

New Directions for Freirean Critical Pedagogy: A Transdisciplinary Reach for Radical Deaf Studies

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Paulo Freire's seminal work *Pedagogy of the Oppressed* (1970a, 2018) continues to be vibrant and maybe even more relevant today than when it was conceived 50 years ago. This relevance can be witnessed by the expanding transdisciplinary reach and application (concepts, methods) of Freirean critical pedagogy to other academic fields. Deaf studies (e.g., Padden & Humphries, 1988, 2005; Lane, 1992; Bauman, 2008; Kusters et al, 2017), which includes concepts such as Deaf Gain (Bauman & Murray, 2009, 2014) and Deafhood (Ladd, 2003), is an academic field where concepts of Freirean critical pedagogy have been started to be used (e.g., Cruz, 2015, 2017) as a means to de-colonize knowledge of what we 'know' about Deaf people. Deafness is often conceived, based on the medical model, as deficit and disability (in essence de-humanizing a segment of society), yet this concept can be challenged and can be perceived as being socially constructed (Branson & Miller, 2002; Lane, 2006). It is argued that the Deaf community around the world has been marginalized and oppressed, through a hegemonic relationship with the normally-hearing community, based on notions of ableism and audism (Humphries, 1977). A Freirean critical pedagogy -- grounded on the belief that education is inherently political, striving for justice and equality, and aiming at transformative social action (Kincheloe, 2008; Darder et al., 2003; Freire, 1972) -- combining the concepts of *conscientização* (Freire, 1970a, 1970b, 1971, 1974, 1980; Cruz, 2013) and *radical literacy* (Freire & Macedo, 1987; Giroux, 1987) can become the instrument of emancipation for the Deaf community. This can lead to overcoming the cultural, historical, and social constructs that are limiters of equal opportunity (Cruz, 2015, 2017), which includes, for example, limiting and/or negating opportunities for Deaf people to engage in musical activities based on the notions of ableism and audism. Thus, by fusing Freirean critical pedagogy and Deaf studies – by reaching across disciplinary boundaries - what is proposed in this presentation is a new field: *Radical Deaf studies*. Radical Deaf studies can be a pathway for the Deaf community to find their 'voice' through their 'silence' in order to actively (re)construct their own history and to claim their own future. It can become the means of liberation not only for the oppressed but for the oppressor as well, which can result in a more inclusive and democratic society emphasizing human rights and social justice for all segments of society (Freire, 1998).

Forum 1: *Postkoloniale Kritik und die Arbeit mit dialogischer Pädagogik weltweit.*
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