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Philosophical Aspects of Critical Pedagogy of Paulo Freire in the Context of Students' Academic Integrity

[Filozoficzne aspekty pedagogiki krytycznej Paulo Freire'a w kontekście uczciwości akademickiej studentów]

Streszczenie: Temat uczciwości akademickiej oraz etyki i kultury zachowania jest uznawany za istotny w różnych społecznościach i w środowisku naukowym. *Homo digital*, mający wysoki poziom krytycznego myślenia, powinien stać się wzorem osobowości w nowym paradygmacie edukacji. W artykule autorki analizują filozoficzne aspekty pedagogiki krytycznej Paulo Freire'ego przez pryzmat rzetelności akademickiej w kontekście współczesnego rozwoju filozofii edukacji. Dochodzą do wniosku, że edukacja jest sposobem na wyzwolenie człowieka, a uczciwość akademicka jest sposobem na osiągnięcie tego samego celu. Rzetelność akademicka wspierana jest pośrednio poprzez właściwy dobór metod komunikacji, a także procedur tworzenia nowej wiedzy i obrazu świata, który jest personalizowany przez konkretnego studenta. Różnorodne praktyki uczestniczące w procesach percepcji pozwalają na wielowymiarowe zrozumienie realiów świata. Autorki podkreślają, że koncepcja edukacji, opracowana przez brazylijskiego pedagoga i filozofa zakłada wysoce osobiste postrzeganie świata rzeczywistego i treści edukacyjnych przez krytyczne podejście, poparte porównaniem nowej wiedzy zdobywanej przez studenta z osobistym doświadczeniem życiowym.

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Summary: The topic of academic integrity and ethics and culture of behavior is recognized as relevant in various communities and the scientific community. Homo digital, possessing a high level of critical thinking, should become the model of personality in the new paradigm of education. In the article, the authors analyze the philosophical aspects of Paulo Freire's critical pedagogy through the prism of academic integrity in the context of the modern development of the philosophy of education. They conclude that education is a means of liberating a person, and academic integrity is a way to achieve the same goal. Academic integrity is indirectly supported by the correct choice of communication methods, as well as procedures for creating new knowledge and the image of the world, which is personalized by a specific student. Various practices involved in the processes of perception allow a multidimensional understanding of the realities of the world. The authors emphasize that the concept of education, developed by the Brazilian pedagogue and philosopher F. Freire, involves a highly personal perception of the real world and educational content through a critical approach, which is supported by comparing the new knowledge acquired by the student with personal life experience.

Słowa kluczowe: *homo digital*, edukacja, rzetelność akademicka, krytyczne myślenie, twórczość, etyka, komunikacja, pedagogika krytyczna, filozofia edukacji, społeczeństwo informacyjne.

Keywords: *homo digital*, education, academic integrity, critical thinking, creativity, ethics, communication, critical pedagogy, philosophy of education, information society.

Introduction

The modern virtualization of lifetime in the space-time continuum characterizes a fundamentally new type of symbolic existence of society, culture, and man. A digital person is, first of all, a person of the 21st century, a person of new moral values, who immerses themselves in the virtual reality of simulations and increasingly perceives the world as a digital game environment, aware of its conditionality, the controllability of its parameters. The contradictory realities of the formation of the digital space are reflected in various spheres of the individual's life and determine the ambivalent tendencies of the formation of a digital person. The globality of these processes sharpens not only the technical and communication aspects of the development of the information society, but also actualizes a wide range of complex worldview issues, socio-cultural problems generated by the very fact of the formation of a digital person. One of the most important contemporary problems is the problem of academic culture and ethics in education, academic integrity of participants in the educational process.

The main technological trends in the development of the digital environment are the expansion of the telecommunications infrastructure, the progress of computer, network and mobile technologies, the use of

technological innovations in complex socio-technical systems. At the same time, the emerging digital space plays a decisive role in the new information picture of the world, when information acts as an motor of social and technical progress and becomes an objective characteristic of material systems and their interaction, but at the same time it is accessible and it takes seconds to receive it. Modern children are speakers of the native digital language of computers, video games and the Internet. The book „Surviving the Technological Alternation of the Modern Mind” highlights the transformation of the human brain under the influence of the change of eras; a digital person can change their corporate ties without being rigidly tied to them; they can and is able to very flexibly build relationships with other people, join different social communities and different cultural traditions. A digital person is less burdened by formed and historically determined stereotypes, they have more mobile reactions and the ability to manipulate any layers of information and acquires a new abstract form of their existence (Small G., Vorgan G., 2008).

