

Organic Pedagogy: Man-Machine Collaboration and the Future Generation in Bangladesh

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ABSTRACT

The term *organic pedagogy*, a portmanteau, is constructed with a fragment from Antonio Gramsci's term *organic intellectual* in combination with the word *pedagogy*, and it implicates that the teaching-learning process makes both the teachers and the learners work simultaneously. Organic pedagogy puts emphasis on the teaching-learning process through experiencing. Its sole aim is to ensure literacy for the learners, accomplished through action, interaction, and values, not only in people's heads but also in activities or performance. In the post-pandemic era, man-machine collaboration, unlike traditional conception, literacy does not mean a matter of privacy happening in the heads; rather, it refers to social, political, cultural, and institutional activities of the learners in association with cognitive achievement leading to the development of skills. The era of digitalization and AI circumstantially promotes man-machine collaboration in the pedagogy to cater to the job market-oriented dimension of learning. Emerging technology and its accompanying thought-process of the learners are constantly challenging the millennium-old and traditional teaching-learning process, which basically emphasizes the learners' cognitive development, rather than skills. In the era of global transformation with unprecedented speed, computers, internet, AI, various mobile phone apps, and even video games have turned into pedagogical tools with immense potential and are causing a conspicuous and inescapable shift in the paradigm of the teaching-learning process. This article seeks to show how man-machine collaboration prepares the future generation—specifically of Bangladesh—for the ever-changing job market and how it is simultaneously causing displacement to the paradigm regarding pedagogy in terms of tradition and history. It will borrow a New Historicist theoretical framework to qualitatively investigate issues relevant to man-machine collaboration in organic pedagogy.

Introduction

Italian philosopher Antonio Gramsci's *organic intellectual* is concerned with the interest of the class he emanates from and organizes the members of his class for attaining hegemony and a place in the center of the power structure. The portmanteau *organic pedagogy* is inspired by Gramsci's *Philosophy of Praxis*, and in consideration of the multidisciplinary demands of the existing and the next generations, pedagogy inevitably needs to be organic. To Gramsci, an activist intellectual or an organic intellectual can renovate the existing socio-economic conditions. In line with the same vein, the pedagogy which ensures empowerment and transformation of the learners, fortified with problem-solving capacity and knowledge-generating ability, can be termed as organic pedagogy. Paradigm shift in pedagogy has been very frequent from the wake of the revolution in digitalization and cyber technology in response to the manipulation of knowledge by the advent of a new form of economy, mostly based on the ever-expansion of the market with profit-maximizing endeavor. These changing circumstances promote pedagogy "as an emancipatory enterprise" (Tanglen, 2018, p. 54). Teaching-learning is not only a knowledge-transmitting process—though it was a targeted objective of traditional pedagogy—but also an apparatus of questioning the dominant myths and geographic meanings.

In the era of digitalization, the traditional frontier of pedagogy gives place to the teaching-learning activity which requires man-machine collaboration and promotes a teaching-learning process with an emphasis on experiencing and working affectively and effectively, leading to the attainment of employability, constructivism, and progression to the learning journey based on the development of problem-solving capacity. True, knowledge is never absolute or solid; it is rather liquid, and frequently keeps changing like the past which “is constantly revised according to the attitudes of the present” (Rushdie, 2021, p. 198). Similarly, organic pedagogy assures that the learners should generate innovative ideas and working cognition from time to time and bring about both revolutionary and evolutionary changes in human society.

