

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*

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. *Raices/Roots* anchor and nourish us, even when we go beyond where we thought we could go. It is these roots in community and 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 suffering 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 inequality 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 Pedagogo 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 Pedagogo 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.

I begin to find la Jibarita
who stood up with pride
and told the world
I am Puerto Rican,
born on the island,
and I am proud.
I am rebuilding,
as I go to regain
the lost treasures of
my ancestors and childhood
~ from *Of Struggles and Reflections*



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,

A handwritten signature in black ink, appearing to read 'Mónica Byrne-Jiménez', written in a cursive style.

Mónica Byrne-Jiménez

Materials Included:

1. Antonia Darder Vita
2. Darder, A. (1998). *Teaching as an act of love: Reflections on Paulo Freire and his contributions to our lives and our work*. California Association for Bilingual Education.

Appendix A: Additional Documents

| Topic | Link |
|--|---|
| In Search of Peace in a Cultural of War (Preface) | http://www.darder.org/images/darder_preface_peace.pdf |
| The Great Mother Wails | http://www.darder.org/index.php/great-mother-walls |
| You Say You've Got a Program | http://www.darder.org/index.php/you-say-youve-got-a-program |
| Rican-Woman-Madness is Just Another Word for Love | http://www.darder.org/index.php/poem-rican-woman |
| Of Struggle and Reflection | http://www.darder.org/index.php/of-struggles-and-reflection |
| Radio and the Art of Resistance | https://www.newcastle.edu.au/__data/assets/pdf_file/0019/153028/Darder-Radio-Pedagogy.pdf |
| Institutional Research as a Tool of Cultural Democracy | http://soe.lmu.edu/media/lmuschoolofeducation/contentassets/documents/CulDem_Research_ftp.pdf |
| Samples of Visual Art | http://www.darder.org/art/painting |

Appendix B: Sample Speeches and Interviews

| Title | Link |
|---|---|
| Breaking Silence: The Pervasiveness of Oppression at UIUC – Part I | https://www.youtube.com/watch?v=DxDZzO5ni0I |
| Breaking Silence: The Pervasiveness of Oppression at UIUC – Part II | https://www.youtube.com/watch?v=rMqqHGc8smU |
| Todays Revolutionary Women of Color (Interview) | https://www.youtube.com/watch?v=lmMJvz4UIUw |
| Paulo Freire: The Global Legacy, University of Waikato | https://www.youtube.com/watch?v=Ulisogs2jW4 |
| Serna Center Speaker Series, Sacramento State | https://www.youtube.com/watch?v=uJEeadHIEtI |
| AERA Fellow Introduction | https://www.youtube.com/watch?v=5CoFb1nVbbM |
| Liberación Radio Collective (excerpts) | http://www.darder.org/publications/radio |
| Clips of Teaching | http://www.darder.org/teachings |

Dr. Antonia Darder

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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

Leavey 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

Division Chair for Social & Cultural Studies of Education, 2004 - 2008

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, *Antologia 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-SEED), San Francisco, CA.

Research Affiliate, 2013 – present.

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 Promoción (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
Research and public policy projects related to the education of Latino children in urban settings, resulting in the publication of: Darder, A (1993). *The Policies and the Promise: The Public Schooling of Latino Children*. Claremont, CA: Tomas Rivera Center.

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
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

Reflexiones Pedagogicas Section Editor, 2001 - 2006

Associate Editor, 2001- 2005

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

Darder, A., P. Mayo, and J. Paraskeva (2015). *The International Critical Pedagogy Reader*. New York: Routledge.

Darder, A. & R.D. Torres (2015). *Latinos Formations in the U.S.* A Special Issue of *Ethnicities*. London: UK.

Darder, A. (2015). *Cultura e Poder na Sala de Aula*. Ramada, Portugal: Edições Pedago.

Darder, A. (2015). *Freire and Education*. New York: Routledge.¹

Darder, A. & R.D. Torres (2013). *Latinos and Education: A Critical Reader (2nd edition)*. New York: Routledge.

Darder, A. (2012). *Culture and Power in the Classroom: A Critical Foundation for the Education of Bicultural Students*. Boulder, CO: Paradigm Press.

Darder, A. (2011). *A Dissident Voice: Essays on Culture, Pedagogy and Power*. New York: Peter Lang.

Darder, A. (2010) *Paulo Freire y la Pedagogia de Amor*. Barcelona, Espana: Instituto Paulo Freire en Barcelona.

(Translation of: *Reinventing Paulo Freire: A Pedagogy of Love* in Spanish & Catalan)

Darder, A., M. Baltodano, and R.D. Torres (2008). *Critical Pedagogy Reader: Theory and Practice* (2nd edition). New York: Routledge.²

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.

- Darder, A. and L.F. Miron (eds.) (2005). *Cultural Studies/Critical Ethnicities: Special International Issue on Critical Pedagogy*. Sage publications.
- Darder, A. and R.D. Torres (2003). *After Race: Racism after Multiculturalism*. New York: New York University Press.
- Darder, A., M. Baltodano and R.D. Torres (2002). *The Critical Pedagogy Reader*. New York: Routledge.
- Darder, A. (2002). *Reinventing Paulo Freire: A Pedagogy of Love*. Boulder Colorado: Westview Books.³
- Darder, A. (1998). *Schooling as a Contested Terrain*. Claremont, California: Institute for Cultural Studies in Education, 1998.
- Darder, A. and R.D. Torres. (1997). *The Latino Studies Reader: Culture, Economy, and Society*. London: Blackwell.
- Darder, A., R.D. Torres, and H. Gutierrez (1997). *Latinos and Education: A Critical Reader*. New York: Routledge.
- Nuñez del Prado, G. and A. Darder. (1996) *Seminario de Musica de la Region Inka*. Cuzco, Peru: Bartolome de Las Casas.
- Darder, A. (1995). *Culture and Difference: Critical Perspectives on the Bicultural Experience in the United States*. New York: Begin & Garvey.
- Darder, A. (1995) *Transgressive Discourses of Resistance and Possibility*. Claremont, CA: Institute for Cultural Studies in Education..
- Darder, A. (1993). *The Struggle for Educational Justice* Claremont, California: Institute for Cultural Studies in Education.
- Darder, A. (1991). *Culture and Power in the Classroom: A Critical Foundation for Bicultural Education*. Bergin & Garvey Publishers.^{4 5}

Books In Progress

- Darder, A. & L. Fraga. *Special Issue: Latinos, Education, & the Church* for *Journal of Catholic Education*.
- Darder, A. *Reinventing Paulo Freire: A Pedagogy of Love* (2nd edition). New York: Routledge.
- Darder, A. *A Reader Guide to Pedagogy of the Oppressed*. New York/London: Bloomsbury.
- Darder, A. *Schooling the Flesh: The Body, Pedagogy, & Liberation*. London: Pluto Press.
- Darder, A. & S. Pena. *Childhood and the Politics of Play: Beyond Epistemicides and Colonizing Kids*. New York/London London: Bloomsbury.
- Darder, A. & S. Tettegah. *Schooling, Inequality and the Brain: A Critical Reader*. New York: Routledge.
- Darder, A. & R.D. Torres. *Critical Pedagogy Reader* (3rd edition). New York: Routledge.
- Darder, A. & R.D. Torres. *Global Racisms: A Reader*. London: Pluto Press.
- McKenna, B. & Darder, A. *The Art of Public Pedagogy*. Sage Publications.

Books Translation in Progress

- Darder, A. *Freire e Educação*. Ramada, Portugal: Edições Pedagogo.
- Darder, A. *Freire y la Educación*. Mexico, SigloXX.
- Darder, A. *Cultura y Poder en la Sala de Aula*. Mexico. SigloXX.

ARTICLES/BOOK CHAPTERS

- Darder, A. (2015). *The Great Mother Wails: A Call for a Critical Eco-Pedagogy Now in Worlds Turning* Godfrey, Hallum-Montes, & Bhandari. New York: Routledge.

³ Book award from the American Educational Research Association as outstanding book in curriculum for 2001-2002.

⁴ Book mentioned as "a significant tool for democratic schooling in the 20th century" in *The Activist Library* section of *The Nation's* special issue *The Attack on Public Schools*, September 19, 1992.

⁵ Book reviewed in *Harvard Educational Review*, *Latino Studies*, *The London Times* and *The International Journal of Education*.

