Research Article

CONSIDERING THE ISSUES OF FREIREAN PHILOSOPHY OF EDUCATION: PROBLEMS AND SUGGESTIONS IN IRAN

*Fatemeh Niknezhad
Department of English Language and Literature, Islamic Azad University, Ayatollah Amoli Branch, Amol, Mazandaran, Iran
*Author for Correspondence

ABSTRACT
Critical language pedagogy (CLP) has been recently encroaching in the educational context of Iran that aims to empower EFL students by making them socio-politically aware of the society in which they live. More precisely, Freirean philosophy of education aims to transform the social life into the classroom context by helping the learners think critically and reflect their existential life problems.The purpose of the present study is to demystify the key elements of curriculum based on the philosophy of CLP. In so doing, this paper presents an overview of the philosophical basis of CLP along with the key pedagogical terms in Freire's philosophical paradigm through a descriptive-analytical approach. Specifically, this study attempts to describe and analyze the philosophical basis of CLP in materials development, the objective of education, teacher role and students' role, a course content, and critical assessment through the lens of CLP in the educational system of Iran. This study ends with the obstacles in implementing CLP in Iran and provides some practical suggestions in order to transform Freirean ideology in the context of Iran. The results have some implications for EFL teachers and materials developers to incorporate the tenets of CLP in their classrooms or textbooks.

Keywords: Critical Language Pedagogy, Praxis, Critical Consciousness, Humanization, Hidden Curriculum

INTRODUCTION
Critical pedagogy (CP) was introduced in 1960 by the Brazilian educator, Paulo Freire (1921-1997) with the publication of his seminal book, "Pedagogy of the Oppressed". The term, however, was coined by Henry (1981) in his book "Theory and Resistance in Education".The concept of CP finds its root in critical theory. Wardekker and Miedema (1997) point out critical theory developed on the neo-Marxist prospective. Aliakbari and Faraji (2011) state that it was developed by a group of scholars in the institute of social research at the University of Frankfurt. The prominent members of this critical theory were Adorno, Marcuse, and Habermas. CP reflects on the nexus between an individual and a society. According to the critical theory, individuals should have the power of controlling their politic, economic, and culture in order to reach a just society. Critical theory is mainly concerned with power relations in a society, and seeks to bring about justice, by empowering people to emancipate themselves from oppression. CP, however, differs from critical theory in that it views education as the way to emancipate people from these forms of discrimination. According to Akbari (2008), CP "deals with questions of social justice and social change through education". Kellner (2000), too, points out that "critical pedagogy considers how education can provide individual with the tools to better themselves and strengthen democracy, to create a more egalitarian and just society, and thus to deploy education in a process of progressive social change" (p. 197). The concept of democracy in critical theory and CP should observe both inquiry and pedagogy modes beside of its critique nature.In this critical pedagogical view, a reconceptualization of education is needed to empower people and render transformation possible. Kellner (2000) asserts that CP should resist the existing oppressive perceptions of education and develop critical and laboratory pedagogy in order for social transformation to take place. In brief, CP emerged out of the need to acknowledge on the one hand the socio-political impacts of the status quo on education and on the other, its potential to empower people to transform their society and their lives. Decades after its development, CP has now changed and evolved to include new insights and new ways of encountering

Research Article

inequalities, in response to the emerging forms of oppression, including class, gender, race, cultural, religious, linguistic, ethnical, sexual, and even ability-related issues.

The Concept of CP: Definition

Contrary to the intricate and complicate nature of CP, different scholars defined it in a comprehensible and clear way. CP is an approach to language teaching and learning which McLaren (2003) defines it as "a way of thinking about, negotiating, and transforming the relationship among classroom teaching, the production of knowledge, the institutional structures of the school, and the social and material relations of the wider community, society, and nation-state".

CP illuminates to design such educational programs that consider learners as the subject of their learning. In other words, it tries to develop the program of education with the learners, not for them or impose upon them. It also concerns with relation between the power of in-class and out-class and its reproduction. According to Giroux (1995) CP is neither "a set of ideas", refereeing to Akbari (2008) nor "a theory". But according to Canagarajah (2005) it is "a way of 'doing' learning and teaching" that Pennycook (1999) believes it is teaching with an attitude, or borrowing McLaren's (2003, p.35) terminology, "the way of thinking". Kanpol (1999) envisions CP as the application of critical theory to education.

"The doing of critical theory has been called in the educational literature critical pedagogy" (p. 27). He defines CP as "the means and methods that test and hope to change the structures of schools that allow inequalities and social injustices" (p. 27).

Freire (1970) believes that oppressed or underclass people have not equally chance for having effective education.