If earlier in the process of education students received knowledge that was difficult to get anywhere, today the Internet opens endless horizons for intercontinental communication, access to electronic libraries of the world, in fact all literature is digitized. With the advent of artificial intelligence, which can perform complex calculations, perform system analysis, develop projects, etc., the question arises: why clog memory with formulas, waste time on complex calculations and calculations, writing works, essays, term papers, if you can get skills in the correct formulation of prompts, and free up time for yourself or for some other activities? A few more years will pass, and artificial intelligence will develop so much that it will have an advantage over humans in terms of the ability to process large databases, programming, etc. At the same time, if earlier it was necessary to queue at the library, order books, work with them in the reading room to prepare for practical classes or for a lesson at school, today the global network has everything. And then what is the place of man in this world? What is the role of creativity? Will we not get a generation of people who are not able to think for themselves, because artificial intelligence will do everything for them? This idea challenges the concept of education itself, as it implies the uselessness of educational affairs for a modern person. On the other hand there arises the problem of distinguishing person and tools of educational processes improvement. AI can become a good multitool for people, but also can be a kind of obstacle for knowledge obtaining. The way of transforming it into a useful resource is closely associated with the concept of academic integrity.

Contemporary scholars have different approaches to the nature of academic integrity. So, for example, academic integrity is considered as the ethics of professional behavior and understanding of the internal benefits of academic practice, a critical understanding of the profession. Scientists live in a complex professional environment. The most fundamental and important of their roles fall into three types: disciplinary roles (such as research), educational roles (such as teaching), and applied roles (applying disciplinary knowledge to practical problems). Disciplinary roles focus on the pursuit of understanding that is central to academic practice. However, this process is quite complicated, because it includes studying scientific works of researchers, reviewing and publishing articles, searching for arguments, evidence and facts; development and criticism of theories; reflections on the nature of academic practice itself (Cox D., Boaks J., Levine M., 2023). Different contexts of academic integrity can be distinguished – legal, sociological, pedagogical, historical, philosophical, epistemological.

An important aspect is the role of creativity in matters of academic integrity. Modern Ukrainian researchers note that the significant demand for creative activity in the modern world is explained by civilizational changes in the development of the global information society. Today, people's creativity is the driving force and the main goal of the global information society. The results of creative activity are also of great value, as they represent the diversity of social life as a whole, including material, spiritual and other manifestations, as well as human development. Creativity is becoming increasingly popular because of its great importance in the global information society (Rybka N. et al. 2022). However, at the same time, in connection with the development of artificial intelligence, this issue is becoming increasingly relevant, because artificial intelligence generates not only text, but also photos, videos, etc. And in general, it is even a competitor to man in matters of creativity.

According to Article 42 of the Law of Ukraine „On Education”, academic integrity is defined as a set of ethical principles and rules defined by law, which should be guided by the participants of the educational process during learning, teaching and carrying out scientific (creative) activities in order to ensure trust in the results of studies and/or scientific (creative) achievements. Observance of academic integrity by the participants of the educational process involves reference to sources of information in the case of using ideas, developments, statements, information; compliance with the legislation on copyright and related rights; provision of reliable information about research methods and results, sources of used information and own pedagogical (scientific-pedagogical, creative) activity; control over the

observance of academic integrity by students of education (Zakon Ukrainy „Pro osvitu”, Stattia 42), etc.

