January 2012

Critical Pedagogy in Criminal Justice Higher Education: A Liberative Paradigm

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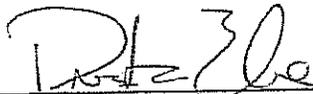
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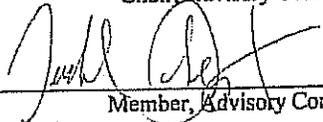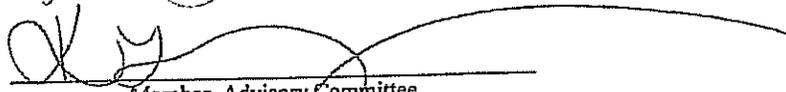
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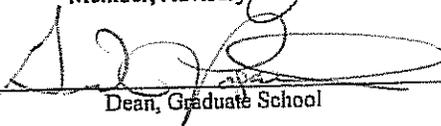
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CRITICAL PEDAGOGY IN CRIMINAL JUSTICE HIGHER EDUCATION:

A LIBERATIVE PARADIGM

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Bachelors of Arts
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Lexington, Kentucky
2010

Submitted to the Faculty of the Graduate School of
Eastern Kentucky University
in partial fulfillment of the requirements
for the degree of
MASTER OF SCIENCE
August, 2012

DEDICATION

This thesis is dedicated to Dr. Preston Elrod

for the introduction to critical pedagogy and for an invaluable educational experience through my

Masters education

And

The Eastern Kentucky University Criminal Justice 2010-2012 cohort

Especially Mr. Justin Turner and Ms. Christie Bowles

for their support throughout this process

ACKNOWLEDGMENTS

ABSTRACT

The traditional model of education focuses on the preservation of the status quo that prevents students from the ability to think critically about their world.   This has the potential to produce constraints as students not only become criminal justice practitioners, but also engaged members of society. The traditional model is particularly problematic in the criminal justice field due to the potential harms that can result. In an effort to contest the traditional model of education, a number of scholars including Paulo Freire and Henry Giroux advocate for a critical pedagogical model that liberates individuals from oppressive constraints in the education system. Research pertaining to the use of critical pedagogy has traditionally focused on the broad spectrum of the education system. Critical pedagogical research in specific fields, such as criminal justice, is severely limited. Barton et. al. (2010) are the sole scholars who have examined critical pedagogy and its impact on criminal justice higher education. Consequently, this paper examines the utilization of critical pedagogy in criminal justice education that provides avenues that foster autonomous thinking as students transform their world. Furthermore, this paper offers ways critical pedagogical practices can be implemented in criminal justice education. The utilization of critical pedagogy in criminal justice education enables employees to autonomously think and discontinue the perpetuation of a top-down, hierarchical structure that is present in the field of criminal justice. Critical practices in criminal justice can help liberate individuals from oppressive constraints, resulting in a more socially just world.

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CHAPTER 1

INTRODUCTION

The Rationale for Study and the Problem Statement

There is no more important role of the university faculty, and more specifically the

criminal justice faculty who are committed to change, than the education and training of those

students who desire careers in the field (Elrod & Kershaw, 2011). Despite the proliferation of

criminal justice departments across the country and the large number of students who have

entered the field of criminal justice, there is a troubling reality: the criminal justice field is an

oppressive institution that is resistant to change! Today, as in the past, those who work in

criminal justice and those who are the objects of the criminal justice process are often harmed in a

number of ways. For example, citizens that are exposed to the criminal justice system may be

subjected to dehumanization, mental and physical abuse, threats to mental and physical health,

erosion of family bonds, and limited employment prospects (Gibbons & De B. Katzenbach, 2011;

Visher, Debrus-Sherrill & Yahner, 2011; Christian & Kennedy, 2011). Similarly, criminal justice

employees can face problems such as stress that affects their psychological and physical

wellbeing, burnout, job dissatisfaction, and substance abuse (Paoline III & Lambert, 2010;

Blakely & Bumphus, 2004).

The need for critical pedagogical practices in the university setting derives from the fact

that those involved with the criminal justice system are subjected to many harms that are

embedded in the bureaucratic nature of this particular occupational field. The bureaucratic nature

of criminal justice produces several problems. These include detached management, a focus on

pragmatic goals and inemotional practices, and goal displacement. For example, due to the

bureaucratic nature of the criminal justice system, managers often make decisions without a full

understanding of the repercussions that will result. In addition, a focus on pragmatic and

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inemotional goals that concentrates on "getting the job done" ignores the human needs of people in the system (Garland, 1990; Feeley & Simon, 1992). Also, this form of criminal justice has increasingly relied on positivistic criminology training that tends to focus on technocratic as opposed to more humane approaches to human problems (Barton et. al., 2010). As a result, offenders are often viewed as cases to be processed and employees are viewed a mere rule enforcers rather than real human beings. These characteristics of bureaucratized criminal justice often lead to goal displacement where official goals such as treatment, rehabilitation, punishment, control, and justice are replaced by excessive coercion, cruel and unusual punishment, and injustice.

Although, the bureaucratic nature of the criminal justice tends to emphasize a pragmatic, inemotionalist framework, the criminal justice system is inherently emotional. People involved in the criminal justice system, whether they are victims, offenders, witnesses, or criminal justice employees, experience a variety of emotions such as fear, anxiety, anger, depression, joy, and excitement. Therefore, to be effective criminal justice practitioners it is important for workers in the field to understand the human aspects of criminal justice practice.

In order to create effective and humane criminal justice practitioners, steps need to be taken to change higher education so it is better able to meet the needs of those in criminal justice education. In this paper, I contend that this can be done through the use of critical pedagogy in criminal justice higher education. Unfortunately, the majority of scholarly work on critical pedagogy focuses on the broader educational K-12 and post-secondary educational system. Consequently, the importance and impact of critical pedagogical practices, specifically at the university level, remains largely unstudied (Barton et. al., 2010). Critical pedagogical practices are especially needed in criminal justice classrooms to allow a broader social and political context to be recognized. Through this recognition, it allows us to challenge certain dominant ideologies, or beliefs, that uphold oppression that leads to the benefit of a select few, at the cost of the restraint of many (Barton et. al., 2010).

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Barton et. al. (2010) are the sole scholars to have used critical pedagogy in analyzing the specific impact it has on criminal justice higher education. They contend that critical pedagogical practices in education are essential to enable students to recognize the broader social and political contexts of their own and others' lived experiences, thus challenging current political oppressions and dominant ideologies within the criminal justice system (Barton et. al., 2010). For example, problems within the criminal justice model include the use of the control of the state by elites against subordinate groups, the abuse of power by criminal justice agents, and the development of a tiered system of justice that largely ignores the harmful actions of elites while focusing the enormous resources of the state against the middle and lower classes.

However, the research conducted by Barton et. al. (2010) does not fully examine how the criminal justice system is set up to foster the production of harms, nor do they specify how critical pedagogical practices might be used as a tool to help alleviate the oppressive nature of the current criminal justice system. Due to this gap in research, the focus of this work will be to provide a more focused analysis of the harms of the criminal justice system and how the implementation of a critical pedagogical framework in criminal justice higher education could act as a prophylaxis and cure, capable of alleviating the oppressive restraints that the criminal justice system produces.

In examining the implementation of critical pedagogical practices in the criminal justice university setting, the following research questions guide this paper: 1) How should students be adequately prepared to confront the realities of criminal justice practices? 2) How are students prepared to be agents of change so that the harms of criminal justice are significantly reduced? In order to provide a context for understanding the subsequent recommendations when dealing with these questions, several topics will be addressed. These topics include a discussion of the problems associated with traditional forms of education that are primarily implemented in today's education system, the explication of a critical pedagogical model, and its particular relevance in criminal justice education. The paper concludes with several suggestions for implementing more

critical pedagogical practices in university criminal justice classrooms, discussing how to actively engage students in their learning experience.

Methodology

The methodology I utilize in examining these specific research questions regarding the use of critical pedagogical practices in criminal justice higher education is qualitative in nature. Some academics view methodological scholarship as an extension of the scientific method—the recording of observable facts in order to make generalizable claims about cause and effect relationships (Bogazianos, 2012). However, others scholars, including Bogazianos (2012), see methodological scholarship as "a multilayered process of systematic brainstorming and intellectual bridge making—from personal to professional, and sources to argument—within which method stands as but one element in larger efforts to say interesting things about the world around us" (p. 150). This type of scholarly process—and not just the "methods" which one chooses—is a way of being and coming to understand the world (Bogazianos, 2012). It is through reading and reflecting on material that:

> Raw thought, patterns, problems, and themes emerge, develop, and reappear…The ones
> that stick matter. They grow in depth and breadth. It is with every stage, a layered
> process, which ideas grow and begin to formulate. They become frameworks around
> which other themes build themselves. Some themes gather enough force to become self-
> sustaining" (Bogazianos, 2012, p. 150).

It is through reading and reflexively engaging with the material that themes appear. Bogazianos (2012) contends, "in short, scholarship… concerns saying something both true and interesting about the world that might challenge others to think differently about it." (p. 149). Through this methodology, deciphering of deeper meaning and cultural and social significance can be gathered (Kraska & Neuman, 2008), where the ability to make a difference in this world occurs through social action.

Through the implementation of this type of methodology I examined the literature on the traditional model of education and critical pedagogical practices, and then reflect on how these practices can be implemented in the criminal justice apparatus. Through reflecting upon the literature and by reading others' experiences in the classroom, I noted themes and ways in which the theoretical literature can be brought into the classroom to spark a change within the educational system. It is through this reflection and analysis of the literature that ideas of critical pedagogical practices in the classroom began to formulate and it was at this point where the themes of my paper began to develop into coherent arguments for the use of such practices in the classroom.

By critically examining schooling practices that are predominant in today's society, the problems of the educational model can be examined and transformed in such a way that can benefit each actor that is within the system. A critical examination of the education system enables us to critique the perpetuation of the status quo in such a way that the goal of social equality and justice can be the end goal. Moreover, through critical study and reflection, actors within the educational system (especially students) can be liberated from the hierarchical model that oppresses them before entering the workforce that perpetuates the shared exploitive ideology that transcends the worlds of higher education and criminal justice practices. In addition, maintaining a goal of social justice through education is intended to liberate student-workers in preparation for dealing with the real problems of the criminal justice system.

CHAPTER 2

THE TRADITIONAL MODEL OF EDUCATION

Advocates for the use of critical pedagogical practices in the classroom have called

attention to problems that are endemic to traditional forms of education. According to Paulo

Freire (1970), these forms of education are based on a business/banking model of education. A

problem associated with the business/banking model is the commodification of knowledge.

Similar to other business enterprises, the business/banking model focuses its attention on the

production, distribution, and sale of its products to consumers. Still another problem with this

model is the development of hierarchical structures which are needed to produce, market, and sell

educational products. Moreover as educational systems expand and become more complex there

is an increasing reliance on hierarchy to control the production and dissemination of education.

However, a problematic issue arises because the content of education, the decision-making

processes used, and the social relations produced by the traditional educational model prevents

students from developing critical thinking skills and becoming autonomous beings capable of

transforming their lives and the lives around them.

The Business/Banking Model of Education

When the business/banking model is applied to education and educational systems

expand, there is a heavier reliance on the use of a hierarchical model in order to produce, market,

and sell their products. Although hierarchical patterns are visibly apparent in the organizational

charts that help to characterize educational institutions, a significant issue from the point of view

of critical pedagogy is how the decision-making processes and social relations found in

traditional educational institutions influence pedagogical practices. Within top-down

authoritarian decision-making university structures, the business model has resulted in an

educational system where institutional revenue and university rankings are of the utmost

importance. Another significant feature of the business/banking model is the instrumental

approach to knowledge dissemination that is taken from the business and financial sectors of

society. This approach is a way of measuring the maximum amount of a business's value by

analyzing the relationship between stakeholders in the company. Yet there are problems

associated with the instrumentalist approach when applied to the educational system. As

American cultural critic Henry Giroux (1988) argues, a major threat facing the teaching

profession is the increasing development of instrumental ideologies that emphasize a technocratic

approach to university protocol and classroom teaching.

The use of the top-down, technocratic approach to education is reminiscent of Frederick

Taylor's idea of scientific management (Kohn, 1999). Taylor, a Progressive Era mechanical

engineer, is regarded as the father of scientific management that sought to improve industrial

efficiency (Kohn, 1999). The idea of "Taylorism" has become the standard for businesses

worldwide in improving economic efficiency (Monasta, 2000).   According to Taylor's

ideological perspective:

> Efficient production relied upon the factory managers' ability to gather all the
>
> information possible about the work which they oversaw, systematically analyze it
>
> according to 'scientific methods', figure out the most efficient ways for workers to
>
> complete individual tasks, and then tell the worker exactly how to produce their products
>
> in an ordered manner (Au, 2011, p. 26).

