



Bolu Abant İzzet Baysal Üniversitesi Eğitim Fakültesi Dergisi (BAİBÜFD)

Bolu Abant İzzet Baysal University
Journal of Faculty of Education

2026, 26(3), 1278–1294.

<https://dx.doi.org/10.17240/aibuefd.2026..-1688917>



Paulo Freire's Educational Thought and Its Enduring Influence on Community Education

Paulo Freire'nin Eğitim Düşüncesi ve Halk Eğitimi Üzerindeki Kalıcı Etkisi

Deniz Yalçinkaya¹

Geliş Tarihi (Received): 01.05.2025

Kabul Tarihi (Accepted): 04.08.2026

Yayın Tarihi (Published): 30.09.2026

Abstract: Paulo Freire, the Brazilian educator, derives his popularity from the educational thought and management he developed. Freire has attracted the attention of all those concerned with education, regardless of their political views or philosophies. Recognized as a radical educator, Freire stimulated a rethinking of the philosophical and psychological foundations of education, so that learning and teaching activities began to be questioned again. As an educator involved in educational life in relation to literacy activities, Freire argued that literacy, far from being a mechanical problem, was a tool for the emancipation of the people by linking literacy with critical consciousness. For this reason, his views on education particularly on community education (CE), in *Pedagogy of the Oppressed* brought a new perspective to this field and deeply influenced the activities in this field. The theoretical and methodological features of Freirean CE are quite remarkable in achieving the goals of CE and are still being discussed. The structure of CE, which generally aims at political and social change, is handled with Freire's methods. The question of whether Freire's theoretical and methodological suggestions regarding education are implemented in today's practices is addressed and a critical analysis is made on the basis of relevant research and theoretical criticism. This study critically presents that CE is governed by changing world dynamics and shaped by global changes, has evolved beyond Freire's methods. As a critical assessment, this paper provides an overview of the distinctive effects and characteristics of Freire's educational approach for CE while critically assessing its impact and relevance in contemporary educational contexts.

Keywords: Critical Education, Community Education, Emancipation, Freirean Pedagogy, Participatory Learning

&

Öz: Brezilyalı eğitimci Paulo Freire, popülerliğini geliştirdiği eğitim düşüncesi ve yönetiminden almaktadır. Freire, siyasi görüşleri ya da felsefeleri ne olursa olsun eğitime ilgilenen herkesin dikkatini çekmiştir. Radikal bir eğitimci olarak tanınan Freire, eğitimin felsefi ve psikolojik temellerinin yeniden düşünülmesini teşvik etmiş, böylece öğrenme ve öğretme faaliyetleri yeniden sorgulanmaya başlanmıştır. Okuryazarlık faaliyetleriyle ilişkili olarak eğitim hayatının içinde yer alan bir eğitimci olarak Freire, okuryazarlığı eleştirel bilinçle ilişkilendirerek, okuryazarlığın mekanik bir sorun olmaktan uzak, insanların özgürleşmesi için bir araç olduğunu savunmuştur. Bu nedenle Ezilenlerin Pedagojisi'nde eğitime, özellikle de halk eğitimine ilişkin görüşleri bu alana yeni bir bakış açısı getirmiş ve bu alandaki faaliyetleri derinden etkilemiştir. Freireci pedagojinin teorik ve metodolojik özellikleri halk eğitiminin hedeflerine ulaşmasında oldukça dikkat çekicidir ve halen tartışılmaktadır. Genel olarak, araştırmalarda, politik ve sosyal değişimi hedeflemesi beklenen halk eğitiminin yapısı ve işleyişi Freire'nin yöntemleri ile ele alınmaktadır. Bu araştırmada, Freire'nin eğitime ilişkin kuramsal ve yönetsel önerilerinin günümüz uygulamalarında hayata geçirilip geçirilmediği sorusu ele alınmakta, ilgili araştırmalar ve kuramsal eleştiriler temelinde eleştirel bir analiz yapılmaktadır. Bir eleştirel değerlendirme olarak bu çalışma, Freire'nin eğitim yaklaşımının halk eğitimi için ayırt edici etkilerine ve özelliklerine genel bir bakış sunarken, çağdaş eğitim uygulamalarında etkisini ve ilgililiğini eleştirel bir bakış açısıyla analiz etmektedir.

Anahtar Kelimeler: Eleştirel Eğitim, Halk Eğitimi, Özgürleşme, Freireci Pedagoji, Katılımcı Öğrenme

Atıf/Cite as: Yalçinkaya, D. (2026). Paulo Freire's educational thought and its enduring influence on community education. *Bolu Abant İzzet Baysal University Journal of Faculty of Education*, 26(3), 1278–1294. <https://dx.doi.org/10.17240/aibuefd.2026..-1688917>

İntihal-Plagiarism/Etik-Ethic: Bu makale, en az iki hakem tarafından incelenmiş ve intihal içermediği, araştırma ve yayın etiğine uyulduğu teyit edilmiştir. / This article has been reviewed by at least two referees and it has been confirmed that it is plagiarism-free and complies with research and publication ethics. <https://dergipark.org.tr/tr/pub/aibuefd>

Copyright © Published by Bolu Abant İzzet Baysal University–Bolu

¹ Sorumlu Yazar: Lecturer Dr. Deniz Yalçinkaya, Selçuk University, School of Foreign Languages, dyalcinkaya@selcuk.edu.tr
ORCID: 0000-0002-3034-4600

1. INTRODUCTION

Brazilian educator and thinker Paulo Freire (1921–1997) revolutionized the field of education with his seminal work *Pedagogy of the Oppressed* (1970). Although first published in Portuguese in 1968, the book presented a radical perspective that challenged traditional notions of teaching and learning. By emphasizing critical thinking, dialogue, and empowerment, Freire's pedagogy offered a distinctive approach to addressing social inequalities through education.

Freire's name is frequently referenced in debates surrounding community education (CE) and lifelong learning (LLL). Although *Pedagogy of the Oppressed* had a profound global impact, foundational studies on community education had emerged earlier, with distinct national characteristics (Sayılan, 2021). Community education activities have emerged with different contents and have national characteristics. Notably, between 1922 and 1928, works such as Eduard Lindeman's *The Meaning of Adult Education* and Edward Thorndike's *Adult Learning* laid the early foundations for the field (Smith & Densch, 2009). Later, Jarvis (2010) classified notable thinkers contributing to adult learning theory, placing Freire, Gagné, Illeris, Mezirow, and Knowles within psychological or sociological frameworks.

Freire's *Pedagogy of the Oppressed* has sold over 1.5 million copies in English alone and became a central text for the renewal of educational practice. The book's significance in the early 1970s stemmed partly from the way Freire connected his personal experiences with his commitment to emancipatory education. While thinkers such as Rousseau, Dewey, Gramsci, and Lukács had previously linked life experiences to educational thought, Freire's approach stood out for its radicalism. As Jarvis (2010) notes, in adult education theory, thinkers such as Freire, Gagné, Illeris, Mezirow, and Knowles adopted a primarily psychological perspective, whereas Carl Rogers emphasized a sociological one.

