



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Pedagogy of Freedom

ROWMAN & LITTLEFIELD PUBLISHERS, INC.

Published in the United States of America
by Rowman & Littlefield Publishers, Inc.
4501 Forbes Boulevard, Suite 200
Lanham, Maryland 20706
www.rowmanlittlefield.com

12 Hid's Copse Road, Cumnor Hill, Oxford OX2 9JJ, England

Copyright © 1998 by Ana Maria Araujo Freire
First paperback printing 2001.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of the publisher.

British Library Cataloguing in Publication Information Available

The hardback edition of this book was catalogued by the Library of Congress as follows:

Freire, Paulo, 1921-1997

[Pedagogia de autonomia. English]

Pedagogy of freedom : ethics, democracy, and civic courage / Paulo Freire ; translated by Patrick Clarke ; foreword by Donaldo Macedo ; introduction by Stanley Aronowitz.

p. cm.

Includes bibliographical references (p.) and index.

1. Popular education. 2. Critical pedagogy. 3. Teaching.

I. Title

LC196.F73713 1998

370.11'5—dc21

98-30184

CIP

ISBN 0-8476-9046-6 (cloth : alk. paper)

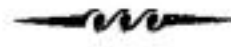
ISBN 0-8476-9047-4 (paper : alk. paper)

ISBN: 978-0-8476-9047-3

Printed in the United States of America



The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.



CONTENTS

Translator's Notes, <i>Patrick Clarke</i>	ix
Foreword, <i>Donaldo Macedo</i>	xi
Introduction, <i>Stanley Aronowitz</i>	1
Chapter 1 Introductory Reflections	21
Chapter 2 There Is No Teaching without Learning	29
Methodological Rigor, 33	
Research, 35	
Respect for What Students Know, 36	
A Capacity to Be Critical, 37	
Ethics and Aesthetics, 38	
Words Incarnated in Example, 39	
Risk, Acceptance of What Is New, and	
Rejection of Discrimination, 41	
Critical Reflection on Practice, 43	
Cultural Identity, 45	
Chapter 3 Teaching Is Not Just Transferring Knowledge	49
Awareness of Our Unfinishedness, 51	
Recognition of One's Conditioning, 54	

CONTENTS

	Respect for the Autonomy of the Student, 59	
	Common Sense, 60	
	Humility, Tolerance, and the Struggle for the Rights of Educators, 64	
	Capacity to Apprehend Reality, 66	
	Joy and Hope, 69	
	Conviction That Change Is Possible, 72	
	Teaching Requires Curiosity, 79	
Chapter 4	Teaching Is a Human Act	85
	Self-Confidence, Professional Competence, and Generosity, 85	
	Commitment, 89	
	Education as a Form of Intervention in the World, 90	
	Freedom and Authority, 95	
	Decision Making That Is Aware and Conscientious, 99	
	Knowing How to Listen, 101	
	Education Is Ideological, 112	
	Openness to Dialogue, 120	
	Caring for the Students, 124	
Notes		131
Index		135
About the Author		144



TRANSLATOR'S NOTES

After Paulo Freire's funeral mass, on 3 May 1997, a close friend of mine who was engaged in making a film about Paulo's work came up to me and said, "It's up to us now. We must carry the torch that he has handed to us."

Paulo has been and remains a light in the darkness—the darkness of ideological determinism, fatalism, and organized hopelessness. It is a light that neither persecution, exile, nor unjust criticism has been able to extinguish.

The modest contribution that I am able to make toward keeping the flame alive through this translation came to me unexpectedly—a phone call from Paulo in November 1996, asking if I would do the job. I accepted under protest, first, because translation is not really my field and second, because, in my opinion, there were many people around more qualified to do justice to this work than I myself. His insistence prevailed because, as he said, "you know not only my thought but the soul of the language in which I write." A singular compliment that supplied whatever motivation might have been lacking hitherto.

Indeed, I had been a disciple of Paulo's before I met him, or even knew of him, something to do, perhaps, with having come myself from the ranks of an oppressed people. That discipleship took on a more intensely focused perspective after we met in Paris in 1974, while he was still in exile, and later on his return to Brazil in 1980.

By the time Paulo died, the translation had been two-thirds completed. We had looked at the first third together and he was happy

with it. And the last time we spoke, on 30 April 1997, we were making plans to look at the remainder. But that was not to be.

Though I have often wished I could ask him questions or consult him about this or that, I have since relied on his own words, spoken when he asked me to accept a task that I did not really want. Since then I have “labored,” trying to reproduce his thought with all the poetic force of enthusiasm, wonder, adventure, and indignation that it possesses as best as I could. In this I feel I have been a faithful and grateful disciple.

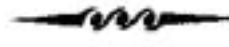
As regards the translation of the title, I have opted, after much reflection, for “Pedagogy of Freedom,” which seems to possess the resonance required by the text itself. In addition, it haply completes the trilogy of pedagogies, beginning with the “Oppressed” and moving through “Hope” to that place that Paulo so struggled for and desired for everyone he met and that he now enjoys to the full: Freedom. This book is a fitting testament to a noble and ennobling adventure.

Paulo is no longer with us in the way he used to be. And it is hard to become accustomed to his absence. But there is a sense in which he has never gone away. I imagine him sitting quietly, nearby, with a twinkle in his eye, now no longer knowing only “a dim reflection in a mirror,” and making his own the words of Joseph Campbell, as he urges us to

say yes to life
yea to it all

and to participate with joy, humility, indignation, and gratitude in the adventurous struggle to remake the world each and every day.

Patrick Clarke
October 1997



F O R E W O R D

Pedagogy of Freedom was written largely for the graduate seminar on liberation pedagogy that Paulo Freire and I were scheduled to teach at the Harvard Graduate School of Education (HGSE) during the fall semester, 1997. As we were preparing the seminar, Paulo was overtly concerned with the positivistic overemphasis on the so-called scientific methods of analysis and absolute objectivity that informs institutions of higher education, such as the Harvard Graduate School of Education. The attempts of educators to adopt “hard science” modes of analysis as part of their research in social sciences have given rise to a form of “scientism” rather than science. By “scientism” I refer to the mechanization of the intellectual work cultivated by specialists, which often leads to the fragmentation of knowledge. Ortega y Gasset accurately understood this tendency: “A fair amount of things that have to be done in physics or in biology is mechanical work of the mind which can be done by anyone, or almost anyone . . . to divide science into small sections, to enclose oneself in one of these, and leave out all consideration of the rest.”¹ Paulo Freire was very concerned that institutions like the Harvard Graduate School of Education were preponderantly supportive of specialists of this sort who hide their ideology behind a facile call for “scientific rigor” and “absolute objectivity.” These “scientific” educators have often contributed to a further fragmentation of knowledge because of their reductionist view of the act of knowing. They repeatedly refuse to admit to themselves and to others that their claim of objectivity is, in

fact, an ideological act. Objectivity always contains within it a dimension of subjectivity; thus it is dialectical.

