

# Introduction

## Paulo Freire: The Global Legacy

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*Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.*

(PAULO FREIRE, *Pedagogy of the Oppressed*)

Paulo Freire, one of the greatest educators of all time, was born in Recife, Brazil, on September 19, 1921 and died of heart failure in Sao Paulo, Brazil on May 2, 1997. Freire taught Portuguese in secondary schools from 1941–1947 before becoming active in adult education and workers' training. He was the first Director of the Department of Cultural Extension of the University of Recife (1961–1964). Freire's *Pedagogy of the Oppressed* (1970) is an argument for a system of education that emphasizes learning as an act of culture and freedom. His works became justly famous as he gained an international reputation for his program of literacy education especially for the rural and dispossessed in Northeastern Brazil. He was jailed by the new government after 1964 and was forced into a political exile that lasted fifteen-years, eventually returning to Brazil in 1979. As a living testimony, his many works have been translated into many languages, and have inspired the tradition of critical pedagogy. (<http://paulotgl.blogspot.co.nz/>)

This paragraph was the basis of a notice to advertize the international conference Paulo Freire: The Global Legacy, held by the Centre for Global Studies in Education, University of Waikato, Te Whare Wananga o Waikato, Aotearoa/New Zealand, November 26–28, 2012. The conference aimed to involve experienced

and new researchers, policy makers and practitioners from around the world who engage with Freire's work and it was organized into four broad themes that structured papers and presentations: Globalization; Decolonization; Indigenous Cultures; Cultural Studies.<sup>1</sup> The four themes were designed to capture the global reception of Freire's work alongside the use made of his philosophy in specific contexts and especially by indigenous peoples. This coupling of "global reception/indigenous use" is developed as a means for theorizing Paulo Freire's legacy. We were very fortunate indeed to have Ana Maria Araújo Freire, Paulo's widow and an academic in her own right, to open the conference with some personal remarks and reflections on Freire's enduring legacy. Her warmth, friendliness, and participation in the whole conference were much appreciated and her speech provided the foreword for this collection. The keynote speakers also included Peter McLaren (see Chapter 1), Antonia Darder (see Chapter 2), and a number of New Zealand and Maori speakers who had modeled their own work, educational practice, and lifetime commitment on developing Freire's ideas: Graham Hingangaroa Smith (see Chapter 3), Russell Bishop (see Chapter 5), Linda Tuhiwai Smith and Peter Roberts (see Chapter 4)—all scholars with strong international profiles who have been responsible for keeping the Freire legacy alive.<sup>2</sup> In addition, the conference was notable for the large number of visiting scholars from Freire's home country, Brazil, and from many other countries around the world. We were fortunate to have Dr. Ana Ratto, from Universidade Federal do Paraná, Curitiba, Brazil, as Visiting Scholar at the University of Waikato, who assisted Portuguese-speaking visitors. Débora Junker, Assistant Professor of Christian Education, Christian Theological Seminary, Indianapolis, Indiana, and Dante Romanó assisted with the translation of Nita Freire's presentation at the conference. The world premiere of the film *Finding Freire* directed by Julio Wainer and Dave Olive was also shown at the conference (see an excerpt from the film and commentary about the making of the film at <http://paulotgl.blogspot.co.nz/> or <http://www.youtube.com/watch?v=U8aExMg8foA>).

In the New Zealand/Aotearoa context, the contributions to Maori education by three of the keynote speakers who have harnessed Freirean ideas are very important and highly significant for Maori and for all of New Zealand/Aotearoa. Graham Hingangaroa Smith (Ngati Apa, Ngati Kahungunu, Kai Tahu, and Ngati Porou) has been instrumental in developing the indigenous tertiary institution, Te Whare Wānanga o Awanuiārangī (<http://www.wananga.ac.nz/>). Along with Linda Tuhiwai Smith (Ngāti Awa, Ngāti Porou), who is the University of Waikato Pro-Vice Chancellor Maori, both have been leaders in establishing the state schooling system of Kura Kaupapa Māori, which positions the Māori language as the principal medium of instruction (see <http://www.teara.govt.nz/en/maori-education-matauranga/page-5>). Russell Bishop, a descendent of the Tainui and Ngati Pukeko iwi (tribes)