Taylor's concepts of scientific management in factory productions have been reproduced in the

systems of educational planning and management (Au, 2011). According to Bobbitt (2002), such

factory-like efficiency in education is driven by education's objectives. Bobbitt (2002) argues:

> It is the objective and the objectives alone… that dictate the pupil-experiences that make
>
> up the curriculum. It is then these in turn that dictate the specific methods to be
>
> employed by the teachers and specific material…to be provided. These in turn dictate the
>
> supervision, the nature of the supervisory organization, the quantity of finance, and the

various other functions involved in attaining the desired result. And finally, it is the

specific objectives that provide standards to be employed in the measurement of results.

(p. 142).

Thus, while traditional teachers prepare for class, they view education and teaching as a

technocratic, apolitical process (Evans-Winters, 2009) that can be accomplished through

scientific management of the classroom. Consequently, education is merely comprised of a set of

techniques designed to accomplish an often narrow set of predetermined outcomes.

In addition, David Preston (2001) argues that it is well documented that the application of

the business model in higher education has precipitated a managerialistic approach to educational

structures. In agreement with the business model ideology, Michael Smith (1999) notes the

Fordist mode of production has also become predominant in the educational system today. At the

turn of the 20th century, Henry Ford pioneered a modern model of mass production through the

use of the first moving assembly lines (Smith, 1999). With increased efficiency, Fordism

displaced the then predominantly craft-based production of automobiles with assembly line

production. Ford manufacturing required an intensified industrial division of labor, which

increased mechanization and the coordination of large-scale manufacturing processes (e.g.,

sequential machining operations and converging assembly lines) to achieve a non-interrupted

flow of production.

Due to Taylorism and Fordism's replication in the education system, there are

considerable repercussions that must be examined. One aspect that must be examined is that

"teachers are not guided by a sense of what constitutes appropriate learning and teaching, but are

construed as process workers, whilst [administrators] become process supervisors or line

managers" (Smith, 1999, p. 318). Kohn (1999) argues that the more the curriculum is specified

and defined externally, by directors and administration, the more that the role of the teacher

becomes a technician of the classroom. Education becomes a means to an end; teachers are

viewed as a means to get students to be better test-takers or to pass the minimum requirement for

completion, and to focus on long-term goals such as high graduation rates and number of diplomas earned.

Due to education's use of technocratic approaches, importance is placed on obtaining a degree and becoming a college graduate. This, however, is a problematic understanding of education because the effects on quality student learning are not encouraged nor regarded in the educational process. Contrary to the traditional model's ideology, educational theorist Alfie Kohn (1999) argues that training students in becoming better memorizers and transmitters of information does not provide any real cognitive benefits. It merely allows students to earn a grade, rather than facilitate true critical thought or formation of one's own opinions.

In the traditional classroom, students put emphasis on the ability to take tests and the ability to earn the grade. Placing importance on the ability to make grades highlights the importance of memorization and thus becomes the primary focus. The tool of memorizing has become essential in the classroom and has been justified as one way to train the mind (Kohn, 1999). Through the customary examination process, students are tested and graded based on the amount of the teacher's knowledge they can replicate in a testing environment. They are not encouraged to think outside of what the teacher tells them. As Kohn (1999) notes, "when you watch students slogging through textbooks, memorizing lists, being lectured at you begin to realize that noting bears a greater responsibility for undermining excellence in American education" (p. 165). With the "bunch o' facts" model of education, students are less likely to develop skills and dispositions of critical thinking. When students strive for A's, the depth and breadth of their understanding and their motivation to learn suffers (Kohn, 1999).

Under the traditional model, students are not afforded any input in their own educational experience and are expected to abide by the rules of the classroom. In this environment, it is often easier for students to choose not to decide and have decisions made for them (Kohn, 1992). They take refuge in being told what to do, as opposed to taking the initiative as a result of their own educational understanding. Through the hegemonic power of the educational system, the

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traditional model of education does not build a state of mind but ultimately a statement of the mind (Kohn, 1992). The educational system never places students in positions to truly "learn" but allocates positions as passive actors that they fill. As a result, traditional schooling is typically "*done* to students" rather than having students actively participate in their own educational experience (Kohn, 1999, p. 64).

Another form of goal displacement that can be seen in today's educational system is the use of standardization. One of the dangers of any metric is that the metric itself becomes the goal (Thompson, 2011). Thus, rather than the education system concentrating on students becoming competent individuals, it primarily focuses on improving grades, testing scores, retention rates, and graduation rates. This is carried out through practices such as teaching students effective test-taking strategies. According to the United States' Department of Education's statement, the "mission is to promote student achievement and preparation for global competiveness by fostering educational excellence and ensuring equal access" (U.S. Department of Education, 2012). Not only does the United States Department of Education disvalue critical reflection in the classroom, it is based upon the creation of students that are competitive on the global job market. Students are socialized and taught to competitively strive to outdo their peers and beat their competition rather than to intrinsically engage and reflect on material and knowledge.

Similar to students surpassing their global competition, a driving goal of the university is to outdo their competitors through the prestige of the university and its overall rankings on a national, or even global, scale. Through obtaining such prestige, there is a prioritization of managerial concerns rather than strictly educational concerns (McTavish, 2003). At the administrative level, emphasis is placed on a competitive model of student recruitment— recruiting the best high school students to attend their university (McTavish, 2003). Universities strive to obtain the most promising students, raise graduation rates, and appear on prestigious rankings. As university administrations strive for these goals, these driving forces are enforced

upon all university actors down the hierarchal chain—placing pressure on departments, teachers, and upon students.

The Commodification of Education

An additional concern when the business model is implemented in the educational system is turning education (or knowledge) into a commodity. Universities are utilizing growth mechanisms with the goal of recruiting as many students as possible which results in over capacitating classes and relying on online education. However, the idea of education expanding the minds of students and transforming them into conscious beings is compromised as universities focus on gaining financial capital through any means possible.

Through the utilization of the business and technocratic model of education, knowledge has become commodified rather than viewed and valued for its intrinsic, transformative quality. For example, through the use of a capitalist model, universities are using a number of techniques to increase enrollments. Classes are being held in auditoriums where the student-to-teacher ratios reach hundreds to one. This neither promotes one-to-one communication nor personal interaction among students and the teacher. Rather than promoting learning that is in the best interest of the individual, education is becoming less personalized and more technocratic where students are viewed as identification numbers or institutional commodities rather than intellectual human beings.

Distance education is another way universities are increasing their financial capital by not binding education to a certain geographical space. It is formulated for university faculty to reach as many students as possible by decreasing geographical limitations, such as space and travel. However, through this process it is promoting goal displacement within the university setting. Instead of education enabling liberative knowledge, it is merely another tool used by the university to draw as many students into a (virtual) classroom that raises the teacher-student ratio, limiting interactions between student and teacher. Online learning also contributes to the corporate model of education by increasing tuition costs for a less-interactive learning experience.

Students are often expected to pay more for their online education than for one obtained in the traditional classroom setting; in return, they gain a reduced educational experience.

Electronic forms of distance learning can have a detrimental impact on education and on the way in which students come to view and appreciate knowledge (Barton & et. al., 2010). The online classroom does not foster any human contact between the participants and the teacher, only virtual communications. Through the use of this type of learning practice, physical class time is traded for a virtual classroom setting, which hinders critical analysis through online transmissions (Giroux & Giroux-Searls, 2004). An overdependence on online education hinders students' ability to acquire the critical skills to discern theories and concepts from speculation and "common sense" assumptions (Barton et. al., 2010). Moreover, the social control through educational practices is more than ever prevalent in online education due to less interaction, less exploratory learning, and module type learning. Furthermore, distance education poses a potential threat to academic freedom that is inherent in these practices because it does not allow students the ability to explore their own ways of learning.

Hierarchical Structure: The University and the Teacher

Technocratic and instrumental rationalities are also at work within the meso-level, or organizational, sectors of the field of education (Giroux, 1988). Another hierarchical relationship in the education system relates to the relationship between the teacher and departmental administration. The university administration often places restrictions upon departments and teachers, thus hindering their capability, to effectively and creatively teach.

Teachers are often overlooked when decisions are made about the curriculum that will be taught in the classroom. This has an increasing role in reducing teacher autonomy with respect to developing and planning curricula and the implementation of classroom instruction. According to Giroux (1988), this is what is called "teacher-proof" curriculum packages—the underlying rationale being that teachers should simply carry out the predetermined content and instructional procedures developed by others. Giroux (1988) refers to this type of pedagogical practice as

management pedagogies where knowledge is broken down into discrete parts, standardized for easier management and consumption, and measured through predefined forms of assessment. Without the input of either teachers or students, the direction of the class follows a predefined, prescriptive path, one that is constructed and controlled.   As Kohn (1999) notes, in back-to-basics education importance is placed on obedience to authority and strict adherence to predetermined lesson plans. Teachers are not expected to formulate new pedagogical lessons nor change their teaching styles. Curriculum is fixed where teachers and students have little input in the process or content of their education.

There is often a preoccupation with precision and quantitative methodical learning at the administrative level that leads to ineffective teaching practices rather than offering a liberative educational experience in the classroom (Cameron, 2002). The decisions that affect practices in the classroom are made in executive boardrooms by university administrators whom have not recently stepped inside of a classroom. This is problematic due to the distance between the decision-makers and those they are making decisions for. Because those in power are often far removed from the classroom, they are prone to require pedagogical practices that are hierarchal based and contrary to the needs of students who seek or who might benefit from critically-oriented education.

With this mentality, the central question of traditional education is: "how to allocate resources (teachers, students, and materials) to produce the maximum number of certified…students within a designated time." This can be simply answered through a technocratic, managerial style of education (Shannon, 1984, p. 488). Reflecting on the technocratic approach to education at the classroom level, Herbert Kliebard (1973) describes the business model and technocratic approach to education as follows.

> Underlying this orientation to teacher education is a metaphor of "production," a view of teaching as an "applied" science. Prospective teachers…proceed through the curriculum at their own pace and may participate in varied or standardized learning activities, but

that which they are to master is limited in scope and is fully determined in advance by

others often on the basis of research on teacher effectiveness. The prospective teacher is

viewed primarily as a passive recipient of this professional knowledge and plays little

part in determining the substance and direction of his or her preparation program (as cited

in Zeicher, 1983, p. 4).

Teachers are expected to carry out high-regimented lesson plans in the classroom that do not

allow for deviation for personal input or style. According to Kohn (1999), controlling teachers in

this manner, as well as holding them accountable for the outcomes of the classroom, does not

reflect a commitment to excellence. Instead, classroom practices now become merely a task to be

completed by the teachers rather than the product of a professional whose mission is to enrich the

lives of themselves and their students as together they come to realize the liberating power of

knowledge.

Paulo Freire's Analysis of the Banking Model of Education

While the structure of the university and the personnel of criminal justice departments are

key determinants of what and how students learn, pedagogical processes that reflect the

hierarchical nature of the university within the classroom also play an important role (Elrod &

Kershaw, 2011). In critically examining the educational system, Paulo Freire's work on critical

pedagogy must be examined. In the 1970s, Freire heavily influenced the idea and practice of

"critical pedagogy" in his book, *Pedagogy of the Oppressed*. Freire, a Brazilian educator who

worked closely with peasant workers, regarded education as being a key tool to individual

empowerment and social change (Freire, 1970).

According to Freire (1970), the use of the lecture format in disseminating knowledge in

the traditional classroom is based on a "banking" model of education. According to this

approach, students are viewed as containers or "receptacles" waiting to be "filled" by the teacher

(Freire, 1970, p. 58). Thus, education becomes an act of depositing, and through such processes

results in the dehumanization of the students. This method of education assumes knowledge is a

gift that is bestowed by the teacher upon the students. In the banking model, "narration leads the students to memorize mechanically the narrated content." (Freire, 1970, p. 58). The teacher's "task is to 'fill' the students with the content of his [or her] narration—contents which are detached from reality, disconnected from the totality that engendered them and could give them significance" (Freire, 1970, p. 57). The banking model of education is harmful to students due to several factors. These factors include the dichotomy that is formed in the classroom between the students and the teacher, narration in the classroom, the culture of silence, antidialogical atmosphere, situations that limit students, the self-deprecation of students, and cultural invasion (Freire, 1970).

