

PROMOTING INNOVATION FOR DEVELOPMENT THROUGH A PARTICIPATORY-BASED PEDAGOGY: THE FREIREAN MODEL RE-CONSIDERED

By

Ngwoke, Hilary Chimezie

Department of Philosophy, University of Nigeria, Nsukka

Ugwu, Anayochukwu Kingsley

Department of Philosophy, Madonna University, Nigeria

&

Anyanwu, Aloysius Uchechukwu

Department of Educational Foundations, University of Nigeria, Nsukka

Abstract

The aim of educational practices and policies should be to inculcate innovative tendencies in learners. Failure to consider this puts the practices and policies into the risk of churning out graduates who are incapacitated of contributing meaningfully to the development of the society. Paulo Freire in an attempt to resolve the above dilemma, argues that the stimulation of innovative qualities in learners is attainable through the appropriation of what he terms the 'problem posing' pedagogical model, which is characterized by the creation of a dialogical atmosphere, tolerance for freedom, critical thinking and radicalism, and the provocation in learners, the propensity for curiosity, self-affirmation, communication and praxis. This study examined the Freirean pedagogical approach in an attempt to ascertain the extent at which its appropriation can promote innovation in learners, and by extension, approximate to human capital development. Adopting the qualitative design and the methods of hermeneutics and textual analysis, this paper correlated education, innovation and development, and argues that innovation drives development, and that the Freirean model contains elements which when adopted, can foster innovative capacities in learners for societal transformation. It therefore recommends that parents at home should endeavour to dislodge dictatorial practices that engender mutism and timidity in their wards. Teachers should be more interactive in their teaching approach to encourage learner's participation, while curriculum planners should inject learning exercises like debates in curriculums to foster a sense of deliberation and interaction in students; and finally, it proposes that the government and societal authorities should ensure an enabling environment for learning.

Keywords: Innovation, Development, Participation, Freirean Model, Pedagogy.

Introduction

From antiquity, the search for a perfect definition of education, an articulation of its purpose, an elucidation of its attending concepts and a prescription of workable instructional model, has been the preoccupation of thinkers with bias in education. This attempt to project a lucid explication of the nature and meaning of education has been greeted with such controversy that reaching a consensus seems far-fetched. The Latinized etymological rendition displays same controversy as it flanks two perspectives - *educare* and *educere*; while *educare* translates to the 'act of training', *educere* denotes 'to lead out' (Caft, 1984). These etymological versions have translated in the bipolarization of philosophers of

education along two predominant orientations, reflecting two metaphysical *cum* epistemological foundations; viz: the materialist-empiricist camp on the one hand, and the idealist-rationalist camp on the other hand. While the former, which adopts the *educare* point of view and championed among others, by John Locke, posits that a child's (learner's) mind is, from birth, a 'tabula rasa' (Abiogu, et al, 2016), an empty slate upon which knowledge, skills, attitude and culture are gradually and mechanically imprinted; the latter which favours the *educere* Latin root and espoused among others, by Socrates and Descartes, projects that man is born with innate ideas or principles (Cardinal, 2020) and that education plays the role of mid-wifery, eliciting such innate knowledge. Despite these differences, there is still need to seek for a point of interaction for a balanced education that would eventually culminate in appropriate levels of *educare* and *educere*. This point of interaction must be articulated to contain what an educated child should know and be able to do. *Educare* and *educere* radiate equal relevance since education devoid of *educare* dooms students to starting over each generation, while ignoring *educere* produces students who are incapacitated in solving novel problems. Hence, any system of education that supplies students with only one of these has failed miserably (Bass & Good 2004).

Against the above backdrop, this paper therefore contends that solving novel problems, and by extension, exhibiting innovative tendencies, requires a blend between *educare* and *educere* in such a way that, that which is imbibed and internalized via *educere* as components of culture, provides the platform and raw materials for the change by *educare*'s critical and creative approach; and this is reflected in Freire's pedagogy. In addition to the above, this paper, which seeks to ascertain the extent at which Freire's model can, as a matter of immediacy, help engender innovation in learners, and by extension, the development of societies, posits that an appropriation of tolerance for freedom, critical thinking and radicalism and the provocation in the learner, of the propensity for curiosity, self affirmation, communication and praxis in every teaching and learning environment, can help solve the problems of human capital development. The paper also maintains that insecurity which is a product of lack of human capital development can be addressed when students are disoriented from the culture of aggression and coerciveness and taught to imbibe the culture of dialogue; when leaders as one-time students, adopt innovative approach to the resolution of conflicts and when human capital development is emphasized.

