

B I B L I O G R A P H Y

The bibliography reproduced here is contained in Paulo Freire : A Revolutionary Dilemma for the Adult Educator, edited by Stanley M. Grabowski (Occasional Paper No. 32, ERIC Clearinghouse on Adult Education, 107 Roney Lane, Syracuse, New York 13210).

It is supplemented by a list of those items we could find that have appeared since 1972 and one or two that the Grabowski bibliography may have overlooked.

THE HISTORY OF THE

REIGN OF

THE GREAT KING

OF GREAT BRITAIN

AND

OF IRELAND

FROM THE

YEAR 1701

TO THE

PRESENT

YEAR 1714

BY

From: Paulo Freire: A Revolutionary Dilemma for the Adult Educator,
edited by Stanley M. Grabowski,
(Occasional Paper No. 32,
ERIC Clearinghouse on Adult
Education, 107 Roney Lane,
Syracuse, New York 13210).

QUOTATIONAL BIBLIOGRAPHY

compiled by
John Ohliger and
Anne Hartung
Staff Development Specialist
Human Services Center, Devils Lake, North Dakota

INTRODUCTORY STATEMENT:

The quotations presented with the bibliographic items below are samples but not necessarily representative samples, of works cited. They are mainly statements by the authors quoted that we found provocative.

PART I: MAJOR SOURCES FOR ITEMS

Note: To save space addresses for the sources of many of the items listed in PARTS II through VII are given here and will be referred to in those parts as "Source #." In some cases some of these sources may be able to send copies of items or to provide information on obtaining them.

- (1) CIDOC (Center for Intercultural Documentation), APDO 479, Cuernavaca, Mexico. The center, established by Ivan Illich and his colleagues, has provided many opportunities for Freire to speak and write. Since it usually publishes only a small number of each item, its materials must often be sought elsewhere. Many libraries have subscribed to its publication service. Sources # 2, 3, and 13 can sometimes be helpful.
- (2) Collins, Denis. c/o College of the Queen of Peace, Box 4316, Santa Barbara, California 93103. Collins has gathered many documents from Mexico and other countries. He has sent us a helpful bibliography published in Contacto, Vol. VIII, No. 1, put out by Secretariado Social Mexicano, Roma 1, Mexico City 6, Mexico. He says this issue sells for about \$ 1.20.
- (3) Ewell, Denise Dreher, Center for the Study of Development and Social Change, 1430 Massachusetts Avenue, Cambridge, Massachusetts 02138. According to its brochure, "The Center is an independent group of men and women engaged in reflective study and new ways of communicating about 'development' and 'social change'." Freire is a member of its Board. "Fees for Center services are negotiated with each interested group. The group's ability to pay is taken into account, as well as the professional level of the service rendered." Ms. Ewell is on "The Center Team," with her major interests listed as community education, administration, and documentation.
- (4) Greene, Maxine. 1080 Fifth Avenue, New York, New York 10028. Professor Greene organized and chaired a meeting of the American Educational Studies Association to discuss Freire's ideas on education.
- (5) Herman, Reg. Managing Editor, Convergence, P.O. Box 250, Station "F," Toronto 5, Canada. This is an international journal

of adult education which publishes in four languages: English, Spanish, French, and Russian. It was the first journal to call the attention of adult educators around the world to Freire's ideas.

- (6) Keelan, Mary, c/o Department of English, Hunter College, Room 420hs, 695 Park Avenue, New York, N.Y. 10021. Ms. Keelan has studied extensively and written on Freire.
- (7) Kissinger, Inge, Secretary to Paulo Freire, Programme Unit, Education and Communication, World Council of Churches, 150, Route de Ferney 1211, Geneva 20 Switzerland. Ms. Kissinger maintains a "current list" of Freire publications.
- (8) Martin, D'Arcy, 267 Saint George Street, Apt. 907, Toronto 181, Ontario, Canada. Martin has gathered a number of original documents from his trips to Latin America. He has "a full set of the drawings and instructions used in Chile under the direction of Freire" and "a set of the materials developed by INDICEP in Oruro for Bolivia." These are available for inspection but not for loan.
- (9) Ohliger, John, Faculty of Educational Special Services, College of Education, Ohio State University, 363 Arps Hall, 1945 North High Street, Columbus, Ohio 43210.
- (10) Robinson, Margaret (Sunny). 51 Chilton St., Cambridge, Mass. 02138.
- (11) Romero, Joan. 215 W. Walnut Lane, B-403, Philadelphia, Pa. 19144. Ms. Romero is a member of The Philadelphia Theological Community which, according to its brochure, is "an interdisciplinary group of professional men and women who have a strong commitment to communal scholarship within the context of the larger urban community." In addition to other activities it offers a flexible program of seminars and workshops, one of which is a "Workshop in the Paulo Freire Method." Other members of the Community are Bruce Boston, Sandra Boston, Barbara Hall, Gilbert Romero, Richard Shaul, Victoria Wingert, and Vernon Wingert. Ms. Romero's address is given for those requesting further information about the Community.
- (12) Sherwin, Harriet, Box 363, Belvedere, California 94920. In working on a Freire related doctoral dissertation, Mrs. Sherwin has gathered a number of documents which others seem not to have located.
- (13) Strharsky, Harry, Supervisor, Research/Library, Latin America Bureau, Division for Latin America, Department of International Affairs, United States Catholic Conference, P.O. Box 6066, 1430 "K" Street, N.W., Washington, D.C. 20005. As far as we can tell Strharsky maintains the most complete collection of Freire related documents in the United States available for anyone's perusal.

- (14) U.S. Office of the World Council of Churches, Publications Service, Room 439, 475 Riverside Drive, New York, N.Y. 10027. This office maintains a list of publications available for sale and may be able to help in locating other World Council of Churches materials on or by Freire.

PART II: ITEMS BY FREIRE ARRANGED IN ROUGH CHRONOLOGICAL ORDER

Note: Freire's writings and speeches have appeared in many different places, in various languages, and have been combined into several books. Below we attempt only to present a preliminary listing, with emphasis on works which include several of his pieces that might also be available separately.

- (15) "Escola Primaria para o Brasil," (Primary Education for Brazil) Revista Brasileira de Estudos Pedagogicos, 35:82, April-June 1961. pp. 15-33.
- (16) "Alfabetizacion de Adultos y 'Conscientizacion'," Mensaje, No. 142, Sept., 1965, pp. 494-501. Our source # 13.
- (17) Education as the Practice of Liberty. McGraw-Hill will publish an English translation in early 1973 in a book which will also contain Extension or Communication (Chapter 14 in Item # 22), plus a new forward by Denis Goulet. Source # 3. Chapter 4 has been translated by DeWitt in Item # 130. Weffort's introduction has been translated, see Item # 121. Other language editions available: Educacao como Pratica da Liberdade. Rio de Janeiro: Paz e Terra, 1967. 150 pages. La Educacion como Pratica de la Libertad. Santiago, Chile: ICIRA, Calle Arturo Claro 1468, 1969-1970, and Montevideo, Uruguay: Tierra Nueva, 1969-1970. Our source # 7. L'Education - pratique de la Liberte. Paris: Editions du CERF, 1971. Our source # 7. From chapter 4: "From the beginning we avoided purely mechanical approaches to literacy. We aimed at an adult Brazilian literacy education which would raise the level of consciousness in accordance with the phenomenon of emergence that was happening in our country. Our task, then, was to raise the level of consciousness from naivete to critical intelligence while at the same time moving from illiteracy to literacy."
- (18) "Contribucion al Proceso de Conscientizacion en America Latina," Cristianismo Y Sociedad, Suplemento: Montevideo, 1968, 103 pages. From bibliography listed in Source # 2.
- (19) Cultural Action and Conscientization. Santiago: UNESCO, 1968. From bibliography in Item # 175.
- (20) "La Methode d'alphabetisation des adultes," Communautes, Paris, Vol. 23, June-July 1968, pp. 13-29. Also published by CIDOC (Source # 1) as Doc. 69/191. Our sources # 2 & 7.