- Darder, A. (at press). *Conscientização: Freire and the Formation of Critical Awareness in Realis*. Sao Paulo, Brazil.
- Darder, A. (2015). *Imagining Justice: Politics, Pedagogy, and Dissent* in A. Jolivet **Research Justice Reader**. Oakland, CA: DataCenter Research for Justice.
- Darder, A. (2015). *Pointing the Way to a More Just Future* in K. Sturges **Reforming Schools in the Age of Neoliberalism**. New York: Teachers College Press.
- Darder, A. (2015). *Latinos and the Politics of Difference* in **Oxford Encyclopedia of Latinos and Latinas in Law, Politics and Social Movements**. S. Oboler & D. Gonzalez. New York: Oxford University Press.
- Darder, A. (2015). *From One Never Meant to Survive* in **TruthOut**.
- Darder, A. & R.D. Torres (Eds) (2015). *Latinos Formations in the U.S.: An Introduction* in **Ethnicities**. London: UK.
- Darder, A. (2014). *Adult Education as Revolutionary Praxis* in D. Greene **Unfit to be a Slave**. New York: Sense
- Darder, A. (2014). *Hegemonía Cultural, Lengua, y la política del olvido* in **Rizoma Freireano**, No. 17. Barcelona: Spain.
- Darder, A. (2014). *Epistemologies for a New World* in J. Paraskeva's **Conflicts in Curriculum Theory: Challenging Hegemonic Epistemologies**. New York: Palgrave.
- Darder, A. & R.D. Torres (2014). *The Study of Latino Education* in **Texas Education Review**, 1(2).
- Darder, A. (2014). *Cultural Hegemony, Language, and the Culture of Forgetting: Interrogating Restrictive language Policies* in P. Orelus **Affirming Language Diversity in Schools and Society: Beyond Linguistic Apartheid**. New York: Routledge.
- Darder, A. and M. Uriarte (2013). *Politics of Restrictive Language Policies: A Postcolonial Analysis of Language and School* in **Latinos and Education: A Critical Reader**. New York: Routledge.
- Darder, A. (2013). *Radio Pedagogy a Public Pedagogy: A Critical Adult Education of the Airwaves* in P. Mayo (ed.) **Learning with Adults**. New York: Sense Publishers
- Darder, A. (2013). *Marxist Scholarship in Neoliberal Times: Social Imagination or Social Revolution?* in P. Orelus, C. Malott, & R. Pacheco (eds.) **Colonized Schooling Exposed: Progressive Voices for Transformative Education and Social Change**. New York; Routledge.
- Darder, A. (2013). *Rewriting the World: Literacy, Inequality, and the Brain* in **New England Reading Arts Journal**.
- Darder, A. (2013). *Restrictive Language Policies and Schooling* in **Postcolonial Directions in Education**.
- Darder, A. (2013) *Classroom Culture* in **LMU Magazine**. See: <http://magazine.lmu.edu/archive/2013/classroom-culture>
- Darder, A. & P. Mayo (2013). *Response to Syria a Duplicitous Affair* in **TruthOut**.
- Darder, A. (2013). *Disparity in Schools Is Just One Symptom* in **New York Times**. See: <http://www.nytimes.com/roomfordebate/2012/12/10/the-american-way-of-learning/economic-inequality-goes-beyond-education>.
- Darder, A. (2013). *Rewriting the World: Literacy, Inequality, and the Brain* in **New England Reading Association Journal**.
- Darder, A. (2013). *Neoliberalism in the Academic Borderlands: A Dialogue with Antonia Darder* in **Radical Voices for Democratic Schooling: Exposing Neoliberal Inequalities**. P. Orelus. New York: Palgrave.
- Darder, A. and M. Uriarte (2012). *Politics of Restrictive Language Policies: A Postcolonial Analysis of Language and School* in **Culture, Education, and Community: Expressions of the Postcolonial Imagination** J. Lavia & S. Mahlomaholo (eds). New York & London: Palgrave MacMillan.
- Darder, A. (2012). *Education in a Culture of War* in C. Borg and M. Grech (eds) **Blessed are the Peace Makers**. London: Palgrave.
- Darder, A. (2012). *Neoliberalism in the Academic Borderlands: An On-going Struggle for Equity and Human Rights* in **Education Studies**, Vol. 48.
- Darder, A. (2012). *In Search of Peace in a Culture of War: Preface* for P. Carr and B. Profilio (eds) **Educating for Peace in a Time of Permanent War: Are Schools Part of the Solution or Problem**. New York: Peter Lang.
- Darder, A. (2012). *Creating the Conditions for Cultural Democracy in the Classroom*. In M. Nikolakako (ed). **Critical Pedagogy in the New Dark Ages**, New York: Peter Lang Publishing.
- Darder, A. and P. Noguera. (2012). *Preface: Latina/o Social Agency and Education* in *Latina/o Social Agency, Special issue of Association of Mexican American Educator Journal*, Vol. 6. N. 4.
- Darder, A. (2011). *Radio and the Art of Resistance: A Public Pedagogy for the Airwaves*. In B. McKenna & A. Darder (eds) Special Issue of **Policy Futures in Education: The Art of Public Pedagogy: Should the 'Truth' Dazzle gradually or Thunder Mightily?**
- Darder, A.(2011). *Embodiments: the Soulful Art of Resistance*. In B. McKenna & A. Darder (eds) Special Issue of **Policy Futures in Education: The Art of Public Pedagogy: Should the 'Truth' Dazzle Gradually or Thunder Mightily?**
- Darder, A. and P. Mayo (2011) *The Promise of Cuba: Reflections on the Blockade, a Tricontinental Vision, and the Capacity to Share* in **CounterPunch** (October 7-9).

- Darder, A. (2011). "Creating the Conditions for Cultural Democracy" (in Greek) in M. Nikolaκaκh (ed.) Η ΚΡΙΤΙΚΗ ΠΑΙΔΑΓΩΓΙΚΗ ΣΤΟΝ ΝΕΟ ΜΕΣΑΙΩΝΑ. Athens, Greece: I. Sideris Publications.
- Darder, A. (2010). *Foreword: Teaching Children in the Body* in **19 Urban Questions: Teaching in the City**. S. Steinberg et.al (eds). New York: Peter Lang Publishers.
- Darder, A, (2010). *Critical Pedagogy, Ecology, and Social Justice* in Richard Kahn's **Critical Pedagogy, Ecoliteracy, and Planetary Crisis**. New York: Peter Lang.
- Darder, A. (2010). *Imagining Justice in a Culture of Terror: Pedagogy, Politics, and Dissent* in **Educating for Social Justice Within and Beyond Global Neoliberalism**. Sheila Macrine, Peter McLaren and Dave Hill (Eds) Palgrave.
- Darder, A. (2009). *Decolonizing the Flesh: The Body, Pedagogy, & Inequality* in **The Postcolonial Challenge of Education**. R. Santos Colinos (ed). New York: Routledge (217-213).
- Darder, A. (2009). *Cultivating Political Grace: Toward a Decolonizing Approach to Community Practice* in J. Lavia and M. Moore (ed) **Cross-Cultural Perspectives on Policy and Practice: Decolonizing Community Contexts**. London: Routledge (p.10-27)
- Darder, A. (2009). *Critical Pedagogy and the Age of Capital*. In. S. McCrine (ed) **Critical Pedagogy in Uncertain Rimes: Hope and Possibilities**. London: Palgrave/Macmillan
- Darder, A. and R.D. Torres (2008). *Mapping Latino Studies* in **Dealing with Diversity: The Anthology** (2nd ed.) J. Q. Adams and Pearlle Strother-Adams (eds). Dubuque, IA: Kendall Hunt Publishing.
- Darder, A. (2008). *The Power of an Eco-pedagogy* (foreword) in J. Andrzejewski, M Baldonado, & L. Symcox (eds.) **Social Justice, Peace, and Environmental Education: A Transformative Framework for Educators**. New York: Routledge.
- Darder, A. & L. Miron (2007) *Critical Pedagogy in a Time of Uncertainty* in **Contesting Empire/Globalizing Dissent: Cultural Studies After 9/11**. N. Denzin (ed). New York: Paradigm Press (136-151).
- Darder, A. (2007). *Awakening Literacy: Epilogue* in **Soy Bilingüe** in **Soy Bilingüe Adult Dual Language Model**. S. Cronin (ed.). California: De Colores Press.
- Darder, A. (2007) *Radicalizing the Immigrant Debate in the United States: A Call for Open Borders and Global Human Rights* in **New Political Science**. Vol. 28, No. 3 (September).
- Darder, A. (2007). *Ethel and Julius Rosenberg* in **Encyclopedia of Activism and Social Justice**. Gary Anderson (ed.). Thousand Oaks, California: Sage Publications.
- Darder, A. (2007). *Sacco and Vanzetti* in **Encyclopedia of Activism and Social Justice**. Gary Anderson (ed.) Thousand Oaks, California: Sage Publications. Thousand Oaks, California: Sage Publications.
- Darder, A. (2007) *Lolita Lebron* in **Encyclopedia of Activism and Social Justice**. Gary Anderson (ed.). Thousand Oaks, California: Sage Publications.
- Darder, A. (2007). *Pedro Albizu Campos* in **Encyclopedia of Activism and Social Justice**. Gary Anderson (ed.). Thousand Oaks, California: Sage Publications.
- Darder, A. and R.D.Torres. (2007). *Raza: Estudio Critico* in **Revuelta: Revista Latinoamericana de Pensamiento**. Puebla, Mexico (69-73).
- Darder, A. and L.F. Miron (2006). *Critical Pedagogy in a Time of Uncertainty: A Call to Action* in **Cultural Studies/Critical Methodologies: Special Issue on Critical Pedagogy**. V. 6, N. 1, 5-20.
- Darder, A. (2006) *Preface* for L. Soto-Diaz (ed.) **Latinos and Education: An Encyclopedia**. New York: Routledge.
- Darder, A. (2006) *Preface* for **The Power of Parents: A Critical Perspective of Bicultural Parent Involvement in Public Schools** by Edward Olivos. New York: Peter Lang Publishing.
- Darder, A. (2005). *What is Critical Pedagogy?* in **Key Questions for Educators** W. Hare and J. Portelli (eds.) San Francisco: Caddo Gap Press (113-117).
- Miron, L., Darder, A. & J. Inda (2005). *Transnationalism, Transcitizenship, and Its Implications for the "New World Order"* in C. McCarthy, et. al. (eds) **Race, Identity, and Representation in Education**. New York: Routledge (289-306).
- Darder, A. (2005). *Preface* for **Literacy, Ideology, Teacher Beliefs, Language Policy and Parent Voices**. Karen Cadiero-Kaplan and Alberto Ochoa (eds). Los Angeles, CA. California Association of Bilingual Education.
- Darder, A. (2005) *Latinos and Higher Education* in **Latino Studies**. Vol 3, No. 1, 246-258.
- Darder, A. (2005). *Schooling and the Empire of Capital: Unleashing the Contradictions in The* Proceedings of the 2004 LatCrit Conference. Philadelphia. PA: Villanova Law School Review.
- Darder, A. (2005). *Words of Fire* in **Teaching Peter McLaren**. M. Pruyne, et. al. New York: Peter Lang Publishing.
- Darder, A. (2004). *The Politics of Language* in **Latino Studies** Vol 3, No. 1.
- Darder, A. (2004). *The Passion of Paulo Freire*. Published on-line by **The Pedagogy and Theatre of**