He puts in the light of CP, including English Language Teaching (ELT), sociopolitical aspect added to the educational dimension. In the language of CP (Giroux, 1997; Kessing-Style, 2003; Shor, 1980; Simon, 1987), education and politics are interwoven to each other and both of them are influenced by the social and political relation in the society. Rahimi and Asadi (2014) state that teachers must be empowered to be able to encourage the learners to voice their ideas and bring about transformation. Izadinia (2009) nicely clarifies the main tenets of CP as "when the classrooms that are expected to act as a springboard for giving students voice and for creating critical participants change to a place of oppression, it is no surprise the students cannot make their voice heard in society".

Main Concepts and Principles of Critical Pedagogy

Throughout the literature, different classifications have been offered to address the major concepts and principles found in CP (Akbari, 2008; Aliakbari & Faraji, 2011; Crawford, 1978). What follows highlights the main tenets in CP:

1. Model of Teaching

The glance of CP in the mind of Freire (1970) was because of what he called banking education which teacher as the sole authority in the class tries to convey the knowledge to the mind of learners. As an alternative to the banking education, Freire proposed a problem-posing instruction which can lead to critical consciousness. For having better understanding of these two concepts, banking education or traditional education and problem-posing instruction, they will be discussing bellow.

a. Banking Education or Traditional Education

Traditional pedagogy refers to those pedagogy which are top-down process and have great attention to materials that to be taught. This pedagogy heavily emphasis on memorization and repetition that takes the opportunity of thinking from the learners. The way knowledge delivers to the learners in Freire's (1970) terminology is "an act of depositing in which the students were the depositories and the teacher was the depositor", and that was he refer as banking education. In addition, he pinpoints banking education suppose the learners as empty vessels which should be filled with a teacher's knowledge. In the traditional model of teaching, teacher was regarded as the knower in the class and students were considered as having nothing to offer. Thus the process of teaching consisted of transferring the knowledge from the mind of teacher to the minds of learners. In this model, as the name metaphorically implies, education "becomes an act of depositing, in which the students are the depositories and the teacher is the depositor" (Freire, 1970).

Research Article

b. *Problem-Posing Instruction (PPI)*

 According to CP education should be a liberatory practice. Freire (1970) argues that due to the dialogical nature of liberation, education should also be dialogical in nature, and hence, 'dialogical pedagogy'. According to Shor and Freire (1987), in a dialogical class teacher is no more regarded as the knower and students as empty vessels waiting to be filled. Instead students' input is given importance in the process of teaching and they transform from being objects of education to active subjects of their own learning. Students are no longer passive receivers of knowledge.

According to Giroux (1994), "pedagogy is implicated in the construction an organization of knowledge, desires, values, and social practices". He also claims that "a critical pedagogical practice does not transfer knowledge but create the possibilities for its production, analysis, and use" (p. 49). Freire (l970) argues that "the students-no longer docile listeners- are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re- considers her earlier considerations as the students express their own". So in a critical pedagogical view education is not about the fixed transferral of deposits to learners, it is rather a dialogue that teacher and learners engage in to carry on together the process of learning and knowing.

2. *Politics and CP*

Based on the opinion of the theorists of the field of CP, education and politics are not separated to each other. Moreover, scrutinizing the literature of CP prove that educational systems are political (Giroux, 1997; Keesing-Styles, 2003; Pennycook, 1990, 1994; Simon, 1987). According to Freire (1970) education is not neutral. Cox and Assis-Peterson (1999) pinpoint, Freire "relentlessly reaffirmed that education is a political act that, if not viewed as such, beings to surreptitiously legitimize and reproduce the politics of the dominant classes, perpetuating social inequalities". According to Kincheloe (2008) "critical pedagogy is constructed on the belief that education is inherently political". Chege (2009) writes that CP is "founded on the reality that it is impossible to divorce politics from literacy". Freire (Shor & Freire, 1987) even go further to say that "education is politics" (p. 46). Darder (1991) believes that "unlike traditional perspectives of education that claim to be neutral and apolitical, critical pedagogy views all education theory as intimately linked to ideologies shaped by power, politics, history and culture". Pennycook (1999) argues that first, "all education is political, and second, that all knowledge is 'interested' ". Giroux (2001) maintains that, the political nature of education has roots in the fact that educational systems reflect the power relations in the society.