In view of the foregoing, the study, which adopts the qualitative design and the methods of hermeneutics and textual analysis, displays significance for governments at all level as it spells out modalities to be adopted in actualizing total, meaningful and sustainable societal development. Theoretically, it makes far-reaching contribution to knowledge in the fields of education, administration, philosophy and philosophy of education; hence a rich source of reference for further studies in these mentioned academic fields of study. The paper is partitioned into sections, marked by sub-topics: the abstract which attempts to briefly summarize the paper; an introduction that elaborates what is contained in the abstract; the conceptualization of key words as pictured in the topic like, innovation, participation and pedagogy; a consideration of Freirean notion of the human person namely: the human society as constitutive of his point of departure; his concept of education, featuring his perspective to the nature and purpose of education; the problem posing method as his ideal method of education; the tenets of this (problem solving) approach especially with respect to the extent at which they foster and drive innovative thinking in students; an appraisal which assesses the level of interplay between education and development as conceived within the confines of Freirean postulation; and a projection of

some recommendations implicit in lessons sifted from Freirean model; finally, a conclusion which re-presents the paper in an attempt to re-establish the thesis.

Conceptual Analysis

The Concept of Innovation: Innovation as a basic component of successful development-oriented education has the aim of raising learning productivity and improving the quality of learning. It is commonly conceived as the successful introduction of a new thing (Brewer & Tieney, 2012). It is the capacity to display insight beyond what is presently given, and creating new ideas that help in executing tasks or doing a job in a new and different ways. Hence, innovation displays two dimensions namely; an idea which is new and stems from a particular individual or a group of people; and the change occasioned by the adoption of such idea. Innovation can also be broadly classified into two categories, namely; evolutionary and revolutionary (Osolind, 2012), disruptive and sustaining (Yu & Hang, 2010).

Evolutionary innovation, just like its sustaining counterpart, is a gradual but continuous change that involves retaining existing pattern of performance. On the other hand, revolutionary innovation and its disruptive counterpart seeks to totally and thoroughly overhaul existing pattern of doing things and replacing them with novel dimensions within a short period of time. Whether evolutionary or revolutionary, sustaining or disruptive, the bottom line remains that innovation points to something novel and different, not just better, and it must be useful (Okpara, 2007). However, certain factors can constitute barriers to the realization of innovative capacities especially within the academic context. Few of such barriers are mercantilism and consumerism (Serdyukov, 2017), displayed in negative socio-cultural practices like egotism which militate against the development of creativity and innovative tendencies in students (Kerby, *et al*, 2014).

More so, given the fact that innovation is characterized by experimentation and in some cases, disruption of existing pattern with the attendant implication of pushing implementers out of their comfort zones, teachers and school administrators may frustrate innovative inclinations by displaying hostility for the uncertainty orchestrated by major innovations (Serdyukov, 2017). In addition, lack of political will which is evidenced in the prioritization of political and business interest over society's welfare, results in little or no investment in innovative projects which by implication, stifles innovative spirit. But then, the gains of innovation cannot be over-emphasized, as they help to create and satisfy new needs, facilitate the development of creative skills, self learning skills and the realization of potentials towards the development of the polity.

The Concept of Participation: Participation is a consequent of democracy where people are included in planning and implementation (Kouba, 2018) and they are also permitted to bear responsibilities (Braun & Zolfagharian, 2016). It has both an ethical and socio-political colouration of inclusiveness, fairness and equality, and entails that individuals savour the least of a sense of belonging, access to right and favourable space, means, chance and time to vociferate their opinions, to be understood and to contribute to issues affecting them (Niia, *et al*, 2015). As a practice permissible within the realm of teaching and learning, participation which requires student's mental and emotional involvement, enables them attain their academic goals through the creation of active, creative and enjoyable learning environment (Phaswana, 2010). It is an activity that engages both learners and teachers, and

provides an avenue for familiarity between learners and the ideas to be taught and materials of teaching (Ugwu & Ozoemena, 2019_a).

It is pertinent to note that permitting participation may not necessarily consist in getting every students involved in the same way and rate, what matters the most is that participants are provided with an avenue to learn in such a way that the class deeply explores issues from a variety of viewpoints (Triyanto, 2019). Broadly, factors that facilitate participation in students can be either students-induced or teacher-induced. Students-inducing factors are found in their personality as students with high self-efficacy (Stewart, 2008), demonstration of participatory vibes like posing questions, giving opinions and discussion of topics in the classroom (Triyanto, 2019). On the other hand, teacher-inducing factors rest in the teacher's skills, qualities and traits. These dispositions are portrayed in the forms of support, understanding, approachability, friendliness and positive non-verbal behaviour (Triyanto, 2019). However, teacher gestures such as frown, non-affirmativeness and close-mindedness are factors that militate against the development of participatory tendencies in students. These are summarily ways of expressing teacher unprofessionalism (Ugwu & Ozoemena, 2019_b).

Concept of Pedagogy: The term 'pedagogy' refers to a conscious instructive activity designed to enhance learning in students. Etymologically, it stems from the Greek duo of *pais*, genitive *paide*, meaning 'child' and *ago*, meaning 'lead', literally rendered in English as 'lead the child' (Rajendra, 2021). It is a term used to refer to teaching procedures, teaching practice and instruction (Loughan, 2006). It is a term that explains the nature of interaction that exists between students, teachers and a learning environment (Murphy, 2008). Pedagogy cannot be reduced to mere teaching because it incorporates a larger socio-cultural value within the teaching and learning environment. It blends the act of teaching with culture, structure and social control mechanism (Alexander, 2008). Hence, as a teaching model for adoption, pedagogy denotes the design for teaching and learning, and its influence on the socio-political and psychological development of learners. A particular favoured pedagogy determines and shapes the judgment and actions of learners toward the attainment of a particular instructive goal because as a matter of importance, it pays attention to learners' background, experience, knowledge and environment, as well as learning goals.