    As Freire (1970) notes, education is disseminated through a banking model of education where a dichotomy is formed between those who know and those who do not. The separation between the teacher and the students lies in the knowledge one holds. The teacher is viewed as knowledgeable while the students are perceived to be in the classroom to absorb the information presented to them. In this educational structure teachers impose their beliefs upon students in a setting where questioning and critical analysis is discouraged or often sometimes reprimanded (Elrod & Kershaw, 2011). In this environment, students are expected to view the world through the lens of the teacher, whose knowledge is regarded and internalized as absolute truth. Thus, under the banking model of education, students are not situated in the classroom as active thinkers, to think and analyze information, but as vessels to absorb information (Freire, 1970).

    As Freire (1970) notes, in accomplishing the goals of education, the typical teacher-student relationship is based on "a fundamentally *narrative* character" where the teacher narrates and students listen (p. 57). The traditional view of education perceives the student as a passive receptor of information, which in turn, tends to stifle students' creative power. And as a result, education becomes uninteresting and tedious; the relationship between the curriculum and societal issues become lost. Moreover, even when curriculum content is critical, it is too often

presented to students in a hierarchical manner (Giroux, 1981). Such an approach fails to recognize knowledge of the student and their ability to contribute in a meaningful way.

As previously noted, in this environment, the idea of learning becomes meaningless and monotonous for some. For others, it offers up the credentials, knowledge, and skills that students need to become an oppressor; a process that places them in the prescribed roles that are previously defined for them, ultimately perpetuating the conditions of oppression (Freire, 1970). As Freire (1970) contends, the goal of the traditional form of education is not for personal nor social transformation, but rather it is centered on the production of an individual with the capabilities to adapt to the world created by oppression, becoming a good fit for that system.

Another problem with the traditional model is that it is a main instrument for maintaining a culture of silence (Freire, 1970). The culture of silence is created by the domineering function of the teacher where there is virtually no interaction nor dialogue between the teacher and the students. "Rather than being encouraged and equipped to know and respond to the concrete realities of their world, [students are] kept 'submerged' in a situation in which such critical awareness and response [are] practically impossible" (Freire, 1970, p. 11). The teacher sets the framework for how the students are to think and act in the classroom, thereby silencing them.

In the traditional form of education, many students are afraid to speak out; in fact, they are often discouraged and even sanctioned for doing so (Elrod & Kershaw, 2011). They are not there to speak, they are there to learn—where learning is listening rather than actively speaking and participating. Consequently, students do not see themselves as autonomous intellectual actors, capable of reflecting on their world and acting in ways that are transformative. In this situation the teacher and the education system are involved in actions that hinder the student's pursuit of self-affirmation (Elrod & Kershaw, 2011). Moreover, this oppression, according to Freire (1970), can be seen as a form of violence— impeding the students' ability to develop knowledge that can lead to personal and social transformation. An antidialogical atmosphere serves as an obstacle to the individual's "…ontological and historical vocation to be more fully

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human." (Freire, 1970, p. 40). As Freire (1970) goes on to note, students are torn between "following prescriptions or having choices, between being spectators or actors…between speaking out or being silent…This is the tragic dilemma of the oppressed which their education must take into account." (p. 33).

Through the banking approach, students face a number of limit situations through their educational experience. Limited situations are restrictions that bind students from truly being intellectuals (Freire, 1970). The education system poses as a barrier preventing the opportunity for students to voice their opinions and autonomously engage in their experiences in the classroom setting. In the banking model of education, the university, administration, departmental politics, the teacher, and the students' lack of faith in their abilities, all serve as limit situations in the educational apparatus (Freire, 1970). This creates an environment that subdues any critical perspective or questions that students may have. Not only are students limited inside the classroom, they are also limited outside of the classroom. They are not given the opportunity to be politically nor socially active, for they are seen as incompetent in comprehending and engaging in these types of matters.

As Freire (1970) notes, traditional education is often predicated on the concept that students have nothing to contribute to the learning process—their role is to be a passive receptor of information, not an active participant in the educational process. Throughout their lives and educational experiences, youth are objects of prescriptive systems where their role is to respond to the choices made for them by others (Elrod & Kershaw, 2011). Students have been socialized through various social institutions, including the education system, the government, the Church, the law, and the family to be receptors of instruction. These forms of socialization are not designed to produce critical thought; instead, they function to produce commodities, or followers, who are intended to be believers in the "system" and subservient to the demands of various authority figures (Elrod & Kershaw, 2011). In this world, the ideal student is one that is seen and not heard. Not surprisingly, in traditional forms of education, silence becomes more comfortable

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than speaking out, unless speaking out reflects dominant ideology or the ideas that the teacher has already formulated for the students. According to John Goodlad's research, teachers dominate classroom discussion at a ratio of three to one, and when students are privileged to speak in the classroom they usually reiterate the dominant beliefs instilled by the teacher (Kohn, 1999).

Embedded within the traditional system, the 'role of student' forces the student to question their educational abilities. When students question their capabilities in the classroom, it limits their participation in the classroom and their ability to develop as intellectuals. As a result students can lose confidence in themselves as being capable, intellectual beings; therefore, the classroom is seen as a fixed entity void of critical thinking. Students do not have the ability to actively engage in their educational experiences, and this increases alienation and passivity on the part of students. Therefore, the classroom is something they must adapt to, rather than a place that adapts to their individual needs.

Freire (1970) contends any effort to engage in a critical pedagogy with students will invariably produce tension. This occurs because students suffer from a dialectic duality where they are both the oppressor as well as the oppressed. Students are oppressed by the hierarchical structure within the classroom and the educational system, which stems from interactions with the teacher and the educational system, as a domineering whole. But also, students' life experiences, including other social institutions, leads students to internalize the oppressor's view of the world, where they internalize the values of the system that embodies the idea that they are not intellectually worthy. When they internalize these values, it is then they become the oppressors of themselves.

The traditional educational system tends to serve as a powerful form of hegemonic control where consent of accepted ways of thinking and acting feel normal and are rarely questioned. From Freire's (1970) perspective, the result is a form of education that is limiting to students, rather than liberating. Instead of creating critical thinkers, the educational system of today produces naïve believers who become adults that do not question their surroundings and do

as they are told. This form of control is achieved through practices and routines that are deeply ingrained that result in methods and understandings that become natural, as if it were the will of God (Freire, 1970; Giroux, 1981). In this environment, questions are never asked because they cannot be conceived. In traditional educational environments, students' inferiority, their passivity, their silence, their lack of understanding, their inability to act on their world is seen as the natural order of things rather than the product of human structures (Freire, 1970).

Due to the perception that students bring nothing of substantive value to the classroom, they typically view themselves negatively. This self-depreciation is a product of the oppressors' view of them and students'' acceptance of this view. It is reinforced by the student's educational and other socialization experiences where they are taught that they are not as intelligent, worthy, or capable as is the teacher, the employer, the political leader, or other authority figures. Despite the predominant ideal of the American Dream of upper mobility, and the idea of "you can be anything you want to be", there are structures within society that inherently restrict the movement of some, while promoting the advancement of others, and thus the hierarchical structure of the educational system is one such restricting mechanism.

The educational system serves as a place for cultural invasion where students are malleable to what society prescribes them to be. The teachers impose certain views of the world and inhibit students' ability to creatively think. The classroom prepares students to be susceptible to "invaders of the future" (Freire, 1970, p. 154) who come in the form of employers, administration, or any other superior who functions in the structure of domination. Students repeat submission and sub-servitude into adulthood, where they, as employees, will be told what to do and how to think by their employers. Thus, this preparation for the workforce makes them unfit for anything outside of the role of being instructed and manipulated.

In the Traditional Classroom

Not only does the banking model of education limit the ability of students in the classroom, but the layout of the classroom fosters a domineering, hierarchal structure. Spatially,

there is a larger significance within the layout of the classroom that reifies dominance and power that can be seen visually and is eminent throughout the educational system. The organization of the traditional educational classroom is as follows: the teacher is positioned at the head of the classroom, while students passively sit at their desks without the freedom to roam about the classroom (Kohn, 1999). The teacher possesses the power within the classroom that is signified by the teacher's title and location within the classroom whilst the students are subordinate as a result of their inexperience, lack of knowledge, and age. The role of the teacher and students are prescribed in our cultural apparatuses. Each role is defined through the socialization process that distinctly lays out how one should act in the classroom setting (Kohn, 1992).

The traditional model of education utilizes a linear model of learning in its approach to teaching (Cameron, 2002). Within this paradigm, the classroom is structured where knowledge follows a one-way path—from teacher to student. The linear model of learning serves to restrict the imagination of students and consequently the realms in which the students in the traditional classroom can discover and investigate. This restrictive manner results in preventing students from exploring their own cognitive consciousness (Cameron, 2002). In examining this linear path, Goodlad's research found that virtually nothing but traditional instruction is implemented throughout the country (Kohn, 1999). Through his observations, an overwhelming majority of classrooms were almost entirely teacher dominated with respect to "seating, grouping, content, materials, use of space, time utilization, and learning activities" (Kohn, 1999, p.7).

Nowhere is the production of such submissive persons more problematic than in the field of criminal justice. Based on the fact that the capacity for decision-making by criminal justice employees has the potential to substantially affect an individual's life, this can have far-reaching societal consequences. Unfortunately, criminal justice programs often operate in ways that promote an uncritical, idealized view of criminal justice practices. As a result, criminal justice pedagogy too often functions to impart knowledge and skills that support the oppression of others, while simultaneously failing to prepare the student for dealing with a system of oppression

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that victimizes the subjects within the criminal justice system as well as its employees.

The nature of traditional education, particularly when it operates in a field that is heavily imbued with social control, has tremendous potential for harm. The problems associated with traditional education are heightened within disciplines such as criminal justice, where there is a clear hierarchical command structure and social control directed at workers and offenders especially. The practices of traditional model of education together with the content of criminal justice education have enhanced potential to produce students who accept predominant ways of thinking about crime and the control of those designated as offenders. These ways of thinking can enhance students' views that formalized punitive responses to those defined as offenders are not only acceptable, but also necessary. Further, students of the traditional model of education within criminal justice have the potential to produce perceptions of the offender as the "other"—a person who is not like them, who is both solely responsible for their actions and deserving of coercive and even inhumane mechanisms of social control (Garland, 2001). Moreover, because they are taught to be followers and to not think critically about their world, they become susceptible to forms of horizontal violence directed at those who become the objects of criminal justice.

CHAPTER 3

THE CRITICAL PEDAGOGICAL MODEL OF EDUCATION

Since Freire's work, many other scholars such as Henry Giroux, Peter McLaren, Jonathan Kozol, Max Horkheimer, Michael Apple, and Ira Shor have increasingly become involved in the critical pedagogy educational movement through their scholarly work and community involvement. The critical pedagogical movement has gained momentum in the past forty years and future developments can be expected in the future.

In tracing back through the critical pedagogy movement, it can be seen that it has similar roots as the Frankfurt School of thought (McArthur, 2010). The Frankfurt School emphasizes a critical gaze of social theory to overcome the limits of positivistic science (Ritzer, 2008). "Critical theory" became the term used to describe the criticism that Frankfurt scholars had with the utilization of mainstream positivistic research. The characteristics of this particular school of thought can be seen through critical pedagogy in the analytical stance it takes toward the traditional model of education. When critically examining the traditional educational system, issues of power are analyzed (McArthur, 2010). With Freire's (1970) notion of "conscientization", or the coming to an in-depth understanding of the world, critical pedagogy criticizes hegemonic notions of power allowing individuals and groups to resist oppressive forms of social control.

A Diverse Movement

Henry Giroux (2010), who coined the term critical pedagogy, developed a broad definition of the term as an "educational movement, guided by passion and principle, to help students develop consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action." (p. 5). However, the critical pedagogy movement cannot be bound within the constraints of one definition; it is a broad

educational development that constantly shaping and reshaping its formulations (Barton & et. al.,

2010). Lather (1998) refers to critical pedagogy as a 'big tent' that encompasses many variations

of critical pedagogical practices and belief structures. It is an organic movement, open to

interpretation of teaching practices and approaches (Lather, 1998). In short, as Cameron (2002)

notes, the critical pedagogical movement is not a static structure, but rather a dynamic

phenomenon that is constantly undergoing change and feeds the potential for social justice and

equality throughout society.

In examining the different types of approaches within the critical pedagogy movement,

one approach is inspired by Karl Marx and the Marxist tradition. The Marxist root of critical

pedagogy takes the position of understanding social change through structural forces within

society. In the Marxist tradition, the mode of production and social classes are examined in

analysis of economics and capitalism. In understanding the means of production, according to

Marx, there are two classes—the bourgeoisie and the proletariat. The bourgeoisie class consists

of those whom own the means of production while the proletariat consists of those who produce

goods and services. Through this class division, there are struggles between the owners of

production and the workers.

