Antonia Darder

Leavey Presidential Endowed Chair in Ethics and Moral Leadership  
School of Education at Loyola Marymount University

Professor Emerita of Educational Policy, Organization, and Leadership  
University of Illinois at Urbana-Champaign

AERA Fellow 2015
The recognition that through the power of collective political commitment, critical consciousness, and the power of love, we, together, can make a peacefully just world possible.
- from In Search of Peace in a Culture of War

Dear Fellow Brock Jurors,

The Brock International Prize in Education honors an individual who has made a significant impact on the practice and understanding of the field of education. Specifically, the Brock International Prize in Education recognizes those whose contributions have the “the potential to provide long-term benefit to humanity” and who have developed “innovative ideas that make meaningful change in how we think and act.” With this mission in mind, I am honored to nominate Antonia Darder for the Brock International Prize in Education.

Dr. Darder is an international scholar, activist, visual artist, poet, and public intellectual. Her work spans forty years and bridges geographic and intellectual borders. Her leadership in the area of critical bicultural education, social justice theory, pedagogies of love, and the continuation of Paulo Freire’s critical pedagogy has the potential to transform the lives of teachers, school leaders, and academics across the country and, indeed, around the globe. Dr. Darder’s nomination exemplifies the excellence and qualities sought in the Brock Laureate.

In the tradition of educators as cultural workers, this nomination will weave the threads of Dr. Darder’s art with her scholarship as a way to fully represent the humanity that is the foundation and power of her life’s work. I present an overview of Dr. Darder’s work and how her scholarship changes educational practices in sustained and transformative ways, by challenging leaders, teachers, and students to reconnect with each other. Her impact, therefore, occurs at the individual, collective, and organizational level.

**Raices/Roots**

Oh! that we might together renew
Our communion with the earth,
She, the cradle of humanity;
She, the nourishment of our seeds;
She, the beauty of the songs within;
She, the wailing that precedes.
~ from Great Mother Wails
Dr. Darder describes herself as “a colonized subject born in abject poverty, [who] was not classically trained but rather attended marginal schools in poor communities.” Born in Puerto Rico but raised in East Los Angeles, she lived in communities and schools that did little to find the strengths and possibilities in children. These experiences focused her vision on the inequities created by economic, political, and educational systems and how these pressed down on marginalized communities. It follows that her work is rooted in analyzing and disrupting these system along with those affected by them.

Her path in higher education began in Pasadena City College where she studied nursing. She completed her undergraduate degree in California State University, Los Angeles, in rehabilitation counseling. From there, she pursued a Masters in human development at Pacific Oaks College. Her doctorate in education, at Claremont Graduate University, focused on critical pedagogy and biculturalism. Early on, Dr. Darder exercised her practice as a pediatric nurse, school nurse, clinical director and supervisor, and bilingual counselor. She first joined the academy as an adjunct, while also working as an English Instructor, and took her first tenure-track position at Pasadena City College. While there, she founded the program in Bicultural Development, the first of its kind in the United States. She was a guest lecturer and visiting professor at the Massachusetts Institute of Technology, as well as University of California, Irvine. From Claremont Graduate University she moved to the University of Illinois where she became a Distinguished Professor and Professor Emerita. Currently, she holds the Leavey Presidential Endowed Chair in Ethics and Moral Leadership at Loyola Marymount University, Los Angeles.

Throughout her journey, Dr. Darder has never been far from the community, looking for ways to serve and improve the community and the organizations that interact with them. From the beginning she conducted research with Latino students and parents on their experiences with health/human services and educational organizations and professionals. As a research consultant she developed cultural awareness seminars for doctors, nurses, and social workers. As a scholar she turned her inquiry towards schools and intersections of language, culture, class, race/ethnicity, gender, and sexual orientation. While at the University of Illinois Urbana Champagne she returned to her international education interests and coordinated a three-week study of Brazilian education with graduate students. Since 1991, Dr. Darder has used critical interpretive analysis and research narratives to further develop decolonizing methodologies that foster community self-determination and privilege community knowledge.

In the twenty-five years since receiving her doctorate, Dr. Darder has written or edited thirty books (including the 2003 AERA Outstanding Book of the Year and three which are in translation in Spanish, Portuguese, and Turkish), approximately 120 articles/chapters, nineteen literary publications, and well over 300 presentations. She has served as faculty/researcher/mentor at twenty research centers and institutions and on over twenty editorial boards. In 2014 she received an international research fellowship at the University of Newcastle in Australia. More recently she was named a 2015 AERA Faculty Fellow in recognition of her accomplishments and contributions to educational research. This summer she traveled to Poland and Hong Kong to give keynote speeches and has been invited to give lectures in the United Kingdom, Canada, Hungary, Turkey, Spain, Italy, Malta, Peru, Mexico, Cuba, Jamaica, Brazil, New Zealand, and Australia. This fall she will return for 6 weeks to Australia as *Thinker in*
Dr. Antonia Darder Brock Prize Nomination

Resident at Victoria University, as well as give the prestigious annual lecture at the University of Canterbury in Christchurch, New Zealand. She has developed and taught forty courses in critical theory, social justice, bicultural development, schools and communities, and comparative education, indigenous perspectives, and Latino education. In addition, she has supervised over 70 Master’s thesis and 150 doctoral dissertations, during her 30-year history as a college and university professor.

It is not surprising that despite Dr. Darder’s international reputation, travels and commitments around the world that she has returned “home” to Los Angeles. Often we travel far and wide so as to return and begin anew. Raíces/Roots anchor and nourish us, even when we go beyond where we thought we could go. It is these roots in community that have served Dr. Darder all her life and continue to inspire her labor as an activist-scholar.

Resistencia/Resistance

You say you've got a program?
and I say, no thank you fool,
'cause I've got a program
that will cure our woes,
it's called liberation,
and when the people find out,
you better watch out.
~ from You Say You've Got a Program

Dr. Darder states that,

my teaching, research, and activism has sought to develop in relationship to the pain and sufferings of those who are often forgotten or neglected within the context of mainstream educational and social life. In this way, whether in my teaching, research, or scholarship, I am challenged to be relevant to the people for whom I struggle and labor each day.

Her work as a critical scholar and activist is done in service to the invisible and forgotten, those overlooked or ignored by the institutions meant to protect and guide them. Resistance means, therefore, a refusal to be ignored or to let others be ignored. This highlights the importance of both Dr. Darder’s work as a Freirian scholar and her pursuit of public pedagogies.
Her leadership in developing the California Consortium of Critical Educators demonstrates the intersection between theory and teacher practice. The consortium, developed in the 1990’s, convened California educators who were committed to change in schools and society, using the lenses of social justice, human rights, economic equity.

From 2002 – 2005, she served as a faculty mentor for the Urban Teacher Education Network out of the University of California, Los Angeles, a project focused on the intellectual formation of young faculty entering the field. Through the network, Dr. Darder mentored pre-tenure faculty to develop their research and publications. The purpose of this work was to help junior faculty successfully navigate the promotion and tenure process. It was equally important, however, for junior faculty to connect and make sense together of their experiences. These acts of naming and solidarity helped to create groups of scholars who are better skilled at maintaining their humanity in academia.

In 2005, Dr. Darder worked with students and community members to establish a public affairs radio program Liberación! in Illinois. This radio program, on WEFT, gave the community access to public airwaves and the opportunity to actively participate in shaping public debate and discourses that directly affected their well-being and that of their communities. In the process, community wisdoms were shaped, strengthened, and shared. Relatedly, Dr. Darder was a community journalist for Champaign Urbana Independent Media Center. Her article, “Radio and the Art of Resistance,” critically examines and highlights the relationship between public radio and community self-determination.

Two years later, Dr. Darder completed a documentary with students investigating the persistence of inequity at the University of Illinois. The documentary, “Breaking Silence: The Pervasiveness of Oppression,” won second place at the Central Illinois Feminist Festival and has been downloaded and used as an educational tool across the country. This documentary not only revealed systems of inequality at the university, it also allowed students to tell their stories and change the trajectory of their lives.

Dr. Darder’s work of resistance, critique, and transformation is steeped in the importance of community wisdom and resilience, democracy, and public pedagogies. Combined these create spaces for those who are marginalized and silenced to find their voice and work towards strengthening their communities. It is then not unusual to find her speaking at one moment in a conference to scholars and researchers in the field and in the next speaking with Spanish-speaking immigrant parents in the community or classroom teachers who are struggling with their practice. This is only possible because she worked diligently to bridge the language of the people and the language of academia, the former often devalued in public discourse and the latter used as a gate to public discourse. This act of critically “bridging” serves as an act of defiance and as an act love, both uncommon in the leadership of our field.
**Transformación/Transformation**

Her struggle is legitimate
for she cannot live in a world of pretense
and colorized marginalization,
her love is legitimate,
for she cannot live in a world of lies.
~ from *Rican-Woman-Madness is Just Another Word for Love*

Since her inception into the academy, Dr. Darder’s prolific scholarship has contributed to shaping not only the field of education with respect to pluralism and difference, but her work has also helped to transform contemporary discourses and scholarship within ethnic studies, Latino studies, sociology, psychology, and legal studies. In *Teaching as an Act of Love*, she writes

Transformation of schools can only take place when teachers, working in solidarity, take ownership and struggle to radically change the political and economic structures of power that defile our revolutionary dreams.

