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**HEGEMONY OF RELIGIOUS VALUES IN TEACHER–STUDENT  
INTERACTIONS: A QUALITATIVE STUDY IN CLASS VIII AT GOVERNMENT  
SENIOR SECONDARY SCHOOL, JAIPUR, INDIA**

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**Abstract**

This study aims to explore the hegemony of religious values in teacher–student interactions at a Government Senior Secondary School in Jaipur, India, using a qualitative approach. Drawing on Antonio Gramsci’s theory of hegemony and Pierre Bourdieu’s concept of cultural capital, the study examines how teachers, as agents of hegemony, transmit religious values to students and how these values are internalised in students’ daily lives. Data were collected through in-depth interviews with teachers and students, classroom observations, and analysis of curriculum and religious education materials. The findings indicate that religious education in the school not only conveys religious teachings explicitly through the formal curriculum but also through a hidden curriculum that transmits dominant religious ideologies. Teachers play a central role in reinforcing these values, while students tend to accept and normalise them with limited critical questioning. This study concludes that religious education operates not only as a vehicle for individual moral or spiritual development but also as a mechanism of social reproduction and ideological continuity that maintains prevailing social structures. The findings suggest the need for a more inclusive and critically reflective religious education curriculum that accommodates India’s religious diversity and fosters greater tolerance, critical thinking, and dialogue among students.

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**Keywords:** Hegemony, religious values, religious education, teacher–student interaction, hidden curriculum, India.

**Introduction**

Education in India functions not only as a means of transferring knowledge but also as an avenue for instilling moral and religious values. In religious-based schools such as Government Senior Secondary School, Jaipur, religious education plays a central role in shaping students’ character and social consciousness. Within this setting, interactions between teachers and students provide a critical space for transmitting religious and ethical values, both through the formal curriculum and through the hidden curriculum. However, in practice, the internalisation

of religious values may reflect the dominance of certain ideologies, which can influence students' perceptions of diversity and values outside the scope of the teachings.

The hidden curriculum at Government Senior Secondary School, Jaipur like many religious-based schools in India has a significant influence on shaping students' values, attitudes, and behaviours beyond formal lessons. This hidden curriculum encompasses values and messages not explicitly taught in textbooks but transmitted through teacher behaviour, school rules, rituals, and broader institutional culture. Such indirect learning processes contribute not only to academic development but also to moral and social identity formation.

The relevance of the hidden curriculum in this school is evident in its effort to cultivate students who are both academically proficient and spiritually grounded. Yet, the process of internalising these values can also lead to hegemony, where dominant religious or cultural ideologies overshadow pluralistic perspectives. This raises important questions about whether the current approach strengthens or undermines students' understanding of India's religious and cultural diversity.

From the perspective of Gramsci's hegemony theory, the dominance of religious values in teacher–student interactions operates not just as a moral transmission mechanism but also as a form of ideological consensus shaping students' thinking and behaviour. Teachers, as primary authorities in the classroom, frequently act as agents of hegemony by selecting teaching materials, adopting specific communication styles, and framing values in ways that may reinforce majority ideologies while overlooking alternative perspectives.

The context of Government Senior Secondary School, Jaipur, provides an insightful case to examine how religious values are embedded in daily interactions between teachers and students—particularly among Grade VIII students, who are in a formative stage of identity development. This process reflects not only formal education but also broader social and cultural forces that subtly shape students' attitudes and beliefs.

This research is significant because, in religious-based educational settings, values imparted to students extend beyond individual moral formation to the reproduction of dominant ideologies that shape attitudes toward pluralism, tolerance, and social justice. The study therefore seeks to understand how religious values are practiced and transmitted in classroom interactions and whether this reflects patterns of hegemony that either support or challenge students' understanding of diversity.

Through a qualitative approach, this study will explore teacher–student interactions in Grade VIII classrooms at Government Senior Secondary School, Jaipur. By focusing on communication practices and the delivery of religious values, the research aims to contribute

to a deeper understanding of the relationship between religious education, ideological hegemony, and the moral development of students in the Indian context.

