THE PROBLEM-POSING CONCEPT OF PAULO FREIRE
AS AN ALTERNATIVE TO THE BANKING-SYSTEM
IN EDUCATION

A SARJANA PENDIDIKAN FINAL PAPER

Presented as Partial Fulfillment of the Requirements
to Obtain the Sarjana Pendidikan Degree
in English Language Education

By
Paulus Yosan
Student Number: 111214166

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
YOGYAKARTA
2015
THE PROBLEM-POSING CONCEPT OF PAULO FREIRE AS AN ALTERNATIVE TO THE BANKING-SYSTEM IN EDUCATION

A SARJANA PENDIDIKAN FINAL PAPER

Presented asPartial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

By
Paulus Yosan
Student Number: 111214166

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
YOGYAKARTA
2015
A SarjanaPendidikan Final Paper on

THE PROBLEM-POSING CONCEPT OF PAULO FREIRE
AS AN ALTERNATIVE TO THE BANKING-SYSTEM
IN EDUCATION

By
Paulus Yosan
Student Number: 111214166

Approved by
Advisor
Drs. Concilianus Laos Mbato, M.A. Ed.D.

Date
21 October 2015
A Sarjana Pendidikan Final Paper on

THE PROBLEM-POSING CONCEPT OF PAULO FREIRE AS AN ALTERNATIVE TO THE BANKING-SYSTEM IN EDUCATION

By
Paulus Yosan
Student Number: 111214166

Defended before the Board of Examiners on 10 November 2015 and Declared Acceptable

Board of Examiners
Chairperson: Paulus Kuswandono, Ph.D.
Secretary: Barli Bram, M.Ed., Ph.D.
Member: Drs. Concillius Laos Mbato, M.A. Ed.D.
Member: Agustinus Hardi Prasetyo, S.Pd., M.A.
Member: Pius Nurwidasa P., Ed.D.

Yogyakarta, 10 November 2015
Faculty of Teachers Training and Education
Sanata Dharma University

Raharto, Ph.D.
Happily I dedicate this work to my brothers and sisters: Enu Mencik, Romo Stanis, O.Carm., Enu Fin who have supported me directly or indirectly. I never forget my beloved mother (mama Sisilia) at home, my beloved father (papa Simon) in heaven, and all my families, this work is dedicated for them.
Lord Jesus bless us all. Amen.
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this Final Paper, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 10 November 2015

The Writer

[Signature]

Paulus Yosan

111214166
LEMBAR PERNYATAN PERSETUJUAN
PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

Yang bertanda tangan dibawah ini, saya mahasiswa Universitas Sanata Dharma:

Nama : Paulus Yosan
Nomor Mahasiswa : 111214166

Demi pengembangan ilmu pengetahuan, saya memberikan kepada Perpustakaan Universitas Sanata Dharma karya ilmiah saya yang berjudul:

THE PROBLEM-POSING CONCEPT OF PAULO FREIRE
AS AN ALTERNATIVE TO THE BANKING-SYSTEM
IN EDUCATION

beserta perangkat yang diperlukan (bila ada). Dengan demikian, saya memberikan kepada Perpustakaan Universitas Sanata Dharma hak untuk menyimpan, mengalihkan dalam bentuk media lain, mengelolanya dalam bentuk pangkalan data, mendistribusikan secara terbatas, dan mempublikasikannya di internet atau media lain untuk kepentingan akademis tanpa perlu minta ijin dari saya maupun memberikan royalty kepada saya selama tetap mencantumkan nama saya sebagai penulis.

Demikian pernyataan ini saya buat dengan sebenarnya.

Dibuat di Yogyakarta
Pada tanggal: 10 November 2015
Yang menyatakan

Paulus Yosan
ABSTRACT


This study aims to investigate the concept of education by Paulo Freire, an education observer, from Brazil. He popularized the problem-posing education model to oppose the traditional educational style called banking-system, which occurred in his time. The research question postulated in this study is: What are the characteristics of problem-posing concept of Paulo Freire which substitute the banking-system in education?

This study is a library study which gives an emphasis on the analysis and interpretation of the sources and the data from existing theories and concepts in education. Data analysis reveals seven characteristics of problem-posing in education which are used by Paolo Freire to substitute the banking-system in education i.e, 1) education should be liberal; 2) education should be critical and reflective; 3) education should be creative; 4) education should be humane; 5) education should be dialogical; 6) education should be contextual; and 7) education should be conscientious. The proposed systems of education were used by Paulo Freire to promote liberation, humanization, and awareness (consientization) in education. Freire rejects all forms of education that are oppressive and do not provide the freedom for students to think, to be creative or to express opinions. Freire also rejects the education system which regards and treats students as a deposit place and immobilizes students in learning. The findings of the study are expected to raise the teachers, students, and the society’s awareness of their role and existence as free human beings, and of the need to criticize every oppressed situation.

Keywords: Banking-system, problem-posing, constructivism, critical thinking.
ABSTRAK


Studi ini bertujuan menginvestigasi konsep pendidikan Paulo Freire, seorang pemerhati pendidikan dari Brasil. Ia memperkenalkan model pendidikan hadap masalah untuk melawan model pendidikan tradisional yang disebut sistem bank, yang terjadi pada zamannya. Pertanyaan penelitian yang diperlukan dalam studi ini adalah: Apa saja cirikhas konsep hadap-masalah Paulo Freire yang menggantikan sistem bank dalam pendidikan?