of New Zealand and Scots and Irish peoples of Europe, was foundation Professor for Maori Education in the Faculty of Education at the University of Waikato. He was Director of Te Kotahitanga, a “research/professional development project that seeks to improve the educational achievement of Maori students in mainstream classrooms through the implementation of a culturally responsive pedagogy of relations and culturally responsive leadership” (see <http://tekotahitanga.tki.org.nz/>). By including three of the foremost scholar-researchers and innovators in the Freirean tradition who have devoted themselves to the cause of Maori education, together with Peter Roberts, Professor of Education at the University of Canterbury, an international scholar on Freire, this conference promised a great deal as evidenced by their work in the current volume. They demonstrate the currency and continuing legacy of Freire’s work in contemporary neoliberal New Zealand.

Paulo Freire was an educator whose global legacy is of much the same stature as Nelson Mandela’s; motivated by many of the same political sources; elevated by similar political ideas of freedom, equality, and emancipation; and shaped by the same decades of radical activity during the 1960s and 1970s. This is a very rare profile and reputation for an educator. It is often forgotten that during his university studies he taught Portuguese at the high school level, and while finishing his degree he began working with working-class people in Northeast Brazil, eventually becoming the director of education for an industrial service organization borne out of labor protests. In the ten years working for this organization, he became concerned with the “dehumanization of labor” and the effects of industrialization. In this phase, he was to be distinguished by his Christian (rather than communist) methods based on dialogue, and it was not long before he was appointed to Recife’s Consultative Education Council (Kirkendall, 2010), partly on the strength of his participatory experiments with working-class literacy circles. During this period leading up the 1960s, Freire was influenced by a group of local thinkers dubbed “developmental nationalists” and by the generation of post-war existentialist and Catholic humanist thinkers such as Jean-Paul Sartre and Jacques Maritain. From the beginning of the evolution of his thought, it contained both the local and the global, an as-yet rudimentary notion of dialogue with the “Other”, an emphasis on humanization together with an ontological commitment to “becoming” subjects of history, or author of one’s own life and a notion of authenticity. One might speculate that this theoretical tool kit was a blend of Christian existential thought that focused on the collective dimension of existence in the concept of “class” (a notion still not theoretically realized in the early Freire).

Roberto Domingo Toledo in his “Existentialism and Latin America” (2014) indicates that the generative current of existentialism in Latin America considerably predated European and American sibling traditions, being forged in the crisis of identity of postcolonialism after the collapse of the Spanish empire. In terms of the Latin American tradition, Toledo mentions José Ortega y Gasset, Antonio

Caso, and Miguel de Unamuno who was influenced by Søren Kierkegaard and Friedrich Nietzsche. He goes on to claim: “Ibero-American existentialism’s precocious intersubjective focus has two historically intertwined roots: Ibero-American marginality and Ibero-American Catholicism” (p. 216) and to indicate that its roots lie in Miguel de Cervantes’s novel *Don Quixote*, first published in the seventeenth century (1605, 1615). He also points out how Latin American existentialism has Catholic roots: not only Maritain as we have mentioned but also Max Scheler, Gabriel Marcel, and Maurice Blondel. (Freire is not mentioned in this survey).

