



Critical pedagogy: an emancipatory alternative in the neoliberal context

Pedagogía crítica: una alternativa emancipadora en el contexto neoliberal

Pedagogia crítica: uma alternativa emancipatória no contexto neoliberal


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DOI (Generic) : <https://doi.org/10.35622/j.rie.2021.04.011>
DOI (Document in English) : <https://doi.org/10.35622/j.rie.2021.04.011.en>
DOI (Documento en español) : <https://doi.org/10.35622/j.rie.2021.04.011.es>

Received: 20/04/2021 Accepted: 17/09/2021 Published: 12/10/2021

KEYWORDS

education, state,
commodification,
neoliberalism, critical
pedagogy.

ABSTRACT. At present, neoliberalism has a predominance over society, generating a crisis of all kinds. The objective of this work was to analyze education in the neoliberal context and study the alternative of critical pedagogy as a way out of the current educational crisis. For the analysis, the qualitative method was used with a documentary-type design, for which a review of scientific literature related to education, neoliberalism and critical pedagogy was made. The review of the scientific literature allowed us to understand the political and educational crisis of the neoliberal model, likewise, it allowed us to know a proposal called critical pedagogy that makes it possible to emancipate the academic, cultural, ecological, and social context, fostering critical thinking and exercising citizenship.

PALABRAS CLAVE

educación, estado,
mercantilización,
neoliberalismo,
pedagogía crítica.

RESUMEN. En la actualidad, el neoliberalismo tiene un predominio sobre la sociedad, generando una crisis de toda índole. El objetivo del presente trabajo fue analizar la educación en el contexto neoliberal y estudiar la alternativa de la pedagogía crítica como salida a la crisis educativa actual. Para el análisis, se empleó el método cualitativo con un diseño de tipo documental, para lo cual, se hizo una revisión de literatura científica relacionada a la educación, el neoliberalismo y la pedagogía crítica. La revisión de la literatura científica permitió entender la crisis política y educativa del modelo neoliberal, asimismo, permitió conocer una propuesta denominada pedagogía crítica que posibilita

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emancipar el contexto académico, cultural, ecológico y social, fomentando el pensamiento crítico y ejercicio de la ciudadanía.

PALAVRAS-CHAVE

educação, estado,
mercantilização,
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pedagogia crítica

RESUMO. Atualmente, o neoliberalismo predomina sobre a sociedade, gerando crises de todos os tipos. O objetivo deste trabalho foi analisar a educação no contexto neoliberal e estudar a alternativa da pedagogia crítica como saída para a atual crise educacional. Para a análise, utilizou-se o método qualitativo com desenho do tipo documental, para o qual foi feita uma revisão da produção científica relacionada à educação, neoliberalismo e pedagogia crítica. A revisão da literatura científica permitiu compreender a crise política e educacional do modelo neoliberal, da mesma forma, permitiu-nos conhecer uma proposta denominada pedagogia crítica que possibilita emancipar o contexto acadêmico, cultural, ecológico e social, promovendo a crítica, pensamento e exercício da cidadania.

1. INTRODUCTION

The market society requires the intervention of the State to guarantee its development through the application of policies and norms that favor it. In this sense, public institutions are turned into instruments and market objectives thanks to the establishment of competitiveness, deregulation, and privatization of institutions with the guarantee of the State (Molina, 2020). Also, freedom is used by the neoliberal system to cause calculation and selfishness, where the individual is privileged through "talent" to ensure personal triumph, putting aside the collective and thus originating social neo-Darwinism (Díez, 2019), constituting this system, as the great factory of the poor (Álvarez, 2018). On the other hand, the productive object of capitalism is maximum production. For this, it needs profitable workers who provide high labor forces, with energy and food expenditure similar to that of children and the elderly. Consequently, young people in school are seen as the future productive masses (Gómez & Gómez, 2011).

In the educational field, the neoliberal system manages a narrative of inclusion and promotes, nominally, that equality and equity be practiced. On the contrary, however, it advocates marginalization, absence, oppression, and exclusion. Consequently, the neoliberal educational system excludes those who do not meet the parameters established by its economic dimension (Ortiz & Zacarías, 2020). On the other hand, the neoliberal notion of quality in the educational field is typical of the business world because it is qualified with mercantile parameters such as the control, improvement, and assurance of academic quality, taking education as a company that produces goods, which can be subject to control and even quantification and standardization processes (Vega, 2014). A specific sample of the negative result of the aforementioned is revealed by the PISA test (Program for International Student Assessment), applied in 2018 by the OECD (Organization for Economic Cooperation and Development), where we can observe a clear overview of the educational situation in Latin America. These results allow us to reflect on the policies of neoliberalism and their implication in the academic field.