Studi ini merupakan studi kepustakaan yang memberikan penekanan pada analisis dan interpretasi sumber dan data dari teori dan konsep pendidikan yang ada, yang digunakan Paulo Freire untuk menggantikan sistem bank dalam pendidikan, yakni 1) pendidikan seharusnya membebaskan; 2) pendidikan seharusnya kritis dan reflektif; 3) pendidikan seharusnya kreatif; 4) pendidikan seharusnya memanusiakan; 5) pendidikan seharusnya dialogis; 6) pendidikan seharusnya kontekstual; dan 7) pendidikan seharusnya menyadarkan. Sistem pendidikan yang diupayakan ini digunakan oleh Paulo Freire untuk mengedepankan pembebasan, pemanusiaan dan penyadaran dalam pendidikan. Freire menolak segala bentuk pendidikan yang menindas dan tidak memberikan kebebasan kepada siswa untuk berpikir, berkreasi, dan mengungkapkan gagasan. Freire juga menolak sistem pendidikan menganggap dan memperlakukan siswa seperti tempat menabung dan yang melumpuhkan siswa dalam pembelajaran. Hasil dari studi ini diharapkan dapat meningkatkan kesadaran guru, siswa, dan masyarakat akan peran dan kehadiran mereka sebagai manusia, dan dalam mengkritisi setiap situasi yang menindas.

Kata kunci: Banking-system, problem-posing, constructivism, critical thinking.
ACKNOWLEDGEMENTS

Most of all, I would like to give my greatest gratitude to The Holy Trinity: Father, Son, and Holy Spirit for giving me everything and for guiding me during the writing of my Final paper. I realize that I do not walk alone during my study. I would like also to thank Mother Mary, Saint Paul, Saint Sicilia, for their prayers and guidance.

Next, I would like to thank Drs. Concilianus Laos Mbato, M.A, Ed.D., my final paper advisor, who has supported and given me great advice throughout my final paper-writing period. I am really grateful of his patience and understanding from the beginning until the end of my Final paper accomplishment. I also thank all of the lecturers of English Language Education Study Program (ELESP) of Sanata Dharma University for guiding and sharing their best during my study period. I also thank Sanata Dharma University Library staffs and PBI secretariat staff for their best service and assistance.

My deepest gratitude also goes to my community members in Wisma Claretian Community, all Claretian brothers, my beloved brothers and sisters, Enu Mencik, Father Stanis, O.Carm, Enu Fin, my beloved mother, Sisilia and my beloved father, papa Simon for their endless love for me. I also thank my relatives, Om Sil, Tanta Vero, Kae Rius, Kae Yuven, Bapa Rafel, Kae Vincen, Om Martinus Marut, Tanta Sabeth, Enu Reni, Enu Yeni, Ros Family, Leda Family, Keli Family, Bibang Family, Ngencung Family, Cakolelak Family, and
all God’s people in Nangalanang Parish, for their prayers and support throughout my life.

I also thank Brother Titus OFM, Sister Agustine JMJ, Brother Fendy MSC, and all of 2011 PBI students whom I cannot mention one by one, who have given me support during my study and for coloring my life with wonderful experiences. Finally, I thank everyone who has directly and indirectly participated in my study. Your presence in my life has given me the precious values.

Sincerely,

Paulus Yosan
TABLE OF CONTENTS

TITLE PAGE .......................................................... i
APPROVAL PAGE ................................................... ii
DEDICATION PAGE ................................................... iv
STATEMENT OF WORK’S ORIGINALITY ............................................. v
PERNYATAAN PERSETUJUAN PUBLIKASI ........................................ vi
ABSTRACT .......................................................... vii
ABSTRAK .......................................................... viii
ACKNOWLEDGEMENTS .................................................... ix
TABLE OF CONTENTS .................................................... x

CHAPTER I INTRODUCTION ............................................. 1
1.1 Background of the study ........................................... 1
1.2 Approach of the study ........................................... 6
   1.2.1 Object of the study ........................................... 6
   1.2.2 Theories of the study ........................................... 8
   1.2.3 Method of the study ........................................... 8

CHAPTER II DISCUSSION ............................................. 10
2.1 Review of related theories ....................................... 10
2.2 The findings .................................................... 13
   2.2.1 Education should be liberal ................................... 13
   2.2.2 Education should be critical and reflective ................. 15
   2.2.3 Education should be creative .................................. 16
   2.2.4 Education should be humane ................................... 19
   2.2.5 Education should be dialogical ................................ 20
   2.2.6 Education should be contextual ................................ 21
   2.2.7 Education should be conscientious ........................... 22

CHAPTER III CONCLUSION AND RECOMMENDATION ............ 26
3.1 Conclusion .................................................... 26
3.2 Recommendations ............................................. 28

REFERENCES .......................................................... 30

APPENDIX .......................................................... 32
CHAPTER I

INTRODUCTION

This chapter presents the background of the study and the approach of the study. The background of the study presents the description and reason on the importance of discussing Paulo Freire’s concept of problem-posing as stated in *Pedagogy of the Oppressed*, the problem formulation which states the problem discussed in this study, the problem limitation which describes the focus and scope of the study, the objectives of the study which state the purpose of why the study is important to undertake, the benefits of the study which give an explanation about what the concept of problem-posing and its related points mean, and the explanation of the definition of the terms elaborates some key words used in the study.

The approach of the study section explains two types of theories, namely the theory of constructivism and the theory of critical thinking as the theories related to this study.

