



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.

# PIONEERS IN EDUCATION

## ESSAYS IN HONOR OF PAULO FREIRE

### Contributors

Lucía Coral Aguirre Muñoz  
Michael W. Apple  
Asoke Bhattacharya  
Elizabeth A. Galligan  
Aly Juma  
Megan Laverty  
Virginia J. Mahan  
Peter McLaren  
Octavio Augusto Pescador  
Diane Pinkey  
Loui V. Reyes  
Carlos Torres  
Myriam N. Torres  
Rich Van Heertum  
Belle Wallace

Michael F. Shaughnessy ■ Elizabeth Galligan  
Romelia Hurtado De Vivas  
Editors

NOVA

Copyright © 2008 by Nova Science Publishers, Inc.

**All rights reserved.** No part of this book may be reproduced, stored in a retrieval system or transmitted in any form or by any means: electronic, electrostatic, magnetic, tape, mechanical photocopying, recording or otherwise without the written permission of the Publisher.

For permission to use material from this book please contact us:

Telephone 631-231-7269; Fax 631-231-8175

Web Site: <http://www.novapublishers.com>

### NOTICE TO THE READER

The Publisher has taken reasonable care in the preparation of this book, but makes no expressed or implied warranty of any kind and assumes no responsibility for any errors or omissions. No liability is assumed for incidental or consequential damages in connection with or arising out of information contained in this book. The Publisher shall not be liable for any special, consequential, or exemplary damages resulting, in whole or in part, from the readers' use of, or reliance upon, this material.

Independent verification should be sought for any data, advice or recommendations contained in this book. In addition, no responsibility is assumed by the publisher for any injury and/or damage to persons or property arising from any methods, products, instructions, ideas or otherwise contained in this publication.

This publication is designed to provide accurate and authoritative information with regard to the subject matter covered herein. It is sold with the clear understanding that the Publisher is not engaged in rendering legal or any other professional services. If legal or any other expert assistance is required, the services of a competent person should be sought. FROM A DECLARATION OF PARTICIPANTS JOINTLY ADOPTED BY A COMMITTEE OF THE AMERICAN BAR ASSOCIATION AND A COMMITTEE OF PUBLISHERS.

### LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Pioneers in education : essays in honor of Paulo Freire / Michael F. Shaughnessy, Elizabeth Galligan and Romelia Hurtado de Vivas (editors).

p. cm.

ISBN-13: 978-1-60021-479-0 (hardcover)

ISBN-10: 1-60021-479-7 (hardcover)

1. Freire, Paulo, 1921-1997. 2. Popular education. I. Freire, Paulo, 1921-1997. II. Shaughnessy, Michael F. III. Galligan, Elizabeth. IV. Hurtado de Vivas, Romelia.

LB1025.2.P52 2008

370.11'5--dc22

2007040806

*Published by Nova Science Publishers, Inc. ✦ New York*



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.

## FREIRE, BANKING AND THE EDUCATIONAL IMAGINARY

Freire has had an undeniable and impressive impact on educational reform in both developed and developing countries.<sup>5</sup> He is probably the most widely known educational theorist we have today. Speaking from within the academy, he has been enormously influential on teacher education. The number of professors, from fields as diverse as nursing, music education, and early childhood, who incorporate Freire's educational philosophy into both their writing and teaching, is overwhelming. This enthusiasm for Freire's writing is due, in part, to both the readiness with which his critique of traditional education is grasped and the suggestiveness of his dialogical, problem-posing alternative. The accessibility of Freire's critique of traditional education derives from the persuasiveness of his 'banking' analogy.

First introduced in the *Pedagogy of the Oppressed*, Freire's "banking" analogy has remained fairly constant throughout its various iterations. Traditional education and banking are identified as both involving the act of depositing: the teacher or "bank-clerk educator" actively deposits quantifiable measure of her intellectual capital into students' passively empty minds.<sup>6</sup> In the language of Stanley Aronowitz, "the students are 'objects' into which teachers pour prescribed knowledge."<sup>7</sup>

The following description by Charles Bingham captures a typical reaction to the "banking" analogy upon learning about it for the first time. He writes:

Freire's analysis is convincing, and it forces a pressing question: How can educators combat this banking authority? I would like to begin answering this question by referring to a familiar refrain, one that I hear almost every time I expose my students to this text by Freire. This refrain might seem familiar to those who remember reading Freire for the first time, or to those who use *Pedagogy of the Oppressed* in the classroom. The refrain is "Stop banking." Indeed, this is one way to read Freire, namely, that his text is primarily a warning against the banking system. Along with this refrain, I usually get the message that what Freire wants teachers to do is give up authority in the classroom. In order to give up the banking system, and to empower students accordingly, authority must be yielded.

As this quotation indicates, the "banking" analogy is found to be so immediately persuasive that it is readily embraced and popularized.

So persuasive is the "banking" analogy that its status as *an analogy* comes to be overlooked. Instead it is "interpreted more literally both by adherents and by critics," having become a euphemism for the transmission model of education (exemplified in lecturing and testing for the recall of information).<sup>8</sup>

Banking education is now popular shorthand for traditional education and a rallying symbol for proponents of problem-posing education. Literalist interpretations of the

<sup>5</sup> Weiler, Kathleen, "Myths of Paulo Freire," *Educational Theory* (1996), Vol. 46, No. 3; 353.

<sup>6</sup> Freire, Paulo, *Pedagogy of the oppressed* (London and New York: Continuum, 2000), 72. Referred to from now on as PO.

<sup>7</sup> Freire, Paulo, *Pedagogy of Freedom: ethics, democracy and civic courage* (New York: Rowman & Littlefield Publishers, Inc., 1998), 4.

<sup>8</sup> Scheffler, Israel, *The Language of Education* (Springfield, Illinois: Charles C. Thomas, 1960), 36.



“banking” analogy have contributed to a methodological construal of its difference from problem-posing education as seen in the following quotation from Pamela Jean Owens: “In the conventional banking method of teaching world religions, for example, classes consist primarily of lectures and, perhaps, videos or other forms of teacher-directed presentations.”<sup>9</sup> Critical theorists such as Peter McLaren and Peter Roberts lament that although the persuasive force of the “banking” analogy contributes to Freire’s influence it also obfuscates the sophistication of his arguments.

The influence of the “banking” analogy extends beyond its persuasive force to the level of enframement. It has been effective in structuring recent educational debates around the politics of teaching and learning. Today’s focus is on the way in which different pedagogies either reinforce and perpetuate wider social, political and economic inequalities or serve to disrupt and overturn them. Mary Leach writes, that “the academy and the classroom are coming to be viewed even by the popular press as “contested terrains”—that is, as political and cultural sites that represent struggle over what constitutes “proper” knowledge by differently empowered social constituencies.”<sup>10</sup> What is at issue is the role of education in transforming our shared, and different, social realities so as to make them more just, inclusive and equitable. Educators are thinking about ways to make pedagogical practices consistent with moral and political ideals. The language of education is political and economic as it is dominated by concepts of “social justice,” “praxis,” “conscientisation,” and “liberation.”

As one of, if not the most, influential images in education today, the “banking” analogy provides us with clues to the contemporary character of the educational imaginary. The educational imaginary refers to the collection of images that enable us to picture what educational concepts like “teaching”, “studying” and “learning” are thought to mean. It grounds and frames our educational thinking as, in turn, the ellipses and lapses in educational thought, govern it. As with other scholars of the imaginary, I am using “image” in a broad sense to include similes, metaphors, analogies, thought experiments and stories. My interest here is not with the ways in which the different types of images distinguish themselves from another, but rather with what they all share, in virtue being *images*, particularly in their relationship to thought. Images, irrespective of what type, are taken from experience and, for that reason, reveal something about our embodied subjectivity precisely at the point of engaging it. Because the tendency of human thinking is to articulate normative commitments descriptively, it uses images as expressions of thought and evidence of the thought being true. For example, rather than claiming that “human beings should be reasonable” we claim that “human beings are naturally reasonable” and then find instances of human reasonableness as illustrating what it means to be reasonable and providing unspoken evidence for the verity of the claim.

It is in an effort to understand the operation of the “banking” analogy that I turn to works from recent philosophers of education, most notably, Thomas Green, Andrew Ortony and Israel Scheffler. I acknowledge that although these writers reveal a profound appreciation for the pedagogical value of images—what Michelle Le Doeuff refers to as sending the images

<sup>9</sup> Owen, Pamela, Jean, “Experience the other as the self’ cultural diversity as liberating praxis”, *Teaching Theology and Religion* (2005) Vol. 8, No. 4, 245.

<sup>10</sup> Leach, Mary, “Can we talk?,” *Harvard Educational Review* (1992) 62: 257.



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.

Within a philosophical work, images simultaneously resolve and create different points of tension. I now turn to La Caze's operationalization of Le Doeuff's reading strategy. Le Caze explains that there are four stages in relating the image to the thought of the work, not all of which are always possible.<sup>17</sup> First, note how the image is derived: what causes it to appear in the argument? Second, identify its appearances. Third, trace the source of the image: who and how was it used in previous philosophical writings? And fourth, engage in a structural analysis. Stages One and Two identify the intended function of the image. Stages Two and Three identify transgressions of that intended function.

Le Caze assumes that images are constitutive of thought, identifying at least three levels of their operation. The first level, called 'expressibility', refers to the necessity of the image for expressing the particular thought. The second level, called 'enframing' refers to the image's role in providing a framework that gives substance to the thought being expressed. And the third level, called 'persuasiveness' refers to the image's ability to make the thought convincing. In the next section of the paper, I engage in Stage's One and Two of the methodology outlined above and demonstrate how Freire's 'banking' analogy operates on all three levels of expressibility, enframing and persuasion.

### FREIRE'S BANKING ANALOGY

In *Pedagogy of the Oppressed*, Freire presents an argument by analogy. He bases his analogy on a similarity between the activities of teaching and banking for in both cases something, whether it is money, as in the case of banking, or information, as in the case of education, is transmitted from the person who has it, to the person who does not have it. Both banking and teaching involve non-reciprocal transmission as described by Freire in the following quotation:

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits (Freire, p. 72).

As this quotation indicates, Freire is describing the activity of teaching as being a lot like the activity of banking: there is a depositor and *intended* depositories; there is the act of depositing or issuing communiqués; and students, the depositories, who *receive, file and store* these communiqués. This quotation also reveals that Freire is inferring other, somewhat more attenuated, similarities on the basis of the "banking" analogy.

In banking, we directly infer an individual's intention *to deposit* from the activity of *depositing* itself. It is unreasonable to consider that the depositor might have an objective other than that of depositing money. The comparison of teaching with banking implies that the teacher's intention is also to deposit information in the student. She is the "bank-clerk educator" (Freire, p.72). Hence Freire elaborates the banking analogy by characterizing the

---

<sup>17</sup> Le Caze, page 26.

"stages in the action of the educator" (Freire, p. 80) as expressing his overall intention. In the first stage of action, the teacher "cognizes a cognizable object while preparing his/her lessons in their study; during the second, he or she expounds to his/her student about that object" (Freire, p.80). The analogy effectively conflates the activity of teaching with its intention, implying that the objective of traditional education is to deposit already cognizable pieces of information in the students' minds.

The teacher's intention to "deposit" information into the minds of his or her students is reflected in his/her self-conception. The teacher conceives of themselves as engaged in gift-giving: he or she is giving a gift that will promote the well-being of those who receive it (Freire, p.155). This gift is knowledge, or alternatively, a totalized view of the world. The teacher's task is to "fill the student by making deposits of information which he or she considers constitute true knowledge" (Freire, p.75). This gift is made possible by the teacher's disciplinary expertise and precludes student perspectives.

Even though students are in the world, spontaneously and reflectively engaging with it, they are without the disciplinary and pedagogical expertise of the teacher and so are in need of what he or she has to offer.

Freire writes that knowledge is a gift bestowed by "those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire, p. 72). Two things follow. First, because students are not recognized as having knowledge, the effect of banking education is to regulate and control the way in which the world "enters into" their consciousness. Second, teachers are not encouraged to perceive the contradictions in their totalized viewpoint (Freire, p. 75).

Implicit in the institution of banking is the presumption that banks are there to receive the monetary deposits from their patrons. The money remains the property of the patrons and, other than recording the transaction and "storing" the money, the bank remains disengaged and passive; the subjectivity of the "bank" is neither acknowledged nor elicited. The comparison of banking with traditional education implies that students, as the intended recipients of these deposits, have no choice but to passively receive them. "The students are not called upon to know, but to memorize the contents narrated by the teacher" (Freire, p.80). Students are not free to be self-determining with respect to their education, because the possibilities for engagement are predetermined by educational convention and, the intentions of those more powerful to uphold convention: the information remains the "property of the teacher" (Freire, p.80).

