



Your Future is our future: Youth as actors of social change must be learnt from the 60th

Dewey (1937) considered traditional autocratic schooling systems as indoctrinatory structures, the primary goal of which is the continuation of the current social organization. He stated that “there is a great deal of indoctrination now going on in the schools, especially with reference to narrow nationalism under the name of patriotism, and with reference to the dominant economic regime.”

“Youth organizations, such as youth branches of political parties, have in this case a key role to continue engaging the youngest generation and a challenge to deconstruct some narratives and practices that repeal many from getting engaged.”

[Ademe Bilal]

Preamble

An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating “dreary.” It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action. On the other hand, if action is emphasized exclusively, to the detriment of reflection, the word is converted into activism. The latter—action for action’s sake—negates the true praxis and makes dialogue impossible. Either dichotomy, by creating unauthentic forms of existence, creates also unauthentic forms of thought, which reinforce the original dichotomy. Hence, dialogue contains reflection and action. *Dialogue is not only theoretical activity but also practice activity.*

Theory without practice would be mere abstract thinking, just as practice without theory would be reduced to naive action. Theory is often conceived of as an abstract idea or phenomenon. Practice involves an action component that goes beyond the abstraction of theory. The tensions between educational theories and practices—what critical pedagogue, as it is termed **praxis**—can either buoy a classroom to great heights, or sink it entirely. Dialogue further requires an intense faith in humanity, faith in its power to make and remake, to create and re-create, and faith in its vocation to make people more fully human (which is not the privilege of an elite, but the birth right of all people). Education-itself is founded upon itself upon **love, humility, hope, humor, silence, critical thinking and faith**. As such, dialogue becomes a horizontal relationship through which mutual trust between the dialoguers is the logical consequence. Further, dialogue becomes a humanizing action.

Elements of dialogue:

- I. **Each Person has the Right to Speak:** Dialogue is the encounter between men, mediated by the world in order to name the world. Hence, dialogue cannot occur between those who want to name the world and those who do not wish this naming. In other words, each person has the right to speak and the right to name the world in dialogue.
- II. **Dialogue cannot be the Act of one person's "depositing" ideas in another:** Dialogue cannot be the act of one person's "depositing" ideas in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants. Moreover, dialogue cannot become the act of domination, but rather must form a challenge to dominate. Silence makes it possible for the speaker who is really committed to the experience of communication rather than to the simple transmission of information to hear the question, the doubt, the creativity of the person who is listening.
- III. **Dialogue is not a hostile and polemical argument:** Dialogue is not a hostile and polemical argument between those who are committed neither to the naming of the world, nor to the search for truth, but rather to the imposition of their own truth.
- IV. **Enhancing the elements of dialogue:** Education must be democratic and dialogical. Participants emphasize the importance of dialogue among discussants. The various elements of dialogue are illustrated as follows:
 - To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Love is an act of courage, not of fear. Love is commitment to others.
 - Dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance. Developing humility-based Instruction: Interpersonal dialogue is important, and people in dialogue can recreate themselves. Dialogue itself is a process of creating and recreating. Men and women who lack humility (or have lost it) cannot come to the people, cannot be their partners in naming the world. Therefore, if teachers come to students, they can be their partners in naming the world. Dialogue is important for teachers, and they must realize humility is the matrix of dialogue. According to the above perspective, humility is very important for teachers and students in the teaching process.
 - Nor yet can dialogue exist without hope. Further speaking, from the point of view of the human condition, hope is an essential component and not an intruder. Hope is the matrix of dialogue. Hope is expressed in action. Hope is the matrix of dialogue. In dialogue, if students have no hope, then they will not have any inspiration. Moreover, without hope, they will not struggle. As the encounter of women and men seeking to be more fully human lives, dialogue cannot be carried on in a climate of hopelessness. In other words, a teaching climate of hope is important for teachers. Teachers should nourish hope-centered teaching.
 - Dialogue is not to invade, not to manipulate, not to "make slogans." However, dialogue is enriched by humor. Humor is the matrix of dialogue. A sense of humor lets you laugh at yourself. This for me is strongly necessary for an educator drawing upon the dialogical

perspective. Moreover, humor is richer and more demanding than joking. Humor helps make the learning moment “real,” a quality that can reverse the artificial school experience. That is to say, teachers should enrich humor-based teaching.