Dzoban in the article „Digital Man as a Philosophical Problem” singles out a number of features of the socio-cultural portrait of a digital man, among them the following can be distinguished:

- Homo digital is formed as an information and knowledge carrier and interpreter of a huge amount of information; information is a resource for the realization of human intellectual abilities;
- in the cognitive sphere, an increase in the value of the speed of perception and processing of information is observed everywhere, and, moreover, often to the detriment of the depth of perception;
- reducing the need to train operational memory, which can be transferred to devices;
- mobile means of communication take on the features of a „psychic organ” taken outside;
- loss of interest in fundamental knowledge of the basics, being satisfied with superficial knowledge of problems, ignoring verification by experience and critical thinking;
- the possibility of obtaining an almost unlimited amount of information in a relatively short period of time;
- the identification of Homo digital occurs due to the involvement of a person in one or another sphere of information, virtual and social spaces (Dzoban O., 2021).

What do we have today? We can state the fact: the main participant in the educational process (students at various levels of education) is Homo digital, involved in the world of modern technology and equipment. Homo digital is an active participant in the digital society, aware of the role and responsibility in the digital world. It is characterized by digital literacy and established ethical principles of online communication, the ability to effectively manage information, to critically interpret it, to be aware of the impact of digital technologies on society and the environment, to take care of digital security. However, is this not an idealized characteristic?

One of the most important social aspects of digital life is digital education, which includes aspects of ethical behavior and a culture of academic integrity. Academic integrity is becoming more and more relevant for modern educational institutions in terms of social recognition and rating of the professional environment regarding the quality of specialist training. This is the tradition underlying the presentation of scientific results of the countries of the democratic world. The term „academic integrity” has become widespread in modern scientific discourse as a result of the development of information sources and texts in digitized form. The topic of academic

integrity and ethics and culture of behavior is widely discussed in society, receiving recognition of its relevance in various communities, for example, the Permanent Conference of Ministers of Education of the Council of Europe on the Management and Quality of Education in Helsinki, whose declaration in 2013 determined the creation of a Pan-European Platform on Ethics, Transparency and Integrity in Education (ETINED), the International Association of Universities and the Magna Charta Observatory, which in 2012 endorsed Guidelines for Institutional Codes of Ethics in Higher Education; European Cultural Convention of the Council of Europe, etc. Ukrainian researcher I.M. Varava in her research reveals the peculiarities of the organization of scientific research work of students on the basis of academic integrity and concludes that the main methods of forming virtuous behavior in the participants of the educational process are the introduction of the academic discipline „Academic writing” and popularization of academic virtues (Varava I., 2019).

The philosophy of education considers the methodological foundations of the functioning and development of education as a whole system. This is an interdisciplinary and integrative field that accumulates the achievements of various sciences – psychology, pedagogy, ethics, aesthetics, cultural studies, sociology, etc. Philosophy of education includes ontological, epistemological, anthropological, axiological and praxeological dimensions of education and covers its value, empirical, theoretical and applied aspects. The development of the fundamental provisions of the functioning and development of the education system must meet the modern demands of society and anthropological guidelines. Modern socio-cultural reality – heterogeneous, multivariate - requires new, non-traditional alternative approaches that make it possible to move away from the unequivocal definition of reality and man, to abandon the concepts of linearity and reductionism in favor of harmony and multidimensionality (Andrushchenko V., Peredborska I., 2009). The model of the individual in the new paradigm of education should be Homo digital, which considers the surrounding world not as a stable, harmonious structure to which it is necessary to adapt, but as a sphere of cognitive and practical uncertainty, which must be reduced as a sequence of various difficulties that require overcoming, with the help of a critical thinking.

Aim of the paper: to analyze the philosophical aspects of Paulo Freire’s critical pedagogy through the prism of academic integrity in the conditions of the modern development of the philosophy of education.

Review of Recent Research and Publications

In the modern philosophical and educational tradition, the figure of Paulo Freire is well known. Scientists from different countries turn to the analysis of the scientist's views. Among the latest publications, one can note the articles by C. Torres „Paulo Freire: Voices and silences”, which are devoted to the views of P. Freire not only from the point of view of challenges to the hegemony of the bureaucratic education system, revolutionary processes and progressive social movements, but, first of all, silenced gender a question and a question of the formation of citizenship (Torres C.A., 2022). The biographical and theoretical article „Paulo Freire: a thinker of praxis, an itinerant thinker, a universal thinker” (Torres C.A., 2024) emphasizes the successes achieved by a whole generation of Argentines in the diaspora, and also argues the thesis that P. Freire is a universal thinker. The works of P. Freire remain relevant 55 years after the publication of *Pedagogy of the Oppressed*.