Freire concludes, on the basis of the similarities between banking and traditional education, that the effect of traditional education is to objectify students. He writes that "the anti-dialogical, dominating *I* transforms the dominated, conquered *thou* into a mere *it*" (PO, p.167) Traditional education turns students "into "containers," into "receptacles" to be "filled" by the teacher" (Freire, p.72). The teacher is the "Subject of the learning process" not the students (Freire, p.73). The teacher teaches as students are taught; she thinks as the students are thought about; he or she disciplines as the students are disciplined; he or she is the authority and students are obedient to that authority; he or she chooses as the students adapt and comply (Freire,p.73).

The teacher is the "depositor, prescriber, domesticator"(Freire, p.75). Students are objectified as "empty". Without the information that they receive from the teacher, they are nothing. Traditional teaching projects onto students the very ignorance that they are in the

process of trying to overcome.<sup>18</sup> So, rather than education being conceived of as a response to the needs of young people, it projects onto them a conception of neediness and inadequacy in order to justify its oppression of those young people, no matter how well intentioned.

Traditional education is a form of conquest and violence that makes it anti-dialogical and non-communicative (PO, p.109). Freire writes that the humanist discourse, in essence, masks a desire to "turn women and men into automatons" (PO, p.74). Traditional education is an act of violence because it prevents others from engaging in intentional and meaningful inquiry that is natural to, and necessary for, human existence (PO, p.85). Its aim is to conquer the students by means of control and projection.

The conqueror imposes his objectives on the vanquished and makes of them his possession. He imposes his own contours on the vanquished, who internalize this shape and become ambiguous being "housing" another. From the first, the act of conquest, which reduces persons to the status of things, is necrophilic (Freire, p.138).

As an anti-dialogical and non-communicative pedagogy, traditional education is devoid of love and trust. "Conversely, such trust is obviously absent in the anti-dialogics of the banking method of education" (Freire,p.91) Traditional education represents a pathology of love: "sadism in the dominator and masochism in the dominated."(Freire,p. 89)

Freire uses the "banking" analogy to support the argument that traditional education both supports oppression and is in itself oppressive. The first and less contentious claim is that education serves oppression. "Within the structure of domination they [schools] function largely as agencies which prepare the invaders of the future" (PO,p.154). Traditional education is motivated by the "ideological intent" to indoctrinate individuals "to adapt to the world of oppression" (PO,p.78).<sup>19</sup> The second, more contentious claim, is that education, conceived of on the model of banking, is itself oppressive—a pedagogy of oppression—because it is dehumanizing and thereby making it impossible therefore "to use banking educational methods in the pursuit of liberation, for they would only negate the very pursuit"(PO,p. 78).

Freire argues that we are justified in rejecting traditional education because it supports and, is itself constitutive of oppression. He writes that "those truly committed to liberation must reject the banking concept in its entirety" and "abandon the educational goal of deposit-making" (PO,p.54). It is important, however, that this necessary rejection of traditional education *not* be seen as a rejection of humanism.<sup>20</sup> Instead, Freire is going to re-describe the humanist vision as essentially dialogical.

The dialogical *I*, however, knows that it is precisely the *thou* ("not-I") which has called for his or her own existence. He also knows that the *thou* which calls forth his own existence in turn constitutes an *I* which has in his *I* its *thou*. The *I* and the *thou* thus

<sup>18</sup> Freire writes of student that "they call themselves ignorant and say the 'professor' is the one who has knowledge and to whom they should listen.....Almost never do they realize that the, too, 'know things', they have learned in their relations with the world and with other women and men" (PO, 63).

<sup>19</sup> "The educated individual is the adapted person, because she or he is better fit for the world. Translated into practice, this concept is well suited to the purposes of oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it (PO, 75)

<sup>20</sup> Weiler, Kathleen, "Myths of Paulo Freire,," 361.



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

teacher to the students to "fill them out" (PO, p.76). That Freire did not use the "nutritive" analogy is significant. Implicit in the "nutritive" analogy is the suggestion that what one is being "fed" by the teacher is of intrinsic value, for teacher and student, namely, it promotes health.<sup>23</sup> It assumes both that we can know what is in our students' best interests (what will promote individual health) and that teaching is a generous gesture, done for the benefit of others and not ourselves.

The "nutritional" analogy nicely assimilates, and by assimilating elevates, teaching to the medical model. It represents the teacher as an individual with something to offer those who have a very specific need of it. As with medicine, the teacher knows what is in the student's best interests and administers to their needs in the spirit of humanitarian generosity. Although the "nutritional" analogy is as old as Plato's, *Gorgias*, it frequently does not ask the important pedagogical question about whether the *manner* in which a patient/ student is "fed" might be of positive or negative consequence. An effect of the "nutritional" analogy is to focus attention on the, *what*, of teaching to the exclusion of the, *how*, of teaching. Freire is asking about the *how* of teaching. He foregrounds the pedagogical question by substituting the "banking" analogy for the "nutritional" analogy so as to question some of its assumptions. The "banking" analogy ambiguates the value of what is being transacted between teacher and student and its ultimate purpose. The suggestion that what is being "deposited" in the student is equivalent to "money" or "intellectual capital" is an important move in the argument for three reasons. First, the value of money is extrinsic, as opposed to, intrinsic: it has value only in terms of its buying power (it is a means to an end). Second, when money is given, as opposed to being exchanged—as in the case of charity and philanthropy—it validates the giver rather than the receiver. Third, the value of money is culturally specified: some cultures do not have money and some cultures have money, but distribute it evenly, so that it lacks the kind of sovereign value that it has in a capitalist society.

By using the "banking" as opposed to "nutritional" analogy for education, Freire puts the suggestion in place that the value of what is learnt in school is arbitrary, extrinsic and serves to reify the social and intellectual position of teachers, rather than to facilitate the transition of students into society. It serves to project ignorance and inadequacy on to young people, conceiving of them as "objects of assistance" (PO, p.83), and by so doing serves to solidify adult or expert authority. Of course, Freire will argue for these claims in *Pedagogy of the Oppressed* and later works, but the important point is that they are assumed, and therefore, suggested by his use of the "banking" analogy. He is already, by way of the "banking" analogy, undermining or challenging the unquestioned paternalism that pervades educational discourse and practice.

## RE-IMAGINING EDUCATION

In this section of the paper, I consider assumptions implicit in the "banking" analogy, the articulation of which creates problems, or at least tensions, for Freire's argument. My intention in bringing these potentially disanalogous tensions to the surface is not to mount a defense of traditional education; rather it is to enrich and deepen our understanding of the

---

<sup>23</sup> Plato made much of this analogy in distinguishing true teachers from panderers.



problem-posing approach to education. For while it is possible for teachers to feel righteous about their rejection of traditional education and adoption of problem-solving education, in the interests of liberation and our ontological vocation, the actual practice of this liberatory approach is vulnerable, given the economic character of the educational imaginary, to being a free-market of individuals and ideas. Freire's introduction of the "banking" analogy serves to highlight the teacher as the exclusive owner of intellectual capital and justify his redistribution of this intellectual capital to the students by way of his problem-solving alternative. He is defending a free unregulated market economy of ideas, exploiting the capitalist domination of the educational imaginary.

Freire perceived the difficulty early on in *Pedagogy of the Oppressed* and, in an effort to circumvent it, gave a detailed account of what a dialogue should *not* be like.

And since dialogue is the encounter in which the united reflection and action of the dialogues are addressed to the world is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's "depositing" ideas in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants. Nor yet is it a hostile, polemical argument between those who are committed neither to the naming of the world, nor to the search for truth, but rather to the imposition of their own truth. Because dialogue is an encounter among women and men who name the world, it must not be a situation where some name on behalf of others. It is an act of creation; it must not serve as a crafty instrument for the domination of one person by another. The domination implicit in dialogue is that of the world by the dialogues; it is conquest of the world for the liberation of human kind (Freire, pp. 88-89).

If it is true that images provides us with the pictures for what our thoughts are to mean, then the difficult with emancipatory dialogue is that we lack the necessary images by which to envision its possibilities. We do not know what such a dialogue looks like, except that it is egalitarian (we are all I's and all thou's) and unregulated (authority is emergent) - the educational imaginary risks remaining economic unless we can usurp its sovereignty with other alternatives.

Freire is right to point out that traditional education involves the transmission of a disciplinary framework or outlook by way of discrete pieces of content or information. However, the "banking" analogy represents this transmission as endlessly reiterated, irrespective of what has gone before and what projections there are for the future—transmission occurs outside temporal history. It is the atemporality of the "banking" analogy that threatens the legitimacy of the teacher's presumed of authority and the possibility of emergent student authority; it has the effect of dichotomizing and, as a result, simplifying the teacher-student relationship. The categories, "student" and "teacher," become reified into binary oppositions associated with such other dualisms as active and passive, subjects and objects, knowledgeable and ignorant, oppressor and oppressed. The "banking" analogy in effect reduces the complexity of the teacher-student relationship in traditional education, legitimating only one of the many emotional responses evoked by it: inspiration, admiration, attachment, fear, frustration, intimidation, excitement, for example.

The atemporality of the "banking" analogy masks the role of meaning in traditional education, perpetuating the myth that knowledge and its transmission is at the center of the pedagogical relationship. An acknowledgement of ourselves as, educating and being



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.

analogy focuses on the mechanism of teaching to the exclusion of the dreams, visions, and hopes that animate it.

I have already indicated that a possible end of traditional education is the revelation of, and invitation to participate in, a certain kind of relationship with a discipline or inquiry. The teacher professes his or her self as an instantiation of this relationship, performing the results and, ongoing processes, of his/her own educational transformation. He or she is thinking about their relationship to their expertise in the enactment of it as she illustrates how intellectual servitude to a discipline—and the commitment to “teaching” it—is capable of being intellectually and personally transformational, as evidenced in their speaking, living and teaching. The teacher still has doubts, but, the point is, that these have been constructively transformed. If this is an end of traditional education then the teacher wants the child to be able to appreciate and not just receive information, to create meaning and not just consume it. The assumption of teaching is that inquiry, whether it is historical, philosophical, artistic, scientific, enriches our lives.

If this is an end of traditional education, then feelings discredited by the “banking” analogy resurface as legitimate. It is appropriate for a student to feel inspired by a teacher and for a teacher to feel friendship for a student. It is appropriate for a teacher and student to feel as though they are members of a scholarly community albeit differently placed. It is appropriate for the student to seek vindication from a teacher and a teacher to feel sometimes that roles have been reversed.

## CONCLUSION

I conclude with some very brief comments on the relevance of these insights for dialogical pedagogy. My analysis of the “banking” analogy is not a call for a return to traditional education - whatever in reality that turns out to be - but is instead a move forward in the advancement of dialogical pedagogy for the following reasons. First, it explains both the popularization of Freire's educational philosophy and common misunderstandings of it. Second, it problematizes the discursive assumption that we know what traditional education and problem-posing education are; the analysis invites us to re-examine traditional education for aspects eclipsed by the “banking” analogy and to give serious consideration to the nature of authentic dialogical authority. Third, the aspects of traditional education eclipsed by the “banking” analogy provide us resources for conceiving the character of authentic dialogical authority: it involves an exemplary unification of thinking, saying and doing; it involves the personal transformation resulting from any serious engagement; and it involves the individual expression of subjectivity in the very acknowledgement of another's. It is by way of these insights that the distinction between traditional education and problem-posing education, dichotomized and reified by the “banking” analogy, begins to dissolve and make way for new and alternative resolutions of the educational terrain.



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.

the negative physiological consequences associated with anger, however valid and appropriate it may be, (c) a path to spiritual healing, and (d) a type of cultural resistance (Moane, 1999) in which writing is used as a form of opposition to dehumanization, discrimination, human suffering, inequality, and social injustice (Fox, 2003). To be sure, poem-making may serve as a vehicle for “denouncing how we are living and announcing how we could live “ (Freire, 2004, p. 105), as well as a form of emotion-focused coping in which coping efforts are aimed at mitigating and managing the negative emotional impact of a stressful situation, in this case, oppositional and belligerent students. This style of coping is particularly helpful when the stressor is one that the individual is able to exercise no or only slight control over such as the bigoted attitudes of unreceptive, resistant, insensitive, and intolerant dominant group (DG) students (Lazarus & Folkman, 1984). Emotion-focused coping instead focuses on aspects of the situation that *do* remain under the individual’s control, that is, the emotional impact of the stressor on him or her.

## BACKGROUND

### Benevolent Colonizers

Seven years ago, in preparation for teaching multicultural psychology classes, I came across a book written by Geraldine Moane, a lecturer in the Department of Psychology at University College Dublin in Ireland, entitled *Gender and Colonialism: A Psychological Analysis of Oppression and Liberation* (1999). Although Moane’s manuscript evolved from her Irish experience and specifically addressed gender, only one aspect of minority studies, I nonetheless found her paradigm applicable to all American minority groups and began to use it as a template for my lectures. Moane’s text proved influential in shaping my multicultural perspective and reflections vis-à-vis American Minority Studies classes, as well as in constructing my interactions with students. Indeed, it was Moane who introduced me to the term *benevolent colonizer*, first coined by Albert Memmi (1957/1967) to refer to members of the dominant group who are critical of their own group’s oppression and who consequently find themselves marginalized by members of both the dominant and the subordinate group (SG). Indeed, Stanley Aronowitz has observed, “Even in ostensibly democratic societies, those who would bring dialogic and critical practices into classrooms risk marginalization” (2001, p. 15).