Although many educators, particularly those who blindly embrace a positivistic mode of inquiry, would outright deny the role of ideology in their work, nonetheless, they ideologically attempt to prevent the development of any counterdiscourse within their institution. As Freire would point out, if these educators were to claim a scientific posture, for instance, “[they] might try to ‘hide’ in what [they] regard as the neutrality of scientific pursuits, indifferent to how [their] findings are used, even uninterested in considering for whom or for what interests [they] are working.”² Because most educators do not really conduct research in the “hard sciences,” they uncritically attempt to adopt the “neutrality” posture in their work in the social sciences, leaving out the necessary built-in self-criticism, skepticism, and rigor of hard sciences. In fact, science cannot evolve without a healthy dose of self-criticism, skepticism, and contestation. However, for instance, a discourse of critique and contestation is often viewed as contaminating “objectivity” in social sciences and education. As Freire would argue, these educators “might treat [the] society under study as though [they] are not participants in it. In [their] celebrated impartiality, [they] might approach this real world as if [they] were wearing ‘gloves and masks’ in order not to contaminate or be contaminated by it.”³

These metaphorical “gloves and masks” represent an ideological fog that enables educators to comfortably fragment bodies of knowledge. By reducing the intellectual task to pure technicism, they can more easily disarticulate a particular form of knowledge from other bodies of knowledge, thus preventing the interrelation of information necessary to gain a more critical reading of the world. This concern over the technicist approach to education via a reductionist specialization motivated Freire to write *Pedagogy of Freedom*, in which he highlights other fundamental knowledges that all teachers should

have, or at least be exposed to, but that are seldom taught to them in their preparation as teachers. He contends that “teaching requires a recognition that education is ideological”; “Teaching always involves ethics”; “Teaching requires a capacity to be critical”; “Teaching requires the recognition of our conditioning”; “Teaching requires humility”; and “Teaching requires critical reflection,” among others.

In *Pedagogy of Freedom* Freire convincingly demonstrates that these other fundamental knowledges are absolutely necessary for the development of a critical reading of the world, which implies, according to him, “a dynamic comprehension between the least coherent sensibility of the world and a more coherent understanding of the word.”⁴ This means, for example, that reading specialists in the United States, who have contributed to a technical advancement in the field of reading, should have the ability to understand and appreciate why millions of children who by virtue of their race, ethnicity, gender, and class have not benefited from these technical advancements and remain illiterate or semiliterate.

Such understanding would invariably necessitate that reading specialists make linkages between their self-contained technical reading methods and the social and political realities that generate unacceptably high failure reading rates among certain groups of students. The making of such linkages would necessarily require courses on the nature of ideology, ethics, and education—courses that are, by and large, missing from the curriculum of schools of education. Although prospective teachers are almost always required, particularly in advanced graduate studies, to take multiple courses in statistics and quantitative research methodologies, no such requirements exist, for example, for a course on the nature of ideology. This very selection process that prioritizes certain bodies of knowledge while discouraging or suffocating other discourses is linked to something beyond education: ideology. Thus, the curriculum selection and organization that favor a disarticulated technical training over courses in critical

theory, which would enable students to make linkages with other bodies of knowledge so as to gain a more comprehensive understanding of reality, points to the very ideology that attempts to deny its existence through a false claim of neutrality. The insidious nature of ideology is its ability to make itself invisible.

On May 2, 1997, Paulo Freire died of heart failure. His death unveiled the hidden ideology that informs the conservative corporate empirical focus that shapes the Harvard Graduate School of Education, which reasserted itself when the school canceled the seminar on liberation pedagogy. Rather than affirming Freire's ideas and allowing the seminar to continue, Freire's death suggested that the Harvard Graduate School of Education's interest in his ideas and work was purely a matter of public relations. In other words, it is acceptable to embrace Freire as an icon for one semester to legitimize the Harvard Graduate School of Education's claim of openness, diversity, and democracy, but it is not acceptable to allow his ideas to become part of the general course offerings. Even though Freire has been considered the most important educator in the last half of this century,⁵ the Harvard Graduate School of Education does not offer a single course designed specifically to study Freire's theories and ideas. In recent years, a couple of junior, untenured professors who are highly influenced by Freire's ideas have included his work as a part of their reading lists for their courses. However, one cannot comfortably study Freire as part of the general course offerings. The irony is that while the Harvard Graduate School of Education is lukewarm toward Freire's theories and ideas, the Harvard Divinity School offers a course entitled "Education and Liberation" where Freire's work is the central focus.

A few days after Freire's death, I received a telephone call from Dean Monell, the dean for Administration and Academic Services, asking me what I wanted to do with the seminar on liberation peda-

gogy. I told him that the decision lay with the HGSE administration and faculty but that, nevertheless, I had a proposal. I told him that the best way to honor Freire would be to use the money allocated for Freire's visiting professorship to invite major Freirean scholars, such as bell hooks, Henry Giroux, Stanley Aronowitz, and Ramón Flecha, among others, to come to Harvard and teach a one- or two-week miniseminar on Freire. I offered to coordinate the effort as part of the Seminar on Liberation Pedagogy that I was already scheduled to coteach. I told Dean Monell that my proposal would accomplish at least two things: (1) A symposium of these scholars would, in a significant way, recognize and honor the important contribution to the field of education made by Freire worldwide, and (2) the proposed seminar would expose students at the HGSE to a host of major scholars (both national and international) whose work has not only advanced the theoretical discourse on education but has also contributed enormously to the development of pedagogical structures that link education, liberation, and social justice. Dean Monell's only response to me was that he would present my proposal to the senior faculty members.

Though it took the HGSE administration and faculty many months to respond to Freire's initial proposal that I coteach the Seminar on Liberation Pedagogy with him, the response to my proposal for keeping Freire's ideas alive at the HGSE was immediate, decisive, and to the point. A few days after our initial telephone conversation, Dean Monell left the following message on my answering machine: "This is to tell you that the faculty in the Teaching and Learning Department has decided to cancel the seminar that you were going to coteach with Freire. I have not been able to contact anyone from the David Rockefeller Center for Latin American Studies. It appears that they want to invite another Latin American Scholar. Call me if you have any questions regarding this matter."

