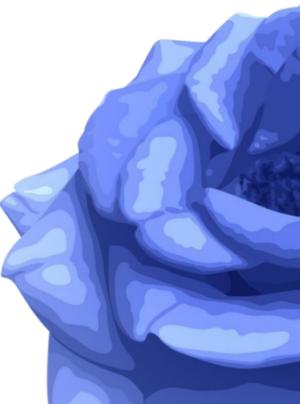


## The Meaning of Conscientização

Our method, then, was to be based on dialogue, which is a horizontal relationship between persons.

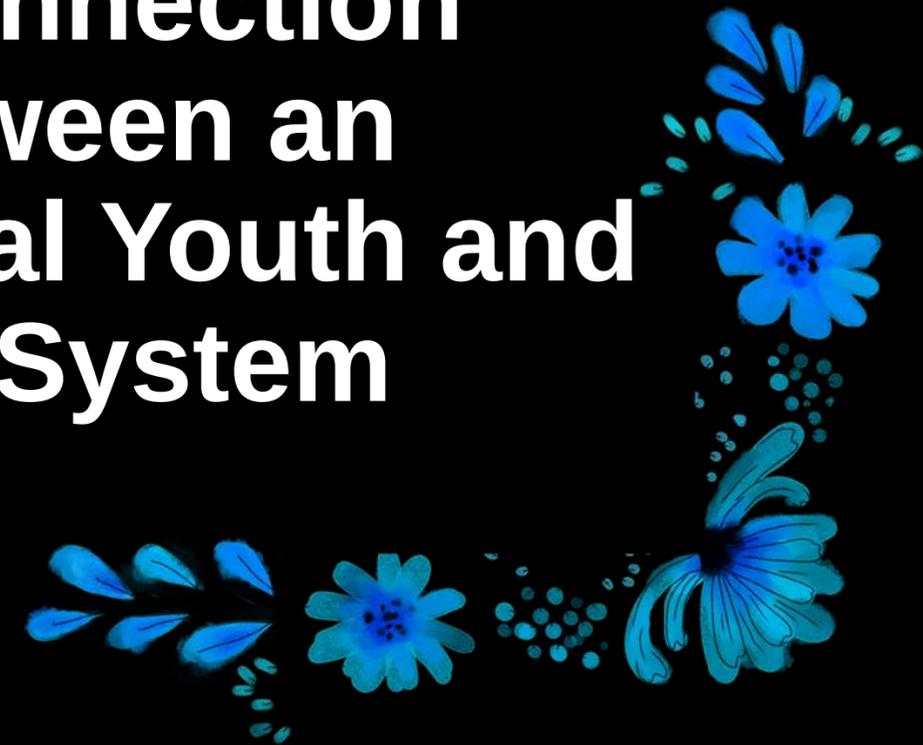
The answer seemed to lie:

- *In an active, dialogical, critical and criticism-stimulating method;*
- *In changing the program content of education;*
- *In the use of techniques like thematic “breakdown” and “codification”*





# Reconnection between an Individual Youth and the System





**How to Design Critical  
Service-Learning with  
Youth:  
A Brief Introduction to  
Paulo Freire**

To Siu Ming



# The Meaning of Meaningful Thematics

- Liberating actions upon an historical milieu must correspond not only to the generative themes but to the Way in which these themes are perceived. This requirement in turn implies another: *the investigation of meaningful thematics.*
- In all the stages of decoding, people exteriorize their view of the world. And in the way they think about and face the world—fatalistically, dynamically, or statically—their generative themes may be found. A group which does not concretely express a generative thematics— a fact which might appear to imply the nonexistence of themes—is, on the contrary, suggesting a very dramatic theme: the theme of silence. The *theme of silence* suggests a structure of mutism in face of the overwhelming force of the limit-situations.



- To investigate the generative theme is to investigate peoples thinking about reality and peoples action upon reality, which is their praxis. For precisely this reason, the methodology proposed requires that the investigators and the people (who would normally be considered objects of that investigation) should act as co-investigators.
- The more active an attitude men and women take in regard to the exploration of their thematics, the more they deepen their critical awareness of reality and, in spelling out those thematics, take possession of that reality.