Shor (1999) points out the non- neutrality of different aspects of education and maintains "no pedagogy is neutral, no learning process is value-free, no curriculum avoids ideology and power relations" (p. 18). Shannon (1992) believes that regardless of teachers' awareness, they are political and their practices either contribute or challenge the status quo. Degener (2001) maintain "teachers who claim to be neutral are also, de facto, political". Shannon (1992) goes on to say that all the educational and curricular decisions serve the interests of certain people. Fischman and McLaren (2005) write CP problematizes the relationship between education and politics, between sociopolitical relations and pedagogical practices, between the reproduction of dependent hierarchies of power and privilege in the domain of everyday social life and that of classrooms and institutions. According to Giroux (2001), "critical pedagogy proposes that education is a form of political intervention in the world and is capable of creating the possibilities for social transformation". CP, therefore, by exposing the social injustices within education, on the one hand, and utilizing its non-neutrality as a potential for social change, on the other, seeks to bring justice to people's lives. In this context the role of teachers is to understand the relationship between pedagogy and politics, acknowledge the political aspect of education, and include it as a central concern in their curriculum and plans.

3. *Praxis*

Praxis is a strong feature of CP. The main characteristic of praxis is the nature of its ongoing incorporation among action, reflection, and dialogue that involves a bilateral relationship between theory and practice. In addition, there is a cycle link between action and reflection. The dynamicity between theory and practice stress on remove the concept of methodology in education. Freire (1970) argues that

Research Article

action and reflection are two dimensions which are existed in a word. In such radical interaction when one of them sacrificed the other one immediately suffers.He defines praxis as "the authentic union of action and reflection" (Freire, 1985) or "reflection and action upon the world in order to transform it" (Freire, 1970). According to Freire (1985), learning and knowing also take place through praxis. Freire (1985) points out "the act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action". Pennycook (1999) views praxis "as the mutually constitutive roles of theory grounded in practice and practice grounded in theory". He maintains that critical works don't view theory and practice as dichotomous but rather as interdependent. Freire (1995, 1970), too, rejects the over celebration of practice (action) to the exclusion of theory (reflection) or an overemphasis on reflection at the cost of action.

4. Dialogue

The most fundamental principle of CP is that education should be based on dialogue. Dialogue facilitates opportunities for making connection. It tends to a non-authoritarian view of learning wherein teacher and learners take on new roles. Through dialogue the learners not only learn about the subject matter but also learn how to express their opinion clearly or critique the others' opinion, critical and liberating dialogue. It lends with developing an explicit understanding of how knowledge is made by negotiation instead of providing new information. Hones (2002) assumes that "dialogue can engage teacher and students in an interactive exchange about their lives, where social, economic, political and cultural issues are addressed critically and an opportunity to challenge the power relationships within the community is provided". He believes dialogue is as an integral part of CP. Cooperation has crucial role in dialogical action and can occur only through communication. Freire (1970) believes that true education occurs only with the reference of communication, and communication occurs only with the reference of dialogue. In other words, Dialogue, as essential communication, must underlie any cooperation. Or the nature of dialogue is communication which draws upon the learners' language code. Shor and Freire (1987) notion, "dialogue belongs to the nature of human beings, as beings of communication. Dialogue seal the act of knowing, which is never individual, even though it has its individual dimension". They also believe that the nature of dialogue is creative and re-creative. They maintain, "that is, in the last analysis you are re-creating yourself in dialogue to a greater extent than when you are solitary writing, seated in your office or in a small library" (p.4).

5. Consciousness

Boyce (1996) and Shakouri and Ronaghi (2012) assert that the focus of CP is on the development of critical consciousness of learners in order to give a voice to the status quo of society. In this regard Aliakbari and Faraji (2011) maintain for increasing the learners critical consciousness, teacher should empower the learners to reflect on their worlds, and to self-assess in fact. The central goal of CP is to increase the critical consciousness –or, as Freire (1970) calls it conscientization- of the learners to overcome unfavorable life condition by raising awareness of the power relations laying in the society. In Freire's (1974-2005) terminology there are three steps for achieving critical consciousness. He named as follow: semi-intransitivity, naïve transitivity, and transitive consciousness. Semi-transitive was coined by Freire based on what Fernando de Azevedo has called "circumscribed" and "introverted" communities. In semi-transitivity consciousness people are not able to understand the problems which are beyond their current level. It characterized by limited worldview. In fact, they challenge in coping with solving the problems outside of what Freire (1974, p.13) called the learners' "sphere of biological necessity". They baffle their understanding of the subjects and the problems which existed in their society. They explain it as miracle or magic because they cannot understand and perception the reasons and true causality.

Individuals with transitive consciousness have better perception of their environment and have power for receiving and answering to suggestions and problematic issues which existed in their context. In addition, they connect not only to individuals but also to the world through the words or dialogue. This kind of consciousness makes individuals "permeable", Freire (1974).

According to Freire there is an initial stage, naïve transitive, before intransitive consciousness. Characteristics of naïve transitive are namely: over-simplification of problems; think to a tragic event;

Research Article

strong desire to sociality; low tendency to investigation; emphasize on comprehensive explanation; sensitivity of suggestion or argument; strong tendency to emotional style; enter to struggle instead of dialogue; and magical explanation.