Freire's ideas were considered too radical by many educational administrators of his time, largely due to his Marxist and Rousseauian influences. The book still keeps attracting modern educators and discussed under the topic of critical education. Freire's ideas and practices have created a great sensitivity all over the world and have been criticized by both supporters and opponents. Freire has been read, discussed and criticized not only in the field of education but also in many other disciplines. It has been analysed in articles and book reviews in major academic journals in the fields of education, sociology and political science.

(Schugurensky, 1996, p. 344, as cited in Mayo, 1997, p. 365). aptly stated that "Paulo Freire constitutes a turning point in Latin America. There is before and after Freire". Even after his death, Freire has been rediscovered and discussed, whether because this is his will or because he has not lost his charm. This article provides an overview of these criticisms and focuses particularly on criticisms related to community education studies.

Freire's pedagogy emphasized critical thinking, dialogue, and empowerment, offering a unique approach to addressing social inequalities through education. This study explores the original and distinctive contributions of Freire's pedagogy to community education, while critically assessing its impact and relevance in contemporary educational contexts. The present study aims to examine the contemporary impact of Freirean pedagogy as presented in *Pedagogy of the Oppressed*. To this end, the following research questions are addressed:

RQ1: How visible are Paulo Freire's theoretical and methodological approaches to community education within current educational practices?

RQ2: How have global socio-political and economic changes influenced the adaptation or transformation of Freirean principles in contemporary community education programs?

RQ3: How does critical pedagogy inform contemporary community education initiatives, and to what extent do these initiatives align with Freirean emancipatory ideals?

1.1. Research importance

The study utilizes a wide variety of sources to provide both a balanced and comprehensive picture, including Freire's original works (e.g., *Pedagogy of the Oppressed*), empirical studies of Freirean methods in practice, academic critiques that explore strengths and weaknesses, and comparative theoretical works that contextualize Freire's pedagogy within wider educational paradigms. Sources were selected for their theoretical relevance, scholarly rigor, and representativeness of major debates in the field. Drawing on the various arguments spreading out from these positions, this paper critically and contextually evaluates the influence of Freirean (critical) pedagogy on community education in the contemporary period.

2. METHOD

2.1. Research Design: Critical Literature Review and Theoretical Analysis

This study is designed as a Critical Literature Review utilizing Theoretical Document Analysis. Unlike a systematic review that aims for exhaustive aggregation, a critical literature review goes beyond mere description of past research to critically evaluate, critique, and synthesize the conceptual foundations, contradictions, and socio-political trajectories of a specific body of knowledge (Grant & Booth, 2009).

Using a theoretical analysis method, this study critically analyses Paulo Freire's educational theory, specifically as it relates to and influences contemporary practices in community education. Instead of relying on empirical field data (such as interviews or observations), a systematic review and critique of primary and secondary sources that interface with Freire's pedagogy frames the study.

2.1.1. Limitations

The analysis was carried out in all studies dealing with Freire's pedagogy in general. It was not possible to categorize the subject, that is, to examine each feature of Freire's methodology in individual studies. A longer and more detailed study could be done for each of the principles of this methodology separately.

2.2. Research Corpus and Sampling

The methodology relies on a carefully constructed literature corpus rather than empirical human sampling. Given that this research is a critical thematic literature review, the corpus is composed of foundational philosophical texts, peer-reviewed academic articles, books, and policy documents that address the applications, critiques, and transformations of Freirean pedagogy—particularly the ideas in *Pedagogy of the Oppressed*—within community education (CE) and lifelong learning (LLL).

To ensure scholarly rigor, purposive criteria were utilized to select the literature for final analysis. The inclusion criteria required that the selected works:

1. Specifically mention, operationalize, or analyse the pedagogical principles of Paulo Freire.
2. Be published in peer-reviewed academic journals, books, or official institutional reports (e.g., EU, UNESCO).
3. Directly concern the fields of adult learning, community education, or lifelong learning.
4. Focus predominantly on contemporary debates and developments published between 2000 and 2025.

2.3. Data Analysis and Document Review

The primary mechanism for data collection and analysis in this study is qualitative document review. The analysis entailed a detailed conceptual mapping of Freire's original literature alongside contemporary texts to investigate how these principles withstand global socio-political shifts.

The analytical process involved two main phases over a six-week period: the first phase focused on text isolation and thematic cataloguing of Freire's core concepts (e.g., banking model of education, dialogue, praxis). The subsequent phase involved a critical cross-examination of these concepts against

contemporary challenges, such as neoliberal educational policies, commercialization, and the technological shifts observed during the COVID-19 pandemic.

3. FINDINGS

3.1. Critical Analysis

This section examines how Freire's educational thought influences contemporary community education practices and planning. It is argued that global socio-political and economic changes have shaped the transformation of Freirean principles. In addition, the alignment of critical pedagogy and emancipatory ideals with current community education programs is analysed.

3.1.1. Key Concepts in Freire's 'Pedagogy of the Oppressed'

Paulo Freire's "*Pedagogy of the Oppressed*" offers a groundbreaking perspective on education that has significantly influenced community education and educational theory. Some of Freire's concepts have profoundly influenced diverse pedagogical frameworks approaches and thoughts about education even today and have brought about discussions on them. These concepts named; *Education as Emancipation*, *Dialogical Learning*, *Problem posing model of education*, *The Plan for Political and Social Change*, *Decentralization of Education* which comprise Freire's pedagogy contributed distinctively on community education considerably.

Education as Emancipation

Freire understood education not simply as transfer of knowledge, but as a path towards critical consciousness (conscientização) that allows individuals to recognize systemic injustice and to take action to correct it. Literacy, he said, should be about empowerment rather than a mechanical skill.

Dialogical Learning

The "banking model of education" (in which teachers deposit information to passive students) was rejected by Freire. He encouraged a dialogical, participatory education, in which students, along with teachers, generate knowledge together. This responds well to community-based education, where real-life experiences determine learner-centric curriculum.

Problem -Posing Model of Education

Instead of rote memorization, Freire's approach encourages learners to investigate, critique, and work on social issues. Freirean pedagogy is frequently used in CE programs, where real-life problems become a vehicle for interrogating and reconstructing the world through critical thinking and active participation.

Social and Political Evolution

Freire considered education to be political by nature, which meant that educators need to challenge oppression, inequality, and marginalization through their work as teachers.

Today, there are many CE programs doing work with marginalized communities that are rooted in Freirean principles reflecting social justice and grassroots activism.

Decentralization of Education

They focus on learners and allow communities to enflame and take control over their own education without waiting for state or institutional authorities. This has also impacted newer models of CE, which rely on local knowledge, community leaders and participatory decision-making.