# The Meaning of Meaningful Thematics

## The Meaning of Meaningful Thematics



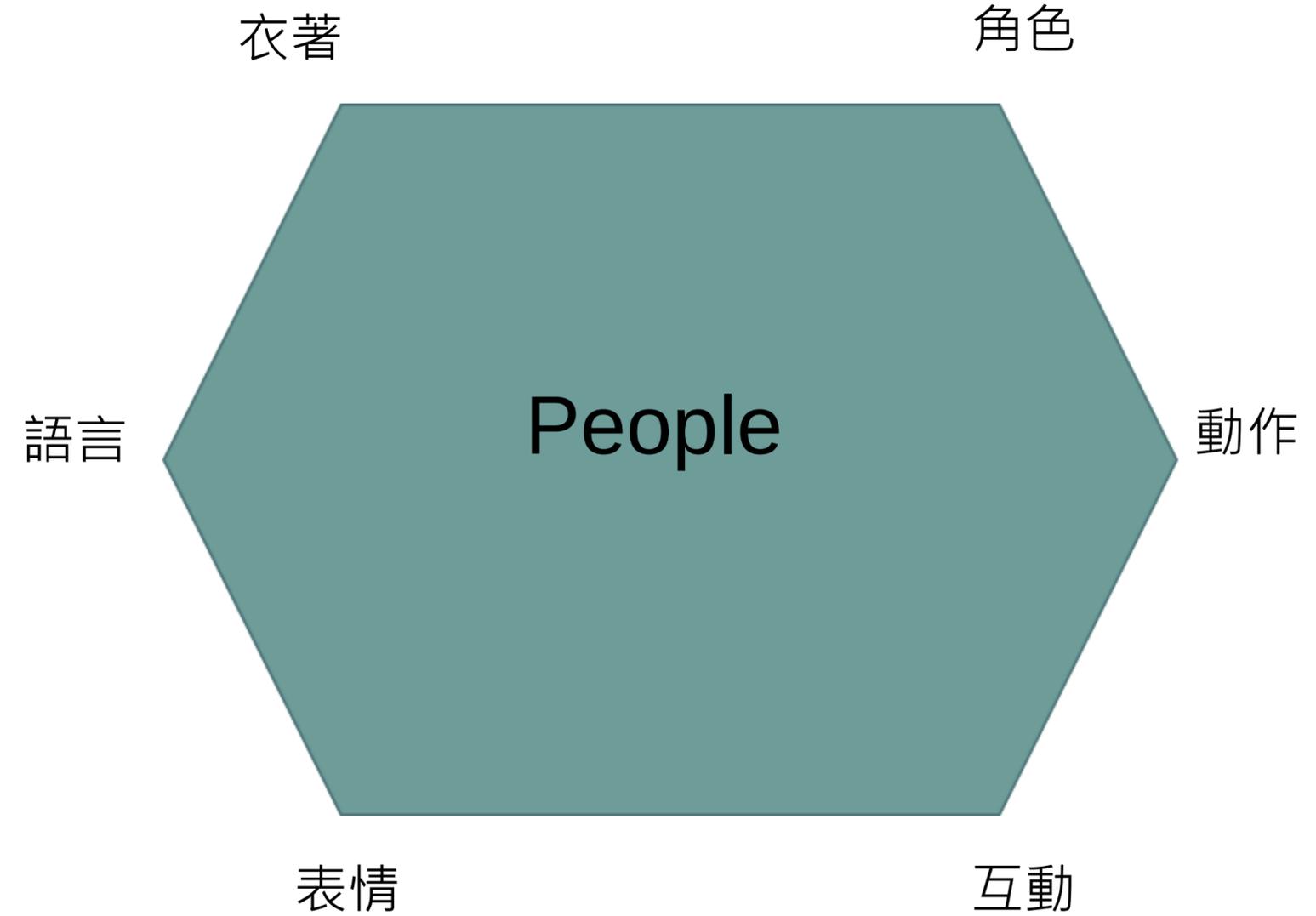
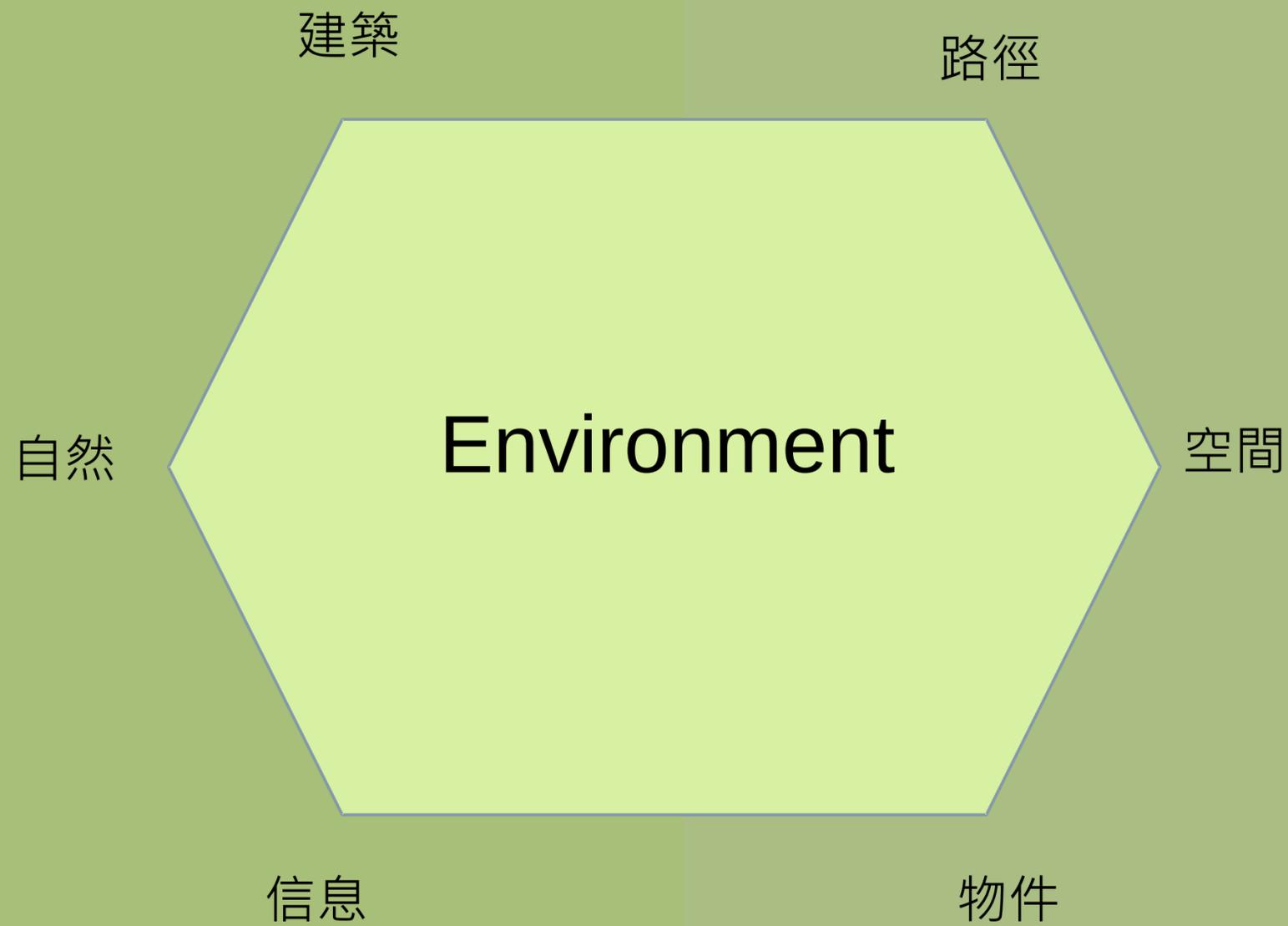
- Thematic investigation thus becomes a common striving towards awareness of reality and towards self-awareness, which makes this investigation a starting point for the educational process or for cultural action of a liberating character.
- Every thematic investigation which deepens historical awareness is thus really educational, while all authentic education investigates thinking. The more educators and the people investigate the people's thinking, and are thus jointly educated, the more they continue to investigate.