On the one hand, the DG tends to view benevolent colonizers as snakes in the grass, renegades who decry White privilege. On the other hand, SG members are apt to look at instructors who denounce-announce with suspicion. Along these lines, Sue and Sue (1990) suggested that many SG members experience cultural paranoia, also known as the paranorm. Given that cultural paranoia is a highly functional survival mechanism that protects against further psychological and physical harm stemming from oppression, it is not surprising that SG members are skeptical of the motives of benevolent colonizers. What is more, the racism and bigotry inherent in the hegemony divest benevolent colonizers of any sense of assimilation into the subordinate group, even if they are radical insurgents. According to Memmi (1957/1967), the benevolent colonizer consequently carries on in “solitude, bewilderment and ineffectiveness” (p. 43).





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.

that my instructional goals had been totally stymied. Indeed, at the conclusion of each day when I had finished mentally jousting with these oppositional students and stripped off my protective scholarly armor, I felt more and more spiritually wounded and mentally drained. Moreover, catecholamines from my just ire were undoubtedly surging throughout my system, conspiring to clog up my arteries and, at some point in the future, prematurely snuff out this purveyor of divergent perspectives ("Anger Kills," 1998). In short, my goal of denunciation-annunciation was progressively thwarted at every step, and my body seemed to be revved up in a persistent "fight or flight" response ("Anger Kills," 1998).

After one particularly harrowing afternoon skirmish with the quintessence of an antagonistic, White male oppressor, two empathetic students, apparently experiencing similar frustration, lingered after class to thank me for my resolute doggedness in battling Eurocentric knowledge and to shore up my noticeably dampened morale. As a salve to my fresh wounds, they recounted the anecdote below as a reminder that such enmity is to be expected when teaching multicultural courses. In addition, the creation of this poem accorded me an emotional cleansing.

#### Power and Control

This summer, my students related the story  
Of the multicultural professor before me,  
A Black man whom they esteemed and adored  
For candidly battling the "—isms" he so abhorred.

One day the prof's lecture was disrupted  
By a woman who brusquely interrupted:  
"My great granddaddy had a plantation  
A hundred fifty years ago in this great nation,  
And he owned *you people* as his slaves.  
I wish we could go back to those good old days."  
The prof closed his eyes, bowed his head.  
The minutes went by and nothing was said.  
The class couldn't tell if it was prayer or meditation,  
Nor in retrospect judge the duration.  
Stunned into silence, the students waited  
While the lingering rancor abated  
And the air of abject ignorance cleared  
As the aura of pure aplomb appeared.

At last, the prof raised his head, composed and collected,  
And, with complete disregard for the student's invective,  
Directly resumed his lecture full throttle.  
This prof now serves as my role model.  
In multicultural courses we teach  
That WASP males are in charge; we preach  
That Whites possess most of the power.  
Well, in this case, during that class hour,



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.

We benevolent colonizers love America, too.  
 Thus, we censure jingoistic factions,  
 Object to international convention infractions,  
 Protest injustice and discriminatory actions,  
 So that we, too, may be proud of this nation.

Although many students and educators would condemn the political hue of the above poem, Freire (2004) maintained that it is impossible to separate politics from education. Therefore, a political act is pedagogical and, conversely, the pedagogical act is political. Accordingly, one task of educators is to unmask and interrogate the dominant ideology, not merely maintain the status quo (Freire, 2001). Indeed, stressing “the responsibility we have to take on the construction and betterment of democracy among us” (2004, p. 61), Freire called attention to teachers’ obligation to include ethics in education and stressed the importance of “*ethicizing the world*” (2004, p. 7).

## A LETTER TO PAULO FREIRE FROM WEST TEXAS

Paulo Freire, humbly seeking to emulate you and honoring your preference for writing your essays in the form of letters (2004), I would like to respond in kind . . .

Similar to you, I consider myself a Christian with more than a tinge of Marxist leanings. As you can expect, neither Marxism nor the liberal brand of Christianity that I embrace is highly regarded here in conservative West Texas, sometimes referred to as “the buckle of the Bible belt.” Indeed, Lubbock, the city in which I teach and live, was recently rated as the second most conservative city in the nation (Voting Research, 2005).

Consequently, individuals with Freirean views tend to raise eyebrows. They are frequently looked upon with suspicion, labeled deviant, and pressured into silence. In one of your last essays, “Teaching is a Human Act” (Freire, 2001) you mentioned that one of the signs of the times that alarms you is “the insistence, in the name of democracy, freedom, and efficacy, on asphyxiating freedom itself and, by extension, creativity, and a taste for the adventure of the spirit” (p. 111). Yes, here in West Texas, divergent perspectives and dissent are typically discouraged and, at times, may even prompt allegations of disloyalty to the United States. Nothing, of course, could be farther from the truth. As a loyal U.S. citizen, my goal is to make this nation, a country that purports to be democratic and that pledges “liberty and justice for all,” adhere to and honor its professed principles. Paulo, my promise to you is that I will never raise the white flag of fatalism or surrender to “crossing of arms before challenges” (2004, p. 38). Indeed, with the persistent racial injustice here in Texas and elsewhere in the U.S., in addition to the unsettling recent upsurge of racial turmoil in Australia and Europe, people are inclined to say: “Racism will always exist. Nothing can be done to change it.” However, Paulo, you have reminded us that “reality, however, is what it is” *only* because “strong interests have the power to make it such” (Freire, 2004, p. 110). Rather than allowing the victims of oppressive economic, political, and social conditions to receive the blame, we must assemble an army of academics dedicated to examining the hegemony, to battling its inherent inequities, and to educating the public with regard to the dynamics behind this fresh wave of racial unrest.





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.

- Fox, J. (2004). What is poetic medicine: The healing art of poem-making about? Retrieved January 31, 2004, from [http://www.poeticmedicine.com/classes/poetic\\_medicine.html](http://www.poeticmedicine.com/classes/poetic_medicine.html)
- Freire, P. (2001). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Freire, P. (2004). *Pedagogy of indignation*. Boulder, CO: Paradigm Publishers.
- Gross, L. (1991). Out of the mainstream: Sexual minorities in the mass media. In M. A. Wolf & A. P. Kielwasser (Eds.), *Gay people, sex, and the media* (pp. 19-46). New York: Haworth.
- Harmon, D. (2004, February 8). Family ties: An unfair advantage? *The Christian Science Monitor*. Retrieved June 14, 2004, from <http://www.csmonitor.com/2004/0206/p13s01-legn.htm>
- Heldke, L., & O'Connor, P. (2004). Preface. *Oppression, privilege, and resistance: Theoretical perspectives on racism, sexism, and heterosexism*. Boston: McGraw-Hill.
- Hubbard, R. S. (2002, Fall). The truth about Helen Keller. Retrieved December 13, 2005, from the Rethinking Schools Online Web site: [http://www.rethinkingschools.org/archive/17\\_01/Kell171.shtml](http://www.rethinkingschools.org/archive/17_01/Kell171.shtml)
- Ignatiev, N. (2004). Treason to Whiteness is loyalty to humanity. In: L. Heldke & P. O'Connor (Eds.), *Oppression, privilege, and resistance: Theoretical perspectives on racism, sexism, and heterosexism* (pp. 605-610). Boston: McGraw-Hill.
- In the wake of ACLU civil rights lawsuit settlement, African Americans affected by Texas Drug Task Force scandal call for reconciliation at town meeting. (2005, June 2). American Civil Liberties Union. Retrieved December 10, 2005, from <http://www.aclu.org/drugpolicy/racialjustice/10795prs20050602.html>
- Kick, R. (Ed.). (2001). *You are being lied to: The disinformation guide to media distortion, historical whitewashes and cultural myths*. New York: The Disinformation Company, Ltd.
- King, M. (2004, January 16). Naked city: Texas A & M's racial legacy. *The Austin Chronicle*. Retrieved March 3, 2004, from [http://www.austinchronicle.com/issues/dispatch/nav/print\\_or\\_email.php?URL](http://www.austinchronicle.com/issues/dispatch/nav/print_or_email.php?URL)
- Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. New York: Springer.
- Lin, K. (1999, May). When who you are is a gift to the world: An interview with poem-maker John Fox. *The New Times*. Retrieved January 31, 2004, from <http://www.newtimes.org/issue/9905/99-05-fox.html>
- Loewen, J. W. (1995). *Lies my teacher told me: Everything your American history textbooks got wrong*. New York: Touchstone/Simon and Schuster.
- Macedo, D. (2001). Foreword. In P. Freire, *Pedagogy of freedom: Ethics, democracy, and civic courage* (pp. xi-xxxii). Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Macedo, D. (2004). Foreword. In: P. Freire, *Pedagogy of indignation* (pp. ix-xxv). Boulder, CO: Paradigm Publishers.
- Magers, P. (2005, February 24). Analysis: Texas monitors racial profiling. United Press International. Retrieved December 16, 2005, from <http://www.washtimes.com/upi-breaking/20050224-061913-1229r.htm>
- Memmi, A. (1967). *The colonizer and the colonized*. Boston, MA: Beacon Press. (Original French edition, 1957.)



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.

The role of the educator is not to “fill” the educatee with “knowledge,” technical or otherwise. It is rather to attempt to move towards a new way of thinking in both educator and educatee, through the dialogical relationships between both. The flow is in both directions.

In fact, my actual crime was that I treated literacy as more than a mechanical problem, and linked it to conscientização\*, which was “dangerous.” It was that I viewed education as an effort to liberate men, not as yet another instrument to dominate them.

Paulo Freire resurrected the term “authentic” and suggested it as a yardstick by which every cultural worker, every learner/educator and every educator/learner could take a true measure of herself or himself. Do I walk my talk? Do I mean and practice what I think I mean and ought to practice? Do my actions and my words form a seamless continuum? Am I, as a teacher, authentic, or am I a sham, an imposter, a puppet who merely mouths words and speaks with a flannel tongue? When Paulo Freire, was working with UNESCO on literacy programs throughout the world, he was asked to oversee a program in Guinea-Bissau. He contested the idea of using the “language of the colonizers” in a program for the people even though it was his own Portuguese that was to be used. Freire believed this practice devalued the mother tongues of the people. Although Freire argued long and hard with the government, for practical and political reasons, and the greater good, he finally conceded. Nonetheless, Freire became a hero for bilingual educators, as an advocate who brought to the attention of the world the oppressive yoke of the imposed/forced acquisition of a foreign tongue and the subjugation of indigenous languages. That stance carries great meaning for us personally as former English as a Second Language teachers.

Freire never shied away from speaking *truth to power*. His actions were congruent with his words. He proposed that interior conviction and outward action be identical; he was one who “walked his talk” and exhorted others to do so. Freire had a fierce focus, an eye like a magnifying glass, when he looked at the causes of vast disparities between men and women based on race, class, gender, education, economic states, and the effects of historical-social-cultural factors. Paulo examined the verticality of the differential power structures which allocate different amounts of power to those within those structures. Freire instead conceived of the novel and hopeful notion that since institutional structures of power were man-made, they could be unmade. The conceptual framework Paulo envisioned was a move away from obstruction into *construction*, then to *deconstruction* which pulled apart the walls, floor boards, and ceilings and said, “Let’s begin again,” keeping in mind the dignity and worth of every person so that by his or her *reconstruction* of our world, that world ultimately will become a beautiful mansion.

Here the authors feel an emotional and philosophical connection with Paulo ~ his pedagogy of hope. We believe that Paulo Freire had the extraordinary effect that he did because he challenged us to confront our own “inauthenticities” and to realign ourselves with our vision. In that sense, Paulo Freire may be considered the chiropractor of human alignment; he straightened our spines; he helped the poor to walk upright rather than stooped; he raised our vision; he looked us straight in the eye, and he exhorted us to transform ourselves and, then, the world. In 1996 at the *Pedagogy of the Oppressed Conference (POC)*

---

\*conscious critical awareness (Freire, 1969/1973/1994)





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.

I think the Living Wage Network (as the campaign came to be named) is working to build more from the grassroots now that the ordinance is in place and the wage increase gets set to raise another \$1 per hour. It seems odd in some ways to me that there wasn't a larger group of folks who called the issue their own, engaging in the struggle to increase the wage. But, maybe, now that the ordinance has put the wage increase in place, people will join the struggle to keep it in place and fight for the step increases in the wage that were written into the ordinance. We are now facing some opposition from a few city councilors.