A conceptual analysis of P. Freire's methodology is presented in the works of N. Razzak Philosophical aspects of critical and dialogic pedagogy are analyzed in the current educational context of the Kingdom of Bahrain, which is currently in the process of economic, social and educational reforms. The philosophical contexts of P. Freire's views are useful for other parallel contexts at the regional and international levels (Razzak N.A., 2020). Italian receptions of P. Freire, historicization and contextualization of his legacy are shown in parallels with the existing Italian folk educational tradition. Based on the example of his 1989 honorary degree at the University of Bologna, Freire's influence in the academic environment is explored by comparing two generations of scholars and activists, on the one hand – the confrontation of the hegemony of neoliberal and neo-nationalist discourses in education, and on the other – the question of the continuity of traditions is raised (Tarozzi M., 2024).

In his articles, H. Gerhardt pays attention to the historical description of Paulo Freire's pedagogical and administrative practice. This is the period until 1964, after which he found himself in forced exile. In the 60s of the 20th century, Freire worked with his colleagues on developing methods of teaching literacy. The famous French philosopher, sociologist, ethnologist and political publicist Pierre Bourdieu proposed the concept of „field of cultural production”. Analyzing how social capital is converted into positions in the university field, Bourdieu, on the basis of distinguishing two types of capital – scientific and university – demonstrates the mechanism of reproduction over time of the status hierarchy and related opportunities for exercising power within the institution of higher education. The concept

of „field of cultural production” (Bourdieu P., 1984) makes it possible to more clearly clarify the avant-garde position of P. Freire and his followers. A field is a structured social space: a field of forces and a field of struggle to change or preserve this field. The field characterized by the most branched structure, with structural elements that differ among themselves, is the most stable. The philosophical and educational concept of P. Freire developed in cultural practice and was defined in the academic space in an eclectic style, which was characterized by a combination of elements of various philosophical and educational systems (Gerhardt H.P., 2022).

The relevance of Paulo Freire’s concepts and the significant attention of researchers to his scientific developments is evidenced by the review of articles and books presented in the „International Journal of Lifelong Education”. Authors C.A. Torres and Li Yan dedicated their scientific review to the 40th anniversary of IJLE. They scanned nearly 4000 articles and book reviews published from 1982 to 2021 in the International Journal of Continuing Education and identified 384 articles and book reviews using the term „Freire”, describing Freire’s contributions to the field of educational philosophy and analyzing the articles, and suggest new directions of research into his work (Torres C.A., Li Y., 2022), which until now have not been carried out by the scientific community.

Paulo Freire’s philosophy is also reflected in environmental pedagogy. The global influence of the views of this thinker is evidenced by the scientific research of G.W. Misiaszek, who claims that Paulo Freire’s eco-pedagogical rethinking is important for „quality” education, which is regulated in the Sustainable Development Goals of the United Nations, in particular, in goal No. 4, for global, inclusive development and quality education (Misiaszek G.W., 2022). The Sustainable Development Goals (SDGs) are also called global goals. Adopted by the United Nations in 2015 as universal calls to action to reduce poverty, protect the planet, and ensure peace and prosperity by 2030, the 17 goals are complementary: actions in one area also affect outcomes in others, and balanced in social, economic and environmental sustainability. These include: poverty and hunger eradication, good health and quality education, gender equality, clean water and adequate sanitation, renewable energy, decent work and economic growth, innovation, infrastructure, reducing inequality, sustainable development of cities and communities, responsible consumption and combating climate change, conservation of marine and terrestrial ecosystems, peace, justice and partnership for sustainable development (UNDP, 2024).

As Freire was a critical literacy pedagogue, ecopedagogical literacy expands „reading the word to read the world” (all people, human populations) to read the Earth, to read the world as part of the Earth. Such a reading

is not anthropocentric. Freire rethought environmental pedagogy, including education for (un)sustainable development (ESD), with specific discussions of how the language of „development” and the corresponding impermanence is shaped in utopias, education, and reflected in globalization processes. Teaching ecopedagogical literacy together with ecolinguistics is essential for a better understanding of the politics of language and the non-hierarchical dialogue that influences the construction of „development” goals.