The Freirean Model

Prelude: On the Human Person vis-à-vis the Human Society: Freire characterizes the human person basically as a social being who is also an agent of change and history. For him, the hallmark of the human person is the capacity to engage in a relationship with other humans and the intelligible world. It is a forth and back relationship because it involves reaching back to yesterday, recognizing today and predicting tomorrow. The lower animals by contrast, possess no historicity, hence unable to emerge from time and by extension, subjected to one dimensional today without consciousness. The human person is one who is capable of apprehending data from reality, not via reflex like the lower animals but through critical reflection which enables them to actively and not passively incorporate and modify the world. Unlike the lower animals, the human person participates in creating the world by his humanly interventions, inheriting acquired experiences, recreating and integrating himself into a context, giving responses to attendant difficulties, objectifying himself, transcending

and discerning. By integration which is distinct from adaptation, the human person displays a critical capacity to make choices and transform reality. Adaptation which characterizes other lower animals, on the other hand, is marked by adjustment and the unwillingness to exert change on reality.

The society for Freire is a reality that is, by nature, in constant flux, and continuously dependent on the human person for the manifestation of its latent possibility for change. There exists a form of relationship between the human person and the world which permits societal mobility and by extension, makes it possible for the creation of historical epochs. This interaction is marked by the participation of man in the task of creating and deciding on reality (Freire, 2005). The human person develops the capacity to critically perceive the way he exists in the world in which he finds himself. The world is not a static reality, but rather a reality in the process of transformation.

On the Nature and Purpose of Education: The primary purpose of education is to instil in learners, the capacity for the transformation of society. Education is needed to resolve the difficulties of a particular moment in history and the interpretation of its attendant aspirations, values and concerns. Hence education should capacitate learners and human persons to reflect on themselves, their roles and responsibilities in the culture and society they find themselves. Education institutes the courage in the student to discuss problems that characterize their immediate environment and to critically intervene in issues that arise in such environment rather than subjecting their senses of selfhood at the mercy of the decisions of others. Education is also meant to create in learners, the disposition to constantly re-evaluate and project analysis. to findings, to appropriate processes and methods that are scientifically oriented, and to see themselves as existing in a dialectical relationship with their social reality. In order words, education must aim at inculcating in learners, those requirements needed to transform the society; to assume an increasingly critical attitude towards the world and so to transform it (Freire, 2005). At this point, it is deducible that education gears towards formation and transformation of society. By this, it does not just produce learners with good characters, capacity for skills acquisition, right sense of judgment and thinking capability, and enlightenment of the thinking faculty, but also transforms the whole person who would in turn respond to the environment with the formation and transformation tools received from education process. Suffice it to say therefore that education brings about physical, mental and moral capability and the formation and transformation of the society at large through the informed, enlightened, formed and transformed individuals living in it. Many scholars have maintained this position (Ugwu and Ozoemena, 2019b; Omoregbe, 1993; Ocho, 1988; Nwankwo, 2014; Kalu, 2011; Sheela, 2014; Goldmann, 1973; Rusk, 1965).

On Ideal Teaching Method: Given the contention that what characterizes the human person is the capacity to integrate and transform the world, where reality is perceived as being in constant flux and receptive to transformation; and given that education performs the task of implanting in learners, elements that capacitate them to transform their environment, the question that begs for answer is, what suitable approach to teaching should be adopted to make such learning-goal feasible? Freire proposes what he termed 'Problem-Posing' method, which in his contention, is majorly marked by dialogue. This approach is needed because according to him, the human person's world and the reality with which he interacts are neither static nor is it a given close order that must be accepted and adjusted to; rather,

reality is a problem and a puzzle to be worked on and solved. Reality is the raw material utilized by the human person to create history. The opposite of the problem-posing learning-dimension which Freire vehemently criticized, is what he terms 'banking system of education' which for him, adopts monologue and narration, involving a relationship of a teacher, who is a narrating-subject and students who are listening-object. The significant feature of this model is the sonority of words, not their transforming power - six times six is thirty-six; the capital of Enugu is Enugu. Learners memorize and repeat these phrases as they are deposited without paying attention to their true meaning, function and significance, especially outside the context of narration (Freire, 2000). By implication, it turns learners into containers to be filled. Learners develop only to the extent that they are able to receive, file and store what is deposited. This is a big challenge to the African, particularly Nigerian educational system (Ugwu & Ozoemena, 2019_b). Freire exposes the danger of this approach by arguing that in the final analysis, it is the learners' senses of creativity, invention, innovation and true knowledge that get stifled.

In the problem-posing model which Freire applauds, learning is mutual, the student-teacher dichotomy is broken, and students are no longer docile-listeners, but participants and critical co-investigators in dialogue with the teachers. The teacher plays the role of introducing lesson topics to students for deliberation and consideration. The problem-posing educator plays the role of creating and recreating alongside with the students (Freire, 2000). Whereas, banking model anesthetizes and inhibits creativity and maintains the subjugation of learners, the problem-posing model permits the constant unveiling of reality, the emergence of consciousness and by extension, the fostering of innovation.