- the Oppressed Conference proceedings. www.unomaha.edu/~pto/Darder2004.doc.
- Darder, A. (2004). *Paulo Freire and John Dewey: Differences and Convergences in Insights* (annual newsletter of the John Dewey Society).
- Darder, A. (2004). *Schooling and the Culture of Dominion: The Politics of Standardized Testing* in G.Fischman & P. McLaren (eds) **The Pedagogies of Globalization**, NY,NY: Rowman & Littlefield.
- Darder, A. (2004). *Preface to Soy Bilingue y Bicultural!* by S. Cronin and C. Masso. Seattle, WA: Pacific Oaks College Northwest.
- Darder A. and R.D. Torres (2003). *Reflections on the Future of Latino Studies* in **Latino Studies**, Vol.1, No2.
- Darder, A. and R.D. Torres (2002) *Shattering the Race Lens: Toward a Critical Theory of Racism* in **The Critical Pedagogy Reader**. Darder, Baltodano, & Torres (eds). New York, Routledge.
- Darder, A. and R.D. Torres (2000) *Mapping the Problematics of Race: A Critique of Chicano Education Discourse* in **Demarcating the Borders of Chicana (o)/Latina (o) Education: Recovering and Rediscovering Terrain of Contestation and Hope**. C.Tejada (ed.). Hampton.
- Darder, A. and R.D. Torres (1999). *Shattering the Race Lens: Toward a Critical Theory of Racism* in **Critical Ethnicity: Countering the Way of Identity Politics**; M. Kinyada & R. Tai (eds.) New York: Roman and Littlefield Publishers.
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- Darder, A. (1998) *From "Race" to Racism: The Politics of Race Language in Postmodern Education* In **The Promise of Multiculturalism**. G. Katsiaficas and T. Kiños (eds.). Routledge.
- Darder, A. (1998). *Teaching as an Act of Love: Reflections on Paulo Freire's Contribution to our Lives and Our Work*. Occasional Paper Series. Los Angeles, CA: California Association of Bilingual Education.
- Darder, A. and R.D. Torres. (1998). *Latinos and Society: Culture, Politics, and Class*. A. Darder and R.D. Torres (eds.) in **The Latino Studies Reader: Culture, Economy, and Society**. New York & London: Blackwell.
- Darder, A. (1998). *The Politics of Biculturalism* in **The Latinos Studies Reader: Culture, Economy and Society**. A.Darder and R. Torres (eds.), Blackwell.
- Darder, A. (1997). *Creating the Conditions for Cultural Democracy in the Classroom* in **Latinos and Education: A Critical Reader**. New York: Routledge.
- Darder, A. (1997). *Short Tight Skirts and Full Red Lips: Shattering Media Images of Young Latinas* In **Frame-Work: Youth Through the Lens**, No. 9, Vol. 9.
- Darder, A. (1996). *Creating the Conditions for Cultural Democracy in the Classroom* in C. Turner, et. al (eds). **Racial and Ethnic Diversity in Higher Education** (ASHE Reader Series). Needham Heights, MA: Simon & Shuster Custom Publishing.
- Darder, A. & R.D. Torres (1996). *From Race to Racism: The Politics of Race Language in Postmodern Education*. A. in **New Political Science**, Winter.
- Darder, A. (1995). *The Politics of Biculturalism: Culture and Difference in the Identity Formation of Warriors for Gringostroika and the New Mestiza* in **Culture and Difference: Critical Perspectives on the Bicultural Experience in the United States**. A. Darder (ed.). New York: Bergin and Garvey.
- Darder, A. (1995). *Buscando America: The Contributions of Critical Latino Educators to the Academic Development and Empowerment of Latino Students in the United States* in **Critical Multicultural Education**. C. Sleeter and P. McLaren (eds.). Minneapolis, MN: University of Minnesota Press.
- Darder, A. (1995). *Bicultural Identity and the Development of Voice* in **Reclaiming Our Voices: Transforming Education for Cultural and Linguistic Democracy**. J. Fredrickson and A. Ada (eds.). California: CABE Publications.
- Darder, A. (1994). *The Struggle for Cultural Democracy in Higher Education* in **Making Diversity Work: Institutional and Individual Responsibilities**. J. F Habush (ed.). Hillel Center.
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- Darder, A. and C. Upshur (1994). *What do Latino Children Need to Succeed in School?* in **The Education of Latino Students in Massachusetts: Issues, Research and Policy Implications**. R. Rivera and S. Nieto (eds.).Amherst: University of Massachusetts Press.

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- Darder, A. (1993). *A Call for Educational Justice: Voices from the Wilderness* in **The Forum on Fighting Poverty in America**. Vol. 1, Washington, DC: Georgetown University.
- Darder, A. (1993). *How Does the Culture of the Teacher Impact the Development and Empowerment of Latino Students in the United States: The Unexamined Question in Critical Pedagogy* in **Handbook of Schooling in Urban America**. S. Rothstein (ed.). New York: Greenwood Press.
- Darder, A. (1993). *The Policies and the Promise: The Public Schooling of Latino Children*. Claremont, CA: Tomas Rivera Center.
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- Darder, A. (1992) *Reading the World Through Different Eyes* in **The 59th Claremont Reading Conference Yearbook: Reading the World**. P. Dreyer (ed.). Claremont, California: Claremont Graduate School.
- Darder, A. (1992) *The Activist Library: Review of Pedagogy of the Oppressed* in special issue on *The Attack on Public Schools*, **The Nation** Vol. 255, No. 301 (1992, p. 302).
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Articles/Chapters Forthcoming

- Darder, A. (at press). *Latino Education, the Church, and the Role of Hispanic Ministry* in **National Symposium on Hispanic Ministry Monographs**.
- Darder, A. (at press). *Stories of Love and Fury* in G. Jobin-Leeds **When We Fight, We Win!** New York: The New Press.

Articles/Chapters In Progress

- Darder, A. *Decolonizing Interpretive Research: A Critical Bicultural Methodology for Social Change* in **Cultural Studies /Critical Methodologies** Sage.
- Darder, A. & T. Griffiths. *Labor in the Academic Borderlands: Unveiling the Tyranny of Neoliberal Policies on Workplace: A Journal for Academic Labor (Special Issue: Marx, Engels and the Critique of Academic Labor)*.
- Darder, A. *Entre Mundos: A Critical Theory of Biculturalism* in **Latinos Studies**.
- Darder, A. and R. D. Torres. *Critical Public Policy after "Race" for* **New Political Science**.