- (21) La alfabetizacion funcional en Chile. A paper for UNESCO, Nov. 1968, Ms. Our source # 11, who states information may be obtained from Source # 3.
- (22) Educacao e Conscientizaco: Extensionismo Rural. Cuernavaca: CIDOC Cuaderno 25, 1968. \$ 12.75 from Source # 1. 320 pages: 44 in Portuguese and 276 in Spanish. Portions of this book have been published separately as follows: Introduction in Portuguese by Ernani Maria Fiori, 19 pages, also, but in Spanish, as "Aprender a Decir Su Palabra," in Conscientizacion II, Serie 2, Doc 8, 1969, Our source # 13. Chapter 1, in Portuguese, is also Chapter IV, "Education and Conscientization," in Education: An Exercise in Freedom (Item # 17). Chapter 2, in Spanish (as the rest of the book is), also as "La Alfabetizacion de Adultos," in Conscientizacion III, Serie 2, Doc 9, 1969, Our Source # 13. Part One of Chapter 3 appears as "La Concepcion Bancaria de la Educacion y la Dehumanizacion," in Conscientizacion III, Serie 2, Doc 9, 1969, Our Source #13. Part Two of Chapter 3 appears as "La Concepcion Problematicadora de la Educacion," in Conscientizacion III, Serie 2, Doc 9, 1969, Our Source # 13. Chapter 4, which begins "Santiago, marzo - 68," also appears as "Investigacion y Metodologia de la Investigacion del'Tema Generador," in Conscientizacion IV, 1969, Our Source # 13. Chapter 5, which begins, "Paulo Freire Abril 1968," also appears as "A Propocito del'Tema Generador' y del Universo Tematico," in Conscientizacion IV, Serie 2, Doc 10, 1969, Our Source # 13. Chapter 6, "Dialectica y Libertad," is by Jose Luis Fiori. Chapter 7 begins "Santiago, Febrero de 1968." Chapter 8 is also dated "Febrero de 1968." Chapter 9, which is dated "mayo - 68, Santiago," also appears in English as "The Role of the Social Worker in the Process of Change," 29 pages, Our Source # 3. Chapter 11 is dated "Marzo de 1968" Chapter 12 appears in English as "To the Coordinator of a Culture Circle," in Convergence, Vol. IV, No. 1, 1971, pp. 61-62, Our Source # 5. Chapter 13 is by Freire and Raul Veloso (Veloza Farias). Chapter 14, 102 pages, has appeared separately as a book in the following editions: Extension o Comunicacion. Santiago, Chile, 1969, also Montevideo: Tierra Nueva, 1971; and as Extensao o Comunicacao. Rio de Janeiro, 1971. An English translation is coming out, see Item # 17. One part of Chapter 14 has appeared in English as "Knowledge is a Critical Appraisal of the World," in CERES, Vol. IV, No. 3, May-June, 1971, pp. 46-51, Our Source # 3. Note: Several portions of the whole book appear as Sections in Chapters of Sobre la Accion Cultural (Item # 23).
- (23) Sobre la Accion Cultural. Santiago de Chile: ICIRA, 1969 & 1971. 117 pages. \$ 3.00. Order from Maria Elena de Jordan, Oficina Editorial, ICIRA, Arturo Claro 1468, Casilla 1949, Santiago, Chile. Add 70 cents for air mail delivery. Also available

mimeographed at \$ 4.00 from Secretariado Social Mexicano, Roma 1, Mexico City 6, Mexico. In Spanish. Portions of this book have been published separately as follows: There is a ten page introduction by Marcela Gajardo J. Section One of Chapter 1 appears as two parts, as "La Concepcion Bancaria de la Educacion y la Dehumanizacion," in Conscientizacion III, Serie 2, Doc 9, 1969, Our Source # 13, and as "La Concepcion Problematicadora de la Educacion," in Conscientizacion III, Serie 2, Doc 9, 1969, Our Source # 13. Section Two of Chapter One appears as "La alfabetizacion de Adultos," in Conscientizacion III, Serie 2 Doc 9, 1969, Our Source # 13. Section One of Chapter 2 appears as "Investigacion y Metodologia de la Investigacion del'Tema Generador," in Conscientizacion IV, 1969, Our Source # 13. Section 2 of Chapter 2 appears as "A Propocito del'Tema Generador' y del Universo Tematico," in Conscientizacion IV, Serie 2, Doc 10, 1969, Our Source # 13. Section Two of Chapter 3 appears in English as "The Role of the Social Worker in the Process of Change," 29 pages, Our Source # 3. Note: Several sections of chapters in this book also appear in Educacao e Conscientizacao: Extensionismo Rural (Item # 22).

- (24) 1968 Annual Report - Agrarian Reform Training and Research Institute. Santiago, Chile: ICIRA, 1969. Translated as pp. 225-262 in Item # 130. "Radicalized peasants cannot be manipulated. Radical consciousness and manipulation are irreconcilable. The first, effecting an authentic praxis, involves men in humanization, which is their historic vocation: the second, 'domesticating them,' reifies them and, as such, makes them less than they were... It is the lack of a critical understanding of work which leads even educators to speak and, even worse, to carry out courses which are called 'personnel training courses'."
- (26) "Accion Cultural Liberadora (una entrevista con Paulo Freire)," Vispera, No. 10, May, 1969, pp. 23-28. Our Source # 13.
- (27) Seminar on Adult Education as Cultural Action: Fall 1969. Draft program and bibliography for seminar conducted by Freire at Harvard University, Graduate School of Education, Center for Studies in Education and Development. 25 pages. Source # 3 states she is "in the process of re-typing these materials... in spare moments... When finished we can Xerox copies for those who wish them." Freire: "From the point of view of a democratic educational practice, necessarily based on dialogue, the content of the educational program cannot result from a decision taken solely by the educator... Only in the anti-democratic process of education, necessarily opposed to dialogue, does the program remain not only the exclusive choice of the processor, but also static, rigid, immutable, and 'bureaucratized'."
- (28) Cultural Action: A Dialectic Analysis. Cuernavaca, Mexico: CIDOC,

1970. CIDOC Cuaderno No. 1004. 41 pages. Out of Print at Source #1, but may be available from Sources # 2, 13, or 3. "Note to the reader: This essay was originally written, in English, for a seminar at the Center for Studies in Education and Development, in Cambridge, Mass. Paulo Freire used the text for a series of talks given in Spanish at CIDOC during Spring Term 1970. The present version was prepared by Everett Reimer, director of the seminar on Alternatives in Education, for distribution to participants in Spring Term 1970." A number of people feel this is a much better presentation in English of Freire's essential views than that found in the Herder and Herder translation of Pedagogy of the Oppressed. "At home, as husband and father, I cannot be the owner of my wife and children, nor at school, as teacher, can I be the owner of my students. I cannot 'enter' into their beings in order to move them toward the 'ways' which seem best to me. If I do so, I am their dominator and they are mere 'things' which I possess; dialogue and true love are impossible."

- (30) Excerpts from "Witness to Liberation" and correspondence appear in Seeing Education Whole. Geneva: World Council of Churches, 1970. 126 pages. This book also contains writings of Martin Conway, Raymond Poignant, Tom Paxton, Jacques Prevert, Malvina Reynolds, Charles Hurst, Eustace Renner, and Ellis Nelson. It grew out of a consultation held by the Office of Education of WCC at Bergen, Holland, May 17-22, 1970 on the theme "The World's Educational Crisis and the Church's Contribution." For information on its availability write to Dr. W.B. Kennedy, Office of Education, World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland. Freire: "I think that it is necessary for me to try to clarify what I mean by 'the impossibility of a neutral education.' First of all, it no more depends on my point of view than on anyone else's wish. To say that education cannot be a neutral action is to state a concrete fact, the critical perception of which is an essential part of my attitude with regard to the educational process. However, this critical perception does not define education as a practice in which educators fail to respect not only the expressivity of the educatees but also their right to choose and their right to learn how to choose by the practical method of choosing."
- (31) "Cultural Freedom in Latin America," Chapter in Human Rights and Liberation of Man in the Americas. Edited by Louis M. Colonnese. Notre Dame: University of Notre Dame Press, 1970. Paperback, 278 pages. "The option for modernization as against development implies the restriction of cultural freedom as well as the use of methods and of techniques through which the access to culture would apparently be controlled. It implies an education for the maintenance of the status quo, preserving the non-participation of the people in whatever the process in any field; an

education, which instead of unfolding reality, mythifies it and, consequently, domesticates and adapts man." Freire's chapter is pp. 102-179. Appears as a separate publication in Spanish: Diagnostico de la Libertad Cultural en Latinoamericana. Washington, D.C.: Catholic Interamerican Cooperation Program, Div. for Latin America, U.S. Cath. Conference, 1969. 20 pages. Source # 13.