In terms of historicity, a society—even a civilization—cannot sustain with culture and history only. If it were possible, then Mesopotamian civilization, Harappa, and Mohenjo-Daro would not have gone into extinction. They ceased to sustain as soon as they ceased to produce new knowledge and ideas. Production of knowledge, and simultaneously transforming it into skill, is an incessant process and proceeds onward through evolution and innovation. In this innovative, evolutionary, and creative process of knowledge and skill production, digital tools and apparatuses, in collaboration with human teachers in the classroom-teaching, can help learners grow better with not only employability and problem-solving skills but also humanistic qualities leading to empathy and close engagement with society. Again, as pedagogy innovates and transforms, it has an inherent role of displacing and deranging awareness, consciousness, and socio-political and cultural phenomena, which combinedly construct the learners’ identity. Under such crucial circumstances, a pedagogy which will accommodate both synchronicity and diachronicity of ethnocentric and anthropocentric realities is needed, and in this connection, organic pedagogy is supposed to work effectively.

Literature Review

True, teaching-learning is considered to be a science, mostly related to neuro-science, and education “is represented by the learning outcomes, because only through them can one judge an educational strategy or an effective educational method ...” (Leng et al., 2023, p. 263). In relation to educational strategy and effective learning, accelerated learning, and active learning must ensure continuous professional development which is closely connected to the creativity across the curriculum and, as it is widely known, creativity “is the process of finding and implementing new and appropriate ways of thinking and doing” (Best & Will, p. 35). Effective pedagogy is capable of decentering canonical knowledge and uncovering power-relations not only in the world but also in the classroom and hence, it adopts cognitive acceleration programs which include intervention approaches seeking to enhance learning outcome through the use of innovative methods centering on reasoning skills. Besides, it puts emphasis on constructivism in which learners, by reflecting on personal experiences, create their “own understanding of the world they live in” (Best & Will, 2008, p. 27). Actually, behavior management is one of the major tasks of the teachers and its improvement approaches require the collaboration of the digital tools in contact of which the present generation of learners and teachers live. Target-setting approach to pedagogy also requires the adaptation of digital tools.

If emotional and behavioral aspects, together with the digital apparatuses can be delicately added to the cognitive aspect of the learners, then their future engagement with the society can be ensured. Engagement with machine challenges the development of human qualities, and the lack of these qualities should be addressed by pedagogy. Integration between mental and material aspects of the learners can be ensured with a view to enhancing learning outcome which intends to bring about changes, both self and societal. To ensure holistic changes, collaboration between man and machine in the respective pedagogy is the demand of the day. Use of computer, robots, AI, above all, digital technology in the pedagogy is conspicuously creating self-motivation among the learners. An excellent assimilation among all these tools helps the learners overcome the barriers of not only home-based learning, but also institution-based learning. Integrating fields, such as computer science, psychology, ethics, and business contributes to the acceleration of learning outcomes emanated from the man-machine collaboration.

Actually, “Learning is a change in long-term memory; therefore, an important aim in education is to create long-term memories” (Kirschner, p. 75). Also, memories are the repository of a nation’s history, heritage, epistemic elements, culture and aesthetics. It is widely maintained that man lives in memories which have the power to sustain human civilization and at the same time, memories create stereotype of thoughts and ideas. In this vein, organic pedagogy is needed to break the stereotypes of thoughts and ideas. True, pedagogy, in the era of digital humanities which “has become an increasingly important and high-profile part of university life”, is mostly context based and hence, pedagogical approaches accommodating the intersection between technologies and teaching-learning process address crucial aspects in relation to the specific focus on critical thinking, inquiry, analysis, problem solving, and synthesis (Sheffer & Steffanie, 2019, p. 79). Such pedagogy ensures the greater breadths and depths of knowledge and skills of the students. Problem based learning; experiential learning and constructivist learning lead to a long-term memory retention. Long term memory retention is required for problem-solving skills, and if emotional interactions can be collaborated with real-world experiences, then the pedagogy can be psycho-affecting for the learners and the teachers. True, “[T]he understanding of the problem situation and its step-by-step transformation, based on planning and reasoning, constitute the process of problem solving” (Finegold & Notabartolo, 2016, p. 72). In the traditional pedagogy, teachers used to generate new knowledge and share it with the students. But in the era of digital apparatuses, educational institutions put emphasis on the impact of the knowledge and skills on the society. As a result, the present pedagogy puts emphasis on the problem-solving skills of the students so that they may face challenges and work effectively in the changing situation. Employers seek to recruit employees to work effectively even from the first day of their joining the job. There is no chance to lose time in learning and afterwards contributing. An employee is to contribute to his/her employer’s institution from the moment he/she joins. So, educational institutions which are solely job market oriented are to teach the learners, that is, future job-seekers all necessary skills required for problem solving. For producing multi-skilled graduates with professional development-knowledge, capable of spearheading nation building in the digital era, educational institutions must develop curricula. In this connection, outcome-based education is now becoming popular all over the world as the learners are “expected to be able to do more challenging tasks other than memorize and reproduce what was taught” (Waghodekar, 2017, p. 124). Besides, after learning under OBE curriculum learners develop confidence which enables them to do research, detect problems, collect data, analyze data and find solutions through a dialogic investigation of the issues.