NEWSPAPER/MAGAZINE ARTICLES

- Darder, A. and P. Mayo (2013). *Response to Syria a Duplicitous Affair* in **Truthout** (September 4). See: <http://www.truth-out.org/opinion/item/18584-response-to-syria-a-duplicitous-affair>
- Darder, A. (2012). *Disparity in Schools is Just One Symptom* in **New York Times**, NY, New York.
- Mayo, P., A. Darder, A. Hickling-Hudson (2012). *From 9/11 to 9/12: The Onset of Neoliberalism in Turkey, 32 Years On* in **Truthout** See: <http://truth-out.org/news/item/11505-from-9-11-to-9-12-the-onset-of-neoliberalism-in-turkey-42-years-on>
- Darder, A. (2009). *Kurdish Educators Arrested* in **Public I**, Urbana, IL.
- Darder, A. (2008) *1968/2008: Making Power for Change* in **Public I**, Urbana, IL.
- Darder, A. (2008). *Puerto Rican Primary offers Opportunity to address Big Issues* in **The Progressive Magazine**.
- Darder, A. (2008). *Pedagogy of the Oppressed Revisited* in **Public I**, Urbana, IL.
- Darder, A. (2008). *Dump all the Rebolu!* In **Public I**, Urbana, IL.
- Darder, A. (2008). *The Cuban (Hip Hop) Revolution* in **Public I**, Urbana, IL
- Darder, A. (2008). *Making Sense of the with Boricua Eyes* 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

- Darder, A. (2007). *Imagining Justice: Politics, Love, and Dissent* in **Public I**, Urbana, IL
- Darder, A. (2007). *Elvira Arellano :Inspiring the Immigrant Rights Struggle* in **Public I**, Urbana, IL.
- Darder, A. (2007). *Colonized Wombs: Politics of Sterilization* in **Public I**. Urbana, IL.
- Darder, A. (1993). *Reflections on El Centro de Accion Social* in **Star News**, Pasadena, CA.
- Darder, A. (1987). *Hunger: A Legacy of Colonial System* in **Star News**, Pasadena, CA..
- Darder, A. (1987). *Schools Lag Behind People They Serve* in **Star News**, Pasadena, CA.
- Darder, A. (1987). *Looking Deep to Find the Roots of Racism* in **Star News**, Pasadena, CA..
- Darder, A. (1986). *Minorities and Family Planning* in **Star News**, Pasadena, CA.
- Darder, A. (1986). *When Drugs Entered in the Mainstream* in **Star News**, Pasadena, CA.
- Darder, A. (1986). *Freeway Destruction to Minority Communities* in **Star News**, Pasadena, CA.
- Darder, A. (1986). *Minority Leadership in Star News*, Pasadena, California.
- Darder, A. (1986). *Bilingual Education: An Old Tradition* in **Star News**, Pasadena, CA.
- Darder, A. (1983). *Fair Community Representation* in **Star News**, Pasadena, CA.

LITERARY PUBLICATIONS

- Darder, A. (2011). *You say you've got a program?* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *The Great Mother Wails* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *The unexpected reappearance of don quixote* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *Café Contemplation* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *Of struggle and reflection* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *Rican woman Madness is just another word for love* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2011). *A bicultural riddle* in **A Dissident Voice: Essays in Culture, Pedagogy and Power**. New York: Peter Lang.
- Darder, A. (2008). *The Great Mother Wails* in **Public I**, (November).
- Darder, A. (2007). *Al Amanecer/At Dawn* in **Multicultural Education Journal** (Spring).
- Darder, A. (1996). *Sobreviviendo: Notes on Poetry and Grief* in **Women Who Don't Sell Out**. L. Fulani (ed.). New York: Carrillo International.
- Darder, A. (1993). *rican-woman-madness is just another word for love* in **The California Sociologist: Culture and Conflict in the Academy**. G. Romero and L. Arguelles (eds.). Vol. 26.
- Darder, A. (1992). *desenterandote* in **Si Se Puede**. M. Baca, et al (eds.). Special Edition: Dia de la Raza. Santa Barbara, California, October.
- Darder, A. (1991). *The unexpected reappearance of don quixote* in **Journal of Education: Crossing Borders, Building Bridges: Bilingualism in the 90's** D. Macedo (ed.). Boston U. Press.
- Darder, A. (1991). *of struggle and reflection* in **Journal of Education, Crossing Borders, Bridging Worlds: Bilingualism in the 90's** (special issue). D. Macedo (ed.). Boston University Press.
- Darder, A. (1991) *a bicultural riddle* in **Journal of Education, Crossing Borders, Bridging Worlds: Bilingualism in the 90's** (special issue), D. Macedo (ed.). Boston University Press.
- Darder, A. (1989). *the woman with many hearts*. Los Angeles, CA:Canto Jibaro Press.
- Darder, A. (1985). *i want to feel good* in **The Southern California Anthology**. M. McLaughlin and C. Westphal (eds.). Los Angeles, CA: University of Southern California.
- Darder, A. (1984). *when she reads this i hope she feels the love* in **The Southern California Anthology**. J. Woetzel, et al (eds.). Santa Barbara, CA: Ross-Erickson Publishers.
- Darder, A. (1983). *you say you've got a program?* in **Chismerte**. M. Gamboa and L. Rodriguez (eds.). Los Angeles, CA: Concilio Arte Popular.

SELECTED PAPERS AND PRESENTATIONS

- Darder, A. (2015). *Politics, Power, and Poetry: Sustaining the Struggle for Justice* (keynote) at Eastside Voices 2nd annual Education Conference at Roosevelt High School. Los Angeles, California.
- Darder, A. (2015). *Culture, Language, Pedagogy, and the Struggle for Voice* (keynote) at Dual Language Conference, San Diego State University. San Diego, California.
- Darder, A. (2015). *Freire, Politics and the Poetics of Struggle* (speaker) at Powell Books, Chicago, IL.
- Darder, A. (2015). *Toward a New Latino Education Discourse* (panelist). Puerto Rican Cultural Center. Chicago, IL.
- Darder, A. (2015). *Reinventing a Feminist Freire* (Discussant) at the American Educational Research Association Annual Meeting. Chicago, IL.
- Darder, A. (2015). *Cultural Hegemony, Language and the Politics of Forgetting* (Presidential Address) at the American Educational Research Association Annual Meeting. Chicago, IL.
- Darder, A. (2015). *The Legacy of Paulo Freire and the Struggle for Justice in Higher Education* (public lecture) at The University of Michigan, Flint, Michigan.
- Darder, A. (2015). *Disembodying Education: A Critical Feminist Critique of the Privatization Movement* (panelist) at *Action on Education: Scholar & Feminist Conference*. Barnard College, New York, New York.
- Darder, A. (2015). *Freire, Education and the Struggle for Educational Justice* (public lecture) at City University of New York Graduate Center. New York, New York,
- Darder, A. (2015). *The Politics of Activism and the Academy* (presenter) at City University of New York Graduate Center. New York, New York,
- Darder, A. (2015). *The Legacy of Paulo Freire to the Continuing Struggle for Liberation* (public lecture) California State University Northridge. Northridge, CA.
- Darder, A. (2015). *Paulo Freire and his Contribution to Critical Pedagogy* (public lecture). University of Massachusetts, Boston. Boston, MA.
- Darder, A. (2015). *Freire and his Legacy to Education* (public lecture). University of Boston, Dartmouth. Held at New Bedford Whaling Museum, New Bedford, MA.
- Darder, A. (2015). *The Continuing Significance of Paulo Freire in Education* (public lecture). Loyola Marymount University, Los Angeles, CA.
- Darder, A. (2014). *Writing for Liberation: Early Career Institute* (presenter). Australian New Zealand Comparative International Education conference, Brisbane, New South Wales, Australia.
- Darder, A. (2014). *Decolonizing Interpretive Research: A Bicultural Approach* (presenter). Australian New Zealand Comparative International Education Conference, Brisbane, New South Wales, Australia.
- Darder, A. (2014). *Freire and Education: A Dialogue on School and Community Praxis*. (all-day workshop). University of Newcastle. Callaghan, Australia.
- Darder, A. (2014). *Teaching in the Flesh: Pedagogy, Power, & Inequality* (public lecture). University of Newcastle. Callaghan, Australia.
- Darder, A. (2014). *Freire and the Politics of Radical Consciousness* (keynote). Paulo Freire Archives Rededication & Symposium at Chapman University, Orange, California.
- Darder, A. (2014). *Meeting the Challenge of Social Justice Education* (keynote). Annual Conference of Partnerships to Uplift Communities. Los Angeles, CA.
- Darder, A. (2014). *Los Padres Como Maestros y Guias en la Educación de Nuestro Hijos* (public lecture) Spanish-Speaking Parent Conference. Sponsored by ESCALERA. Boise, Idaho.
- Darder, A. (2014). *Teaching in a Bicultural Context: Challenges and Joys* (public lecture). American Falls School District. American Falls, Idaho.
- Darder, A. (2014). *Living a Critical Bicultural Pedagogy: From Theory to Praxis* (keynote). California/National Association of Bilingual Education's Critical Pedagogy Institute Annual Conference. San Diego, California.
- Darder, A. (2014). *Toward an Evolutionary Paradigm of Multiculturalism* (keynote). California/National Association of Multicultural Education Annual Conference. California State University, Fullerton, CA.
- Darder, A. (2014). *Culture, Pedagogy, & Bicultural Communities*. (public lecture). Goddard College. Early Childhood Program, Seattle, WA.
- Darder, A. (2014). *Decolonizing the Academy & the Education of Indigenous Students* (public lecture). The American Indian Center. California Polytechnic University. Pomona, California.