## **2. Literature Review**

### **2.1 Hegemony Theory**

The theory of hegemony, developed by Antonio Gramsci, encompasses the concept of domination occurring not through direct violence or coercion, but through the formation of an ideological consensus. In this case, the dominant class has succeeded in shaping a worldview that is accepted and believed by the subordinate class, making their ideology seem natural and reasonable. Hegemony is not only about physical control, but also about how dominant values, norms, and beliefs are maintained through media, culture, and education. In the context of education, hegemony refers to how the education system transmits a certain ideology that is accepted by students as a legitimate norm, without significant resistance. This can be seen as part of the "hidden curriculum," which are values and norms that are not explicitly taught in the curriculum, but are still socialized through social interactions in the classroom.

In the context of religious education, the application of Gramsci's theory of hegemony can be seen in how dominant religious values are disseminated through the curriculum and interactions between teachers and students. Religious education, as part of the formal education system, not only teaches religious teachings explicitly but also serves to strengthen the religious ideology accepted by society. For example, in religious schools such as Government Senior Secondary School, Jaipur, certain religious values are often passed on not only through religious subjects, but also through daily practices, social norms formed in the school environment, and the attitudes of teachers who become agents of dissemination of the religious ideology. In this case, religious education plays a role in maintaining the ideological and social status quo, while also shaping students' ways of thinking that consider the religious values taught as an undeniable part of everyday life.

### **2.2 Hidden Curriculum**

The concept of hidden curriculum refers to the values, norms, and attitudes that are taught in schools not through the formal curriculum, but through social interactions, teacher behavior, unwritten rules, and school culture. It includes aspects that are not explicitly taught but still influence student development, such as dress, social norms, and attitudes and views towards authority. Hidden curriculum can create a form of ideological domination that is unconsciously accepted by students, shaping how they view the world and their place in the social structure.

In the context of religious education at Government Senior Secondary School, Jaipur, the implementation of the hidden curriculum can be seen in the way religious values are socialized through daily interactions between teachers and students, in addition to the teaching contained in the formal curriculum. For example, the attitude of teachers who prioritize certain religious values in interactions with students, teaching methods that lead to a certain understanding of religion, and norms that apply in the school environment that support a dominant interpretation of religion. Indirectly, students learn to internalize these religious values through observation

and participation in daily activities, such as congregational prayer, moral teaching, or even in how to act outside the classroom. All of this is part of the hidden curriculum that functions to strengthen the understanding of religion that is considered true in the context of society and the school, without being taught explicitly. 2.3 Social Reproduction in Education (Pierre Bourdieu)

Pierre Bourdieu put forward the concept of cultural capital as cultural resources owned by individuals or groups that influence their position in the social structure. Cultural capital includes knowledge, skills, education, language, and cultural norms that are considered valuable by society. In the context of education, cultural capital plays an important role in social reproduction, where the dominant class can maintain their position by transmitting values, knowledge, and attitudes that are considered "legitimate" and widely accepted. Formal education is the main channel in transferring this cultural capital, shaping the worldview and behavior of the next generation in accordance with the values that apply in society.

In terms of the reproduction of religious ideology, religious values passed on through religious education can be seen as part of cultural capital that serves to strengthen the dominant social and ideological structures. At Government Senior Secondary School, Jaipur, for example, religious values taught through the religious curriculum not only cover aspects of religious teachings themselves, but also norms, attitudes, and outlooks on life that are in line with the religious ideology accepted by the local community. These values are taught through formal teaching and daily practices at school, such as congregational prayer activities, learning holy books, and teaching about morality and ethics based on religious teachings. Thus, students not only gain religious knowledge, but also internalize religious values as part of the cultural capital that shapes their perspective on the world.

Thus, religious values passed on through religious education at Government Senior Secondary School, Jaipur function as cultural capital that shapes students' social and cultural identities. This process strengthens the influence of religious ideologies that are widely accepted in society, where students learn to accept these values as part of their lives. In addition, religious education that internalizes these values also functions as a tool to reproduce existing social structures, by teaching students to obey social and religious norms that are considered legitimate and "correct." In this case, religious education not only transmits knowledge, but also reinforces the existing social and ideological status quo. 2.4 Religious Ideology in Formal Education

Education can function as a tool to transmit dominant ideologies in society, including religious ideologies. In this context, religious education in schools often becomes a channel for introducing and reinforcing certain values and beliefs that are considered legitimate by society. In many countries, especially those with a particular religious majority, religious education not only teaches religious teachings, but also serves to maintain the social and cultural structures associated with that religion. This leads to the reproduction of the dominant religious ideology, which creates social agreements about what is considered right, legitimate, and acceptable in society.