In this connection, Mikhail Bakhtin’s statement sounds very relevant. He believes, “We are suffocating in the captivity of narrow and homogeneous interpretations” (Bakhtin, 1981, p. 140). So, only dialogic or interactive pedagogy can generate new ideas and knowledge. It is not new though the digital tools have been added to it recently. In the traditional pedagogy of the subcontinent, we find the elements of dialogism. It is an inevitable part of the psychology of the people living in this subcontinent. Amartya Sen, in his seminal book *The Argumentative Indian*, has clarified that not only in the elitist circle but also among the commoners it was a very common practice to generate ideas. In his words:

It is sometimes asserted that the use of dialects is largely confined to the more affluent and more literate, and is thus of no value to the common people. The elitism that is rampant in such a belief is not only extraordinary; it is made more exasperating through the political cynicism and impassivity it tends to encourage. The critical voice is the traditional ally of the aggrieved, and participation in arguments is a general opportunity, not a particularly specialized skill (like composing sonnets or performing trapeze acts). (Sen, p. xiii)

If viewed from historical perspective, it is found that Amartya Sen raises a counter discourse against the discourse that dialogism is confined to the elitist section of people. He puts emphasis on the belief that dialectical disposition is an integral part of the disposition of the people of India, and thus means to suggest that the process of the generation of knowledge in this subcontinent is quite ancient and it is a characteristic feature of the Indians. Diachronically, it is

found that the interdisciplinary teaching and learning process in Nalanda University which was situated in Bihar in the fifth century by the king Kumara Gupta ensured holistic learning for the learners with special emphasis with the development of human qualities such as, empathy, tolerance and cosmopolitan attitude. Besides, the pedagogy, curricula and the subjects taught and learned in Nalanda University were based on interactions, debate and dialogues essential for generating new knowledge and ideas dedicated to the development of the community. At present, the concept of outcome-based education, whether it ethically admits or not, has got many things common with the traditional pedagogy of the subcontinent. The concept of student-oriented class or engaging class borrows from the interactive pedagogy of that of the ancient subcontinent.

But with the advent of colonialism, Indian subcontinent began to lose its traditional pedagogy. Muslims used to put emphasis basically on the transmission of cognitive resources through memorization-based pedagogy, and the British utterly replaced the local pedagogy with the colonial pedagogy with a view to, as it is, of course, a transformative apparatus, otherizing the locals. When after the Second World War colonialism through a drastic paradigm shift was transformed into imperialistic enterprise which is still going on with a mission of sustaining its exploitative role, pedagogy, as one of many other transformative tools became the target of the imperialist power structure as it intends to perpetuate its mercenary interest. In line with that intention, the imperialist countries are still desperately trying to replace the local pedagogies of the Global South with their constructed pedagogies capable of transforming the developing countries into their market and thus perpetuating their imperialist hegemony. In this connection, it is relevant to assert that, "Words and images do not simply persuade, they also coerce" (Hevia, 2003, p. 4). So, they want to bind the world with a teaching-learning process within their own framework, and if it is implemented, then the Global South will be deranged from its own traditional dialectical pedagogy capable of generating new ideas and knowledge, essential for liberating itself from the neoliberal and capitalist exploitation. In the name of globalism and multiculturalism, the Global North maintains its economic, political, cultural and academic hegemony and thus, turns it into manufacturer and the Global South as consumer, constantly dependent on the former for its so-called entity as up to the mark. Hence, promotion of man-machine collaboration pedagogy provokes critical thinking especially among those who tend to borrow identity from the Global North.