We mention this historical element to illustrate the cultural complexities of the crafting and reception of Freire’s work. Ibero-American Christian existentialism was already well established as a potent philosophical mix well before Freire became its heir and it became the basis for integrating a labor and popular cultural movement in Recife and part of Freire’s thinking and opus on the eve of his gaining a university chair in the history and philosophy of education. Kirkendall (2010, p. 21) mentions that Freire was strongly influenced by Simone Weil and the Romanian psychologist Zevedei Barbu (on dictatorship and democracy). One might argue that Freire’s innovation was to apply these ideas to adult and community education for illiterate working class people in the Brazilian Northeast. His ideas really caught fire in the English-speaking world with the publication of *Pedagogy of the Oppressed* in 1970 and yet the popularization of his life and work, now narrated and discussed many times, really started as a trickle with contributions from scholars such as Joel Spring, Henry Giroux, and Ira Shor in the late 1970s and early 1980s. Already with a home in Brazil and Latin America, Freire’s classic was popularized in the English-speaking world and his place in the tradition of educational praxis was solidified in a number of collaborations with U.S.-based critical educators including Ira Shor, Donald Macedo, Antonia Faundez, Henry Giroux, and others during the late 1980s and early 1990s. It gathered momentum with authoritative interpretations in the 1990s (e.g., Gadotti, 1994; McLaren & Lankshear, 1994; McLaren & Leonard, 1993; Taylor, 1993), and a kind of literary canonization and globalization in the 2000s, especially after the initiation and flowering of the critical pedagogy project in the United States with Henry Giroux, Michael Apple, Ira Shor, Joe Kincheloe, Peter McLaren, Colin Lankshear, Patti Lather, bell hooks, and many others. From the first publication as *Pedagogia do Oprimido* (in Portuguese) in 1968 to its English translation by Myra Ramos, it has sold more than one million copies. It quickly became one of the foundational texts of critical pedagogy and is one of the most cited books in the field of education, regularly appearing on the reading list of most teacher education institutions.

The cultural reception of a text including its translation is a complex affair, especially when it reaches iconic status as a classic and its influence continues to grow across both the decades and different political eras. Freire’s revolutionary text received its thirtieth anniversary edition in 2000 by Bloomsbury Academic and

Continuum and a website was created to celebrate the book's fortieth anniversary at <http://www.pedagogyoftheoppressed.com/>. The website carries the section About the Book, an introduction by Donaldo Macedo, a bibliography of Freire's works (a list of some twenty-two works), a brief biography of Freire, resources for educators and students, praise and reviews, plus a new critical pedagogy series under the editorship of Shirley Steinberg and Ana Maria Araújo Freire, links (to four Freire Institutes), news and contacts.<sup>3</sup> The biography starts:

Paulo Freire was born in 1921 in Recife, Brazil. He became familiar with poverty and hunger during the 1929 Great Depression. In school he fell behind and his social life revolved around playing pick up football with poorer kids, from whom he learned a great deal. These experiences would shape his concerns for the poor and would help to construct his particular educational viewpoint.

In another paragraph, the biography details Freire's revolutionary literacy methods and his exile after a U.S.-sponsored coup:

In 1961, he was appointed director of the Department of Cultural Extension of Recife University, and in 1962 he had the first opportunity for significant application of his theories, when 300 sugarcane workers were taught to read and write in just 45 days. In response to this experiment, the Brazilian government approved the creation of thousands of cultural circles across the country. In 1964, a military coup put an end to that effort. Freire was imprisoned as a traitor for 70 days. After a brief exile in Bolivia, he worked in Chile for five years for the Christian Democratic Agrarian Reform Movement and the Food and Agriculture Organization of the United Nations. In 1967, he published his first book, *Education as the Practice of Freedom*. He followed this with his most famous book, *Pedagogy of the Oppressed*, first published in Portuguese in 1968.

The website biography provides a glimpse of the application of his work in other countries during Freire's lifetime:

Freire was offered a visiting professorship at Harvard University in 1969. The next year, *Pedagogy of the Oppressed* was published in both Spanish and English, vastly expanding its reach. Because of the political feud between Freire, a Christian socialist, and the successive authoritarian military dictatorships, it wasn't published in his own country of Brazil until 1974. After a year in the United States, Freire moved to Switzerland to work as a special education advisor to the World Council of Churches. During this time he acted as an advisor on education reform in former Portuguese colonies in Africa, particularly Guinea-Bissau and Mozambique.