Faced with this reality of education in crisis, new pedagogical currents have been developing that seek to fight against the commodification of life and knowledge. They fight for a dignified education, a free, universal, secular, democratic, comprehensive education, and above all, criticism that has to be distinguished and not exclusively of quality (Vega, 2014).

The new pedagogy must fight against any type of exploitation, as well as against poverty and expulsion. Likewise, making profound changes in culture implies stopping the advance of the neoliberal system in which we are immersed (Tranier, 2019).

A new alternative is a critical pedagogy based on vindicating the individual, strengthening him to resist, free himself and emancipate himself from the current dehumanizing model. However, emancipation becomes an advance in the search for an alternative society that has a humanistic, inclusive, and independent economic model and, above all, that puts life first. This pedagogy implicitly contains a proposal of a political and ethical nature (Gómez & Gómez, 2011). In this sense, critical pedagogy can recognize and enhance educational spaces of conflict, resistance, and creation, thus ratifying the emancipating hope of the human will. Its foundation is theoretical-scientific and is also based on functional educational practices. However, it needs a possible utopia (Trujillo, 2017). In addition, critical pedagogy has the challenge of eliminating any impediment such as racism, sexism, and other inequalities imposed by the educational system, religions, and the State that prevent people from developing their potentialities. Therefore, the new educator must adhere to the evolutionary character of this pedagogy and, in that sense, be self-critical to permanently renew it and build a new society where reason prevails and not authority, tradition, and not dogmatism (Ross, 2020).

For all the above, it is necessary to implement new pedagogical models such as critical pedagogy that seek a humane, dignified education, without inequalities, with a comprehensive and democratic character so that people can make their decisions and build an emancipated society.

2. METHOD AND MATERIALS

The qualitative methodology was used with a documentary-type design since the process was based on the search, recovery, analysis, criticism, and interpretation of data obtained and recorded by other researchers in documentary sources (Arias, 2012). To get the scientific literature, a search was carried out with the keywords: critical pedagogy, education, and neoliberalism, liberation pedagogy, neoliberal failure, educational alternative, among others. Different inquiry websites were used, such as Scopus, Redalyc, Scielo, Dialnet, Science Direct, academic Google, specialized pedagogy magazines, and others. The Mendeley bibliographic software was used to manage the bibliography. Likewise, primary and secondary sources have been used, privileging the primordial (Baena, 2017).

For the processing and analysis of the documents, the scheme proposed by Arias (2012) and Guirao et al. (2008) is as follows:

Stage 01: Search for sources in databases, mainly electronic ones. Where it consisted of searching for documents in the different scientific pages and keywords according to the research topic.

Stage 02. The initial reading of the available documents. A preliminary review of the papers was given identifying the information related to the research topic.

Stage 03. Preparation of a preliminary scheme and organization of the information. A tentative outline has been made as a basis for the article's structure and organizing the scientific data.

Stage 04. Data collection through evaluative reading and preparation of summaries. An exhaustive and analytical study of the documents was made for the preparation of summaries strictly relevant to the research topic.

Stage 05. Analysis and interpretation of the information collected based on the preliminary scheme. A critical analysis and interpretation of all the documents obtained were carried out and organized according to the proposed project.

Stage 06. Formulation of the definitive scheme and development of the chapters. It consisted of organizing and structuring traditionally based on the information obtained previously.

For the selection of scientific documents, the methodological quality -the title, the authors, the abstract and results- and the scientific (Guirao et al., 2008) have been verified, of which 337 documents were collected, and 252 papers were discarded due to lack of scientific rigor and relationship with search purposes.