Through her numerous books and articles, she has fundamentally helped to transform the ways in which we critically understand issues of biculturalism, cultural democracy, and racialized inequalities and exclusions, as well as ethical and moral concerns related to educational leadership. In a variety of ways, her scholarship has made innovative philosophical and practical contributions to the science and art of education, transforming what is meant by democratic practices within education and the larger society, particularly with respect to the making of a more just society.

In reading her work, it is clear that Dr. Darder has always seen her scholarship as intimately linked to her history as a subaltern and colonized subject and, thus deliberately written with an eye toward transformation. This constitutes a significant factor here in that she entered into this work as an impoverished, single parent of three children, wanting to make a difference in her community and in the world. Hence, one finds in her writing both deeply salient theoretical discussions, in addition to a sense of her personal knowledge of living
within conditions of poverty and knowing first hand the negative impact of structures of inequality and exclusion. It is this passionate aspect of her writing that most stands out, inviting readers into a dialogue about historical and contemporary conditions of injustice and how we must work to transform them.

Moreover, both her self-authored and edited volumes have consistently served to initiate a discursive turn in the field. A few examples are included here illustrate this point.

In *Culture and Power in the Classroom: A Critical Foundation for the Education of Bicultural Students* (1991/2012), her first book, was publically honored as “a significant tool for democratic schooling in the 20th century” in *The Nation Magazine*’s special issue on public education (September 1992), which included the book in its list of 100 most influential books of the last century. The book has come to be considered a classic text in the study of culture, biculturalism, critical pedagogy, and educational inequalities. This book was recently translated into Portuguese. After reading the book in English, the editor of Edições Pedago in Portugal requested rights to translate. The book, *Cultura e Poder Na Sala de Aula*, was released in July 2015.

*Latinos and Education: A Critical Reader* first published in 1997, effectively served to officially establish an area of study that would become known as Latino Education. The book helped to spearhead a variety of research, courses, and publications with this focus, by carefully articulating salient themes of study and providing a balance of historical and contemporary material, as well as retaining a strong emphasis between theory and practice. A second edition was completed and published at the request of the publisher in 2013. Similarly, *The Latino Studies Reader* (1997), was a first of its kind, officially spearheaded the field in humanities and Cultural Studies now known as Latino Studies by bringing together salient themes and issues tied to a critical reading of culture, language, politics, and the economy, resulting in a new genre of scholarship. Shortly after the volume was published a *Latino Studies* journal was established and the Latin America Studies conference established a separate section specifically devoted to Latinos Studies—referring to the study of U.S. Latino communities.

*Reinventing Paulo Freire* (2002) has been recognized as one of the first comprehensive studies on Paulo Freire’s contribution to curriculum studies and the larger educational arena in the United States. The book received the American Educational Research Association Award for Outstanding Book, for 2001-2002. The book not only carefully articulates Freirian ideas linked to classroom practice, it also included the critical narratives of 14 Freirian-inspired educators, at all levels of education, speaking to the manner in which Freire’s work had influenced their teaching in schools and communities. The second edition of the book is due to be released in 2016. The book has been translated in Spanish and Turkish and will soon be released in Portuguese.

The *Critical Pedagogy Reader* (2002/2008) has been widely recognized as the foremost foundations’ text on critical pedagogy in the field, as measured by course adoptions. When the first volume was published in 2002, it was the first collection of critical pedagogy writings ever produced of its kind. The book has been a vital resource for both researcher and teachers, in that the volume provides articles organized in 10 sections, each section has its own introduction,
dialogue questions that professors can use with their students, and a list of suggested further readings. The volume is now moving to its third edition.

Routledge commissioned Dr. Darder to write *Freire & Education* (2015) for a philosophy of education series, where a contemporary philosopher was asked to write about a major twentieth century philosopher, in a way that could unveil the personal manner in which the work of major theorists are taken up by those who later engage their work. *Freire & Education* was recently named one of *Times Higher Education* Books of the year. Edições Pedago is now working on the Portuguese translation of *Freire and Education*, which will be released in Spring 2016.

Lastly, the *International Critical Pedagogy Reader* (2015) is the first collection to engage with the field of critical pedagogy as an international phenomenon and moves the discourse beyond a North American focus, to integrate in particular the philosophies and pedagogical writings of scholars in Southern Europe, Africa, India, Turkey, the Middle East, Mexico, the Caribbean, South America, and Asia. The collection release just released this summer has already generated a great deal of conversation in the field, given the significance of its contribution.

Undoubtedly, for Dr. Darder the notion of transformation is defined broadly, in that she contends that we cannot transform the injustices within schools and society, without also transforming the ways we think, analyze, and theorize condition of inequality. It is, in fact, through the labor of our scholarship, in conjunction with our work in schools and communities that we garner the hope necessary to persist and persevere in the making of a more just world.

**Esperanzas/Hopes**

When referring to her practice Dr. Darder says,

> I arrive daily with love and hope to my practice as an educator, researcher, and advisor to my doctoral students. My hope stems from the knowledge that, as human beings constantly making and being made by our history, we are all truly capable of joining together to *reinvent* our world.

Dr. Darder’s scholarship and work is deeply humanistic and reflects a powerful communal love of children, their parents and their teachers. Out of this springs a lasting hope that both inspires and strengthens her and all those she touches with her teaching, scholarship, and committed presence.
In her published reflections on her relationship with Paulo Freire and his writings, Dr. Darder articulates the value of and need for teaching as *an act of love*. Love in teaching, and teaching with love, are acts of liberation in which teacher and student are free to learn and name their world together. This process of becoming also includes recognition of our fears and limitations as educators. By embracing both their strengths and challenges, educators become true advocates and partners in changing education. Dr. Darder also highlights the necessary qualities of progressive teachers, including humility, courage, tolerance and joy of living. These traits along with other acts of liberation are the foundation of Dr. Darder’s *hopeful* praxis.

Relatedly, in “Institutional Research as a Tool for Cultural Democracy,” Dr. Darder offers a critique of traditional university responses to diversity, in particular how conceptions of institutional research around diversity both use deficit lenses and maintain inequitable systems. She imagines a university based on cultural democratic principles. In a culturally democratic institution, diversity is more than a strength. It is as a vehicle for understanding issues of power, individual/collective/organizational histories, leadership, and institutional systems. The university understands that it reflects the experiences and values of those within it and must, therefore, be constantly attended to. Essentially, it is an organization that is in the process of becoming. Research, institutional research, then becomes more than a tool for social justice but an epistemological process of investigating and interrupting, of advocating and educating, of dreaming and imagining new possibilities.

Dr. Darder wrote the preface to the book, “Educating for Peace in a Time of ‘Permanent’ War.” In that she highlights that peace has become a critical moral imperative in and out of schools in
order to counter the hidden curriculum of violence that is harming children. Peace rooted in the conditions of people’s lives is the only way to create more just and humanizing schools. True peace also requires an honesty and willingness to address larger political and economic systems of inequality. In this way, teachers and leaders can confront the status quo that is American schooling and imagine alternate realities that embrace student’s humanity and integrity.

There are many sources of Dr. Darder’s hope and leadership, but perhaps most importantly are her five granddaughters. As such, her visions of the future are professional, academic, and intimately personal. These hopes are fundamental to her teaching, research, and writing. In order for critical scholars to continue the difficult work of disrupting long-standing systems of inequality and working with educators invested in those same systems, hope must be at the center and must be something that is shared with others.

Ultimas Palabras/Final Words

For many who seek to be and prepare critical educators, Dr. Darder is a model of the power of blending scholarship, service, and art. She believes that her work is “born of an ever present concern for the silenced histories and unnamed social and cultural experiences of the oppressed that still remain to be understood, if we are to struggle effectively for justice and the beauty of our humanity.” Her forty years of work embodies not just the values of a critical scholar, but those of the Brock International Prize as well.

In my field of educational leadership, so much of our work in transforming schools and developing just spaces for learning are grounded in Dr. Darder’s work, especially now when reform efforts are dehumanizing teachers and students. For the past twenty years, schools have become the battleground between the interests of those who want to focus on efficiencies and accountability, inequitable systems themselves, and away from the magic that is learning. Dr. Darder’s work then becomes a way to counter these narratives and keep children at the center of our improvement efforts.

Dr. Darder’s work also goes beyond the learning-teaching interaction and extends to entire organizations and the epistemological systems in the field of educational research. Her work addresses important and difficult questions here in the United States, but also internationally. Her impact, therefore, can be seen in universities and classrooms in other areas of the world.

Although not discussed directly here, Dr. Darder has had impact through her own students and the 150 dissertations that she has advised over the years. As with most teachers it is impossible to ever grasp the difference that one has made in the lives of one’s students. And yet, given the depth of her scholarship and her commitment to social justice, it is easy to imagine how her work continues to influence teachers and leaders – and their students, and scholars.