And finally, the last chapter of his life, so to speak:

Freire moved back to Brazil in 1980. He joined the Workers' Party in the city of São Paulo, and acted as a supervisor for its adult literacy project from 1980 to 1986. When the Party prevailed in the municipal elections in 1988, Freire was appointed Secretary of Education for São Paulo. In 1986, his wife Elza died. Freire married Ana Maria Araújo Freire, who

continues with her own educational work. Paulo Freire died in 1997. (<http://www.pedagogyoftheoppressed.com/author/>)

In this encapsulated biography, we see a pressing lifetime of engagement with poverty, literacy, and empowerment, a preparedness to work in dialogue with others, a deep respect for the poor, illiterate, and the working class, and a profound spiritual philosophy of compassion and love that inspired Freire's praxis.<sup>4</sup>

The *Pedagogy of the Oppressed* is now undoubtedly a classic that joins the ranks of works by Plato, Kant, Rousseau, Piaget, Vygotsky, Dewey, Montessori, and A.S. Neil. It also occupies a special place in the canon of critical thought. It was forged as a synthesis of Latin American existentialism and liberation theology, and a range of contemporary global sources that inspired the radical decade of the sixties. It was the decade in which many countries gained independence from their European colonial powers, when widespread protests in the African American civil rights movement finally achieved national changes in racially discriminatory practices in a series of vital legislative changes, including the 1964 Civil Rights Act, the Voting Rights Act of 1965, the Immigration and Nationality Services Act of 1965, and the Fair Housing Act of 1968. The year 1968 was a momentous one, with Martin Luther King Jr. assassinated in April, and Andy Warhol shot and Robert Kennedy assassinated in June. It was the year that the "Prague Spring" in Czechoslovakia was crushed by the Soviet invasion and when the student riots in May in Paris sparked civil unrest, strikes, and fear of revolution. The sixties saw students around the globe protesting against the Vietnam War and for peace. It was a time when the "New Left" consolidated a range of freedom movements in gay, Hispanic, African American, second-wave feminist, and free speech rights and sparked a broad countercultural social revolution. This was an age when political protest and awareness became a civic duty for the postwar cohort called the "baby boomers".

The "New Left" was a term that was used to refer to activists and educators who sought reform on a broad front and was inspired by a range of continental thinkers who helped shape the student movement and the events of 1968: Albert Camus, Jean-Paul Sartre, Simone de Beauvoir, Frantz Fanon, Aimé Césaire, Emma Goldman, Guy Debord, Hannah Arendt, Henri Lefebvre, Mao Zedong, R.D. Laing, David Cooper, Ivan Illich, Rosa Luxemburg, Leon Trotsky, Bertrand Russell, Ernst Bloch, C. Wright Mills, Herbert Marcuse, André Gorz, Louis Althusser, Raymond Williams, Stuart Hall, and others. These thinkers and activists helped to mold a new generation of activists: Angela Davis, Daniel Cohn-Bendit, Abbie Hoffman, Malcolm X, Tom Nairn, Jerry Rubin, and Bill Ayers. To some extent, this loose confederation of thinkers and activists were united in their move away from the traditional "Old Left's" emphasis on labor as the vanguard of revolution to new student intellectuals (Cohen & Hale, 1966; Morgan, 1999). The New

Left rearticulated a democratic vision of socialism based on grassroots movements across the board and departed from Stalinism to embrace the idea of a socialist humanism liberated from the domination of capitalism and the consumer society and much more oriented to questions of subjectivity, participation, and dialogue.

In the first footnote to Chapter 1 of *Pedagogy of the Oppressed*, Freire acknowledges the then contemporary reality, the political significance of youth and what he calls “the style of the age”:

The current movements of rebellion, especially those of youth, while they necessarily reflect the peculiarities of their respective settings, manifest in their essence this preoccupation with people as beings in the world and with the world—preoccupation with what and how they are “being.” As they place consumer civilization in judgment, denounce bureaucracies of all types, demand the transformation of the universities (changing the rigid nature of the teacher-student relationship and placing that relationship within the context of reality), propose the transformation of reality itself so that universities can be renewed, attack old orders and established institutions in the attempt to affirm human beings as the Subjects of decision, all these movements reflect the style of our age, which is more anthropological than anthropocentric. (Freire, 1970, fn 1, p. 43)