The philosophy of critical pedagogy developed by Paulo Freire has significantly influenced the theory and practice of peace education worldwide. The works of Corbett and Guilherme (2021) focus on analyzing Freire’s philosophy, arguing that its basic premises point to a realization-oriented theory of justice. They assert that Freire’s ideas can serve as a strong organizing foundation for critical theory and practice of peace education. In their publications, they note that philosophical studies centered on the implementation of the theory of social justice possibilities, as formulated by Amartya Sen and Martha Nussbaum, are reflected in Freire’s concepts.

Similarly, Snauwaert (2011) contends that the basic premises of Freire’s philosophy indicate an implementation-oriented theory of justice, providing a robust foundation for critical theory and practice in peace implementation. These analyses highlight the profound impact of Freire’s work on contemporary theories of justice and peace education.

The influence of Freire’s philosophy extends to various educational contexts. For instance, Federowicz and Terepyschchy (2023), in their study *Democratic Values in Education: A Theoretical Examination of Ukrainian Children and Youth in Polish Schools Post-February 2022*, explore how the war in Ukraine has affected the educational environment in Polish schools for displaced Ukrainian students. Their research underscores the relevance of Freire’s critical pedagogy in addressing the challenges faced by displaced populations in educational settings.

Furthermore, the application of Freire’s theory in the context of Chinese philosophical thought has been a subject of considerable debate. As Freire’s educational theory of social change and emancipation continues to be studied and disseminated in East Asia, it has faced skepticism. Ho and Tseng (2022) discuss how some thinkers compare Freire’s philosophy with concepts from Chinese philosophy of education, particularly Moism, as a way to bridge Eastern and Western educational philosophies. These comparisons highlight both the universal appeal and the cultural challenges in adapting Freire’s ideas across different philosophical traditions.

Ukrainian researcher V. Prodan, based on the analysis of the scientific heritage of P. Freire, offers a conceptual model of modern philosophy of education, describes its essence and orientation in terms of the functioning

of modern society and presents it as a unity of 6 components, describing the vectorial influence of the tools of philosophy on modern education: humanistic education, digital education, hybrid education, inclusive education, individualized education, continuous education (Prodan V., 2023, p. 133–135).

So, the changes of educational landscape and need to consider various factors of influence of educational activities make us look at the educational process from the point of view of values of a person and need to coordinate the values and personal experience to prevent misuse of resources, to stop modern person from cheating themselves by substituting education with using its tools for their own purposes in an improper way. The ideas of P. Freire uncover the essence of perception and cognition being able to develop an efficient way to personalize the experience and enhance the process of education.

Presentation of the Main Research. The Figure of Paulo Freire in the Philosophy of Education

The philosophy of education acts as a general paradigm of the organization and content of scientific and non-scientific knowledge about worldview values that are brought up in the process of educational activities, the determination of the spiritual world of an individual, which determines his personal position, role and ways of behavior in society. The close interaction of philosophy and pedagogy can be traced in the intellectual history of mankind. Any pedagogical system is always based on a certain philosophical system, and any philosophical system, as an applied embodiment, was implemented through pedagogical principles and ideas (Andrushchenko V., Peredborska I., 2009).

One of the directions of modern philosophy of education is emancipatory-pedagogical, or, as it is also called in North and South America, where it has gained the greatest development and distribution, radical pedagogy. It includes the critical pedagogy of P. Freire, feminist pedagogies, border pedagogy of G. Giroux, anti-pedagogy of K. Bereiter (USA), M. Mannoni (France), R. Scherer, K. Rutchki, G. Ostermeier, G. von Schenebeck (Germany), A. Miller (Switzerland), etc. Radical pedagogy is based on the understanding of education as one of the sources of injustice in modern society; interpretation of education in the light of M. Foucault's methodology as a result of the diffusion of power; understanding of education as a practice of freedom associated with overcoming social injustice. The modern education system and pedagogy are aimed at supporting inequality and