- (32) Article in World Outlook, April-May, 1970, 475 Riverside Drive, New York, N.Y. 10027. From bibliography in Item # 47.
- (33) Article in Rocca, Assisi 06081, Italy, June, 1970. From bibliography in Item # 47.
- (34) Cultural Action for Freedom. Cambridge, Mass.: Harvard Educational Review and Center for the Study of Development and Social Change, September, 1970. Monograph series No. 1. 55 pages. \$ 2.00. Order from Harvard Educational Review, Longfellow Hall, 13 Appian Way, Cambridge, Mass. 02138. In addition to reprint of Freire's "The Adult Literacy Process as Cultural Action for Freedom" and "Cultural Action and Conscientization" from the May and August 1970 Harvard Educational Review this monograph contains a new Introduction and Appendix by Freire plus a Preface by Joao da Veiga Coutinho. Coutinho: "In the voice of Paulo Freire the Third World still disdains to address itself to the managers of the First. In his opinion, and in that of many of his peers, there can be no dialogue between antagonists. But Freire invites the hitherto silent sectors of the affluent world or at least the more awakened members of those overmanaged, overconsuming societies to a rediscovery of the world in which they live and of their own vocation in that world, in dialogue with its pariahs." This is the best single source in English we have found for a description of the principles behind Freire's approach to adult literacy education.
- (35) Pedagogy of the Oppressed. New York: Herder and Herder, 232 Madison Avenue, New York, N.Y. 10016, 1970. 186 pages. \$ 5.95 (\$ 3.95 in paperback). As the only general trade book by Freire available, at the moment, in English, this is the one that has attracted the most attention in the United States. Other editions: Methuen has published it in Canada at \$ 7.25. Also as Pedagogia del Oprimido. Montevideo, Uruguay: Tierra Nueva, 1971; La Pedagogia degli Oppressi. Rome: Mondadori, 1971; Pädagogik der Unterdrückten. Stuttgart: Kreuz-Verlag, 1971. Our Source for foreign language publication is # 7. "The pedagogy of the oppressed, a pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for

their liberation. And in this struggle this pedagogy will be made and remade.... Denial of communion in the revolutionary process, avoidance of dialogue with the people under the pretext of organizing them, of strengthening revolutionary power, or of ensuring a united front, is really a fear of freedom. It is fear of, or lack of, faith in the people. "

- (36) "The Political Literacy Process - An Introduction," a mimeographed manuscript prepared for publication in the Lutherische Monatshefte, Hannover, Germany, Oct. 1970, 12 pages. Our Source # 3. "The political 'illiterate' - no matter whether he knows how to read or write or not - is he who has a naive perception of men in their relationships with the world; a naive understanding of social reality. "
- (37) "Notes on Humanisation and Its Educational Implications," mimeographed manuscript of a seminar: Educ-International - Tomorrow Began Yesterday, Rome, Nov. 1970, translated by Louise Bigwood, 8 pages. Our Sources # 10 and 7. "There can no more be humanisation in oppression than there can be dehumanisation in true liberation. Moreover, liberation cannot exist without men's consciousness, isolated from the world; it exists in the praxis of men in history which requires a critical awareness of the relation it implies between consciousness and the world. "
- (38) "Conscientizing as a Way of Liberating," a taped version of a talk given by Freire in Rome in 1970, appeared in Spanish in Contacto, March 1971, in English in LADOC: II, 29a, April, 1972. Source # 13. 8 pages. LADOC introduction to this and items 41 and 42 states: "Freire is very much in vogue these days, but anyone who reads him will agree that he has a desiccated metaphysical way of wrapping up his ideas that is most disconcerting. Here are three statements by him on his central notion, conscientization, that may be clearer than some of his other writings." Freire: "I would like to begin today by telling where that great mouthful of a word 'conscientization' came from. Many people, especially in Latin America and the United States, insist that I invented that strange word, because it is a central idea in my thoughts on education. But I didn't. The word was born during a series of round table meetings of professors at the Brazilian Institute of Higher Studies (ISEB), which was created after the 'liberating' revolution of 1964, under the wing of the Ministry of Education. The word was excogitated by some one of the professors there, but I really can't remember who. Anyway, it came out of our group reflectionsHelder Camara was the one who popularized the term and gave it currency in English. Thus, thanks to him rather than to me, the word caught on in Europe and the United States. "
- (39) "Education for Awareness A Talk with Paulo Freire" Risk Vol. 6, No. 4, 1970, pp. 7-19. Available at \$ 1.00 from Source # 14.

"I think that Ivan Illich is absolutely right when he describes the schools, no matter their levels-primary or not - as instruments of social control. Really, schools themselves are domesticating institutions... a school itself builds the alienation of us, in us, precisely because the task of schools-in a wrong way... in a wrong perception- is to transfer to the students the existing knowledge, but, look it is very, very important to note - the existing knowledge exists because consciousness, in its reflective power, can know.... Instead of transferring the existing knowledge it is necessary to invite consciousness to assume the active attitude without which it is impossible to create knowledge."

- (40) Proceedings of Encuentro Internacional INODEP (Instituto Ecumenico al Servicio del Desarrollo de los Pueblos), December 9-17, 1970. These are the mimeographed proceedings of the first meetings of this encounter group, of which Freire is president. For further information write Encuentro Internacional INODEP, 7, Impasse Reille, 75 Paris 14e, France.
- (41) "Letter to a Young Theology Student," appeared in Spanish in Perspectivas de Dialogo, Dec., 1970 (See Item # 175), in English in LADOC, II, 29b, April, 1972. 2 pages, Source # 13. "I imagine that one of the prime purposes that we Christians ought to have in this connection is to get rid of any illusory dream of trying to change man without touching the world he lives in. Such an attitude, which no doubt appeals to those who enjoy comfortable living conditions, would make us want to preserve the status quo, in which oppressed peoples are kept from being fully human."
- (42) "The Third World and Theology," Excerpts from a letter to Almeida Cunha, In Spanish in Perspectivas de Dialogo, Dec. 1970 (See Item # 175). In English in LADOC, II, 29c, April, 1972, 3 pages, Source # 13. "It is time now for Christians to distinguish that so obvious thing, love, from its pathological variants: sadism, masochism, or both together. For the contrary of love is not, as people often or even usually think, hatred, but fear of loving; and fear of loving is fear of being free."
- (43) "Desmitificacion de la Conscientizacion," a typed transcript of a lecture given at CIDOC (Source # 1) in Jan. 1971. Our Source #2.
- (44) "Conscientizar para Liberar," Contacto, Vol. VIII, No. 1, 1971, pp. 42-52. Address of magazine is in Source # 2.
- (45) Article in La Vie Catholique, Paris, Spring, 1971. From bibliography in Item # 47.
- (46) "Education as Cultural Action," Chapter (pp. 109-122) in Conscientization for Liberation. Edited by Louis M. Colonnese. Washington: Div. for Latin America, USCC, 1971. 305 pages. Order at \$ 3.95 from Source # 13. The book is a compilation of

talks presented to a conference in Washington, D.C. in Feb., 1970 called "New Dimensions in Hemispheric Realities." For contents see Item # 49. Freire: "If through estrangement men can become men and thus enter into the humanization process, then by overcoming estrangement men can become free and increasingly human." With slight editing this material also appeared as The 'Real' Meaning of Cultural Action. Text of lecture delivered at CIDOC, January, 1970. 17 pages. CIDOC Doc 70/216. Source #12.

- (47) "By Learning They Can Teach," Studies in Adult Education, No. 2, 1971, 10 pages, published by Institute of Adult Education, University of Dar Es Salaam, P.O. Box 20679, Dar Es Salaam, Tanzania. Talk delivered there on Sept. 15, 1971. "I think that adult education in Tanzania should have as one of its main tasks to invite people to believe in themselves. It should invite people to believe they have knowledge... What is fundamental in the literacy process, if our choice is a liberating one, is to invite people to discover that the importance for them is not to read alienated histories but to make history."
- (48) Video tapes were made of a two day workshop with Freire at Fordham Feb. 26-27, 1972 and of two subsequent lectures: "The Pedagogy of the Oppressed," on Feb. 29 and "Educational Innovations in the Developed World," on March 2. Video and audio copies may be available, plus a list of the 93 participants with their addresses and Freire-related activities. Write Fordham University Forum at Lincoln Center, New York, N.Y. 10023. Or write George Tukel, Dept. of Anthropology, State University College, New Palz, New York 12561. The audio-cassettes he made are understandable most of the time, which is more than we can say for ours. For a report on this workshop see Item # 94.

PART III: BOOKS WITH REFERENCES TO FREIRE

- (49) Colonnese, Louis, editor. Conscientization for Liberation. For more on this see Item # 46. In addition to Freire's chapter the book contains: "The Latin American Man and His Revolution," by Luis Ambroggio; "Method for Cultural Awareness," by Rafael Legaria; "Currents and Tendencies in Contemporary Latin American Catholicism," by Cesar Aguiar; "A Latin American Perception of a Theology of Liberation," by Gustavo Gutierrez; "The Latin American Church Since Medellin," by Samuel Ruiz Garcia; "North American Perceptions of the Influence and Inspiration of the Post-Medellin Latin American Church," by Louis M. Colonnese; "A North American Perception of a Theology of Liberation," by Helen C. Volkomenner; "Education and Conscientization," by Ernani Fiori; "From Schooling to Conscientization," by John DeWitt; "From the Mobilization of Human Resources to the Creation of a Human Society," by Julio de Santa Ana; "Aseptic Neutrality: American Behaviorism," by James Petras; "Toward

a New Policy for Latin America," by Frank Church; "Economic Aspects of the Latin American Crisis," by Marcos Kaplan; "Latin America in the Third World of the World," by Luis A Gomez de Souza; and "From Medellin to Militancy: The Church in Ferment," by Philip Wheaton.