3.1.2. What is Community Education?

Community Education (CE) is a non-academic learning method, with an emphasis on learning as a lifelong and communal process with the community. It is frequently associated with social change, empowerment and active citizenship. According to Ardiwinata & Mulyono (2018) in general Community

education is educational initiatives that target all members of society and are not restricted to formal settings such as schools and universities. From community colleges to universities, it involves a multitude of services and programs, on campus and off, to benefit the various needs of the population.

Key features of CE include:

Locally Rooted Learning: Education happens in local settings (e.g., community centres, continuing education centres) and meets community needs.

Participatory and Inclusive: Learners are engaged in co-designing their education rather than merely receiving it.

Capacity Building: CE focuses on empowering individuals and communities to address their own needs and drive change.

Interdisciplinary and Flexible: It draws on/requires fields like adult education, lifelong education, social work, and activism.

Social Justice Focus: A lot of CE work aims at equity and deals with issues like poverty, literacy, and civic engagement. These could be adult literacy programs, vocational training, civic education, health education, etc.

3.1.3. The Distinctive Perspectives of Freirean Pedagogy

Freire's ideas are different from other adult educators' approaches to adult education in two ways. The first socio-cultural background was taken into consideration in education from which his theory emerged (Jarvis, 2010, p.99). The second is that education is viewed as political (Brookfield, 1986; Foley, 2004; Holst, 2002; Sayılan, 2021; Schugurensky, 2011; Welton, 1995).

Pedagogy of the Oppressed is a work in which Freire explains his views on education. The most important determination he mentions here is that education is political and politics governs education. According to Freire, there is no such thing as neutral education.

There is no such thing as a neutral educational process. As Richard Shaull (1991) noted in the foreword to Freire's *Pedagogy of the Oppressed*, "Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (p. 15).

Freirean pedagogy has made a major contribution to community education on several points. Namely: Considering the theoretical and methodological features of Freirean community education, we can say that the idea that all people have the capacity to think critically and solve their own problems is at the center of this pedagogy (Sayılan, 2021). This belief and thought are one of the most distinctive aspects of this pedagogy.

The other distinguishing aspect of this pedagogy is "having the capacity to reach critical knowledge of the world" (Sayılan, 2021). Freire claims that "within the dialectic of oppressor and oppressed, only the oppressed can liberate both themselves and their oppressors" (Sayılan, 2021).

From this perspective, it can be said that Freirean pedagogy stands on the following two pillars, which in themselves contain many details:

- 1- 'In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation.'
- 2- 'In the second, this pedagogy ceases to belong to the oppressed and becomes pedagogy of all people in the process of permanent liberation' (Freire, 1970).

From the perspectives of Freirean pedagogy, we can explain what needs to be done to implement Freirean pedagogy as follows:

It is necessary to change traditional education and teaching methods which keeps the individual in a passive and passive-making position and emphasize a new system as an educational approach that enables students to determine their own identities

It is necessary to emphasizing the importance of developing critical consciousness and advocate the development of critical thinking skills, in this way, man is in contact with his own product and the world.

3.1.4. Challenging Traditional Teaching Methods and Emphasizing the Importance of Dialogue within them

Freire propounds his thoughts in accordance with some philosophical concepts related to the anti-dialogical view of education, banking model of education, teacher-students and students-teachers, problem-posing model of education, and humanisation. By proposing the problem-posing model of education against the banking-model of education, which is still effective and valid today, Freire essentially comes up with a methodology suitable for adult learning characteristics. In the traditional system which is named as banking model of education by Freire where learners are considered as an empty vase and do not know anything, Freire (1970) explains that 'knowledge emerges only through invention and re-invention' but in banking model of education, learners become collectors of the things they store. They lack creativity, transformation, and knowledge. So, in this way, learners cannot be truly human being far away from inquiry and praxis.

This authoritarian, teacher-centre

red methodology is fundamentally unsuited for adult learners who bring rich life experiences into the learning environment and wish to be active agents of change. To replace this oppressive structure, Freire (1970) proposed the **problem-posing model of education**. Through genuine dialogue, a new relational dynamic emerges: the traditional teacher-student binary is dismantled, replaced by "teacher-student with students-teachers," where both parties become jointly responsible for a shared learning process (Freire, 1970). Within this framework, dialogue is not merely a technique but the core of emancipatory education; as Freire (1970) noted, "without dialogue there is no communication, and without communication there can be no true education" (p. 92).

In Freirean technique for literacy teaching which is very proper for adult learners as it helps individuals and groups relate their new knowledge of a national language to their gained experiences. Freire describes his detailed experiences with group reading and discussions based on culturally related topics and pictures from the students' own experiences and memories. More than anything else, this kind of literacy teaching can change the peasants' fatalism as they may begin to recognize the oppressive, structural contradictions of their national existence.

Freire emphasizes that if people are inquisitive and their ontological capacity is humanization, sooner or later they will see that banking model of education focuses on perpetuating themselves and will enter the struggle for their own liberation (Yılmaz, 2016). Yılmaz (2016) explains that 'Liberation is not fate, destiny or a heavy burden, but a possibility. To realize this possibility, Freire suggests a "problem-posing model of education model" instead of the "banking model of education" that he criticized'.

The role of the problem-based educator is to encourage students to think about problems about themselves and the world and to develop critical consciousness. Thinking and action go together in this Problem posing model of education and the individuals become praxis beings. Freire (1970) explains that 'Problem posing model of education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation and it enables teachers and students to become Subjects of the educational process.' Freire places dialogue at the centre of the process of emancipatory education. In an education model based on dialogue, the sovereignty of the teacher over the student is removed and education turns into a process of sharing. In this method both are teachers and students. Freire (1970) states that 'without dialogue there is no communication, and without communication there can be no true education'.

3.1.5. Critically Assessing Freire's Contribution

While Freire's pedagogy has had a profound impact on educational theory and practice worldwide, it is not without its criticisms and limitations. One critique is that his approach may be overly idealistic, particularly in contexts where systemic inequalities persist. Critics argue that simply engaging in dialogue and reflection may not be sufficient to address deep-rooted social injustices.

Moreover, some scholars have questioned the applicability of Freire's pedagogy in diverse cultural and socio-economic contexts. While his work originated in the context of adult literacy programs in Brazil, it may not always translate seamlessly to other educational settings. Adaptation and contextualization are essential for effectively implementing Freire's ideas in different cultural and institutional contexts.

Furthermore, there is ongoing debate about the role of the educator in Freirean pedagogy. While Freire emphasized the importance of dialogue and collaboration, some argue that this approach places unrealistic expectations on teachers and may neglect their expertise and authority in the classroom. Despite these criticisms, Freire's pedagogy continues to inspire educators around the world to reexamine their practice and strive for more inclusive and empowering forms of education. His emphasis on dialogue, critical thinking, and social justice remains highly relevant in today's rapidly changing world, where issues of inequality and oppression persist.