Freire’s *Pedagogy of the Oppressed* reflected this new thinking. It is larded with references and footnotes (in order) to Hegel (2), Rosa Luxemburg, C. Wright Mills, Jose Luis Fiori, Karl Marx and Friedrich Engels (3), Georg Lukacs (2), Mao Tse-Tung (4), Erich Fromm (8), Herbert Marcuse, Candido Mendes, Frantz Fanon (2), Regis Debray, Alvaro Vieira Pinto (2), Simone de Beauvoir, Reinhold Niebuhr (3), Jean-Paul Sartre, Edmund Husserl, Ernani Maria Jose-Luis Fiori, Che Guevara (5), Pierre Furter (2), Karl Marx (2), Karel Kosik, Hans Freyer, Maria Edy Ferreira, João Guimaraes Rosa, Lucien Goldman, Andre Nicolai, Patricio Lopes, Vladimir Lenin (2), Fidel Castro, Emma Goldman, Fernando Garcia, Gajo Petrovic, Pope John XXIII, Albert Memmi, Bishop Franic Split, Francisco Weffert, Getulio Varga, Mary Cole, Louis Althusser (3), Martin Buber, Mikel Dufrenne, M.D. Chenu, and Orlando Aguirre Ortiz.<sup>5</sup>

Eric Fromm, a psychoanalyst associated with the Frankfurt School, was a founding father of political psychology with path-breaking work such as *Escape From Freedom* (1941) and a humanism emphasizing relatedness, rootedness, sense of identity, transcendence, frame of reference, and other basic needs. It is clear why Freire also referred to Che Guevara, the Argentinian Marxist revolutionary who demonstrated an affinity with the poor and played a key role in the Cuban revolution. Among the luminaries that he referred to was a group of Latin American scholars and also, of course, the tradition of Marxist humanism, especially as it held hands with liberation theology.

There is one footnote that one of us (Michael Peters) learned a great deal from: “Having completed a BA Hons degree in Geography with Keith Buchanan

at Victoria University of Wellington on the transformation of the Chinese landscape, I was particularly interested in Freire's use of Mao when I came to read him first in the early 1970s while a school teacher and then again as a scholar in the field of education in the late 1970s." Freire makes the following footnote to Mao that acknowledges the radical character of Mao's thought in relation to the transformative power of dialogue based on the lived experience of the so-called masses and the relation of the philosopher-teacher whose job is not one of correction or banking education but rather of clarification and "feedback":

In a long conversation with Malraux, Mao-Tse-Tung declared, "You know I've proclaimed for a long time: we must teach the masses clearly what we have received from them confusedly." Andre Malraux, *Anti-Memoirs* (New York, 1968), pp. 361–362. This affirmation contains an entire dialogical theory of how to construct the program content of education, which cannot be elaborated according to what the educator thinks best for the students. (fn 7, p. 93)

Given this scene, the flowering of the New Left, Freire's own experiences, and the struggles for self-determination that characterized the spirit of the age, it is not surprising how Freire's elegant Hegelian work captured and synthesized the kind of political humanization that recognized the agency of subjects working together to effect change for the better. One can only wonder why *Pedagogy of the Oppressed* has increased its readership during the neoliberal era.

On May 1, 2013, the Askwith Forum commemorated the forty-fifth anniversary of the publication of Paulo Freire's *Pedagogy of the Oppressed* with a discussion among Noam Chomsky, Howard Gardner, and Bruno della Chiesa about the book's impact and its relevance to education today. The discussion was published on YouTube on May 29, 2013.<sup>6</sup> Chomsky begins by talking about the exile of Freire from a "nasty" dictatorship in 1968 before being offered a professorship at Harvard and publishing his book in English. The discussion focuses on the concept of liberation theology that attempted to bring back the Gospels, with its concern for the treatment of the poor, back to the center of Catholic teachings. Bruno della Chiesa mentions a number of the most prominent liberation theologians in Latin America popular at the time Freire was writing and Chomsky examines the United States' "vicious war against the church" to silence Jesuit scholars who supported this "heresy." Gardner mentions the international web of thought—German phenomenology, French existentialism, and German critical theory—that Freire drew on. Gardner suggests that "the fall of communism" in 1989 gave people the warrant to dismiss the significance and relevance of the 1960s counterculture.