- (50) de Kadt, Emanuel. Catholic Radicals in Brazil. London: Oxford University Press, Ely House, London W. 1. 1970. 304 pages. \$10.25. "Freire has no use for adult education which is not based on whole-hearted respect of teacher for student, which does not start from the idea that education must make man aware of his freedom in the world - his possibility of choice and option - and stimulate a critical attitude towards the world. Incitement to revolt was never Freire's direct objective as an educator, though democratization was; thus he rejected authoritarian methods in education, the social palliative of 'assistencialismo' (welfarism), and the stifling of political expression through 'massificao.'" Catholic Radicals in Brazil does not mention Paulo Freire or conscientization in great detail. However, it does help the reader to understand the political climate out of which conscientization was born. It also gives background information on the precursor movements of conscientization.
- (51) Goulet, Denis. The Cruel Choice: A New Concept in the Theory of Development. New York: Atheneum, 1971. 362 pages. \$ 12.50. "The Cruel Choice focuses on the moral dilemmas posed by development, aid, technological transfers, and world institutions which can either domesticate the Third World or create a new future for those presently alienated in abundance no less than for those still shackled by misery. Its theme, in short, is the human condition, in 'developed' and 'underdeveloped' societies alike." (Excerpted from the book jacket.) From text: "Working through adult-literacy programs, community-development projects, or land-reform efforts, Freire assists pre-conscious groups to become aware of who they are and what their social situation is. The people very rapidly conclude that their condition is an affront to human dignity. As they look about them with a critical spirit, they begin to understand that their lot in life is not dictated by gods, fate or natural laws. On the contrary, it is the product of changeable human arrangements. During the process of discovering who they are, peasants, urban slum-dwellers, simple fishermen, artisans, and housewives reflect, often with a sense of awe, on their own 'cultural' achievements. They are obviously able to make tools, however rudimentary, to tame nature and protect themselves from enemies. They can also fashion instruments with which to exercise mastery over living beings -- slingshots or arrows for hunting purposes, nets for fishing, and agricultural tools to grow food. Eventually it 'dawns upon them' that they themselves are cultural agents, that cultural tools can be used to domesticate animals and

that in society men can create certain kinds of 'cultural instruments' enabling them to control other men. "

- (52) Illich, Ivan. Deschooling Society. New York: Harper and Row, 1971. 116 pages. \$ 5.95. "Since 1962 my friend Freire has moved from exile to exile, mainly because he refuses to conduct his sessions around words which are preselected by approved educators, rather than those which his discussants bring to the class. "
- (53) Kozol, Jonathan. Free Schools. Boston: Houghton Mifflin Co., 1972. \$ 4.95. 146 pages. "Some of the most intelligent and inspired writing on this subject (reading) has been done by the Brazilian scholar, Paulo Freire. The heart of his method has to do with the learner's recognition of a body of words that are associated with the most intense and potentially explosive needs and yearnings of his own life... Freire's methods are inherently political. I doubt, therefore, that they can be applied in public schools without immediate repercussions. They are, however, ideal materials for use and application in the free schools. "
- (54) Levine, Daniel U. and Robert J. Havighurst, editors. Farewell to Schools ? ? ? ? Worthington, Ohio: Charles A. Jones Publishing Co., 1971. 104 pages \$ 2.95. paperback. (Order from Jones Publishing Co., at 698 High St., Worthington, Ohio 43085). This has just been published under the auspices of the National Society for the Study of Education in its Contemporary Educational Issues Series. It consists of four excerpts from writings by Ivan Illich, Paul Goodman, Everett Reimer and Carl Bereiter with responses to these excerpts from Amitai Etzioni, Maxine Breene, Robert J. Havighurst, Philip W. Jackson, John Ohliger, Mortimer Smith, and Peter H. Wagschal. Havighurst: "To be sure, educational opportunity is less in Latin America, even in the more developed countries, than it should be. But Illich's technique is to ascribe the worst-appearing facts falsely to all of Latin America, and then to ask for revolutionary changes in all of Latin America. There is no concreteness to his proposals for educational change in Latin America, except for his approval of the personal methods of Paulo Freire in teaching illiterate adults, methods which have not been adapted to more general use by other educators. I favor an extension of Freire's methods, if this proves practicable, and also the liberal political measures of social and land reform which Illich's writing would imply that he also favors. But I would opt for systematic extension of the free and obligatory school system, which is not nearly as costly as Illich suggests. "
- (55) MacEoin, Gary. Revolution Next Door: Latin America in the 1970's New York: Holt, Rinehart and Winston, 1971. 243 pages. paperback \$ 2.95. While Revolution Next Door does not deal in great detail with Freire and conscientization, for those interested in the

Latin American situation it is a powerful and revealing account. "The ruling classes have always thought of the common people as animals. The privileged minority lives with the subliminal fear that 'they' will come down out of the mountains 'and kill us all.' Nothing is more terrifying for the wealthy than the idea that the urban and rural poor, totally proletarianized for centuries, are acquiring a class consciousness. One of the first things the right-wing military dictatorship did when it seized power in Brazil in 1964, was to proscribe the Freire method and exile its author. ... The Paulo Freire instructional methods can stimulate adults to learn to read in a few weeks, something previously believed impossible. But, as also noted, it must first stir them to a political awareness that they are victims of a situation of injustice, and this has understandably gotten the method into trouble."

- (56) Ohliger, John and Colleen McCarthy. Lifelong Learning or Lifelong Schooling?: A Tentative View of the Ideas of Ivan Illich with a Quotational Bibliography. Syracuse: S.U. Publications in Continuing Education, 1971. 96 pages. \$ 1.50 from Syracuse University Library of Continuing Education, 107 Roney Lane, Syracuse, New York 13210. Includes two pages on Freire's influence on Illich and Everett Reimer, 61 items on or by Illich, Reimer, or Freire, and 96 items dealing with generally related topics. Illich: "(Freire is) my master and my teacher." Reimer: "(Freire is now) safely and unhappily insulated from the poor and uneducated masses of the world."
- (57) Reimer, Everett. School Is Dead: Alternatives in Education. Garden City, New York: Doubleday and Co., Inc., 1971. 215 pages. \$ 5.95. "People are schooled to accept a society. They are educated to create or re-create one. Education has the meaning here that deep students of education and of human nature have always given it. None has defined it better than Paulo Freire, the Brazilian educator, who describes it as becoming critically aware of one's reality in a manner that leads to effective action upon it. An educated man understands his world well enough to deal with it effectively. Such men, if they existed in sufficient numbers, would not leave the absurdities of the present world unchanged."

PART IV: REVIEWS OF FREIRE'S BOOKS

- (59) "Education as Instrument of Liberation," Communio Viatorum, Vol. 12, No. 1-2, 1969. Review of Educacao como Practica da Liberdade (Item # 17). "Some critics of the (Freire) method, without negating the basic values of the method, suggest the necessity of making certain adjustments in order for it to become an effective instrument for the politization of the literate masses. They point out the necessity of a theoretical basis which would permit this political awareness which tends toward social

transformation, something which the method has lacked up to now. Perhaps this deficiency can be overcome by a more profound explication of the method by its creator. For this, we eagerly await the publication of a second volume now in preparation, entitled, A Pedagogy of the Oppressed." (Reprinted from I.S.A.I. - Abstracts, Vol. 1, No. 3, Montevideo, Uruguay.)

- (60) Elford, George. "The Toll of Oppression - Dehumanization," Momentum, Vol. 2, Oct. 1971, p. 48. Review of Pedagogy of the Oppressed (Item # 35). "Last July the Sisters of Charity, Nazareth, Ky., got together as a community to spell out what they are all about. They identified four criteria they would use to evaluate their work: the alleviation of poverty, the combating of racism, the humanization of values, and the promotion of peace. In Pedagogy of the Oppressed, Freire does not tell the Sisters of Charity or similar groups specifically how to carry out their program. However, he does offer valuable insights to those who work toward such educational goals. By quoting Mao-Tse-Tung, Lenin, Regis Debray, Fidel Castro, and Che Guevara, along with sympathetic Catholics, Freire gently reminds the Sisters of Charity that in their redirected apostolate they will run into some interesting new faces." Father Elford is Director of Research at NCEA.
- (61) Evans, John Whitney. Review of Pedagogy of the Oppressed (Item # 35) and four other books by other authors, America, Vol. 124, March 13, 1971, pp. 271-272. "Those who have bemoaned American Catholicism's dependence upon European Thomistic, existentialist, or phenomenologist thought may find in Freire an evaluation of realism and pragmatism which better rationalizes the ideals and capabilities of their condition."
- (62) Foy, Rena. Review of Pedagogy of the Oppressed (Item # 35). Educational Studies, Vol. 2, No. 3/4, 1971, pp. 92-93. Foy is with Bowling Green University. "It is often illogical and inconsistent, but always thought provoking... One suspects that in Freirian pedagogy, as in Socratic dialogues and Maoist cadre training, the more informed and disciplined mind of the teacher is still in control... Freire's method appears to be effective if not altogether honest."
- (63) Friedenberg, Edgar Z. "Review of Pedagogy of the Oppressed," (Item # 35). Comparative Education Review, Vol. 15, No. 3, October, 1971, pp. 378-380. "There is certainly no honor to be gained by putting down a work so well-intentioned and generally well-received. But there is a certain satisfaction, for this is, in the English version at least, a truly bad book, even judged on terms, the author would, if consistent, have to accept... The book's essential viewpoint and its weaknesses: the pedantic style, the consistent understatement of the opposition - 'moralistic

educators,' indeed; if it were only that simple! - and the very peculiar avoidance of Freire's own extensive experience as a source of illustrative material, in preference for fragments of published work... And the American reader intent, like Freire, on using education as a subversive activity has an array of sharper and more comprehensive sources at his disposal."