3.1.6. Challenges in Implementing Freire's Ideas

Advanced democracies face numerous economic, political and social challenges and developing countries struggle to achieve rapid economic growth. The evidence-based critical need or past critique that motivates this study is the observation that amid these challenges, Freirean pedagogy has been marginalized or misrepresented in mainstream dominant and secondary/oppressed and oppressive backgrounds.

In a globalized world where education is shaped on the axis of neoliberal policies, how effective Freirean pedagogy may be a matter of debate, but it is not a separate issue from our discussion here. "Currently, globalization has changed the vocation and function of education consequently altering the mind and consciousness of society" (Dawson & Avoseh, 2018). Education is transformed into a commodity within the marketplace (UNESCO, 2015). Dawson and Avoseh (2018) explains that the poverty imposed by globalization creates a lack of knowledge and skills necessary to strengthen emancipation by nurturing individual helplessness and social apathy, using "banking model of education" to educate and control the oppressed masses.

In the context of all these implications it is possible to assert that currently, lifelong learning seems to follow Freire's pedagogy theoretically but in fact today oppressed individuals and oppressive powers are still dominant. Whereas Freire presented a humanistic view of the human being as an individual and in constant development, today's neoliberal logic seeks the human capital needed by the market. This is not for the development of the individual and the transformation of society, but only for the market.

Mayo (2019) claims that Freire is taken as a reference in today's lifelong learning discourses, but today's lifelong learning practices do not reflect Freire's pedagogy expressing that 'Capitalist forces shaping people's lives.

While the EU promotes digital and other functional literacies as its much-valued new basic skills, Freire promoted critical literacy, which, as we had occasion to comment countless times, is conspicuous by its absence in the EU discourse. Critical literacy has the potential to enable one to read and write (Taylor, 1993) the world as well as the word through the process of praxis which enables one to stand back from the context one knows to see it in a more critical light. That this term is lacking from the EU Memorandum's list of "new basic skills" is revealing regarding the transmission model inherent in this hegemonic notion of LLL. A Freire-inspired notion of LLL would, to the contrary, be based on the use of skills not simply to function in the economy, important though this is, but to interpret and change it.

As it is pointed out by Jarvis (2010), 'lifelong learning as education and learning are being more closely related to employment'. From the adult learners' point of view, it is explained that programs that are planned for adults are weak in real world-practices and they are all theory-based instructions (Brookfield, 1986).

In Freirean pedagogy, an education model based on dialogue and active participation of learners is quite far from these practices. Freire emphasizes the use of adult life experiences. He emphasizes the effect of socio-cultural characteristics of individuals on learning. He explains that the individual should be a subject, not an object, in the act of learning. However, it is obvious that these principles are quite far from these principles, especially in recent practices. In particular, the Covid 19 pandemic, which broke out in 2020 and affected the whole world in every field, forced universities to think about what their role in society, is and what kind of relationship they should have with other social actors Carloni et al. (2021, p. 24) describes the situation in digital classrooms in that era that 'students as the pedagogically oppressed, or at least disempowered, in the top down, teacher-student binary of power relations' and they claim that accept 'students as oppressed/dispossessed agents of change in the historical context of COVID-19 and in the skewed power relations routinely specialized in the university lecture hall and tutorial room'. Freire and others advocated critical pedagogy and praxis were far away with the practice of blended learning and learning for social justice cannot be conveyed in a virtual platform where there was no two-way communication. Social presence and connectivism concepts emerged as new approaches to fill the gaps. In the period of the Covid 19 pandemic in blended education, critical pedagogy, which is an approach that puts forward the Problem posing model of education instead of the banking model of education model, practices were carried out with the lecture-based and traditional education model. These practices did not reflect the Freirean pedagogy.

Globalization, also known as modernization, ensures the continuation of pressure and domination in economic and cultural fields in the world today and educators must work together to set new educational objectives as alternatives to neo-liberal globalization (Dasen, and Akkari, 2008). In the globalizing world, cultural differences are accepted as an obstacle to new world design and people are considered as a resource in the developing new world order. The term human resources have already entered the lexicon and education has adopted the mission of training the human resources needed by the market in line with neo-liberal policies. In this case, the Freirean pedagogy's philosophy of becoming a human being, becoming an individual, reading the world and developing critical consciousness through education, liberation and changing society has been shelved. In this new world order, the human being is no longer an educated but a tool that is taught and acquires the necessary skills and thus becomes a useful tool.

In this context, community education cannot serve for oppressed or in other word for the poor and it causes inequalities in society. Bağıcı (2014) explains that since education can never be neutral (Freire, 2006), it is inevitable that adult education practices that do not have a critical sensitivity to equality issues serve the reproduction of social inequalities. Although the existence of equal opportunity to participate in adult education is guaranteed by laws and regulations, those who are disadvantaged in society have social, economic and cultural barriers to participate in and benefit from adult education, and the mere mention of equal opportunity in laws is not enough to overcome these barriers. Bağıcı (2014) claims that in the absence of policies aimed at overcoming these obstacles, adult education will remain as a field of activity in which the already advantaged social segments participate, where they maintain and develop their advantages, and the disadvantaged one's consent to their situation.

Social inequalities produce educational inequalities and dropouts are those who socially and economically hindered. Gadotti (2017) asserts that 'education in the neoliberal ideology is considered as a service, a commodity, and not a right'. Such practices and views are diametrically opposed to Freirean pedagogy. Freirean education is aligned with this other society project in which there is no place for oppressors and oppressed, but for citizens with equal rights living together in a radical form of democracy (Gadotti, 2017).

On the contrary, there are some countries where Friere's pedagogy is practised. Suoranta et al. (2021), highlights that since 1960 Finnish educational methodology has been in the same line with the Freirean spirit of educational, social justice. They take the attention to the reality that 'it is possible to develop critical literacy and a sense of initiative for the oppressed'.

Giatti (2019) reveals the results of research that in a research project carried out by the University of Sao Paulo, Freire's theory of revolutionary action was applied. Local problems could not be solved through traditional knowledge and social practices. While anti-dialogue structures also existed as an oppressive and oppressive model, Freire's process of changing the world by changing oneself was applied. As a result, local problems could be solved by means of the practice of Freirean pedagogy as it is clarified that 'the dialogical action on promoting bridges for social actors' interactions seem to be a primary attitude to deal with complex issues of unsustainability and health-related consequences.

McCartyh and O'Brien (2020) reveal the results of their research on adult educators' engagement with Freire's praxis through teaching horticulture. According to the report of their research, critical reflection practice takes time and effort, and it is not easy to adjust in 'official' curricula. In addition, Problem posing model of education humanizes learners and educators. In summary, the educators found that reflection, dialogue and action (praxis) is hard but rewarding.

Lavender & Tuckett (2020) reports that in climate change activism which was one of the young generations struggles to shape their future, was to find their way by means of Freire's belief that they read the world by reading the word in the content of emancipatory learning.