- Silence In dialogue, one has the right to be silent. The importance of silence in the context of communication is fundamental.
- Critical Thinking Dialogue creates a critical attitude. True dialogue cannot exist unless the dialoguers engage in critical thinking. Scientific discussion is a process of communication and dialogue. Instructor should teach that imagination, guessing, intuition, cannot be dichotomized from critical thinking.
- Faith Dialogue is nourished by faith. Faith in the ability of others to “name the world,” together with trust between participants, and a hope that dehumanization can be overcome. Dialogue further requires an intense faith in humankind, faith in their power to make and remake, to create and re-create, and faith in their vocation to be more fully human. Faith in people is an a priori requirement for dialogue. Basically, the aim of education is to cultivate students, who thereby become more fully human. However, most importantly, teachers should deeply believe that their students will achieve a better vocation, and believe that their students will achieve well-being.

Critical praxis: Democratic youths must learn dialogue for social change

Young people, and those who are marginalized or excluded in a range of ways, are more likely to experience society as external to themselves through disaffection with ethnic based social structures and institutions, and are less likely to feel empowered or indeed to engage in society at all. This pattern is a *prima facie* evidence observed in Ethiopia today. Currently, with the rise of severe ethnic division, interethnic conflict designed by mono-ethnically structured government, it is common to hear that young people are not interested anymore in politics. Studies give visibility to underrepresentation and reflect about the root causes of social disengagement /abstention and low participation in political parties and governance institutions. These case studies illuminate different conceptions of how education can be used to promote progressive social change—and, indeed, signal different notions of what progressive social change means. Each of the case studies also illustrates some degree of success in achieving program goals, while simultaneously identifying the challenges faced by those ethnically marginalized, socially dehumanized, and politically alienated. Their stories encourage us to remember that critical praxis is both absolutely essential and profoundly difficult.

A democratic youth describes how the program seeks to educate youth for social change by using their personal experiences as the basis for initiating discussion and then guiding participants to see broader cultural and structural features of society in which these personal experiences are embedded. He presents qualitative evidence that the youth develop more complex and critical views of their lived experiences, though it is less clear to what extent they develop the commitment and capability to pursue cultural and structural changes that seem warranted given their emergent critiques of society.

Modern philosophy and scientific research proposed to fundamentally change education’s frame of reference so that it has a new unified objective. They posit that such a framework already exists: It is education for democracy. In the indoctrination process there is no such a thing as an exchange of ideas, and genuine student participation is non-existent. Modern The Critical Pedagogy movement shares our concern that our current school system serves those in power to maintain

and expand their privileges. They seek to give oppressed peoples an equal, interactive share of that control. Freire identifies six states that we need to be aware of when organizing the content of education or political action necessary to liberate the oppressed. This brings about a social change. Thus, the term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships.

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

Reality which becomes oppressive results in the contradistinction of men/women as oppressors and oppressed. The latter's task . . . is to struggle for their liberation together with those who show true solidarity . . . This can be done only by means of the praxis: reflection and action upon the world in order to transform it. . . To achieve this goal, the oppressed must confront reality critically, simultaneously objectifying and acting upon that reality.