Dialogue: The Core of Freire's Problem-Posing Model

Characteristically, at the centre of Freire's model is dialogue because dialogue provides an avenue for both the students and the teachers to utilize words in their capacities as human persons to name and transform the world. Dialogue is the encounter between persons, mediated by the world; as an existential necessity, it involves an encounter wherein, the united reflection and actions of the interlocutors are addressed amidst the reality which they are meant to transform. Hence, when parties are not willing to change the world, when a party denies another the right to speak, efforts to dialogue become futile. Therefore, authentic dialogical teacher must always make effort to present topics of discussions not as lectures, but as puzzles that ought to be collectively solved.

Dialogue involves an epistemological relationship which binds teachers to engage students not necessarily because they like students or vice-versa, but because they know that the process of learning and knowing is characterized not merely by individualistic but also social dimensions (Freire, 1995). Though everything about dialogue may not be reduced to the display of love; dialogue needs love to thrive because the act of naming the word which is an act of creating and recreating the world gets frustrated if not done in love. Love portrays a two-dimensional sense of commitment-commitment to the cause (in this context, the cause of transforming the world) and commitment to the other with whom one dialogues in an effort to transform the world. More so, dialogue is perpetrated in humility as against arrogance, for no one can genuinely dialogue by denying one's self ignorance and accruing same to others with whom he dialogues in naming and creating the world (Freire, 2000). Furthermore, faith is a crucial component of dialogue- faith in the human person's capacity to create and recreate reality, without which dialogue degenerate in paternalistic manipulation (Freire, 2000). In the same vein, trust and hope are indispensable in every

dialogical activity. Mutual trust leads parties in a dialogue into closer partnership in the task of naming and transforming the world. Hope as being rooted in the spirit, stimulates the desire in man to search in communism with others for solution to challenges capable of stifling change and transformation. As against despair, hope does not consist in crossing one's arms and waiting (Freire, 2000).

Other Elements of Dialogue that Foster Innovation

Critical Thinking/Consciousness: Critical thinking as an element of dialogue is the disposition to perceive absence of dichotomy between people and the world. In contradistinction to naivety which tries to fit itself within the present, critical thinking aims at transforming reality by transcending the present and the given. It goes beyond magical and miraculous interpretation of reality to embody an in-depth disposition and unbiased articulation of problems, the testing of findings, openness to revisions, avoidance of distortion, passive positions, presuppositions and transferring of responsibility while engaging and analyzing problems. As a driver of innovation, critical thinking also involves the ability to question crude practices and refine old approaches by sifting out the best from both old and new patterns as ways of resolving the challenges of the present for progress into the future. Furthermore, as against what Freire terms 'massification'— the blind adherence and submission to general formulas and prescriptions (Freire, 2005), critical consciousness is the deep and genuine reflection on the concrete reality and an effort to transform such massifying-reality.

Curiosity: Curiosity has to do with an inner desire, interest, longing and inquisitiveness to possess acquaintance or to know. It is a necessary intellectual tool that propels one to apprehend and comprehend objects of knowledge in dialogical situations (Freire, 2000). Dialogues are not mere conversational activities, but rather epistemological and transformative activities geared towards understanding of the world as an object meant to be comprehended and transformed. Curiosity is needed to apprentice learners into the new body of knowledge that stems from critical deliberation on their lived experience. This inner drive to comprehend and transform lived experience is a dispositional requirement in a dialogical exercise, and by extension, an essential attribute of an innovative mind.

Praxis: Praxis explains interplay between theory and practice, because true reflections as sources of theory only gain relevance and significance when translated into actions as forms of practice; in the same way that actions become authentically transformative only if their consequences become the object of continuous critical reflection and theory (Freire, 2000). Innovation which denotes a novelty and discovery must be radiated in the merger of intellectualization and action which will, in other words, culminate into continuous transformation of reality as a result of the concretization of the abstract and abstractions from the concrete. Dialogue which provides the interactive platform for the unveiling of the world, and by implication, the possibility for innovation, becomes viable when by-products of reflection and abstraction are properly utilized and concretized via praxis.

Communication: Authentic dialogue meant to stimulate innovative tendencies in learners must be communication-laden, because communication which is the exchange and dissemination of information and thoughts makes it possible for dialoguers to verbalize their

acts of cognition of the object - the world, by which they are mediated. Since dialogue accommodates contrast in opinion and thoughts about reality and the world, communication is needed as a tool to transmit these differences for deliberation during dialogue especially in a learning environment. For in a genuine learning environment, students' thoughts authenticate the teachers' thoughts because thinking about the world and reality which characterizes innovative and authentic thinking is not perpetrated in ivory-tower, but in an atmosphere of collaboration facilitated by communication (Freire, 2000). In communication, meaningfulness in man's life is attained, for to impede communication is to reduce men to the status of things (Freire, 2000) and objects, incapable of sharing the products of his innovative thoughts.