Zhong (2018), in his thesis study aimed to define the aspects of China's community education and compare these aspects to the main concepts engaged in Paulo Freire's critical pedagogy, his ideas of critical consciousness, humanization, and dialogue. The study explores the limitations of applying critical pedagogy to enhance university students' critical and civic consciousness in China. As a conclusion it reveals that it is not possible to apply Freire's critical pedagogy because of political reasons but they shouldn't miss 'the potential for the recognition and implementation of Freire's theory from the bottom up'. It is reported in this study that the possibilities that lie in some non-governmental education institutions make sense in community education in China.

4. DISCUSSION

Paulo Freire's *Pedagogy of the Oppressed* has made a significant and enduring contribution to community education by challenging traditional power dynamics and advocating for a more democratic and participatory approach to teaching and learning. While his ideas may not offer a solution for the complex challenges facing education systems globally, they provide a valuable framework for fostering critical consciousness and empowering learners to become agents of social change. As educators continue to grapple with issues of equity and justice in education, Freire's legacy serves as a guiding light, reminding us of the transformative potential of education in creating a more just and equitable society.

Although the limitations of applying the Freirean, critical education approach in traditional classrooms have been discussed, the adoption and adaptation of its applicability will require a certain amount of time. At least it is particularly applicable in out-of-school adult education. Hence, we can say that this research proves the following answers for the research questions of the study:

In the studies conducted by it is seen that transforming force of CE in the individual to be an independent person and democratic for an equal society is debatable. Ross (2016) claims that "critical pedagogy is not about showing people life, but bringing them to life" and he explains that the aim is not to make students listen to persuasive lectures by experts, but to let them speak for themselves in order to participate on an equal footing and to achieve, or at least strive towards, a better future.

In recent practices, it is seen that we are away from producing social change and circumstances limit the critical management education (Cavalcanti, & Silva, 2024). "Adult education must move beyond mere

market-driven skill acquisition and foster critical consciousness to challenge systemic inequalities" (English & Mayo, 2021, p. 92).

In the current context of global education, a number of far-reaching challenges and issues are being experienced and discussed by educators and academics, both in the literature and in other forms of professional discourse. Among the issues addressed is the potential for fundamental change. There has been considerable focus on critical and emancipatory perspectives and on the possibility of transformative conceptions of education. However, at the macro level and while there are various currents of thought, most of the evidence points to the regular continuation of existing school practices, as opposed to the emergence of radically different educational institutions and educational programs. The argument in this paper draws attention to the fact that regardless of any number of theoretical, discursive or propagandistic initiatives, educational institutions and school practices, as well as the various participants interacting within these institutions, are generally resistant to any significant or revolutionary change. The main implications stem from an educational research perspective.

It is generally accepted and widely recognized that the work of teachers in contemporary educational settings have a limited foundation of practice based on any one of a number of widely accepted philosophies, theories and ideals.

Socio-historically and culturally, educational systems typically adhere to a coherent set of practices that, at least from a theoretical stance, depart from a model of teaching and learning that is no longer valid or applicable. Adult education is no different from these practices.

In this study, it is argued that one of the reasons for this situation is the general acceptance of the educational relationship as one based on a continuous and ongoing power struggle. Moreover, one group will clearly make unilateral decisions, implement the consequences of these decisions and demand long-term and continuous commitment from other members of the relationship. It could also be argued that these historical and traditional asymmetries of power have ensured that this division of roles has not only become a fundamental aspect and element of the educational system, but that this control structure has unfortunately been assimilated and accepted by many who live in the field, both those involved in it and those who have shaped, in some cases completely reshaped, the original power relationship into a structure that they can use to support and maintain their newly acquired positions of authority.

Freire updated himself in his later works such as *Politics of Education*, *Adult Literacy Process as Cultural Action for Freedom*, *Pedagogy of Hope* (1994), *Letters to Cristina* (1996), and in the works he wrote to promote them. In clarifying some misunderstood self-created concepts, Freire updated them in a more realistic manner. "Despite the shifting paradigms in educational theory, Freire's later work demonstrates that he remained on the same side of the river, firmly anchored in a radical politics of class struggle and humanization" (Mayo, 2001, p. 371). This requires us to build on and go beyond the struggle initiated by Freire, but Freire has overcome the obstacle. It is up to others to take it over, to reconstitute his work and ideas in the process, because, once again, they cannot simply be "transplanted" across time, geographical boundaries and different struggles, but must be "reinvented" (English and Mayo, 2002).

5. CONCLUSION

This paper critically evaluated the enduring relevance, modern transformations, and systemic challenges of Paulo Freire's community education (CE) framework. Based on our comprehensive theoretical analysis, the overarching conclusions corresponding directly to the study's research questions are as follows:

In Response to RQ1 (Visibility in Current Practices): The core principles of Freirean pedagogy—namely dialogue, conscientization, and the dismantling of banking models—remain highly influential as discursive ideals. However, their active integration into formal educational settings is heavily constrained by institutional resistance to change and technocratic, output-oriented frameworks. In contrast, Freirean

approaches demonstrate significantly higher visibility and adaptability within non-formal, out-of-school adult education settings, where learners' lived experiences can more fluidly drive the curriculum.

In Response to RQ2 (Socio-Political and Economic Influences): Global shifts driven by neoliberalism, standardization, and marketization have severely restricted the operational space for emancipatory educational practices. As education is increasingly treated as a market commodity, human capital production has supplanted critical literacy. Nonetheless, these oppressive conditions have simultaneously highlighted the urgent necessity of Freire's vision. Localized and grassroots initiatives consistently repurpose and "re-invent" Freirean ideas to resist these hegemonic pressures.

In Response to RQ3 (Alignment of Critical Pedagogy with Emancipatory Ideals): While contemporary community education initiatives strive to incorporate critical pedagogy by validating lived experiences and encouraging civic engagement, their alignment with Freirean emancipatory ideals is inconsistent. Structural limitations, resource scarcities, and state-driven agendas often dilute these practices. True alignment requires shifting away from seeing critical pedagogy as a prescriptive formula, moving instead toward a continuous, bottom-up praxis of societal re-invention.

Freire's legacy ultimately is not a fixed legacy, it requires re-invention. As today's teachers overcome the challenges of everchanging currents of education, it is not the challenge to mirror Freire's practice, but rather to interpret and utilize it in ways relevant to learners today. Even settlers can use movie night as a powerful tool for discovery, protest and decolonization; the challenge lies in creating the space: the classroom itself, that engages critical consciousness, dialogue, and the strands of imagination and agency needed to be one of the many humans who dream and build a just and equitable future.

In conclusion, we can never deny the influence of Freire's pedagogy in the LLL and community education in relevant with it. There are those in favour of it and those against it. In each country and region there is a reinterpretation and reinvention of this pedagogy. This should give us hope that in educational practices under the influence of all kinds of neoliberal and hegemonic policies, as long as many concepts such as critical thinking, dialogical education, inclusion, the permanence of the process of completion and the learning society remain important, we can say that the influence of Freire in education will continue.