- Darder, A. (2014). *Schooling the Flesh: The Body, Pedagogy, & Inequality* (public lecture). Ethnic & Women's Studies. California Polytechnic University. Pomona, California.
- Darder, A. (2013). *The Pedagogy of the Body* (faculty colloquia). Loyola Marymount University.
- Darder, A. (2013). *The Legacy of Paulo Freire and His International Contributions to Education* (public lecture). School of Education, University of Malta.
- Darder, A. (2013). *Racism and Education: Unpacking the Tensions in the Charter School Movement* (keynote). Elephant in the Room Conference. Partners for Developing Futures. Kansas City, Kansas.
- Darder, A. (2013). *Paulo Freire and the Principles of Critical Leadership* (keynote). Latinos Unidos Conference. Northeastern Illinois University.
- Darder, A. (2013). *Critical Leadership for Social Justice and Community Empowerment* (public lecture). University of Massachusetts, Dartmouth.
- Darder, A. (2013). *Rewriting the World: Literacy, Inequality, and the Brain* (keynote). Literacy and Bilingual Conference. University of Connecticut.
- Darder, A. (2013). *A Critical Theory of Biculturalism* (public lecture). Loyola Marymount University Doctoral Colloquia, Los Angeles, CA.
- Darder, A. (2013). *Nunca Un Paso Atras! Our Continuing Struggle for Liberation* (keynote) for 40th Anniversary of the Pedro Albizu Campos High School, Chicago, Illinois.
- Darder, A. (2012). *Neoliberal Multiculturalism and the Taming of Borderland Intellectuals* (keynote). Australian New Zealand Comparative International Education Society (ANZCIES) annual conference. University of Canterbury, Christchurch, New Zealand.
- Darder, A. (2012). *Rethinking the Education of Bicultural Students: A Neurophilosophical Approach* (Keynote). New Zealand Association for Research in Education (NZARE) Annual Conference. Hamilton, New Zealand.
- Darder, A. (2012). *The Continuing Relevance of Paulo Freire to Communities of Color in the United States* (keynote). The International Conference on Paulo Freire. Waikato University, Hamilton, New Zealand.
- Darder, A. (2012). *Interpreting, Researching, and Transforming Colonial/Imperial Legacies in Education*. (Discussant). at American Educational Studies Association. Seattle, WA.
- Darder, A. (2012). *Critical Leadership for Social Justice and Community Engagement*. Albuquerque Community Cultural Conference. Albuquerque, NM.
- Darder, A. (2012). *Inequality and the Brain: Promoting the Innate Potential of Bicultural/Bilingual Students* (keynote). 2012 REALL/Math-LEAD Summer Institute, University of Connecticut. Storrs, Conn.
- Darder, A. (2012). *Why We Must Let Teachers Talk: The Politics of Voice* (opening address). 2012 REALL/Math-LEAD Summer Institute, University of Connecticut. Storrs, Conn.
- Darder, A. (2012). *The Life of Incarcerated Teen Mothers: Struggling Against the Odds* (presentation). P.B. & J. Family Services/ New Mexico Juvenile Detention Facility. Albuquerque, NM.
- Darder, A. (2012). *In the Service of Bicultural Communities: Power, Pedagogy, and Promise* (presentation). P.B. & J. Family Services. Albuquerque, NM.
- Darder, A. (2012). *Immigrant Struggles for Justice: Parents as Advocates for Justice* (presentation), P.B. & J. Family Services. Albuquerque, NM.
- Darder, A. (2012). *The Continuing Legacy of Paulo Freire: Ethics, Pedagogy, and Political Action* (keynote). PENA Community Conference: Victoria University. Melbourne, Australia.
- Darder, A. (2012). *The Politics of Writing: Authors as Cultural Workers and Activist* (opening). PENA Community Conference. Melbourne Australia.
- Darder, A. (2012). *Critical Multiculturalism and Community Practice* (public lecture). Brimbank Public Library, Melbourne, Australia,
- Darder, A. (2012) *Critical Pedagogy and Issues of Social Justice in the Formation of Teachers* (student colloquia). Victoria University, Melbourne, Australia.
- Darder, A. (2012). *Critical Scholarship for Social Justice* (faculty colloquia). Victoria University. Melbourne, Australia.
- Darder, A. (2012). *T'aala'i Diidleel (We Become One): Toward a Collective and Ceremonial Praxis of Indigenous Decolonizing Scholarship* (Discussant) at American Educational Research Association. Vancouver, BC, Canada.
- Darder, A. (2012). *Drawing on Funds of Knowledge to Engage in Research: Latina Scholars in an Intergenerational Dialogue* (Discussant) at American Educational Research Association. Vancouver, BC, Canada.
- Darder, A. (2012). *Culture and Power in the Classroom* (Discussant) at American Educational Research Association. Vancouver, BC, Canada.

- Darder, A. (2012). *The Politics of Neoliberal Multiculturalism in the Academy* (Panelist) for session on Neoliberalism and Education at American Educational Research Association. Vancouver, BC, Canada.
- 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. (2011). *Establishing Alliances with People of Color: What Must be Understood* (keynote) for First Century Critical Pedagogy Conference at Westchester University. Westchester, PA.
- Darder, A. (2011). *Neoliberalism in the Academic Borderlands: An Ongoing Struggle for Equality and Human Rights* (keynote) for American Educational Studies Association. St. Louis, MO.
- Darder, A. (2011) *Beyond Aristotle and Darwin: Testing, Inequality and the Brain*. (Keynote) for Courageous Conversations Summit. San Francisco, CA.
- Darder, A. (2011). *The Neoliberal Restructuring of Cities, Education Policy, and Possibilities for Social Transformation Through a Marxist Lens* (keynote) for the Marxian Analysis of Society, Schools and Education at The American Educational Research Association. New Orleans, LA.
- Darder, A. (2011) *The Making of Dissident Voices* (keynote). Postcolonial Studies of Education Annual Meeting at American Educational Research Association, New Orleans, LA.
- Darder, A. (2011). *Naming Our World: Humanizing Pedagogies through Praxis of Hope* (Discussant) for American Educational Research Association Annual Meeting. New Orleans, LA.
- Darder, A. (2011). *Difficult Dialogue with New Orleans Teachers Union Teachers* (Discussant). New Orleans Teachers Union, New Orleans, LA.
- Darder, A. (2010). *Ellos Vienen Primero: Reflections on the Struggle for Educational Justice* (closing address). Annual Conference of Association of Mexican American Educators. Los Angeles, CA.
- Darder, A. (2009). *Culture and Power in the Academy*. (public lecture). Worcester State College. Worcester, Massachusetts,
- Darder, A. (2009) *Culture Democracy in the Midst of Religious Dissonance*. Instituto Español de Educación en Morocco.Rabat, Morocco.
- Darder, A. (2009). *Indigenous Knowledge and Critical Pedagogy*. (panel). Baeza Conference for Critical Dialogue. Baeza, Spain.
- Darder, A. (2009). *Bilingual/Bicultural Assessment Strategies for Early Childhood Education* (day-long seminar) for Child Care Resource Center. Seattle, Washington.
- Darder, A. (2009). *Breaking Silence in Utopia: The Pervasiveness of Oppression* (keynote) for University of Utopia: Radicalizing Higher Education, Lincoln University, U.K.
- Darder, A. (2009). *Language and Power: Confronting the Politics of Linguistic Genocide* (keynote) for International Symposium on Mother Tongue. Eğitim Sen, Ankara, Turkey.
- Darder, A. (2009). *Culture, Language and Schooling* (public lecture). Boğaziçi University. Istanbul, Turkey.
- Darder, A. (2009). *The University and the Persistence of Oppression*. (public lecture) City College of San Francisco. San Francisco, California.
- Darder, A. (2009). *Social Justice and the Mentorship of Graduate Students* (panel) American Educational Research Association Annual Meeting. San Diego, California.
- Darder, A. (2009). *Bilingual Education and the Politics of Language*. (public lecture). University of Pennsylvania. Philadelphia, Pennsylvania.
- Darder, A., (2009). *Critical Principals for the Practice of Community Leadership*. (Colloquium) for ASPIRA in Philadelphia, Pennsylvania.
- Darder, A. (2009). *The Politics of Grace within the Practice of Critical Pedagogy*. (colloquium) Paulo and Nita Freire International Project for Critical Pedagogy. McGill University, Canada.
- Darder, A. (2008). *It's Not Nice to Fool Mother Nature! Eco-Pedagogy and the Pursuit of Social Justice* (keynote). National Association of Multicultural Educators. New Orleans, Louisiana.
- Darder, A. (2008) *Breaking Silence: A Study into the Pervasiveness of Oppression* (panel presentation). Distinguished Senior Faculty Forum. University of Illinois Urbana-Champaign.
- Darder, A. (2008). *Decolonizing the Flesh: Schooling, Pedagogy, and the Body* (public lecture). Teachers 4 Social Change Annual conference. San Francisco, California.