- (64) Harman, David. "Methodology for Revolution," Saturday Review, June 19, 1971, pp. 54-55. Review of Pedagogy of the Oppressed (Item # 35). "The insistence, throughout the book, upon violent revolution as the only solution to oppression tends to obscure some of the more salient ideas pertaining to education and pedagogy. This is, perhaps, the book's greatest weakness... (This book) in effect, should not be read as a 'revolutionary pedagogy' but, rather, as a pedagogy for revolution." Harman is an associate in education at the Center for Studies in Education and Development, Harvard University.

- (65) Kneen, Brewster. Review of Pedagogy of the Oppressed (Item # 35) The Canadian Forum, July-August, 1971, pp. 29-31. "Paulo Freire protests that he is no theologian, but I don't believe him. A great many Christians still claim that there is an irreconcilable conflict between Marxist analysis and methodology and the Christian faith. I don't believe them either. They should read and meditate on Freire's Pedagogy of the Oppressed... In reading Freire, one begins to suspect that education as socialization and the transferral of 'knowledge' ought to be anathema to the Christian and that there is a much deeper bond between Marxist methodology and Christian faith than we have really begun to admit, East or West."

- (66) Knudson, Rozanne. Review of Pedagogy of the Oppressed (Item # 35). Library Journal, Vol. 96, April 1, 1971, p. 1261. "His serious, urgent tone in this book reveals a crusader who, after the good fight stands ready to generalize his theories and strategies to all 'oppressed.' Yet his words are curiously unmoving, and we must be moved to join the battle. We really never get up close to these oppressed. Who are they? (Freire's definition seems to be 'anyone who is not an oppressor.') Vagueness, redundancies, tautologies, endless repetitions provoke boredom, not action; Freire and his translator (Myra Bergman Ramos) are guilty of each... Freire's organization is so chaotic that the oppressor, presumably the intended reader, will find the going difficult." Knudson is with the Dept. of English and Education, York College of the City University of New York.

- (67) Maccoby, Michael. "Literacy for the Favelas," Review of Pedagogy of the Oppressed (Item # 35) and Cultural Action for Freedom (Item # 34), Science, Vol. 172, May 14, 1971, pp. 671-673. Maccoby is with the Institute for Policy Studies, Washington, D.C. "Freire's approach is in many ways similar to the methods and

aims of psychoanalysis, although there are also important differences. Indeed, he often describes the process of conscientization as a form of social psychoanalysis, particularly similar to that of Erich Fromm, whom he cites frequently in Pedagogy of the Oppressed. This comparison can be useful in considering the problem of educating the teachers to apply Freire's methods. This is particularly crucial to the practice of conscientization, since Freire's method might attract many pedagogues who are seeking a new ideology."

- (68) MacEoin, Gary. "The New Game Plan for Latin America," Review of Conscientization for Liberation (Item # 49). National Catholic Reporter, Feb. 19, 1971, p. 10. "The 'conscientizers' have gradually discovered that the technique is needed and works not only for illiterate peasants but for the highly educated citizens of advanced countries who have accepted unquestionably the values of the consumer society. In addition to Freire and Gutierrez, 14 other specialists develop complementary aspects of the subject John J. DeWitt of Boston University challenges the assumption 'that we North Americans are experiencing democracy' as 'not only false, but insidiously so.' From all the other excellent contributions I single out one because it dramatizes the point that this book is not only for Latin American specialists but for everyone concerned about the United States and what it is doing to itself. The title is 'Asceptive Neutrality: American Behaviorism'; the author, political scientist James Petras; the subject, the power structures of New Haven, Conn. I recommend it as a first lesson in conscientization for the highly educated citizens of this advanced country."
- (69) Philadelphia Adult Basic Education Academy Newsletter. Review of Pedagogy of the Oppressed (Item # 35), April, 1972. Published at 3723 Chestnut Street, Philadelphia, Pa. 19104. "The question about Freire's work we have is--can it (as literacy rather than as revolution) be reasonably put into practice here? Freire's reply would be that even if we could pick out parts from his work, we would thereby simply be making the current system more efficiently traditional."
- (70) Scott, Isaac. "Adapting by Educating the Man," Review of Pedagogy of the Oppressed, Last Post, Vol. II, No. 2, date ?, p. 41. Publisher's address: Box 98, Station G, Montreal 130, Quebec, Canada. "What is new is Freire's insistence that cognizance is only the first step. It is not enough to perceive the reality of one's situation. One must push the investigation to its logical conclusion and decide how he will act to change things Freire's methodology is sketchy, and this is one criticism of the book. But a group of social animators have adapted it for use in one of Montreal's poor communities."

- (71) Winter, Gibson. "A Process of Liberation," Review of Pedagogy of the Oppressed (Item # 35), The Christian Century, Vol. 38, June 2, 1971, p. 701. "Freire's project seems so innocent that one wonders how it could call forth such a violent response from the Brazilian authorities... This pedagogy is a dynamic process of liberation. To write of it poses a threat to it, for it can become formal and lifeless in this textual form. No one is more conscious of this debasement of 'conscientizacao' than Paulo Freire himself - who will probably now have to go back and forth in the world demythologizing both himself and his liberative pedagogy. Freire believes in human life and will, in communion and critical awareness. He has little use for the lifeless pedagogy of texts and ivory tower 'critiques'."

PART V : JOURNAL AND MAGAZINE ARTICLES, UNPUBLISHED PAPERS, SPEECHES, TAPES, ETC., ON FREIRE

- (72) Apps, Jerold W. "Tomorrow's Adult Educator - Some Thoughts and Questions," Adult Education, Vol. XXII, No. 3, Spring, 1972 pp. 218-26. Published by AEA of the USA, 810 18th St., N.W., Washington, D.C. 20006. Apps is Professor of Agriculture and Extension Education, University of Wisconsin-Madison. "What is an educator's purpose? To pass on 'knowledge'?... Unfortunately there are thousands of educators, adult educators included, who practice what Freire calls the 'banking concept'. The prevailing attitude is that I have something you don't and my responsibility as an educator is to see that you get it."
- (73) Arruda, Marcus. Source # 12 writes: "I taped an interview last month (February, 1972) with Marcus Arruda, a Brazilian, who was imprisoned in Brazil and the tape is about Marcus's use of Freire's methods with workers he was involved with. I am in the process of typing this taped interview."
- (74) Bono, Gus. "An Illiterate's Dream," Maryknoll, Sept. 1971. Received reference from Source # 12.
- (75) Boston, Bruce. "Conscientization and Christian Education," Colloquy, Vol. 5, No. 5, May, 1972, pp. 36-42. Single issues fifty cents from Division of Publication - Periodical Dept., United Church Board for Homeland Ministries, 1505 Race St., Philadelphia, Pa. 19102. Boston is a member of the Philadelphia Theological Community. For information see Source # 11. "True freedom cannot come by prescription, nor is it a gift of the oppressor; it comes by conquest... Christian educators who wish to take Freire seriously will need to turn their minds to mutual exploration of the learner's world, encouraging the learner to own his or her experience, and to move beyond it to new points of departure. The educator has nothing to give the learner in regard to knowledge or experience. What educator and learner together have is

the opportunity to create new knowledge and experience which is liberating for both... Taking Freire seriously will mean that Christian educators will have to abandon curricula once and for all. In their place will come a program of teaching-learning-action generated out of the lives of the participants themselves. Raw human experience will be the syllabus. Dialogical education will be the method. Transformation of human life and the world will be the goal."