Kincheloe (2008) also defines conscientization as "the act of coming to critical consciousness". He also explains "in this movement from naïve to critical pedagogy individuals grasp the social, political, economic, and cultural contradictions that subvert learning" (p.73).

He also explains (p.73) teachers and students with a critical consciousness conceptually pull back from their lived reality so as to gain a new vantage point on who they are and how they came to be this way. Heaney (1995) makes a distinction between consciousness-raising and conscientization.

He argues that while the former deals with banking model of education and the transferrable of prescribed knowledge, the latter involves overcoming myths to attain new levels of awareness, one that exposes oppression and helps objects become subjects of social change.

6. Humaniztion

Humanization is among the concerns and goals of Freirean pedagogy. Heaney (1995) maintains that humanization is the central concern of any liberatory movement. Freire maintains that it is the vocation of individual what we suppose for as a species.

He (1970) views dehumanization as "a distortion of the vocation of becoming more fully human" which it happens and has happened, "but it is not an historical vocation". From a CP perspective, education should be as a vehicle for reaching humanization and libration. The relationship between education and humanization play as important role in CP. It can be conclude that it sees all learners at the same social level. That is, humanization tries to confirm that all human, high-class or low-class, are deserved for learning and education should be equal for all.

7. Syllabus in CP

The proponents of CP (Freire, 1970; Shor, 1980) believe that curriculum should be based on the learners' lives and experiences. Degener (2001) points out that curriculum should be based on the idea that there is no one methodology that can work for all populations.

He also notions, in CP the curricular is framed through the use of the learners experiences and their everyday life. Use of authentic materials helps the learners to make integration between their knowledge and the reality of the society and its problems to have action for changing and improve it.

Monchinski (2008) explains about professor Shor class when he was his students: "I have been a student in Shor's graduate-level classes where he has come into class with a syllabus and by the end of the class a whole new syllabus had been negotiated between him and we students".

Kumaravadivelu (2003) asserts that CP takes "seriously the lived experiences that teachers and learners bring to the educational setting". According to Keesing-style (2003) the underlying purpose of Freirean pedagogy is "to place social and political critiques of everyday life at the center of the curriculum". She believes CP attempts to confirm curriculum as a political text.

In a critical pedagogical class the learners take part in the learning process while their experiences are also important during the process of their learning. She also asserts the essential goal of CP is to embed the social and political critiques of everyday life at the heart of the curriculum.

In this regard, Akbari (2008) points out that following the humanistic nature of CP, education should based on students' lives and identities in order to respect marginalized students' dignity. He also adds, the needs and motives of different groups of learners may not be the same, and therefore, the curriculums should be designed accordingly. Crawford (1978) pinpoints "the content of action cannot be pre-specified precisely because it does not yet exist".

She believes it can be defines when the learners reflect on their situation which identified their needs for skills or information thereby the learners clarify and set their own objectives. Keesing-Style (2003) suggests that students have a choice even in terms of assignment so as to maintain relevance to students' needs. She writes (2003, p.15)"in their assignments, students are asked to consider the themes that have been encountered throughout the course, so each student is able to pick up those themes that are most meaningful and most relevant to their own lives and the contexts in which they work".

Research Article

8. Empowerment

Momenian and Shirazizadeh (2009) see CP as a tree with some very central branches, or the basic principles. "Empowerment" is one of those main branches of great moment in CP. It tries with the reference of the learners' knowledge and culture; promote their language skills in the framework of transformative critique. Steffy and Grimes (1992) pinpoint the aim of a CP is "the empowerment of the individual and the infusion of democratic action into social institutions". McLaren (1999) puts learners empowerment is one of the main ideas that benefits CP as a theory and application.

This approach tries to empower the teachers and learners to changing the traditional nature of education which the teacher and the learners' relationship were seen as customers and consumers relation. CP deal with finding the ways in which teacher can empower the learners (Shor, 1996), in Johnston (1999) opinion the word empowerment became shibboleth among critical pedagogues.