1.3 Background of the study

Education has an important role in increasing the human resources, which is an important element in the development of a nation. According to Ikhsan (Ikhsan, 2003, p. 2) education is a human endeavor, to grow and develop the potential of nature, both physical and spiritual, in accordance with the values in society and culture. It is the right of every person, and it has purpose to form
human’s personality into maturity. Therefore, education should be formulated seriously, with methods and techniques that can be relied. However, the ideal notion of education and its implementation seems do not always match with the reality happens in the field. Many mistakes occur in implementing education systems and it becomes a concern in the education world today. In some places, education is still conducted in a very formal and under authority way (Sindhunata, 2015, p. 3). This situation reminds education implementers to learn from education figures to reflect their role. Some education figures contributed their thoughts in order to avoid the mistakes in education system. One of them is Paulo Freire whose book entitled *Pedagogy of the Oppressed* has given a great deal of contribution among the education thinkers.

*Pedagogy of the Oppressed* (Portuguese: Pedagogia do Oprimido) proposes a pedagogy with a new relationship between the teacher, students, and society. It was first published in Portuguese in 1968, and was translated by Myra Ramos into English and published in 1970. The book is considered one of the foundational texts of critical pedagogy. In this book Freire calls traditional pedagogy as a "banking model" because it treats the student as an empty vessel to be filled with knowledge, like a piggy bank. However, he argues for pedagogy to treat students as a co-creator of knowledge (Freire, 1972, p. 47).

Since education is the most important factor in our lives. It is necessary to reflect deeply on it. This study intends to analyze the concept of problem posing which Paulo Freire introduced to the education community, and how it substitutes the banking model or system in education. Therefore, the implementers of
education may get a reference to renew the model of education, to lead it to be better. This concept becomes the enlightenment for the implementers of education, in this case, teachers, students, and society.

According to the statement above, the research question is formulated as the following: “What are the characteristics of Paulo Freire’s concept of problem-posing which substitute the banking-system in education?” Based on the problem formulation, this study aims to find out the characteristics of problem-posing concept of Paulo Freire which substitute the banking-system in education.

This study is limited to the study of the characteristics of Paulo Freire’s concept of problem-posing in his Pedagogy of the Oppressed. It is only focused on the characteristics of his concept in replacing the banking-system characteristics.

This study has significance for teachers and students. The teachers may have a description in managing the classroom in order to develop their teaching quality. It is important for them to know what system that they should avoid in teaching. Students also may be aware of their role and position in learning process. Additionally, teachers and students may get an understanding on what they should be in interaction with each other.

For the researcher, this study is helpful in the effort of understanding the characteristics Freire’s concept of problem-posing. The researcher can improve his knowledge about Freire’s concept of problem-posing. Besides, the researcher can learn a lot about teacher-student relationship, and gain more understanding about the relationship between teacher and students. As a teacher candidate, the
researcher as able to be illuminated by the concept of Paulo Freire, particularly in understanding the face of education in the past and compare it with the present time.

The following are some terms that need to be well defined in order to avoid misunderstanding and misinterpretation:

1. Problem-posing

   In this study, the term problem-posing refers to an alternative concept offered by Paulo Freire in order to minimize the banking education. According to Freire (1972), problem-posing refers to a method of teaching that emphasizes critical thinking for the purpose of liberation. Freire used problem-posing as the alternative to banking education, which is the traditional model of education.

2. Banking-system

   Banking system is a term used by Freire (1972) in order to name such a system in educational practice in which the knowledge is considered as a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. In the banking concept of education, knowledge is a gift poured by the teachers to the students. This term is widely discussed in *Pedagogy of the Oppressed* by Freire as the main source of this study.

   Freire (1972) described the characteristics of banking-system in ten ways of conducting in a learning process. The following are these ten characteristics of banking-system in education:
(a) the teacher teaches and the students are taught, means that in learning process
the main actor is the teacher, while students do nothing except listening to the
teacher;
(b) the teacher knows everything and the students know nothing, means students
are regarded as participant without knowing anything;
(c) the teacher thinks and the students are thought about, means students are not
given chance to think because there is only the teacher can decide whatever
happens to the students;
(d) the teacher talks and the students listen meekly, means that in learning process
students can only listened to the teacher, who is speaking, without doing
anything. The teacher is the narrator and he leads the students to memorize
mechanically the narrated content;
(e) the teacher disciplines and the students are disciplined, means that everything
is managed by the teacher and students can only follow it;
(f) the teacher chooses and enforces his choice, and the students comply, means
that in learning process the teacher can doing everything including enforces
his choices and students are excepted to comply it;
(g) the teacher acts and the students have the illusion of acting through the action
of the teacher, means that in learning process, the teacher becomes the main
actor, while the students are not more than spectators;
(h) the teacher chooses the program content, and the students (who were not
consulted) adapt to it, means that the program content in learning process is
only determined by the teacher, while students adapt to it;
(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students, means that the teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence;

(j) the teacher is the subject of the learning process, while the pupils are mere objects, means that in learning process students are not regarded as conscious beings but as objects which are possessed by the teacher (pp. 46-47).

1.4 Approach of the Study

This second section describes the method or approach of the study used in this research. There are three points that will be discussed in this section as the methods and techniques used by researcher in compiling this final paper, they are; object of the study, theories of the study, and method of the study. The object of the study will discuss the physical description of the book entitled *Pedagogy of the Oppressed*, and the brief summary of it. Then, the approach and the reasons for choosing it will be presented in the approach of the study. The last section, method of the study, will describe the method which was conducted in the study, the primary and secondary sources and the steps taken in analyzing the work.