I have a story that might support my hope that there can be many ways to see an organizing effort develop. Last year I started working with a College of Santa Fe student, Sara, who is making a documentary on the effects of the wage increase in Santa Fe. The film will add another view, outside of the City of Santa Fe's contracted research with the University of New Mexico that includes focus groups. The documentary intends to bring forth voices of people who were affected by the wage increase. Others, besides me, are concerned about the missing voices in the telling of the Living Wage story. These voices will remain anonymous or un-represented in the UNM focus group data; they are voices that will be silent in the shadow of more vocal and represented business owners and officials. The whole idea of anonymity in the focus groups is understood, i.e. as protection from bosses' retaliation, but remaining anonymous is problematic from an organizing perspective, right? After all, how can people develop solutions to their problems when they must remain invisible and ultimately, subjects of the research?

Back to the story... as a way to find unheard or unengaged voices, Sara and I decided to create a paper and pencil survey and use the survey to start a conversation/dialogue on the living wage ordinance and its impact in the community. I use the survey in my Developmental Writing classes; and it is working. Developing an interest, some students have studied the issue for their research projects; they have interviewed teen workers at the high school, small business owners, and immigrant workers. I was amazed at how many students knew so little about the ordinance except for media reports that the wage increase was forcing businesses to close and driving up the costs of goods, even gas!!! As part of the survey, students write about making ends meet in Santa Fe. I am amazed at what our community college students juggle and struggle with to work, to go to school, and to care for their families. I know I never faced their challenges when I was coming of age. After dialogue on the wage increase, just this week, one 18 year-old student made a statement at a press conference; she engaged in a brave action to speak publicly in support of the upcoming hourly wage increase. The survey is a good beginning for developing more grassroots interest from new viewpoints: the engagement of workers who are also students or students who are also workers. It offers a way for students to participate in the wage increase conversation.

EAG: Your efforts have helped introduce other voices that were left out of the conversation. You are uniting those voices with the ideas that came from the top down, and providing a place for different perspectives. It sounds very Freirean to me.

DP: Whether we are talking about Iraq or any grassroots human rights issue in which the "liberators" decide what's best for the people and fail to include the people who are directly influenced by the liberatory actions, it makes no sense to me. Freire asks us to examine who we want to be when he states that "a real humanist can be identified more by his trust in the people, which engages him in their struggles, than by a thousand actions in their favor without that trust" (Freire 1970, 1993, 1995). He cautions us to be mindful of the difference between being humanitarian and being humanist like when we *do for* rather than provide for a



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.

presence in the learning process may be long extinguished; students may arrive later rather than sooner in their awakening, their liberation. As teachers, we may never see the fruit of our labor. So we sow seeds, but there is hope.

I think of how the work I did on the Living Wage Campaign brought students into the conversation on the issue, but who knows where it will lead students in their own liberation? I see students “drop out” of school. The tendency is to blame them for not “making the grade.” Yet, they may have to leave school for any number of reasons, even though they would prefer to stay. Sometimes, they need to earn money because they no longer have child care, or they need to care for a sick family member, or they want the chance to work in a job where they get other educational experiences. This morning I went to breakfast at a local restaurant and ran into Esther, an older student who withdrew from all of her classes this semester because her husband lost his job. She was picking up extra hours. She said, “I’m not giving up...” and then added wistfully, “Now I’ll have to take all of that English class over again.” So the college will count her as a “non-completer;” but I don’t.

I’m certain she doesn’t see herself as such, but what action will change the thinking of administration focused on their definition of success in college? Reflection on issues of concern in the classroom is one small moment in the liberation process, but moving forward to action is more elusive.

As you say, we can intellectually view ourselves as critical educators, but are we really what we say we are? This question keeps us engaging our understanding of our own authenticity. We started this conversation by using the metaphor of construction and building of a more human world - the construction of the mansion. That metaphor made me think of Martin Luther King Jr.’s framework of the “world house,” and I imagined the dialogue between Freire and King. It seems fitting to bring these two voices together to shine light on the “good fight”, wherever it may be waged. We are so hungry for inspiration in these regressive times, in this time of war, the war on terrorism. The language of the oppressor resonates in all corporate media and confounds our ability to “speak truth to power.”

King envisioned a world house in which we would come to live together in peace by addressing problems of racism and economic exploitation, poverty and materialism, and war. We would have to construct this house. As educators, that construction does indeed come from de-constructing the “official word”. As educators, this is our assignment, so we can reflect on how productively we fulfill this task. Tell your story of how Freire came into your life; it is a story many educators may not know. You experienced the political upheavals in Brazil in the 1960s that forced Freire to flee his own country.

EAG: My acquaintance with Paulo Freire and his pedagogy began in Brazil in 1962 when I went as a volunteer to work with an international organization. At the time, I was very conservative and conventional, and I was slow to change my views. I consider myself now very lucky to have been in Brazil from 1962-65 at a time of boiling political and social conflict. I was there before the military overthrew the government and after. That’s an important part of my own life story.

Social action was the tenor of the times in Brazil in the 1960s. Faced with the “*realidade brasileira*,” the Brazilian reality, and the dramatic problems of a developing third world country. Reformers’ concerns included land reform, issues of the poor, illiteracy, education, and the dramatic inequalities between the wealthy and the poor. Brazilians at that time also had strong sense of nationalism and began to reject imperialism and outsiders’ ideas. But 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.

EAG: That's another part of art of the liberatory aspect of "education for freedom," the setting and the ability to experiment, to be able to push the envelope. Teaching from this perspective almost demands that you have a special kind of physical freedom, - that your conditions somehow support your efforts. I don't think those conditions occur very frequently in our own educational institutions in general.

DP: I agree. The question is whether or not we can create those conditions within the school, college walls. The 1980s literacy movement in the United States was a fertile time in some ways. Once again -I don't want to be nostalgic for the good ol' days - but the good old days provided opportunities to take risks in our classrooms. When I was doing workplace education, I was removed from view, for the most part. Nobody was asking, "Are you using the official GED books?"

EAG: It was about the same time of the U.S. national concern about literacy, the country was celebrating the quincentennial. That's when I took a photograph of graffiti spray-painted in red on the side of a building in Santa Fe; the *placa* said " 1492-1992 - 400 years of resistance". That was real; that was authentic; that was a visual made for a Freirean deconstruction. I've used *that* picture in many classes; I still use do. In a wonderful bit of irony, the actual building on which those words of resistance appeared belonged to the local *power* company! How appropriate! Talking about this makes me realize I'm not using as much authentic materials about real lives and authentic situations as I used to. I don't problematize the visuals that I use in class. Sometimes I do have people walk around the classroom to reflect on specific and concrete situations. But, I do this less now because this process takes reflection and, as we have discussed, the system is not set up to allow time for that reflection stage.

DP: Returning to my rite of passage to critical pedagogy... by coincidence, my first Paulo Freire introduction also centered on problem posing. As mentioned earlier, it came to me through conversations with adult educators in Rhode Island who were teaching in community ESL programs, a homeless literacy program, a women's literacy program, state-funded ABE as well as workplace literacy classes. One teacher brought in a workbook created by Elsa Auerbach and Nina Wallerstein's *ESL for Action, Problem Posing at Work* (1987). The book showed how to use codes, develop dialogue, and introduce ideas for taking action. Now we had a model, a starting place. The ESL workbook provided a way to practically put theory to work by using "codes" to develop lessons; it was a useful guide. I then had to work backwards from practice to learn about Paulo Freire's theory. There are so many stories to tell about the experimentation with teaching and the great moments of learning that transpired!

At the time, I was working to develop the Workplace Adult Education Project through the Institute for Labor Studies and Research in Rhode Island. I was teaching in some unionized factories where the majority of the immigrant workforce had been in the country for many years. Many had never taken an ESL class before, so I watched as older workers, in a sense, came back to school. Some wanted their GED diplomas, because that credential now seemed possible. Their union jobs provided good wages and job security, and then just as we were getting down to the business of learning, all of a sudden, job outsourcing to Mexico to the *maquilladora* raised righteous concern. Suddenly, the education and the diploma became more critical because workers saw that they could be headed for unemployment and new, perhaps more skilled, work. Now we faced a real problem with plant closure and job elimination. Those factories slowly, but eventually did close. The RI AFL CIO Dislocated



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.

belief in idealism: I re-read Freire's reflection on potential criticism of his position by others; that his view of human liberation was "purely idealistic" because, as he goes on to say that:

...Some... may even consider discussion of ontological vocation, love, dialogue, hope, humility, and sympathy as so much reactionary "blah." Others will not (or will not wish to) accept my denunciation of a state of oppression which gratifies the oppressors. Accordingly, this admittedly tentative work is for radicals (Freire 1970/1993/1995).

DP: Freire speaks to those of us who question our practice as well as intellectualize teaching. It's a radical act to be continually re-visioning our work. At least, we remain firm as questioning human beings as well as teachers willing to question and demonstrate the questioning life. I guess it is a radical act because we're not accepting the status quo. When I started doing literacy work, I called myself a radical educator. I felt comfortable to use that language. But now, I look around before I use that label to define my work; I look over my shoulder in this life after 9/11. Speaking of labels and language that provoke reactionary responses...

EAG: Yes. One thing we could look at then is how these terms were inflammatory at another time, particularly in Brazil, which was deathly afraid of being taken over by Marxist ideologies and reacted against it. Much of the terminology is still upsetting to some, even today. When I use the term "cultural empowerment" in the classroom in talking about issues, some students react on the basis of "coddling minorities". Just using the terms, Marxist or neo-Marxists, students would get turned off right away – as though they had to protect themselves against these ideas, particularly students in a very rural, conservative area. They seem to fear ideas that would conflict with their own received ideas. I always make it a point to say "neo Marxist" in talking about philosophical approaches that focus on socioeconomic analyses of power, social reproduction theory (Bowles & Gintis, 1976). In fact, it is neo Marxist. For some people, that just turns them off from listening or critically thinking about these ideas.

DP: But you have to laugh. It's ironic. Do those terms still provoke response today? They have virtually disappeared out of the popular lexicon. When you talk to practitioners, do they reference Marxism? Currently, we rarely consider Marxist analysis as a view on education. Does your program introduce Marxist analysis? It seems that the fear of communism in daily life is passé; Marxism, the "M" word is almost dead! Replaced by the new "M" word, - Muslim. Let's really get to what the powers-that-be are trying to frighten us with now. The fear of the "the other" is still an "M" word.

EG: The new "M" word. In a way, it resurfaces in the idea we are being overpowered by alien ideologies and that we have to fight against them. The ideology, because it's different and unfamiliar, makes it hard for some people to see that there's any good in outside ideas. If we examined how these ideas come out of a shared human experience and noted where they merge with all humans' longing for dignity and equality, we would see that there are not such large differences between us. We have demonized Muslims as synonymous with "terrorists" in the dangerous way that Communism was demonized. We are in a very similar situation, a neo-isolationist world view; within it, it's very dangerous to even talk about other ideas.

DP: Again, our job, in a radical sense, is to raise the issues of differing views if we are willing and not afraid to bring those views up in the classroom. That is the act of *daring to*





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.

same day, and knowing that ,behind their closed doors, every teacher in the classroom was king or queen. So teaching was the last thing in the world I wanted to do. It seemed too confining.

What happened to me, however, was that people in Brazil were always asking me to teach English and I said, “Well I don’t know how to teach English but I’ll try.” We were working within a context of community development in a climate of social change, so my teaching grew out of that. I found I loved it, and then, of course, I taught ESL for such a long time. When I returned from Brazil, I had decided to take ESL courses and really learn about how to teach English.

DP: That’s the connection for me – it was working in the ESL classroom that really taught me about teaching. Now those experiences carry forward with everything I do in the classroom today. I continually consider all the ways of knowing and learning that one group of students brings into class, and I work to provide multiple ways for students to gain access to the curriculum, even giving the curriculum over to directions not planned for the day. I had to find my way to teach reading and writing. I felt as though I was constantly trying new things and saying, “I don’t know how to get this skill across; let’s try this angle.”

I was watching students and paying attention to learning, and trying to learn from each situation. I didn’t have a clue, so I had to constantly search. It seemed like a miracle to me that somebody could learn to read and write. I always held awe for the enterprise of literacy, wondering, How does it happen? What does this student need to learn? How can we create the conditions for learning? What can students tell us about their knowing ?

EG: There’s a shift today from saying that we teach people to read and write to saying that we facilitate or try to create conditions in which they learn to read and write themselves. Isn’t that the essence of this whole Freirean attitude that we’re talking about? That the power is there in them? The word education comes from the Latin, *educare*, to lead forth, to lead out of, to bring forth. To draw forth creates the conditions for something dynamic to happen. You can’t force somebody to read. You cannot teach somebody to read.

DP: That’s why, as I said, literacy work seemed so elusive that I could not figure it out from any model that I assumed worked, that is, what I had seen modeled in my own education as the teacher depositing the knowledge, or bestowing knowledge as a gift.

EAG: I think one of the other things about our experience in adult education is that when teachers start with Adult Ed, they learn that people want something – it’s very direct. They want something they can do. It’s not a lot of theory. How am I going to teach them English that they can use? In California, I was part of all kinds of survival English programs and taught with Asians, Cambodians and Vietnamese, who were learning how to become custodial workers, for example.