9. Hidden Curriculum

Hidden curriculum, first popularized by Philip (1968), was another important concept for critical scholars. In Cunningsworth's (1995) opinion, all course books communicate "sets of social and cultural values which are inherent in their make-up. This is the so-called 'hidden curriculum' which forms part of any educational program, but is unstated and undisclosed". Pinar and Bowers (1992) maintain that Michael W. Apple -the first to identify curriculum as political in the 1970s -offered a definition of the concept that pointed to the concept of hegemony. The hidden curriculum in schools serves to reinforce basic rules surrounding the nature of conflict and its uses. It posits a network of assumptions that, when internalized by students, establishes the boundaries of legitimacy. This process is accomplished not so much by explicit instances showing the negative value of conflict, but by nearly the total absence of instances showing the importance of intellectual and normative conflict in subject areas. The fact is that these assumptions are obligatory for the students, since at no time are the assumptions articulated or questioned. (Apple, 1975) McLaren (1989) also points to the tacit nature of hidden curriculum and its intention to make learners comply with the dominant ideologies and social practices related to authority, behavior and morality (p. 183-184). Referring to the uncovering function of hidden curriculum, Giroux (1983) emphasizes that the concept along with critical theory helps build a theory of education. He writes I argued that the foundation for a radical theory of schooling can, in part, be developed from the work of the Frankfurt School and the more recent literature on the hidden curriculum. As Baladi (2007) points out, "it is through this hidden curriculum that schooling serves to maintain the status quo, and may make the dominant ideologies appear natural and legitimate". What seems to be common among these variant descriptions of hidden curriculum is the existence of ideologies in educational practices and materials. Littlejon (1992) argues that ideologies in general, are unconscious filters through which people experience social conditions, that is, they are not verbally expressed but tacitly imbedded in educational practices and course books, and hence their hidden nature.

Evaluation in CP

Crawford (1978) asserts that evaluation in Freirean education shifts from the individual to the group and the program. The evaluation in CP is formative. As she argues the primarily evaluative question is: do the learners consider the humanity, faith, love, hope, and critical thinking in their dialogue or transformative action? In addition, the learners should evaluate their performance in whether or not they are able to meet the course desire. It can be concluding that CP deals with sharing the power in the class, so it is not weird to postulate that the learners should have the chance for evaluating their performance in the class. In so doing, they can participate in their evaluation by self-evaluation or peer-evaluation.

Shor (1992) stats that the learners should be evaluated based on the student-centered orientation and co-operative curriculum. He maintains in such classes the instruments for evaluating "narrative grading, portfolio assessments, group projects and performances, individual exhibitions, and essay examinations that promote critical thinking instead of standardized or short-answer tests" (p.144).

Main Criticism

McLaren (2003) notions CP must return to its historical roots and be separate from the other counter-hegemonic praxis such as feminist pedagogy, cultural studies, and anti-racist education which cause to

Research Article

diluting the primarily concept of CP. Even though most scholars believed that CP is political Johnston (1999) pinpoint, the nature and fundamental of teaching is not power or politics but also moral issue is the cornerstone of teaching. He also point out, even though CP endorse the moral and ethical issue but such failed into meet the essential nature of teaching. Canagarajah (1999) argues that "we must realize that CP is itself motivated by social practice and brings with it the assumptions and influences of the communities where it is defined". Gore (1993) critiques some of the critical pedagogy scholars for the lack of practical suggestions and authentic examples of their own practice in their works. Wardekker and Miedema (1997), too, refer to lack of practical results and consequences of CP. Gabel (2002) also points to the "inability of critical pedagogy to move beyond critique and to propose practical solutions to social problems". While criticizing CP's lack of practical suggestions for teachers, Bruenig (2005) claims that CP "still exists more as a theory of pedagogy rather than a practical specification".

Wilson (2011) appropriately elucidates the reason behind lack of practical instructions in the discourse of CP: "In order for critical pedagogy to stay true to its tenet that teaching cannot be reduced to or described in purely technical terms, it cannot offer its subscribers prescriptive practices void of a specific context. To do so would be to violate its own tenets of democratic pedagogy and undermine concepts central to its foundation" (p. 108). Gabel (2002) also claims to the "inability of critical pedagogy to move beyond critique and to propose practical solutions to social problems" (p. 185). Breunig (2005) and Kanpol (1999), McArthur (2010), too, points CP is more than a theory of pedagogy instead of a practical consideration. In this regard Abednia (2009) generally warns teachers that the path of CP "is not signposted but full of dilemmas, not well trodden but full of obstacles, and rougher than one can imagine" (p.279).

Role of Teacher and Learners in CP

Gee (1994) argues "English teachers stand at the very heart of the most crucial educational, cultural, and political issues of our time". Giroux (1985-a) redefines the role of teacher in CP as "transformative Intellectual". In the next volume of his article he (1985-b) concluded about the role of teacher as intellectual as follow: "there is a growing loss of power among teachers around the basic condition of their work and that this has been accompanied by a wider ideological shift among the public regarding their role as reflective practitioners" (p.84). According to Sadeghi (2008) transformative intellectual teacher has important role in the problem posing process which it is learn from learners, respect and appreciate to their viewpoints and engage them in the dialogical process.

Crabtree and Sapp (2004) define self-reflection as "the form of questioning one's motives, purpose, ideology, and pedagogy as informed by theory and habit". In Higgins (1996) perspectives self-reflection leads the teacher to changes the class to learner-center through reflection on the inapplicable curriculum and oppressive form of his/her educational practices. On the other hand, it helps the learners to reflect on their problematic issues in which they learn how to transfer their life condition.