1.4.1 Object of the study

The object of this study is Freire’s concept of problem-posing as stated in his book, which also called an essay, entitled *Pedagogy of the Oppressed*. This book consists of 153 pages and divided into four chapters. It was published in
1972 by Penguin Books in New Zealand and Australia. *Pedagogy of the Oppressed* talks about a pedagogy proposed with a new relationship between teacher, student, and society. This essay of Freire in a broader sense can be regarded as a literary work, for literature itself etymologically comes from Latin word ‘litteratura’ means everything which is written or a guidebook, although it is not a literary work in a narrow meaning, such as novel, poem, or drama (Ratna, 2014, p. 173). As it is seen from the content, Freire’s essay can be categorized as a didactic literature. It is a kind of literature which educates the readers about the problem morals, manners, and religion. A didactic literature presents philosophical, religious, moral, scientific knowledge and ideas in various literary genres or essays, for literature in broader sense includes someone’s thought, notion, or ideas (Nabergoj, 2003, p. 121). The essay of Freire, in this sense, can be regarded as a literary work which contains philosophical and moral reflection on human lives. In his work Freire described the interaction between the teacher and the students, the oppressor and the oppressed (Freire, 1972, p. 35). Freire in certain part of his essay also used the allegory figure of speech like in in the words of ‘bank’ for students and ‘depositor’ for teachers, Freire criticizes the tendency of considering education as an act of depositing (p. 37). Moreover, in her essay, Chynel (Chynel, 2013, p.1) called *Pedagogy of The Oppressed* as a literary work.

The first chapter of *Pedagogy of the Oppressed* discussed the education necessary for the oppressed and the central issue for humans that is humanism. The second chapter discussed how the education process for the oppressed was conducted. Freire rejected the banking-system education because it is a traditional
education and is oppressive. In banking-system education, the teachers are regarded as subject while students are objects. This education system has been broken down by Freire, by creating a new system called problem-posing education. The third chapter presents the dialogue as an element of the education of the oppressed, because the dialogue is the word which has two dimensions namely; reflection and action. The last chapter discussed the dialogic educational theory which is on the contrary to the anti-dialogical action theory. The dialogical action is always cooperative action that indicates the unity between the leaders and society.

Besides, in order to accomplish this study the researcher also took Freire’s lists of works. Some of them are *Letters to Christina* (1996), *Education for Critical Consciousness* (1974), and *Pedagogy of Freedom* (2000).

1.4.2 Theories of the Study

In this study, the researcher applies two types of theories, namely the theory of constructivism and the theory of critical thinking. The researcher chooses these two theories in order to understand the direction of this study, because they are related to the study of concept and what should we do in analyzing one’s concept. These two theories will be discussed more deeply in section 2.1.

1.4.3 Method of the Study

As an important part of this study, the method of study section provides the description of how this study was done. Since this study deals with the concept of an education figure, that is Paulo Freire, the researcher chooses library
study as the method of the study. In order to investigate his ideas or concept, the researcher collects as many sources as possible related to this study. The primary source of this study is a book written by Paulo Freire (1972) entitled *Pedagogy of the Oppressed*, whereas the secondary sources are some data and information from books and other sources related to the study. The following are the steps which the researcher has done during the process of this study.

The first step was determining the book as the primary source and collected the secondary sources, such as dictionary and magazines. Firstly, the researcher read the primary source four times. The first and second reading were conducted to get idea of the book. At the third and fourth reading, the researcher read more carefully to get the content of the book completely and underlined some important quotations.

After reading the book, the researcher analyzed the book critically according to the purpose of reading it. Finally, the researcher tried to find out the answer of the research problem by quoting some important information from the related books as references.
CHAPTER II

DISCUSSION

This chapter presents two main points, namely the review of related theories, and the findings as well as its interpretation. The review of related theories consists of two theories; constructivism and critical thinking, while the findings consist of the wide explanation based on the problem formulation.

2.1 Review of Related Theories

There are two theories related to this study. The following are those two theories to support this study. The first, constructivism which explains the process in forming the knowledge of students, how students generate knowledge and meaning from an interaction between their experiences and their ideas. It is related to the activity of problem-posing in education. The second is critical thinking. Critical thinking is a kind of evaluative thinking which involves both criticism and creative thinking. These two points are needed in founding the independence and freedom in problem-posing education process.

2.1.1 Constructivism Theory

Constructivism is a learning process that explains how knowledge is organized in human mind. Constructivism understands learning as human
construction or creation of knowledge by giving a meaning to their knowledge based on their experience. Knowledge cannot be just transferred, but rather should be interpreted by each person. It is not something that already exists, but a process that is continually developing, it is at once, a theory of ‘knowing’ and a theory of ‘coming to know’ (Fosnot, 1992, p. 167).

Some leading members of constructivism expressed opinion about the theory of constructivism and argued that meaningful learning starts with the existing knowledge or experience of students. Rutherford and Ahlgren, as cited by Dimyati (2002) argued that students have their own ideas about everything, where there is right and there is wrong. If understanding and misconceptions are ignored or untreated properly, their original understanding or confidence will still remain even in their examination may provide answers as required by the teacher. Dewey, as cited by Dimyati (2002) reinforces the theory of constructivism by arguing that educators should implement an efficient teaching and learning as the process of organizing or managing a continuous experience. He also stresses the importance of student participation in all teaching and learning activities (p. 18).

The perspective suggested in constructivist epistemology will change the role of teachers. The change will occur in the techniques of teaching and learning, assessment, research and ways to implement the curriculum. For instance, this perspective will transform teaching and learning methods, which focus on students’ success in emulating anything delivered by teachers on teaching and learning methods based on active experience (Dimyati, 2002, p. 22). This theory
supports the problem-posing concept of Paulo Freire and be contrast with the banking-system characteristics.