What you do and maybe it’s almost a presumption in Adult Ed which had not been a presumption in other areas of education—public education—is contextualized learning. So I was teaching these men how to say “leaf blower” and “Measure one cup of detergent ” and “Make sure to lock the cabinet.” I was teaching within a context, within a framework. The learning was focused on concrete results, and I think that’s one of the benefits of having learned to teach by teaching. I think it’s a benefit, I still do, even though I’m in the Teacher Education program I still hold that it’s a benefit to have not had that kind of training to start with. Now, at least in our schools, we have embraced the ideas of social interactionism and constructivist thought to some degree, so *that barriers* have been broken in today’s educational system. The whole idea of integrated curriculum is very popular and being



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.

## ACKNOWLEDGMENT

Thanks to educators who guided and informed our practice: Sally Gabb, Judy Titzel, Janet Isserlis, Michael Paul, Rick Brooks, Dawn Anderson, Judy Hofer, Karl Polm-Faudré, Lisa Martinez.





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.

I survived due to the influence of a singular and wonderful teacher who recognised that I had a talent for writing – with her I received the acknowledgement that I had personal worth, that I was an emotional and thinking being, alive and searching for meaning, albeit to often ill-formulated questions. I experienced the glow of excitement that comes from the reciprocal respect derived from active listening and talking: she was in every sense a mentor, the barrier between teacher and learner invisible; the relationship one of loving respect and understanding. It is to this living learning experience that I attribute the formulation of the direction that my life has broadly followed – to understand and to promote the dynamic processes that bring life, reality and vitality to any learning-teaching interaction (Fraser, (1997), Freire, (1997)).

## **LEARNING AND TEACHING THROUGH LENS OF SA (KWAZULU, LATER CALLED KWAZULU/NATAL)**

### **Background**

The impact of SA on my life and educational vision has been paramount in formulating and refining my personal life path, my aims for education and my practice. Finding myself in a totally different cultural context from that of the UK, the impact of KwaZulu/Natal (SA) was raw, stark and overwhelming: brilliantly vibrant and colourful, socially, emotionally and politically complex and convoluted; a mixture of resilience and submission; a kaleidoscope of despair and hope; and profoundly challenging in its need for change. This personal life change was almost accidental in that it was not really planned, but evolved in response to an overwhelming sense of the need to work with the nation of Zulu people who were excluded within their own country and forcibly segregated in an impoverished, infertile mountainous area euphemistically called their 'homeland'. So an intended stay of one year's Sabbatical leave became fifteen years of personal commitment from 1984 to 1998: these fifteen years witnessing the crumbling of the apartheid regime. The beginning of this period was characterised by an intense civil war in KwaZulu/Natal, the contest involving members within the system of government of the traditional Zulu king and tribal chiefs; the rising African National Congress (ANC) and the South African National Government; culminating in the release of Nelson Mandela in 1990. The latter part of this time was characterised by a turmoil of instability and change brought about by the new fledgling government, the Government of National Unity, as it endeavoured to establish a new social system: the struggle fraught with considerable contention for political and financial power, and a populace desperate for rapid change and anticipated benefit.

The following perspectives need to be seen in the light of the volatile situation briefly summarised in the preceding paragraph.



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.

- When learners' motivation is high, they can take risks with expressing ideas, however tentative that expression may be;
- When learners have high self-confidence and good self-image, they tend to be more open to accepting adaptations to their everyday home language (L1), and to accepting a new language (L2);
- Low levels of personal and classroom anxieties are indispensable for the acquisition of both extended L1 and L2 language.

I maintain that successful teaching and acquisition of language, and the teaching of problem-solving and thinking skills, are inseparably fused together and, consequently, share the same common aims and purposes:

- Both should seek to develop language and cognitive skills through purposeful real-life situations that provide learners with authentic and meaningful contexts for learning;
- Both should view the acquisition of language and learning to think effectively as active processes. It is not sufficient for learners to learn *about* them; they need to *do* something constructive with the acquired skills;
- Both should see language and thinking skills as vehicles for self-expression, personalisation and ownership of the learning processes;
- Both should see the development of language and thinking as skills to be used and transferred across the curriculum;
- Both should develop a curriculum together with a range of appropriate teaching/learning processes that develop learners' positive self-image, internal locus of control, and the belief in life-long learning.

(Wallace, 1993)

## THE TASC PROJECT: THINKING ACTIVELY IN A SOCIAL CONTEXT

To begin to address some of the issues embedded in the school learning of Zulu learners which are outlined above, in 1985, I, together with Harvey Adams, established the Curriculum Development Unit attached to the Faculty of Education, University of Natal, South Africa. We began a Project which was to last for 14 years. The overall aims were to research the needs of the disadvantaged Zulu population in the then apartheid homeland of KwaZulu; to develop teachers' and learners' L1 and L2 language skills; to develop a range of appropriate thinking skills to promote self-esteem, independence and empowerment; and to design curricula which were relevant to, and contextualised in, Zulu culture. We worked within a repeating spiral framework of collaborative, reflective action research, using a constructivist approach involving pupils, teachers, educational psychologists and parents or caregivers.

Vitality and essentially, we did not work from a deficit framework of the skills the learners apparently 'lacked', but from a framework of skills the learners already had: namely strong powers of memory due to their rich oral culture, well developed group listening and leadership skills; democratic ways of working through discussion and sharing of ideas; ease





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.

## Outline of the TASC Problem-Solving Processes of Teaching and Learning

The processes of the TASC problem-solving framework can best be described as a flexible spiral of sub-processes that are simultaneously cognitive, emotional and metacognitive. The stages are sometimes cyclical, sometimes sequential, and sometimes recursively flexible as the situation demands. Learners evolved the nature of the TASC framework through active and practical, hands-on, everyday problem-solving activities which they identified as problematic to themselves. These everyday problems included:

- how they could locate sources of electricity in order to do their school homework at night. This was negotiated with the local community by offering to give Zulu and English lessons to younger students in the church hall in exchange for the use of the church building which had electricity. The parents of the younger children paid a small fee for this. Previously, the students had either tried to do their homework by candle-light or clustered under a street light, or had simply not done the work.
- how they could get school books for further study. This was resolved when students organised themselves into choirs and gave concerts at local celebrations in return for small donations. In addition, the students negotiated with the 'White' librarian in the nearby town that the library would be available for them on a Saturday morning. They were surprised at the ease with which this was negotiated once they had gathered the self-confidence to make the approach. Previously they had adopted the attitude of 'learned helplessness', feeling that they could do nothing to solve the problem.
- how they could present their grievances to their teachers about the poorly prepared lunch that was provided free. This was resolved by setting up discussion groups, recording and prioritising the most important grievances and appointing leaders to represent them in a meeting with the staff. On a previous occasion, the students had 'rioted' by locking their teachers into the staffroom, 'toy-toying' noisily and very exuberantly outside, and refusing to let the teachers out until their 'demands' were met.

There were many practical problems solved by the students themselves that gradually eroded their common feelings of 'learned helplessness'. During and after each completed action, they reflected on and extrapolated the successful thinking and action strategies they had used, and discussed how they could transfer and regularly use the same strategies both in their lives and also in their formal school learning.

Gradually the TASC Framework for Thinking Actively in a Social Context evolved out of the experiences of the practical problems solved by the students, and encapsulated a wide range of teaching and learning principles for developing thinking and problem-solving skills.<sup>5</sup> The early formative and simplified outline of these principles is given below:

- First **Gather and Organise** what you already know about the subject, topic, problem, situation. Then decide how and where you can find out more information.

---

<sup>5</sup> The TASC Framework of skills and processes is still being refined and extended. See Wallace and Maker 2004 for the most recent developments.



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.

*Oppressed*, he argued that: "From these pages I hope at least the following will endure: my trust in the people and my faith in men and women and in the creation of a world in which it will be easier to love"(Freire, 1970, p. 19).

Freire was known as a philosopher and theoretician of education who never separated theory from praxis. Throughout his life he worked assiduously to implement his educational philosophy, including his famous experience as adviser to the revolutionary government of Guinea-Bissau in the mid-seventies, resulting in one of his most popular books, *Pedagogy in Process: The Letters to Guinea-Bissau*. Later, when the Partido Dos Trabalhadores (Workers' Party) won the Municipal elections in São Paulo in 1988, a natural choice for the Secretary of Education was Freire, a well-known Brazilian socialist pedagogue who was one of the originators of popular education in Latin America and an inspirational figure in the spread of the Theology of Liberation. His appointment as Secretary of Education of the City of São Paulo in January 1989 created a unique opportunity for him to implement his radical ideas within his home country. Freire took charge of 654 schools with 700,000 students, from K1-8. He also engaged in adult education and literacy training in São Paulo, one of the megalopolis of Latin America. The reverberations of his policy work during those three years are still felt in São Paulo, through innovations in curriculum, teacher training, school governance and literacy training that intimately linked social movements with the state and empowered children and communities.

Paulo became one of the most recognized and revered pedagogues associated with progressive causes, the educational New Left and Critical Pedagogy during his lifetime. Today his words and spirit have spread across the globe inspiring educators, activists, community leaders and students to struggle for a better tomorrow.. Given the wide range of his philosophical and educational contributions, the impact of his work cannot be restricted to literacy training or adult education. Problem-posing education and the methodology for thematic research, two of the main theoretical and methodological innovations resulting from his work, have been implemented not only in social studies and curriculum studies within adult, primary, secondary and higher education, but in a diverse array of subjects including mathematics and physics, educational planning, feminist studies, romance languages and educational psychology.

In his writings, Paulo offers us his metalanguage, his poetics and his epistemology of curiosity. Like Antonio Gramsci (1999) in his *Quaderni del Carcere*, he offers a series of extremely insightful yet fragmented reflections that require deep, deliberate and serious study. He actively engages progressive and radical postmodernism, while maintaining the need to uphold the truth. He argues not against grand narratives but against totalizing certainties. He speaks passionately for school autonomy and against neoliberalism. He argues for an education of truth, utopia, creative imagination and tolerance. And he helps us think and act politically and pedagogically, in a dialectic of unity in diversity intimately linked to the authenticity of his life, thought and work.

In this paper, we explore Freire's inspiration outside traditional contexts – looking at the ways his ideas have been translated in a series of innovative ways. We start by exploring his epistemological approach of critical hermeneutics and how that could inform a more social justice oriented approach to educational research. We then engage two translations that have not been well-studied: early childhood education and community-based activism. We conclude by highlighting one of his most abiding legacies, particularly in the current political





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.

## FREIRE AND HOPE IN A CYNICAL AGE

Utopia offers the opportunity to contemplate another way of organizing society, with alternative needs, and desires and mechanisms to dream of a happier, more just world. It offers a diagnosis of what is wrong with the current social, political and economic world, an image of our deepest desires and the hope needed to galvanize the masses to act (Jameson, 2004). Utopias can build bridges, shatter or transcend artificial boundaries and offer a provisional guide on where we are going. It can provide an escape from the everyday, the pragmatic and the Realpolitik. Freire always stressed their importance in progressive politics, reminding us that we always fight against something and FOR something else. But where are our utopias today?

Today, we seemed trapped in the throes of a cynical and nihilistic age, where the political imagination has collapsed under the force of too many battles lost. We are trapped in the throes of an epoch where people believe the only sensible plan is to react, to reform and to retrench. As Russell Jacoby (2005) argues, utopia has been conflated with totalitarianism and communism, neglecting a broader view of possibility that flower outward rather than wilting inward. Or as Cornell West (2004) argues, we have moved to a state of deep nihilism in the forms of evangelicalism, paternalism and sentimentalism that demonstrate “a cowardly lack of willingness to engage in truth telling, even at the cost of social ills.”

Today, there is only work and escape into love, family, friends and the narcoticizing spectacle of entertainment and technology. There is only incremental reform, or struggle and resistance without a clear end in mind. Today there are no goals but the nebulous “just and equitable society.” Gone are the thoughts of a life of leisure, romantic dreams of love and freedom, or of small communities of self-sufficiency. Gone also are dreams of a properly functioning democracy and real freedom, where people come together to discuss and solve problems that affect their lives. Today optimism and hope are supplanted by cynicism and disengagement. There is no possibility or dreaming, only reality and its discontents.

Cynicism thus appears ubiquitous today, from youth unwilling to vote or engage in politics, to baby boomers that have turned their backs on 60s idealism, to melancholy leftist academics and activists, to “red state” citizens that increasingly vote on rhetorical “values,” a false sense of security or intolerance. Polls have grounded these claims showing a declining trust in the federal government, from 72 percent in 1964 to less than 25 percent by the late 1990s.<sup>10</sup> And the annual UCLA poll of incoming college freshman has shown declining interest in politics across the country since its inception in 1966. Further proof exists in data on voting patterns and political disengagement, the conformist meme of youth that is starting to emerge and the general tenor of academic and political discourse. This cynicism is taught and reinforced at the individual, social and institutional level – all mediated through language. These forces interact to maintain current power relations and oppression, closing off the channels of creativity and avenues for real change.