In the realm of CP a teacher came down from its safe place and became close to his/her learners. S/he should elicit the learners' opinion regarding to different issues. The nature of teacher as a robot or technician, which was the unquestioned authority and decision maker in the class for doing tedious and boring activities, reduced to creative person which tries to bridge the gap between the political, cultural, and social issues with the learners' curriculum. In other words, teacher instead of be consumer of curricula and methods, should have production and conceptualization based on his/her class curriculum within the specific settings. McLaren (1995) suggests teachers with critical perspective not only should not act as scant objects about social critique but also they should emphasize on a type of desirable language in which it attention on the relation between social and materials in new way. It means based on critical education teachers should not act neutral about the social events and they should help the learners to reflection on them.

Scholars with CP perspective (Aliakbaria and Faraji, 2011; Breunig, 2005; Giroux, 2004; Shakouri & Ronaghi, 2012) believe the role of teacher changes from authority to coordinator, while the learners replaced their role as passive and object to creative and subjective agents in the class. The less authorial role of teacher and his/her sharing the power with learners through negotiation lead the learners to active

Research Article

their participation in class and organize their learning practices. They maintain that it does not mean that the teacher lose its crucial role in the class. Beside of the teacher and learners bilateral relation for conveying the knowledge, it is the teacher who leads the learners to think and act critically. More precisely, it helps the learners to find out the logics behind the reality. Moreover, their relation is not bounded into the class, but it nexus to a wider or more real situation, that is, society. Yilmaz (2009) argues that teacher and learners are not isolated from each other. Both of them have active role in the process of comprehension.

Pedagogical Implications

The immediate and clear pedagogical implication of this study is to bring the learning atmosphere and personal experiences together. It means, the class topics and discussion should be associated with the learners' daily life. In addition, teachers need to address the topics which have an equal chance for speaking. It is worth mentioning that teachers should avoid the neutral topics that do not provoke discussion in the class. They not only should discover the ways to expose the silent learners, but also they should use the topics that invoke discussion among the learners.

Developing the relationship between teacher and the learners is the fundamental aspects of CP. According to CP, the learners can select their learning materials with the help of their teacher. The teacher involves the learners for finding the best topic for discussion. Another implication of this study is that applying problem-posing instruction can foster learner autonomy. In addition, it causes to emerge a friendly atmosphere in which they can express themselves and their voice can be heard.

Another practical pedagogical implication of this study is to embed the social, political, economical, as well as cultural issues which are closely related to the learners' daily life to the school curriculum. According to CP, education is not neutral and it should help the learners to reach critical consciousness about their society and its problems. In so doing, authority in schools and universities are responsible to comply such goal.

Conclusion

CP is a new concept in the EFL context of Iran. Applying the principles of CP needs a throughout change in the educational system. The first and the most important issue is to decentralize educational system and help the teachers to be autonomous by taking decision and developing a classroom oriented action research. In addition, teachers should be trained during their education to develop critical thinking, reflective teaching. Teachers in the educational system of Iran focus on preparing students for the high stake test which is in a multiple choice format. This test is bound to vocabulary, grammar and reading comprehension. It implies that the high stake test does not force the learner develop their communicative ability. In fact, speaking and listening comprehension is neglected totally despite their importance. In addition, teachers should teach based on preselected textbooks withought considering the needs of the learners. This in fact contradicts the principle of CP. The researcher suggests that in order to apply the principle of CP, language policy makers and materials developers should consider the real life problems and the learners' need in the textbooks and help the teacher to act independently based on each class because no doctor can prescribe a tablet for all disease.

REFERENCES
Abednia A (2009). Transformative L2 teacher development (TLTD): A tentative proposal. In: *Power in the EFL Classroom: Critical Pedagogy in the Middle East,* edited by Wachob P (Newcastle upon Tyne, Cambridge Scholars Publishing) 263-282.
Akbari R (2008). Transforming lives: Introducing critical pedagogy into ELT classrooms. *ELT Journal* **62**(3) 276-283, doi: 10.1093/elt/ccn025.
Aliakbari M and Faraji E (2011). Basic principles of critical pedagogy. Paper presented at international conference of economics development and research. Retrieved from www.ipedr.com.

Research Article

Apple MW (1975). The hidden curriculum and the nature of conflict. In: *curriculum theorizing: The reconeceptulists,* edited by Pinar WF (Berkeley, C, McCutchan Publishing Corporation) 95-119.

Baladi N (2007). Critical pedagogy in the ELT industry: Can a socially responsible curriculum find its place in a corporate culture? (Unpublished MA thesis). McGill University, Montreal, Quebec, Canada.