Lastly, Dr. Darder’s scholarship exemplifies the thoughtful, intellectually challenging, and humanistic research that is the foundation of knowledge and leadership in the field of education. Her work is purposefully accessible to and applicable for practitioners, scholars, and communities, alike. Because of her commitment, relentlessness, and courage, her work will influence generations of educators in fundamental ways and be a catalyst for profound transformations in education and schools.
To my fellow Brock Jurors, thank you for the opportunity to present Dr. Antonia Darder, her work, accomplishments, and impact on education. There are many exemplary nominations for this year’s award of the Brock International Prize in Education. I truly appreciate your consideration of Dr. Darder for the Brock International Prize in Education. Dr. Darder’s work exemplifies the best in all of us, as well as in scholarship, teaching, and learning. By merging a critical analysis of the present with deep optimism and hope for the future, she helps us and others imagine a just and peaceful world.

Sinceramente,

Mónica Byrne-Jiménez

Materials Included:

1. Antonia Darder Vita
### Appendix A: Additional Documents

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<tr>
<th>Topic</th>
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<tr>
<td>Samples of Visual Art</td>
<td><a href="http://www.darder.org/art/painting">http://www.darder.org/art/painting</a></td>
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### Appendix B: Sample Speeches and Interviews

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<td>Breaking Silence: The Pervasiveness of Oppression at UIUC – Part I</td>
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<tr>
<td>Breaking Silence: The Pervasiveness of Oppression at UIUC – Part II</td>
<td><a href="https://www.youtube.com/watch?v=rMqqHGc8smU">https://www.youtube.com/watch?v=rMqqHGc8smU</a></td>
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<td>Todays Revolutionary Women of Color (Interview)</td>
<td><a href="https://www.youtube.com/watch?v=lMmJsz4UEUw">https://www.youtube.com/watch?v=lMmJsz4UEUw</a></td>
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<td>Paulo Freire: The Global Legacy, University of Waikato</td>
<td><a href="https://www.youtube.com/watch?v=Ulisos2jW4">https://www.youtube.com/watch?v=Ulisos2jW4</a></td>
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<td>Serna Center Speaker Series, Sacramento State</td>
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<td>AERA Fellow Introduction</td>
<td><a href="https://www.youtube.com/watch?v=5CoFb1nVbbM">https://www.youtube.com/watch?v=5CoFb1nVbbM</a></td>
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<td>Liberación Radio Collective (excerpts)</td>
<td><a href="http://www.darder.org/publications/radio">http://www.darder.org/publications/radio</a></td>
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<tr>
<td>Clips of Teaching</td>
<td><a href="http://www.darder.org/teachings">http://www.darder.org/teachings</a></td>
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Dr. Antonia Darder  
Loyola Marymount University  
School of Education  
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antonia.darder@lmu.edu

EDUCATION

Claremont Graduate University
Doctor of Philosophy in Education
Dissertation: Critical Pedagogy, Cultural Democracy, and Biculturalism: The Foundation for a Critical Theory of Bicultural Education

Pacific Oaks College
Masters in Human Development with Specialization in Marriage Family & Child Counseling
Thesis: An Alternative Model of Child Abuse Treatment in the Latino Community

California State University, Los Angeles
Undergraduate Work in Rehabilitation Counseling

Pasadena City College
A.S. in Natural Sciences/Registered Nursing Program

PROFESSIONAL LICENSES AND CREDENTIALS

Marriage and Family Therapist (California # MC106811)
Registered Nurse (California # D2822060)
Community College Life Teaching Credential (Psychology)

PROFESSIONAL ACADEMIC APPOINTMENTS

Loyola Marymount University, Los Angeles, CA
Leavy Presidential Endowed Chair in Ethics and Moral Leadership, 2011
Department of Educational Leadership, School of Education
Affiliate Faculty, Bioethics Institute

University of Illinois, Urbana-Champaign, Champaign, IL
Professor Emerita, 2011 - present
Distinguished Professor, 2008 - 2011
Professor, 2002 - 2004
Educational Policy, Organization and Leadership and Latino/Latina Studies

University of California, Irvine, Irvine, California
Visiting Professor, 2001 - 2002
Department of Education

Claremont Graduate University, Claremont, California
Professor of Education and Cultural Studies, 1998 - 2002
Associate Professor of Education and Cultural Studies, 1994-1998
Assistant Professor of Education, 1990-1994

Massachusetts Institute of Technology, Cambridge, Massachusetts
Guest Lecturer, 1990-91
Department of Urban Studies and Planning/Community Fellows Program
Lesley College, Cambridge, Massachusetts
Assistant Professor of Education, 1990-1991

California Polytechnic University, Pomona, California
Assistant Professor of Ethnic Studies, 1989-90 (part-time)

Pacific Oaks College, Pasadena, California
Faculty, 1986-90
Established first graduate program in Bicultural Development in the United States

Pasadena City College, Pasadena, California
English Instructor, 1984-86
Taught Chicano literature and edited Chicano student writers’ anthology, Antología del Sol.

Pacific Oaks College, Pasadena, California
Adjunct Faculty, 1981-86

INSTITUTIONAL RESEARCH EXPERIENCE

Critical Institute, University of Malta, Malta
Associate Fellow (2014 – present)
TCI is involved in a variety of research and publishing projects within the context of an open source structure. Associate Fellows are involved in commenting on research projects and reviewing of manuscripts that emerge from the Institute’s research.

Institute for Sustainable Economic, Educational & Environmental Design (I-SEEED), San Francisco, CA.
The organization is focused on research on curriculum and materials for the classroom that engages social justice issues and cultural relevancy. Research Affiliates are involved in the review of research designs and outcomes.

Diversity and Technology for Engaging Communities (DTEC)
Principal Investigator, 2007 – 2011
Advanced extensive narrative studies on university climate with graduate students, faculty, administrators, and surrounding community. The project became a training ground for university/community collaborations, as well as a center for qualitative research formation for doctoral students in education. Produced a documentary from the study that was awarded 2nd Prize at the Central Illinois Feminist Film Festival (2009).

Center for Democracy and Multiracial Society, University of Illinois Urbana Champaign
Faculty Fellow, 2006 - 2009
Execute the development, implementation, and analysis of critical research narratives grounded in a decolonizing methodology for a comprehensive three-year study that examines: 1) experiences of social and institutional discrimination and social exclusions; and 2) the use of technology and training in assessing the perspectives of students, faculty, staff, administrators, and community members from historically underrepresented populations, regarding issues of power and privilege on the UIUC campus and surrounding community.

Center for Advanced Studies, University of Illinois Urbana Champaign
Faculty Fellow Spring 2007
Conducted research that focused on the migration of Puerto Rican women to California, as a feminist working class phenomenon during the period of the 1950s and 60s.

Center for Global Education, University of Illinois, Urbana-Champaign
Research Associate, 2004 - 2006
Coordination of Brazil Education Research Project which sponsored 12 graduate students to travel together for three weeks in Brazil to study progressive educational contexts in schools, universities and communities. Development of an on-line course that critically examines issues of culture, identity, and politics, through geographies of racism, gender, sexuality, disabilities, and class struggle.
Center for Mathematics Education of Latinos/as (CEMELA) NMSU, Las Cruces
Research Advisory Board Member, 2003- present
Provide support and guidance regarding the development of programs for Latino students

Educational Policy Research Unit (EPRU), University of Arizona, Tempe
Fellow, 2003 - present
Evaluation and assessment of current educational research and public policy mandates as these pertain to questions of class, gender and racialized inequalities in U.S. urban schools.

Urban Teacher Education Network (UTEN), University of California, Los Angeles
Faculty Mentor, 2002 - 2005
Work with UTEN Fellows (junior faculty) in the development of their research and publication, in an effort to support their process toward successful tenure appointment.

Institute for Cultural Studies in Education, Claremont, California
Principal Investigator and Publications editor, 1994 - 2003
Research on issues of urban education issues related to culture, race, class, gender, and sexuality.

Institute for Education in Transformation, Claremont, California
Principal Investigator and monograph editor, 1991 - 1994
Bicultural Studies in Education Project

Centro Andino de Educación y Promoció (CADEP), Cuzco, Peru
Research Associate, 1995 - 1996
Research on Indigenous culture and identity in the Andes and bilingual Education (Spanish/Q’echua)

Tomas Rivera Center
Scholar in Residence & Principal Investigator, 1993 - 95

Mauricio Gaston Institute for Latino Community and Public Policy, Boston, Massachusetts
Research Associate & Principal Investigator, 1990 - 91
Research on Latino children and academic achievement in urban public schools

Incamera, San Francisco, California
Research Consultant and Script Writer, 1987 - 89
Research, writing, translation, and interviewing for Juntos Contra El Abuso, Spanish language film on child abuse funded by State of California Office of Child Abuse Prevention

Los Angeles Regional Family Planning, Los Angeles, California
Research Consultant, 1982 - 83
Research and development of cultural awareness seminars on issues pertaining to Latino families

Center for the Improvement of Childcare, Los Angeles, California
Research Assistant, 1979 - 81
Interviewed Spanish-speaking parents in a study of cultural differences in parenting styles

Pasadena City College Peer Counseling Program, Pasadena, California
Research Assistant, 1975 -77
Interviewed students regarding the effectiveness of peer counseling experiences.
OTHER WORK EXPERIENCE

California Family Study Center, North Hollywood, California
Clinical Supervisor and Guest Lecturer, 1988 - 90
Supervised interns working with Latinos families, particular emphasis on treatment of child abuse, domestic violence, and drug/alcohol addiction.