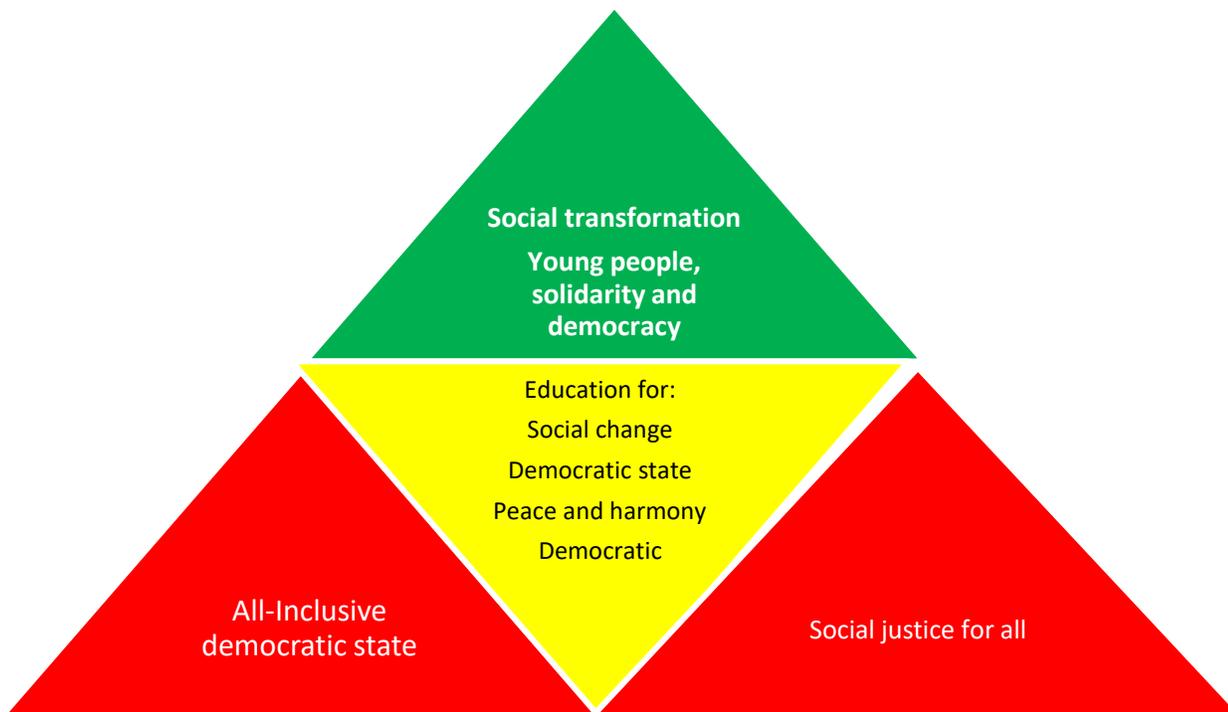
He added:

By broadcasting the voices of those directly engaged in the struggle to improve conditions, we make important strides towards breaking down barriers that separate people, we connect the disparate threads of endeavors aimed at a common purpose, and we illuminate possibilities for larger-scale change that is informed from the bottom up. By capturing the rich complexity of these "small stories," we answer the call by downtrodden masses. To serve as critical educators by challenging what counts as "research" through acting as "secretaries" to those groups of people or social movements who are engaged in challenging structural inequalities.

Role of revolutionary critical education in social change: social change is a change in the social structure-dissolution of authoritarian state and supersede by people's democratic state. Moreover,

- Education perpetuates eternal values: values that generate an everlasting harmony, social justice, and prosperity
- Promotes capacity to welcome social change from ethnocentric to sociocentric form of society
- Evaluation of social change: aids coming of new social change for modernity
- Transmission of culture: education about social change based on interactivity ensures a concrete and human approach of addressing discrimination
- Revolutionary critical praxis is thus both an epistemological and an ontological project, which is to say that it is concerned with both understanding the world and transforming it, that is to say, actually engaging in popular, collective struggles against oppression and exploitation

- In the first phase, submergence, the oppressed do not understand the forces that control their lives. Those forces are deliberately imposed on them by the oppressors, even if those in power are not consciously complicit in their dehumanization of others and of themselves. In this state, individuals are passive, and they are afraid of freedom. There is not manipulation of people so much as there is suppression.
- In the second state, the individuals need to identify the general thematic that constrain their lives.
- The third state is codification. The oppressed must co-construct visual aids and images that remind them of the injustice they suffer. By doing so, they are able to name it and, consequently, become conscious of the unfairness and discrimination.
- The fourth stage is decodification, that is, reflecting on the situation to discover the contradictions between their situations and the direct and indirect causes of their current condition.
- The fifth state is emergence, in which the community as a whole develops consciousness of the oppression and becomes united. That state serves as the catalyst which ultimately begins the conflict among classes.
- The sixth and final states in the theory of praxis, a revolutionary process, a cultural transformation, possibly even a revolution, to create a new society. The oppressed free themselves from the structures and transform society.



Central to notions of free speech is the importance of individual respect – treating opposing views as legitimate positions to be discussed and debated dialogically. Feelings of powerlessness and marginalization among youth voters, whereby there is a perception that political systems are closed to young people, are resulting in few opportunities for youth to intervene effectively with the political process. Note that ethnicism and injustices are systemic, interwoven in the current Ethiopian population: Abiy Ahmed is a delta-variant of Meles Zenawi! The modern intellectual youth have to create a vaccine that will eliminate the covid fabric of ethnically structured state!