Radicalism: Radicalism is a term which denotes temperament and attribute for desiring and effecting spontaneous and holistic change. Within the Freirean theoretical parlance, it refers to a sense of strong and rational commitment to an adopted perspective while increasingly engaging in the task of transforming concrete reality (Freire, 2000). As against sectarianism which is irrational, and distorts reality, radicalism perpetrated and fed by active and critical spirit yields innovation and creativity. The more one exhibits a quality of radicalism, the more one engages reality and comprehends it in order to completely transform it.

Freedom: Freedom bespeaks of liberty, non interference with one's individuality and the permission for the expression of one's autonomy. In as much as freedom does not prohibit wilful conformism to generally stipulated *modus operandi*, choices or precepts, it also permits dissent from the opinions and choices of the 'crowd' or public. It forbids prescription which, for Freire, is an imposition of one's individual choice upon another, transforming the consciousness of the person prescribed into one that must conform with the prescriber's consciousness (Freire, 2000). Innovation, which is the discovery and application of novelty, requires a great level of a sense of individualism, liberty and recognition of one's independent self-consciousness and permission to think differently. It also enjoys one to freely apply the product of such free and independent thinking exercise. Conversely, actions which frustrate freedom not only dehumanize but deter the inner urge to search, thereby stifling creative and innovative powers in individuals and learners.

Self-Affirmation: Self-affirmation which negates self-deprecation, approximates a sense of self-worth, stimulates confidence and contributes in dislodging timidity and naivety. It finds expression in the orientation that no one monopolizes knowledge and that learners just like teachers, should appreciate the fact that they also are capable of, and in some cases, actually possess knowledge worthy to be acknowledged. It describes a departure from overly modest disposition and entails the recognition of the fact that one also has access to knowledge. Situations which objectively exploit and hinder the pursuit of self-affirmation constitute violence (Freire, 2000). To help learners develop innovative spirit, teachers must desist from paternalistic oriented practices like manipulation which tends to anesthetize learners so that they become robots. As against the practice of conquest which involves a subject who conquers another person and transforms him or her into a thing (Freire, 2000), self-affirmation is better facilitated when learners are considered also as subjects who cooperate in order to transform the world through innovation.

Implications of the Freirean Model

Inter-Play of Education and Development within the Freirean Framework:: Development is a complex issue with many different and sometimes contentious definitions. A basic perspective equates development with economic growth, that is, a sum of economic output of the entire firm in the economy as determined solely, in terms of yearly output in *per capita* income or gross national product, regardless of its distribution and the degree of people's participation (Abuiyade, 2018). Some other people define development from the perspective of an imitative process (Abuiyade, 2018), a change from a traditionalist state to a state of modernity. Hence, any society that has abandoned the traditional ways of doing things for a modern one is developed. Development thus becomes a process of change towards modernity. Some others see development as a product of diffusion and acculturation. Countries develop to the extent that they can accommodate or reflect diffusion of ideas, skills, capital and technology from foreign countries. Freire condemns as misleading, any developmental criterion based on indices of *per capita* income, expressed in statistical form (Freire, 2005). In the same vein, he criticizes the modernity version on the basis that it is externally induced; and it is the metropolitan society which derives the true benefit thereof (Freire, 2005). Also, a modernized but not developed society stands the risk of being tactically and technically denied its supposed independent, autonomous and sovereign status, because it is alienated in such a way that its political, economic and cultural decision-making powers are externally located.

Freire would however; favour The United Nations Development Programme's definition of development from the human-capital perspective as leading long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community (UNDP). Education on the other hand, is a measure carefully designed to inculcate in students, the appropriate skills, knowledge attitudes and values, meant to inform their ratiocination in addressing the interconnected societal challenges like climate change, environmental degradation, and loss of biodiversity, poverty and inequality (UNESCO).

Development as conceived within the Freirean orientation is empowerment. It is about people taking care of their own lives, expressing their own demands and finding their own solutions to their problems. It must be judged by a suitable impact on the well-being of the people. It is the improvement of the well-being of a community through efforts focused on job creation, leading to improvement in the quality of life. Hence, learners must be capacitated through education to proffer solutions to today and future challenges. Education which should induce innovative tendencies should also be transformative, and enables learners to make informed decision and take individual and collective action towards societal changes.

Freire, Development and Insecurity: The term insecurity radiates diverse meaning, and this explains the suffixes in words like life-insecurity, property-insecurity, food-insecurity, job-insecurity and feeling-insecure. It is a feeling of uncertainty and a state of vulnerability on concerns about safety of property and life, availability of food and job and personality complex of confidence. Achumba *et al.*, (2013) summarize insecurity both as a systemic-level construct and as a personal experience, characterised by; want of safety, danger, hazard, uncertainty, want of confidence, state of doubt, inadequately guarded or protected, instability, etc. While Nwolise (2006) projects the devastating consequences of insecurity as

resulting in internal upheavals, such as unemployment, hunger, starvation, diseases, ignorance, homelessness, environmental degradation and pollution cum socio-economic injustices. Dare and Omoni (2017) who conceived insecurity of life and property from the perspective of violent conflict, describe the drivers of this sought of insecurity as; arm-robbery, torture, abduction for ransom, stealing, assassination, religious and ethnic violence, rape and riots; while food and job insecurity which approximate to his notion of non-violent conflict are the consequences of failure of leadership to adequately provide essential services for people. Ugwu (2020) and Ugwu and Abah (2020) hold a broader view of both development and security that goes beyond physical to metaphysical domains, for the former is dependent on the latter hence they inseparably go together.