oppression, therefore its goal is to liberate a person from any humiliation, bullying, fight against classism, sexism, racism, ageism. The emancipatory-pedagogical direction of pedagogy (S. Bowels, G. Jintis, M. Apple, A. Illich, P. McLaren, P. Freire, etc.) focuses on the philosophy of neo-Marxism (T. Adorno, G. Marcuse, etc.) and presented by critical pedagogy. Denies educational concepts that do not take into account the contradictions of industrial society and the influence of politics on education. Recognizes the need to include education in the movement for the liberation of the individual, from the domination of alienated structures and ideologies, the education of emancipated subjects capable of free discourse by forming critical thinking in them (Andrushchenko V., Peredborska I., 2009).

The rapid development of the third millennium, along with its positive consequences in the form of scientific discoveries, technical progress, and the development of artificial intelligence, at the same time gives rise to negative trends in the social sphere, associated with the attitude of a person to the intellectual achievements of society, with the relationship between people regarding the appropriation of their intellectual work, even in some aspects the decline of human development – the attitude of a person to himself. The philosophy of education, as a branch of philosophy, considers the development of education and society in their unity, offers pedagogical theories of educational activities, considers education as a lever for democratic changes and modifications. Modern philosophical and educational discourse is in the process of changing the sociocultural and anthropological prerequisites for the formation of a new paradigm. Modern changes in education are caused by a number of socio-cultural and political-economic circumstances. Digitization and digitization of modern society play a significant role in this process.

As V.I. Prodan points out, one of the main tasks of the philosophy of modern education is the construction of such a concept, which would be aimed at educating a person to respect himself, the environment and relationships with other people, while not losing his own originality and identity. The famous Brazilian educator Paulo Freire (1921–1997) became the founder of the concept of „pedagogy of the oppressed”, supported those who suffered from colonial oppression in his homeland, worked with public institutions to promote literacy and realized that the problems of illiteracy and poverty were primarily caused by associated with an authoritarian attitude, which is deeply rooted in all aspects of society, which can be traced even in the attitude of parents to their children (Prodan V., 2023). Fair and effective educational practice depends on philosophical awareness and understanding. Educational activities, from classroom practice to curriculum approval and educational policy regulation, are inevitably based on philo-

sophical concepts, assumptions, and positions. Among the important tasks of the philosophy of education, one can highlight the analytical one, which is activated in the field of educational concepts, policies, theories, programs and practices. Modern education is a contribution to the economic and spiritual growth of the nation.

A prerequisite for the formation of a creative personality is freedom. The relationship between education and freedom is revealed in critical pedagogy. Based on the fact that through education, the government as a system of various institutions controls mass consciousness and establishes rules and instructions, P. Freire defines the purpose of education – to free a person from any humiliation. He sees the ontological mission of a person as being a subject, abandoning the „culture of silence”. Therefore, education in critical pedagogy appears as a practice of freedom, which is understood as an indispensable condition of the process of personality formation. The way to this is dialogue and critical understanding of the real world, that is, openness, constant interaction with it in the process of learning. In order to gain freedom, a person needs to understand the causes of oppression and get rid of the duality that is inherent in his inner world: on the one hand – the desire for freedom, and on the other – the fear of freedom. As a result, an internal conflict arises that polarizes his two extreme positions: a person simultaneously acts as himself and as his oppressor. The act of gaining freedom causes a change in internal identification determinants, a transition from one existential state to another. Thus, the subject of critical pedagogy is an active individual who is capable of self-creation and self-development, and education fulfills an emancipatory role (Andrushchenko V., Peredborska I., 2009).

Central to Paulo Freire’s philosophy is his understanding that in repressive dynamics the humanity of both the oppressor and the oppressed is diminished. The philosopher calls for a review of teaching methods and practices in pedagogy. The value of education is in the expansion of opportunities and transformation for an individual and the community. Education is a process aimed at achieving social justice. According to the thinker, education consists in humanizing the individual through conscious actions aimed at transforming the world order; dialog is a pedagogical means of progressive learning; an important role is assigned to the assessment of the situation, its analysis, the identification of the root causes of the occurrence of negative factors and active actions aimed at eliminating such factors while strictly observing the principle of social justice, the so-called complex „see, analyze and act” (Sabarish P., 2014).