I was not surprised that the faculty would cancel the seminar,

given the aversion in the culture of the HGSE toward critical theory in general and Freire in particular. This is abundantly clear in an HGSE professor's written comments on a Pepi Leistyna research paper:

The assumption that ideological sophistication is a sign of cultural progress ignores the fact that many people just don't give a damn about this kind of complex verbalization. They may be temperamentally bent toward building, or singing, or hoeing corn. So the problem for me is to prevent the overinterpretative egghead from claiming a special corner on sacred (significant) knowledge—but still get his or her due. It always makes me a little wary about the extent to which the critical theorists (Freire, Giroux, etc.) appreciate the great range of talents of people who are not so much deluded by all this professional garbage complex elaboration of language. So they often cannot protect themselves, either from specialized professors of literacy or specialized professors of critical literacy.⁶

How can one explain a culture that pontificates about intellectual rigor and yet allows a graduate course titled *The Literacy Politics and Policy* to be taught without any reference to Freire? The syllabus for this course further revealed its hidden politics: The professor even allotted one week to covering the politics of literacy in Latin America without any reference to Freire. The course also devoted one week to critical literacy without any reference to Freire. In the reading assignments for critical literacy, the most well-known critical literacy authors in the United States, such as Henry Giroux, bell hooks, Linda Brodkey, and Peter McLaren, were also missing. Not requiring students to read Freire in a graduate course on the politics of literacy that covers both literacy in Latin America and critical literacy is tantamount to offering an introduction to linguistics course without mentioning Noam Chomsky or an introduction to British literature

course without mentioning Shakespeare. Not only is this evidence of the fear that many professors feel toward Freire's critical theories, but it also points to an extreme level of academic dishonesty and the ahistorical nature of the course. One may not agree with Freire's theories, but one cannot arrogantly ignore the best-known literacy educator in the world. Failure to expose students of literacy to Freire is not only a form of extreme anti-intellectualism but also a *de facto* censorship. Here is where the HGSE faculty mantra of objectivity and scientific rigor is subverted by a more insidious force: ideology. But what can one expect from a culture in which another professor responded to Freire's death in the following manner: "Freire's coming to Harvard would have made twenty students very happy while making the rest of the students extremely unhappy. Now he is dead and we are all unhappy."

This comment regarding Freire's death not only epitomizes the level of dehumanization and insensitivity that exists at the highest level of education, but it also points to the arrogance (which borders on stupidification) of many professors drawn from the sheer power, resources, and authority of such institutions as Harvard. Many of these professors' identities are tied solely to Harvard's prestige, which gives many of them the illusion that they can dismiss any body of knowledge, views, or perspectives that do not conform to their pre-established ways of seeing the world. In fact, if one applies the rigorous standards of the academy, one soon realizes (1) that, with a handful of exceptions, most of the professors at the HGSE are not among the most-cited educators in the United States, much less in the world, (2) that their work has done little to advance the present theoretical debate in the field, and (3) that they have contributed few earth-shaking ideas that might help to raise schools—particularly urban schools, with their outrageously high dropout rate and high numbers of students who graduate as semiliterates—out of their moribund condition. On the contrary, most of these schools are very much

informed by the positivistic and management models that characterize the very culture of ideologies and practices to which Freire was in opposition all his life.

A permanent feature of the HGSE faculty discourse is the call for objectivity and scientific rigor; this can be seen, for example, in the comments on Pepi Leistyna's term paper on the political nature of bilingual education: "These are unsupported politically motivated claims! [The professor called for] a more linguistic analysis."⁷ As Leistyna recounts, this same professor told him: "I hope you have been reading some hard science." When I told this story to Linda Brodkey, an English professor at the University of California in San Diego, she laughingly asked: "Why doesn't this professor use her scientific methods to determine what the scientists in the Harvard yard think about the scientific research conducted at the Harvard Graduate School of Education?" She later added that "at best she will be told that they don't know of any and, at worse, she will be an object of laughter." By and large, the laughter is justified, because to a large extent academic work in schools of education is often restricted to derivative analysis in which students, and sometimes professors, are reduced to working with secondary and tertiary texts. Take the doctorate program in Language and Literacy at the HGSE, for instance. A student can earn a doctorate in language studies without any exposure to contemporary linguistic theories. In fact, to my knowledge, there is not a single course in linguistic theory through which students could, on the one hand, be exposed to contemporary theories in the field of linguistics and, on the other hand, develop tools to understand how theory informs the complex universe of language use, acquisition, and development. When the suggestion was made that the program should begin to offer at least a module in linguistics, the idea was dismissed with the claim that students did not really need linguistics. Instead, the graduate students in the Language and Literacy Program organized workshops for those students

who come into the program without any knowledge of linguistics. This position not only makes a mockery of the complex field of study that informs all language realizations, but it also points to the atheoretical posture of those professors who hide their anti-intellectualism in the false call for scientific rigor.

Given the anti-intellectual posture of many School of Education professors, a posture that is manifested either through censorship of certain bodies of knowledge or through the disarticulation between the theories of the discipline and the empirically driven and self-contained studies, it becomes obvious why these pseudoscientists

do not challenge the territorialization of university intellectual activity or in any way risk undermining the status and core beliefs of their fields. The difference, [for scientists,] is that this blindness or reluctance often contradicts the intellectual imperatives of the very theories they espouse. Indeed, only a theorized discipline can be an effective site for general social critique—that is, a discipline actively engaged in self-criticism, a discipline that is a locus for struggle, a discipline that renews and revises its awareness of its history, a discipline that inquires into its differential relations with other academic fields, and a discipline that examines its place in the social formation and is willing to adapt its writing practices to suit different social functions.⁸

As these theoretical requirements make abundantly clear, the decision of the Language and Literacy Program faculty not to expose students to the theoretical linguistics that informs their field of study and the arrogant dismissal of Freire's social critical theories of literacy unveil the ideology behind the prescription that Leistyna should have been "reading some hard science." They expose the almost-illusory and schizophrenic educational practice in which "the object

of interpretation and the content of the interpretive discourse are considered appropriate subjects for discussion and scrutiny, but the interests of the interpreter and the discipline and society he or she serves are not.”⁹