Furthermore, when a student, some thirty years back, used to confine himself to his reading room and remain busy with memorizing his or her lessons, now after thirty years in the era of digitalization, he/she is found even in the midst of traffic jam sitting in an overcrowded bus and browsing internet in his mobile phone or laptop and preparing his tomorrow's lessons or preparing PowerPoint slides for academic presentations. Some thirty years ago the class was one sided and usually the teacher was active while the students used to play the role of the passive learners, and then only 5% students were benefited by the lecture of the teachers. But now it is expected that 100% students will learn the skills needed for the job market. With the change of the modern life-style, pedagogy is constantly embraced by an evolutionary disposition. Even video games have turned into a powerful tool of pedagogy. Truly, video games offer not only pleasure but also problem-solving skill. Video games designers are basically learning designers. These games are like activities which encapsulate talking and writing of the learners. In the postindustrial society video games turn into trans-cultural activities which enable the gamers develop their world-views. Internet communities create and share these games and "engage in reading and writing practices similar to those that teachers focus on in writing in the classroom" (Keller et al., 2007, p. 72). Actually, video games and other technological apparatuses present differential access and experiences to people occupying different special categories and thus widens the canvas of teaching-learning process.

But neoliberal education system has empowered the students to be more important than their teacher in the classroom. With the emergence of corporatization and privatization of worldwide education sector, feudal values and ethics are giving place to the capitalist power-structure which intends to transform the educational institutions into factories to produce human resources

required for the ever-changing job market. Guru based pedagogy goes through a drastic paradigm shift and turns into student-based pedagogy. Now students with varied intellectual level must have diverse intellectual training to be fit for the job market. With a view to producing resources needed for the job market outcome-based education is introduced in the curricula of many universities.

Just even till the revolution of cyber technology, stories used to create intergenerational link, and there is no denying that stories are the memory bank of aesthetics, humanities, science and philosophy and hence, when the stories shift from one generation to another generation there occurs the paradigm shift of a generation's wealth of knowledge to the successive generation through an intensive development of an intergenerational link. The stories of *The Mahabharata* and *The Ramayana* are the faithful record of the cultural, political, social and economic realities of the ancient Indians. The stories of *Panchtantra* are still a great source of knowledge which comes from the past to the present generation. Actually, human race and the vicissitudes of the course of civilization live in the stories narrated and listened for millenniums.

Methodology

This is qualitative research based on textual data collected from different sources available in the relevant field. Only the relevant data have been used and analyzed to address the research question regarding the paradigm shift of pedagogy in terms of the emergence of teaching-learning friendly technology, such as AI, ChatGPT, Google, video games, AI driven educational tools and many other digital tools. For theoretical framework this paper applies new historicist approach which makes a thorough and deep study of the evolution of pedagogy specifically in vogue in the subcontinent though the study can be generalized in relation to the exposure of the world-wide young generation of learners exposed to digital medias and tools. Millennium old pedagogy is deranged and dislocated on the face of emerging technologies and thus the research gap refers to the necessity of a new form of pedagogy, that is, organic pedagogy which possesses the potential to cater to the demand of the future generation learners of Bangladesh. Finally, the research objective is to investigate the prospect and possibilities of organic pedagogy in Bangladesh.