3. RESULTS AND DISCUSSIONS

Neoliberal policy implementation

Neoliberal social and economic policies began in 1970, starting with Chile. By 1980, with interference from the World Bank (WB), neoliberal policies were established in Latin America, Sub-Saharan Africa, New Zealand, and Australia (Molina, 2020). Consequently, the relationship of the State with society and institutions underwent a significant change (Giraldo & De La Cruz, 2017). With the help of the World Bank and the Inter-American Development Bank (IDB), many governments in Latin America approve policies through educational laws of a neoliberal nature (Tello, 2015). These international financial institutions aim to establish and impose policies that benefit significant capital (Galindo et al., 2015).

Another international organization that promotes educational neoliberalism is the United Nations Educational, Scientific and Cultural Organization (UNESCO). Countries such as Brazil, Argentina, and Mexico, with the participation of the World Bank and UNESCO, have promoted the educational service from the private sector, giving the perception of education as a commercial component that must be immersed in the logic of supply and demand (Ascolani, 2008), assigning it monetary value in the market (Rifo, 2013). It is then evident in this regard that UNESCO is a biased body (Bonilla, 2017).

In Latin America, the application of neoliberalism has diminished the actions of the State (Kay, 2009), particularly in education. For example, in Chile, the educational policy sustained in the neoliberal model has privileged the private sector through state subsidies and restrictions on fiscal expenditures in state education, directly affecting the budget of the public education system (Espinoza, 2017). Another clear example is the Peruvian case, where university education takes the commercial route to join the process of neoliberal globalization of society (Mejía, 2017). Under these conditions, the State plays a subsidiary role, favoring the commercial rather than guaranteeing education (Tovar, 2020). In the same way, the neoliberal model celebrates militarization, hypermasculinity, survival, and extreme competition, so much so that the spokesmen of neoliberalism eliminate or destroy social conditions, retirement programs, and health benefits, allowing inequality to spread expand to expand and safeguard the interests of the mercantile elite, instead of investing in schools, in health care, in children and youth, in infrastructures that are very necessary for society (Giroux, 2013).

In this sense, the theorists who defend the invisible hand of the market are careful to point out that there is no compatibility between growth, extension, and quality of the educational service emanating from the public sector;

therefore, the policies of universalizing education bring with them the loss of academic quality (Miñana, 2010; Santarrone & Vittor, 2004). Indeed, neoliberal educational policies are commercial policies that promote competition in education, showing through studies that this model leads to negative results (Assaél et al., 2015). Consequently, in terms of the quality of the educational system, it is laughable (Astete, 2014). Furthermore, in terms of mercantile education, the promoters of neoliberal ideology and politics consider teachers as mere wage earners and students as mere consumers. To achieve this degrading magnitude, neoliberal advocates seek to bring down public education and destroy any imagination to establish their economic ends (Giroux, 2018b; Giroux, 2019). Consequently, current education has lost: “on the one hand, the socio-political pretension to support the construction of the utopian society of tomorrow (...) and on the other hand, the optimistic encyclopedic-enlightened humanism that aspires to the progressive unfolding of the human faculties, through educational action ” (Guzmán, 2020, p. 189). Likewise, in the curricula they link knowledge, science, and technology only for economic-administrative purposes, atomizing knowledge as a consequence of formulating and imposing specific contents as "socially valid" and the objective of classifying these contents is passive assimilation of certain information, atrophy of criticism, reflection and commitment (Santarrone & Vittor, 2004).

In short, the neoliberal educational reforms have meant a failure: the evaluative tests, the curricula, among others. However, it is necessary to abandon these policies and take new large-scale directions, which allow forging a political class interested in the social good, but that is born from the heart of the citizenry with cohesion and conviction (Giroux et al., 2020).

Finally, it is essential to note that the imposition of the neoliberal model in developing countries by the United States and its agencies such as the International Monetary Fund (IMF) and the World Bank have been violent and coercive. With the false proposal to bring progress and development, education is a victim of this process (Ramírez, 2020). On the other hand, neoliberal educational policies have not forged critical and creative citizens. The primary conditions of quality have not been achieved. Neither has a democratic and comprehensive education that fosters development (Jiménez, 2017). Economically, at the budget level, it has been inefficient to change the current situation of education (Alcántara, 2008). On the contrary, privatization, free trade, and deregulation have been promoted, resulting in economic Darwinism (Giroux, 2018a).