In relating Marxism to critical pedagogy, Bowles & Gintis (1976) argue that the

hierarchical educational system reflects the structural labor market. There are many parallels that

can be seen through the production of intellectual knowledge. Those who hold the power are

those who help shape the educational system and the ideologies of power and knowledge.

Advocates for Marxist critical pedagogy contend that education provides knowledge of how to

interact in the workplace and gives direct preparation for entry into the oppressive labor market.

Employers are the extension of teachers in the workforce in which direction and power is

disseminated through hierarchal structures.

Another approach to critical pedagogy, increasingly embraced by Henry Giroux, has

postmodern influences. This approach introduces a different understanding of education and

social change. According to the postmodern approach, the educational system benefits through the utilization of diverse perspectives and viewpoints (McArthur, 2010). The application of different opinions allows for various thoughts, opinions, and beliefs to be shared when striving for social change. Those within the educational system, as well as society as a whole, can come together for the betterment of education to work together towards the common, liberating goal of fostering a true understanding of knowledge.

Despite the different approaches, critical pedagogy advocates must strive for a similar goal—one that produces a liberating critical analysis of one's surroundings. Giroux (1997) urges for the careful use of the term "critical pedagogy"; he argues it must be used with 'respectful caution' as it encompasses a range of understandings of what it constitutes. Therefore, there is no all-encompassing definition of the term critical pedagogy that covers all aspects of the movement, but it is rather a larger socio-educational movement striving for social justice and social change within the educational system that can be utilized throughout broader society.

Despite the diverse perspective of critical pedagogy, there is a fundamental aspect true to all critical pedagogical approaches—a belief in the dialectical inter-relation between education and society (McArthur, 2010). Within this relationship there is a commitment to change in education and society to ensure a greater sense of social justice (McArthur, 2010). McArthur (2010) argues that critical pedagogy must be understood as a movement composed of diverse ideas, opinions, backgrounds, groups, and theories. With such a multifaceted movement, there are many players and roles; however, emancipatory change will falter if there is little to no interaction between them. McArthur (2010) argues the problem is not that there are so many different movements, but it lies within the boundaries placed between the different approaches.

McLaren (2000) argues that we need to work together and "fight for each other's differences and not just our own" (p. 169). Critical pedagogy must be a movement that welcomes disagreement in which people embrace differences in the goal towards emancipatory change. This movement can bring people together by sharing educational and social ideas that can be

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refined to a vision that supports various efforts of the critical pedagogical movement (McArthur, 2010). By listening to the many different voices within the movement there is the potential to deepen our own understandings of it. Together the various proponents for the critical pedagogical movement can come together, as one, to fight for the liberation of people and society.

Paulo Freire's Critical Model of Education

 The liberative model of education.

Freire offers *problem-posing education* as an alternative pedagogy to the banking model of education that focuses on problems individuals encounter in their world. Problem posing education is a process—an ongoing activity in which ideas that are unknown are explored and discovered. In the problem-posing classroom, "the task of the dialogical teacher…is to 're-present' that universe to the people from whom he or she first received it and 'represent' it not as a lecture, but as a problem." (Freire, 1970, p. 101). "Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of men [and women] as conscious beings… They must abandon the educational goal of deposit-making and replace it with the posing of problems of men [and women] in their relations with the world" (Freire, 1970, p. 66). As Freire (1970) notes:

 The problem-posing educator constantly re-forms his reflections in the reflection

 of the students. The students–no longer docile listeners—are now co-

 investigators in dialogue and interact with the teacher. The teacher presents the

 material to the students for their consideration, and re-considers his [or her]

 earlier considerations as the students express their own. (p. 68).

Through the use of problem-solving education, the teacher and students can together progressively move towards a more liberating educational experience. The use of dialogue and discussion between student and teacher allows for reflection and action to occur—together, praxis, or the act of engaging, applying, exercising, realizing, and practice can occur (Freire,

1970). Moreover, as people reflect on "themselves and the world," they "increase the scope of their perception," and they begin to examine "previously inconspicuous phenomena" (Freire, 1970, p. 70). In this way critical and deep thinking takes place between the students and teacher, forming an equal relationship.

Rather than following the objectives of the long-standing tradition of the banking model of education, problem-posing education serves as an alternative educational pedagogy that engages the students not only in active listening, but also actively participating in the classroom. The key element in this model is the use of dialogue between the students and the teacher. Liberative "dialogue cannot be reduced to the act of one person's 'depositing' ideas in another, nor can it become a simple exchange of ideas to be 'consumed'" as it is in the banking model of education (Freire, 1970, p. 77). Dialogue is the encounter between individuals; and through this practice, students and teachers explore together for the betterment of education. Here, the teacher must come to an understanding of the students, and likewise, the students come to an understanding of the teacher (Elrod & Kershaw, 2011). With the use of dialogue, mutual, horizontal trust is formed, rather than the hierarchical structure presented in the mainstream model of education. When trust is formulated, students are able to express their struggles freely (Nganga & Kambutu, 2009). Cooperation between the students and the teacher is fundamental to the problem-posing educational classroom. No one can unveil the world of critical analysis to another; it must be done independently. Teachers must allow students to formulate their own views, opinions, and beliefs in regards to the world in which they live. To be successful, the teacher and student must cooperate in dialogue. It becomes a mutual effort; "I cannot think for others or without others, nor can others think for me." (Freire, 1970, p. 100). The students are equally involved in the educational process, something that provides an authentic educational experience for the student and teacher.

According to Freire's alternative educational pedagogy, an individual "must be forged with, not for, the oppressed in the struggle to regain their humanity" (Freire, 1970, p. 33). This

pedagogical model requires the oppressed to reflect on their oppression and to develop the actions necessary for their liberation. A liberating education consists of acts of cognition, not transferals of knowledge (Elrod & Kershaw, 2011). Educators are not afforded the ability to teach 'at' students, expecting them to absorb the knowledge as absolute truth. In problem-solving education, students are able to question and critically analyze the discussions held in the classroom. The class is structured based on a situation where the teacher and students "become jointly responsible for a process where they all grow" (Freire, 1970, p. 67). The goal of a liberating pedagogy is to resolve the teacher-student contradiction; therefore, a reciprocal relationship can be formed, where the teacher is the student and the student is the teacher (Elrod & Kershaw, 2011). Through this relationship, not only do students expand their knowledge, but the teacher does as well.

This type of educational pedagogy is intended to facilitate authentic, critical thinking. However, it does not take place in an 'ivory tower', but occurs through interaction and communication. It occurs in the community where human struggle takes place where ideas are discussed and formulated in ways that work best for the students and the teacher (Elrod & Kershaw, 2011). Problem-posing education leads people to see the world as a process in the making, and as something that can be transformed. It "affirms men as beings in the process of becoming– as unfinished, uncompleted beings in and with a likewise unfinished reality." (Freire, 1970, p. 72).

Freire (1970) operates on one basic assumption: that man's ontological vocation is a subject who acts upon and transforms his own world, and in doing so moves towards new possibilities of a fuller and richer life on an individual level, as well as on a collective level. Critical pedagogical efforts necessitate that "education be an on-going activity" directed toward the humanization of the person—toward humans' historical vocation (Freire, 1970, p. 72). At all stages of liberation, the oppressed must see themselves as individuals engaged in the ontological

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vocation in the process of becoming fully human (Freire, 1970). Ontological vocation requires

individuals "to be a subject who acts upon and transforms his world." (Freire, 1970, p. 32).

Individuals engaging in a problem-solving educational paradigm are enlisting in their

ontological vocation. The traditional model's stance on education views the world as an

inanimate object, where information from the instructor is absorbed. According to Freire's

model, this is replaced with a problem-solving paradigm that views the world and knowledge in a

different light. Ontological vocation allows students to be subjects who act upon and transform

their own world. When students experience a liberative educational process, they become aware

of the power they possess to transform their world. They break out of the inhibiting 'culture of

silence' to become informed, intellectual beings now truly involved in their own educational

experiences.

The Critical Pedagogical Model of Education

Critical pedagogical practices introduce dialectical relationships between knowing,

acting, surviving and flourishing, theory and practice. A dialectical relationship consists of

competing forces that produce a tension, and it is through this struggle that change results. The

principles of critical pedagogy are informed by critique, praxis, and a dialectical relation between

a historical, social, cultural, and political context. These dialectical relations necessitate the

merger of knowledge and power in the quest for social change (Cameron, 2002). The dialectical

process is two-way; the ideas and theories are interrogated and challenged as part of pedagogical

practices (McArthur, 2010). Ideas are important to change, but they cannot be understood in

isolation, therefore, they must be understood in a broader context (McArthur, 2010).

In *Ideology, Culture, and the Process of Schooling*, Henry Giroux (1981) defines the

dialectic between reflection and action as:

A critical mode of reasoning and behavior…[that] functions so as to help people analyze

the world in which they live, to become aware of the constraints that prevent them from

changing that world, and, finally, to help them collectively struggle to transform the

world. (p. 114).

According to Giroux's (1981) formulation of the dialectic, there are four major proponents:

totality, mediation, appropriation, and transcendence. Totality is the understanding of a concept

in its historical, socioeconomic, political, and cultural context. Without a holistic understanding,

a partial view of a given phenomenon will be gathered, void of a true understanding of it. This

can be said about the educational system. One must comprehend all aspects of the system to

understand the intricacies of why the educational system works as it does. Secondly, mediation

challenges the taken-for-granted notions through the process of unraveling layers through which

we attribute meaning to our experiences that come to define social reality. Critical pedagogical

practices help to challenge the taken-for-granted notions of the educational system, fostering

critical analysis. Next, appropriation is how individual actions perpetuate and challenge the

relations of domination that characterize our society. Dialectical processes allow for change to

occur, and this exposes the limits and possibilities of individuals' capability of transforming their

world. Lastly, transcendence requires human beings to use knowledge to reconstruct the social

order towards social justice. In the move towards a more just society, oppression and injustices

that have been reproduced in the traditional classroom are recognized through critical pedagogical

practices and diminished in the move towards a more just society. Giroux's four elements of the

dialectic can help understand critical pedagogy and move towards the implementation of critical

pedagogical practices in education.

Critical pedagogy influences and involves all levels of society (micro, meso, and macro).

At the macro level, McArthur (2010) argues it is important that schools and higher education are

not artificially separated from society, but rather engaged within broader society in a creative and

transformative dialectic. Critical pedagogical approaches to education contend that education is

an inherently political process (Barton & et. al., 2010). Giroux (1992) comes from the realization

that schooling alone cannot generate the necessary social and political change that produces

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social change; consequently, a shift in theoretical and political focus must include the higher education apparatus. The university setting is "deeply political and unarguably normative" in its practices (Giroux, 1992, p. 90) and all learning processes are themselves political mechanisms (Giroux & Searls-Giroux, 2004). This type of education is fundamentally about democracy, not as a vague political goal but as a commitment, to give people more say about their everyday happenings (Kohn, 1992).

Giroux (1994) also argues that critical pedagogy is a highly political endeavor aimed at encouraging students to develop and utilize their critical consciousness and to become proactive social agents and critical citizens of society. This approach enables students to be reflective, independent, and become critical thinkers when analyzing society and one's role within it. It is essential for students to recognize the broader social and political context of their own and others' lived experiences; such an achievement enables one to challenge restricting political oppression and dominant ideologies that are pervasive in the cultural apparatus (Barton & et. al., 2010). As for educators, dialectical critical pedagogical practices enables them to act as "transformative intellectuals" that allows them, as well as the students, to challenge oppression and make a difference in the quality of human life and existence (Barton & et. al., 2010).

At the meso-level, or organization and community level of analysis, traditional education implores universities to be involved in pushing forth certain educational ideologies that affect the implementation of critical practices. In the implementation of critical pedagogical practices, curriculum and the goals of the university must be altered. Instead of taking an economic approach to education, universities should implement a type of education that is fulfilling and liberating for students, teachers, and society as a whole.

And at the individual level, the teacher and students engage in a process that allow for a more liberating existence. When students are allowed to actively participate in their education, this is when they can begin to truly enjoy the experiences they have in the classroom.

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Thus, such practices illustrate the interrelationship between the three levels of analysis, highlighting the fact that all three levels impact each other in regards to education. Rather than focusing on arguments about whether change occurs at the structural level or at the individual level, an understanding of emancipatory social change requires dialogue between all three levels of analysis (McArthur, 2010). Trowler (2009) argues that change is destined to fail if it focuses on individuals alone and forgets about groups and group processes as well as organizational structure and system in the quest for emancipatory change. It is up to all—the students, teachers, faculty, departments, administrators, educational system, and society to strive for emancipatory change. Without the conjunction of all efforts, the system will be static where there is no struggle for change.