2.1.2 Critical Thinking Theory

Critical thinking is very important in daily life because it is needed in order to develop thinking skills, such as the ability to make decisions and problem resolution. The ability of critical thinking provides a more appropriate direction in thinking, working, and help accurately in determining the relationship between one thing and others. It is a kind of evaluative thinking which involves both criticism and creative thinking and which is particularly concerned with the quality of reasoning or argument which is presented in support of a belief or a course of action (Fisher, 2001, p.13).

Cottrell (2005) defines critical thinking as a cognitive activity, associated with using the mind. It is a complex process of deliberation which involves a wide range of skills and attitudes, working out whether we believe what we see, using mental processes such as attention, categorization, selection, and judgment. Critical thinking can help one understands to consider and analyze himself, others, and the world, and how he relates to them (p. 3).

The descriptions of critical thinking above at least contain three things. The first, critical thinking is a process of solving problems in a context of interaction with oneself, others and the world or environment. The second, critical thinking is a process of reasoning reflection and conclusions based on the information that has been received before the results are manifested in conclusion. The third, critical thinking ended in a decision what is believed and done. In education,
students’ critical thinking skill is really needed to develop their success and in their social life. Critical thinking skills can be developed or strengthened through learning process. The intended learning is student-centered learning which makes discussion possible to be conducted. Discussion is one of the effective ways to train and develop critical thinking skills, because students can share their perspectives and experiences, accept or refuse the argument, and interact with others in discussion. This interaction performed in these discussions, students with students or students with the teachers, influences the growth and development of students' critical thinking dispositions. Those theories support the problem-posing concept of Paulo Freire and negate the banking-system characteristics.

2.2 The Findings

This section presents the answers to the research question, i.e. what are the characteristics of Paulo Freire’s concept of problem-posing which substitute the banking-system in education? Paulo Freire offered seven characteristics of problem-posing in order to substitute the banking-system, i.e.: it should be liberal, critical and reflective, creative, humane, dialogical, contextual, and conscientious.

2.2.1 Education should be liberal

Liberation is one of the characteristics and purposes of problem-posing struggled by Freire. Freire, in a dialog with Shor (Shor, 1987) justified that in learning process students should be given chance to free from the ‘culture of silence’. Freire emphasized it based on the situation in Brazil after sixteen years in
exile, in which students waited for the speech of the teachers (p. 125). This situation makes them became passive and dependent without creating anything freely.

Responding to this situation, Freire (2000) suggested the teachers to consider himself or herself as an agent in the production of knowledge, that is “to teach is not to transfer knowledge but to create the possibilities for the production or construction of knowledge” (p. 10). Those possibilities could be conducted if the freedom is available for students to express their genuine selves freely. He emphasized also that education as the practice of freedom, as opposed to education as the practice of domination, denies that man is abstract, isolated, independent, and unattached to the world. This way creates a quality resulted in education that is freedom itself, because according to Freire (1972) this characteristic of problem-posing intends to achieve the liberation for students and people in the culture of silence. Education should be able to realize that this oppression not only causes physical aspect, but also deeply causes the psyche and human consciousness aspect, and usually people (the oppressed) do not beware of this aspect. Education is assigned to lead the oppressed to realize it, and then freed them from the oppression situation. Freire emphasized education as the vital point and permanent way of freedom for human being (p. 7).

Based on this understanding, the style of banking-system, i.e. ‘the teacher teaches and the students are taught’, should be changed to ‘the teacher teaches and students are given chance to teach him and their classmates’. Such is the case, the style of ‘the teacher confuses the authority of knowledge with his or her own
professional authority, which she or he sets in opposition to the freedom of the students’, should be changed to ‘the teacher gives a wide chance to students to participate freely and he shares his knowledge professionally and placing his position wisely’.

2.2.2 Education should be critical and reflective

Problem-posing education of Paulo Freire obliged that education should be critical and reflective. Students are encouraged to criticize and reflect on everything happens and exists, including their own self and their world or society. This characteristic of problem-posing is stated in order to substitute or change the banking-system which never proposes to students that they consider their reality critically (Freire 1972, p. 48). Freire criticized this style of banking-system and suggested a critical and reflective education of problem-posing to substitute it.

Critical and reflective as characteristics of problem-posing lead students (and people) to be fully human and avoid them from being passive students. Students become active in contacting with the reality that they discover through existential experience of their present life. Students (and people) as humans are consciously separated themselves from their reality and at the same, they realize themselves as the part of the reality. They alone are capable of treating their actions as the object of their reflection for critical reflection on practice is a requirement of the relationship between theory and practice. Freire, as cited in Schipani (1988) states that “human does not exist separately from the world and reality, but human is in the world and being together with the reality (p. 13). This reality should be shown to the students, so that they may aware of that reality.
This pedagogical concept based on the awareness that humans are being with a capability to recreate and to be free from political, economic and cultural oppression. Thinking critically about practice, of today or yesterday, makes possible the improvement of tomorrow's practice (Freire 1972, p. 70).

This understanding of critical and reflective characteristics, then, can replace a style of banking-system, i.e. ‘the teacher thinks and the students are thought about’, should be changed to ‘the teacher thinks and the students are encouraged and stimulated to think’. Likewise, ‘the teacher acts and the students have the illusion of acting through the action of the teacher’, should be changed to the teacher encourage students to be aware of their lives and environment and how they act rightly and freely in their society. This is in accordance with the critical thinking theory of Cottrell (2005) in which critical thinking can help one understands to consider and analyze himself, others, and the world, and how he relates to them (p. 3). In education, students’ critical thinking skill is really needed to develop their success and in their social life. Students can share their perspectives and experiences, accept or refuse the argument, and interact with others in discussion.