Neoliberalism in education

Education, neoliberalism, and globalization are political, economic, and social practices that are not free of contradictions (Rivero, 2013). Neoliberalism, as a philosophy and ideology, affects every space of collective life and not only has to do with politics, the economy that seeks free trade, the decrease in state spending, and the cancellation of any type of intervention that comes from the State (Giroux, 2004). This sense implies intervention on the economic or structural level and the spiritual, cultural, and finally, educational level.

The neoliberal culture does not allow one to experience the culture of thought. The prevailing cultural context today is economic growth, regardless of other aspects. This culture alters the organization of subjects and minds; on the other hand, this system calls for education without breaking or criticizing the established model (Cánovas, 2014). School is precarious because they forget to train men who exercise faithful citizenship and only focus on forging entrepreneurs (Caviglia, 2016). As a result, there are well-trained and competitive individuals to satisfy the labor market (Ferreira & Vicentini, 2017). In this sense, the academy changes the cultural and social position of the people, but to what extent are the values favorable for some type of society, or to what time does the

school produce social attitudes that influence people's lives? This question is valid and current to analyze the situation of educated people, the educational crisis, the structure and budget of the educational system (Recio, 2014). Also, today, in academies, students learn to ignore people's suffering; they learn to ignore the actual value of life because politics and morality are nothing. They are brought up for individual interest or concern but not for the community. Likewise, neoliberalism uses quality to quantify and reify current education (Santarrone & Vittor, 2004). The human being is in danger of being demolished by capitalism because it is subjected and reduced to a simple object, the values and norms of life are inclined towards oblivion, inequalities are submerged in the society (Mclaren, 2015), generating disparities in the educational system with a marked emphasis on the rural sector (Canaza, 2018). An education of this nature depoliticizes society, destroys the thought that allows the search for a more just, democratic, and equitable society (Giroux, 2015b). Then, teaching, seen as training, becomes something that disturbs the mind and turns off the imagination of teachers and students (Giroux, 2015a). Critical thinking is discredited since it allows individuals to get involved and organize society (Giroux, 2017).

Education with neoliberal ideological submission annuls any type of actual participation of citizens, given the domination of the logic of social reproduction, homogenization, the unattainable search for standardized quality and competitiveness, making neoliberal morality predominate (Cortés et al., 2020). Consequently, an educational model with complete characteristics of free market and competitiveness brings with it socioeconomic segregation and inequity of opportunities, generating severe problems and difficulties on the one hand, and on the other, benefiting a minority and elitist sector (Díaz, 2012). For this reason, current education is a crisis under the effects of neoliberalism, because individuals who have been instructed with these policies stop perceiving reality, stop raising their voices, letting any social injustice pass naturally so that liberal ideologues and multinational companies, taking advantage of this context, continue to destroy human beings with wars, exploitation, hunger, thirst, and epidemics. For this reason, humanity only has to resist intelligently, without surrender, just as our indigenous ancestors endured the invaders. In addition to this, the new education must investigate the truth, life, reality in an integral way, without detracting from the importance of ecology (Padilla, 2014).

Fighting for education is a matter of the State and the available defense of democracy because this fight not only involves simple technocratic activity and is not summarized in school classrooms or ministries, much less in union spaces (Torres, 2008).

Critical pedagogy as an alternative

It is evident that education under neoliberal parameters has turned into resounding failures and that as long as neoliberal educational models are maintained, this situation cannot be reversed. However, despite everything, a different education is perceived, an education that aspires beyond the commercial, an emancipating education that arises from society with equal access to knowledge and is forged with principles of freedom and hope (Mejía, 2018).

So, from education, it is necessary to generate new forms of civic spirit so that future generations are involved in the radical and urgent emancipation that our society needs (Giroux et al., 2020). Therefore, the main challenge of the new educational paradigm is to consider education as a practice of freedom and to achieve an authentic democracy that teaches the student that he is a social being with ethics and that he must respect his fellow human beings in the world (Giroux, 2015b). But, on the other hand, it is necessary to recognize the political,

banish the idea that neutrality is possible, and promote the deconstruction of the established to flag and rethink the social and historical context (Forcadell & Socolovski, 2018). It is essential, then, to relate or link education with political action to induce critical citizens and thus urgently solve the ethical problem of human suffering (Giroux, 2020).