Within the educational system of today, schools legitimate certain ideologies, knowledge production, and social formations that are ultimately passed on to students. According to Giroux (1992), there are three opposing aspects to the traditional model of education. First, he argues that disciplinary structures are closed and undemocratic. Knowledge has been historically produced through a hierarchical structure and used within disciplines to sanction particular forms of authority and exclusion that still can be seen today. Secondly, he theorizes that disciplines privilege only certain types of knowledge, thus further fostering exclusion of others, rather than inclusion. And lastly, according to Giroux, disciplines intensify the distorted power relations between teachers and students, which effectively disenfranchise them both (McArthur, 2010).

It is these mechanisms that maintain oppressive structures in regards to existing hegemonic, power relations, race, class, and gender structures of society (Kaufmann, 2010). It is ironic that in the United States, a supposedly "democratic society" founded upon values such as liberty, justice, and equality, education does not foster active civic participation from its citizens. The 'active participation' within the United States rests in the hands of a relatively small few that are responsible for decision-making processes that define American ideology and what is accepted as truths. This control can be assuaged by finding a democratic path that begins to

alleviate forms of oppression, alienation, and subordination in the world, which can be started in the educational system (McArthur, 2010). By recognizing and rejecting these oppressive structures, and promoting marginalized voices, democratic and emancipating educators can facilitate the empowerment of students, making it possible to act against their own and others' oppressions (Barton & et. al, 2010).

To combat the hierarchical and oppressive structure of the traditional model of education, the utilization of critical pedagogy in the classroom will offer students the ability to explore their surroundings for a better understanding of their environment. The critical pedagogical model of education begins with the premise that the roles of teachers, administrators, parents, public officials, and the community at large are to help students act on their desire to make sense of the world. Universities should guide and stimulate students' interest in exploring what is unfamiliar, constructing meaning and developing a competence at playing with ideas (Kohn, 1999).   Critical pedagogy aims to enable both students and teachers to gain greater freedom and control in the classroom, as well as their own lives.

The Transformative Process

Problem-posing education is an ongoing process; the shift from the banking model of education to a problem-posing model must be done through a transformative process. The principle task in problem-solving education is not to lecture but to pose problems so that students can critically engage in developing their own opinions and beliefs about matters. In achieving the problem-posing model, first the teacher must discuss the objectives of the new pedagogy, such as the reason for problem-posing education, the implementation of it, the usefulness of the practice, an effective explanation that without mutual understanding, and without trust it is impossible to achieve. The introduction of problem-solving education is important because of the prevalence of the traditional model of education. Students have been socialized through their educational experiences to know and believe that the traditional model is how education is done. Often times anything that deviates from the "old school" approach is disregarded as a fad or a short-term

approach (Kohn, 1999). However, explaining the reasons and processes of critical pedagogy are important to familiarize the students to the different pedagogy. With time and patience, a realization that the problem-posing educational model is a more liberating and fulfilling experience than the banking concept of education can be understood. For students it provides an environment that encourages them to actively engage in the educational process.

After the initial step of dialogue between the formally mutually exclusive groups, the teacher must come to understand the students. The teacher must understand the conditions of the banking classroom that causes students to avoid actively engaging in their education and work towards engaging the student. The teacher must empathize with the student, understanding why they are positioned as subordinate under the traditional educational model. With these reflections, the teacher narrows contradictions in the educational process, contradictions that formerly helped to facilitate the rigid hierarchical structure represented in the traditional classroom. For the teacher, problem-posing education can provide a more interactive and personally enriching classroom experience that goes beyond the classroom, impacting each individual student's life.

Once contradictions that support the banking concept are addressed, the teacher and the student can utilize problem-posing education in the classroom. With an environment encouraging participation, critical thinking, and thinking for oneself, students see the present and see how the previous educational process limited their educational capabilities. It is important to note that the teacher, as well as students, are allowed to guide and direct the classroom; however, the teacher is not afforded the option to impose her/his thoughts upon the students thus resurrecting the dominant model of education. The two separate groups, in accordance with the banking model, must unite for educational liberation (Elrod & Kershaw, 2011). The two must *want* to work in unison for the betterment of education. Without full participation, problem-posing education will not succeed. The educational system, and society as a whole, will benefit from this cultural

synthesis between teacher and student within the problem-solving educational framework (Freire, 1970).

In the Critical Pedagogical Classroom

In examining critical pedagogy in the classroom, Kevin Love (2008) states:

> Education ought to be focused on the development of the student, it should start with learning rather than teaching and ideally remain attentive to the particular needs of individual students; teaching professionals must be sensitive to the broad context in which effective learning occurs—teaching strategies and materials ought to be aligned to ensure that students are not hindered or alienated in their learning by inappropriate teaching methods, obscurant language or inconducive learning environments…rather than passively assuming that learning is effective, teachers ought actively to check, or evaluate, that what they are doing works for students; the views of students ought to be taken into account when trying to develop, maintain, or improve educational provision; if unfair or biased decisions are reached by examiners or boards, there should be a facility for students to seek redress; the overall culture of a learning institution should demonstrate that students are valued, rather than tolerated as a necessary evil. (p. 19).

A critical pedagogical classroom should foster an exploratory setting, rather than utilizing fact-based lessons where the students are told what to think (Kohn, 1999). Critical pedagogical teachers should not be seen as "facilitators" of the classroom, but rather act in the role of "stimulators", by making the problems more arousing, involving, and complex (Kohn, 1999). Teachers should ask open-ended questions and create a learning environment where students can autonomously make sense of things. The classroom should be structured with questions to be answered, not facts to be taught or disciplines to be mastered (Kohn, 1999). In a liberative classroom environment, teachers are not afforded the position to tell students what to do nor allow students to stay within the boundaries of what they already know. Students should start where they are and be invited to move forward (Kohn, 1999).

In this type of pedagogical practice, integration is sought in order to bring together skills, topics, and disciplines in a meaningful way. As Kohn (1999) argues, progressive teachers are at least as active as their traditional colleagues, but they are active in different, more challenging ways. It takes more skill to help students think for themselves than it does to give them the knowledge. In this type of classroom, there is room for some direction from the teacher depending on factors such as the type of material, timing, and year in school (Kohn, 1999). However, it is best for students to be able to autonomously explore and come to find things on their own. Ideas are mastered much more thoroughly if all alternatives are considered, tried, and an understanding of why something did not work is achieved (Kohn, 1999). With this style of knowledge structure, students are always operating at the very edge of their competence in the quest for developing their own sense of the world. This cooperative learning atmosphere is more effective than individualistic learning environments. It allows students to develop their own sense of being, but in return, teachers as well develop as well.

In non-traditional classrooms, students are allowed, even encouraged to think and reason about controversial issues. They are playing an active role in making sense of their own ideas and thoughts. This process enables students to interrogate discourses critically, and to develop a sense of critical agency— "the ability to analyze subjectivity; reflect on assumed subject positions; and choose those discourses that were least oppressive to themselves, to others, and to society as a whole" (Kaufmann, 2010, p. 459). As much as possible, students should directly discover things rather than merely read or hear about what they are learning. Students should be given the chance to explore, to see, and reflect on what they have witnessed. It should provide them a chance *to do* and to actively partake in their educational experiences.

As educational theorist Bill Ayers states, "Teaching is not essentially a performance. It is not the delivery of goods (Kohn, 1999, p. 63). Teaching is an interactive practice that begins and ends with 'seeing' the student." (Kohn, 1999, p. 63). Knowledge cannot be directly given to students, but students through an interactive dialogue with their peers and the teacher come to

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understand the world through this process. Schools should be more than academics; they should be more about producing thinkers than walking repositories of knowledge. Ayers argues it should be more about creating an ethic of questioning than of preserving the status quo; more about teaching and learning than sorting and selecting (Kohn, 1999).

Similarly, developmental psychologist Jean Piaget believes that the principle goal of education is to create individuals who are capable of doing new things, and not simply repeating what other generations have done. Individuals are encouraged to be creative, inventive, and discoverers, which can be critical rather than accept everything they are offered (Kohn, 1999). Elliot Eisner (2005) argues in his book *Reimaging Schools* that the aim of education is not to train an army that marches to the same drummer, at the same pace, towards the same destination. Such an aim may be appropriate for totalitarian societies but is incompatible with democratic ideals (Eisner, 2005). Allowing students to engage in their own education, rather than being told what to think, democratic values can be restored in our society, allowing all voices to be heard.

Because the traditional model of education has been engrained in our society, attempting to utilize critical pedagogical methods is oftentimes faced with resistance. Cameron (2002) argues that critical pedagogy must be the process of "desocialization" of participants that leads to the potential for formation of a critical consciousness. In a critical pedagogical classroom, students must be desocialized from preconceived notions and expectations of what education is. By the time students reach the university level they have experienced at least twelve years of regimented schooling that have reified hierarchical modes of education. And through similar hierarchical modes present throughout other social institutions such as the family, the State, and the community, students are highly dependent on structure. Thus, students' lives have been highly regimented for them placing them in a position where they understand they are subordinate.

When non-traditional methods of instruction are employed, many students, faculty members, administration, and others become nervous, if not hostile, to the new pedagogical

approach to education (Kohn, 1999). Students are often reluctant to accept the premises of critical pedagogy and sometimes they become resistant to critical theory and the methods critical instructors are trying to implement (Hatch & Groenke, 2009). Indeed, discussions of social justice pose a challenge, and possibly a threat to students because they have already made up their minds about the intended function of education (Evans-Winters, 2009). Students who are traditionally accustomed to impressing their teachers and peers and getting good grades are likely to be perplexed when true understanding is valued rather than assessment or examinations (Kohn, 1992).

Despite the resistance to such practices, the implementation of critical pedagogical practices must be forged due to the liberative aspects of knowledge and inquiry. Ira Shor (1992) believes that critical consciousness is the goal of Freirean education in the American higher education classroom. Critical consciousness encompasses being aware of power relations, analyzing habits of thinking, challenging discursive and ideological formations and taking initiative, and it is developed in student centered dialogue that problematizes generative themes from everyday life, topical issues from society, and academic subject matter from specific disciplines. While the banking form of education contains within it contradictions that can lead to reflective thinking and action on the part of the student, and while the human's ontological vocation is to seek liberation and authenticity, it is not necessary for those interested in critical pedagogy to wait for the student to recognize their potential and to take transformative action. Nor is it necessary to wait for the revolution and systemic educational reform designed to perpetuate the ongoing struggle for liberation. Nor does it require political power on the part of the oppressed. It can be started now, through education projects that employ a critical pedagogy where people work together to achieve their humanist goals (Elrod & Kershaw, 2011).

CHAPTER 4

THE USE OF CRITICAL PEDAGOGICAL PRACTICES

Implications Outside of the Classroom Setting

Harms produced by the banking model are not restricted to the university setting but rather funnel into the preservation of the processes of the criminal justice system. Students have been socialized within the banking framework, accustoming them to be uncritical agents within the criminal justice apparatus. As students graduate from the university, many enter the field and are faced with the harsh reality of the criminal justice system—a system that can help people but too often oppresses employees and those who are its clients. Many of the entry-level occupations that the workers fill are plagued by bureaucratically-structured management that is marked by an unyielding hierarchy, where there is little room for personal influence, ability to engage in actions that deviate from the institutionalized framework, or feeling like making a difference is possible.

The reproduction of the hierarchical teacher-student relationship that is endemic in the banking model of education can also be seen in the employee-employer relationship. The transition between newly graduated and employee becomes easy. Such transition enables workers to unreflexively follow the instructional norms and specific instructions of their superiors. Thus by doing the bare minimum that is required, practitioners become cog within the machine of criminal justice (Elrod & Kershaw, 2011).

In order to turn the objectified and uncritical worker into a self-critical, reflexive individual capable of liberation this self-perpetuating cycle must be broken. The utilization of the problem-posing education allows workers to draw from their past experiences in order to transform their current surroundings. Instead of an apathetic approach towards the criminal justice system, the problem-posing worker possesses the ability to provide fulfillment in the lives of those they work with in the criminal justice system as well as their own lives.

Job Dissatisfaction and Turnover Rates in the Criminal Justice Field

In some cases, recent college graduates enter the workforce with high expectations for change, only to find a rigid, bureaucratic structure dominating the criminal justice field, sterilizing their expectations. Bureaucratic structures implore hierarchal order, functioning from top to bottom. Such a structure severely limits the abilities of employees to operate independently. Instead, they are taught to follow the chain-of-command, taking orders and passing them along. A bureaucratic structure thus creates a working environment that is plagued with dependence that limits workers' sovereignty within the workplace. As a result of having little to no autonomy in the workforce, many criminal justice practitioners are confronted with problems in the field. Job dissatisfaction, high turnover rates, lack of resources, the inability to "make a difference", lack of training, bad work relations, uselessness, and seeing peers' lack of interest are just a few problems that contribute to an employee feeling discontentment in their jobs (Paoline III & Lambert, 2010). Having restrictions placed on employees' ability to work and make autonomous decisions often affects their opinion on the positions that they hold, and can ultimately lead to resignation by employees (Paoline III & Lambert, 2010).