In religious schools such as Government Senior Secondary School, Jaipur, religious education is often seen as a tool to maintain the existing social structure. The curriculum of religious education teaches values that are in accordance with the beliefs of the majority in society, which can strengthen patterns of thought and behavior that are in accordance with the norms of the dominant religion. For example, in religious education at Government Senior Secondary School, Jaipur, moral and ethical values taught through religious subjects serve to instill an understanding of the role of religion in students' social and personal lives. Although religious education has the potential to shape students' character and morality, in practice, it can also reinforce dominant religious ideologies, thereby limiting the space for the development of more inclusive or pluralist perspectives.

However, there is also the possibility that religious education in schools can open up space for a more inclusive and critical understanding of religion. If religious education is designed with an open and dialogical approach, students can be given the opportunity to explore a variety of religious views, encouraging them to think critically about the values and teachings they receive. This approach enables students to develop a broader understanding of religion and tolerance of differences, which can help them to address social and religious differences in society. Thus, religious education has the potential not only to maintain existing social structures, but also to encourage the development of a more inclusive and progressive understanding of religion, if given space to develop critically.

## **2.5 Educational Theory and Hegemony in Teacher-Student Interaction**

The theory of education and hegemony developed by Antonio Gramsci emphasizes the important role of teachers as agents of hegemony in education. In this context, teachers not only function as instructors, but also as agents who transmit the dominant ideology prevailing in society. Teachers, through the material they teach, their behavior, and the way they interact with students, have a very large role in shaping students' worldviews. As agents of hegemony, teachers often unknowingly reinforce existing social structures and ideologies, such as dominant social norms, religions, or moral values, which lead students to accept certain worldviews as something natural and undeniable.

Teacher-student interaction is one of the main channels through which dominant ideologies and values are transmitted. This process occurs not only through the formal curriculum, but also in the everyday relationships that are formed in the classroom. In these interactions, teachers can directly or indirectly instill certain values that reflect the worldview they hold or that are considered legitimate by society. For example, in religious education, teachers play a role in transmitting certain religious teachings, which not only teaches religious knowledge but also internalizes the values of that religion in students. This can strengthen the influence of religious ideology in students' lives, although often without any room for questioning or criticizing that ideology.

The role of interaction in the formation of ideological consciousness is crucial in Gramsci's perspective. Through classroom interactions, students learn to accept existing values and

norms, forming what Gramsci called common sense—a worldview that is widely accepted without question. This is a process of internalization in which students not only learn the material, but also become aware (or unaware) of their position within the broader social and ideological structure. The interactions that take place in the classroom help students understand and internalize the dominant ideology, which leads to social reproduction and maintenance of the status quo. In this case, education and teacher-student interaction are not only about academic learning, but also about the formation of ideological awareness that strengthens the existing social order.

### **3. Research Methodology**

This research methodology uses a qualitative approach with the aim of deeply understanding the phenomenon of the hegemony of religious values in teacher and student interactions at Government Senior Secondary School, Jaipur. This study uses a case study design that focuses on classes VIII A and D, to explore how religious values are transmitted through teacher-student interactions. Data were collected through in-depth interview techniques with teachers and students, direct observation in learning activities, and documentation related to the religious education curriculum implemented in the school. Interviews with teachers aimed to explore their understanding of the role of religious education in shaping students' religious values, while interviews with students aimed to understand how they accept and internalize these values in their daily lives.

The observation process will be conducted in classes related to religious studies, focusing on interactions between teachers and students, as well as students' attitudes towards the material and values taught. This observation will also record the social dynamics that occur during learning, such as students' attitudes towards religious norms, as well as patterns of interaction that reflect the dominance of religious ideology. In addition, documentation in the form of curriculum and teaching materials used in religious studies will also be analyzed to see how religious values are structured and passed on in the formal education structure.