In the formation of man, pedagogy has its object of study as social science because it promotes the full development of the human being in attitudes, productive skills, intelligence development, culture learning, etc. (Hernández & Gayoso, 2010). In short, it is a social practice in scenarios of other social methods, and they are related to each other (Rivero, 2013).

Currently, amid a political and economic project that focuses on production, consumption, and profit, it is necessary to revalue humans. In this sense, school education that is intended to be public can provide important elements about identifying the "logic of consumption," which reifies knowledge, using it in favor of production and marketing, while at the same time seeing the person as a worker and a consumer (Alves, 2017). Educational centers must produce knowledge and knowledge; at the same time, it must be a space of transformation where teachers and students are the fundamental elements in the search for a more just society, and that the classroom is the space where it is recognized and the social experience is shared, where they learn to recognize themselves, others and their socio-cultural and political environment (Casillas, 2019).

The crisis of education and politics in Latin America is undeniable. Therefore, it is essential to apply critical pedagogy and consider critical thinking as the cardinal point that must be inserted in the social sciences and humanities with essential features of the "rural-urban-rural" (Huanca & Canaza, 2019). Also, the teaching exercise must break with the banking, vertical, homogenizing, and prescriptive pedagogy, taking as an alternative the critical pedagogy proposed by Freire (Garduño et al., 2020).

Critical pedagogy was developed by Paulo Freire and expanded by Giroux and McLaren. The latter was forced to define what type of pedagogy to belong to. In the end, he was convinced of Freire's postulate, since neoliberal pedagogy reproduces capitalism and domination, also considers the student as a passive subject who only receives knowledge and instructions and then he trains for production. Freire called this category "banking education," and for this reason, if the advance of this decadent system is not stopped, we will end up in barbarism (Quiroz, 2018).

Critical pedagogy with a counter-hegemonic principle stimulates the pedagogy of the autonomous individual, generates necessary skills, equips knowledge and skills that allow citizens to interpret reality crucially. Also, it will enable mobilizing and promoting the modification of those obstacles that limit the empowerment of the individual and the communities (Gonçalves, 2015). For this reason, critical pedagogy not only promotes critical thinking; on the contrary, it fosters social commitment as civic responsibility, links academia to the social sphere, knowledge to public life, democracy education, understood as a moral and political activity (Giroux, 2004; 2015b; 2020). Therefore, a social subject learns to live in a society (Aguilera & Clavijo, 2021). Emancipatory pedagogy helps to understand that schoolwork transcends the limits of the classroom (McLaren, 2012), avoids the search for truth and justice outside the living history of humanity, struggles to build the transformation process (McLaren & Jaramillo, 2010), promotes transformative and liberating consciousness (Monroy et al., 2018), contemplates the fundamental right to education because it guarantees not only equal opportunities but also promotes equal results (Flecha & Villarejo, 2015). The most impressive thing about critical pedagogy is its non-colonizing

character at the level of educational practice because it aims to liberate the subject by promoting self-learning for the generation of knowledge collectively (Cánovas, 2014). With creative, reflective, and analytical students, it is possible to create a different space for learning (López, 2019). And in this proposal, educational practices that consider the human, the unity between teaching and research, problematization as a starting point, and dialogue as a bridge of pedagogical praxis are defended (Ferreira & Garrido, 2019).

Likewise, due to its integral nature, critical pedagogy also has to do with interculturality and the formation of an ecological conscience. For this reason, Freire's pedagogy, about interculturality as education, conceives that the subject is in the process of building history, calling this conception problematic education (Verdeja, 2017). Popular environmental education reveals that the emancipatory practice favors the articulation of the human being with the environmental environment, thus strengthening the eco-biocentric ethic that reinforces the construction of social and ecological alternatives (García, 2020). Theorization and methodology, and the combination of these, in the pedagogical process, helps reflect on the environmental educational problem and allows progress in education towards sustainable development and environmental communication (Alarcón, 2020). At Freire, we appreciate the possibility of change, from the unjust world to an ethical and supportive world (Verdeja, 2017).