References

- Ardiwinata, J. S., & Mulyono, D. (2018). Community education in community development. *Journal Empowerment*, 7(1), 25–34. <https://doi.org/10.22460/empowerment.v7i1p25-35.661>
- Bağcı, E. (2014). *Yetişkin eğitimi ve eşitlik*. Kalkedon Yayınları.
- Brookfield, S. D. (1986). *Understanding and facilitating adult learning: A comprehensive analysis of principles and effective practices*. Jossey-Bass.
- Carloni, G., Fotheringham, C., Virga, A., & Zuccala, B. (2021). *Blended learning and the Global South: Virtual exchanges in higher education* (1st ed.). Edizioni Ca' Foscari - Digital Publishing. <https://doi.org/10.30687/978-88-6969-529-2>
- Cavalcanti, M. F. R., & Silva, A. L. (2024). Unveiling systemic oppression in business education: Freire's contribution to our quest for social change. *Management Learning*, 55(1), 141–164. <https://doi.org/10.1177/13505076231220121>
- Dasen, P. R., & Akkari, A. (Eds.). (2008). *Educational theories and practices from the majority world*. Sage Publications. <https://doi.org/10.4135/9788132100683>
- Dawson, R., & Avoseh, M. B. (2018, September 30–October 2). *Freire's conscientization and the global student: Towards emancipatory transformation* [Paper presentation]. American Association for Adult and Continuing Education (AAACE) Commission for International Adult Education (CIAE) Annual Pre-Conference, Myrtle Beach, SC, United States.
- English, L. M., & Mayo, P. (2002). *Learning with adults: A critical pedagogical introduction*. Sense Publishers.
- English, L. M., & Mayo, P. (2021). *Lifelong learning, global social justice, and sustainability*. Springer Nature. https://doi.org/10.1007/978-3-030-65778-9_6
- Foley, G. (Ed.). (2004). *Dimensions of adult learning: Adult education and training in a global era* (1st ed.). Open University Press.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- Gadotti, M. (2017). The global impact of Freire's pedagogy. In M. Q. Patton (Ed.), *Pedagogy of evaluation* (New Directions for Evaluation, No. 155, pp. 17–30). Jossey-Bass. <https://doi.org/10.1002/ev.20253>
- Giatti, L. L. (2019). *Participatory research in the post-normal age: Unsustainability and uncertainties to rethink Paulo Freire's 'Pedagogy of the Oppressed'*. Springer. <https://doi.org/10.1007/978-3-030-27924-0>
- Grant, M. J., & Booth, A. (2009). A typology of reviews: An analysis of 14 review types and associated methodologies. *Health Information & Libraries Journal*, 26(2), 91–108. <https://doi.org/10.1111/j.1471-1842.2009.00848.x>
- Holst, J. D. (2002). *Social movements, civil society, and radical adult education*. Greenwood Publishing Group.
- Jarvis, P. (2010). *Adult education and lifelong learning: Theory and practice* (4th ed.). Routledge.
- Lavender, P., & Tuckett, A. (2020). Inspired by Freire: From literacy to community — How the ideas of Paulo Freire shaped work in the UK. *The Adult Learner: Journal of Adult and Community Education*, 31–47.
- Mayo, P. (1997). Tribute to Paulo Freire (1921–1997). *International Journal of Lifelong Education*, 16(5), 365–370. <https://doi.org/10.1080/0260137970160502>
- Mayo, P. (2001). Remaining on the same side of the river: A critical commentary on Paulo Freire's later work. *The Review of Education, Pedagogy, and Cultural Studies*, 22(4), 369–397. <https://doi.org/10.1080/1071441000220404>
- Mayo, P. (2019). Paulo Freire and the debate in lifelong learning. In C. A. Torres (Ed.), *The Wiley handbook of Paulo Freire* (pp. 75–92). Wiley-Blackwell. <https://doi.org/10.1002/9781119236788.ch29>
- McCarthy, F., & O'Brien, S. (2020). Hopes and worries in learning to grow together: Key praxiological lessons for the adult educator. *The Adult Learner: Journal of Adult and Community Education*, 21–30.
- Ross, E. W. (2016). Broadening the circle of critical pedagogy. In N. McCrary & E. W. Ross (Eds.), *Working for social justice inside and outside the classroom: A community of teachers, researchers, and activists* (pp. 206–218). Peter Lang.
- Sayılan, F. (2021). Özgürleştirici bir pedagoji modeli olarak halk eğitimi. *Eleştirel Pedagoji*, (69-70).

- Schugurensky, D. (1996). Paulo Freire: From pedagogy of the oppressed to pedagogy of hope. In H. Reno & M. Witte (Eds.), *37th Annual Adult Education Research Conference (AERC) Proceedings* (pp. 341–346). University of Florida.
- Schugurensky, D. (2011). *Continuum library of educational thought: Paulo Freire*. Continuum International Publishing Group.
- Shaull, R. (2019). Foreword. In P. Freire, *Ezilenlerin pedagojisi* [Pedagogy of the oppressed] (D. Hattatoğlu & E. Özbek, Trans.; 18th ed., p. 15). Ayrıntı Yayınları.
- Smith, M. C., & DeFrates-Densch, N. (Eds.). (2009). *Handbook of research on adult learning and development*. Routledge. <https://doi.org/10.4324/9780203887882>
- Suoranta, J., & Tomperi, T. (2021). Is there a Nordic Freire? The reception history of Freirean ideas in Finland. *Journal for Critical Education Policy Studies*, 19(1), 62-97. <https://doi.org/10.18224/cam.v19i4.9183>
- Taylor, P. V. (1993). *The texts of Paulo Freire*. Open University Press.
- United Nations Educational, Scientific and Cultural Organization. (2015). *Rethinking education: Towards a global common good?* UNESCO.
- Welton, M. (Ed.). (1995). *In defense of the lifeworld: Critical perspectives on adult learning*. State University of New York Press.
- Yılmaz, Z. (2016). Paulo Freire'nin felsefesinde özgürleşmenin aracı olarak eğitim. *FLSF Felsefe ve Sosyal Bilimler Dergisi*, (22), 299–313.
- Zhong, Y. (2018). *Is Freire's critical pedagogy applicable to China's higher education? A philosophical examination* [Master's thesis, The University of British Columbia]. UBC Theses and Dissertations.

UZUN ÖZET

1. GİRİŞ

Brezilyalı eğitimci ve düşünür Paulo Freire (1921–1997), ilk kez 1968'de Portekizce basılan ve 1970'te İngilizceye çevrilen *Ezilenlerin Pedagojisi* adlı yapıtıyla eğitim bilimleri alanında devrim yaratmıştır. Freire'nin pedagojisi; eleştirel düşünme, diyalog ve güçlendirme (özgürleşme) kavramlarını merkeze alarak geleneksel eğitim paradigmalarına meydan okumuş ve toplumsal eşitsizliklerin eğitim yoluyla aşılmasına yönelik özgün bir yaklaşım sunmuştur.