Haven House, Pasadena, California
Clinical Consultant, 1986 - 88
Supervision of shelter staff and provision of counseling to women and children afflicted by domestic violence and related issues of drug/alcohol abuse.

Programa Esperanza, Pasadena, California
Program Coordinator/Therapist, 1983 - 85
Overall agency administration and counseling of Spanish-speaking women afflicted by issues of domestic violence and drug and alcohol abuse.

El Centro de Acción Social, Pasadena, California
Executive Director, 1982 - 86
Overall agency administration, including personnel and fiscal management, fundraising, coordination of governing board, and development of educational and mental health programs for Latino families.

Plaza Family Support Center, Los Angeles, California
Clinical Director, 1981 - 82
Coordination, supervision, and treatment of child abuse and drug/alcohol addiction in Latino families.

Family Counseling Service of West San Gabriel Valley, San Gabriel, California
Intake Director and Bilingual Counselor, 1978 - 81
Counseling of Latino families afflicted by issues of domestic violence, child abuse, and drug/alcohol.

Alhambra Head Start Program, Alhambra, California
School Nurse, 1977 - 78
Worked with families providing health assessments of children, as well as parent education related to parenting and cultural issues, as well as child abuse and drug and alcohol prevention education.

Huntington Memorial Hospital, Pasadena, California
Pediatric Nurse, 1977 - 79
Cared for hospitalized children and infants suffering from acute and chronic health conditions. Also provided prevention education for Spanish-speaking parents.

COURSES TAUGHT

Comparative Studies in Education and Class
Popular Culture and the Politics of Education
Pedagogy and Indigenous Perspectives
Formation of Public Intellectuals
Critical Theories of Education
Social Justice and the Politics of Difference
Critical Perspectives of Identity Formation
Latinos, Society and the Economy
Political Economy of Urban Schooling
U.S. Latinos: Culture, Politics and Class
Latina Feminisms: Gender, Race & Class
Culture, Democracy & Urban Schooling
Introduction to Cultural Studies
Readings in Critical Policy Studies

Schooling, Prisons & the Economy
Foundations of Critical Pedagogy
Racism and Urban Development
Culture & Identity in a Transnational Context
Ethics and Moral Development Theory
Ethics and Moral Issues in Education
Critical Theories of Urban Education
The Formation of Public Intellectuals
Chicano Literature
Race, Racism and Education
History of Latinos and Desegregation
Social Contexts of Human Development
Cultural Democracy in the Classroom
Introduction to Women’s Studies
Studies in Diversity and Anti-bias Practice
Sociolinguistics: Culture and Language
Themes in Bicultural Development
Schooling Bicultural Children
Critical Bicultural Education
Cross-Cultural Mores and Values
Development of Bicultural Children
Parents, Community and Schooling

Introduction to Psychology
Marriage, Family and Child Studies
Adolescent Psychology
Decolonizing Methodologies
Social Class and Education
Philosophy and Practice of Paulo Freire
Critical Narrative Research Methods

PROFESSIONAL CONSULTATION (partial list)

American Studies Foundation
Pasadena Rape Hotline
All Saint's AIDS Service Center
County of San Bernardino
City of Pasadena
Latina Magazine
Pasadena Police Department
San Diego State University
Immaculate Heart Center
National Conference of Christians and Jews
Occidental College
Idaho State University
Loyola Marymount University
Alameda County Office of Education
Tucson School District
Interface Network

Los Angeles County Schools
United Way, Region II
City of El Monte
Montebello School District
Latino Resource Center
Rosenberg Foundation
KVEA: Estrella Productions
Oregon Migrant and Indian Council
Pasadena City College
Wheelock College
Antioch University
San Diego Public School District
University of Connecticut
Albuquerque Cultural Center
CADRE, Los Angeles

EDITORIAL EXPERIENCE

*Pedagogy and Theatre of the Oppressed Journal*
Editorial Review Board member, 2015 – present
Responsibilities include reviewing submissions and helping to spread the word about this online, open access, publishing opportunity for artists, practitioners, educators, and scholars.

*Universal Journal of Educational Research* (Horizon Research Publishing)
Board of Reviewers, 2015 – present
Responsibilities include review of articles and editorial feedback to journal editors related to research in the field.

*Cultural Pluralism, Democracy, Socio-environmental Justice & Education*. (Sense Publishers)
Editorial Board, 2014 - present
Responsibilities include review of articles and overall editorial support of journal

*Qualitative Research Journal (QRJ)*, United Kingdom
Editorial Advisory Board, 2014 - present
Responsibilities include review of articles and overall support of journal activities

*Anti-colonial Educational Perspectives for Transformative Change Book Series* (Sense Publishers)
Editorial Board Member, 2014 – present
Responsibilities include review of articles and overall support of journal activities
Consortium & Journal of Ethical Educational Leadership, Pennsylvania, PA
Editorial Board Member, 2013 – present
Responsibilities include review of articles and overall support of journal activities

GÉNEROS: Revista Multidisciplinaria de estudios de género (Barcelona, Spain)
International Advisory Board, 2008 – present
Responsibilities include review of articles and overall support of journal activities

Critical Perspectives on Latina/os in the United States Book Series, Peter Lang (New York)
Co-Editor, 2011 – 2013
Responsibilities include soliciting manuscripts and working with authors through publication of their books. The book series is co-edited with Miren Uriarte.

Postcolonial Studies of Education Book Series, Palgrave (London)
Co-Editor, 2009 – present
Responsibilities include soliciting manuscripts and working with authors through publication of their books. This book series is co-edited with Peter Mayo and Anne Hickling-Hudson.

Ethnicities (UK)
International Advisory Board, 2008 – present
Responsibilities include review of articles and overall support of journal activities.

Teaching & Learning in Higher & Continuing Education (UK)
International Advisory Board, 2007 – present
Responsibilities include review of articles and overall support of journal activities.

Reinvention: A Journal of Undergraduate Research (UK)
Editorial Board, 2007 – present
Responsibilities include review of articles and support of overall effort of the journal.

The Public I
Editorial Board, 2007 - present
A monthly newspaper of the Independent Media Center of Urbana-Champaign seeks to cover local stories that have a link to national and global issues.

Liberacion! The Nexus of Local and Global Politics, Art and Struggle
Producer and Program Host, 2005 - 2011
Provide guidance and support for the development and production of public affairs radio programming by UIUC graduate students, working through the Liberacion! Radio Collective; show airs on WEFT 90.1 FM Champaign.

Ethnic Studies: An Interdisciplinary Journal of Culture, Race, and Ethnicity
Editorial Advisory Board Member, 2005 - present
Provide support, suggestions and recommendations for the improvement of the journal contents and disseminate information of the journal and its opportunities for publishing.

Journal for Critical Education Policy Studies
International Advisory Board Member, 2005 - present
Responsible for review of articles and support of overall effort of the journal, as well as attend annual Board meeting.
Handbook of Latinos and Education: Research, Theory and Practice
Advisory Board Member, 2005 - present
Assist editors in building a content map, review drafts, and identify most pertinent resources for appendix.

Cultural Studies/Critical Methodologies
Editor for Special issue, 2004 - 2005
Responsible for co-editing of a special international issue on Critical Pedagogy.

Latino Studies Journal
Editorial Advisory Board, 2005 - present
Responsible for working on the editorial team and editing Reflexiones Pedagogicas, a section of the journal that engages questions of teaching, scholarship, and activism in the field of Latino.

Journal of Latinos and Education
Board Member, 2001 - present
Responsible for providing general editorial support and attending the yearly editorial meeting.

New Political Science
Board Member, 2000 - present
Responsible for providing general editorial support and attending the yearly editorial meeting.

The Journal of Post-Colonial Education
Board Member, 2001 - present
Responsible for providing general support as an international member of the Board.

Cultural Studies in Education Monographs
Editor, 1993 - 2000
Responsible for all editing functions of the monograph series, from working with authors to develop their ideas to the final manuscript and publication of the monograph.

PUBLICATIONS

BOOKS

¹ Included in the Times Higher Education Books of the Year.
² Recognized by Routledge as the foremost foundation text in the field of Critical Pedagogy, as measured by the number of sales and course adoptions.


Books In Progress

Darder, A. & L. Fraga. Special Issue: Latinos, Education, & the Church for Journal of Catholic Education.


McKenna, B. & Darder, A. The Art of Public Pedagogy. Sage Publications.