- Darder, A (2008). *The Power of Personal History: Culture, Consciousness, & Socially Engaged Leadership* (public lecture). San Francisco State University. San Francisco, CA.
- Darder, A. (2008). *Graduate Employees Unite!: The University and the Labor Struggle* (keynote). Alliance of Graduate Employee Locals annual conference. UIUC, Urbana, Illinois.
- Darder, A, (2008). *Raza Education, Community, and the Politics of Dissent* (keynote). Association of Raza Educators annual conference. San Diego, California.
- Darder, A. (2008) *Teaching Immigration*. Midwest American Political Science Association annual meeting. Chicago, Illinois.
- Darder, A. (2008) *The Elusiveness of the Latina "Universal Woman"* (public lecture) for the Latina Students' Society of the University of Illinois Urbana Champaign.
- Darder, A. (2008). *Ethnic, Racial Engagements within and among Communities* (featured speaker) for Center for Community Transformation, Marquette University, Milwaukee, Wisconsin.
- Darder, A. (2007). *Forging a Latina Identity: The Power of History and Politics* (public lecture) for Western Illinois University, Macomb, Illinois.
- 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. (2007). *Latinos Students and Social Justice in Higher Education* (administrator's lecture) for Western Illinois University, Macomb, Illinois.
- Darder, A. (2007). *Alliance Building and the Politics of Coalition: A Dialogue with Antonia Darder & Larry Emerson* (public dialogue) for STOP: Students Transforming Oppression and Privilege of the University of Illinois Urbana Champaign.
- Darder, A. (2007). *Schooling the Flesh: The Body, Pedagogy, & Inequality* (public lecture) for Outstanding Educators Series at Pace University, College of Education. New York.
- Darder, A. (2007). *Weaving Consciousness: The Power and Poetics of Personal History* (keynote) for the Annual We Learn Conference on Women and Literacy. Boston, Massachusetts.
- Darder, A. (2006). *Youth and a Critical Praxis of the Body* (keynote) for the Crossroads National Conference on Youth, Chicago, Illinois.
- Darder, A. (2006). *The New Challenges of Diversity within the "Global" University* (keynote) for the 6th Annual Sociology of Teaching and Learning (SoTL) Conference, London, UK.
- Darder, A. (2006). *Language, Power and Schooling: Challenging the Politics of Linguistic Genocide* (keynote) for Aspiring, Inspiring and Perspiring Educators: Futures in Education Conference. San Diego State University: San Diego, California.
- Darder, A. (2006). *Unfettered Bodies: A Freirian Pedagogy for a New Struggle* (keynote) for 5th Annual California Association of Freirian Educators; The Paulo Freire Institute: University of California, Los Angeles.
- Darder, A. (2006). *Pedagogy of Liberation: Freire's Legacy to Schools and Communities* (panelist). American Educational Association Annual Meeting; San Francisco, California.
- Darder, A. (2006) *Youth Speak Out!: Students of Color and Participatory Ethnography* (discussant). American Educational Association Annual Meeting; San Francisco, California.
- Darder, A. (2006) *The Formation of University Intellectuals and the Production of Activist Scholarship* (panelist) for The Role of University Intellectuals: Cultural, Politics and Resistance. American Educational Research Association Annual Meeting; San Francisco, California.
- Darder, A. (2006). *Lost in Translation: Changing Classroom Teacher Pedagogy at Home and Abroad* (discussant). American Education Educational Research Association: San Francisco, California.
- Darder, A. (2006). *Critical Research Methodologies and the Study of Public Schooling* (Featured speaker) for Multicultural Teacher Education Preparation Program Institute at American Educational Research Association Annual Meeting; San Francisco, California.
- Darder, A. (2006). *Mami, What did Nana Say?: Public Schooling and the Politics of Linguistic Genocide* (invited panelist) for Redefining Education for the Public Good in and Era of Global Capitalism, Racism and Repression; Presidential Session, American Educational Research Association Annual Meeting: San Francisco, California.
- Darder, A. (2006). *Social Knowledge and the Corporate Order: Senior Scholars Seminar* (invited participant) American Educational Research Association Annual Meeting, San Francisco, California.
- Darder, A. (2006). *Educational Reform and Social Justice: A Grassroots (Re)examination of Race, Class and Society* (keynote) for 12 Annual Multicultural Education Conference, California State University, Sacramento, CA.

- Darder, A. (2006). *Mujeres!: The Political Formation and Empowerment of Latinas* (keynote) for Language Culture and Power: Latina Women in the 21st Century Conference at New Mexico Highlands University.
- Darder, A. (2006). *The University and the Politics of Social Justice* (panelist) for Social Justice and Its Impact on Higher Education: The Diversity Roundtable Initiative of the University of Illinois Urbana-Champaign.
- Darder, A. (2005). *Unfettered Bodies: Forging a Pedagogy for a New Struggle* (keynote) for The Higher Education Academy: Sociology, Anthropology, Politics (C-SAP) International Conference at the University of Birmingham, Birmingham, UK.
- Darder, A. (2005). *Colonized Wombs: The Sterilization of Puerto Rican Women* (panelist) for forum on Sexuality, Reproductive Rights and the Changing Supreme Court. University of Illinois, Urbana-Champaign. Urbana, Illinois.
- Darder, A. (2005). *Linguistic Genocide: The Racialization of Language and the Empire of Capital* (morning Distinguished Scholar Keynote) for School of Education's 9th Annual Urban Forum. University of Wisconsin-Milwaukee.
- Darder, A. (2005). *The Continuing Struggle for Bilingual Education: Forging a New Movement* (evening Distinguished Scholar keynote) for School of Education's 9th Annual Urban Forum. University of Wisconsin-Milwaukee.
- Darder, A. (2005). *A Pedagogy of the Body: Classroom Strategies for Social Justice* (featured author) Barnes and Nobles Community Educator's Breakfast. Bloomington, Illinois.
- Darder, A. (2005). *The Schooling of Racialized Bodies* (panelist) Critical Pedagogy in the Age of Empire session for American Political Science Association 101st Annual Meeting. Washington D.C.
- Darder, A. (2005). *Encuentro de Maestros Brasileiros/Estados Unidos* (facilitator) Instituto Paulo Freire, Sao Paulo Brazil.
- Darder, A. (2005). *The Legacy of Paulo Freire in the United States* (featured speaker) Universidad Federal do Rio de Janeiro, Rio de Janeiro, Brazil.
- Darder, A. (2005). *Featured Writers in Curriculum* (one of 4 invited authors) at the International Association of Curriculum Conference, London, UK.
- Darder, A. (2005). *75 Years after the Lemon Grove Incidence: Latinos and Desegregation* (featured speaker) University of North Carolina, Chapel Hill, North Carolina.
- Darder, A. (2005). *Critical Pedagogy in a Time of Uncertainty: Forging a New Movement* (featured speaker) Benjamin Hooks Annual Lecture, University of Memphis, Memphis, Tennessee.
- Darder, A. (2004) *Teaching in the Age of Globalization and Difference* (featured speaker) University of Illinois Chicago's Latino Community Speaker's Series. Chicago, Illinois.
- Darder, A. (2004). *The Struggle for Social Justice: Can We Take the Risk?* (Commencement address) at Pacific Oaks College, Northwest. Seattle, Washington.
- Darder, A. (2004). *Schooling and the Empire of Capital: Unleashing the Contradictions* (keynote) 4th Annual Latino Critical Race Theory (LatCrit) Conference, Villanova Law School, Philadelphia, Pennsylvania.
- Darder, A. (2004). *Leading Us Where?: Educational Leadership and the Question of Social Justice* (Distinguished Faculty Keynote) Border Education and Leadership Speaker Series, New Mexico State University, Las Cruces.
- Darder, A. (2004). *Bilingual Education and the Politics of Language Rights in the U.S.* (colloquium) California Polytechnic University, Pomona, California.
- Darder, A. (2004). *Scholarship for Social Justice: The Challenges We Face in These Perilous Times* (featured speaker) American Educational Research Association: Educators for Social Justice SIG Institute. San Diego, California.
- Darder, A. (2004). *Language, Power and Pedagogy: The Precarious Future of Bilingual Education* (colloquia and faculty development) Ohio State University, Bowling Green, Ohio.
- Darder, A. (2004). *Latinos and Desegregation: An Untold Story* (panelist) for 50th Anniversary of Brown v. Board of Education conference, University of Illinois, Urbana-Champaign. Champaign, Illinois.
- Darder, A. (2004). *A Critical Pedagogy for These Times* (evening colloquia) Portland State University. Portland, Oregon.
- Darder, A. (2004). *The Passion of Paulo Freire* (keynote) the 8th Pedagogy and Theatre of the Oppressed Conference, Omaha, Nebraska.
- Darder, A. (2003). *Multicultural Pedagogy: From Resistance to Integration in Pre-Service Teacher Education* (discussant) for panel at the American Anthropological Association 102nd Annual Meeting, Chicago, Illinois.
- Darder, A. (2003). *Bilingual Education and Urban Schooling: Toward a Transcitizenship Vision of Linguistic Rights* (featured speaker) for City University of New York's (CUNY) Evening Lecture Series on Language and Urban Schooling, New York, New York.