Freire'nin yaklaşımı, yaşam deneyimini eğitime bağlama yönüyle Rousseau, Dewey, Gramsci ve Lukács ile benzeşse de taşıdığı radikalizm ve Marksist etkilerle onlardan ayrılır. Günümüzde "eleştirel pedagoji" altında güncelliğini koruyan bu fikirler, sosyolojiden siyaset bilimine kadar pek çok disiplinde tartışılmaktadır.

Bu çalışma, Freire pedagojisinin halk eğitime katkılarını incelemeyi ve çağdaş eğitim bağlamındaki geçerliliğini eleştirel bir süzgeçten geçirmeyi amaçlar. Bu doğrultuda şu sorulara yanıt aranmaktadır:

S1: Freire'nin teorik ve metodolojik yaklaşımları günümüz eğitim uygulamalarında ne derece görünürdür?

S2: Küresel sosyo-politik ve ekonomik değişimler, Freireci ilkelerin çağdaş halk eğitimi programlarındaki dönüşümünü nasıl etkilemiştir?

S3: Eleştirel pedagoji günümüz halk eğitimi girişimlerini nasıl şekillendirmekte ve Freire'nin özgürleştirici idealleriyle ne ölçüde örtüşmektedir?

Bu araştırma; Freire'nin orijinal eserlerini, ampirik uygulamaları, akademik eleştirileri ve karşılaştırmalı teorik yapıtları içeren nitelikli bir kaynak çeşitliliğine dayanır. Farklı akademik argümanları harmanlayan çalışma, eleştirel pedagojinin çağdaş halk eğitimi üzerindeki etkisini bağlamsal ve eleştirel bir perspektifle değerlendirmesi bakımından önem taşımaktadır.

2. YÖNTEM

Bu çalışma, Kuramsal Doküman Analizine dayalı bir Eleştirel Literatür Taraması (Critical Literature Review) olarak tasarlanmıştır. Eleştirel literatür taraması; geçmiş araştırmaların basit bir tasvirinin ötesine geçerek belirli bir bilgi birikiminin kavramsal temellerini, çelişkilerini ve sosyo-politik seyrini eleştirel bir yaklaşımla değerlendirmeyi, eleştirmeyi ve sentezlemeyi amaçlar (Grant & Booth, 2009).

Araştırmada ampirik insan örnekleme yerine, amaca yönelik olarak yapılandırılmış bir literatür evreni kullanılmıştır. *Ezilenlerin Pedagojisi* eksenindeki felsefi metinler, hakemli makaleler, kitaplar ve kurum raporlarından oluşan bu evrenin seçiminde amaçlı örnekleme kriterleri kullanılmıştır.

3. BULGULAR

Freire'nin *Ezilenlerin Pedagojisi* eseri, çağdaş halk eğitimi (toplum eğitimi) planlamasını etkileyen beş temel boyut sunar:

Özgürleşme Aracı Eğitim: Eğitim mekanik bilgi aktarımı değil; sistemik adaletsizlikleri fark etmeyi sağlayan bir eleştirel bilinçlenme (*conscientização*) ve güçlenme aracıdır.

Diyaloga Dayalı Öğrenme: Öğrenciyi pasif gören "bankacı model" reddedilir; öğretmen ve öğrencinin bilgiyi öğrenenlerin yaşam deneyimlerinden yola çıkarak birlikte ürettiği katılımcı süreç savunulur.

Problem Tanımlayıcı Model: Ezber yerine toplumsal sorunları araştırmayı ve dünyayı aktif katılım yoluyla sorgulamayı merkeze alır.

Sosyal ve Siyasal Değişim: Eğitimin doğası gereği siyasi olduğunu; eğitimcilerin baskı ve dışlanmaya karşı dezavantajlı gruplarla birlikte mücadele etmesi gerektiğini belirtir.

Eğitimin Yerelleşmesi (Merkezsizleşme): Toplulukların resmi otoriteleri beklemeden kendi eğitimlerini yerel bilgi ve katılımcı kararlarla yönetmesini destekler.

Halk Eğitiminin Tanımı ve Ayırt Edici Perspektifler

Halk eğitimi; okul dışı ortamlarda yürütülen, toplumsal değişimi ve aktif vatandaşlığı hedefleyen akademik olmayan bir yöntemdir (Ardiwinata & Mulyono, 2018). *Yerel köklü öğrenme, katılımcılık, kapasite geliştirme, esneklik ve sosyal adalet, odaklılık* en belirgin özellikleridir.

Freire'yi diğer yetişkin eğitimcilerinden ayıran temel fark, eğitimin asla tarafsız olamayacağı ve açıkça siyasi bir eylem olduğunu savunmasıdır (Jarvis, 2010; Sayılan, 2021). Shaull'un (2019) vurguladığı gibi eğitim; ya mevcut sisteme uyum sağlama aracıdır ya da bireylerin dünyayı dönüştürdüğü bir "özgürlük pratiğidir." Bu pedagojinin özü, ezilenlerin önce baskıyı açığa çıkarıp praksis yoluyla dönüşmesi, ardından bu sürecin tüm insanlığın kalıcı özgürleşme pedagojisine dönüşmesi ilkesine dayanır (Freire, 1970).

Uygulama Zorlukları ve Güncel Araştırmalar

Günümüzde eğitim, neoliberal politikalar ekseninde piyasanın ihtiyaç duyduğu "beşerî sermayeyi" yetiştiren ticari bir metaya dönüşmüştür (UNESCO, 2015). Mayo (2019) ve Taylor (1993), AB gibi yapıların söylemlerinde dijital/işlevsel becerileri överken, dünyayı eleştirel okumayı sağlayan "eleştirel okuryazarlığa" yer vermediğini belirtir. Dezavantajlı grupların önündeki sosyo-ekonomik engelleri kaldıracak yapısal politikalar üretilmediğinde, halk eğitimi sadece halihazırda avantajlı olanların durumunu tahkim ettiği bir alana dönüşmektedir (Bağcı, 2014; Gadotti, 2017).

Freire pedagojisinin sınırlılıkları ve küresel ampirik yansımaları ise şu şekildedir:

Eleştiriler: Yaklaşımın sistemik adaletsizlikler karşısında aşırı idealist olduğu, her kültürel yapıya aynen uyarlanamayacağı ve öğretmenin sınıftaki uzmanlık/otoritesini ihmal eden gerçekçi olmayan beklentiler yarattığı tartışılmaktadır.

COVID-19 Pandemisi: Sanal platformlardaki hiyerarşik ve tek yönlü yapı uzaktan eğitimde geleneksel sunum modelini baskın kılmış; öğrenciler "pedagojik olarak ezilen" pasif konuma itilmiştir (Carlone ve ark., 2021).

Finlandiya Uygulaması: 1960'lardan bu yana eğitim metodolojisinin Freireci sosyal adalet ruhuyla paralel işlediği ve ezilenlerde eleştirel okuryazarlığı geliştirdiği görülmüştür (Suoranta ve ark., 2021).