Books Translation in Progress

Darder, A. Freire e Educação. Ramada, Portugal: Edições Pédago.

Darder, A. Freire y la Educación. Mexico, SigloXX.

Darder, A. Cultura y Poder en la Sala de Aula. Mexico. SigloXX.

ARTICLES/BOOK CHAPTERS


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Darder, A. (2004). The Passion of Paulo Freire. Published on-line by The Pedagogy and Theatre of


Articles/Chapters Forthcoming
Darder, A. (at press). Latino Education, the Church, and the Role of Hispanic Ministry in National Symposium on Hispanic Ministry Monographs.


Articles/Chapters In Progress


NEWSPAPER/MAGAZINE ARTICLES


Darder, A. (2009). Kurdish Educators Arrested in Public I, Urbana, IL.


Darder, A. (2008). Dump all the Rebolu! In Public I, Urbana, IL.


Darder, A. (2007) Vernon Bellecourt: A Life of Struggle for Indian Rights in Public I, Urbana, IL.

Darder, A. (2007). UN Declaration on Rights of Indigenous Peoples in Public I, Urbana, IL.

**LITERARY PUBLICATIONS**

SELECTED PAPERS AND PRESENTATIONS


Darder, A. (2012). Youth and the Struggle for Critical Consciousness (Closing Address) for The Youth International Conference at The University of Calgary, Alberta, Canada.

Darder, A. (2012). Beyond Aristotle and Darwin: Testing, Inequality and the Brain (public lecture) for my installation as endowed chair at Loyola Marymount University, CA.


Darder, A. (2007). *Paulo Freire and the Meaning of Emancipatory Practice in the Classroom* (educator’s lecture) for Western Illinois University, Macomb, Illinois.


Darder, A. (2002). *Paulo Freire and the Pedagogy of Love* (featured speaker) for The Paulo Freire Institute’s International Forum, Education: The Possible Dream, University of California, Los Angeles.


Darder, A. (2001). *Teacher Education and The Struggle for Democratic Schooling* (keynote) for annual conference of the California Council for Teacher Education (CCTE), San Diego, CA.

Darder, A. (2001). *The Struggle for Access and Equity: Students of Color and Higher Education* (panel presentation) for the Rainbow Conference of the Cultural Student Affairs Center at the University of California, Irvine.


Darder, A. (2002). *Urban Education in the Age of Globalization and Difference* (series speaker) for The Graduate Center for Urban Education, University of Southern California, Los Angeles, California.


Darder, A. (2002). *Women on the Edge: The Illusive Search for Equality* (keynote) for Women’s History Week, La Verne University, La Verne, CA.

Darder, A. (2002). *Cultura y Poder: Una Pedagogía de Liberación* (keynote) for the Conferencia de Pedagogía y Curricula, Universidad de Mexico, Hermosillo.


Darder, A. (2000). *Revitalizing the Bilingual Education Movement* (Keynote) for Annual Bilingual Conference of United Teachers of Los Angeles.


Darder, A. (1999). *Reflections on the Future of Latino/a Studies for the Next Millennium* (colloquium) at the Latinos Studies Towards the XXI Century conference sponsored by Ohio State University, Columbus, Ohio.


Darder, A. (1998). Reflections on the Future of Chicano/a Studies (keynote) for California State University, Northridge Chicano Studies Faculty Retreat, Northridge, California.


Darder, A. (1997). *Latinos in Pasadena: Reflections on Community and Quality of Life* (keynote) for Latino Heritage Month sponsored by the Pasadena Library, Pasadena, California.


Darder, A. (1997). *Critical Pedagogy: The Urban Classroom as Life Experience* for The California Literature Project sponsored by California State University at Los Angeles, Los Angeles, California.


Darder, A. (1991). *The University Experience of Latino Students* (panelist) for Classroom Culture in Higher Education: Entry or Barrier? Harvard University, Boston, MA.


Darder, A. (1990). *Cultural Democracy in the Classroom* (keynote) at the Teacher Conference on Science and Whole Learning, Massachusetts Institute of Technology, Media Laboratory.


Darder, A. (1989). *Building Community from an Intercultural Perspective* (keynote) at the Annual Statewide Student Leadership Conference, California Community College Student Activities Association.

Darder, A. (1989). *Preparing Educators to Integrate Anti-bias and Bicultural Approaches into Their Programs* (presentation) at the National Conference, National Association for the Education of Young Children.


Darder, A. (1989). *Literacy: A Tool for Empowerment or Domination?* (presentation) at the Humanities Summer Institute, Los Angeles Educational Partnership.


**PROFESSIONAL MEMBERSHIPS**

- American Educational Studies Association
- American Educational Research Association
- American Society of Higher Education
- American Anthropological Association
- American Political Science Association
- American Sociological Association
- Latin America Studies Association
- National Association of Chicano and Chicana Scholars
- Puerto Rican Studies Association
- American Association of University Women

**AWARDS, HONORS, AND RECOGNITIONS**

*Rains Award for Excellence in Research, Scholarship, or Creative Work, Loyola Marymount University, L.A., CA 2015*
Distinguished International Research Fellow Award, New Castle University, Callaghan, Australia 2014
Leavey Endowed Chair in Ethics and Moral Leadership Loyola Marymount University, L.A., CA, 2011
Distinguished Faculty Award for Contribution to Latina/Latino Students University of Illinois, 2011
Central Illinois Feminist Film Festival 2nd Prize, Eastern Illinois University, Charleston, IL., 2009
Distinguished Senior Faculty Award, University of Illinois, Urbana Champaign, 2008
Campus Research Award for DTEC Project, University of Illinois, Urbana Champaign, 2008
Center for Advanced Studies Faculty Fellow, University of Illinois, Urbana-Champaign, 2006
Social Justice in Education Award, University of New Mexico, Las Cruces, 1998.
Presidential Fellowship, Salzburg Seminar Program, Austria, 1993
Dissertation Fellowship Award, Claremont Graduate School, 1989
Pi Lambda Theta National Education Honor Society, 1989
Outstanding Service to the Latino Community, El Centro de Acción Social, 1988
Outstanding Community Service Award, County of Los Angeles, 1988
YWCA Second Century Award, Pasadena, California, 1987
Outstanding Volunteer Community Service, County of Los Angeles, 1987
Outstanding Service to Women and Children, Haven House, Pasadena, California, 1986
Reconocimiento, La Cruz Roja de Mexico, Cuidad Guzman Earthquake Relief Team Member, 1985
Outstanding Community Service Award, Pasadena City College, 1984
Outstanding Young Woman of America, 1981
Outstanding Service Award, Pasadena City College Nursing Program, 1977

REFERENCES (upon request)
As individuals or as peoples, by fighting for the restoration of [our] humanity [we] will be attempting the restoration of true generosity. And this fight, because of the purpose given it, will actually constitute an act of love.

—Paulo Freire

*Pedagogy of the Oppressed* (1970)

For days, I have reflected on the writings of Paulo Freire; and with every turn of ideas, I've been brought back to the notion of love and its manifestation in our work and our lives. Here, let me say quickly that I am neither speaking of a liberal, romanticized, or merely feel-good notion of love that so often is mistakenly attributed to this term nor the long-suffering and self-effacing variety associated with traditional religious formation. Nothing could be further from the truth. If there was anything that Freire consistently sought to defend, it was the freshness, spontaneity, and presence embodied in what he called an "armed loved—the fighting love of those convinced of the right and the duty to fight, to denounce, and to announce" (Freire, 1998, p. 42). A love that could be lively, forceful, and inspiring, while at the same time, critical, challenging, and insistent. As such, Freire's brand of love stood in direct opposition to the insipid "generosity" of teachers or administrators who would blindly adhere to a system of schooling that fundamentally transgresses every principle of cultural and economic democracy.

Rather, I want to speak to the experience of love as I came to understand it through my work and friendship with Freire. I want to write about a political and radicalized form of love that is never about absolute consensus, or unconditional acceptance, or unceasing words of sweetness, or endless streams...
of hugs and kisses. Instead, it is a love that I experienced as unconstricted, rooted in a committed willingness to struggle persistently with purpose in our life and to intimately connect that purpose with what he called our "true vocation"—to be human.

A COMMITMENT TO OUR HUMANITY

A humanizing education is the path through which men and women can become conscious about their presence in the world. The way they act and think when they develop all of their capacities, taking into consideration their needs, but also the needs and aspirations of others. (Freire & Betto, 1985, p. 14—15)

For Freire, a liberatory education could never be conceived without a profound commitment to our humanity. Once again, I must point out that his notion of humanity was not merely some simplistic or psychologized notion of "having positive self-esteem," but rather a deeply reflective interpretation of the dialectical relationship between our cultural existence as individuals and our political and economic existence as social beings. From Freire's perspective, if we were to solve the educational difficulties of students from oppressed communities, then educators had to look beyond the personal. We had to look for answers within the historical realm of economic, social, and political forms, so that we might better understand those forces that give rise to our humanity as it currently exists. In so many ways, his work pointed to how economic inequality and social injustice dehumanize us, distorting our capacity to love ourselves, each other, and the world. In the tradition of Antonio Gramsci before him, Freire exposed how even well-meaning teachers, through their lack of critical moral leadership, actually participate in disabling the heart, minds, and bodies of their students—an act that disconnects these students from the personal and social motivation required to transform their world and themselves.