The disarticulation between the interpretive discourse and the interests of the interpreter is often hidden in the false call for an objectivity that denies the dialectical relationship between subjectivity and objectivity. The false call for objectivity is deeply ingrained in a positivistic method of inquiry. In effect, overemphasis on the school of positivism has resulted in an epistemological stance in which scientism and methodological refinement are celebrated while “theory and knowledge are subordinated to the imperatives of efficiency and technical mastery, and history is reduced to a minor footnote in the priorities of ‘empirical’ scientific inquiry.”¹⁰ Perhaps it is this devaluation of history that enabled a professor at HGSE to tell an international student who is a doctoral candidate “not to cite too many historical sources. In the United States any research that is more than five years old is considered dated.” The blind celebration of empiricism has created a culture in which pseudoscientists, particularly in schools of education, who engage in a form of “naive empiricism,” believe “that facts are not human statements about the world but aspects of the world itself.”¹¹ According to Michael Schudson,

This view was insensitive to the ways in which the “world” is something people construct by the active play of their minds and by their acceptance of conventional—not necessarily “true” ways of seeing and talking. Philosophy, the history of science, psychoanalysis, and the social sciences have taken great pains to demonstrate that human beings are cultural animals who know and see and hear the world through socially constructed filters.¹²

The same celebration of research methodologies over theory and

knowledge led some senior professors at the HGSE to worry that the *Harvard Educational Review* is becoming biased toward publishing critical work that was, according to them, filled with “political rhetoric” rather than research-based scientific articles informed by empirical evidence. Two students on the board of the *Harvard Educational Review* told me that they were reprimanded by some senior professors because they were publishing too many works by Freire, Giroux, Macedo, and Aronowitz, among other critical writers. This not only represents a form of censorship through intimidation, but it is also a distortion of reality because the *Harvard Educational Review* historically has not been in the forefront of publishing critical works. What is really happening is that, through peer review, the works of some senior professors are being rejected while articles by Freire and other critical writers are being published. In other words, these professors seemed to feel that the referee process through peer review could only be considered objective if the process reproduced the dominant ideology and maintained the status quo. This is where the call for objectivity and scientific rigor is subverted by the weight of its own ideology.

What these professors do not realize is that there is a large body of critical literature that interrogates the very nature of what they consider research. Such critical writers as Donna Haraway,¹³ Linda Brodkey, Roger Fowler, and Greg Myers, among others, have painstakingly demonstrated the erroneous claim of “scientific” objectivity that permeates all forms of empirical work in social sciences. According to Linda Brodkey, “scientific objectivity has too often and for too long been used as an excuse to ignore a social and hence, political practice in which women and people of color, among others, are dismissed as legitimate subjects of research.”¹⁴ The blind belief in objectivity not only provides pseudoscientists with a safe haven from which they can attempt to prevent the emergence of counterdiscourses that interrogate “the hegemony of positivism and

empiricism,”¹⁵ but also generates a form of folk theory concerning objectivity believed only by nonscientists. In other words, as Linda Brodkey so eloquently put it, “any and all knowledge, including that arrived at empirically, is necessarily partial, that is, both an incomplete and an interested account of whatever is envisioned.”¹⁶ In fact, what these pseudoscientists consider research, that is, work based on quantitative evaluation results, can never escape the social construction that generated these models of analysis. The theoretical concepts are always shaped by the pragmatics of the society that devised these evaluation models in the first place.¹⁷ That is, if the results are presented as facts that were originally determined by a particular ideology, these facts cannot in themselves illuminate issues that lie outside of the ideological construction of these facts to begin with.¹⁸ I would warn educators that these evaluation models can provide answers that are correct and nevertheless without truth. A study that concludes that African-American students perform way below white mainstream students in reading is correct, but such a conclusion tells us very little about the material conditions with which African-American students work in the struggle against racism, educational tracking, and the systematic negation and devaluation of their histories. I would propose that the correct conclusion rests in a full understanding of the ideological elements that generate and sustain the cruel reality of racism and economic oppression. Thus an empirical study will produce conclusions without truth if it is disarticulated from the socio-cultural reality within which the subjects of the study are situated. For example, an empirical study designed to assess reading achievement of children who live in squalid conditions must factor in the reality faced by these children as accurately described by Jonathan Kozol:

Crack-cocaine addiction and the intravenous use of heroin, which children I have met here call “the needle drug,” are woven into the texture of existence in Mott Haven. Nearly 4,000 heroin

injectors, many of whom are HIV-infected, live here. Virtually every child at St. Ann's knows someone, a relative or neighbor, who has died of AIDS, and most children here know many others who are dying now of the disease. One quarter of the women of Mott Haven who are tested in obstetric wards are positive for HIV. Rates of pediatric AIDS, therefore, are high.

Depression is common among children in Mott Haven. Many cry a great deal but cannot explain exactly why.

Fear and anxiety are common. Many cannot sleep.

Asthma is the most common illness among children here. Many have to struggle to take in a good deep breath. Some mothers keep oxygen tanks, which children describe as "breathing machines," next to their children's beds.

The houses in which these children live, two thirds of which are owned by the City of New York, are often as squalid as the houses of the poorest children I have visited in rural Mississippi, but there is none of the greenness and the healing sweetness of the Mississippi countryside outside their windows, which are often barred and bolted as protection against thieves.¹⁹

An empirical study that neglects to incorporate in its design the cruel reality just described (and this is often the case in our supposedly classless society) will never be able to fully explain the reasons behind the poor performance of these children. Although pseudo-scientists will go to great lengths to prevent their research methodologies from being contaminated by the social ugliness described by Kozol so that they can safeguard their "objectivity" in, say, their study of underachievement of children who live in ghettos, the residents of these ghettos have little difficulty understanding the root causes of their misery, such as that described by Maria, a resident of the community.

If you weave enough bad things into the fibers of a person's life—sickness and filth, old mattresses and other junk thrown in the streets and ugly ruined things, and ruined people, a prison here, sewage there, drug dealers here, the homeless people over there, then give us the very worst schools anyone could think of, hospitals that keep you waiting for ten hours, police that don't show up when someone's dying . . . you can guess that life will not be very nice and children will not have much sense of being glad of who they are. Sometimes it feels like we have been buried six feet under their perceptions. This is what I feel they have accomplished.²⁰