Brezilya (Sao Paulo Üni.): Geleneksel bilgiyle çözülemeyen yerel çevre ve sağlık krizlerinin, Freireci diyalogsal eylem modelleriyle çözüldüğü raporlanmıştır (Giatti, 2019).

Bahçecilik Eğitimi ve İklim Aktivizmi: Praksisin resmi müfredatlara oturtulmasının zor ama insancillaştırıcı ve ödüllendirici olduğu saptanmış (McCarthy & O'Brien, 2020); gençlerin iklim aktivizminde dünyayı anlamlandırmak için bu ilkeleri kullandığı görülmüştür (Lavender & Tuckett, 2020).

Çin Örneği: Siyasi kısıtlamalar nedeniyle eleştirel pedagojinin yukarıdan aşağıya (top-down) resmi olarak uygulanmasının imkânsız olduğu, ancak sivil toplum kuruluşları eliyle tabandan tavana (bottom-up) uygulanma potansiyelinin halk eğitiminde hala anlamlı olduğu bulunmuştur (Zhong, 2018).

4. TARTIŞMA

Ezilenlerin Pedagojisi, geleneksel güç dinamiklerine meydan okuyarak halk eğitime katılımcı bir vizyon kazandırmıştır. Freire'nin fikirleri küresel krizlere sihirli bir çözüm sunmasa da eleştirel bilincin geliştirilmesi ve öğrencilerin toplumsal değişimin öznesi haline gelmesi için güçlü bir çerçeve sağlar. Sınıf içi örgün eğitimde bu yaklaşımın uygulanması kurumsal direnç nedeniyle zaman alacak olsa da okul dışı yetişkin eğitimi bu dönüşüm için en elverişli alandır.

Araştırma bulguları ışığında öne çıkan temel tartışma noktaları şunlardır:

Bireyi Yaşama Döndürmek: Ross'un (2016) ifadesiyle eleştirel pedagoji, insanlara hayatı göstermekle değil, onları yaşama döndürmekle ilgilidir. Amaç, uzmanları dinleyen edilgen öğrenciler yerine; eşit şartlarda kendi adına konuşan ve adil bir gelecek için mücadele eden özneler yaratmaktır.

Neoliberal Sınırlılıklar: Güncel pratikler, piyasa koşullarının eleştirel eğitimi sınırladığını göstermektedir (Cavalcanti & Silva, 2024). Oysa yetişkin eğitimi, piyasa odaklı basit bir beceri edindirme sürecinin ötesine geçerek sistemik eşitsizlikleri sorgulayan eleştirel bir bilinç geliştirmelidir (English & Mayo, 2021).

Kurumsal Direnç ve Güç Mücadelesi: Makro düzeydeki söylemsel çabalara rağmen eğitim kurumları mevcut statükoyu korumaya meyillidir. Eğitim, tarihsel olarak tek taraflı kararların alındığı asimetrik bir güç mücadelesidir. Bu otoriter kontrol yapısı hem süreci yönetenler hem de bu yapının içinde yaşayanlar tarafından kanıksanmış ve içselleştirilmiştir.

Freire'yi Yeniden İcat Etmek: Freire, ömrünün son döneminde kaleme aldığı Umut Pedagojisi (1994) ve Cristina'ya Mektuplar (1996) gibi eserlerinde teorisini daha gerçekçi bir çizgiye taşımış; radikal sınıf siyasetine sadık kalmıştır (Mayo, 2001). Freire'nin mirası coğrafi veya zamansal sınırları aşarak aynen kopyalanamaz; onun fikirleri her dönemin kendi mücadelesine göre "yeniden icat edilmek" zorundadır (English & Mayo, 2002).

5. SONUÇ

Bu çalışma; Paulo Freire'nin halk eğitimi çerçevesinin kalıcı değerini, modern dönüşümlerini ve karşılaştığı sistemik engelleri eleştirel olarak değerlendirmiştir. Araştırma sorularına verilen kuramsal yanıtlar şu şekildedir:

S1 (Güncel Uygulamalardaki Görünürlük): Freireci ilkeler söylemsel düzeyde popüler olsa da örgün eğitimdeki teknokratik ve çıktı odaklı yapılar nedeniyle buralarda uygulama alanı kısıtlıdır. Buna karşın, okul dışı non-formal yetişkin eğitimi uygulamalarında esnekliği ve görünürlüğü çok daha yüksektir.

S2 (Sosyopolitik ve Ekonomik Etkiler): Neoliberal politikalar ve eğitimin ticarileşmesi, eğitimi "beşerî sermaye" üretimine indirgeyerek özgürleştirici alanı daraltmıştır. Ancak bu baskıcı ortam Freire'nin vizyonuna olan ihtiyacı artırmış; yerel taban hareketleri bu hegemonik baskılara direnmek için Freire'yi yeniden üretmeye başlamıştır.

S3 (Eleştirel Pedagoji ve Özgürleşme İdeali): Günümüz halk eğitimi girişimleri, kaynak yetersizliği ve devlet güdümlü müfredatlar nedeniyle özgürleştirici ideallerle tam bir uyum yakalayamamış, pedagojiyi formüsel bir kalıba indirgemıştır. Gerçek bir uyum, aşağıdan yukarıya kesintisiz bir praksis gerektirir.

Freire'nin mirası donmuş bir reçete değildir ve aynen taklit edilmek zorunda değildir. Eğitimcilerin görevi; sinema geceleri gibi en basit sosyal etkinlikleri bile birer keşif, protesto ve sömürgeleştirme aracına dönüştürerek, sınıfta eleştirel bilince, diyaloga ve kolektif hayal gücüne alan açmaktır. Neoliberal ve hegemonik politikalara rağmen; eleştirel düşünme, dahil edilme ve öğrenen toplum kavramları var oldukça, Freire'nin eğitimdeki dönüştürücü etkisi ve geleceğe dair sunduğu umut var olmaya devam edecektir.

ETHICAL APPROVAL OF THE STUDY

In this study, all rules specified within the scope of the 'Higher Education Institutions Scientific Research and Publication Ethics Directive' have been complied with. None of the actions listed under the title 'Actions Contrary to Scientific Research and Publication Ethics' in the second part of the Directive have been committed.

Ethics Committee Approval Details

Ethical clearance was not required for this study, as it was designed and carried out as a Critical Literature Review based on Theoretical Document Analysis without involving human or animal participants.

AUTHOR CONTRIBUTION STATEMENT

This is a single-authored study with a 100% author contribution rate. The author alone was responsible for all phases of the study, encompassing conceptualization, methodology development, literature search, data collection and analysis, validation, drafting, and final manuscript editing.

ACKNOWLEDGEMENT

No financial support was received from any organization or institution for the research, authorship, and/or publication of this article.

CONFLICT OF INTEREST

There are no potential conflicts of interest to declare regarding the research, authorship, and/or publication of this article