There is no question that Freire's greatest contribution to the world was his capacity to be a loving human being. His regard for children, his concern for teachers, his work among the poor, his willingness to share openly his moments of grief, disappointment, frustration, and new love, all stand out in my mind as examples of his courage and unrelenting pursuit of a coherent and honest life. I recall our meeting in 1987, six months after the death of his first wife, Elza. Freire was in deep grief. During one of his presentations, he literally had to stop so that he could weep the tears that he had been trying to hold back all morning. For a moment, all of us present were enveloped by his grief and probably experienced one of the greatest pedagogical lessons of our life. I don't believe anyone left the conference hall that day as they had arrived. Through the courageous vulnerability of his humanity—with all its complexities and contradictions—Freire illuminated our understanding of not only what it means to be a critical educator, but what it means to live a critical life.

In the following year, I experienced another aspect of Freire's living praxis. To everyone's surprise, Freire remarried a few months later. Many were
stunned by the news and it was interesting to listen to and observe the responses of his followers in the States. Some of the same radical educators who had embraced him in his grief now questioned his personal decision to remarry so quickly after the death of Elza. Much to my surprise, the news of his marriage and his public gestures of affection and celebration of his new wife, Nita, were met with a strange sort of suspicion and fear. Despite these reverberations, Freire spoke freely of his new love and the sensations that now stirred in him. He shared his struggle with loneliness and grief and challenged us to live and love in the present—as much personally as politically.

FEAR AND REVOLUTIONARY DREAMS

*The more you recognize your fear as a consequence of your attempt to practice your dream, the more you learn how to put into practice your dream! I never had interviews with the great revolutionaries of this century about their fears! But all of them felt fear, to the extent that all of them were very faithful to their dreams.* (Shor & Freire, 1987, p. 57)

Challenging the conditioned fears with which our dreams of freedom are controlled and the "false consciousness" that diminishes our social agency are common themes in Freire's work. In *Pedagogy of the Oppressed* (1970), he wrote of the fear of freedom that afflicts us, a fear predicated on prescriptive relationships between those who rule and those who are expected to follow. As critical educators, he urged us to question carefully our ideological beliefs and pedagogical intentions and to take note of our own adherence to the status quo. He wanted us to recognize that every prescribed behavior represents the imposition of one human being upon another—an imposition that moves our consciousness away from what we experience in the flesh to an abstracted reality and false understanding of our ourselves and our world. If we were to embrace a pedagogy of liberation, we had to prepare ourselves to replace this conditioned fear of freedom with sufficient autonomy and responsibility to struggle for an educational praxis and a way of life that could support democratic forms of economic and cultural existence.

Freire often addressed the notion of fear in his speeches and in his writings. In his eyes, fear and revolutionary dreams were unquestionably linked. The more that we were willing to struggle for an emancipatory dream, the more apt we were to know intimately the experience of fear, how to control and educate our fear, and finally, how to transform that fear into courage. Moreover, we could come to recognize our fear as a signal that we are engaged in critical opposition to the status quo and in transformative work toward the manifestation of our revolutionary dreams.

In many ways, Freire attempted to show us through his own life that facing our fears and contending with our suffering are inevitable and necessary human dimensions of our quest to make and remake history, of our quest to make a new world from our dreams. Often, he likened our movement toward
greater humanity as a form of childbirth, and a painful one. This labor of love constitutes a critical process in our struggle to break the oppressor-oppressed contradiction and the conflicting beliefs that incarcerate our humanity. Freire’s description of this duality is both forthright and sobering.

The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between wholly themselves or being divided; between ejecting the oppressor within or not ejecting him; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors, between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. (1970, p. 33)

Freire firmly believed that if we were to embrace a pedagogy of freedom, we had to break out of this duality. We had to come to see how the domesticating power of the dominant ideology causes teachers to become ambiguous and indecisive, even in the face of blatant injustice. Critical educators had to struggle together against a variety of punitive and threatening methods used by many administrators to instill a fear of freedom. Because if this domesticating role were not rejected, even progressive teachers could fall prey to fatalism—a condition that negates passion and destroys the capacity to dream—making them each day more politically vulnerable and less able to face the challenges before them.

Fatalism is a notion that Freire, until the end, refused to accept. At every turn, he emphatically rejected the idea that nothing could be done about the educational consequences of economic inequalities and social injustice. If the economic and political power of the ruling class denied subordinate populations the space to survive, it was not because "it should be that way" (Freire, 1997, p. 41). Instead, the asymmetrical relations of power that perpetuate fatalism among those with little power had to be challenged. This required teachers to problematize the conditions of schooling with their colleagues, students, and parents, and through a critical praxis of reflection, dialogue, and action, become capable of announcing justice. But such an announcement required a total denouncement of fatalism, which would unleash our power to push against the limits, create new spaces, and begin redefining our vision of education and society.

**CAPITALISM AS THE ROOT OF DOMINATION**

_Brutalizing the work force by subjecting them to routine procedures is part of the nature of the capitalist mode of production. And what is taking place in the reproduction of knowledge in the schools is in large part a reproduction of that mechanism._ (Freire & Faundez, 1989, p. 42)
The question of power is ever present in Freire's work, as is his intimacy with the struggle for democracy. At this juncture, it is vitally important that we turn to Freire's ideological beginnings—a dimension of his work that often has been negated or simply ignored by many liberals and progressives who embraced his pedagogical ideas. A quick scan of the writings cited in Pedagogy of the Oppressed clearly illustrates that Freire's work was unabashedly grounded in Marxist-Socialist thought. Without question, when Freire spoke of the ruling class or the oppressors, he was referring to historical class distinctions and class conflict within the structure of capitalist society—capitalism was the root of domination. As such, his theoretical analysis was fundamentally rooted in notions of class formation, particularly with respect to how the national political economy relegated the greater majority of its workers to an exploited and marginalized class. However, for Freire, the struggle against economic domination could not be waged effectively without a humanizing praxis that could both engage the complex phenomenon of class struggle and effectively foster the conditions for critical social agency among the masses.

Although heavily criticized on the left for his failure to provide a more systematic theoretical argument against capitalism, Freire's work never retreated from a critique of capitalism and a recognition of capitalist logic as the primary totalizing force in the world. This is to say that he firmly believed that the phenomenon of cultural invasion worldwide was fundamentally driven by the profit motives of capitalists. During my early years as a critical educator, I, like so many, failed to adequately comprehend and incorporate this essential dimension of Freire's work. For critical educators of color in the United States, we saw racism as the major culprit of our oppression and insisted that Freire engage this issue more substantively. Although he openly acknowledged the existence of racism, he was reticent to abandon the notion of class struggle and often warned us against losing sight of the manner in "which the class factor is hidden within both sexual and racial discrimination" (Freire, 1997, p. 86). Our dialogues with him on this issue often were lively and intense because in many ways, Freire questioned the limits of cultural nationalism and our blind faith in a politics of identity. At several different conferences, where educators of color called for separate dialogues with him, he told us that he could not understand why we insisted in dividing ourselves. With true angst, Freire explained to us: "I cannot perceive in my mind how Blacks in America can be liberated without Chicanos being liberated, or how Chicanos can be liberated without Native Americans being liberated, or Native Americans liberated without Whites being liberated" (Freire, 1987). He insisted that the struggle against oppression was a human struggle in which we had to build solidarity across our differences, if we were to change a world engulfed by capitalism. "The lack of unity among the reconcilable 'different' helps the hegemony of the antagonistic 'different'. The most important fight is against the main enemy" (Freire, 1997, p. 85). As might be expected, many
only recently have I come to understand the political limits of our parochial discourse.

The world economy has changed profoundly since the release of *Pedagogy of the Oppressed*, yet Freire's message remains more relevant than ever. As capital, labor, and knowledge increasingly are conceived of in global terms, the influential role of capital is expanded exponentially, and the globalization of national and local economies is changing the underlying basis of the nation-state (Carnoy, 1997), these structural changes are reflected in the theories and practices of public schooling. As a consequence, "there is now a radical separation in the curriculum between the programs that do the most concrete training for jobs and the programs that do the most critical reflection. Such job separation reduces the capacity of workers to challenge the system" (Shor & Freire, 1987, p. 47).

Moreover, as Ladislau Dowbor (1997) eloquently argues in his preface to *Pedagogy of the Heart*, we must remove the blinders and see capitalism as the generator of scarcity. We cannot afford to ignore the growing gap between the rich and the poor caused by an increasing economic polarization that belies neoliberal theories of the trickle-down effect. And despite an abundance of technological devices flooding the market place, clean rivers, clean air, clean drinking water, chemical-free food, free time, and the space for adults and children to socialize freely has diminished. "Capitalism requires that free-of-charge happiness be substituted for what can be bought and sold" (p. 26). Yet, seldom do we find with the resounding praises paid to technology a discussion of how technological revolutions have exposed the wretchedness of capitalism—millions of people dying from starvation alongside unprecedented wealth. And even more disconcerting is the deleterious impact of globalized capitalism upon the social and environmental interests of humanity—interests that seem to receive little concern next to the profit motives of transnational corporations.