What this woman Maria would probably say to researchers is that we do not need another doctoral dissertation to state what is so obvious to the people sentenced to live in this form of human misery. In other words, by locking children in material conditions that are oppressive and dehumanizing we are invariably guaranteeing that they will be academically underachievers. Once the underachievement is guaranteed by these oppressive conditions, it is then very easy for research studies, such as those described in *The Bell Curve* by Richard J. Herrnstein and Charles Murray, which, in the name of objectivity, are disarticulated from the political and social reality that shaped and maintain these oppressive conditions, to conclude that blacks are genetically wired to be intellectually inferior to whites. Along the same lines, an empirical study that concludes that children who engage in dinner conversation with their parents and siblings achieve higher rates of success in reading is not only academically dishonest but also misleading to the degree that it ignores the class and economic assumptions that all children are guaranteed daily dinners in the company of their parents and other siblings. What generalizations can such a study make about the 12 million children who go hungry every day in the United States? What can a study of this type

say to thousands upon thousands of children who are homeless, who do not have a table and who sometimes do not have food to put on the table that they do not have? A study that makes such sweeping and distorted generalizations about the role of dinner conversations in reading achievement says little about children whose houses are without heat in the winter, houses that reach the dangerously cold conditions that led a father of four children to remark: "You just cover up ... and hope you wake up the next morning."²¹ If the father really believes the study results, he will suggest to his children, after they've all made it through another freezing night alive, that they should have a conversation during dinner the next night because it will be helpful in their reading development should they be lucky enough to make it through another night alive. What dinner conversation would the Haitian immigrant, Abner Louima, have with his children after being brutally sodomized with a toilet plunger by two white policemen in a New York police precinct? Would his children's reading teacher include as part of his or her literacy development the savage acts committed by the white New York police against their father?

These questions make it clear how distorted empirical study results can be when they are disconnected from the socio-cultural reality that informs the study to begin with. In addition, such distortion feeds into the development of stereotypes that, on the one hand, blame the victims for their own social misery and, on the other hand, rationalize the genetic inferiority hypotheses that are advanced by such pseudo-scholars as Charles Murray and the former Harvard professor Richard J. Herrnstein.²² What empirical studies often neglect to point out is how easily statistics can be manipulated to take away the human face of the subjects of study through a process that not only dehumanizes but also distorts and falsifies the reality.

The inability to link research with larger critical and social issues often prevents educators not only from engaging in a general critique

of the social mission of their own educational enterprise but also from acknowledging their roles as gatekeepers in reproducing the values of the dominant social order. For this reason, Grace Mitchell, a former master's degree student in the Risk and Prevention Program at the HGSE, experienced firsthand the backlash against critical theory when she insisted on questioning the program's deficit orientation model and the lack of any analysis that would link "risk" with the social, economic, political, and cultural factors that both shape and maintain oppressive conditions that generate "risk." After raising her concerns on several occasions regarding the study of "at risk" students with respect to the racist ideology within which these students exist, she was finally told in her exit interview by her site supervisor that she had been right after all and that the program does not sufficiently deal with issues of race. However, Mitchell's site practicum supervisor concluded that she was preparing something on race that she hoped would become part of the program.

After the Risk and Prevention Program resisted Mitchell's suggestions concerning race issues all year long, instead of requiring that students in the program take the Anti-Racist Multicultural Education course (which incidentally has not been offered since the spring of 1995) or the few other courses in the margin of HGSE that may critically analyze the interconnections between ideology, race, ethnicity, language, and gender, the site supervisor, a white middle-class instructor, suddenly took it upon herself to become an expert and deal with issues of race. But bell hooks is correct when she points out that many white women believe that there is "no need to hear your voice when I can talk about you better than you can speak about yourself."²³

The lack of pedagogical space for students to ask "Who is at risk?" and "Who put these students at risk?" leads to an educational process of credentialing "experts" in risk prevention via a quick-fix intervention that leaves the inherent ideology that informs the oppressive conditions of students at risk unproblematized and unchanged.

These so-called experts in the Risk and Prevention Program, who are mostly white, middle-class individuals, are not encouraged to engage in analysis of the “at risk” reality and the ideology that informs it, which prevents them from developing a critical understanding of the interdependence between the “at risk” reality and the socio-economic and socio-cultural context that gives rise to the “at risk” reality in the first place.

The fragmentation of the study of the “at risk” reality in order to keep out the analysis of structures and mechanisms of the dominant ideology smacks of a colonial ideology whose major purpose is the systematic devaluation of the subordinated cultural expressions.

The relationship between the credentialed “experts” of “at risk” populations and the oppressed “at risk” individuals has less to do with a democratic society than with a colonial society, even though we are not allowed to call it so. If this colonial legacy remains unexamined and the “at risk” students are denied the opportunity to study and critically understand their reality, including their language, culture, gender, ethnicity, and class position, for all practical purposes the “at risk” students will continue to experience a colonial existence. Instead of becoming enslaved by the management of the “at risk” students, which enhances the economic interests of the “at risk” functionaries, educators need to reconnect with our historical past so as to understand the colonial legacy that may undermine the democratic aspirations of “at risk programs.” Although Renato Constantino was writing about the colonial legacy in the Philippines, his thoughtful words are not only apropos but also illuminate our present historical juncture in education:

We see our present with as little understanding as we view our past because aspects of the past which could illuminate the present have been concealed from us. This concealment has been effected by a systemic process of mis-education characterized by



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

romantic desire to “empower” subordinated students leads to the insidious paternalism that provoked a Nigerian undergraduate student enrolled in a literacy tutor-training program to tell her white teacher, while they were discussing issues of oppression: “I am tired of the oppressor always reminding the oppressed of their condition.”

The understanding of one’s historical and privileged position requires a great deal of political clarity. However, political clarity can never be achieved if one accommodates to a position of ambiguity that usually suppresses one’s ideological contradictions. This process of suppressing ideological contradiction is not just commonplace among many white liberal educators working with subordinated students; it was also a trait of the liberal colonialist who

while he happens to dream of tomorrow, a brand-new social state in which the colonized cease to be colonized, he certainly does not conceive, on the one hand, of a deep transformation of his own situation and his personality. In that new more harmonious state, he will go on being what he is, with his language intact and his cultural traditions dominating. Through a *de facto* contradiction which he either does not see in himself or refuses to see, he hopes to continue being a European by divine right in a country which would no longer be Europe’s chattel.²⁶

This liberal colonialist contradiction is no different from that of the many white liberal educators, particularly in “risk and prevention” programs, who proselytize about empowering minorities while refusing to divest from their class-and-whiteness privilege—a privilege that is often left unexamined and unproblematized and that is often accepted as a divine right. To do otherwise is to willfully destroy one’s class and color supremacy—a very difficult task, as Albert Memmi has accurately stated in his discussion of the liberal colo-

nizer: “He vaguely hopes to be part of the future young nation, but he firmly reserves the right to remain a citizen of his native country. ... He invokes the end of colonization, but refuses to conceive that this revolution can result in the overthrow of his situation and himself. For it is too much to ask one’s own end, even if it be in order to be reborn another.”²⁷