But Freire himself was actively involved politically throughout his life. He was an acute observer and he theorized and analyzed the neoliberal era that began with the ascendancy of Margaret Thatcher in 1979 and Ronald Reagan in 1980 that followed hard on the heels of the New Left and two decades of radical politics and



social transformation. In a review essay, Peter Roberts (2003) reflects on Freire's engagement with postmodernism and neoliberalism, indicating that in the decade from 1987 to 1997 (the year of his death) Freire was actively willing to accept aspects of "progressive postmodernism" but absolutely opposed to the doctrine of neoliberalism.

If the reception of a text is a complex matter, then the reception of a dynamic and prolific author-activist such as Freire is even more complex. In terms of his readers and audiences, there has been almost fifty years separating his first readers from those who make up his audience today, many of whom are not a product of the radical sixties but have been born into the neoliberal era that is the dominant policy narrative for education (Peters, 2011). In essence, today, education as a form of human capital investment either by the state or the individual effectively recasts questions of agency, autonomy, and the subject in terms of market relations and robs Freire's political culture of its power of grassroots participation and democratic social action. Increasingly, as the State "responsibilizes" the individual for making investments in themselves, what Michel Foucault calls "entrepreneurs of themselves," the public dimension of education is eroded.

Much has changed since Paulo Freire's demise in 1997. While his work changed in response to the political environment and in particular the advent of neoliberalism, his classic work *Pedagogy of the Oppressed* that spelled out principles of public engagement, dialogue, and political action has a timeless quality because there are many different forms of oppression, and oppression is always with us as an inherent structural aspect of various economic and political systems that privilege elite groups over the majority. Witness the late twentieth-century and early twenty-first-century growth of inequalities under neoliberalism and the huge increase in poverty and youth unemployment in the so-called advanced economies of America and Western Europe, even though there has been some progress in reducing people in poverty in developing countries such as Brazil and China. Yet globalization brings new dangers and new forms of oppression or a new global awareness of old, entrenched problems such as the violence against women and girls by fundamentalist political, cultural, and religious movements that actively try to prevent the agency and education of girls. The core philosophy of Freire's classic, therefore, remains a critical part of a philosophy of engagement. It has strong significance and relevance in the contemporary world and its message is as vital as it was when Freire first drafted *Pedagogy of the Oppressed* nearly fifty years ago. It is a manual for organizing and educating, of providing the political education that returns to the ancient basis of people living together, of encountering each other, an inescapable encounter with the Other.

In one sense, with the failure of neoliberalism, especially since 2008 with the global financial crisis, the Great Recession, the Arab Spring, and the movements for democracy in Eastern Europe, some scholars suggest we are entering a new

era of political activism, of people power, enhanced by greater world interconnectedness, by new forms of citizen engagement and journalism, and by a greater realization that world environmental problems threaten the very survival of humanity. There are some signs that a new era of political activism and grassroots movements is emerging, but this is different in some respects from the 1960s. In the Arab world, youth engage in the so-called Facebook and Twitter revolutions using new mobile technologies, especially smartphones, as tools for political protest, record, and coordination. In contrast, the burden of student debt in the United States, climbing above the \$1 trillion mark as the largest form of mortgage after housing, has saddled students with financial commitments such that it has the effect of quieting their political behavior—of becoming docile bodies so they can compete in a highly selective job market. Even so, the Occupy movement that began in Zuccotti Park, Wall Street, in September 2011, and eventually spread globally, demonstrated a form of international solidarity against the corruption of the banking culture and the huge social and economic inequalities that finance capitalism had caused. Occupy went viral with protests in more than nine hundred cities in sixty-two countries, demonstrating a new level of awareness of the global stakes of the financial crisis (see [http://en.wikipedia.org/wiki/Occupy\\_movement](http://en.wikipedia.org/wiki/Occupy_movement)). Young people in Europe and especially in the Mediterranean economies are facing the highest unemployment rate in the postwar era and have been in the vanguard of mass protests in Greece, Spain, Cyprus, France, and Britain. It may be that in the West new forms of oppression have emerged alongside a greater global awareness of and resistance to the different faces of oppression associated with alienation, marginalization, sexual exploitation, and social exclusion. Meanwhile, elsewhere in the world there is a growing political movement that recognises and resists all forms of violence against women and girls, against domestic violence, against sex-trade trafficking, against practices such as female genital mutilation, and against fundamentalist religio-cultural practices promoted by Islamist extremist groups such as the Taliban, Boko Haram, and others opposed to girls' education, for example, in some parts of developing countries such as Pakistan, Afghanistan, and northern Nigeria.