On the other hand, teaching is important in implementing critical pedagogy, given its role as a facilitator of information and guide in the teaching-learning process. So, for academic success, the teacher must contextualize the participating subjects, and during this diagnostic process, it is important to consider the situation of the students, their aspirations, their perspectives, and the objective of the curriculum; Only in this way is it feasible to facilitate the learning process (García, 2016). The central curriculum must be structured and guaranteed by the State and not a minimum curriculum (Díaz, 2012). The new teacher must overcome the mere transmission of content and must promote the classroom-community link, must be aware of the political, economic, and social reality, must fight for equality and build critical thinking, but not only this, but it must also fight to transform their working condition considering that a better and different society is built from a worthy teacher (Toruño, 2020). In addition, he must enhance the possibilities of the subject and, in this way, achieve economic, political, and cultural emancipation (Amaya, 2017). For a transformative pedagogy to take place, coherence between what he says and what he does is essential; otherwise, the critical and liberation process will not take place (Villamar et al., 2021). Freire recognizes the student as a knowing, reflective subject, questioner of reality, and constructor of his history and society (Núñez, 2020). That is why it is important that the teacher, according to the critical pedagogy approach, manages to combine the cognitive field (skills and competencies) with the political field (González, 2016).

On the other hand, methodologies and pedagogical curricula are built according to the needs and motivations of the particular society; for this, the historical, territorial, social, cultural context, and worldview must be considered (García, 2020). Because the social reality is not the same throughout the world, it is necessary to consider the particular social context in its physical, intellectual, emotional, social, and ethical dimensions to harmoniously combine scientific work with the subjective nature of the individual (Cánovas, 2014). In this sense, the role of the humanities is essential for the development of sensitivity, empathy, respect, research and innovation, critical thinking, and values, which are necessary when training people capable of leading social emancipation-cultural (Llanos, 2018). Likewise, the complexity of social phenomena makes teachers respond to the different facets of daily life (Ruiz, 2010). For this reason, the school should not be seen as a monolithic,

unitary system, obedient to the rules and regulations; on the contrary, it has to be a cultural setting that mobilizes the degrees of accommodation, opposition, and resistance (McLaren, 2015). It is essential from critical pedagogy, to vindicate school success through constituent processes with inclusive participation of all social and educational agents (Cortés et al., 2020). Because, as Freire argues, critical pedagogy generates elements for social change and a focus on education with human rights (Núñez, 2020). The relationship between education and human rights should be part of a curriculum for sustenance and build a cultural and ethical heritage that feeds interpersonal relationships (Álvarez, 2018).

On the other hand, there are times when the true meaning of democracy is undergoing radical changes (Apple, 2010) and the assault on democracy, partly with educational commodification (Giroux, 2015b). Therefore, it is difficult to understand the name of academic success if the actual exercise of citizenship is not developed (Soler, 2017). Likewise, pedagogy must regain the true value of democracy because democracy has been distorted; it must be deepened and transformed so that our daily practice rejects exclusion, poverty, corruption, and commercialization (Carabantes & Contreras, 2019). The school must build citizens who aspire to seek a just, supportive and inclusive society, which allows closer and closer to equal opportunities, political, economic, and cultural equality; it also empowers to get rid of discriminatory actions. To achieve this, real democracy must not be put aside; on the contrary, the actual context of democracy must be explained, and in doing so, the participation of citizens in the making of all decisions that involve the community, the nation, and the world and not the false electoral democracy, because that democracy is empty and insufficient to make fundamental changes in society. For this reason, it is urgent and necessary to practice true democracy to achieve plural participation of citizens and promote accessible, creative, and critical thinking with reflective autonomy to put aside any attempt at domination (Gómez & Gómez, 2011). In other words, to implement an emancipatory pedagogy, a context of real democracy is needed, which does not favor a few and harms many.

Finally, many adversaries will say that this approach is a romantic utopia that is remote from the objective world and unrealizable. But in the history of humanity, pedagogy and politics have served as a potentiating scenario for building other possible forms of human becoming. For this reason, utopia is essential because it allows motivating the action of creating political and social projects, based on the principle of adaptability of the human being to the historical moment in which it is (Muñoz, 2016). It is time to understand, as citizens, the need to break with this prevailing and decadent model. For this, it is inevitable to promote an education that makes it possible, generates citizens and professionals who are critical of reality and assume true democracy without passion, without confusing the essential exercise with anarchy or unfounded activism. It is also necessary for pedagogues to develop in the collective the ability to reflect, think and act consciously in deep discussions and not in individualistic and superficial convictions (Marinho & Silva, 2018).