How then can this aforementioned social menace be addressed using the Freirean model? It is simply in the realization of the role human capital development plays as an independent variable in ensuring security. Insecurity is a phenomenon that revolves around man; it is man who gets unemployed, hungry, diseased and deceased, homeless and loses properties, hence development which is an enhancing activity should be man-centred. Man should therefore be the beneficiary of developmental activity to ensure improvement of their conditions in areas that they are vulnerable to the devastating phenomenon of insecurity.

More so, Freire advocates for dialogue as an avenue for deliberation. Dialogue makes deliberation possible for people to vent their plights and vociferate their dissents. It is a technique which if well adopted, can serve as a needed measure to evade violent conflicts which has the adverse effect of resulting in insecurity. It is also within the context of a meaningful dialogue that diverse opinions and views are harnessed toward finding solutions to these drivers of insecurity; by emphasizing tenets which engender confidence and innovative spirit, Freire's approach, when adopted by leaders, promotes development and by extension, security.

Recommendations/Lessons from the Freirean Model

For innovation to be effectively fostered in children, all hands must be on deck, hence, teachers, parents, policies and curriculum developers and the government have roles to play.

Teacher: Teachers must perceive their roles as ones that educe (bring forth) from the child, inherent latent potentials and capabilities. They must strive to encourage discussions with no repercussions, be more democratic in their teaching approach to encourage learners' participation, encourage students to think analytically in order to inculcate a sense of ingenuity, indomitability and creativity in them. Importantly, as guides and mentors, they should induce creative and critical thinking in students— where creative thinking is conceived as the ability to make connections and create links between events and phenomenon. In the same context, they should involve students in the process of their own learning. Hence, instead of just teaching them to memorize the right answers, teachers should ask them to engage their own minds by questioning things, attaining understanding (not just knowledge) as a factor that keeps the spark of curiosity alive. Thus, when curiosity is aroused, teachers will no longer have to compel knowledge on students, because students will actually strive to understand as they have become wired in such a way that they become self-powered as curious machines.

On the other hand, teaching students how to think critically entails not only teaching them to be adaptive and innovative in solving problems, but also to inculcate in them, the

skills to question things rigorously, to form sound and well reasoned and coherent argument, to become aware and question their own thinking. When creative and critical thinking interplays, it results in a seed of genius, a fertility of understanding that culminates in the growth of the mind capabilities in such a way that an analysis of things becomes easy, and the mind freed to plan and explore and disciplined to apply reason and rationality as a fortress of understanding things. Hence, as a consequence, the activity of teaching and learning should be made simple, fun, deliberative, participatory, free and accommodative (Ugwu and Ozoemena, 2019_b).

Attention should also be paid to the kind of questions posed, because questions ignite the whole process of teaching and learning; asking higher other questions is the key to critical thinking and by extension, innovative thinking. Students need to be availed the opportunity to grapple with questions that do not have one correct answer, and this is designated in Ugwu and Ozoemena (2019_b) with the phrase 'Give to Me Exactly What I Give to You'. This becomes realistic of the sought of situation they are likely to face when they are outside the classroom. Students therefore should be exposed to degrees of life uncertainties in classes prior to their experience of it off the classroom. By asking tougher questions in the form of the 'why' questions, students are intellectually challenged and dialectically compelled to be exposed to the risk of thinking and feeling that the possibility of thinking and saying things wrongly may attract unfavourable comments and feed-back from teachers and classmates alike.

Tougher questions help to extend the horizon of students' total knowledge beyond what is to be merely tested in exam situations. Rather than asking 'what 5+5 is?', ask 'what are the different ways to arrive at 10?'. Teachers provide the platforms and create the enabling ground that permit the expression of freedom on the side of the students. Freedom is best displayed in the free exercise of reason unrestrained by tradition or authority, especially in a teaching and learning environment. Teachers must ensure to induce in learners, open-mindedness and imaginative capacities; the liberties to recognize and counter the mental frameworks societies impose on students.

Parents: Parents play the role of reviewing and consolidating on a child's learning outcome at school, and they can also encourage innovative thinking. Parents at home should endeavour to dislodge dictatorial practices that engender mutism and timidity in their wards. Overly display of demand for such domestic and cultural practices as respectfulness and modesty should be de-emphasized as a means of ensuring that children do not become overly reserved and withdrawn, with the attendant effect of their questioning and dissenting propensities being dwarfed. Innovative thinking can also be encouraged when parents provoke the imaginative tendencies in their wards. Imagination as a requirement for innovation is without limit, unlike knowledge that is limited. Children cannot innovate without being imaginative and creative, hence they should be allowed to imagine things even when such tends to be laughable and unrealistic. They should communicate what they imagined because something good can proceed out of the process.