The collected data will be analyzed using a thematic analysis approach, where the study will identify key themes related to the hegemony of religious values in teacher-student interactions. This analysis process will consider concepts from Gramsci's hegemony theory, to see how religious values are internalized through these interactions and how they contribute to the reproduction of social and cultural ideologies in schools. Thus, this study aims to provide deeper insight into the role of religious education in strengthening or even challenging existing social and ideological structures in society.

### **4. Results and Discussion**

#### **4.1 Profile of Students and Teachers at Government Senior Secondary School, Jaipur**

The profiles of students and teachers at Government Senior Secondary School, Jaipur provide an overview of the characteristics that shape the dynamics of interaction in this study. The students who are the focus of this study are grade VIII, with an age range of around 13 to 15 years, who are at a stage of cognitive and social development where they are beginning to



develop their own worldviews. Students at Government Senior Secondary School, Jaipur generally come from families with strong religious backgrounds, where religion is an important part of their daily lives. Even so, diversity of religious views remains among students, which creates interesting dynamics in how they internalize the values taught by teachers.

Teachers at Government Senior Secondary School, Jaipur have a fairly strong religious educational background, many of them have educational backgrounds in Islamic boarding schools or religious colleges, and have quite a long teaching experience at the secondary school level. The religious ideology they adhere to greatly influences their approach to teaching, especially in religious subjects. As teachers, these teachers not only transmit religious knowledge, but also religious values that play a role in shaping students' character and behavior. The religious ideology carried by teachers is often in line with the dominant religious norms in the school environment, which in turn influences the way they interact with students in the classroom.

#### **4.2 Findings from Interviews with Teachers**

The main focus of this study is to explore how the hegemony of religious values is built in the interaction between teachers and students at Government Senior Secondary School, Jaipur. This study aims to understand the role of teachers as agents of hegemony who transmit religious values to students through classroom interactions and the curriculum applied. In this context, the hegemony of religious values can be seen as a form of ideological domination that is accepted by students without much question, which ultimately shapes their worldview towards religion and social life. This study will also identify how the process of internalizing these values takes place through daily interactions in the classroom and how it contributes to the formation of students' ideological awareness.

To achieve these objectives, data were collected through in-depth interviews with teachers and students, direct observation during religious learning, and analysis of the documentation of the religious education curriculum used at Government Senior Secondary School, Jaipur. Interviews with teachers will explore how they view their role in transmitting religious values, while interviews with students aim to understand how students respond to and internalize these values in their lives. Classroom observations are conducted to capture the dynamics of interactions that occur during the religious learning process, while curriculum documentation provides context regarding the teaching materials used in religious education.

The results obtained through interviews, observations, and documentation will be analyzed to describe how religious values are transmitted and accepted by students. This study will link the findings with Gramsci's hegemony theory, which sees this process as part of the formation of an ideological consensus that strengthens the existing social structure. Thus, the findings of this study are expected to provide a clear picture of how religious education at Government Senior Secondary School, Jaipur functions as a tool for reproducing religious ideology, as well as providing insight into the possibility of space for a more inclusive and critical understanding of religion.

**4.3 Findings from Interviews with Students**

Interviews with grade VIII students at Government Senior Secondary School, Jaipur revealed that they generally view religious education material as something important and relevant in everyday life. Most students feel that religious studies provide them with moral and spiritual guidance that helps them face life's challenges. They understand the material taught, such as teachings on morals, worship, and Islamic law, as practical guidelines that can be applied in social interactions and personal worship. However, some students expressed that the way the teacher delivered the material was sometimes felt to be too theoretical, so that it did not provide enough space for deeper or critical discussions.

Students' perceptions of religious values passed on by teachers show a significant influence on their thought patterns and behavior. Values such as discipline, responsibility, and respect for parents are considered an integral part of the religious education they internalize. Students also mentioned that these values helped them form their identity as religious individuals in their school and family environments. However, there are some students who feel that the religious values taught are sometimes too normative, so that they do not fully reflect the diversity of religious understandings that exist in society. This shows the hegemonic influence of religious values in shaping students' worldviews, which are accepted without much question, while also providing a challenge in creating space for a more inclusive understanding of religion.