2.2.3 Education should be creative

Freire (1972) realized that banking concept of education regards students as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend
simply to adapt to the world as it is and to the fragmented view of reality deposited in them. In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Here, students are not seen as ‘creators’ but as objects such as a container to hold a number of arguments of knowledge (p. 47). In learning process it happened that the teacher talks and the students listen meekly. It is certain that students become passive because they are not given chance to express themselves, including their idea and creativity.

Responding to this banking-style, Freire (1972) emphasized his idea by arguing that education is not just transferring knowledge. Freire suggested that when entering a classroom, teachers should be someone who is open to new ideas, open to questions, and open to the curiosities of the students as well as their inhibitions (p. 56). For Freire, problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of people as beings who are authentic only when engaged in inquiry and creative transformation (pp. 37-38). This way can help students to be creative and active in searching anything possibilities related to the learning process. Students are stimulated and encouraged to realize that everything in this world is not finished. It is always in the process of becoming. Everything is waiting for their role of being a ‘creator’ to raise creativity (p. 57).

Similar to this characteristic of posing-problem, there is Dewey’s “participatory education”. Dewey, an American education figure, as stated in Imam (2004) proposes a model of education which he called participatory
education. He stressed that participatory education “escorts students to be able to deal directly with the social reality” (p. 3). Thus, students can integrate the material learned in the classroom with the reality. Participatory education emphasizes the involvement of students in education or in learning process. Participatory education requires students to be able to perform actively in education process. Students do not listen, follow, and obey passively to the teacher, without understanding whether it is good or not. In a participatory education, the teachers rather should act as facilitators, while the activity is charged to students. Participatory education can be applied in a way to enable students in learning process. Students are required to be able to develop their emotional intelligence, skills, creativity by involving them directly in learning process. Thus, students will be able to independently search for problem solving. Participatory education is based on democratic values, pluralism and students’ independence. With the foundation of these values, educators function more as facilitators that give wide space for learners to express themselves, dialogue, and discussion. As facilitators, teachers should give a wide space for learners to express, dialogue, and discuss (pp. 3-5).

Based on this explanation, one style of banking-system, i.e. ‘the teacher talks and the students listen meekly’, should be changed to ‘the teacher talks and the students also are given chance to talk and let them criticize on what the teacher talks about’. The creativity of students to think or act becomes possible in this way. Therefore, new possibilities also can be found in a learning process.
2.2.4 Education should be humane

Freire (1972) criticized a characteristic of banking-system which regards “teachers as subjects of the learning process, while the students are mere objects” (p. 47). Education, for Freire, aims to “humanize and to make people free from the oppressed situation” (p.1). Problem-posing education affirms men as beings in the process of becoming, as unfinished, uncompleted beings in and with a likewise unfinished reality. In banking-system teachers do not give sense to the students, but to move a number of arguments to students. Students are collecting and storing a number of knowledge, but at the end the students become poor (p. 26).

Freire directed education as an instrument to humanize and consciously transform the world. Education should be an instrument to liberate people from the oppressive situation, especially those who are oppressed. Humanization, for Freire is a kind of human vocation. Freire (1972) states that “both humanization and dehumanization are real alternatives, only the first is the people's vocation” (p.1) Freire continued to reject any false claim to the end of class struggle as the root of dehumanization. Whereas he continually revised his earlier class analyses, he never abandoned or devalued class as an important theoretical category in searching for a better comprehension of conditions of oppression. He stressed that humanism rejects decidedly any and every form of discrimination (Freire, 2000, p. 21).

In the context of humanistic education, Ki Hajar Dewantara (2009) an education figure of Indonesia, also applied among education system. The word among comes from a Javanese word, which refers to a dedicated and faithful
person. Among system is a way of education which aims to support and guide students to grow and develop according to their own nature. This system makes education as an instrument to make students useful for their society and for themselves. Therefore, the teacher should not only teach students, but also guide them to search knowledge by themselves. Here, students are not regarded as objects but subjects who are free from mentality oppression. The role of the teachers is directed to be a tutor for students (p. 38).

This reason changes the style of banking-system in education which regards the teacher is the subject of the learning process, while the students are mere objects. It should be changed to ‘the teacher and students are the subjects of the learning process, and they have the right to participate actively in it’. Therefore, education becomes an agent of humanization, a situation in which people can live freely.

2.2.5 Education should be dialogical

One characteristic of banking-system is the teacher chooses the program content, and the students (who were not consulted) adapt to it. This banking-system is criticized by Freire, because it creates ‘mute culture’ while for Freire human existence cannot be silent (Freire, 1972, p. 60). It is in education, dialog should be conducted, because dialog for Freire is the encounter between men, mediated by the world, in order to name the world (Freire, 1972, p. 61).

Dialogue is thus an existential necessity which imposes itself as the way by which they achieve significance as human beings. Dialogue cannot exist, however, in the absence of a profound love for the world and for people. Love is
at the same time the foundation of dialogue. Because love is an act of courage, not of fear, love is commitment to others. On the other hand, dialogue cannot exist without humility. Dialogue further requires an intense faith in humankind, faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human (Freire, 1972, pp. 62-63). Realizing the importance of the dialog, therefore, the style of banking-system, i.e. ‘the teacher chooses the program content, and the students (who were not consulted) adapt to it’, should be changed to ‘the teacher and students determine the program together and evaluate it’.

2.2.6 Education should be contextual

Freire (1972) described problem-posing as a “contextual education” which creates a way to make students become subjects in responding to the problems in society (p. 53). It opposes the banking-system, a traditional system. Freire emphasized the ability of thinking in this education system as a way to transform or recreate the world. The real world and its situation should be discussed in learning process. This contextual education creates an interaction between human (students) and his world. Problem-posing education is assigned to problematize the social reality as a part of human’s (student’s) life because men are conscious beings.