Innovative thinking can also be promoted when children are permitted to internalize the difference between rights and wrongs and not just to be told what is right or wrong. Parents should also endeavour to introduce activities that are interesting and motivating as measures to facilitate children-parents interaction, which by extension, builds social skill in children. Every child has creative and innovative potentials, so the role of parents is to provide the experience to help optimize these potentials. These innovative and creative

potentials function to stimulate flexibility in thinking; to have the imagination of thinking things outside of the box.

Therefore, creating space for children to interact their own experience, make decisions about where they want to go to and what they want to do; such opportunities are important to develop what psychologists call 'executive function skills'. Executive function skills are connected to children's creativity and by extension, innovative disposition. Thus, children should be allowed to struggle independently in their quest to resolve domestic challenges without parental aid or interference. They should also be made to understand that they get better, smarter and creative by continuous-trying even when they fail, hence, difference should be encouraged and decisions of the child, respected. Failure of this, breeds children who can only follow the 'given', not creating the 'un-given'.

Curriculum Planners: Curriculum planners should inject learning exercises like debates and group discussions in curriculums to foster a sense of deliberation and interaction in students. They must ensure not to develop curriculum that induces a lop-sided cognitive development in students, because it does not portend healthiness for the society's long term development. The future of a society requires all forms of thinking to be adaptive to present and future needs. Policies and curriculum must be spirited toward the social development of rule-makers and not rule-takers. It must dislodge the promotion of subservience, and produce students who think and value things for themselves. Certification which forms one of the roles of a school system should not be merely conceived as a process that confirms, supports and promotes lop-sided brain development and thinking, through the process of measurement of one person against another. It should be targeted at assessing an individual's aptitude against that individual's own abilities as a means of evading discord and enthroning harmony.

Curriculum must discourage regimented thinking and conformity and fear of failure. Policies should encourage competence, analytical and creative capacities, against mere paper qualification. Hence, towards the end of a tertiary or high school study, a task should be given to students, detailing them to make a presentation from a supposed independently conducted and creative research on solution to a particular societal problem, and this should constitute a greater percentage of their over-all cumulative grades. Such curriculum must pay attention to the intellectual development of students towards the attainment of persistent, independent, imaginative and interactive dispositions.

The Government: The leaders as (supposed) products of education ought to adopt dialogue not only a means of resolving disagreements which leads to crisis, but also a means of aggregating diverse ideas during deliberations towards discovering possibilities and areas of development. This also has the advantage of demilitarizing the polity and downplaying violent aggressiveness as the people are provided a fair and enabling ground to vent their plights, and when people are given a sense of belonging via these dialogical situations, a feeling of security and development becomes something not far-fetched.

Conclusion

This paper which centres on the Freirean educational pedagogy is an effort to ascertain the extent at which it provides modalities for engendering innovative thinking that will translate to the human capital development and by extension, the development of the society. It x-rays the roles of Freirean 'problem-posing' pedagogical concepts like dialogue, freedom,

critical thinking, radicalism, curiosity, self affirmation, communication and praxis. The paper therefore enacts the contentions that an appropriation of these Freirean pedagogical tenets will provoke a creative disposition and foster an innovative spirit in learners and students. It posits that insecurity which is a consequence of the neglect of human capital development can be resolved better in a society with policies that encourage inclusiveness which finds expression in dialogue, and also creates a sense of belonging among the citizens. Hence the recommendation that parents at home should endeavour to dislodge dictatorial practices that engender mutism and timidity in their wards. Teachers should be more democratic in their teaching approach to encourage learners' participation. Curriculum planners should inject learning exercises like debates in curriculums to foster a sense of deliberation and interaction in students, while societal leaders as (supposed) products of education ought to adopt dialogue as not only a means of resolving disagreements which leads to crisis, but also a means of aggregating diverse ideas during deliberations towards finding solutions to obstacles that impede development