We do not need Freire by our side. Still, we do need and are addressing his theoretical and practical legacy, the activist Freire committed to popular education who defends emancipatory praxis and revolutionary education. Freire's postulate is vital to move towards the feasible without disappointing ourselves and transforming, through education, the oppressive reality (Ferreira & Garrido, 2019). It is also necessary to collect the ethics proposed by Freire that dispenses with or goes beyond discourse and is essentially practical. That is why it is an instrumental ethic that, more than a tool for reflection, is a tool for action. More than an action, this it occurs (Méndez, 2020).

The review analysis allows us to show two important things: first, the unsustainability of education within the neoliberal model due to its commercial and competitive nature, promoted by an individualistic ideology that leads to the loss of critical thinking by students. Second, to see an essential alternative as a paradigm for changing the prevailing neoliberal pedagogy in critical pedagogy. However, it is suggested to carry out other reviews regarding the historical development of neoliberalism and education since the beginning of the industrial revolution, as well as to carry out studies regarding the outcome of critical pedagogy, as well as the analysis of the economic and social context of its origin, from the thought of its leading exponents such as Freire, McLaren, and Giroux.

4. CONCLUSIONS

The neoliberal model has become entrenched in many Latin American countries through public policies that have been promoted and developed by international institutions such as the World Bank, the IDB, and UNESCO, deregulating the role of the State in education.

The consequence of the application of neoliberalism in education is the loss of critical thinking. People are educated not to break or criticize the system. They are well trained and competitive to satisfy the labor market. They are educated for individual interest or concern but not for the community. They serve as instruments to produce and accumulate capital. Thus, the school is precarious and brings socioeconomic segregation and inequality of opportunities, leading current education to a crisis. On the other hand, looking at education from the theoretical side without visualizing the political side is blind because the political is intrinsically related to education. Therefore, the liberal demagogues intend to extinguish the critical capacity of the students to strengthen the model that they defend so much. So then, the importance of politics must be recognized and practiced, and neutrality approaches should be banished.

However, critical pedagogy is an alternative to combat the pedagogical and educational crisis that today overwhelms. This alternative trains people with social commitment and civic responsibility, generate crucial skills and promotes transformative and liberating consciousness. It also provides knowledge and skills that allow citizens to interpret reality critically. Critical pedagogy allows the recognition of interculturality and generates a real ecological awareness. However, for the implementation of this emancipatory proposal, first, the teacher must overcome the teaching that focuses on the transmission of content, must be the promoter and driver of the classroom-community link, promote critical thinking and strengthen the transformation of the social inequality, exploitation and banking education in the neoliberal and second scenario, the curriculum must arise from the need of the social context or community, taking into consideration its culture, history, territory and particular needs. He must expel any imposing curriculum or that which threatens the integrity of the student and the teacher. For this proposal to become a reality, it is necessary to have a real democracy that allows the plural intervention of all social actors in the educational process. Finally, this alternative is a romantic proposal, and as such, it will enable us to visualize a more human world as a guide for its realization.

Finally, it is suggested that studies delve into the precise mechanisms and concrete tools to implement critical pedagogy in school and university educational centers. Likewise, it is recommended to carry out investigations regarding the role of the State in terms of implementing a new pedagogy as an actual policy.

Agradecimientos / Acknowledgments:

Expresamos el agradecimiento a los docentes de la maestría en Investigación y Docencia Universitaria, de la Escuela de posgrado de la Universidad Nacional del Altiplano de Puno, Perú.

Conflicto de intereses / Competing interests:

Los autores declaran que no incurrir en conflictos de intereses.

Rol de los autores / Authors Roles:

Yerwin Salinas: conceptualización, curación de datos, análisis formal, adquisición de fondos, investigación, metodología, administración del proyecto, recursos, software, supervisión, validación, visualización, escritura - preparación del borrador original, escritura - revisar & edición.

Ruben Huaman: conceptualización, investigación, metodología, administración del proyecto, recursos, software, supervisión, validación, visualización, escritura - preparación del borrador original, escritura - revisar & edición.

Fuentes de financiamiento / Funding:

Los autores declaran que no recibieron un fondo específico para esta investigación.

Aspectos éticos / legales; Ethics / legals:

Los autores declaran no haber incurrido en aspectos antiéticos, ni haber omitido aspectos legales en la realización de la investigación

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