There are two types of turnover that are predominant in any occupational field, voluntary and involuntary, which represent the primary ways that employment relationships end between an employee and employer (Price & Mueller, 1986). The type of turnover that usually results from job dissatisfaction is voluntary turnover. This occurs when an employee chooses to leave the job, which tends to be more frequent, abrupt, and costly to an organization than involuntary turnover (Paoline III & Lambert, 2010). The high rates of voluntary turnover that are prevalent among criminal justice practitioners have substantial and far-reaching effects on the field (Paoline III & Lambert, 2010). According to Blakely & Bumphus's (2004) research on turnover rates in urban jails, 60 to 70% of the correctional staff turnover they encountered was voluntary. There are many reasons for the voluntary turnover rates including out of date practices, lack of funding, understaffed, and overcrowded conditions, which all contribute to the production of greater

difficulties for employees in accomplishing their jobs. In accordance, Stohr, Lovrich, and Wilson (1994) argue, "staff shortages…continue to bedevil jails" (p. 313). Not only are high turnover rates costly to organizations for "recruiting, testing, selection, and training new staff", there are also morale and social implications that are a result as well (Paoline III & Lambert, 2010, p. 140). Social relations between staff members and inmates take time to develop and cultivate; over time, new employees enter and leave the field and this can contribute to the erosion of employee morale (Byrd et. al., 2000).

In examining job dissatisfaction in a different sector of the criminal justice field, the National Council on Crime and Delinquency (2006) observed former child welfare and juvenile justice frontline workers and examined their perceptions towards their contribution to the field. In the field of child welfare services, there is an estimated annual turnover rate of 20 to 40% (Annie E. Casey Foundation, 2003). According to The National Council on Crime and Delinquency (2006), two-thirds of the child welfare caseworkers' motivations for leaving were due to "feeling like work was never done" (p. 8). In addition, half of the respondents felt as if their work did not make a difference (National Council on Crime and Delinquency, 2006). The caseworkers stated the "paperwork is ridiculous; children are the losers for it." (National Council on Crime and Delinquency, 2006, p. 8). It is evident that the everyday bureaucratic system in place within the child welfare services has a negative impact on the way the children were treated.

According to the National Council on Crime and Delinquency (2006), of the child welfare respondents, 65% noted a lack of leadership as one of the reasons for resignation. And as for the juvenile justice practitioners, 55% agreed that this particular issue was relevant in their field. The implementation of critical pedagogical practices in the university classroom setting can have an effect on the way employees feel about agency leadership. With experience in critical pedagogical practices, the now-employees can autonomously think and make decisions based on their experiences to find ways in which a difference can be made. Nevertheless, the bureaucratic

structure—one that is hierarchical in nature—will most likely not support critical pedagogical practices; however, for change to occur, resistance and struggle against the status quo must be initiated somewhere.

There are many quality workers that enter the criminal justice field with good intentions and are not able to find value in their careers, and as a result find a place in another occupation that is less demanding. The criminal justice field is in need of these quality practitioners and the use of critical pedagogical practices in the classroom and in the workforce can help to decrease the high levels of job dissatisfaction and turnover rates that are prevalent in the field. Critical pedagogical practices can give employees the ability to autonomously make decisions in regards to their career. Finding a place within the criminal justice field where they can make a difference—where their voice is heard, and where they feel the ability to make a difference—can impact the turnover rates that are all too common in today's criminal justice system.

In regards to critical pedagogy in criminal justice higher education, there are areas in which the educational system can better prepare workers for the field that can decrease job dissatisfaction. There are structural problems in the educational system and in the field. People in subordinate positions are not given the opportunity to provide input; they are there to obey orders from their superiors. The job force, like the educational system, does not allow for employees to critically analyze their surroundings. By not allowing criminal justice students and frontline workers to autonomously participate in their experiences can lead to dissatisfaction, whether it is in the classroom or in the workforce. By allowing employees the ability to participate in the decision-making process, similar to a critical pedagogical classroom model, they can gain satisfaction and fulfillment in their jobs.

The Use of Critical Pedagogy in Criminal Justice

According to Barton et. al. (2010), there are many shared commonalities and intersections between a critical pedagogical teaching approach and critical criminology, a subfield of criminology. Critical pedagogy and critical criminology are naturally evolving perspectives;

they are neither static nor rigid in their content or approach and they are intrinsically connected in

terms of principles and goals (Barton et. al., 2010). They both acknowledge and endeavor to

challenge social injustices that are present in society that result from structural inequalities such

as race, gender, and power struggles. As a result, critical pedagogy and critical criminology

deconstruct power relations and contest dominant ideologies, seeking to empower those who are

oppressed, while also critiquing power relations (Barton et. al., 2010). Barton et. al. (2010)

argue, the use of critical pedagogy in criminal justice:

> involves learning to reconceptualize the taken for granted facts and issues, understanding
>
> the relationship between individual experiences and broader social and shared realties
>
> and appreciating behaviors, actions, and responses in terms of their historical and
>
> structural contexts. This, it is envisaged, will foster a sagacious yet empathetic and
>
> inclusionary political consciousness through which debates on, and responses to 'crime',
>
> 'deviance', harm and rights can be re-envisioned (Barton et. al, 2010, p. 31).

The use of critical pedagogical practices in criminal justice education should not simply

be implemented as an academic exercise utilized occasionally in the classroom, but rather

as a concern about raising self-awareness around fundamental social values with the aim

of developing a more tolerant and inclusive culture (Barton et. al., 2010). All in all, a

critical pedagogical approach to the criminal justice university setting encourages

students to locate their own personal experiences and oppressions within a broader social

and political context. Students can place themselves within the larger structural

apparatus and can locate sources of the problems that they are perpetually faced with. By

creating a liberative atmosphere, an understanding becomes possible that allows for an

unbiased understanding of oppression that is occurring.

In analyzing the use of critical pedagogical practices in the classroom, Kaufmann (2010)

argues that a lot has changed in the past years (e.g., September 11, 2001, the 2009 inauguration of

the Obama administration), but the basic patterns and experiences of dialogue in higher education

classrooms in the United States have predominately remained unchanged.   Rethinking the educational structure within the United States can help a number of social institutions to strive towards change that can liberate the educational system.

There are some who argue that critical pedagogy has struggled to achieve the change to which it is committed and instead has become focused on critique and criticism alone (McArthur, 2010). Kaufmann (2010) argues that the critical pedagogy literature that examines the use of dialogue for a more critical democracy remains opaque and undertheorized. There is little in the literature that discusses how dialogue translates into actual action. The move from talk to action is not explicitly addressed in the literature and discussions of classroom practice (Kaufmann, 2010). Ellsworth (1989) takes an even bigger leap in critiquing the critical pedagogical movement. She argues that critical pedagogy has not only failed to work in the classroom, but actually exacerbates the problems it is aimed to alleviate, such as racism, sexism, classism, and the banking model of education. The associated practices of critical pedagogy, she argues, actually suppress diversity rather than allowing it to thrive. One example from Ellsworth (1989) originates from a collegiate "Media and Anti-Racist Pedagogies" class she taught that examined racist acts and structures present at the university where she was teaching. Despite structuring the class around empowerment, student voice, and dialogue, to her dismay the class "produced results that were not only unhelpful, but actually exacerbated the very conditions we were trying to work against, including Eurocentrism, racism, sexism, classism, and 'banking education'." (Ellsworth, 1989, p. 301).

With these critiques of the critical pedagogical literature, there are many macro-, meso-, and micro-level ways in which critical pedagogical practices can be implemented into higher educational curriculum. The presentation of ways in which critical pedagogical practices can be implemented in regards to the university setting starts with broader, more large-scale societal changes. These changes cannot be implemented overnight but steps can be taken towards a more student-oriented system. There can be gradual efforts made in changing macro-level systems in

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developing an environment that advocates for a more socially just world. In addition to addressing macro-level issues, this chapter also presents organizational and individual solutions that administrators and educators can facilitate at the departmental and classroom levels. The meso- and micro- recommendations can be implemented immediately which can open the broader systems to evoke change. As one of the most salient features of critical pedagogy, social justice forms not only the basis of the critical approach to education, but justice becomes the product and outcome of this pedagogy as well (Cameron, 2002).

Macro-Level Implementations

In trying to understand ways in which critical pedagogical practices can be implemented at the university level, there are two macro-level societal structures that need to be examined. These two structures are the political-economy and the structure of the education system. The educational system does not reside in a vacuum; rather, it shares a dialectical relationship with other social infrastructures. One such system includes the political economy of the United States. In examining specific structural-level problems, the goal is not to fundamentally change these systems instantaneously. Rather it is to work to see the problems of these social institutions that allows for critique that can eventually lead towards liberation and emancipate society and practices within it.

   The political-economy and the educational system.

A growing body of research provides evidence of the impact politics has on state policy in regards to higher education, revealing the educational system works in conjunction with the political and economic systems (Tandberg, 2010). Although, many factors have been shown to influence the educational system: the economy and politics (e.g., funding and interest groups) exert substantial influences that impact the educational system.

The capitalistic structure, founded upon financial motivations and private interests, serves as a base that influences other social apparatuses (e.g., education system), creating an entire system steeped in financial traditions and specific types of social relationships. This system of

economics is characterized by private ownership of the means of production and the creation of goods and services for profit. A key characteristic of this system is that everything within it is commodified. For example, within the educational apparatus, the student becomes a commodity, and the goal is to turn these commodities into a means of production to produce value.

In a world focused on monetary values, the educational system was created to produce a more efficient workforce that shapes the young minds of a nation based on the ideals of capitalism, creating sufficient workers who continue to produce value. Such traditions, however, have harmed the educational system where the goal is a focus on financial interests instead of attending to the needs of the students. As a result, students have become the main victims of educational institutions where knowledge attainment is not the top priority. An example of this is illustrated in the primary education system through state testing. A growing amount of time now is spent devoted to state testing—where the initial week has now evolved into two weeks of mandatory state testing. This time is now structured to where students attend school for the sole purpose of being tested. During this time, there is no instruction or teaching in the classrooms; but rather students are subjected to standardized tests based on uniform question-and-answer formats. However, the results of these tests figure into how much funding a particular school or district will receive in-state and/or federal funding. Teachers are also forced into this paradigm, having to teach for the purposes of preparing students for state testing, which in turn shapes curriculum based on the financial gains of the test rather than educating students with the types of knowledge to improve society. Once again, the attainment of knowledge is undermined by education's ultimate goal of monetary success.

Along with economic interests, politics also has its hand in shaping the educational system along capitalistic avenues. State support of public higher education has rapidly declined relative to total state spending that began in the 1980s (Tandberg, 2010). A portion of the diversion of funds away from education is a result of various political interest groups. Interest groups play an important role in state policy making. They have a visible and powerful impact on establishing

state policy outcomes and spending priorities (Tandberg, 2010). "When such [organized] interests, as well as government interests, add their weight to efforts to pass legislation, it has a greater likelihood of passage, all other things being equal" (Gray & Lowery, 1999, p. 242). Clearly, interest groups sway state decision-making processes (Tandberg, 2010). While most universities either have in-house lobbyists, outside contracted lobbyists, or an office of government affairs that lobbies at the state and federal level, higher education institutions are being forced to compete for an increasingly scarce number of resources (Sabloff, 1997). Interest groups in American politics have become an increasingly substantial influence on funding and legislation that is passed. However, there are many other powerful interest groups that have a more substantial hold than educational interest groups. For the 2011 fiscal year, the top recipients for lobbyist contributions included the financial, insurance, real estate industry, the business industry, and the health industry (Bryner, 2012). Education is not a sector that is in the top ten recipients of lobbyist funding (Bryner, 2012). It can be seen that education is not a top political priority in the United States. Thus for structural change in the education system to occur, education must become a priority.

Structural change in the education system.