# The Meaning of Codification

- During their visits, the investigators set their critical "aim" on the area under study, as if it were for them an enormous, unique, living "code" to be deciphered. They regard the area as a totality, and visit upon visit attempt to "split" it by analyzing the partial dimensions which impress them. Through this process they expand their understanding of how the various parts interact, which will later help them penetrate the totality itself.
  - During this decoding stage, the investigators observe certain moments of the life of the area—sometimes directly, sometimes by means of informal conversations with the inhabitants. They register everything in their notebooks, including apparently unimportant items: *the way the people talk, their style of life, their behavior at church and at work.*
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# Methods of Understanding



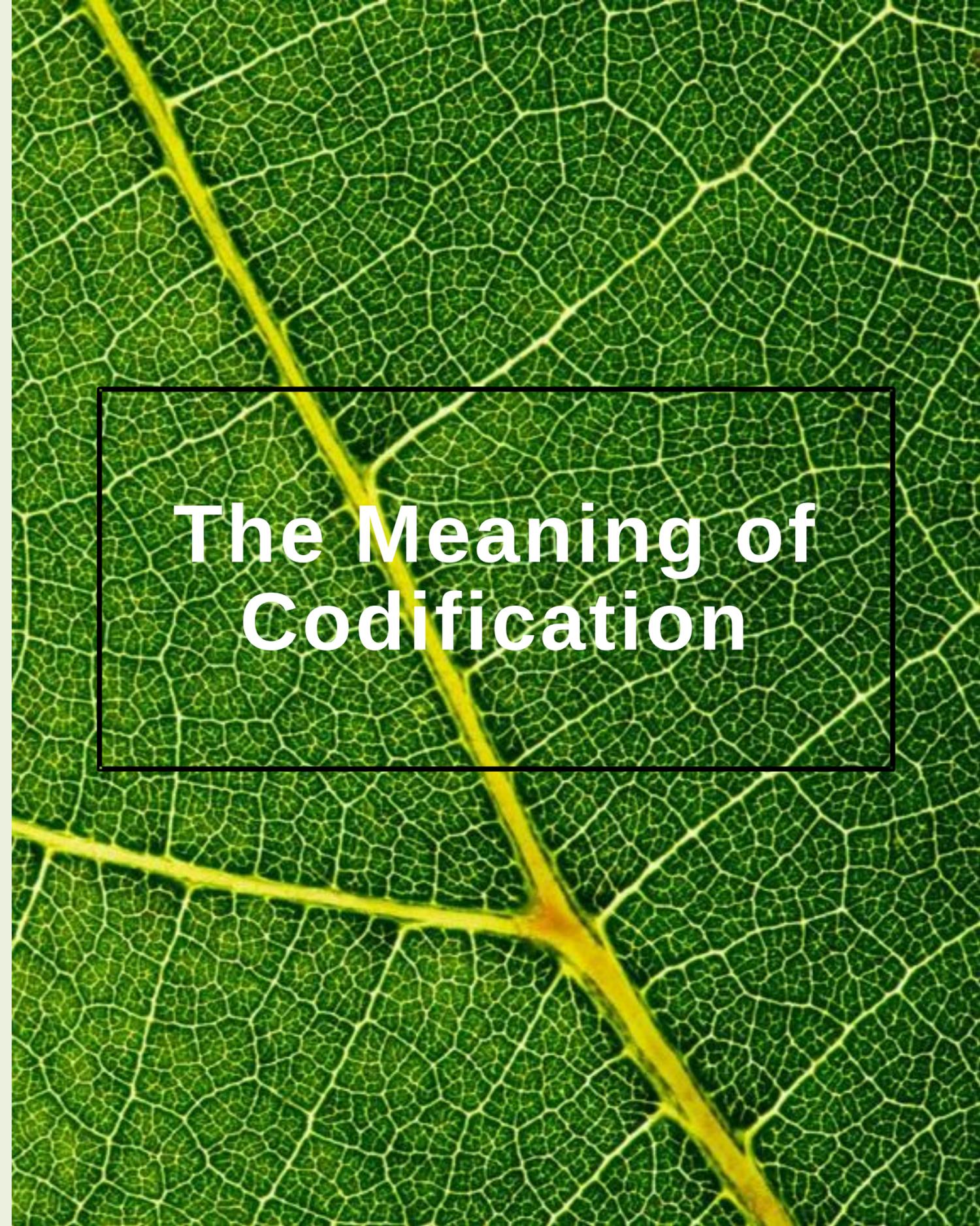


## The Meaning of Codification

- After each observation visit, the investigator should draw up a brief report to be discussed by the entire team, in order to evaluate the preliminary findings of both the professional investigators and the local assistants. To facilitate the participation of the assistants, the evaluation meetings should be held in the area itself.
- The evaluation meetings represent a second stage in the decoding of the unique living code. As each person, in his decoding essay, relates how he perceived or felt a certain occurrence or situation, his exposition challenges all the other decoders by representing to them the same reality upon which they have themselves been intent.



At this moment they "re-consider," through the "considerations" of others, their own previous "consideration." Thus the analysis of reality made by each individual decoder sends them all back, dialogically, to the disjoined whole which once more becomes a totality evoking a new analysis by the investigators, following which a new evaluative and critical meeting will be held. Representatives of the inhabitants participate in all activities as members of the investigating team.



## The Meaning of Codification



## The Meaning of Codification

During the decoding process, the coordinator must not only listen to the individuals but must challenge them, posing as problems both the codified existential situation and their own answers.

Once the decoding in the circles has been completed, the last stage of the investigation begins, as the investigators undertake a systematic interdisciplinary study of their findings. Listening to the tapes recorded during the decoding sessions and studying the notes taken by the psychologists and the sociologist, the investigators begin to list the themes explicit or implicit in the affirmations made during the sessions.