In the 1960s, Freire's embrace of the Hegelian dialectics rendered the simple opposition between the oppressor and the oppressed based around the poor, the dispossessed, and the illiterate. Traditional class-based forms of organizing and mobilizing might be in decline but new forms of mass protest, including the Arab Spring, indigenous mobilization in Latin America, the anti-globalization and global justice movements, the movement against violence to women and girls, environmental and green movements, indigenous peoples' movements, children's rights movements, indicate the myriad forms of oppression and new forms of protest. Freire's political philosophy, his methodology for reading the world, his deep project of humanization based on love, and the ontological vocation to become

more fully human all appear to bear witness to a universal message concerning freedom and emancipation.

Following the foreword by Nita Freire and this introduction, the thirty-seven chapters that make up this collection are divided into three sections: Section 1: Theoretical Perspectives—Reclaiming the Legacy, Section 2: Reading the World, and Section 3: Education as the Practice of Freedom. Section 1, with nine chapters, has a more theoretical focus and includes contributions by keynote speakers and others. Section 2, with fourteen chapters, shifts to a global focus in relation to Freirean approaches used throughout the world—in Australia, sub-Saharan Africa, the UK, Brazil, Democratic Republic of the Congo, New Zealand, Pakistan, Sri Lanka, Japan, and the United Arab Emirates. Section 3, also with fourteen chapters, combines many aspects of the first two sections as it looks at education and pedagogies as practices of freedom as they operate in many locations and take different forms. These include higher education, dialogue, Steiner education, bilingual education, social justice, decolonization, social inclusion, behaviorism, early childhood education, performance, music education, embodied pedagogy, culturally responsive pedagogy, and adult education.

As organizers of this conference and editors of this collection, we believe that the authors of these chapters clearly present a rich, deep, and valuable portrait of the extent of the spheres of influence in education in its broadest sense, of the contemporary state of Freire's global legacy over the decades since he published *Pedagogy of the Oppressed*. We believe this volume is a worthy addition to the Freire literature and will be useful to educators around the world. We have been working with Brazilian colleagues in anticipation of another conference on Freire's global legacy that will be held in Brazil in the future, in a continuation of the legacy he has given the world.

## NOTES

1. See Centre for Global Studies in Education website, <http://www.waikato.ac.nz/globalstudies/home> and the conference website at <http://paulotgl.blogspot.co.nz/>.
2. See the biographies of the keynote speakers at <http://paulotgl.blogspot.co.nz/2012/03/keynote-speakers.html>.
3. The full text of *Pedagogy of the Oppressed* is available at [http://www.users.humboldt.edu/jwpowell/edreformFreire\\_pedagogy.pdf](http://www.users.humboldt.edu/jwpowell/edreformFreire_pedagogy.pdf).
4. For other (auto)biographies, see Freire's (1995) *Letters to Christina: Reflections on My Life and Work*; see also his interviews listed under his Wikipedia entry at [http://en.wikipedia.org/wiki/Paulo\\_Freire](http://en.wikipedia.org/wiki/Paulo_Freire); and see his chronology at <http://www.paulofreireinstitute.org/>.
5. Recorded from the thirtieth anniversary edition, [http://www.users.humboldt.edu/jwpowell/edreformFreire\\_pedagogy.pdf](http://www.users.humboldt.edu/jwpowell/edreformFreire_pedagogy.pdf).
6. Available at <http://www.youtube.com/watch?v=-SOW55BU7yg>.

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