CHALLENGING OUR LIMITATIONS

In order to achieve humanization, which presupposes the elimination of dehumanizing oppression, it is absolutely necessary to surmount the limit-situations in which men [and women] are reduced to things. (Freire, 1970, p. 93)

Although Freire's historical, regional, and class experiences were different from many of ours, his political purpose was clear and consistent. To achieve a liberatory practice, we had to challenge those conditions that limit our social agency and our capacity to intervene and transform our world. In light of this, Freire's frequent response to questions about issues that perpetuate educational injustice was to challenge us to consider the nature of the limits we were confronting and how we might transcend these limitations in order to discover that beyond these situations, and in contradiction to them, lie untested feasibilities for personal, institutional, and socioeconomic restructuring. For example, in thinking back to how many educators of color responded to Freire's insistence
that we create alliances to struggle against capitalism, many of us could not break loose from our deep-rooted (and objectified) distrust of "Whites," nor could we move beyond our self-righteous justification of our sectarianism. These represented two of the limit situations that prevented us from establishing the kind of democratic solidarity or unity within diversity that potentially could generate profound shifts in the political and economic systems that intensify racism. Freire knew this and yet listened attentively to our concerns and frustrations within the context of our dialogues, always with respect and a deep faith in the power of our political commitment and perseverance.

Freire deeply believed that the rebuilding of solidarity among educators was a vital and necessary radical objective because solidarity moved against the grain of "capitalism's intrinsic perversity, its anti-solidarity nature" (Freire, 1998, p. 88). Throughout his writings, Freire warned us repeatedly against sectarianism. "Sectarianism in any quarter is an obstacle to the emancipation of [human] kind" (Freire, 1970, p. 22). "While fighting for my dream, I must not become passionately closed within myself" (Freire, 1998, p. 88). In many instances, he linked our ability to create solidarity with our capacity for tolerance.

At a critical scholars' conference in Boston during the summer of 1991, I came face to face with Freire's notion of tolerance. The meetings had been quite intense, particularly with respect to the concerns of feminist scholars within the field. Rather than exemplifying dialogue, I felt the exchanges began to take on a rather virulent tone. In my frustration, I stood up and fired away at one of the presenters. Freire seemed upset with my response. The following day during my presentation, I again proceeded to critique passionately the lack of substantive commitment to the principles of dialogue and solidarity among the group, focusing my critique on issues of cultural and class differences among many of us. Freire's response to my comments that afternoon remain with me to this day. He was particularly concerned with what he judged as my lack of tolerance and besieged me to behave with greater tolerance in the future, if I was to continue this work effectively. With great political fervor, I rejected Freire's position making the case that what we needed was to be more intolerant—of oppression and social injustice! For years, I licked my wounds over being scolded in public by Freire. But eight years later, I must confess that I recognize great wisdom in Freire's advise. Despite my undeniable political commitment, I was lacking tolerance as "revolutionary virtue—the wisdom of being able to live with what is different, so as to be able to fight the common enemy" (Freire & Faundez, 1989, p. 18).

Let us stop for a moment and recognize that just as we all face limit situations in our world and within ourselves, Freire, too, faced such issues in his private and public life. In 1964, after launching the most successful national literacy campaign Brazil had ever known, he was imprisoned and exiled by the right-wing military dictatorship that had overthrown the democratically elected government of Joao Goulart. Freire remained in exile for almost
16 years. But despite the pain and hardships he and his family experienced, Freire's work as an educator and cultural worker continued unabated. In reminiscences of those years, I recall most the sense that Freire clearly understood domination and exploitation as a worldwide phenomenon. As such, he recognized that within the political struggle for a socialist democracy, a myriad of legitimate political projects existed that, regardless of location, were unequivocally linked by their purpose and commitment to economic and cultural democracy. On a more personal level, he spoke of enduring the pain and suffering of exile, while at the same time not reducing his life to grieving alone. "I do not live only in the past. Rather, I exist in the present, where I prepare myself for the possible" (Freire, 1998, p. 67). Hence, Freire's experience of exile was as much a time of facing a multitude of fears, sorrows, and doubts within unfamiliar contexts as it was a time for remaking himself anew and restoring the dreams that had been shattered.

As Freire's work became more prominent within the United States, he also grappled with a variety of issues that both challenged and concerned him. For almost three decades, feminists across the country fiercely critiqued the sexism of his language. In some arenas, Marxist scholars criticized him brutally for his failure to provide a systematic analysis of class, capitalism, and schooling. To the dismay of many scholars, educators, and organizers of color, Freire seemed at times unwilling (or unable) to engage, with greater depth and specificity, the perverse nature of racism and its particular historical formations within the United States. Neither could he easily accept, from a historical materialist perspective, the legitimacy of the Chicano movement and its emphasis on a mythological homeland, Atzlan. Along the same lines, Freire also questioned the uncompromising resistance or refusal of many radical educators of color to assume the national identity of "American"—an act that he believed fundamentally weakened our position and limited our material struggle for social and economic justice. Beyond these issues, he also harbored serious concerns over what he perceived as the splintered nature of the critical pedagogy movement in the United States. Yet, most of these issues were seldom engaged substantively in public, but rather were the fodder of private dialogues and solitary reflections.

Given this history, it is a real tribute to Freire, that in Pedagogy of the Heart (or Under the Shade of the Mango Tree—its original title), written shortly before his death, Freire demonstrated signs of change and deepening in his thinking about many of these issues. For example, the language in the book finally reflected an inclusiveness of women when making general references, which had been missing in his earlier writings. He spoke to the issue of capitalism more boldly than ever before and considered the nature of globalization and its meaning for radical educators. He also addressed issues of diversity and racism, acknowledging openly that, "[w]e cannot reduce all prejudice to a classist explanation, but we may not overlook it in understanding the different
kinds of discrimination" (p. 86). And more forcefully than ever, he spoke to the necessity of moving beyond our reconcilable differences so that we might forge an effective attack against the wiles of advanced capitalism in the world.

**THE CAPACITY TO ALWAYS BEGIN ANEW**

This capacity to always begin anew, to make, to reconstruct, and to not spoil, to refuse to bureaucratize the mind, to understand and to live as a process—live to become—is something that always accompanied me throughout life. This is an indispensable quality of a good teacher. (Freire, 1993, p. 98)

The examples above are shared not to diminish, in any way, Freire's contribution or the memory of his work, but rather to remember him within his totality as a human being, with many of the conflicts and contradictions that confront us all, and yet with an expansive ability for sustained reflection, inquiry, and dialogue. But most important, he had an incredible capacity to reconstruct and begin always anew. For Freire, there was no question that he, others, and the world were always in a state of becoming, of transforming, and reinventing ourselves as part of our human historical process. This belief served as the foundation for his unrelenting search for freedom and his unwavering hope in the future. In the tradition of Marx, he believed that we both make and are made by our world. And as such, all human beings are the makers of history. In Freire's view, knowledge could not be divorced from historical continuity. Like us, "history is a process of being limited and conditioned by the knowledge that we produce. Nothing that we engender, live, think, and make explicit takes place outside of time and history" (Freire, 1998, p. 32). And more important, educators had to recognize that "it was when the majorities are denied their right to participate in history as subjects that they become dominated and alienated" (Freire, 1970, p. 125).

In light of this, Freire was convinced that this historical process needed to take place within schools and communities, anchored in relationships of solidarity. Freire urged critical educators to build communities of solidarity as a form of networking, to help us in problematizing the debilitating conditions of globalized economic inequality and in confronting the devastating impact of neoliberal economic and social policies on the world's population. Freire believed that teachers, students, parents, and others could reproduce skills and knowledge through networks formed around schools and adult education, youth organizations, and religious organizations that have a common democratic interest to enhance individual and collective life. More important, through *praxis*—the authentic union of action and reflection—these education networks could enter into the re-making of a new culture of capital, both as sites for the integration of disassociated workers and for the development of critical consciousness (or *conscientizacao*), ultimately shaping the future of local and national politics, and hence, altering the nature of the global economy. Freire's notion of establishing critical networks is a particularly compelling
thought considering the current political struggles in California for the protection of immigrant rights, affirmative action, and bilingual education.