The difficulty of imagining one’s own end forces many white liberal educators who want to invoke the end of oppression to embrace a progressive methodology but not the leading ideas that may make their own end a concrete reality. For this reason, many white educators who deal with “at risk” populations willfully adopt a benevolent methodology but often refuse to engage the theories that inform it. Like the white liberal “at risk” educator, “the colonist likes neither theory nor theorists. He who knows that he is in a bad ideological or ethical position generally boasts of being a man of action, one who draws his lessons from experience.”²⁸ By not theorizing their practice, the white liberal educators shield themselves from the self-critical reflection that could interrogate, among other things, how the maintenance of their privilege invariably makes them complicit with the dominant ideology that creates the need for them to engage in various forms of practice in oppressed communities. Freire succinctly understood the scapegoating of theory as a means to suffocate a more comprehensive understanding of the reality that informs the power asymmetries that govern our practices:

What should be contrasted with practice is not theory, which is inseparable from it, but the nonsense of imitative thinking. Since we can’t link theory with verbalism, we can’t link practice with activism. Verbalism lacks action; activism lacks critical reflection on action.²⁹

If the “at risk” educators do not acknowledge the colonial legacy that informs their relationship with the oppressive conditions of the



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

and what they already know. But as to education, it has a long way to go. In fact, in concert with many liberal and radical educators, some teachers have interpreted liberatory education to chiefly mean instilling humanistic values in a nonrepressive way. The school seems to be a massive values clarification exercise.

These are dark times for educational innovation and its protagonists. In schools and universities “reactionaries” (as Paulo Freire calls them) have all but overwhelmed the “progressives.” Their agenda to construe the very concept of education as training dominates schooling in public universities and is steadily gaining ground in private institutions as well. During the last decade, schools that insisted on their difference committed an unholy violation of the new common sense that the highest mission and overriding purpose of schooling was to prepare students, at different levels, to take their places in the corporate order. The banking or transmission theory of school knowledge, which Freire identified more than thirty years ago as the culprit standing in the way of critical consciousness, has returned with a vengeance. Once widely scorned by educators from diverse educational philosophies as a flagrant violation of the democratic educational mission, it has been thrust to the fore of nearly all official pedagogy. According to this view, students are “objects” into which teachers pour prescribed knowledge, in the first place mathematics and rote science. Where once liberal, let alone radical, educators insisted that education be at the core an activity of self-exploration in which, through intellectual and affective encounters, the student attempts to discover her own subjectivity, now nearly all learning space is occupied by an elaborate testing apparatus that measures the student’s “progress” in ingesting externally imposed curriculae and, more insidiously, provides a sorting device to reproduce the inequali-

ties inherent in the capitalist market system. In effect, when not viewed as a bundle of uncontrollable animal urges, intellectually the image of the learner has reverted to Locke's infamous *tabula rasa*. In turn, the teacher becomes the instrument of approved intellectual and moral culture, charged with the task of expunging destructive impulses and fueling the empty mental tank. The student must be permitted no autonomy lest the evil spirits that lurk in everyday life regain lost ground.

These perspectives have reached across the ideological spectrum. In various degrees academics and school authorities have embraced the new mantra that the student and radical movements of the 1960s and 1970s, which, internationally, forced educational reforms such as open classrooms, student-generated curricula, and black, women's, and ethnic studies programs and introduced into the canon of many human sciences the works of Marx and the Marxists, Derrida, Foucault, Deleuze, and French feminists, were intellectual terrorism. Especially after the fall of the Berlin Wall, some intellectuals discovered their own liberalism and others kept drifting rightward. In the United States a range of erstwhile leftists—even those who had perpetrated what philosopher Sidney Hook once described as elements of academic “anarchy”—began to accept chairs and grant money from leading conservative institutions, such as the Olin Foundation, to enjoy the company of the enemies of critical learning. For many the radicalism of the 1960s and 1970s turned out to be a horror show of “political correctness,” a menace to the integrity of the academic enterprise, the highest value of which was dispassionate, disinterested scientific investigation. The radicals became “ideologues” because they took sides; the others were “scholars” because their side was the liberal academy with its panoply of discipline-based departments, professional associations, and literatures. For them, what America and the world needed was schooling that obliged students to keep their collective noses to the grindstone in order to imbibe the best that had

been thought and said. The highest curricular value was the dissemination of the “Great Traditions” of what they called Western Civilization.

For example, in elementary schools the reactionaries have recently begun to eliminate “recess,” the small opportunity kids still enjoy to play during the school day. For the mavens of authoritarian education, such frivolous pursuits must be replaced by the industrial model, which in former periods was reserved for secondary school. In this age of the subsumption of the human spirit under the imperatives of alienated work without end, society has lost its tolerance for even kid pleasures, and school authorities have, sometimes enthusiastically, subordinated themselves to business by imaging schools in the modalities of the factory or the large corporate office. Even where the values of business civilization are not (yet) openly trumpeted by administrators, their tolerance for changes suggested by the new social movements has worn thin.

In this environment *Pedagogy of Freedom*—Paulo Freire’s last book—is a utopian text. Its utopianism consists of the wild—and seemingly anachronistic—idea that among other things education is “that specifically human act of intervening in the world.” “When I speak of intervention,” Freire says, “I refer both to the aspiration for radical changes in society in such areas as economics, human relations, property, the right to employment, to land, to education, and to health, to the reactionary position whose aim is to immobilize history and maintain an unjust socio-economic and cultural order.” As he utters these words Freire almost hears an interlocutor’s sigh: “Yeah, yeah, yeah, we’ve heard all that before, but what makes you think any change is possible in the era of unfettered global capitalism when the forces of progressive reason have yielded even the territory of the imagination to its adversaries?” Or what amounts to the same thing: “Poor people cannot afford idle dreams, professor. Get real. What kids need is job readiness.” In fact, he acknowledges that many

have succumbed to fatalism, pessimism, and the program of “neoliberalism,” the doctrine according to which we have no choice but to adapt both our hopes and our abilities to the new global market. In short, this book contains no dewy-eyed, ingenuous optimism. Freire is simply stating what genuine education is and what the role of the teacher and learner is in the process. He renounces the prevailing pretense of the teacher’s “neutrality” or “impartiality.” Indeed, he argues that few teachers can sustain this claim in a time when schooling is undergoing unprecedented regimentation.