The broader education system that has been employed in the United States over the last 100 years is another structural system that must be examined. While the banking approach is the predominant educational ideology, there are a minority of grass roots advocates for the use of critical pedagogy who are attempting to influence a change in education. As Kohn (1992) states, progressive efforts to bring about reform have failed partly due to administrators not engaging in actions that foster reformative change in the educational system. He cites four major issues that have failed to produce a sustaining critical pedagogical movement in education. First, administrators have tried to implement pedagogical changes too quickly without the proper training and support for teachers. Secondly, administrators do not pay attention to components of education that support better teaching practices. Third, administrators try to impose changes on

teachers without making them active partners in the process. And lastly, they merely provide teachers with information about how and why to adopt new teaching practices rather than helping them experience a new way of teaching (Kohn, 1992). Despite administrators' attempts to implement new pedagogical practices, by engaging in such practices they are reinforcing the same hierarchal structure that they are advocating against.

The business model also has implications for the ways in which education can be organized. Due to the implementation of the business model in education, a main focus is based on making the most financially sound decisions while producing high levels of graduation rates. High graduation rates are often regarded as a good indicator of educational success. In regards to *Race to the Top*, an initiative implemented by the Obama Administration to spur innovation and reforms at the state and local levels, the United States' Secretary of Education, Arne Duncan, argues against focusing on absolute test scores because testing cannot gauge whether a student and teacher is educationally successful (Stewart, 2012). Duncan urges that we, as a society, must look at longer-term outcomes (e.g., graduation rates, dropout rates, readiness, longevity of college students) if we want to examine whether or not our educational practices are effective (Stewart, 2012). The shift from focusing on test scores to long-term educational outcomes is a step in the right direction; however, the long-term goals Duncan refers to are merely another form of quantifiable measures that are just as problematic. These quantifiable rates do not measure one's true knowledge or personal interest in the subject. It is merely a tool that measures students' abilities to pass exams and to "get the grades" that enable students to add to their resume of educational accomplishments. It is nothing but a veneer for the banking model, moving for improvement but consistently falling short of the underlying reasons behind the lack of liberative education within the United States.

In the quest for providing students the ability to have a liberating educational experience void of the hierarchical structures, and allowing teachers the ability to structure the classroom in a way that provides students the ability to explore, the educational apparatus must be changed!

Instead of replicating the business model, a student-oriented model that regards students as the main concern is what is needed. A student-centered educational system that places the needs of students at the forefront will help to enable them to become social agents for change in a society currently centered on financial capital. Kinchoeloe (2009) argues for a more progressive pedagogy that takes into account students and their needs are the main concern rather than imposing a standardized curriculum.

Shifting from the banking model to the problem-solving paradigm is a way in which students can have more say in their educational endeavors. Students are able to work side-by-side with teachers. In addition, teachers are able to work in collaboration with departments and university administration. Among all groups, genuine dialogue and reciprocal sharing enriches all participating groups (Kohn, 1992). Social cohesion efficiently enhances operating levels by facilitating cooperation among agents in the educational system. Through this collaboration, education for democracy and social justice is an ongoing process (Nganga & Kambutu, 2009). Education must be done together in taking steps towards a democratic society.

Through collaborative work, all agents in the educational system will work in a horizontal arrangement, rather than hierarchical structure, that enables for all voices to be heard. Working together towards the same goal is better for those involved (Kohn, 1992). Social change that can benefit all only if collective action supersedes the quest for individual rewards. The achievement of short-term material satisfaction often makes it irrational (from an individual perspective) to engage in more radical struggle, since that struggle is by definition against institutional goals.

Meso-Level Changes

Despite the need for a structural change within many parts of society and certainly within the educational system, there are steps that can be taken now in striving towards becoming a nation that supports critical, liberating pedagogical practices. An instantaneous structural change may not be practical today, but there are ways to facilitate critical analysis in the progression

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towards problem-posing education. These changes can happen at the organizational and individual level helping to foster change in the educational apparatus. Implementing these types of changes can help the movement towards a more student-oriented system. There are many ways presented in which critical pedagogy practices can be accomplished starting today. Despite the number of critical pedagogical classrooms in practice around the country, there are far more traditional models of education being taught. The use of critical pedagogical practices in classrooms today can help to bolster critical pedagogical movement into action to reform the educational system.

Childhood and child development.

The educational apparatus is only one system inside of the broader realm of social institutions. In understanding critical pedagogical practices in the classroom, it is important to recognize how other social institutions, such as the family structure, play an important role in how children view the educational apparatus and their role in the classroom. There are many parallels that can be seen been between childhood development and the educational system that are worthy of examination.

In *Unconditional Parenting: Moving from Rewards and Punishments to Love and Reason*, Alfie Kohn (2005) reflects on how children are raised in our society. A specific relationship is seen as children are socialized to view financial success as the ultimate bar of achievement. Throughout Kohn's book, he contemplates how we, as a society, can try to get children engaged in acting due to their intrinsic motivations. Kohn then delves into examining ways in which parents utilize various techniques in controlling their children and examining the various harms that result. Parenting and the ways in which parents interact with their children affect the ways they are socialized, that has an eventual impact on their lives as they go through the educational system and the process of becoming adults.

There is an interesting paradox in the way children are viewed and regarded in our society. On one hand, they are viewed as innocent human beings that are in need of care, yet at

the same time society refuses to treat them as such. According to Grubb & Lazerson (1982):

> There is a peculiar conception that children are not valuable as persons in their
>
> own right but only for the adults they will grow up to be…The saccharine myth
>
> [that]…children are [American's] most precious natural resources, has in practice
>
> been falsified by our hostility to other people's children and our unwillingness to
>
> support them (p. 56, 85)

In general, if children are not held in great esteem, it becomes easier for people to treat children

disrespectfully (Kohn, 2005). Because children are not deemed capable of autonomously making

their own decisions, the justification that adults must guide and control them is accepted.

    Control.

    Oftentimes children are controlled by their surroundings and environments. In many

situations children are in need of guidance due to their lack of developmental capacity and

experience in the world. Despite this fact, Kohn (2005) contends in the case of children there are

limits on how much control should be delivered. It becomes problematic when every aspect of

their life is shaped and defined by those around them. Parents often gravitate towards

authoritarian childrearing practices in hopes to produce well-behaved children. Despite the

seemingly beneficial attributes, "authoritarian control…obtains conformity but at the expense of

personal freedom" (Baldwin, 1948, p. 130). The more control children are exposed to the less

likely they are able to explore and discover their own personal interests.

    When children are controlled excessively, they become dependent on external sources of

control (Kohn, 2005). As children become more dependent on others, motivations tend to

diverge from personal interests towards the appeasement of others. There are two types of

motivations—intrinsic and extrinsic motivations. Intrinsic motivations guide actions for the sake

of your own personal drive; extrinsic motivations are guided by a means to an end (Kohn, 2005).

Kohn (2005) contends that when children are externally controlled, extrinsic motivation is likely

to erode a child's ability to formulate intrinsic motivation. When children are directed by those

around them, they often lose their sense of personal motivations for doing things that please themselves.

Rewards and praise.

In American culture, in contexts such as families, classroom, or workplace, there are two basic strategies by which people with more power try to get subordinates to obey—punishment and reward (Kohn, 2005). In regards to rewards, people are fulfilled through verbal praise such as "great job" and through tangible rewards such as monetary rewards or gifts. Despite the perception that rewards increase one's motivation, they are remarkably ineffective at improving the quality of work and learning (Kohn, 2005). Individuals who are praised for doing well at a creative task often find it harder when attempting to complete the next task. This occurs partly because praise creates a pressure to keep producing higher-quality work. With the pressure to keep improving and to keep the approval of others, the interest now is placed on obtaining praise rather than creatively thinking and producing something that is personally fulfilling (Deci et. al., 1999). Children are highly motivated by extrinsic rewards, such as praise, gifts, and rewards. However, intrinsic rewards, such as engaging in an action to feel better about one's self, do occur, but in smaller quantities in children rather than established adults who do not necessarily need financial motivation or seek peer acceptance.

Another issue when examining the effects of rewards is that when children are rewarded or praised for certain behaviors, they are less likely to consider how their actions affect other people, where the main focus is the obtainment of external reinforcement. Through the use of rewards and praise, children often focus on how the consequences of their actions will affect only themselves, not how they will affect others (Kohn, 2005). By only engaging in actions that benefit themselves, children often perform cost-benefit analyses—the weighing of the potential for reward versus the cost of the action. Through this children have been socialized to view rewards as the ultimate goal which results in rewards that are extrinsically motivating. Again in

the minds of those who have been socialized to view praise as the ultimate goal, the rewards often outweigh the actions themselves.

K-12 education.

Children are oftentimes pressed to succeed by their parents. This can be seen through pressure that is placed on children in the realms of education, sports, and extracurricular activities. According to Kohn (2005), through this pressure parents are not raising children but are raising living resumes. By the time high school arrives, many students are signing up for courses and activities to impress college admissions boards, ignoring all subjects and activities that are personally fulfilling in academia and community service. Students have been raised to ask questions such as "Do we need to know this for the exam?" rather than asking what the material truly means (Kohn, 2005). Success has been engrained through the socialization process and through the way in which children raised. As a result, success becomes the only option. Rather than engaging the material, one memorizes the answers needed to pass the exam.

Kohn (2005) argues that there are three major differences between a student whose objective is to "get a grade" and a student who engages in problem-solving—someone who is actively involved with the material. First, similar to children receiving rewards, students who are rewarded become less interested in the actions rather than the consequences. Students whose main goal is to get As are apt to become less interested in what they are learning and why they are learning specific material. Secondly, grades encourage students to pick the easiest assignment when they are given a choice. With the goal of achievement, students find the easiest and quickest route necessary in obtaining the grade. This is not due to a lack of motivation, but rather it is merely the result of a rational decision. They respond to adults who, by making the highest grade a goal, send the message that success matters more than actual learning (Kohn, 2005). Lastly, Kohn (2005) argues that the quest for good grades leads student to think in more shallow and superficial ways. Students quickly skim a textbook to gather the information that is needed or do the bare minimum to earn the grade for a test.

Child development and critical pedagogy.

Early child development has implications at the university level due to the way children are socialized and is an important factor when examining the education system. Children are exposed to parental control and are driven by a need for approval has effects on how students are engaged in the classroom. The transition from parental control to teacher control is not a far reach; both parent and teacher are similar in their roles as domineering figures in a child or young adults' life. In a classroom setting, these same children raised by approval-expecting parents, attempt to gain approval from a similar figure in the teacher.

Parenting, as well as teaching practices, is often primarily guided by what "we see and hear, believe, what we feel, and what we fear" (Kohn, 2005, p. 93). Childrearing methods and educational pedagogies are regularly replicated through the repetition of practices with which parents and teachers are most familiar. Frequently, styles are imitated from what the individual has personally experienced for themselves. For example, parents often engage in childrearing practices similar to those of their parents and their peers. This can also be said about the educational environment. Teachers replicate the instructional methods and practices that they have been exposed to. Kohn (1992) argues "to train teachers in the right principles the wrong way is an improvement over teacher-training that is wrong in both respects. But it is not much of an improvement" (p. 184). The reproduction of traditional practices upholds the mainstream ideals of parenting and education that are problematic in our society. However, through the implementation of non-traditional ways of parenting and teaching, children can be raised to take pride in their own interests and accomplishing achievements that are personal to them, rather than merely pleasing those in higher positions than they are positioned in.

Instead of utilizing parental practices that place emphasis on control, Kohn (2005) argues that parenting should be done in consort with children. Children should be a part of problem-solving situations (Kohn, 2005). As parents, it is "very important to teach, to reflect together" with children through the parent-child relationship (Kohn, 2005, p. 13). Kohn (2005) argues the

"default position ought to be to let kids make decisions about matters that concern them except when there is a compelling reason for us to override that right" (Kohn, 2005, p. 168). By allowing children to partake in the decision making process, they experience more worth as an individual and feel that they are making decisions that impact their lives. "All people ought to have some control over their lives." (Kohn, 2005, p. 167). This enables children to understand how their actions truly affect others, coupled with a truer sense of being.

Group support for critical pedagogical facilitators.

Those teachers who do engage in critical pedagogical practices in the classroom are often met with resistance from peers and administration at the departmental level and at the university level. Mainstream educators often neither understand nor support critical pedagogical approaches by misunderstanding and misinterpreting others' attempts in implementing critical pedagogy in the classroom. Often times anything that deviates from the traditional model is deemed as a fad that will fade with time (Kohn, 1999).

Hatch & Groenke (2009) argue it is important to find others who share a critical orientation and actively seek to build and maintain connections with them. Advocates for critical pedagogy can come together and form a support group. The support group can cross disciplinary boundaries that invites all educators who have a concern with critical pedagogical practices to come together to share ideas and practices. Nganga & Kambutu (2009) argue for faculty collaboration within a program and across academic disciplines. They agree that "collaboration transforms learning into a 'communal' human effort and creative imagination that is directed at many different objectives." (Nganga & Kambutu , 2009, p. 198). The use of support groups for critical pedagogical facilitators can help the movement towards a more liberating educational experience. By uniting those who feel as if they are lone crusaders in an uphill battle for educational reform, the movement can become stronger and more forceful.