References

- Abiogu, G. C., *et al.* (2016). "Philosophy of Tabula Rasa Theory and Education of a Typical African Child," *Australian Journal of Basic and Applied Science*, 10(8), 166-172.
- Abuiyada, R. (2018). "Traditional Development Theories have failed to address the Need of the Majority of People at Grassroots Level with Reference to GAD," *International Journal of Business and Social Science*, 9, 115-119
- Achumba, I. C., *et al.* (2013). "Security Challenges in Nigeria and the Implication for Business Activities and Sustainable Development," *Journal of Economics and Sustainable Development*, 4(2), 79-99
- Alexander, R. (2008). "Pedagogy, Curriculum and Culture in Hall," Murphy, K. P. & Soler J. (ed.). *Pedagogy and Practice, Culture and Identity*. The Open University and SAGE, 3-27
- Bass, R. V. & Good, J. W. (2004). "Educare and Educere: is a Balance Possible in the Educational System?" *Educational Forum*, 68, 161-168
- Braun, J. & Zolfagharian, M. (2016). "Students Participation in Academic Advising: Propensity, Behaviour, Attribution and Satisfaction," *Research in Higher Education*, 57 (8), 968-989.
- Brewer, D. & Tieney, W. (2012). "Barriers to Innovation in the US Education," Wildavsky, B., *et al.* (ed.). *Reinventing Higher Education: the Promise of Innovation*. Harvard Education Press, 11-40.
- Cardinal, I. (2020). "A Reconnaissance of the Philosophical Problem of Knowledge from Protagoras to Kant," *International Journal of Social Sciences and Education Studies*, 7(2), 29-39
- Craft, M. (1984). *Education for Diversity in Education and Cultural Pluralism*. Craft, M. (ed.). Falmer Press
- Freire, P. (2000). *Pedagogy of the Oppressed*. Continuum International Publishers.
- Freire, P. (2005). *Education for Critical Consciousness*. Continuum International Publishers.
- Freire, P & Macedo, D. (1995). "A dialogue: Culture, Language and Race," *Harvard Education Review*, 65(3), 370-88
- Goldmann, L. *The Philosophy of the Enlightenment*, London: Routledge & Kegan Paul. 1973.
- Kalu, I. "The Concepts of Education and Training." *Philosophy of Education: An Analytical Approach*. Uduigwomen, A. F. and Ogbinaka K (Ed.) Lagos: Joja Educational Research and Publication. 2011.

- Kerby, M., et al. (2014). Consumer Based Higher Education: The Uncaring of Learning. *Journal of Higher Education Theory and Practice*, 14(5), 42-54
- Kouba, K. (2018). "Determinants of Students Participation in Higher Education Government: The Case of Student Turnout in Academic Senate Election," *Czech, Higher Education*, 76 (1), 67-84.
- Loughran J. (2006). *Developing a Pedagogy of Teacher Education: Understanding Teaching and Learning about*. Routledge
- Murphy, P. (2008). "Defining Pedagogy" Hall, K.,etal, (ed.).*Pedagogy and Practice, Culture and Identity*. The Open University and SAGE, 28-39.
- Niia A.etal., (2015). "Students Participation and Parental Involvement in Relation to Academic Achievement,"*Scandinavian Journal of Education Research*, 59 (3), 297-315
- Nwankwo, L. C. (2014). "Re-Introducing Teachers Training College to Rescue Fallen Standard of Education in Nigeria." *The Sage Magazine*, 5(29).
- Nwolise, C. (2006). "National Security and Sustainable Democracy," Ojo, E.O. (ed.).*Challenges of Sustainable Democracy in Nigeria*. John Archer Publishers.
- Ocho, L. O. (1988). *The Philosophy of Education for Nigeria*. Enugu: H.P. P. C.L.
- Okpara, F. (2007). "The Value of Creativity and Innovation in Entrepreneurship," *Journal of Asian Entrepreneurship and Sustainability*, iii(2), 2-14
- Omoni, D. O. (2017). "Exploring Social Theories in the Study of Insecurity in Contemporary Nigeria," *The Journal of Social Sciences Research*, 3(7), 59-76
- Omoregbe, J. I. (1993). *Ethics: A Systematic and Historical Study*. Lagos: Joja Educational Research and Publication.
- Osolind, K. (2012). Revolutionary vs Evolutionary Innovation: Reinventing Consulting. [www.reinventioninc.com/revolution vs evolution](http://www.reinventioninc.com/revolution-vs-evolution).
- Phaswana, E. (2010). "Learner Councillor's Perspectives on Learner Participation," *South African Journal of Marketing Education* 30(1), 105-122
- Rajendra, K. (2021). "Conceptualizing and Defining Pedagogy," *Journal of Research and Methods in Education* 11(1), 6-29
- Rusk. R. (1969). *Doctrines of Great Educators*. London: Macmillan.
- Serdyukov, P. (2017). "Innovation in Education: What Works, What Doesn't and What to do about it," *Journal of Research in Innovative Teaching and Learning*, 10(1), 4-33
- Sheela, S. (2014). *Good Teachers + Good Students = Good Nation*.
- Triyanto, T. "Understanding Student Participation within a Group Learning." *South African Journal of Education*, 39 (2), 1-8.
- Ugwu, A. K. (2020). "A Critical Approach to the Problem of Nigerian and the Struggle for Nation Building," *Journal of Sociology Study*, 10(5), 223-51.
- Ugwu, A. K. & Ozoemena, L. C. (2019_a). "A Critical Analysis of Ethical Issues in Students-Teachers Relationship in Nigeria." *NnamdiAzikiwe Journal of Philosophy*, 11(2), 133-43
- Ugwu, A. K. & Ozoemena, L. C. (2019_b). *African Philosophy, Cultural Conceptions and Experiences: A Collection of Essays*. Mauritius-Germany: Lambert Academic Publishers
- Ugwu, A. K. & Abah, G. O. (2020). "The Role of Philosophy in Insecurity and Good Governance in Nigeria," *Journal of Sociology Study*, 10(6), 287-318.
- Yu, D. & Hang, C. (2010). "A Reflective Review of Disruptive Innovation Theory," *International Journal of Management Reviews*, 12(4), 435-452