- (76) Chomsky, Carol. "Write First, Read Later," Childhood Education, March, 1971, pp. 296-299. Chomsky is a linguist who is Institute Scholar, Radcliffe Institute, and Research Associate, Harvard Graduate School of Education. "If the word is to be 'born of the creative effort of the learner,' as Paulo Freire so aptly describes, it cannot be 'deposited' in his mind. Children's minds, at four, five, six are far from linguistic empty space into which reading information is to be poured. What I propose is that children be permitted to be active participants in teaching themselves to read. In fact, they ought to direct the process... In a school setting, there is no reason that this approach can't be utilized, if the teacher is interested in having the child 'assume from the beginning the role of creative subject (Freire, 1970)'."
- (77) Clasby, Miriam. "Education as a Tool for Humanization and The Work of Paulo Freire," Living Light, Vol. 8, Spring, 1971, pp. 48-59. Magazine published at 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. "The discussion-group pattern which is central to Freire's approach has become familiar in the United States, as has the concern with starting with concrete situations. Problematization and dialogue, then, are current practice in many educational circles, both in schools and adult groups. The new dimension which Freire adds to this pattern is a philosophical anthropology—a view of man as creator as well as carrier of culture. This means that the dialogue is not merely an exchange of views with one another, or an effort to become more open to other positions, but an opportunity to clarify one's own level of perception, to make it an object of examination, to break through the boundaries of one's position, each time to a new level of awareness."
- (78) Coggins, Chere S. "An Encounter with Paulo Freire's Conscientization," May 17, 1972, 16 pages. A paper describing the attempts of students in a graduate seminar on the philosophy of adult education to apply Freire's concepts to their own academic situation. The three meetings resulted in proposals and action to change their own graduate program. Item received from Professor Jerold Apps, Dept. of Agricultural and Extension Education, University of Wisconsin-Madison, 208 Agriculture Hall, Madison, Wisconsin 53706.
- (79) Colins, Colin B. "Man Names the World: A Study in Paulo Freire's

Theory of Knowledge and Its Relationship to Adult Literacy, "1972. Unpublished paper. 39 pages. Colins is a former Episcopal priest who worked with colleagues in South Africa to implement Freire's ideas. He can be reached c/o Dept. of Adult Education, Ontario Institute for Studies in Education, 252 Bloor St., W., Toronto, Ontario, Canada. "His thoughts are not expressed neatly in propositions which are then compared to other propositions, conclusions deduced in strict logical sequence. His style of thinking almost seems to go in different directions at the same time.... this dynamic interchange between reflection and action is perhaps one of the main reasons why Freire's thinking sometimes seems to be repetitive or seems to be obtuse.... There are also some difficulties that I have with the Adult Literacy Programme, particularly as it depends upon the notion of codification and decodification.... The questions that to me are not adequately explained are the following: the formation of categories, the dialogue between categories is not described, the return to praxis."

- (81) DeWitt, John J. "Notes taken as seminar participant at a Cultural Action Seminar, conducted by Paulo Freire and sponsored by the Center for the Study of Development and Social Change, Cambridge, Mass., 1969." Reference in bibliography of Item # 130.
- (82) Diuguid, Lewis H. "Brazil Wages Two-Pronged War on Illiteracy," The Washington Post, December 20, 1970, Section D3. Source is bibliography in Item # 83, which adds "This article contrasts the present efforts to bring about adult literacy with the efforts of Freire and the MEB."
- (83) Elias, John L. "Adult Literacy Education in Brazil - 1961-1964: Metodo Paulo Freire," Unpublished paper, 1972. 29 pages. For information on Elias see Item # 131. "In the short time of its existence, the Freire method gathered substantial momentum. Although, according to de Kadt, at the time of its repression in 1964, it was still characterized by potential rather than actual achievements, by promise rather than realization.... It seems to me that at least in the beginning, Freire did not view his method as a political tool. He did not, however, promote literacy for its own sake. He saw it as bringing about the democratization of culture among the urban and rural illiterates of Brazil. ... Few people believe that adult education is serious educational business. The academic community is still somewhat suspicious of anyone past adolescence who wants to learn. When education is seen as separate from learning and as a life-long process, then the thought of Freire might receive a more sympathetic understanding from educators.... One will see little relevance for his pedagogy if America is viewed as the great society. His theory will be viewed as untransferrable to our situation if our political, economic, and social institutions are seen as offering unlimited promise for the meeting of material needs, the establishment of justice, and the

cultivation of the good life."

- (84) Epstein, Erwin H. "Blessed Be the Oppressed - And Those Who Can Identify with Them: A Critique of Paulo Freire's Conscientizacao." Paper presented at a meeting of the American Educational Studies Association in Chicago, Feb. 23, 1972. See Item #86, 7 pages. "Because of its emphasis on changing consciousness, conscientizacao is more like missionary proselitization than pedagogy... To call the leaders coordinators, initiators, or organizers is Freire's futile way of suggesting that the masses are solely responsible for their own liberation, and therein lies the vulnerability of conscientizacao. It is that Freire is unable to reconcile satisfactorily the condition of peasants having to rely on themselves for their loss of ignorance with their having to be made aware of their state of oppression... Freire is incapable of admitting failure. He assumes that dialogue and problem posing are sufficient to generate the liberation process, a process that, once in motion, cannot fail to succeed. This is because man inherently seeks liberation, and all that is required for man to become free is for this quality to be aroused. Hence, failure (i.e. the non-attainment of liberation) must be attributed not to the peasants but to the 'coordinators', in their evidently incorrect engagement of conscientizacao... Conscientizacao is cultural invasion, because it imposes a world view from without. It is initiated by Freire's coordinators, who are the 'subjects', to 'arouse' the peasants who are the 'objects' ... The oppressive quality in conscientizacao arises not from the mechanics of the process, but from Freire's restraint in setting boundaries of application. Were he to indicate that the method is to apply only to peasants tormented by poverty and exploitation and ignorant of available avenues of action - as would be the case throughout much of Latin America--the objections raised in this critique would be less valid. Yet as it stands his universalism is threatening to the cultural integrity of groups such as the Amish in the United States and perhaps countless Indian tribes in the Amazon Basin, whose ignorance, quaint religion, and lack of material possessions plausibly belie their contentment and well-being."
- (85) Gannon, Thomas M. "Conscientization - A Word to Remember," The Serran, June, 1970, p. 5, Source # 13. "Conscientization is neither an easy word to pronounce nor an easy concept to define. Developed by Brazilian educator Paulo Freire, it signifies the emergence into self-awareness, into political and social consciousness, of those who have previously lacked such awareness and such consciousness..... A sure sign of the impact that conscientization has had is that the repressive regimes have tried to put it down. Because it has effectively mobilized people, it is a threat to the power structure."
- (86) Greene, Maxine. "An Educational Philosopher Looks at Paulo

Freire," 5 pages. Paper presented at a meeting of the American Educational Studies Association on the Chicago Circle campus of the University of Illinois, February 23, 1972. Professor Greene of Teachers College, Columbia (Source # 4), organized this meeting on Freire. She informs us that the papers (Items # 84, 117, 120, 127 and others) are about to be published. She has given us (Source # 9) two cassette tapes of the symposium which we will be glad to dub at cost. The A.E.S.A. is composed primarily of professors of educational foundations or educational philosophy in colleges of education. "I see in the work of Paulo Freire many implications for a phenomenological approach to the teaching of teachers-to-be.... I read Freire as a phenomenologist because of the stress he places upon consciousness and the importance of each individual becoming aware of his own life-world."

- (87) Illich, Ivan and John Cogley. Yesterday I Could Not Sleep Because Yesterday I Wrote My Name. Audio-tape. 42 minutes, 9 seconds. Order as Tape # 299 from the Center for the Study of Democratic Institutions, P.O. Box 4446, Santa Barbara, California 93103. Price: \$ 7.50. Available either on five-inch 3 3/4 i.p.s. half track tapes or on cassettes. Free study guide available with tape on request. On part of the tape Illich presents his view of Freire and of his adult literacy activities. Illich: "Paulo Freire, I consider as my teacher.... Of course, Paulo Freire today is an exile as practically every adult educator in Latin America at this moment is in exile or in jail or some other way restrained Education is a political concept.... Fundamental education is the key to control of political power."
- (88) Isaacs, Charles. "The Praxis of Paulo Freire: A Critical Interpretation," to be published in the 1971-72 issue of Critical Anthropology, 25 pages in draft. Available when published at \$ 1.00 from the editors of the magazine, New School for Social Research 65 5th Avenue, New York, N.Y. 10003. "Freire's brief discussion casts the limit-situation in such an optimistic light that it seems in danger of losing its meaning.... By criticizing the banking system (of education) at its root, Freire departs from a significant body of revolutionary theory.... The mode of production is not mentioned here at all. This is a weakness in the Freirian dialectic; he equivocates between idealism and materialism, at one point stating the primacy of the material base, and at others appearing to ignore that substructure in an elaboration of its ideal and linguistic expressions."
- (89) Jerez, Cesar and Juan Hernandez-Pico. "Paulo Freire, Brazilian Adult Educator: A Review of the Literature," 33 pages. Published in Spanish in Estudios Centro Americanos, San Salvador, El Salvador, Central America, August-Sept. 1971. English translation available from Source # 9, without charge while supply lasts, four cents per page thereafter. For information on Spanish

availability or to contact authors write Cesar Jerez, S.J., Universidad Landivar, 17 Calle 8-64, Zona 10, Guatemala City, Guatemala, C.A. "In this paper discussion will center on the contribution offered by Freire to educational and political democracy in Latin America, organized as follows: 1) Background information on Freire's life; 2) The relationship between consciousness and reality under a historical approach, as viewed by Freire; 3) Methodological principles and a description of Freire's cultural action for freedom; 4) Main objections to Freire's thought and action; 5) Assessment of Freire's contribution.... A friend of ours, a Mexican university professor, who used Freire's methodology at the Universidad Autonoma de Mexico,... said, 'there they were, the students, conscientized and all, but very poorly organized and with little awareness of the need for political strategies. They launched the most serious challenge to the PRI (the all-powerful Institutional Party of the Revolution) in the Summer and Fall of 1968. Then came Tlatelolco. They were machine-gunned by the army, nobody knows how many. I had initiated the process of conscientization. But I was not massacred. I, as Freire, was 'encouraged' to leave the country. The students, the workers, and so on, they were not encouraged to leave. They are now dead and I am alive. It is more difficult to have to live with the deaths of others than to die oneself. Political strategy and a position towards revolutionary violence, a clear one, one way or the other, are unavoidable, should conscientization be any good."