Freire’s pedagogical approach and philosophical insights have clearly worked to combat these trends, emboldening generations of progressive educators and activists across the globe. His project for radical change that germinates from the bottom up rather than top down offers an alternative to the failed utopian projects of the 20<sup>th</sup> century and a vision of change that is

---

<sup>10</sup> Data from a Gallup Poll on Trust in Government, September 13-25, 2004, from Boggs (1999).



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.

*Chapter 6*

## **PAULO FREIRE : THE ROUSSEAU OF THE TWENTIETH CENTURY**

*Asoke Bhattacharya*

### **THIS ESSENTIAL IDEAS OF LITERACY AND LIBERATION AS SEEN FROM AN INDIAN AND THIRD WORLD PERSPECTIVE**

Paulo Freire has been called the Rousseau of the twentieth century for his concept of education as the practice of freedom. His work on the educational methods and practices of the oppressed brought about a qualitative change in the philosophy and practice of adult education. As a philosopher, he connected literacy with liberation and as a practitioner, he brought about revolutionary innovations in the techniques of imparting literacy to the adult illiterate. In his unique method, an illiterate person could gain literacy within a period of thirty hours.

Paulo Freire contributed to adult education its philosophical foundation. Adult education, especially literacy, used to be equated with alphabetization. If through acquiring literacy, a person could put his/her signature on papers, identify street names and bus numbers and do such other works, it would be considered an achievement. In India, most of the literate people view adult education in such a narrow domain. Freire discarded all these notions. He linked literacy with human civilization and culture and people's mental and physical liberation.

From his concept of literacy as the gateway to liberation, Freire clarified the concept of authentic education. Like the Einsteinian concept of space-time, Freire innovated the idea of teacher-student and student-teacher. This revolutionary metamorphosis of the concepts of teaching and learning resulted in reciprocal sharing of knowledge between the coordinator and participants of the 'culture circles' where all take part in discussions with a view to changing their existential reality, and achieving insight into the society in which they live.

The evolution of Freirean epistemology can be traced to the conditions of living of the majority of the people in Northeast Brazil. Many of Freire's ideas have their root in the history of Brazil from the period of colonization and thereafter. The condition of living of the majority of the population was extremely precarious. They were insulated and humiliated,





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.

Almost never do they realize that, they too, “know things” they have learned in their relations with the world and with other women and men. Given the circumstances which have produced their reality, it is natural that they distrust themselves, comments Freire ( Freire, 1996, p.45) .

How naturally Freire connects a social phenomenon, often observed by members of the upper classes in the developing world with the educational practice of the illiterate adults! Freire says, “Not infrequently, peasants in educational projects begin to discuss generative theme in a lively manner, then stop suddenly and say to the educator, “Excuse us, we ought to keep quiet and let you talk. You are the one who knows, we don’t know anything.” They often insist that there is no difference between them and the animals; when they do admit a difference, it favours the animals. “They are freer than we are.”( Freire, 1996, p. 45).

Terming the conventional teacher-student relationship as ‘narrative’ and the concept as ‘banking concept’, Freire defines the banking concept as ‘an act of depositing.’ Here the teacher, instead of communicating issues communiqués and makes deposits which the students patiently receive, memorize and repeat (Freire, 1996, p 53). In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing ( Freier, 1996, p53). Freire observes that ‘the banking concept of education regards men as adaptable, manageable beings. The more the students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of the world. The, more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.’( Freire, 1996, p54)

Freirean concept can be comprehended adequately if one goes back to etymology. Teacher is the master, not only of knowledge, but of property in general. Present day student can be traced to learners in the guild, servants in the household, and slave in the slave-society. How naturally we relate master with the servant and the slave. This servile relationship lying hidden in the etymology also influences the psyche. Otherwise how could the notion of the conventional teacher be an object of fear, awe, and respect- all of which are not based on teacher’s knowledge but power?

Freire goes to the root of this power relationship and seeks to negate this notion of oppression and found it connected to human relationships.

Freire seeks to reverse this top-down approach implicit in conventional teacher-student relationship. He identifies communication as the remedy. He says “Yet only through communication can human life hold meaning. The teacher’s thinking is authenticated only by the authenticity of the students’ thinking. The teacher cannot think for her students, nor can she impose her thoughts on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible.”( Freire, 1996, p.58).

Proclaiming that education is liberation in the real sense of the term, Freire says,” Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings..... they must abandon the educational goal of deposit –making and replace it with the posing of the problems of human beings in their relations with the world. “Problem-posing” education, responding to the essence of consciousness .... rejects communiqués and embodies communication.”(Freire, 1996, p. 60).



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.

1980s and 1990s (Sarkar, 2003,p.57) . But since the government was more interested in Freirean technique rather than in his philosophy of liberation and conscientized, adult neoliterates continued to exist as an underclass.

To reverse the scenario, what is necessary is to adopt a synthetic approach. The socio-economic reality of India today is very different from that of Brazil of 1950s and 1960s. Political democracy is an accepted fact of life in India through the concept has not been meaningfully translated in the day to day practical life of the poor and marginalized population who constitute more than fifty percent. Grundtuing's concept of democracy and enlightenment are very relevant in this context. As we know, Freire was aware of the Grundtuigian Folk High School movement of Scandinavia.(Horton and Freiere, 1990, p. 21) Thoughts of Tagore and Gandhi, emanating from the Indian soil are also highly instructive in this respect.

We have argued elsewhere how we can synthesise the essential elements contained in the thoughts of Freire, Tagore, Gandhi and Grundtuing (Bhattacharya, 2005, p. 10). Only a synthetic approach is what we Indians need at this crucial juncture.

## REFERENCES

- Asoke Bhattacharya, (2005) 'Tagore, Gandhi and Freire : Synthesizing their educational thoughts with that of Grundtvig; Viewed from a Third World Perspective' in *Journal of World Education*, [Ed. Ore Korsgaard ] Vol. 35, No. 2, Copertrayen.
- Asoke Bhattacharya, 'NFS Grundtvig : Educationist Extraordinary' in *Grundtvig Studier 2005*, [Ed. J.H. Schjorring et tal ] Aarhus University Press, Aarhus, 2005, p.194.
- Asoke Bhattacharya, *Empowering the Neo literates*, Raktakarabi, Calcutta, pp.2-3.
- Freire, Paulo ( 1996) *Pedagogy of the Oppressed*, Penguin Books, Middlesex , 1996.
- Freire, Paulo ( 1998) 'Education as the Practice of Freedom' in *Education for Education for Critical Consciousness*, continuum, New York.
- Freire, Paulo (1975) *Cultural Action for Freedom*, Penguin Books Middlesex.
- Freire,Paulo. and Doraldo Macedo, (1987) *Literacy : Reading the Word and the World*, Bergin & Garvey Publishers, Inc., Massachusetts.
- Freyre, Gilberto ( 1970) *Order and Progress*, Alfred A. Knopf, New York
- Freyre, Gilberto (1968) *The Mansions and the Shanties*, Alfred A. Knopf, New York.
- Freyre, Gilberto (1970) *The Masters and the Slaves*, Alfred A. Knopf, New York.
- Furtado, Celso ( 1965) *Diagnosis of the Brazilian Crisis*, University of California Press, Berkeley and Los Angeles.
- Horton, Myles and Paulo Freire (1990) *We made the Road by walking*, Temple University Press, Philadelphia.
- Kozol, Jonothan (1978) Introduction in Paulo Freire, *Pedagogy in Process: The Letters to Guinea* , The feabury Press, New York, 1978, p.4.
- Mohandas Karamchand Gandhi, Selected works, Vol. , *Gandhi Centenary Society*, Calcutta, p. (Bengali).
- Pabitra Sarkar, 'India's Literacy Scenario : Achievements and Failure,' in *Education and Development* [Ed. Mitra, rt tal ] , Jadavpur University, Calcutta, 2003, p.57.





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.

(Freire, 2005, p. 32). Actually, what we see happening today in the US and worldwide is an immobilizing threat on the progressive and radical movements by the conservative and the Neoliberal agendas as they move toward taking over the public services and social provisions of welfare states (George, 1999). US business and /or corporations executing those agendas are attacking on two fronts: privatization of social services, and lobbying for deregulation to relieve them from obligations to the public and to protect the environment. Thus, while corporations take over social services, included education, the government is abdicating its responsibility to provide services to those who are entitled to receive them. We now know that the NCLB Act is more a strategy for 'bashing' public education than for improving it (Emery and Ohanian, 2004; Valenzuela, 2005). And the power of businesses and corporations is increasing even more as they create organizations, task forces, institutes, and committees aimed at moving their agenda into education, covered with very altruistic language. In the "Business Roundtable" website, Initiative "Education & the Workforce"<sup>1</sup> there is a statement, copied below, which reflects the scope of the Business Roundtable's agenda with respect to "education reform strategy":

"We asked our corporate members to create or join state coalitions of business leaders and others committed to improving schools. These coalitions are central to the success of Business Roundtable's education reform strategy. Due to constant changes in political and business leadership, the organizations provide much-needed continuity and stability over time. Most of the organizations focus on K-12 education, but we are beginning to see an expanded focus on pre-K to 16 that adds early childhood and higher education to the mission".

The agenda for privatization is clear: We are moving from a welfare state to corporate welfare by moving resources from public to private hands under minimal or no accountability to the public. The school voucher is an example of this privatization doctrine--it is a doctrine because it is based on myths. How can a private school better serve the children, especially the most needy, if those schools are not accountable to the very people they serve? Chances are that these children and their parents and communities are going to have even fewer possibilities than in today's public schools to have an influence on important educational decisions for the future of their children. To whom are these parents going to complain if a 'chosen' private school does not accept their child because he/she may need extra help, and the cost is not included in the voucher?

Another strategy for the taking over of public education by corporate business is under the altruistic façade of their own foundations. Barbara Miner (2005) examines three major foundations created by the magnates of the globalized 21<sup>st</sup> century capitalism-Gates (Microsoft), Walton (Wal-Mart), and the Broad Foundation (Eli Broad and his emporium of retirement services companies, among others). Although these foundations apparently have distinct agendas, their overarching goal is privatization. Certainly, it is good that they are 'giving' money to educational projects, but we have to see the price for students, educators, and parents, and the public at large.

First of all, these foundations are private institutions, whose private boards make decisions that are not accountable to the public. Therefore, there is no guarantee that they are

<sup>1</sup> Website: <http://www.businessroundtable.org/taskForces/taskforce/issue.aspx> Accessed 11-24-05.



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.

world, which he summarizes as: “the dialectics of reflection and action”. He warns us not to forget this concept of dialectics and thus fall into reflection alone which degenerates to *verbalism*, and action for action’s sake, without a reflective dialogue, which degenerates to *activism*. The struggles for transforming and betterment of the world involve this dialectical and the dialogical dynamics as well.

Engaging in the dialectics of reflection (including reading and re-reading of the world) and transformative action demands also that we discern continuously in the name of whom, and for what, we fight for. That is, we are in these political struggles as ‘ethical beings’. We need to ask:

“How can struggle be taken and in the name of what?. To me, it should be undertaken in the name of ethics, obviously not the ethics of markets but rather the universal ethics of human beings,--in the name of the needed transformation of society that should result in overcoming dehumanizing injustice” (Freire, 2005, p. 35).

Freire’s view of ethics is humanistic, somewhat essentialist his critics would say, with a focus on justice, common good, human self-realization, dignifying work, decent salaries and social services, participatory democracy, etc.; that is, a society oriented to people not just merely to profits and material things. This contrasts with what Freire calls “market ethics”, by which the bottom line is profit before people, hence ends justify means (Freire, 1998b). Roberto Iglesias, in the introduction of Freire’s book *El Grito Manso [The Gentle Shout]* (2003) writes a biographic sketch of Freire and highlights some features of his work which reflect his ethics in action. First of all, Freire’s work was:

“at the service of the most needy, and from there he constructed, not only a methodology but a revolutionary proposal that has to do with life and how to deal with the changes of the world. . . Always tolerant, he valued traditions, beliefs, popular wisdom. When he needed to criticize, he did it without raising his voice, using no strong words. . . When he knew, he said so, and when he made a mistake, he retracted it. . . In these times of easy ascending status based on money and hopeless cultivated by those in power, the persistent novelty of his coherence shines as never before.” (pp. 4-9, my translation).