Results and Discussion

With the emergence of cyber technology, the place of stories which were once a powerful pedagogical tool has been taken up by electronic media as well as social media, such as Facebook, Twitter, WhatsApp, Instagram, and many other forms of teaching-learning activity. The place of papery books is being taken away by Kindle, laptop, Android phone set, and other devices. Sages, instructors, decision-makers, examiners, and question setters are replaced by AI or artificial intelligence. Algorithms are creating artificial intelligence which threatens to hack the human brain. Speech communication is giving place to messaging, Twittering, WhatsApping, and using emojis to express certain emotions. ChatGPT can write messages, speeches, even research papers now, and thus, it is challenging the traditional courses in the university curricula on teaching-learning art of writing the mentioned genres, though it is now being a bit compensated with a self-soothing enunciation that machines lack human emotion. But it is also true that the tendency of emotionalization hinders the authentic development of reliable knowledge.

No doubt, after every twenty-five years generation changes, and changes bring innovations, alterations, and revisions in the teaching-learning process. Generation X and Generation Z are distinct in terms of their response and engagement with technologies. But both generations just after 2000 are exposed to the internet networking system. Gen X in the 1980s, and even in the 1990s, used radio and television as teaching-learning assisting tools, though not as widely as it is now. But the members of Gen Z, who are born after 2000, are thoroughly exposed to internet and Facebook, AI, ChatGPT, WhatsApp, Messenger, Google search engine, and several other social media facilitated by cyber technology. Gen X learns through both analogue and digital tools used in the pedagogy. But on the whole, both these generations are called Net Generation because of their exposure to IT or information technology. Actually, "Net Generation learners—students who were born in the 1980s and later ... possess unprecedented levels of skill with information technology; they think about and use technology very differently from earlier student cohorts"

(Kvavik, 2005, p. 82). They are using technologies with a view to accelerating their learning outcome essential for the job market. Thus, curricula are in need of intensive modification to accommodate IT side by side with the traditional teaching-learning methodology.

The main challenge of the pedagogy based on man-machine collaboration is the ethical concern. In fact, man by instinct possesses impulses that tempt him to be emotional more than logical. On the other hand, machine is devoid of emotion. Man needs rest but machine does not, and it keeps working even when human beings sleep. Artificial intelligence is now capable of developing conversational interaction with itself and with humans. The most apprehensive aspect of AI has now started working as an autonomous agency and trying to work voluntarily and if eventually, it assumes the capacity to decide, instruct, control, and finally hack the human brain, then what would be the role and even definition of human teachers in the future? It is a crucial question, and the answer to this question requires an extensive reflection of both synchronic and diachronic history of the pedagogy. But it cannot be denied that “digital learning resources can create in students a mismatched sense of familiarity and comprehension that does not align with how much they have actually learned” (Leng Chye, 2017, p. ix). Machine should collaborate with man, and pedagogy can be digitalized as digital teaching-learning process has the potential to bring about positive changes in the learning outcome. However, “learning transformation may not occur by simply adding on the latest technology tools in the classroom. New learning model, innovated academic environment and pedagogical understanding of teachers must be ensured to guarantee the problem-solving skills of the learners” (Leng Chye, 2017, p. ix). Furthermore, in a country of the Global South like ours, we have some fatal limitations, out of which economic constraint is the first and foremost crisis. In this connection, Jyoti Kapoor et al. assert, “One of the limitations of digital pedagogy is the acceptance factor of new technology over the older ones. Lack of digital knowledge and in many rural remote undeveloped situations, the lack of rear support is not negligible” (Kapoor et al., 2021, p. 87). Hence, while implementing man-machine pedagogy, sincere care should be taken for ensuring a democratic environment for learners. Compartmentalization of the society on the basis of economic variables cannot ensure proper education for all, and it rather discriminates a society. Hence, the implementation of man-machine pedagogy requires the elimination of discrimination.