Community support system within the criminal justice field.

There are also opportunities outside of the classroom to endorse agents of positive change within the criminal justice system. In the community and workforce, a collective support apparatus can be developed to sustain the idea of critical pedagogy in the field. A community support system is an essential tool in challenging resistance and impetus for continued collaboration (Nganga & Kambutu, 2009). Individuals who want to implement change within the criminal justice system are all too often confronted with an overwhelming unyielding bureaucracy. This can lead to frustration resulting in leaving the field altogether or, even more problematic, promoting the status quo by altering their views to reflect the oppressive nature of the system. A way to combat these problems is with the creation of a safety net, such as a professional community support system, designed to reinforce the ideals of critical pedagogy for well-intended and critical thinking employees. This support system possesses the ability to reaffirm to the employees that they are not alone in their quest for change in the seemingly rigid structure of criminal justice.

This support system is not merely comprised of critical pedagogical facilitators but also includes the community and practitioners whom are devoted to implementing a change in education. This can benefit college graduates as they enter the workforce for the first time. Community group support will sustain the ambitious goals of those entering the field. They, too, will not be rejected by the system with the foundation of support of other individuals who want to promote change. The support group will bring together individuals who have different perspectives and ideas. Together, through dialogue, they can help others see the importance and benefits of autonomous and critical thinking. Individual efforts will not sustain a community of critical thinking. What is needed, above all else, is support. And through this support, efforts to improve will not dissipate amongst the unyielding structure of the educational system.

A community organization can serve as a support net for all of those in the field. Unlike the university setting that provides various outlets for students, once in the workforce there is no

support for employees to discuss any problems they encounter in the field. As a result, employees are forced to deal with problems on their own that can lead to the inability to act that contributes to maintaining the oppressive nature of the criminal justice system.

Micro-Level Changes

There are ways in which individual transformation and support for those seeking to act as positive agents of change can happen today. Critical pedagogical practices can be implemented in today's classrooms. With the implementation of these practices, a more liberating classroom will ensue, enabling students to actively engage in educational endeavors.

The implementation of group work.

One way in which critical pedagogical practices can be implemented in the criminal justice classroom is through the use of group work and collaborative work. This should be put into practice not only between the teacher and the students, but as the critical pedagogical movement argues, among peers as well.

Through collaborative work, students are exposed to others of various intellectual abilities and interests. Johnson & Johnson (1985) argue:

> There can be little doubt that the low- and medium-ability students especially benefit from working collaboratively with peers from the full range of ability differences. There is also evidence that high ability students are better off academically when they collaborate with medium and low ability peers than when they work alone." (p. 118).

Through group work, all students benefit from the reciprocal relationship. In groups, there are a full range of intellectual abilities in which some students can benefit through group work with others. However, the reciprocal intellectual relationship is not the only beneficial aspect of group work among students.

In a collaborative group setting, a sense of trust is formed. Trust is developed by working together and where members are responsible for their own share. Mutual trust and responsibility

are formed through collaborative working relationships. Through mutual work, students in a cooperative classroom actually benefit as both a helper—one who gives guidance— and as the helped—one who receives guidance, rather than a competitive or independent study arrangement (Kohn, 1992). Kohn (1992) argues that group performance in problem solving is superior to individual work. He states, "It is not surprising that students learn better when they cooperate" (Kohn, 1992, p. 51).

Communication, as well, is improved through a cooperative setting. Through collaboration "more ideas [are] verbalized and members [are] more attentive to one another…[There are] fewer difficulties in communicating with or understanding others" (Deutsch, 2000, p. 26, 353). Through group work, students are exposed to working together in achieving a common goal. This is a beneficial skill based on the fact that cooperation encourages viewing peers and collaborators favorably. Group work promotes a true understanding of what cooperation is and instills the value of trust and the value of a relationship (Kohn, 1992).

With the use of an individualistic style of teaching, which is common in education, students have a hard time seeing their own privileges and accepting their own biases (Hatch & Groenke, 2009). However, through the utilization of group work in the classroom, students will be paired or grouped with others who do not necessarily have the same or similar background or upbringing. With this, students can see and experience things that had previously been avoided. Nganga & Kambutu (2009) argue that the most important value of collaboration is the ability it has to motivate students not only to become aware of their beliefs, experiences, and biases, but to also become agents of social change.

Internship in the field.

Another way to implement critical pedagogical practices in the criminal justice classroom is through the integration of on-going practicums and field experience in the curriculum. Providing opportunities for students to choose and participate in real-world situations that interest them will better acquaint them to the world of work. Students thrive when they explore on their

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own the topics that they are interested in (Kohn, 1999). Even when students are not allowed to choose what to study, they can decide how to study it and how to frame the relevant questions (Kohn, 1999). The traditional educational model assumes a separation between knowing and doing (Kohn, 1999). Through this model, there is a close connection "to divorcing facts from each other and from context [and]…the tendency to divorce them from life as it's actually lived" (Kohn, 1999, p. 69). As a result it is difficult for students to realize and fully conceptualize the workforce within classroom walls. The use of field work as a part of the curriculum allows students to see the problems within the criminal justice field and critically think of ways to promote change within the rigid structure that typically characterizes hierarchical management, a business-like structure, and the mentality of "getting the job done".

In addition to practical field experience, classroom meetings facilitate dialogue about experiences, frustrations, support, and ideas to others. In a critical pedagogical classroom, there is horizontal trust; the students become the teacher and the teacher becomes the student, each learning from one another to promote change. Dialogue between peers with different experiences can promote heterogeneous perspectives and ways of divergent thinking to solve problems. The traditional ways of handling problems in the field can be analyzed by peers in ways that result in a more constructive way of approaching the problems encountered.

Allowing students to gain experience in the field and then come together in a classroom setting allows for the facilitation of dialogue between students and teacher. If issues are faced in the field, students use the classroom environment to express their issues and problems. Also, the ethical and legal obligations that are placed on workers in the field can be introduced and discussed in the classroom setting. Often, employees in the field do not know that there is any obligation to report wrongdoings that are observed and therefore do not do anything, thus contributing to the culture of silence and preserving the status quo. Other times, employees are put into situations where there is no seemingly good option in reporting abuse because of the repercussions of doing so (e.g., peer rejection to losing the position). Thus with the integration of

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field work into the academic curriculum, students have a support system at the university. If they witness any actions that are ethically and/or legally questionable they have a support network comprised of university faculty members, staff, peers, counselors, and deans in which they can confide. These issues are also topics that can be discussed in the classroom setting. Through discussion, the student will better understand ways in which problematic behaviors can be addressed. Moreover, others can also learn from these experiences.

The use of popular culture in the classroom.

Max Horkheimer and Theodor Adorno (1944) argue in *The Culture Industry: Enlightenment as Mass Deception* that the culture industry contributes to anti-enlightenment through the dispersion of messages that are disseminated by the power elite. They claim there is no significant difference between popular culture and the mass media, which neither possesses social or political potentials. Popular culture, in their belief, represents a view of ideology and cultural forms imposed by the culture industry upon the masses in order to assimilate them into the existing social order (Giroux & Simon, 1989). Horkheimer and Adorno (1944) argue the public lacks an understanding of culture that allows them to resist or offer an alternate vision of the world that is presented to them.

Contrary to Horkheimer & Adorno (1944), in *Popular Culture, Schooling, and Everyday Life*, Giroux & Simon (1989) argue for the use of popular culture and mass media in education. There are important social practices that occur outside of the classroom that can be implemented within the setting. The use of popular culture in the educational setting allows these practices to be related to students' everyday lives. Giroux & Simon (1989) contend there is a distinction between mass culture/popular culture (as Horkheimer & Adorno describe) and high culture. According to Giroux & Simon (1989), high culture is a transcendent space, one of the few arenas left where autonomy, creativity, and opposition can be thought and practiced. The two argue, in terms of the high culture, it can have a role in transforming culture and reason. They maintain that the use of high culture in American classrooms should be implemented due to its ability to

play a key role in transforming culture. Giroux & Simon (1989) critique Horkheimer & Adorno's (1944) argument because of it is reliance on the assumption that culture is a particular version of art, music, literature, and the philosophic tradition. Giroux & Simon (1989) state that high culture, specifically, does not have to reside in the precise boundary that Horkheimer & Adorno (1944) place it within and actually has the possibility to change public consciousness.

The use of multi-media, popular culture, and mass media in the classroom can help to engage students in what are otherwise perceived as uninteresting subjects. Through the use of educational mediums that are age-appropriate, students can engage with material that they can relate to. Media can have a place in the classroom (Smith, 1989).   Smith (1989) argues that through media, students can relate to educational material and thus be more satisfied with the classroom experience than with traditional classroom methods. The same messages that are sent through popular culture methods can further engage students rather than only utilizing textbooks and readings in the classroom (Smith, 1989).   Advocating for the use of media in the classroom is not promoting the complete replacement of textbooks and readings for the use of popular culture; however, the introduction of multi-media can help to engage students with the material in a more effective manner. The use of media can, as well, act as a supplement by helping students to further understand texts.

However, the types of media and popular culture that are implemented in the curriculum must be considered with caution. As Horkheimer & Adorno (1944) and Giroux & Simon (1989) suggest, media can be used in consorts with disseminating dominant ideology and certain political agendas. Some types of media continue the reiteration and perpetuate misinformation that is harmful to liberating knowledge. Therefore, the use of media and popular culture can act as a gateway to engaging students in the classroom; however, it must be carried out with vigilance.

CHAPTER 5

CONCLUSION

It has been argued by many scholars that education, including pedagogical practices, can lead to social justice (Cameron, 2002; Freire, 1970; Giroux, 1988, 1997; Hatch & Groenke, 2009; McArthur, 2010). However, the current education system in the United States perpetuates structured inequalities and oppressive institutions and makes social transformation difficult to occur. Since the 1980s, there have been profound shifts in the nature and perceived purpose and value of higher education. These shifts have their origin in the political changes that took place during Reaganism (Barton et. al., 2010). Education, like any other social institution, is said to go through pendulum-like swings (Kohn, 1999). The dynamics of social life have become dominated by economic considerations and education has fallen victim to this "financial revolution" (Barton et. al. 2010). Today, many students have come to view their education as an investment in their future rather than a means of personal, social, and academic development. For example, the system of student loans has ensured that students must buy into their education, becoming a consumer of the education system, in turn viewing their studies primarily in terms of the final product (Barton et. al., 2010).

Together with the financial revolution in education, the hierarchal structure in which education is delivered becomes equally problematic. Learning and expanding students' knowledge foundation is not the fundamental concern of most current educational institutions because it is not in accordance with the accumulation of financial interests. A contributing factor to the production of non-critical agents who continue oppression and perpetuation of the status quo in the criminal justice agencies is the business-like mentality. This is highly problematic in criminal justice based on the potential for the creation of societal harms due to the fact that individuals in the criminal justice system are processes as case numbers rather than human

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beings. These harms can be felt on all societal levels—macro to micro—and by the subjects and employees of criminal justice. Without the exposure to a critical examination, it becomes impossible to autonomously think for one's self. As a result, the now-employed criminal justice workers will perpetuate the cycles of oppression—an all too common occurrence in the criminal justice system.

Through the critical pedagogical practices discussed in this paper, including those that involve teaching and learning in a dialectical relationship between student and teacher, students become active implorers of social justice in the classroom and beyond. These practices facilitate students' capacity to question and resist the status quo by challenging hegemonic discourse and exploring subjects that leads to the gaining of knowledge (Barton et. al., 2010). Such facilitation prompts students to question the power of dominant ideologies and oppressive structures, enabling them to recognize and challenge their own prejudices and the prejudices of others. Moreover, the development of such a critical imagination is a transferable skill that students find beneficial in their employment (Barton et. al., 2010), in which employees have the ability to feel a sense of accomplishment in their work rather than disconnect and apathy. A critical education encourages students to become autonomous critical learners and thinkers who are able to develop a personal and collective political consciousness that extends in other realms, not only in the academic realm (Barton et. al., 2010).

Striving for critical pedagogical practices in higher education can liberate us from a repressive structure, resulting in a more socially just world. Education is a powerful tool for liberation that can free one from the structural inequalities and historically oppressive world. Knowledge is the gateway to improvement. Through the use of knowledge, we can truly make change happen; we can truly transform the world into a better place to live and work for all. This is a call to arms for us, as a collective, to come together to strive for change in this historically-dominated society to move towards a more socially just world. Together, we must make change!

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