What is the role of education in the world transformation? Education is necessary but not sufficient to reinvent the future (Freire, 1998b). It is certainly not the primary lever for social change, but may contribute in the ignition of it, and above all in starting the students’ process of liberation and conscientization through a pedagogy of indignation and hope. As educators, we should be able to work for those opportunities and to enact democracy as a living experience as well (Freire, 2005; Horton & Freire, 1990). In his dialogued book with Myles Horton, but unlike him, Freire considers it very strategic to work both inside and outside the education system: “The ideal is to fight against the system (schooling) taking the two fronts... we have much space to work *outside* the system. . . but we also can create the space *inside*... I think politically”. He considers that we need to work simultaneously inside and outside the schooling system. However, he warns us to avoid becoming ineffective in both places by overextending ourselves (S & F, 39)

Going back to the question posed about the role of education in the change of society, Freire is very cautious in thinking of it as a panacea or a lever for social change. But he did





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.

injustice] in which masses survive, the vote is insulted and degraded.” (p.146). The type of politics in the service of democracy that he is talking about has to do with the impact on the students of our decisions as educators—virtually any decision.

Embracing the political dimension implies that liberating critical educators think through social, political and historical processes and help students to connect their own experiences and realities with those larger processes and contexts.

Often, critical educators believe that in order to be in solidarity with less fortunate people, you need to be, and live like those people, or even live in those communities; if you are a popular educator, you cannot enjoy some comforts. Although the popular educator should avoid messianic authoritarian practices in which the people’s own understanding of the world are ignored and are imposed with other people will, solidarity is not just a geographic or class issue, and we need to democratize comforts in life, rather than reject them. This is quite distinctive from the empty *bourgeoisie* way of life (Freire, 2005).

Freire’s latest writings (Freire, 2005, 2003, 1998b, 1998c, among others) show his increasing concern with the globalization of the neoliberal doctrine of market driven societies and human affairs. Specifically, he warns educators to be aware of, and work against the tricks of the neoliberal pragmatism in teacher education, which in name of technology and globalization has reduced teacher professional preparation to just training in “methods for teaching”, or what Aronowitz (1993) calls “method fetish” (p.8). This type of training creates teachers who are “subordinated intellectuals”, not professional educators (Freire, 2005). Actually, in these times, especially under the US NCLB mandate, conscientious educators are under tremendous pressure; they must dare to teach:

We must dare, in the full sense of the word, to speak of love without the fear of being called ridiculous, mawkish, or unscientific, if not antiscientific. We must dare in order to say scientifically. . . that we study, we learn, we teach, we know with our entire body. We do all these things with feeling, with emotion, with wishes, with fear, with doubts, with passion, and also with critical reasoning... We must dare so as to never dichotomize cognition and emotion. We must dare so we can continue to teach for a long time under conditions that we know well: low salaries, lack of respect, and the ever-present risk of becoming prey to cynicism (Freire, 1998c, p.3).

## CRITICISMS OF FREIRE’S PHILOSOPHY OF EDUCATION

Coherent with his philosophy is the openness to critique. Freire solicited and welcomed those criticisms which allowed him to reflect and rethink his ideas and action projects. One example was the flooding of letters from feminists objecting to the sexist language in his book *Pedagogy of the Oppressed*. He learned the lesson and retracted from that mistake, which led him to write an extended prologue which eventually became the book *Pedagogy of Hope*.

The relevance and comprehensiveness of his philosophy and pedagogy have inspired many, and disturbed many others. Among the critics there are feminists, postmodernists / poststructuralists, orthodox Marxists, Neoliberals and conservatives. Many of them point to his theoretical weaknesses, others to the lack of applicability in the ‘first world’ since Freire’s experiences are mostly in the so called ‘third’ world’. There are those who ‘don’t feel



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.

## The World We Want!

Having in mind to begin a discussion with the people encountered daily what such a desirable world could be, a simple survey about what kind of world they would like to live in proved to be a gold mine of ideas and wishes far away from up-to-date reality.

First, and above all, Peace! They imagine a world in peace, where differences can be discussed and conflicts overcome. According to them, it would be necessary to foster consciousness and respect toward the *others*. This might contribute to settle differences about ethnic, religious or sexual orientation, among others things.

It is clear for them that peace cannot be achieved under unequal conditions and ruling. A scenario of justice would require that every human being have an equal right to satisfy their basic needs like food, housing, health and education. Labor is for them a fundamental factor for individual and collective development, but its current organization is far from being satisfactory.

Working opportunities for everybody should be imperative, people should be able to work in occupations they like, and their job should provide an income adequate to cover their basic needs, so no one should have to work overtime and neglect his/her families because of lack.

Attitudes would also have to change. According to one of the interviewed person: "it is not fair to be eyed up and down by those in a higher position, even though this attitude is obviously unconscious". Another aspect emphasized is that because of the work processes intensity and pace, they lose touch with their personal objectives, and the quality of their functioning is lost; ultimately they are worn out and disgusted by their job. What happened with this idea of the beginning of the industrial capitalism that machines would free men from hard tasks? Nowadays, the technological progress is increasing the production pace raising the exploitation of labor. Stress and burnout are the signs of our times.

In the hope for world of the interviewed people, children grow up safely and freely; they behave simply like children, not having to work, but playing with clean toys and games, free from the violent garbage offered by the media, and being educated with opportunities to improve themselves. As to the youngsters, it seems more difficult to describe a better world for them, they are so disoriented, seduced by technological gadgets, the newest cell phone, the last PM3 internet site, they barely socialize. People think news conditions should be created in order to bring them together, to involve them in cultural, artistic and sportive activities.

Physical and psychological violence against women would have to come to an end. Even though working conditions were more satisfactory, women should seek better wages and working schedules. Moreover it would also be necessary "to take seniors out of the remote places of society they are confined to"; as they need to be listened to. Besides food and medicines, their physical and psychological needs should be met. They require special activities and attention; they need to feel useful so that "the obsession about age vanish and the idea of growing old be again an honor".

In the just society, people are dreaming that there is no room for racism, religious tolerance is the rule, and the natural resources of the earth are protected. Education faces no economic or bureaucratic limitations. There is no pressure of any kind on people to study something in particular; students can follow their own personal penchants. That should be a life-long right. "We have to reach that point where there is not a great gap between what we want for our children and what the world is offering us".





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.

Now, more than ever, hope is an ontological need; it is a matter of survival, not only for the North or the South, for the rich or the poor, but for all the human specie. To become concrete history, this ontological requirement needs to be put in practice (Freire, 1996).

According to Wallerstein (2002), those who hold on to the present system of privilege have wealth, power and the possibility to buy knowledge on their side; those who seek a democratic and egalitarian world are at a disadvantage. Their only hope is to build a broad front based on diversity, so to form a new alliance, some sort of a plural rainbow, aiming at generating a "global" family which requires mutual respect and understanding to survive. It is the intellectuals' job to create the language needed to support such alliance and to interpret its literature.

When taking an inventory of the resources at hand to build the new world, the first options to appear are always the same deadly weapons. But how could violence could be the way to reach peace, democracy and dialog? Other ways and means to achieve this new world could be to intervene in politics through intellectual action or militancy, or to search for new ways to self organize. A third option could be the cultural action plotted to underline the irrationality of the present conditions. Finally, education could also be an efficient, effective alternative.

Nowadays, formal schooling has a limited impact on human formation, but still, even though the school is aimed to reproduce society as is, to foster resistance using the institutional limitations is a step in the right direction. More importantly, we should move towards informal education thru talks, creating, exploring dialogue spaces; and by doing so, to open oneself to other's thoughts. The idea is to not perish in isolation (Freire, 1996).

Cultural production may be a valuable means to oppose to miseducation as generated by mass-manipulation media. Contemporary schooling is striving to make students able to *read the words* but, not to *read the world*, because of the aseptic and meaningless school environment immune to a critical vision which is exactly contrary to what Freire proposed (1996). In this sense, Giroux & Giroux (2004) pointed out that critical pedagogue ought to help their students to learn again that knowledge is related to action, conception to implementation and learning to social change. Against the overall power of the fatalistic and pragmatic reactionary discourse, Freire insisted that consciousness ought to be developed (Freire, 1997a),

The component of critical pedagogy closely related to social and political aspects is the one emphasized here, but the others are as important to Freire, such as: content selection, rigor and discipline in the process of knowing, pedagogic practices, and the teacher-student relationship. They all contribute to Freire's conception of education (1994). His legacy includes an anthropological conception of the *human incompleteness*; since human beings are unfinished by definition their possible and inherent development is open (Freire, 1997 b). He offers a teleological dimension to education, a set of practical knowledge, what to do and how to do it. To conclude, the real legacy of Freire is his critical pedagogy as paradigm, since this pedagogical approach leads from philosophical statements to working techniques, according to the sense Khun (1986) gave to the concept of paradigm.

A word about the oppressors; according to Freire (1996), as individuals as well as class, the oppressed does liberate the oppressor when freeing himself; just because there is no one to oppress. Nevertheless, it is important to consider that because of his privileges, the oppressor finds it difficult to humanize himself. The spread of world problems at the beginning of the 21st century did not and does not exempt the oppressors. An example of this is the damage to



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.

# INDEX

## A

- academic tasks, 126  
academics, 35, [96](#)  
access, 51, 62, 69, 71, 73, 80, 87, 98, 129, 135  
accessibility, [9](#)  
accountability, [2](#), 53, 63, 117, 118, [120](#), 122, 131  
accreditation, 90, 118  
achievement, 69, 80, 94, [101](#)  
action research, [74](#), 77  
activism, [3](#), [86](#), 89, [124](#), 145  
adaptation, 35, 76, 114  
administration, [50](#), 56, 59, 90, 146  
administrators, 44, 93, 121  
adult education, [62](#), [86](#), 89, 92, [101](#), 106, 108, 110, 114  
adult literacy, 49, 106, 107, 114  
adults, 49, 52, 53, 72, 80, 105, 106, 107, [109](#), 112, 113, 114, 117  
advocacy, 7  
affirmative action, 36, 95  
Africa, 67, 68, [74](#), 82, 102, 114, 135  
African American(s), 35, [38](#), 89  
African National Congress, [70](#)  
afternoon, [30](#)  
age, [4](#), 12, [46](#), 69, [70](#), 80, 85, 90, [96](#), 98, [137](#)  
agent, 94  
aggression, 85, 110, 145  
aging, 37  
agrarian, 105  
agriculture, 105  
alienation, 111, 134, 135  
alternative, [9](#), 12, 16, [18](#), 22, 29, [96](#), 122, 129, 136, 140, [141](#), 142, 145  
alternatives, [18](#), 89, 93, 97, 108, 122, 140  
ambiguity, 111, 134  
ambivalence, 111  
ambivalent, 64  
American Civil Liberties Union, 28, [38](#)  
American Psychological Association, 37, 39  
ANC, [70](#)  
anger, 25, [26](#), 29, 35, 36, 37, 39, 55, 79, 122  
angina, 36  
animals, 103, [109](#)  
annihilation, 29  
anthropology, 61  
apartheid, 67, [70](#), [74](#), 121, 131  
apathy, 48, 56, 98, 135  
Argentina, 130, 131  
argument, 7, 8, 11, 12, [13](#), [15](#), 16, [17](#), [18](#), [55](#), [71](#), 129, 134  
arousal, 36  
arrest, 35, 39  
arson, 39  
arteries, [30](#)  
articulation, [18](#), [47](#), 117  
asbestos, 93  
aseptic, [141](#)  
Asia, 102  
assault, 93, 121, 134  
assessment, [2](#), 22, [74](#), 76, 91  
assignment, [50](#)  
assimilation, 27  
assumptions, [2](#), 12, [17](#), [18](#), 57, 61, 147  
atrocities, 139  
attachment, 19  
attacks, [2](#), [3](#)  
attention, 7, 12, [17](#), 32, 33, [34](#), 41, [42](#), [62](#), 71, 77, [137](#)  
attitudes, [26](#), 55, 61  
aura, [30](#)  
Australia, [34](#)  
*authentic authority*, 7, 20  
authenticity, [50](#), 60, [86](#), [109](#)  
authoritarianism, 126, 146



authority, [2](#), [7](#), [8](#), [9](#), [14](#), [16](#), [17](#), [18](#), [19](#), [21](#), [22](#), [56](#), [110](#), [126](#)  
 autonomy, [61](#), [69](#), [86](#), [123](#)  
 awareness, [42](#), [69](#), [72](#), [74](#), [85](#), [126](#)

## B

baby boom, [96](#)  
 baby boomers, [96](#)  
 backwardness, [119](#)  
 banking, [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [28](#), [43](#), [44](#), [53](#), [63](#), [69](#), [71](#), [72](#), [88](#), [90](#), [109](#), [126](#)  
 banks, [14](#)  
 barriers, [62](#), [71](#), [80](#)  
 basic needs, [137](#)  
 behavior, [19](#), [36](#), [91](#)  
 beliefs, [8](#), [33](#), [43](#), [49](#), [85](#), [90](#), [91](#), [124](#), [147](#)  
 benefits, [62](#), [64](#), [126](#)  
 beverages, [104](#)  
 bias, [39](#), [87](#)  
 Bible, [34](#)  
 Black students, [67](#), [71](#), [80](#)  
 blame, [35](#), [50](#), [55](#), [80](#)  
 blocks, [31](#)  
 blood pressure, [36](#)  
 Bolivia, [112](#)  
 bonds, [140](#)  
 boys, [27](#)  
 brass, [64](#)  
 Brazil, [1](#), [2](#), [4](#), [50](#), [51](#), [52](#), [58](#), [60](#), [62](#), [63](#), [65](#), [85](#), [101](#), [102](#), [103](#), [104](#), [105](#), [106](#), [112](#), [113](#), [115](#), [119](#)  
 breakfast, [50](#)  
 Britain, [67](#), [119](#)  
 brothers, [72](#)  
 budding, [103](#)  
 budget cuts, [121](#)  
 burnout, [137](#)  
 Bush administration, [56](#), [146](#)  
 Business Roundtable, [120](#), [121](#), [123](#), [125](#), [131](#)  
 buttons, [59](#)