However, the main challenge of man-machine collaboration in the pedagogy is that it does not basically put emphasis on the nourishment of human qualities; it rather infuses a competitive disposition among the learners and tends to dehumanize as well as personalize them. In a traditional classroom both the teacher and the students are interactive, and sharing of views which are tinged with subjective impulses brings about bridging between these two parties in terms of human qualities essential for socialization. On the other hand, dependence on machine, so to speak, complete surrender to machines used as tools in the teaching-learning process cannot ensure the warmth and enthusiasm congenial to developing intimacy between the two parties, that is, teachers and students. Only skills needed for the job market devoid of human qualities cannot contribute to the development of a peaceful society. Uncritical surrender to machine in pedagogy has got the apprehension of transforming educational institutions into factories to produce intellectual slaves to the emerging neoliberal capitalism and transforming the Global South into a pool of cheap labor devoid of the capacity of generating new knowledge and ideas, and thus, finally being transformed into a consumer always buying knowledge, ideas, and technology from the Global North. Without generating new knowledge no nation can sustain in the present age of ever-changing needs and demands. Global North may have a deliberate politics of imposing technology upon the Global South via pedagogy to transform it into an entity which will always depend on the Global North, and thus, it will continue its imperialist hegemony. The rise of crony capitalism, that is, negotiation between capitalism and politics, patronizes the enterprises of the Global North and helps it implement its agenda of transforming the Global South into ‘Other’. After all, it is undeniable that pedagogy is never apolitical.

Besides, man-machine collaboration in the pedagogy impacts the behavior of both the teachers and the learners. Imposing autonomy upon machine while solving mathematical or scientific

problems, or even in the process of deep learning, dependence on AI has got a crucial impact on human behavior. Furthermore, in the assessment system, machine technologies are now being applied as it is believed that human judgment is vulnerable to biases. It is appreciable because it ensures correct assessment. But at the same time, it marks the shift of the paradigm of the dialectic or discursive integration between teachers and learners, and it has chances to intervene in the cognitive development of the learners. It is true that man-machine collaboration is “often characterized by uncertainty, complexity, and dynamics” (Xiong et al., 2022, p. 99). So, a healthy integration between man and machine is to be ensured for overcoming cognitive limitations. Development of computational power and advancement in algorithms enable machines to catch up with or even surpass human abilities in case-study and interpretative approach to various academic issues, and hence, technology is heading towards autonomy. It is an undeniable reality and pedagogy must accommodate it. But the issue that this article intends to bring to the comprehensibility of the readers is that we need to integrate man with machine on a healthy and balanced platform so that human qualities may have congenial atmosphere to flourish side by side with skills and potential essential for the job market. Besides, as pedagogy can be aptly used as tool of transformation, the Global South will have to use it as an apparatus in constructing anti-imperialist discourse.

Conclusion

In fine, it is conspicuous that current worldwide pedagogy, which is mostly job market-oriented, is crucial in terms of its role as a political, economic, and cultural apparatus needed for constructing individual identity and liberating a nation from the politics of neoliberalism and re-colonization under the subterfuge of globalization. In this connection, “critical revolutionary pedagogy” is much needed to fight back the politics of transforming a nation into Other on the highest stage of capitalism in the form of imperialism (McLaren & Farahmandpur, 2005, p. ix). Actually, an effective pedagogy is that which triggers the profound aspiration of the learners to increase their employability in association with the development of problem-solving capacity and, at the same time, human qualities. It is also brave enough to question the invasion of the politics of transformation and otherization. It will incorporate the present-day technology to accelerate the learning outcome. But at the same time, it is indeed to be ensured that incorporation does not mean annihilation. Juxtaposition of man and machine can make pedagogy more effective and ensure more outcome by inspiring the generation of not only manual skills but also intellectual capacity to generate new knowledge and ideas which are essential for constructing self-identity. But pedagogy, in incorporation with machine, can create social discrimination in terms of financial capacity or solvency, as the people living in rural areas do not have in their capacity the same utilities as the townsmen have. In Bangladesh, this binary is quite visible, though urbanization is rampant here. Hence, this very area can be an effective field of research for the successive researchers.

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