This contextual characteristic of problem-posing can also be similar to 'real learning' of Mangun Wijaya. Mangun, as cited by Pradipto (2007) emphasizes the importance of 'real learning' and 'mood independence in learning'. Motivated by the reality of education in Indonesia, which only produced a 'culture
of silence', Mangun tried to realize an alternative education system, as a contribution to the world of education in Indonesia. In particular, the face of education in Indonesia during the New Order regime was dominated by the tendency to shut off the creativity of the students. Mangun did not only criticize the education in Indonesia, but also get involved to think and realize an alternative solution (p. 56).

According to Mangun, 'real learning' and 'mood independence' can be achieved by increasing language mastery, and by developing the explorative, creative, and integral spirit of students. In order to supply the needs of students, Mangun applied an active learning approach, joyful learning, and student-centered learning, in teaching and learning activities (p.57).

This reason then regarded banking-system as non-contextual way of learning. Therefore, it should be changed by problem-posing education which is contextual. The banking-system which applies ‘the teacher disciplines and the students are disciplined’, should be changed to ‘the teacher disciplines and the students are involved in managing the rules’. This is the way to make learning process becomes contextual.

2.2.7 Education should be conscientious

Freire (1972) offered problem-posing education in order to substitute the banking-system which considers that the teacher knows everything and the students know nothing. This traditional notion proves the situation without consciousness. Freire talks of consciousness as intentionality toward the world, for both reflection and self-reflection are the basis of knowing-of coming to know
ourselves and our reality objectively. Such reflection must, however, be always considered in relation to our actions for it to constitute authentic knowledge. In other words, according to Freire authentic knowledge is a praxis. To know implies to act in conjunction with reflection. Therefore, Freire’s concept of education emphasizes self-awareness of people as subjects, and not objects, for in his concept, only subjects can act in liberal action. Eventually, this awareness communally forms a social conscience. People are expected to be able to think of solving his problems through social awareness, which builds upon the inter-subjective relationship in a society (Freire, 1974, p. 37).

Education initiated by Freire aims for liberation and humanization, as stated in Smith (2001). In this context, Freire considered the awareness (consientization) as the main point of education. Education should aim to aware students of their social reality. Freire divided human consciousness into three parts, namely; magical consciousness, naive consciousness, and critical consciousness. Magical consciousness is the consciousness of a society that unable to see the correlation between one factor and another. For instance, poor society is unable to see the correlation between their poverty situation with the political and cultural system. This consciousness simply considers the external factor (natural and supernatural) as the cause of their powerlessness. The education system in this way cannot provide an analytical criticism to the correlation between the system and the problem in a society (p. 13).

Naive consciousness realizes human aspect as the source of problems in a society. In this consciousness, the problem of ethics, creativity, and need for
achievement is considered as the determiner of social change. In analyzing the cause of poverty, they consider it because of their own fault. Therefore, man power development is something which is expected to trigger a change. In this context, education does not question the system and structure even the system and structure are regarded as the good and just given factor. The role of the educators is how they lead the students to adapt with the system (p.14).

Critical consciousness tends to realize the system and structure as the sources of a problem. Education is assigned to critically analyze the social, political, economic, and cultural system and structure in a society. The critical paradigm instructs students to identify the inequities in system and structure, and then analyzes how it works and how it transforms. In this paradigm, education is assigned to create an opportunity for students to participate actively in the process of a new and better fundamental structure creation. The teachers and students should become partners to solve problems in the classroom (p. 14).

This comprehension is the way to substitute the banking-system in education, especially its notion which considers that the teacher knows everything and the students know nothing. This way is criticized by Freire and then is substituted by the problem-posing education. Therefore, ‘the teacher knows everything and the students know nothing’, should be changed to ‘teacher knows everything and students are stimulated to know everything and let them express their knowledge’.

The findings above give us a conclusion that Freire is quite interested in education and all the activities in it. He paid attention on the quality of education.
It realizes in his criticism against the style of education which is oppressive, and then he discovered the possibilities to develop the quality of education. The seven ways to substitute the banking-system is the realization of his struggle, which gives the understanding how education should be liberal, critical and reflective, creative, humane, dialogical, contextual, and conscientious should become the characteristics of a conducting classroom and at the same time become the goal of that learning process.
CHAPTER III

CONCLUSION AND RECOMMENDATION

This section contains the conclusion of this study and the recommendations. The conclusion part presents a description of the findings of the research question, and the recommendations presents the recommendations for teachers, students, and government and society.

3.3 Conclusion

The question ‘what are the characteristics of Paulo Freire’s concept of problem-posing which substitute the banking-system in education?’ has been answered. Essentially, Freire attempted to abolish all forms of banking-system of education, which is oppressive naturally. He then suggested an education system called problem-posing, which is a liberating education.

This problem-posing concept cannot be separated from the background of Freire’s life and situation. Freire is a very controversial education figure. He sued the education system that has been established in Brazilian society. For him, the existing education system is not option to the poor, but on the contrary, alienate the oppressed and be an instrument of oppression by the authorities. Freire called the system as a banking-system model. Banking-system is a system of education, which makes the teacher as a subject, who has knowledge that is loaded to the
students. Students are treated as container or deposit place. In learning process students are treated and regarded as objects, in which there is no good communication between the teachers and students. The characteristics of this educational style or system are; the teacher teaches and the students are taught; the teacher knows everything and the students know nothing; the teacher thinks and the students are thought about; the teacher talks and the students listen meekly; the teacher disciplines and the students are disciplined; the teacher chooses and enforces his choice, and the students comply; the teacher acts and the students have the illusion of acting through the action of the teacher; the teacher chooses the program content, and students who were not consulted adapt to it; the teacher confuses the authority of knowledge with his or her own professional authority, which she or he sets in opposition to the freedom of students; the teacher is the subject of the learning process, while students are mere objects. Education thus becomes a saving activity, where students are piggy banks, and the teacher is the depositor. This is not a communication process, but teachers deliver statements and fill the savings, which is then received, memorized and repeated obediently by the students. This system should be abolished because it merely gives advantages to the authorities, and it should be replaced by a new educational system.