Paulo Freire noted that the greatest humanistic and historical task of the oppressed is to liberate themselves and their oppressors, provided that

when groups begin to see themselves and their society from their own perspective and realize their potential, hopelessness is replaced by hope. Society now looks like something unfinished, which is not a given, but a challenge. This new critical optimism leads to a strong sense of social responsibility and involvement in the task of transforming society (Freire P., 2000).

Among the tools of Paulo Freire's educational philosophy, education for the purpose of liberation can be singled out (the modern education system is mainly education for oppression, which deprives the opportunity to develop critical and logical thinking skills, while Freire's concept offers, in contrast to the above, a critical perception of one's own social reality); education for the purpose of developing consciousness (the focus of education on raising critical consciousness and conscience in society); the method of self-setting of the task by the students (put forward as opposed to the „banking method”, where the „bank” (educational institution), possessing knowledge, equates theoretical material with more real, real life); transformational training (maintenance of individual skills and abilities of each member of society).

Critical thinking today is scientific thinking, the essence of which is to make carefully considered and independent decisions. Mainly, it is characterized by such properties as awareness and self-improvement. Critical thinking is based on the laws of logic and on understanding the psychological processes that take place in our minds. To think critically means to freely use mental strategies and high-level operations for formulating reasonable conclusions and assessments, making decisions. Without critical thinking, there is no moment of information analysis. Critical thinking skills, which are popularized in the XXI century, make it possible not to succumb to all kinds of manipulations, help to make balanced decisions, solve them effectively and defend them. Critical thinking opens up new possibilities and helps in finding ways to solve problems, and at the same time plays an important role in matters of academic integrity.

In turn, Paulo Freire called dialogue an existential necessity, because faith in people is an a priori requirement for dialogue, and a „dialogical person” believes in others even before he meets them. However, at the same time, such a person is critical. Dialogue is impossible without hope. Hope is rooted in the imperfection of people, from which they emerge in their constant search. While a person struggles, he is driven by hope. True dialogue is impossible without critical thinking, because it is precisely this that advocates the unbreakable solidarity between the world and people and does not recognize the dichotomy between them; thinking that considers reality as a process, as a transformation, and not as a static entity; thinking that does not separate itself from action, but is constantly in temporality

without fear of the associated risks. Critical thinking contrasts with naive thinking. Only dialogue that requires critical thinking is also capable of generating critical thinking. The „dialogical man” is critical and knows that although it is within the power of humans to create and transform, in a concrete situation of alienation individuals may be impaired in the use of that power. Far from destroying his faith in the people, however, this possibility strikes him as a challenge to which he must respond (Freire P., 1970).

Critical Pedagogy of Paulo Freire in the Context of Students’ Academic Integrity

Freire helps think through that many of our existential situations are in part the result of a consciousness that has been shaped by a particular process – education. All three – existential situations, consciousness, and education – are inextricably bound. (Shudak N., Avoseh M., 2015, p. 464).

Although the timeline of P. Freire educational activity, „none of Freire’s precepts contradicts any of the UNESCO SDG-4 aspirations, instead, he offers a path to fulfil them in good faith” (Corbett J., Guilherme M., 2021). „Attending to people’s lived realities and material worlds, literally working with people to read and re-write what they see around them every day, affords ways of being and knowing that go beyond the boundaries of Enlightenment thought. Furthermore, it brings new ethical imperatives to the surface as the plight of people becomes intertwined with the world and all other human and non-human inhabitants” (Kress T., Lake R., 2018). The authors of (Hurtado C.N., 2007) suggest that the ideas of P. Freire should be interpreted or „read” according to four main axes, pillars or fields of knowledge:

- 1) his stand on, call for and development of ethical thinking and commitment;
- 2) his revised and inspirational dialectical epistemological framework;
- 3) his consequent pedagogy;
- 4) his unfailing socio-political commitment (Hurtado C.N., 2007).

The ethical thinking and commitment idea is close to understanding of academic integrity in modern educational context, where the fair education is bound to consider the six virtues of values being ethical in their nature.