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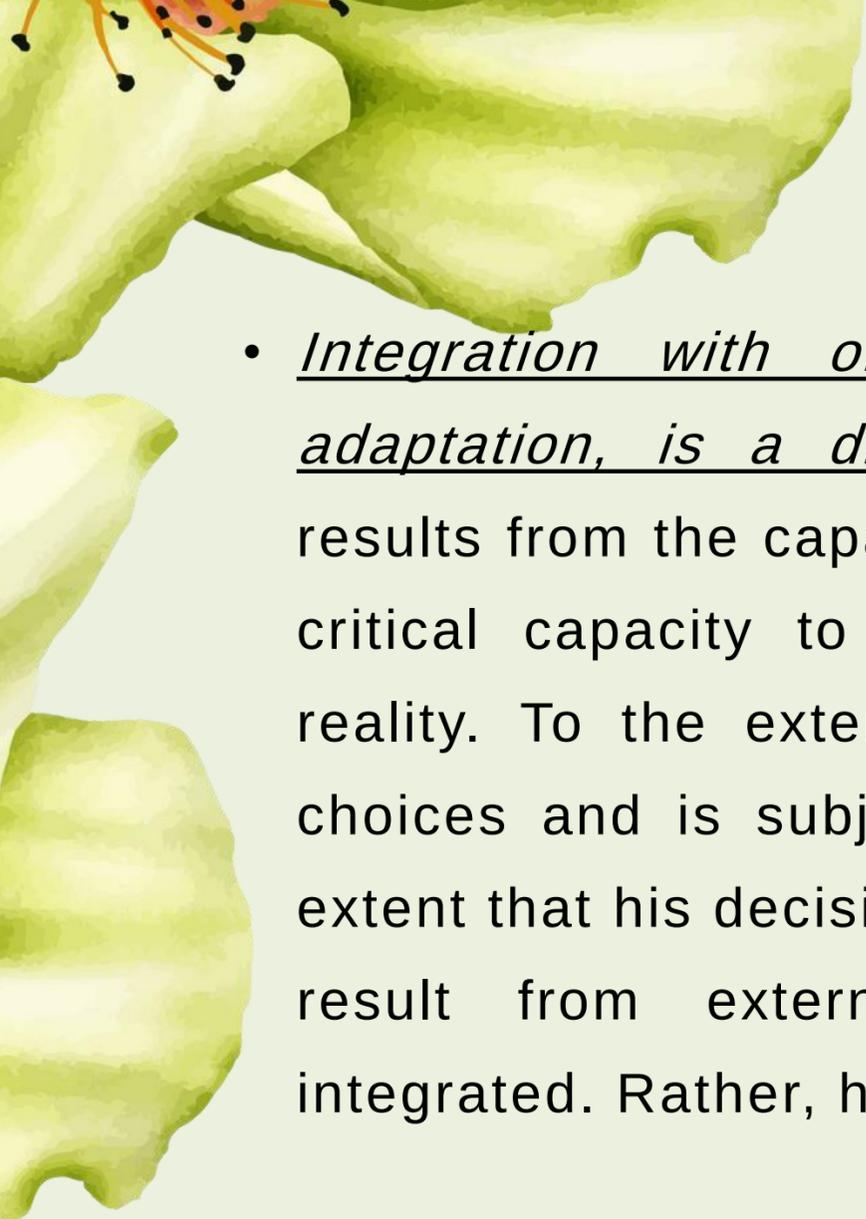


- The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages.
- In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation.



## Stages of the Pedagogy of the Oppressed



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- Integration with one's context, as distinguished from adaptation, is a distinctively human activity. Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality. To the extent that man loses his ability to make choices and is subjected to the choices of others, to the extent that his decisions are no longer his own because they result from external prescriptions, he is no longer integrated. Rather, he has adapted.
  - The integrated person is person as Subject. In contrast, the adaptive person is person as Object.



## The Meaning of Integration



## Teachers as Cultural Workers

- My intention here is to demonstrate that the task of the teacher, who is also a learner, is both joyful and rigorous. It demands seriousness and scientific, physical, emotional, and affective preparation. It is a task that requires that those who commit themselves to teaching develop a certain love not only of others but also of the very process implied in teaching. *It is impossible to teach without the courage to love, without the courage to try a thousand times before giving up. In short, it is impossible to teach without a forged, invented, and well-thought-out capacity to love.*
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**Thank you**

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