As a solution to this harsh criticism, Freire offered an alternative education system, which he thought, is relevant for the poor and marginalized. Paulo Freire offered seven ways of problem-posing in order to substitute the banking-system,
i.e.: it should be liberal, critical and reflective, creative, humane, dialogical, contextual, and conscientious.

### 3.4 Recommendations

Various problems such as fighting between students and corruption that occur in our country are always associated with the quality of our education. The quality of our education is questioned whenever the problems are occurred. The rise of the problems and the questions invites us to reflect on our educational quality.

Freire’s criticism seems still quite relevant if we associate it with the phenomenon of corruption which is considered as a culture rooted in our society. Corruption in its various forms proves the low quality of our education which unable to enlighten student to avoid moral defects behavior. The same thing happened in the case of brawl between students, and other problems. Therefore, the following are the recommendations which hopefully contribute positive values to the teachers and students.

The first recommendation is for teachers. Teachers should try to find the new creative possibilities in teaching, so that school or class may be a desired place for students. Teachers are also expected to create a comfortable class, so that students may express their idea freely. Teachers should participate in determining the national curriculum program through contributing constructive ideas or critics. Teachers should support and implement the character education program by at first, performing their own good behavior. Teachers should make
critical reflection continually on education, and suggest the possibilities to
develop education quality.

The second recommendation is directed to the students that they should
learn everything good and useful for themselves to express freely their ideas in
learning process. They should beware that they are the subjects of the learning
process. Students are expected to manage their future because the destiny of this
country is at their hands.

The third recommendation is for the government and society, that they
work together to support everyone to get a good education. The government and
society also endeavor to create a comfortable environment for them to grow and
develop their personality. The government must also consider the welfare of
teachers.
REFERENCES


Appendix

The biography of Paulo Freire

Paulo Freire was born in Recife, a coastal city of northeast Brazil on September 19, 1921. He was raised by his mother who was a devout Catholic and his father, a middle-class businessman. His father was Joquim Temistockles Freire, a military police, and his mother Edeltrus Neves Freire. Freire learned from them how to appreciate the dialogue, and respect the choice of others. Freire Family is originated from the middle class, but since childhood he lived in a poor situation, since his family crushed by a financial setbacks caused by the economic crisis that struck the United States around 1929 and also it transmitted to Brazil. This experience, caused him, at the age of eleven, determined to devote his life to fight against famine (Freire, 1984, p. 157). The family then moved to Jabotao in 1931, and there then his father died. He finished his school after his family situation slightly improved, he then entered the University of Recife (Freire, 1996, p. x).

Freire graduated as a lawyer, but he never actually practiced in the field. Instead, he worked as a teacher in secondary schools teaching Portuguese. There he met Elza Maia Costa Oliveira an elementary school teacher (who later became the principal) from Recife, and in 1944. Freire married to her, and of this marriage
he had two sons and three daughters. Besides their joint career in teaching, they work together in Catholic Action Movement with friends of middle-class (Collins, 2002, p. 8).

In 1959, he earned a doctorate in history and philosophy of education. This is the first time he expressed his thoughts on educational philosophy, through his dissertation at the University of Recife, and later through his work as a professor of history and philosophy of education at the University of Recife (Collins, 2002, p. 9).

In the early 1960s, Brazil was a troubled country. Many political and social groups such socialists communists, students, labor leaders, struggle for their own purposes. At that time, Brazil has population of about 34.5 million people, and only 15.5 million were able to participate in general election, because some of them were illiterate. Educational assistance then planned to expand programs of basic literacy and adults as a result of radical restructuring envisioned SUDENE (Freire, 1996, p. xii). In this fermenting hope, Paulo Freire became the head of the Cultural Extension Service at the University of Recife, who brought literacy program to farmers in the northeast. Furthermore, from June 1963 until March 1964, Freire illiteracy eradication teams have worked across the country. They claimed that in 45 days, they were successful in attracting the interest of illiterate adults to learn and write. Freire’s literacy method, leads to a method of politics without being a contestant.

In April 1964, the military overthrew the Goulart regime, and all progressive movements were intimidated, and Freire was arrested and put into
prison for 70 days because of "subversive" activities. In prison, he started work on *Education as the Practice of Freedom*, his first education work. By the year 1970, he left Latin America to the United States, at the invitation of Harvard University, and he taught there as a visiting professor at Harvard's Center for Studies in Education and Development and Social Change. In 1970, Freire became a consultant and eventually served as a special advisor in the World Council of Churches Education office of in Geneva. Paulo Freire was still living in exile until the middle of 1979. Then he was allowed to return from exile to Brazil's state when Joao Batista Figuelredo served as head of state and then Freire was appointed to be a professor at the State University of Campinas and the Catholic University of Sao Paulo. In 1986, Paulo Freire's wife Elza died, then Freire married again to Ana Maria Araujo, his former student. In 1988, he was appointed to be minister of education of Sao Paulo. Paulo Freire died on May 2, 1997 at Albert Einstein Hospital, Sao Paulo, at the age of 75 due to heart attack (Freire, 2008, p. xvii).