- Darder, A. (2003). *Paulo Freire and the Evolution of Critical Pedagogy* (colloquia) for The New School for Social Research, New York, New York.
- Darder, A. (2003). *Culture, Language and Schooling in These Times* (keynote) for Tucson School District, Raza Teacher Institute, Tucson, Arizona.
- Darder, A. (2003). *Critical Pedagogy, Social Justice and the Politics of Love* (keynote) for Cascadia Community College and Washington State University Education Conference, Seattle, Washington.
- Darder, A. (2003). *Latinos and Higher Education: Haciendo Camino* (featured speaker) for the L.U.N.A. project of AIDS Los Angeles Latina project, Community Evening Lecture Series, Los Angeles, California.
- Darder, A. (2003). *Bilingual Education: Forging a New Century of Struggle* (featured speaker) for California Association of Bilingual Education annual conference, Los Angeles, California.
- Darder, A. (2002). *Education in the Age of Globalization and Difference* (keynote) for Washington State University faculty and student of color conference, One Vision: Diversity in our Words, Pullman, Washington.
- 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. (2002). *Academia and its Limitations for Emancipation* (panelist) for the Raza Press Conference on The Media and Popular Expression, Oxnard, California.
- Darder, A. (2002). *Urban Youth and the Politics of Schooling* (discussant) for American Educational Research Association annual meeting, New Orleans, Louisiana.
- Darder, A. (2002). *What's So Critical about Critical Race Theory? The Limits of "Race"* (panelist) for American Educational Research Association annual meeting, New Orleans, Louisiana.
- Darder, A. (2002). *Culture, Pedagogy and Power* (featured speaker) for University of California, San Diego Chicano/a Studies Activities in commemoration of Cesar Chavez, San Diego, California.
- Darder, A. (2002). *Teaching, Globalization, and Difference* (colloquia) for Teachers College, Columbia University. New York, New York.
- Darder, A. (2001). *Schooling and the Culture of Dominion: The Little Dirty Secret behind Standardized Testing* (opening keynote) for the national convention of NAME: National Association for Multicultural Education, Las Vegas, Nevada.
- 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. (2001). *Una Perspectiva Critica sobre la Realidad de los Pueblos Inmigrantes in Los Estados Unidos* (featured panelist) for conference El Movimiento y Flujo de Inmigrantes sponsored by El Centro Europeo de la Universidad de San Pablo, Madrid, Spain.
- Darder, A. (2001). *La Educación Bicultural: Una Teoria Critica* (featured speaker) for conference on La Educación Bicultural sponsored by the Catalan Institute of Latin American Cooperation, Barcelona, Spain.
- Darder, A. (2001). *Cultura, Idioma, y la Educación: Una Teoria del Biculturalismo* (colloquium) Departamento de Filologia, Colegio de Letras y Artes, Universidad Autonoma de Barcelona, Barcelona, Spain.
- Darder, A. (2001). *La Escolarizacion de Estudiantes Emigrantes en los Estados Unidos* (featured panelist) for conference on Educar para Integrar: Inmigrantes en España y Los Estados Unidos de America sponsored by Casa de America, Madrid Spain.
- Darder, A. (2001). *Latinos and Higher Education: The Struggle for a Pedagogy of Liberation* (keynote) for Latinos in Higher Education Conference at the University of California, Riverside.
- Darder, A. (2001). *Early Childhood Education in the Context of Changing Urban Life* (seminar featured scholar) for Teaching Umojo Education Project Conference of Pacific Oaks College North in Kingston, Jamaica.
- Darder, A. (2002). *Scholars of Color Extended Course* (panelist) for American Educational Research Association, Annual Meeting, Seattle, Washington.
- Darder, A. (2002). *Negotiating Power and Authority in the Context of Urban Schooling* (colloquium) Graduate School of Education McGuinn Scholar's Forum, Harvard University, Boston, Massachusetts.
- Darder, A. (2002). *Impact of Globalization on the Education of Latino/a Students in Urban Schools* (colloquium) for The Mauricio Gaston Institute for Community and Public Policy, University of Massachusetts, Harbor Campus, Boston, Massachusetts.

- 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). *Mujeres Latinas: Education and the Struggle for Freedom* (keynote) for the Third Annual Mujeres Latinas Conference, University of Madison, Wisconsin.
- 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. (2000). *Cultura y Poder: Una Pedagogia de Liberacion* (keynote) for the Conferencia de Pedagogia y Curricula, Universidad de Mexico, Hermosillo.
- Darder, A. (2000). *The Politics of Language and the Empowerment of Spanish-speaking Communities* (keynote) for the Second Annual Spanish Language Arts Institute, San Diego County of Education, San Diego, CA.
- Darder, A. (2000). *Youth and the Movement for Social Justice and Economic Democracy* (keynote) for The Annual M.E.Ch.A. Youth Raza Conference, University of California, Los Angeles.
- Darder, A. (2000). *The Struggle for Bilingual Education: Critical Issues in Urban Schools* (featured speaker) for Bilingual Education: Creating Voices for the Future, the 2000 California Association of Bilingual Education Conference, San Francisco, CA.
- Darder, A. (2000). *Revitalizing the Bilingual Education Movement* (Keynote) for Annual Bilingual Conference of United Teachers of Los Angeles.
- Darder, A. (2000). *Critical Pedagogy and the Formation of Teachers of Color* (presentation) for the Rockefeller Brothers Fund, Teacher Fellows Program Retreat. New Orleans, Louisiana.
- Darder, A. (2000). *La Luta Continua: The Struggle for Social Justice within Higher Education* (panelist) for Minority Scholars Conference, Claremont Graduate University, Claremont, California.
- Darder, A. (1999). *Beyond Racialized Identities: A Critical Approach to Racism in the Age of Difference* (presentation) for the National Black Child Development Institute conference, From Imhotep into the 21st Century: Unlocking the Genius in African American Children, Seattle, Washington.
- Darder, A. (1999). *Con Carino y Solidaridad: Living a Critical Pedagogy* (panel presentation) for the 1999 National Association of Chicana and Chicano Scholars conference, San Antonio, Texas.
- Darder, A. (1999). *Transforming Education in Conservative Times: The Contradictions Faced by a Teacher Education Program for Social Justice* (discussant) at the 1999 American Educational Research Association Meeting, Montreal, Canada.
- 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. (1999). *Mothers and Daughters: Working Together for the Future* (keynote) at the Latina Women's Conference, co-sponsored by Idaho State University and Image of Idaho, Pocatello, Idaho.
- Darder, A. (1999). *Beyond the Borders of Latina Identity: Social Justice for Today* (keynote) for the 1999 Mexican American Studies Conference: Women's Issues sponsored by Boise State University, Boise, Idaho.
- Darder, A. (1999). *Latina Goals for the 21st Century* (keynote panel with Dolores Huerta, Ana Castillo, and Cecilia Alvarez) at the 1999 Mexican American Studies Conference: Women's Issues sponsored by Boise State University.
- Darder, A. (1999). *Teachers in Action: Critical Pedagogy in the Classroom* (lead presenter) for Bilingual Education: Creating Voices for the Future, the 1999 California Association of Bilingual Education Conference, Los Angeles, California.
- Darder, A. (1999). *Shattering the Race Lens: Toward a Critical Theory of Racism* (colloquium) for the Cultural Studies/History Departments Colloquium Series sponsored by Claremont Graduate University.
- Darder, A. (1999). *Assessing Curriculum & Teaching in the Post-Proposition 227 Setting* (presenter) for the Alameda County Office of Education, Minority Teacher Leadership Program, Hayward, California.
- Darder, A. (1998). *A National Roundtable on Racism in Urban Public Education* (participant) sponsored by the Applied Research Center and the Civil Rights Project at Harvard University, Cambridge, Massachusetts.
- Darder, A. (1998). *The Struggle for Culture and Language: A Vision of Social Justice in the Era of English for the Children* (colloquium) for California State University, San Bernardino's Intellectual Life Speaker Series, San Bernardino, California.
- Darder, A. (1998). *The Politics of Racism and Economic Inequality in the Borderlands* (keynote) for New Mexico State University's Borderlands Center for Educational Studies 1998 Border Walking Conference, Las Cruces, California.