In many ways, the idea of critical networks is linked directly with the struggle for democracy and an expanded notion of citizenship. Freire urged us to strive for *intimacy with democracy*, living actively with democratic principles and deepening them so that they could come to have real meaning in our everyday life. Inherent in this relationship with democracy was a form of citizenship that could not be obtained by chance. It represented a construction that was always in a state of becoming and required that we fight to obtain it. Further, it demanded *commitment, political clarity, coherence, and decision* on our part. Moreover, Freire insisted that:

No one constructs a serious democracy, which implies radically changing the societal structures, reorienting the politics of production and development, reinventing power, doing justice to everyone, and abolishing the unjust and immoral gains of the all-powerful, without previously and simultaneously working for these democratic preferences and these ethical demands. (Freire, 1989, p. 67)

Freire also repeatedly associated the work of educators with an unwavering faith in the oppressed, who, too, were always in a state of becoming anew. "Never has there been a deeper need for progressive men and women—serious, radical, engaged in the struggle for transforming society, to give testimony of their respect for the people" (Freire, 1997, p. 84). Freire consistently identified this respect for and commitment to marginalized people as an integral ingredient to the cultivation of dialogue in the classroom. "Dialogue requires an intense faith in [others], faith in their power to make and remake, to create and re-create, faith in [their] vocation to be more fully human (which is not the privilege of an elite but the birthright of all)" (Freire, 1970, p. 79). Moreover, he insisted that true dialogue could not exist in the absence of love and humility. But for Freire, dialogue also implied a critical posture as well as a preoccupation with the meanings that students used to mediate their world. "They need to know the universe of their dreams, the language with which they skillfully defend themselves from the aggressiveness of their world, what they know independently of the school, and how they know it" (Freire, 1998, p. 73). Through such knowledge, teachers could support students in reflecting on their lives and making individual and collective decisions for transforming their world. As such, dialogue, through reflection and action, could never be reduced to blind action, deprived of intention and purpose.

**INDISPENSABLE QUALITIES OF PROGRESSIVE TEACHERS**

*It is impossible to teach without the courage to try a thousand times before giving up. In short, it is impossible to teach without a forged, invented, and well-thought-out capacity to love.* (Freire, 1998, p. 3)
In *Teachers as Cultural Workers*, Freire (1998) wrote *Letters to Those Who Dare to Teach*. Again, he brings us back to an ethics of love and challenges us to reconsider our practice in new ways and to rethink our pedagogical commitment. Freire argued that the task of a teacher, who is always learning, must be both joyful and rigorous. He firmly believed that teaching for liberation required seriousness and discipline as well as scientific, physical, and emotional preparation. Freire stressed often that teaching was a task that required a love for the very act of teaching. For only through such love could the political project of teaching possibly become transformative and liberating. For Freire, it could never be enough to teach only with critical reason. He fervently argued that we must dare to do all things with feeling, dreams, wishes, fear, doubts, and passion.

We must dare so as never to dichotomize cognition and emotion. We must dare so that 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. We must dare to learn how to dare in order to say no to the bureaucratization of the mind to which we are exposed every day. We must dare so that we can continue to do so even when it is so much more materially advantageous to stop daring. (Freire, 1998, p. 3)

To be a progressive teacher who dares to teach requires, in Freire's eyes, a set of very particular and indispensable qualities. He believed these qualities could protect radical teachers from falling into the trappings of avant-gardism, by helping them become more conscious of their language, their use of authority in the classroom, and their teaching strategies. Through striving to develop these qualities, teachers could also come to understand that they cannot liberate anyone, but rather that they were in a strategic position to invite their students to liberate themselves, as they learned to read their world and transform their present realities.

Unlike the traditional pedagogical emphasis on specific teaching methodologies, particular classroom curricula, and the use of standardized texts and materials, Freire's indispensable qualities focus on those human values that expand a teacher's critical and emotional capacity to enter into effective learning-teaching relationships with their students. Freire begins with a humility grounded in courage, self-confidence, self-respect, and respect for others. In many ways, he believed that humility is the quality that allows us to listen beyond our differences, and as such represents a cornerstone in developing our intimacy with democracy. Freire associated humility with the dialectical ability to live an insecure security, which means a human existence that did not require absolute answers or solutions to a problem but rather that, even in the certainty of the moment, could remain open to new ways, new ideas, and new dreams. This anti-authoritarian position also works to prevent teachers from squelching expressions of resistance in their students—resistance that, in fact,
is not only meaningful, but necessary to their process of empowerment. Inherent in this quality of humility also is the ability of teachers to build their capacity to express a lovingness rooted in their commitment to consistently reflect on their practice and to consider the consequences of their thoughts, words, and actions within the classroom and beyond.

In keeping with his consistent emphasis on the necessity of confronting our fears, Freire identified courage as another indispensable quality of educators. Courage here implies a virtue that is born and nourished by our consistent willingness to challenge and overcome our fears in the interest of democratic action—an action that holds both personal and social consequences. Freire believed that as teachers become clearer about their choices and political dreams, courage sustains our struggle to confront those myths, fueled by the dominant ideology, that fragment and distort our practice. Key to this process is our critical ability to both accept and control our fear.

When we are faced with concrete fears, such as that of losing our jobs or of not being promoted, we feel the need to set certain limits to our fear, before anything else, we begin to recognize that fear is a manifestation of our being alive. I do not hide my fears. But I must not allow my fears to immobilize me. Instead, I must control them, for it is in the very exercise of this control that my necessary courage is shared. (Freire; 1998, p. 41)

Tolerance is another of the indispensable qualities on Freire's list. Without this virtue, he contends, no authentic democratic experience can be actualized in the classroom or our own lives. But it is important to note that tolerance "does not mean acquiescing to the intolerable; it does not mean covering up disrespect; it does not mean coddling the aggressor or disguising aggression" (Freire, 1998, p. 43). Freire adamantly stressed that tolerance is neither about playing the game, nor a civilized gesture of hypocrisy, nor a coexistence with the unbearable. Instead, the critical expression of tolerance is founded on the basic human principles of respect, discipline, dignity, and ethical responsibility.

Finally, Freire assigned decisiveness, security, the tension between patience and impatience, and the joy of living to the set of indispensable qualities. He wholeheartedly believed that the ability to make decisions, despite the possibility of rupture, is an essential strength of our work as progressive educators. He argued that teachers who lack this quality often resort to irresponsible practices of permissiveness in their teaching, a condition that is as damaging to students as the abuse of teacher authority. Further, a lack of confidence was often linked to indecision, although security (or confidence), on the other hand, stems from a sense of competence, political clarity, and ethical integrity.

The ability of teachers to practice their pedagogy within the dialectical tension of patience and impatience represented for Freire a significant leap in an educator's development. This virtue allows teachers to both feel the urgency of the difficult conditions they are facing within schools and at the same time
respond with thoughtful and reflective tactics and strategies, rather than blind activism. Key to understanding this concept is recognizing the problematics of those who espouse an ethic of absolute patience on one hand, and those who manifest an uncontainable impatience on the other. Both can impair our ability to participate pedagogically in effective ways.

At no time is the ability to cultivate a dialectical understanding of the world more necessary than when we as educators are asked to live within the tension of two seemingly contradictory concepts of responses. This is to say, living an impatient patience or insecure security is predicated on our willingness and ability to grapple with the complexity and ambiguity of the present, despite a heightened level of tension we may experience. And, as such, to respond in coherence with our democratic dream, rather than to seek prescribed formulas or quick-fix recipes to alleviate the tension, potentially is a creative and liberating force in our lives. This dialectical competence also implies a verbal parsimony, which helps us to rarely lose control over our words or exceed the limits of considered, yet energetic, discourse—a quality that Freire consistently demonstrated over the years during his participation in difficult dialogues.

Freire placed great significance on our ability to live joyfully despite the multitude of external forces that constantly challenge our humanity. The indispensable quality of teaching with a joy of living personifies most the ultimate purpose in both Freire's work and life. In retrospect, I am filled with wonderful memories of Freire—the beauty of his language, the twinkle in his eyes, his thoughtful and respectful manner, the movement of his hands when he spoke, his lively enthusiasm when contemplating new ideas, and his candid expressions of love and gratitude. In his words and his deed, Freire persistently invited teachers to fully embrace life, rather than to surrender our existence to the stifling forces of economic and social injustice.

By completely giving myself to life rather than to death—without meaning either to deny death or to mythicize life—I can free myself to surrender to the joy of living, without having to hide the reasons for sadness in life, which prepares me to stimulate and champion joy in the school. (Freire, 1998, p. 45)

Although Freire does not explicitly speak of activism in his Letters to Those Who Dare to Teach (1998), his theoretical work was never disassociated from his activism. Moreover, he argued tirelessly for the inseparability of political consciousness and political action in our teaching and in our lives. Hence, teachers as intellectuals, cultural workers, and community activists must "aspire to become an association of truly serious and coherent people, those who work to shorten more and more the distance between what they say and what they do" (Freire, 1997, p. 83). The transformation of schools can only take place when teachers, working in solidarity, take ownership and struggle to radically change the political and economic structures of power that defile our revolutionary dreams.
Thus I can see no alternative for educators to unity within the diversity of their interests in defending their rights. Such rights include the right to freedom in teaching, the right to speak, the right to better conditions for pedagogical work, the right to paid sabbaticals for continuing education, the right to be coherent, the right to criticize the authorities without fear of retaliation . . . and to not have to lie to survive. (Freire, 1998, p. 46)

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