What then is the basis of hope for genuine education as Freire defines it when the corporate CEO is a culture hero, when technoscientific training has been elevated to the pedagogic norm, and when the remnants of the once vast army of educational liberals have retreated to the sacred texts? How can anyone fail to realize that the language of radical change, let alone the chance of its realization, toppled with the Berlin Wall a decade ago and now belongs with other relics of that bygone era? Freire answers that he has an “obstinate fascination with everything that has to do with men and women.” So for him it is never a question of demonstrating that education is likely, only that it is possible. Freire aligns himself with those who still dream and keep alive hope for a world without exploitation, inequality, and cultural enslavement. But, unlike neoliberals and some leftists, his conviction is not borne out by some “scientific” assessment of the current situation. Instead, Freire’s belief in the emancipation of men and women is rooted in an “existential” commitment to an ethical ideal rather than to historical inevitability. In our period of crass opportunism and crushed aspirations, this book is a beacon for those with whom he is affiliated: “the wretched of the earth, the excluded.” But unlike those who, sixty years earlier, despaired for a better world at the moment of fascism’s rise and could offer only the “Great Refusal,” a negative prescription to resist the totalitarian machine, Freire finds affirmation in the achievements of

countless teachers and students who have defied the new authoritarian machine to conquer illiteracy, to assert their “critical curiosity” to intervene. Careful to distinguish educational activity from revolutionary transformation, he nevertheless defends it as a significant break from the status quo and a necessary step on the road to a different future than that proposed by the reactionaries. Freire seems to suggest that a radical futurity depends upon the work of radical educators today.

Since the English translation thirty years ago of his widely read book *Pedagogy of the Oppressed*, Freire’s work has suffered the misreadings of well-meaning educators who have interpreted his work as a “brilliant methodology,” a kind of manual for teachers who would bring out the best in their otherwise indifferent students. Such characterizations are undoubtedly fed by the common identification of pedagogy merely with compassionate teaching: What is taught is unproblematic; the only issue is how to teach on the basis of caring. As a certified possessor of legitimate knowledge, the teacher’s authority is fundamentally always already established, and the student’s position as a consumer of knowledge is equally unquestioned. So, many read Freire’s dialogic pedagogy as a tool for student motivation and cannot recognize that for him dialogue is a content whose goal is social as much as individual change. In Freire’s educational philosophy the first principle is that the conventional distinction between teacher as expert and learner as an empty bio-physiological shell is questioned. Education takes place when there are two learners who occupy somewhat different spaces in an ongoing dialogue. But both participants bring knowledge to the relationship, and one of the objects of the pedagogic process is to explore what each knows and what they can teach each other. A second object is to foster reflection on the self as actor in the world in consequence of knowing.

Against the prevailing wisdom, Freire rejects the idea of teacher as transmitter of received knowledge. But he also spurns the degraded



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

tion, the belief that, having taken sides, the teacher is obliged to struggle with only hope of realizing only his own ideals.

Freire remains a humanist in two ways. His discourse is anthropocentric despite recent ecological and paleobiological evidence that the link between some mammals and humans is closer at virtually all developmental levels than was previously believed. For Freire, humans alone have critical capacities, a judgment that is certainly arguable. That Freire chooses to assert this faith should be seen in the context of the battles he waged against those who would deny to education its critical function. And his is a humanist ethic insofar as class societies retard the development of the capacities of people to take control of their own destinies. Holding that education is a form of “ideology,” Freire believes the teacher takes sides between those who have appropriated the wealth, the land, and the knowledge of the social and cultural system and the dispossessed. Freire judges current social and political arrangements by the criterion of whether they have taken steps to ameliorate, much less reverse, the long tradition of authoritarian societies to exclude substantial portions of their populations from participation in economic, social, and cultural life and whether they further or retard humanity’s project of self-fulfillment. Finding that in his native land, Brazil, neoliberalism has done little to change the conditions of life for ordinary people, he joined the opposition Workers Party and became its first secretary of education when it took power in the city of São Paulo in 1991.

The book before you is, in part, a reflection on this experience. Even though there is little in the way of a memoir of his two years as a government official, Freire tacitly admits the huge frustration of trying to undertake school reform within a system that, in a large measure, is deprived and in turn deprives students of the most elementary tools of education: adequate funds with which to assure a full school day, materials, and safe facilities; a commitment to kids as “subjects”; and teachers who are aware that theirs is a political as well

as intellectual project. That in the face of bitter disappointments Freire sees fit to reiterate the principle of hope that underlies his life's work is altogether remarkable. But there is also a powerfully prescriptive side to this text. Even more than its predecessors, this work delineates what a pedagogy of freedom entails.

Although written from Brazil in the late 1990s when the early promise of renewal after the passing of the military dictatorship has been betrayed by, among others, some of the very intellectuals who hastened the dictatorship's demise, this book is more than an inspiring testament by an old warrior. It is nothing less than an invocation to seekers after an alternative to repressive education to renew the struggle for emancipatory education. First, it advocates a "rigorous ethical grounding" in the teacher's determination to combat "racial, sexual, and class discrimination." Second, it explains the concept that education is open-ended "scientific formation" because people are conditioned but not determined by their circumstances. What does Freire mean by science in this regard? Surely not the humdrum formulaic techniques characteristic of most of our school pedagogies. Freire calls for the learner's "critical reflection" on the social, economic, and cultural conditions within which education occurs; learning begins with taking the self as the first—but not the last—object of knowledge. Education does not stop with dialogue. The teacher is obliged to engage in "exposition and explanation" of those economic and social conditions that bear on the educational process and to expose students to many of the sacred texts without which education degenerates into opinion. But the self is for him a social concept, one that entails the whole world.

Finally, since teachers are learners as well, they are not figures independent of the social process. Teachers are chronically underpaid, subject to onerous working and living conditions, and, I would add, often poorly educated. Part of Freire's ethical idea is the absolute necessity of teachers' self-defense of their own dignity, a struggle that

includes their “right” to academic freedom, to have autonomy in the construction of the curriculum and of the pedagogic process. In this respect he invokes two separate rationales. Dedicated to the unity of theory and practice, teachers can hardly make credible the link between education and action if they themselves are not so engaged. But teachers cannot be effective when they remain in the thrall of an exploitative school system that robs them of their own voice.