- Darder, A. (1998). *The Struggle for Bilingual Education: A Vision for Social Justice and Economic Democracy* (keynote) for New Mexico State University's Borderlands Center for Educational Studies 1998 Border Walking Conference, Las Cruces, California.
- 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. (1998). *Bilingual Education: Culture, Class, and the Politics of Language* (colloquium) for the University of California, Irvine MEChA Mes de la Raza Activities, Irvine, California.
- Darder, A. (1998). *Cultural Democracy in Practice: Social and Economic Justice and Family Support in Urban Settings* (keynote) at The Many Faces of Family Support: Creating a Culture of Community Responsibility Conference of the Family Resource Coalition of America, Chicago, Illinois.
- Darder, A. (1998). *Intergenerational Platica* (Moderator) at the 150 Years of Chicano/Chicana Education: 1848-1998, sponsored by the Harvard Educational Review and the University of California, Irvine, California.
- Darder, A. (1998). *Teaching as an Act of Love: In Memory of Paulo Freire* (invited panel speaker) at the annual meeting of the American Educational Research Association, San Diego, California.
- Darder, A. (1998). *The Struggle for Bilingual Education: A Vision for Social Justice and Economic Democracy* (keynote) at the New Mexico Association of Bilingual Education Conference, Albuquerque, New Mexico.
- Darder, A. (1998). *Racialized Borderlands: The Politics of Racism and Economic Inequality* (keynote) at From Borders to Fronteras/From Fronteras to Borders at the University of Texas, San Antonio 1998 College of Social and Behavioral Sciences Symposium.
- Darder, A. (1998). *A Vision of Democratic Schooling: Urban Educational Leadership in a Time of Change* (presentation) for the Northside School District, San Antonio, Texas.
- Darder, A. (1998). *Historical and Current Status of Chicano/Latinos and Education* (panelist) for the Mexican American Education Commission of the Los Angeles Unified School District.
- Darder, A. (1998). *Racialized Capitalism: The Little Dirty Secret Behind Globalization* (public lecture) for Pasadena City College, Pasadena, California.
- Darder, A. (1998). *Historical and Current Status of Chicano/Latinos and Education* (panelist) for Los Angeles Unified School District, Los Angeles, California.
- Darder, A. (1998). *Teaching as an Act of Love* for The Critical Pedagogy Institute (Keynote) California Association of Bilingual Education's Annual Conference, San Jose, California.
- Darder, A. (1997). *Dreaming with Loose Tongues: Challenging Traditions of Silence and Shame* (keynote) for the 12th Annual IASA Title VII Management Institute, a Multilingual California: The Challenge and the Promise sponsored by the California Department of Education, San Diego, California.
- Darder, A. (1997). *Latinos and the Political Landscape of Higher Education* (keynote) for the Conference on Latino Access and Retention in Higher Education sponsored by California State University, Dominguez Hills, Carson, 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). *Latinos in Higher Education: Surviving College Socialization* for The Puente Program at University of California, San Diego, 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. (1997). *A Critical Approach to Mentoring New Teachers in Urban Schools* (keynote) for Teacher Education, Claremont Graduate University; Claremont, California.
- Darder, A. (1997). *Eyes on Tomorrow: Preparing Young Latinas for the Future* (keynote) at the Latina Education Conference, co-sponsored by Idaho State University and Image of Idaho.
- Darder, A. (1996). *Cultura, Idioma y La Identidad* for Instituto Superior de Musica Leandro Alviña Miranda, Cuzco, Peru.
- Darder, A. (1996). *La Problematica de la Educacion Bilingüe en Los Estados Unidos* for Centro Andino de Educación y Promocion, Cuzco, Peru.
- Darder, A. (1996). *La Pedagogia Critica y la Educación de Niños Marginados en Zonas Urbanas* for H'uchuy Runa, Cuzco, Peru.
- Darder, A. (1996). *Cultura, Educación, y Poder en la Educacion de Niños Urbanos* for Colegio Puyllasunchis, Cuzco, Peru.

- 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). *Awakening of the Bicultural Voice* (keynote) at the Statewide Hispanic Issues Conference co-sponsored by Image de Idaho, Idaho Migrant Council, and Idaho Commission on Hispanic Affairs.
- 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. (1990). *Cultural Democracy on the College Campus* (keynote) at the National Minority Affairs Conference, University of San Francisco, California.
- Darder, A. (1990). *Media Images and Their Impact on Children of Color* (paper) for Changing Education through Media, National Alliance of Media Art Centers, National Conference.
- Darder, A. (1990). *Latina Women in Community and Leadership* (keynote) at the First Annual Hispanic Women's Conference, Boise Migrant Education Council. Idaho.
- Darder, A. (1990). *The Phenomenon of Biculturalism in the United States* (colloquium) for educators and sociologist working with Gypsy children, University of Pecs, Hungary.
- 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). *The Cognitive Development of Young Bicultural Children* (presentation) for The Challenge of Diversity, Southern California Association for the Education of Young Children.
- Darder, A. (1989). *The Status of Latina Women in State Government* (paper) for Latina Women in the 90's, California Association of Federal Employees.
- Darder, A. (1989). *Literacy: A Tool for Empowerment or Domination?* (presentation) at the Humanities Summer Institute, Los Angeles Educational Partnership.
- Darder, A. (1989). *Overcoming Cross-cultural Barriers in American Society* (keynote) for Social Organization of Latinos, El Camino College.
- Darder, A. (1989). *Mujeres en Lucha* (presentation) for Celebrating Our Past to Gain Our Future, M.E.Ch.A. 20th Anniversary Conference.
- Darder, A. (1988). *Bicultural Development and Early Childhood Education* (presentation) at the First National Institute for Head Start Education Coordinators, Washington, DC.
- Darder, A. (1988). *Literacy: An Issue of Language and Culture* (keynote) for Literacy in the Southwest, California State University at Dominguez Hills.
- Darder, A. (1987). *The History of Latina Women in the Women's Movement* (paper) at the National Conference on Women of Color, National Association of Women, Washington, DC.
- Darder, A. (1987). *Artistas Latinas Contemporaneas de California* (paper) for Foro Internacional Los Chicanos: Origen, Presencia, Destino, Universidad Autonoma de Colima, Mexico.
- Darder, A. (1987). *Una Perspectiva Sobre el Desarrollo Bicultural* (paper), for Foro Internacional Chicanos: Origen, Presencia, Destino, Universidad Autonoma de Colima, Mexico.

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

American Educational Research Association Fellows, Washington, D.C. 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
American Educational Research Association Outstanding Book of the Year, 2003
Social Justice in Education Award, University of New Mexico, Las Cruces, 1998.
Kellogg National Fellows Program, Group XIII, W.K. Kellogg Foundation, 1993-96
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, Ciudad 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)

Teaching as an Act of Love: Reflections on Paulo Freire and His Contributions to Our Lives and Our Work

ANTONIA DARDER

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 love—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

of us walked away frustrated. 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 advice. 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. He believed it was impossible to teach without educators knowing what took place in their students' 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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