## C

calculus, [148](#)  
 California, [35](#), [40](#), [62](#), [92](#), [93](#), [94](#), [95](#), [98](#), [115](#), [133](#), [145](#)  
 Canada, [145](#)  
 capacity building, [95](#)  
 capitalism, [120](#), [136](#), [137](#), [145](#)  
 Capitol Hill, [55](#)  
 caregivers, [72](#), [74](#)

case study, [67](#), [75](#), [82](#)  
 catecholamines, [30](#)  
 catharsis, [26](#), [36](#)  
 Catholic Church, [51](#)  
 CBS, [39](#)  
 cell, [137](#)  
 censorship, [28](#), [29](#)  
 ceramics, [104](#)  
 certainty, [123](#), [139](#), [147](#)  
 certificate, [103](#)  
 channels, [92](#), [95](#), [96](#)  
 chaos, [126](#)  
 Chicago, [22](#), [98](#)  
 childhood, [9](#), [32](#), [86](#), [89](#), [90](#), [93](#), [120](#)  
 children, [21](#), [25](#), [36](#), [45](#), [49](#), [69](#), [72](#), [73](#), [78](#), [81](#), [82](#), [86](#), [87](#), [89](#), [90](#), [93](#), [94](#), [95](#), [104](#), [114](#), [117](#), [119](#), [120](#), [121](#), [125](#), [131](#), [136](#), [137](#)  
 Chile, [112](#), [145](#)  
 Chinese, [51](#)  
 chopping, [28](#)  
 Christianity, [34](#), [104](#), [146](#)  
 Christmas, [55](#)  
 Citizen School, [1](#)  
 citizenship, [1](#), [22](#)  
 civil rights, [29](#), [36](#), [38](#), [48](#), [51](#), [52](#), [142](#)  
 civil society, [97](#), [135](#)  
 civil war, [70](#), [145](#)  
 classes, [10](#), [26](#), [29](#), [38](#), [40](#), [46](#), [50](#), [53](#), [54](#), [55](#), [56](#), [61](#), [64](#), [103](#), [105](#), [109](#)  
 classroom, [9](#), [10](#), [20](#), [32](#), [44](#), [45](#), [50](#), [53](#), [54](#), [56](#), [58](#), [61](#), [62](#), [64](#), [73](#), [89](#), [90](#), [91](#), [92](#), [99](#), [126](#), [129](#), [146](#), [147](#), [148](#)  
 classroom culture, [90](#), [99](#)  
 classroom settings, [91](#)  
 classrooms, [26](#), [49](#), [53](#), [54](#), [56](#), [61](#), [71](#), [81](#), [89](#), [91](#), [92](#), [118](#), [131](#), [148](#)  
 clients, [94](#)  
 closure, [54](#)  
 coal, [36](#)  
 cocaine, [37](#)  
 codes, [53](#), [54](#), [55](#)  
 coffee, [102](#), [103](#)  
 cognition, [69](#), [76](#), [128](#), [146](#)  
 cognitive activity, [20](#)  
 cognitive development, [72](#)  
 cognitive load, [73](#)  
 cognitive map, [72](#)  
 coherence, [124](#), [146](#)  
 cohort, [94](#), [95](#)  
 Cold War, [134](#), [139](#)  
 collaboration, [91](#), [92](#), [93](#)  
 college students, [46](#), [56](#)  
 colleges, [56](#)

- collusion, 103  
 Colombia, 145  
 colonial rule, 113  
 colonization, [101](#)  
 Columbia University, [5](#), 98  
 commerce, 80  
 commodities, 104  
 communication, 16, 22, 45, 68, 72, 80, [109](#), 110, 129  
 communism, [58](#), [96](#)  
 community, [21](#), 43, 45, [46](#), 48, 52, 53, [54](#), 55, 57, [62](#),  
 69, 71, [78](#), 79, [86](#), 87, 89, 90, 92, 93, 94, 95, 105,  
 114, 117, 125, 135, 136  
 compassion, 61  
 competence, 118  
 competition, 55, 90  
 compilation, 61  
 complexity, 19, 75  
 components, 76, 77  
 comprehension, 71, 91, 112  
 concentration, 104  
 conception, 7, 8, 12, [14](#), [15](#), 139, [141](#)  
 concrete, [54](#), [62](#), 75, 95, 111, 118, 123, 133, [141](#), 147  
 conditioning, 97  
 confidence, 68, 73, 75, [78](#)  
 conflict, 8, [50](#), [58](#), 90  
 conformity, 90  
 confrontation, 51  
 Confucius, 22  
 confusion, 126  
 congress, 105  
 Congress, [70](#), 104, 114  
 congruence, 43  
 consciousness, 8, [14](#), 22, 44, 49, 88, 90, 94, 95, 106,  
 107, 108, [109](#), 112, [137](#), 140, [141](#), 142  
 consensus, 93  
 consent, 35, 134  
 consolidation, 93  
 constraints, 49, 55, 60  
 construction, [34](#), [42](#), [50](#), [54](#), 76  
 constructivist learning, 63  
 consultants, 118  
 consumer choice, 119, 129  
 consumption, 105, 134, 135, 136, 138  
 consumption patterns, 134  
 contingency, 11  
 continuity, [120](#)  
 control, [14](#), [15](#), [26](#), 29, 31, 71, [74](#), 76, 79, 89, 117,  
 118, 125, 134, 135  
 conviction, [42](#), 112, 123, 140  
 cooking, 72  
 cooperative learning, 91  
 corn, 103  
 coronary heart disease, 36  
 corporations, 117, 118, 119, [120](#), 121, 123  
 correlation, 134  
 corruption, 37  
 cortisol, 36  
 costs, [46](#)  
 cotton, 28  
 course content, 44, 71  
 coverage, 43, 64  
 covering, 28, 44  
 creative potential, 79  
 creativity, [34](#), 94, [96](#)  
 crime, 35, 39, [42](#)  
 critical analysis, 16  
 critical thinking, 88, 107, 110, 113, 121  
 critical thinking skills, 88  
 criticism, [4](#), 8, 19, 52, 58, 61  
 crops, 93, 105  
 cross-cultural differences, 76  
 crystallization, 72  
 Cuba, 145  
 cultivation, 88, 102, 105  
 cultural differences, 12, 76  
 cultural values, 94  
 culture, [2](#), 29, 37, 52, 57, 69, 71, 73, [74](#), 80, 88, 90,  
 91, 92, 94, 98, 99, 101, 102, 106, 107, 111, 113,  
 125, 134, 135, 136, 139, 146  
 curiosity, 44, [86](#), 91, 94, 107, 126, 146  
 curriculum, [2](#), 43, 44, 53, 61, [62](#), 63, 71, 73, [74](#), 75,  
 76, 77, 79, 82, [86](#), 90, 94, 98, 118, 125, 127, 146,  
 148

## D

- dairies, 64  
 dairy, 64  
 danger, 121  
 data collection, 53  
 death, 85, 103, 105, 121, 146  
 debt, 22  
 decision making, 125  
 decisions, 20, 47, 68, 117, [120](#), 122, 125, 127, [128](#)  
 deconstruction, [42](#)  
 defects, 31  
 defense, 16, [18](#), [32](#), 103, 134, 147  
 defense mechanisms, 32  
 deficit, [74](#)  
 definition, [50](#), 71, 111, [141](#)  
 degenerate, 125  
 degradation, 107  
 demand, 105  
 democracy, [1](#), [2](#), [9](#), 22, 28, [34](#), 37, [38](#), 45, 48, 49, 51,  
 60, 96, 105, 106, 112, [115](#), 117, 118, 119, [124](#),  
 125, 126, 127, 129, 130, 131, [141](#), 142

democratisation, 107  
 democratization, 106, 125  
 democrats, 118  
 denial, 29, 31, 67  
 Department of Justice, 35, 39  
 deposits, [9](#), [13](#), [14](#), [43](#), [69](#), [109](#)  
 depreciation, 108  
 depression, 16  
 deregulation, [120](#)  
 designers, 57  
 desire(s), [15](#), 16, 20, 61, 96, 108, 122, 126  
 destruction, [4](#), 135  
 detachment, 95  
 determinism, 35, 119, 123, 126, 147  
 developing countries, [9](#), 106  
 developmental psychology, 90  
 DG, [26](#), 27, 31, 32  
 differentiation, 105  
 dignity, [42](#), [58](#), 94, 119  
 discipline, 7, 8, [21](#), [141](#)  
 discomfort, 32  
 discourse, 12, [15](#), [17](#), [96](#), 107, 126, [141](#), 147  
 discrimination, [26](#), 36, 55  
 disenchantment, 139  
 disposition, 146  
 distribution, 134  
 divergence, 106  
 diversity, [10](#), 23, [86](#), 88, 92, 118, [141](#)  
 division, [74](#), 93, 104, 135  
 doctors, 69  
 dominance, [4](#), 85  
 donations, [78](#)  
 doors, 48, 59, [62](#)  
 downsizing, 125  
 dream, 35, 47, 92, [96](#), 97, 122, 123, 126, 135, 138, 139, 140, 148  
 dreaming, [96](#), [137](#), 148  
 drug trafficking, 135  
 drugs, 35  
 duration, [30](#), 44  
 duties, 122

## E

earth, [137](#)  
 ecology, 134  
 economic development, 95, 138  
 economic sustainability, 95  
 economics, 87  
 education reform, 119, [120](#), 121, 123  
 educational institutions, 48, [54](#), 90, 93, 114, 118, 121, 126  
 educational policy, [1](#), [3](#), 145

educational practices, 142  
 educational process, 94  
 educational programs, 94  
 educational psychologists, [74](#)  
 educational psychology, [86](#)  
 educational research, [86](#), 87  
 educational system, [2](#), 51, [62](#), 112, 119, 122, 140  
 educators, [2](#), [3](#), [4](#), [9](#), 27, [34](#), 36, 41, [42](#), 45, [50](#), 53, [54](#), 56, [66](#), 80, 85, [86](#), 87, 91, 93, 95, [96](#), 112, 118, 119, [120](#), 122, 123, [124](#), 125, 126, 127, [128](#), 129, 140, 145, 146, 147, 148  
 elaboration, 107  
 elders, 71, 102  
 election, 125  
 electricity, 71, [78](#)  
 elementary school, 89  
 email, 35, [38](#)  
 emancipation, 97, 134  
 emotion, [26](#), 35, 36, 69, 72, [128](#)  
 emotional experience, 39  
 emotional responses, 19  
 emotions, 36, 79, 126  
 employees, 49, 53  
 employment, 45  
 empowerment, 41, 48, [58](#), 72, [74](#), 89, 93, 94, 95  
 energy, 51, 60, 135  
 engagement, [14](#), [21](#), 45, [46](#), 59, 107, 119  
 England, 80  
 enlargement, 7  
 enrollment, 51  
 enslavement, 28  
 enthusiasm, [9](#), 51, 57, 107, 123  
 entrepreneurs, 104, 105  
 environment, 16, 56, [120](#), 126, 136, [141](#), 142  
 epistemology, 8, 22, [86](#), 88, [101](#), 105, 106  
 equality, 57, [58](#), 68, 129, 138  
 equity, 129  
 erosion, 48  
 ESL, 52, 53, [54](#), 55, [62](#), 64  
 ethical issues, 127  
 ethics, [9](#), [34](#), 68, 94, [124](#)  
 ethnicity, 87  
 eugenics, 87  
 Euro, 79  
 Europe, [34](#), 71  
 evening, 72  
[evidence](#), [4](#), [10](#), [32](#), [89](#), [123](#)  
 evolution, [101](#), 106, 119  
 exclusion, [17](#), [21](#), 123, 134  
 excuse, 33, 121, 125, 126  
 exemplary teaching, 12  
 exercise, 7, [26](#), 35, 45, 113, 126, 138  
 expertise, [14](#), [21](#), [63](#), [92](#), 126

# PIONEERS IN EDUCATION

## ESSAYS IN HONOR OF PAULO FREIRE



Michael F. Shaughnessy  
Elizabeth Galligan  
Romelia Hurtado De Vivas  
Editors

[www.novapublishers.com](http://www.novapublishers.com)

ISBN-13 : 978-1-60021-479-0

ISBN-10 : 1-60021-479-7



9 781600 214790