- (90) Juliao, Francisco. "Francisco Juliao Talks About the Peasant," (An interview distributed by Cencos, the Mexican Catholic news agency, as reprinted in the September, 1971 issue of the Mexico City quarterly, Contacto.) Translated in LADOC: II, 32b, May, 1972, 4 pages. Our source # 13. "According to U.S. sociologist Irving Horowitz, in his book Revolution in Brazil, Juliao is as important a person for Brazil as Ahmed Ben Bella is for Algeria, Kwame Nkrumah for Ghana, or Fidel Castro for Cuba.... Interviewer: Do the methods of Paulo Freire bring out the peasant's symbols? Juliao: I find a lot of truth in what a Brazilian historian has written. He says that the peasants he has known used a number of symbols other than words, that any community tends to use fewer words the more homogenous it is - and that peasant communities are extremely homogenous, though they are differentiated too, in their own way."
- (91) Keelan, Mary. "Paulo Freire and the Word: The Pedagogy of the Oppressed," to appear in a 1972 issue of Cross Currents, 20 pages in draft. For information write Source # 6. "Freire devotes disproportionate but appropriate attention to his methodology. The end to correct man's distortion of his vocation to be more fully human can never be achieved by dehumanizing means."
- (92) Lloyd, Arthur S. "Conscientization and American Adult Education,"

unpublished paper, August, 1971, 32 pages. For further information on Lloyd see Item # 134. "In terms of evaluation, although the results of the (Freire) literacy program are easy to assess, conscientization does not lend itself to quantitative means of evaluation... We also lack a record of the application of the conscientization method to post-literacy programs. At this point, to the best of my knowledge, it remains an untested theory... Freire criticizes the view that the 'marginal' poor are society's pathology and need restoration to and incorporation into a healthy society. As noted above, this seems implicit in the treatment given adult basic education (in the U.S.) the major conclusion of this paper is that conscientization is necessary to any education which sees its purpose to include democratization, such as American adult education has, and that, with the exception of militant groups, conscientization is not in fact a part of adult education in general (in the U.S.) Of technical interest to adult educators is the problem of evaluation. How, in fact, shall we precisely define and measure conscientization and for what purposes? How shall this be done in such a way to avoid the dangers of defining goals in behavioral terms and being tempted to promote certain kinds of behavior? These questions, though unanswered in Freire's work, are significant. For if it is to be assumed that, on the one hand, conscientization is the key to an open, democratic society, to permanent cultural revolution, then it will be necessary to find the means of training leaders to initiate such a program."

- (93) MacEoin, Gary. "No Magic Pill to Ease Pain," Latin America Calls, Vol. 8, No. 8, Oct. 1971. Received reference from Source # 12.
- (94) MacEoin, Gary, "Conscientization for the Masses," National Catholic Reporter, Vol. 8, No. 20, March 17, 1972, pp. 1 and 21. Report on Fordham Workshop described in Item # 48. "Freire draws constantly on his own experience, stressing that theoretical knowledge cannot bring understanding, even with goodwill. For him practical experience is essential--the testing and refinement of theories when applied to existential situations.... For years I have been searching for an instance in which peasants have broken out of their oppression, even at a local level, but I have found none. When I asked Freire, he admitted that neither has he. He was recently in Tanzania, and he told me there were interesting things happening there. President Julius Nyerere is fully committed to the peasants but he has a lot of very bourgeois people around him He is convinced that the dehumanization of the consumer society is very similar to that endured by the poor. The middle classes, he says, have been transformed from persons into objects and submerged in a new culture of silence. Their work and education have paralyzed their ability to participate in life and death decisions. Their life is reduced to two categories: consumption

and self-defense. Everything is programmed for them. They cannot even risk friendship, because a friend makes demands on one's time, and time is money! "

- (95) Markland, Arne. Paulo Freire: On Education and Conscientizacão. 1970. 12 pages. (For information on availability write Rev. Arne Markland, Lutheran Campus Ministry, 232 University St., Salt Lake City, Utah 84102.) "Freire concludes that if marginality is not by choice, then marginal man has been expelled from and kept outside the social system and is therefore the object of violence ... Conscientizacão does not attribute to consciousness the role of creating the world; rather, it recognizes the static 'given' world as a dynamic 'giving' world. "
- (96) Marrero, Gilbert. "Toward Love and Justice: Conscientization," Church and Race Memo, (Series of 1971, No. 5), 8 pp. Published by Division of Church and Race of the United Presbyterian Board of National Missions, 475 Riverside Drive, New York, N.Y. 10027. "Conscientization is.... a process of action/reflection leading to liberation. La Academia de la Nueva Raza, from New Mexico, has independently developed a similar process calling it 'awareness and responsibility.' This term was coined by Tomas Atencio. In the Hispanic-American church and movement leadership level, but especially in nonchurch groups, great interest in this process is starting to develop.... All around the country from the Oregon 'Council of the Poor' to Hartford, Connecticut, groups of Hispanics are forming on the meaning of words and the power to use them..... We can only judge from our present situation that massive economic assistance is not the answer for the development of the oppressed. It certainly cannot come from legislation, rhetoric, church policies, etc. Liberation will come as the oppressed people, gaining new insights as to who they are, are aware of the systems (including the church) that regulate and manipulate the sources of power. Then, and only then, will society be challenged and changed. "
- (97) Martin, D'Arcy. "Pedagogy and Politics: Education of Adults in Latin America," English translation of article appearing in Convergence, Vol. IV, No. 1, 1971, 9 pages. Request from Source # 5. From an English abstract of the article: "The political neutrality of educational planning in Latin America is denied from two points of view. The more influential of these two views is that of UNESCO and OAS experts, who look at schooling in terms of manpower planning, in terms of economic investment. However, abdication of the educator's responsibility to make value judgments permits the use of educational structures as domesticating instruments for 'development' which benefits foreign and domestic elites. The second point of view is expressed by Paulo Freire, who attacks those who speak of neutrality as being precisely those who are afraid of losing the right to use the biased nature of education in

their own favor. If adult education is to avoid becoming a mere conservatizing force, there are three imperatives for adult educators: to work with and expand voluntary popular organizations capable of unified action; to apply Freire's 'psycho-social method' for the conscientization of popular organizations - to awaken a critical social consciousness; and to introduce praxis into the learning, thus assisting conscientized organizations to act upon their perceptions and to direct their actions to the elimination of domestic as well as foreign exploitation. "

- (98) Martin, Mr. and Mrs. D'Arcy, translators. "INDICEP and Models of Mass Education in Latin America," draft of translation (12 pages) of article prepared by INDICEP staff which appeared in Educacion Popular para el Desarrollo, No. 6, published in Oruro, Bolivia. The translation is about to appear in Convergence (See Source #5). D'Arcy Martin (Source #8) writes: "I don't know how familiar you are with the work done by INDICEP in Oruro.... In my own opinion, it is the most sophisticated and accurate application of Freire's philosophy to be found in Latin America.... By the way, there are no issues of this magazine (Educacion Popular ...) after No. 6, since it was closed down by the Banzer regime when Torres was overthrown last year.... I have translations of all the articles from that issue, none of which are available elsewhere in English to my knowledge." For more information on Martin see Item #135. In this article, the staff of INDICEP defines the position of its educational research in relation to the major currents of pedagogical theory in Latin America, and describes how the concept of "Dinamizacion Cultural" arose from the needs and problems of work in Bolivia.
- (99) McFadden, John. Report on Course: Community Education as Cultural Action. 1971. 15 pages. May be available at \$1.50 from John McFadden, 8213 Bertal Street, Lamont, California 93241. "Winter quarter, 1970, I coordinated a course called 'Community Education as Cultural Action.' (at the University of California at Santa Cruz) The main question for the course was: Does the thought of Paulo Freire have applicability outside the Third World and in advanced technological society?... The experience of the course demonstrated that Freire's method not only applies to the illiterate and economically exploited, it also belongs to the literate who are expressing the fact of their own exploitation and oppression in other ways.... It should be pointed out, however, that there is a serious contradiction between this way of education (the Freire method) and the university as 'school.' The grading, degree granting, body-of-knowledge-accreting functions of the school-university are irrelevant to this type of education. Through this experience it became clear to us how Freire's ideas can be practically educative at any level. The quarter started as a course in teaching the (Freire) method to

other future educators who would use it for community education among the more powerless groups in our society. The students turned it around and demanded the time for themselves and their own conscientization." In a letter to us responding to our request for this report, McFadden wrote: "I still believe Freire education is very close to life, but very far from what we usually think of as school - and for that reason exceptionally difficult to 'adapt.' I myself have gone to work for Cesar Chavez and the farmworkers, because I find that in this environment - of organizing, where the education is a reflection on the problems the farmworkers are having - and where it takes place in the field and at home in small groups, there is more opportunity to do a certain kind of education than in the usual educational institution." This fall McFadden plans to complete a paper describing his activities with the farmworkers.