The practice of teaching is considered as a political practice, as it implies the creation of person’s readiness to the active citizenship in democratic terms. The process of reading is understood as continuous perception of a world and words with subsequent „re-reading”, which is based on

„re-living” the essential elements of all-life experience. Teaching adults to read and write is considered as a political act, act of knowledge and therefore as a creative act. The role of an educator is highlighted as a supportive one, the teacher should avoid overloading the student with a volume of information insisting in reproducing it. Thus, the virtues of a teacher are as follows:

- Humility,
- Patience,
- Impatience,
- Tolerance,
- Ability to love students,
- Perception of integrity of teaching and learning.

Freire shows that humans live in multidimensional reality, as transcending the animal single-dimension, they „reach back to yesterday, recognize today, and come upon tomorrow” (Freire P., 2005, p. 3). So, they build connections to their world in a way, which is based on critics. The process is described as perception of the objective data and connections between data elements through the reflection. This is a kind of search of a person’s place in the physical reality, described by the definite time and space.

As the role of a person in the environment is considered as active, so the person’s activity has the nature of creation, re-creation of making decisions. In case there is lack of ability to perceive the reality in a critical way the person finds themselves as a kind of spectator being unable to remain flexible to stay aware of contradictions arising as a result of external changes.

As a result of habits many people tend to adapt and adjust to reality, so they prefer this way of existence to way of integration into current situation, which should be challenged, as it contradicts to the idea of free person and education as liberation of a person. The way of education lies in the assisting humans to overcome various types of oppression.

Academic integrity is also a way of integration into current situation, as it provides the challenging approach of following the rules and being committed to the specific values creating the integrity of person and knowledge obtained. This is a way of fighting oppression of unfairness in terms of P. Freire concept.

The educator may contribute to the creation of new society in the way of providing students with skills of critical understanding, which is extremely important for the formation of critical attitudes and avoiding the pressure of irrationality. These abilities are crucial for ensuring awareness in challenges created by the current situation and supporting emotional stability. Let us consider the peculiarities of types of person’s consciousness determined by P. Freire (Table 1).

Table 1

Types of person's consciousness by P. Freire (Freire, 2005)

	Critical consciousness	Naïve consciousness
Casuality	Submits casuality to analysis	Sees casualty as a static
Things and facts	As they exist + connections	Feels free to interpret them
Reality	Integrated into it	Superimposes itself into it
Result	Critical action	Magical response

The method of P. Freire was aimed at facilitating transition from naïve to critical perception of reality leading to person's ability to take active part in historical process. (Corbett J., Guilherme M., 2021). „The future cannot be determined a priori, as a condition to which the learner is expected to adapt, for this wipes out the possibility of hope, of critical hope, which makes feasible the dreaming and building of a better future”. The bases of this method is as follows:

- dialogical means of communication;
- proper changes of educational program content;
- the use of specific techniques (Freire P., 2005, p. 40).

The principles of stimulation of the dialogue is love, humility, hope, faith, trust. The dialogue itself is considered as a horizontal relations between people and building the dialogue must avoid it turning into the vertical dimension, which is not supportive in terms of creation the critical attitude. The main aim of educational communications is assistance in overcoming the naïve or magic understanding of reality substituted by the critical one.

Conclusions

Academic integrity in this case is indirectly supported by the proper choice of ways of communication as well as the procedures of creation of new knowledge and image of the world being personalized by a particular student. Different practices involved into the processes of perception enable multidimensional understanding of realia of the world.

The concept of education developed by the Brazilian educationalist and philosopher P. Freire suggests the highly personal perception of real world and educational content through critical approach supported by the comparison of the new knowledge obtained by the student and their personal life experience. This approach corresponds to the modern way of academic integrity support consisting in letting student be free from any influence of educator's life experience.

P. Freire considered education as a means of person's liberation, and academic integrity is a way of achieving the same aim. The personalization of education performed by applying the Freire's concept is in line with the findings of modern researchers suggesting that the way of supporting student on the way to education corresponding to the ideas of academic integrity by providing them with proper tools and worldview.

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