**4.4 Findings from Class Observations**

The results of classroom observations at Government Senior Secondary School, Jaipur show the dynamics of interaction dominated by the role of the teacher as the main director in the religious learning process. Teachers often use a lecture approach to deliver material, while students tend to be passive recipients who follow directions and instructions without asking many questions or criticizing. On several occasions, teachers use the question and answer method to ensure student understanding, but the discussions that emerge more often focus on reinforcing teachings that have been established in the curriculum rather than exploring new ideas or views. This interaction reflects a strong hierarchical relationship, where teachers are seen as the main authority in determining the truth of religious values.

The observed interaction patterns indicate the dominance of religious ideology in the learning process. Teachers actively transmit religious values that reflect dominant norms and worldviews, such as obedience, piety, and social responsibility, which are accepted by students without much question. These values are often reinforced through stories or examples of everyday life given by teachers, which are designed to emphasize the religious norms taught. Observations also show that students who deviate from the norms taught, for example by asking critical questions, tend to be directed back to the path of understanding that is in accordance with the dominant view. This indicates that religious education in the classroom does not only function as a process of transferring knowledge, but also as a means of reproducing religious ideology that creates social consensus among students.



**4.5 Curriculum Documentation and Learning Materials**

Analysis of the curriculum and religious learning materials used at Government Senior Secondary School, Jaipur shows that the religious curriculum is designed to support the formation of students who have a comprehensive understanding and practice of Islamic teachings. This curriculum covers various topics such as faith, worship, morals, and Islamic history, which are systematically arranged and integrated into the national education structure. The teaching materials used are sourced from textbooks provided by the Ministry of Religious Affairs, combined with additional teaching materials from teachers based on their experiences and interpretations of religious values. This analysis shows that the religious curriculum is not only oriented towards transferring knowledge, but also towards forming students' religious character.

Assessment of religious values in teaching materials shows a strong emphasis on moral and ethical norms that are in accordance with Islamic teachings. Values such as obedience to God, respect for parents, and social responsibility are conveyed explicitly through texts and classroom discussions. The teaching methods used, such as lectures, guided discussions, and assignments, focus more on reinforcing these values than on critical exploration of different religious views. This documentation also reveals that learning materials tend to reflect dominant religious views, thus providing limited space for more inclusive or dialogical perspectives. This confirms that the curriculum and religious teaching materials at Government Senior Secondary School, Jaipur play an important role in transmitting religious values as part of the process of ideological hegemony in schools.

**4.6 Hegemony of Religious Values in Teacher and Student Interactions**

The hegemony of religious values at Government Senior Secondary School, Jaipur is clearly seen in the interaction between teachers and students, where teachers play an important role as the main director in transmitting religious values. Through the learning process, values such as obedience, discipline, and moral responsibility are consistently socialized, both through the delivery of teaching materials and through the teacher's personal approach to students. This interaction does not only occur in the classroom but also extends outside the classroom, through religious activities such as joint prayer, religious studies, and informal advice. In this situation, teachers often use their authority to emphasize the importance of complying with religious norms that are considered ideal, which are accepted by students without much debate.

As agents of hegemony, teachers actively reinforce the dominant religious ideology through various methods, including the use of moral stories, analogies of everyday life, and the reinforcement of religious values in every aspect of students' lives. Teachers not only transfer religious knowledge, but also shape students' ways of thinking and acting to be in line with these values. In this process, the hegemony of religious values serves to create an ideological consensus among students, which often obscures space for critical debate or alternative views. Thus, the role of teachers in this interaction is not only as teachers, but also as reinforcers of

existing social and ideological structures, which support the reproduction of religious values as part of students' lives.

#### **4.7 Internalization of Religious Values by Students**

Internalization of religious values by students at Government Senior Secondary School, Jaipur shows a strong process, where the values taught by teachers are accepted and internalized as moral and behavioral guidelines. Students actively absorb values such as honesty, responsibility, obedience to parents, and discipline through classroom learning and interactions with teachers. This process is reinforced by concrete examples given by teachers, both through direct teaching and through daily role models. These values are then applied by students in their lives, both in the school environment, family, and society, demonstrating the success of teachers as agents in transmitting religious values that are considered ideal.