Boyce ME (1996). Teaching critically as an act of praxis and resistance. *Electronic Journal of Radical Organizational Theory* **2**(2) 2-9.

Breunig M (2005). Turning experiential education and critical pedagogy theory into praxis. *Journal of Experiential Education* **28**(2) 106-122.

Canagarajah AS (1999). *Resisting Linguistic Imperialism in English Teaching* (Oxford University Press).

Canagarajah AS (2005). Critical pedagogy in L2 learning and teaching. In: *Handbook of Research in Second Language Teaching and Research,* edited by Hinkel E (Mahwah, NJ, Lawrence Erlbaum) 931-951.

Chege M (2009). Literacy and hegemony: Critical pedagogy vis-à-vis contending paradigms. *International Journal of Teaching and Learning in Higher Education* **21**(2) 228-238.

Crabtree RD and Sapp DA (2004). Your culture, my classroom, whose pedagogy? Negotiating effective teaching and learning in Brazil. *Journal of Studies in International Education* **8**(1) 105-132, doi: 10.1177/1028315303260826.

Crawford LM (1978). Paulo Freire's philosophy: Derivation of curricular principles and their application to second design (Unpublished doctoral dissertation). University of Minnesota, United States.

Cox MIP and De Assis-Peterson AA (1999). Critical Pedagogy in ELT: Images of Brazilian Teacher of English. *TESOL Quarterly* **33**(3) 433-452.

Darder A (1991). *Culture and Power in the Classroom: A Critical Foundation for Bicultural Education* (Toronto: OISE Press).

Degener SC (2001). Making sense of critical pedagogy in adult literacy education. *The Annual Review of Adult Learning and Literacy* **2** 26-62.

Fischman GE and McLaren P (2005). Rethinking critical pedagogy and the Gramscian and Freirean legacies: from organic to committed intellectuals or critical pedagogy, commitment, and praxis. *Cultural Studies – Critical Pedagogies* **5**(4) 425-447.

Freire P (1970). *Pedagogy of the Oppressed* (New York, NY: Continuum).

Freire P (1974). *Education for Critical Consciousness* (New York: Continuum).

Freire P (1985). *The Politics of Education: Culture, Power, and Liberation* (South Hadley, Mass: Bergin & Garvey).

Freire P (2005). *Education for Critical Consciousness* (New York: Continuum International Publishing Group).

Gee JP (1994). Orality and literacy: From the savage mind to ways with words. In: *Language and Literacy in Social Practice,* edited by Maybin J (Clevedon, UK: Multilingual Matters) 168-192.

Giroux H (1981). Toward a new sociology of curriculum. In: *Curriculum and Instruction: Alternatives in Education,* edited by Giroux H, Penna A and Pinar W (Berkley, CA: McCutchan) 98-108.

Giroux H (1983). *Theory and resistance in education: A pedagogy for the opposition*. South Hadley, MA: Bergin and Garvey 505.

Giroux H (1985,a). Intellectual labor and pedagogical work: Rethinking the role of teacher as intellectual. *Phenomenology + Pedagogy* **3**(1) 20-32.

Giroux H (1985b). Critical pedagogy and the resisting intellectual part II. *Phenomenology + Pedagogy* **3**(2) 84-97.

Giroux H (1994). *Disturbing Pleasures: Learning Popular Culture* (New York: Routledge).

Giroux H (1995). Radical Pedagogy as a cultural politics: beyond the discourse of critique and anti-utopianism. In: *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Postmodern Era,* edited by McLaren P (London and New York: Routledge) 29-57.

Research Article

Giroux H (1997). *Pedagogy and the Politics of Hope: Theory, Culture, and Schooling* (Boulder, CO: Westview Press).

Giroux H (2001). *Literacy, ideology, & the politics of schooling. Theory and Resistance in Education: Towards a Pedagogy for the Opposition* (Westport: Bergin and Garvey).

Giroux H (2004). The politics of public pedagogy. In: *If Classrooms Matter: Progressive Visions of Educational Environments,* edited by Di Leo JR and Jacobs WR (London: Routledge) 15-36.

Gore JM (1993). *The Struggle for Pedagogies: Critical and Feminist Discourses as Regimes of Truth* (New York, NY: Routledge).

Heaney T (1995). Issues in Freirean pedagogy, Thresholds in education. Retrieved May7, 2013from http://nlu.nl.edu/ace/Resources/Documents/FriereanIssues.Html.

Higgins JW (1996 May). Sense-making as a method of practicing a critical pedagogy in the multi-cultural classroom. Paper presented at International Communication Association annual meeting, Chicago, Illinois.