These principles, enunciated on the heels of Freire’s more recent *urban* frame of reference, as contrasted with his earlier focus on rural communities, especially in Brazil and Africa, should make his ideas more resonant to educators and activists in more advanced industrial societies. São Paulo, a city of more than 12 million inhabitants, exhibits the full range of social, cultural, and economic conditions found in any of the world’s large cities: Mexico City, New York, London, Los Angeles, Atlanta. It is a place of wealth, basic industry, and grinding poverty born of the rural crisis and chronic unemployment. Like elsewhere its middle class is embattled under the weight of multiple uncertainties wrought by globalization and political turmoil. Freire’s special concern has not diminished for the “ragpickers” and the “wretched” who live in favelas—those vast stretches of impoverished communities composed of the unemployed and underemployed living in conditions of makeshift tin and cardboard dwellings in São Paulo and many other major cities of Latin America. Yet he takes pains to speak of his pedagogy as “universal.” In this respect we may take *Pedagogy of Freedom* as the basis of what Nietzsche calls “new principles of evaluation,” where the term “evaluation” indicates not a fixed set of criteria from which to make superficial measurements of social policies but a series of concepts by which to forge a new educational process.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

haven for troubled students and in the bargain have, often unwittingly, adopted anti-intellectualism as armor against those who would destroy even this basic gain. Teachers in mainstream schools feel embattled and are grateful to insert a bit of critical learning within the confines of the classroom. And trade union educators, especially in the United States, have narrowed their horizon to encompass the bare bones of union contract administration and a little legislative and political education. But “consciensization,” Freire’s perennial phrase for critical self-consciousness, requires the teacher be able to undertake “exposition and explanation” as elements of the dialogue. In order to facilitate the critical faculties and the intellectual development, the teacher must offer theoretical perspectives as well as a loving environment for student self-expression without conveying the message that these are party line standpoints and texts are chosen only to buttress them. For as every good teacher knows, if students perceive that the teacher is pro-student there are few limits to possible manipulation. At Alternative High students were well aware of the party line, and it was a regular butt of their bitterly ironic humor.

Therefore, the teacher must take the role of the “other” to present the most reasonable and articulate version of opposing views, must assign persuasive conservative texts, and must treat them seriously by means of exposition as well as refutation. In this process the teacher is aware that well-wrought hegemonic ideas may persuade better than her own counterhegemonies. The risk of critical education is that if schools are constructed as genuine public spheres outcomes are not guaranteed.

That Freire’s last testament should focus on the question of freedom may, at first glance, confuse some readers. For isn’t “freedom” the favorite slogan of the antiradicals? What, indeed, does freedom mean, especially in education? On the plane of politics Freire clearly takes his stand with those who would create social and economic arrangements that, while dedicated to more equality, go beyond the



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

- humanism of, 11
 influence of, xiv, xv
 progressives and, 4
 Fromm, Erich, 9
 Future
 construction of, 54
 inexorable, 69
 openness of, 74
 Garcia, Olgair, 110
 Generalizations, dealing with,
 xxiv–xxv
 Generosity
 classroom, 85–89
 denial of, 86
 Gestures, importance of, 46–47
 Giroux, Henry, xv, xvi, xxi
 Globalization
 fatalism of, 102–3, 113–14
 uncertainties of, 13
 Grassroots groups
 challenging, 76–77
 ingenuous knowledge of, 76
 Great Refusal, 7
 Great Traditions, 6

 Haraway, Donna: scientific objectivity
 and, xxi
Harvard Educational Review, criticism
 of, xxi
 Harvard Graduate School of Educa-
 tion (HGSE)
 anti-intellectualism at, xix
 faculty discourse at, xviii
 Freire and, xi, xiv, xv, xvi, xvii
 research at, xviii
 Havel, Vaclav, xxxii

 Hearing, listening and, 107
 Hernstein, Richard J., xxiv, xxv
 HGSE. *See* Harvard Graduate School
 of Education
 History
 consciousness and, 91
 death of, 103, 126
 ethical/political, 128
 Hook, Sidney, 5
 hooks, bell, xv, xvi, xxvi
 Hope, 12, 125
 absence of, 69–70
 joy and, 69–72
 radical nature of, 53–54
 sharing, 69
 unfinishedness and, 69
 Human Genome Project, 16
 Humanities curricula, defending,
 16–17
 Humanization
 denial of, 72, 103
 greatness and, 74
 negotiation of, 72
 Human liberation, radical democracy
 and, 10
 Human nature, preoccupation with,
 115
 Human solidarity, ethics of, 116
 Humility, 64–66, 107, 108, 109
 cultivation of, 65
 denial of, 86

 Identity
 cultural, xxviii–xxix, 45–48
 respect for, 61, 62
 Ideology, xiii, xvi, xvii, xxx
 education and, 11



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

- Teachers
- authoritarian, 104, 112
 - authority for, 95
 - coordinating by, 95
 - democratic-minded, 68, 104, 109–10, 112, 127
 - dignity of, 64
 - as facilitators, 9
 - impact of, 64
 - listening and, 104
 - organization by, 15
 - as purveyors of knowledge, 14
 - respect for, 88, 101, 126
 - responsibilities for, 63–64
 - rights for, 64–66
 - role of, 7, 34
 - struggles of, 12–13, 16, 66
 - students and, 63, 89, 101, 104–5, 123
 - as transmitters of received knowledge, 8
 - working reality of, 122
- Teachers as Cultural Workers: Letters to Those Who Dare Teach* (Freire), 100
- Teaching
- authority and, 95–99
 - capacity for, 66
 - commitment for, 89–90
 - correct thinking and, 50–51
 - critical thinking on, 43–45
 - curiosity and, 79–84
 - democratic authority in, 84
 - freedom and, 95–99
 - human nature/art of, 127
 - joy of, 125
 - knowledge transfer and, 49
 - learning and, 31–32, 35, 88
 - listening and, 101–12, 105
 - methodological rigor of, 33–35
 - programming for, 128–29
 - research and, 35–36
- Teaching practice, 65, 88, 95
- coherence in, 100
 - critical thinking on, 43–45
 - elements of, 94, 108
 - evaluation of, 48
 - ideology and, 119
- Teaching preparation, 29, 30, 48
- unfinishedness and, 58
- Technical efficiency, 94
- Technical training, 92
- acquiescence to, 14–15
- Technology
- deifying, 39, 82
 - denying, 38, 39, 82
- Theory
- critical reflection and, 44
 - practice and, 88
 - scapegoating of, xxxi
 - verbalism and, xxxi
- Tolerance, 64–66, 108
- Training, education and, 15
- Transformation
- capacity for, 53
 - education and, 8, 110
 - postponing, 75
 - social, 115
- Transmission theory. *See* Banking theory
- Unemployment, inevitability of, 27, 57, 93, 116, 117
- Unfinishedness, 66



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.