This internalization process also has a close relationship with the existing social structure. Religious education at Government Senior Secondary School, Jaipur not only functions to form religious individuals, but also to support the reproduction of established social norms. Through the internalization of religious values, students not only learn about religion, but also about how to carry out their roles in the wider society in accordance with dominant norms and ideologies. In this way, religious education contributes to maintaining the existing ideological structure, in which students are formed to accept certain worldviews as universal truths. This shows that religious education plays an important role in social reproduction, by directing students to conform to the dominant values prevailing in society, often without providing space to question or explore alternative views.

#### **4.8 Social Dynamics in Religious Learning**

Social dynamics in religious learning at Government Senior Secondary School, Jaipur show that the religious values taught have a significant influence on social relations, both between students and between students and teachers. Values such as togetherness, respect, and solidarity emphasized in religious learning help create an environment that supports positive social interactions. However, this process also shows a tendency to strengthen certain religious norms which serve as the main guideline in building social relations. The relationship between students and teachers is dominated by high respect for the teacher's authority as the primary source of religious knowledge, while relationships between students tend to be built on a foundation of uniform religious values.

On the other hand, there are challenges in encouraging the formation of a more inclusive or pluralist understanding of religion. Although the religious curriculum provides space for discussion of differences in views within Islam or even between religions, implementation in the classroom often emphasizes homogeneity and adherence to dominant norms. This can hinder students from developing a broader understanding of religion and being open to differences. However, if a more dialogic teaching approach is implemented one that encourages students to discuss and explore diversity of thought religious education at Government Senior Secondary School, Jaipur has the potential to become not only a tool for transmitting dominant

ideology, but also a means of building a more critical, inclusive, and pluralist understanding of religion.

#### **4.9 The Role of Hidden Curriculum in the Reproduction of Religious Ideology.**

The hidden curriculum at Government Senior Secondary School, Jaipur plays an important role in transmitting religious values that are not explicitly stated in formal teaching materials. These values are conveyed through daily practices at school, such as joint religious rituals, how teachers interact with students, dress codes that reflect Islamic modesty, and extracurricular activities based on religion. Through the hidden curriculum, students not only learn about religion from textbooks, but also from unwritten norms that are applied in the school environment. This process helps strengthen the internalization of religious values as a whole, shaping students' behavior and attitudes in accordance with the religious ideology that is the main guideline of the school.

The impact of the hidden curriculum on the formation of religious ideology is very significant, especially because students often accept these values without much question. Values such as obedience, piety, and social responsibility become part of the students' thought structure which is considered normal and does not need to be questioned. Thus, the hidden curriculum functions as a tool for reproducing ideology that directs students to adopt a particular worldview as a universal truth. This can limit the space for critical discussion or exploration of alternative views, making religious education a means of ideological domination that not only transmits knowledge but also shapes students' ways of thinking ideologically.

#### **5. Conclusion**

This study concludes that the hegemony of religious values in religious education at Government Senior Secondary School, Jaipur is realized through a combination of explicit and hidden curriculum, which simultaneously transmit certain religious values to students. Teachers play an important role as agents of hegemony, transmitting these values through teaching materials, teaching methods, and daily interactions. Students tend to accept these values as an integral part of religious education without questioning them, indicating the success of education in forming ideological awareness that is in line with dominant religious norms. These findings indicate that religious education is not only a tool for building individual piety but also functions as a mechanism of social reproduction and ideology that maintains existing social structures.

The implication of this finding is the need to develop a religious education curriculum that is more inclusive and reflective of the diversity of religious understandings. The curriculum needs to be designed to provide space for students to explore a variety of religious perspectives, both within Islam and across religions, so that they can develop a more critical and tolerant understanding. Dialogic and reflective approaches are also important to support students in facing the challenges of diversity in modern society. Teachers need to be encouraged to become facilitators of dialogue that encourage students to think critically and appreciate differences, so

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that religious education does not only reinforce dominant ideologies but also becomes a tool for social transformation that encourages inclusivity and tolerance.

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