Hones D (2002). In Quest of Freedom: Towards Critical Pedagogy in the Education of Bilingual Youth. *Teachers College Record* **104**(6) 163-186.

Izadinia M (2009). Critical pedagogy: An introduction. In: *Power in the EFL Classroom: Critical Pedagogy in the Middle East*, edited by Wachob P (UK: Cambridge Scholars Publishing) 7-16.

Johnston B (1999). Putting Critical Pedagogy in Its Place: A Personal Account. *TESOL Quarterly* **33**(3) 557-565.

Kanpol B (1999). *Critical Pedagogy: an Introduction*, 2nd edition (Westport, CT: Bergin and Garvey).

Kellner D (2000). New technologies, new literacies: Reconstructing education for the new millennium. *Teaching Education* **11**(3) 245- 265, doi: 10.1080/10476210020021608.

Kincheloe JL (2008). *Knowledge and Critical Pedagogy: An Introduction*, Springer Science & Business Media B.V. Acid free paper publisher doi: 10.1007/978-90-481-3707-7_5.

Kumaravadivelu B (2003). *Beyond Methods: Macrostrategies for Language Teaching* (New Haven and London: Yale University Press).

McArthur J (2010). Time to look anew: Critical pedagogy and disciplines within higher education. *Studies of Higher Education* **35**(5) 301-315, doi: 10.1080/0375070903062856

McLaren P (1989). *Life in Schools: An Introduction to Critical Pedagogy in the Foundations of Education* (White Plains, NY: Longman).

McLaren P (1995). *Critical Pedagogy and Predatory Culture* (London: Routledge).

McLaren P (1999). *Che Guevara, Paulo Freire, and the Pedagogy of Revolution* (Lanham, Md.: Rowman & Littlefield Publishers).

McLaren P (2003). *Life in Schools: An Introduction to Critical Pedagogy in the Foundation of Education* (Boston, MA: Allyn and Bacon).

Momenian M and Shirazizadeh M (2009). Putting things right: State-of-the-art on critical pedagogy and writing. *The Modern Journal of Applied Linguistics* **1**(4) 223-243.

Monchinski T (2008). *Critical Pedagogy and the Everyday Classroom* (Berlin, Springer).

Pennycook A (1999). Introduction: Critical approaches to TESOL. *TESOL Quarterly* **33**(3) 329-348, *doi*:10.2307/3587668.

Pinar WF and Bowers CA (1992). Politics of curriculum: Origins, controversies, and significance off critical perspectives. *Review of Research in Education* **18**(1) 153-190.

Rahimi A and AsadiSajed M (2014). The interplay between critical pedagogy and critical thinking: Theoretical ties and practicalities. *Procedia - Social and Behavioral Sciences* **136** 41-45, doi: 10.1016/j.sbspro.2014.05.284.

Sadeghi S (2008). Critical pedagogy in an EFL teaching context: An ignisfatuus or an alternative approach? *Journal for Critical Education Policy Studies* **6**(1) 276-295.

Simon R (1987). Empowerment as a pedagogy of possibility. *Language Arts* **64** 370-82.

Shakouri N and Ronaghi Fard Abkenar H (2012). Critical pedagogy: An ignisfatuus! *Journal of Science (JOS)* **1**(2) 21-25.

Research Article

Shannon P (1992). *Becoming Political: Reading an d Writings on the Politics of Literacy Education* (Postmouth, NH: Heinemann).

Shor I (1980). *Critical Teaching and Everyday Life* (Boston, MA: South End).

Shor I (1992). *Empowering Education: Critical Teaching for Social Change* (Chicago: University of Chicago Press).

Shor I (1996). *When Students have Power: Negotiating Authority in a Critical Pedagogy* (Chicago: University of Chicago Press).

Shor I (1999). What is critical literacy? In: *Critical Literacy in Action: Writing Words, Changing Worlds,* edited by Shor I and Pari C (Portsmouth, NH: Boynton/Cook Publishers) 1-30.

Shor I and Freire P (1987). What is the "dialogical method" of teaching? *Journal of Education* **169**(3) 11-31.

Steffy B and Grimes A (1992). Personnel/organizational psychology: A critique of the discipline. In: *Critical Management Studies,* edited by Alvesson M and Willlmott H (London: Sage) 181-201.

Wardekker WL and Miedema S (1997). Critical pedagogy: An evaluation and a direction for reformulation. *Curriculum Inquiry* **27**(1) 45-61.

Wilson JT (2011). To make a difference re-viewing the practice of critical pedagogy through the lens of cultural myths about teaching. (Unpublished MA thesis). Queen's university, Kingston, Ontario, Canada.

Yilmaz K (2009). Elementary school teachers' views about the critical pedagogy. *The Asian-Practice Education Research* **18**(1) 139-149.