- (100) Ohliger, John. Use of Mass Media in Higher Adult Education. Talk delivered to the Ohio Council on Higher Continuing Education, March 18, 1971, Columbus, Ohio. 11 pages including a 47 item bibliography. Attempts to apply some of Freire's ideas to cable television. Copy available for \$.44 (four cents a page) from Source # 9.

- (101) Ohliger, John. "Adult Education for Social Action." A talk presented to the Central Ohio Adult Education Association, Columbus, Ohio, March 24, 1971. 8 pages plus a 4 page bibliography. "What should be the nature of the educational alternative? First, it's clear that the alternative must be a revolutionary one. Patching up and reforming the present system simply isn't going to work. We shouldn't be afraid of that word 'revolution.' It's part of our great American heritage.... In fact the more revolutionary the program, the more successful educationally it is likely to be, as long as we can avoid sectarianism.... I suspect the reason most of us shy away from the word 'revolution' is because it implies risk and conflict. But we must ask ourselves, Are we willing to 'risk the future on the educability of man?' And we must begin to recognize that conflict is an inevitable component of any worthwhile adult education program for social action.... There is no doubt that those who carry out effective adult education programs for social action get into trouble. It would be surprising if they didn't. Freire was exiled. Ivan Illich, when a Monsignor in the Catholic Church, was called to Rome for a modern form of the inquisition. Warren Haggstrom, when a professor at Syracuse University, had his program shot out from under him, when the poor people he worked with, marched on the mayor's office. Saul Alinsky wrote most of his famous book on community development education, Reveille for Radicals, while he was in various jails because of his early action-education activities." Copy available for \$.48 (four cents a page) from Source # 9.

- (102) Ohliger, John. "The Great American Dream Machine," Program Review in Educational Broadcasting Review, (Volume 5, No. 2, April 1971), pp. 57-59. "How could Great American Dream Machine be improved? Do I have the answer? No. But I do have a clue... Paulo Freire points out that it is man's ability to reflect on the fact of his reflection that starts him on the tough path to true and valuable education. William C. Woods, reviewing GADM in the Washington Post, states that it 'seems to start from the premise that the thing to do with the way television diminishes, refocuses, and disjoins experience is not to hide from it, but to capitalize on it.' Combine Freire's and Wood's thoughts and you see the great promise of GADM as exemplified in the French Chef take-off.... Freire calls for educators to identify 'generative themes' through a process of co-investigation with the people as they perceive their world - in this case the co-investigation would concentrate on the people's perception of their world as seen through television. The identification of such themes and their presentation on GADM, in what Freire labels a 'problem-posing situation,' might well serve to help start, what he calls, 'the dialogue of education (leading to) the permanent transformation of reality in favor of the liberation of men.'" Copy available for \$.12 (four cents a page) from Source # 9.
- (103) Park School Community Council Brief. "Class Bias in Toronto Schools," This Magazine Is About Schools, Vol. 5, No. 4, Fall-Winter 1971. Received reference from Source # 12.
- (104) "Paulo Freire." English translation of article appearing in Convergence, Vol. III, No. 3, 1970. 11 pages. Translation on request from Source # 5. Abstracted from a report of the American Universities Field Staff, Inc., by Thomas G. Sanders, and from Terre Souterre, Paris, March-April, 1969. "Observers in Latin America no longer think of learning to read as acquiring mere technical skill, but as a process implying values, forming mentalities and leading to social and political consequences. The chief intellectual architect of this change is a Brazilian named Paulo Freire."
- (105) Read, Charles. "Pre-School Children's Knowledge of English Phonology," Harvard Educational Review, Vol. 41, No. 1, Feb. 1971. Received reference from Source # 12.
- (106) Reimer, Everett. "Second Annual Report of the Seminar on Alternatives in Education," Cidoc Documenta, 69/167, Sept. 1969. 23 pages. Original Source # 1, Our Source # 11. "The Freire method is not limited to teaching literacy, however, nor to teaching peasants, though there is more concrete experience in these areas than in others. In principle, the method is not restricted to teaching adults, although it may enjoy more relative advantage with adults than with children. In essence, the method is to teach

what is most relevant to the student's needs and to discover this relevance with modern research and with the aid of the student. Adult students may be able to participate more effectively in this process than children, but this remains to be proved. Reality may be more significant to adults than to children, but this could also be false, or, if true, could be based on the unreal world in which adults force children to live."

- (107) Reimer, Everett. A videotape interview (about 25 minutes) conducted in early 1970 by J. Roby Kidd, Professor, Dept. of Adult Education, Ontario Institute for Studies in Education. It is on one inch Sony tape. Our Source # 5. Part of the tape deals with Reimer's view of Freire as "the greatest living educator in the world today."

- (108) Reimer, Everett. "Does The Shoe Fit? A Background Piece on the 'Silent Majority' " America. Vol. 23, No. 3 (January 23, 1970), pp. 69-70. "As an educator, Freire is mainly concerned with educational means of freeing men from the bondage of the culture of silence. Not all so-called education has this result. While education for freedom will make men aware of their fatalistic posture towards reality such education implies unveiling reality, - demythologizing it - education for domestication will insist upon keeping men alienated. Because of this, the first is a humanist action, and the second is action for dehumanization. Thus, education for domestication cannot hide its necrophiliac character."

- (109) Rodhe, Birgit. "New Educational Perspectives," Religious Education, Vol. LXVI, Nov.-Dec. 1971, No. 6. Contains seven articles based on papers presented at the Assembly of the World Council of Christian Education, July, 1971 at Huampani, near Lima, Peru. Freire played an important role in this conference. Other authors are Jose Miguez Bonino, Paul Verghese, Ivan Illich, Patricio Cariola, Federico J. Pagura, and Clifford J. Wright. Available at \$2.50 from The Religious Education Association, 545 West 111th St., New York, New York 10025. Birgit Rodhe: "A further variety (of literacy education), at the same time meaning a new beginning in the history of literacy, is the concept of conscientization, meaning learning to read and write as a kind of by-product of becoming aware, conscious of one's own life situation in a manner which leads to effective action on it. This, in every context, would seem to be the true meaning of a concept of lifelong education.... In the Bergen consultation, organized by the Office of Education of the World Council of Churches in May 1970, the Latin American group stated: 'All education must start from a serious concern for change in the fundamental structures of society.' This should not mean, however, that change in education would have to wait until the structures of society were fundamentally changed... One thinks, of course, of

Paulo Freire's idea, that education is never neutral; it either domesticates or liberates. Even when it liberates, it ends up somehow - when not domesticating - in shaping some ideal, some doctrine. We are constantly faced with the dilemma that was already Rousseau's and before him Plato's: how to free the child yet shape it, how to free the child from indoctrination into a kind of society that we want to change and yet to shape it for the fight for freedom and for change."

- (110) Sanders, Thomas G. "The Paulo Freire Method: Literacy Training and Conscientization," American Universities Field Staff Report, West Coast South America Series, Vol. XV, No. 1 (Chile), 1968. 18 pages. Available at \$1.00 from American Universities Field Staff, Inc., 366 Madison Avenue, New York, New York 10017. Reprinted in part in Item # 104. Sanders is a faculty associate of the AUFS on leave from Brown University, where he is Associate Professor of Religious Studies. "Conscientization rests upon certain value assumptions that have not received much implementation in Latin America: the equality of all men, their right to knowledge and culture, and their right to criticize their situation and act upon it.... Properly understood and applied, conscientization has no predictable directions. Although it does not prescribe politization, its content of dignity, criticism and transformation almost inevitably leads to a quest for channels of effective action.... One of the most common criticisms is that the co-ordinators do not themselves achieve a sufficient change from their former paternalistic attitudes to internalize the spirit of the method."
- (111) Shaull, Richard. "National Development and Social Revolution." Sept. 1967. 10 pages. Distributed by Latin America Dept., Div. of Overseas Ministries, National Council of Churches, 475 Riverside Drive, New York, New York 10027. "Within the framework of a Christian humanist philosophy, he (Freire) is concerned with the question of how the depressed masses can move toward full human existence as persons. This, he believes, can happen only as they are enabled to cut the umbilical cord with nature and with a sacralized social order and thus discover themselves as participants in a concrete historical process open to the future.... As this method was put into practice by students, priests and others, extraordinary things began to happen. The traditional lethargy of the dispossessed gave way to dynamic initiatives for social change. Through the development of 'popular culture,' a way was found to liberate people from the dominance of irrational and magical attitudes."
- (112) "South Africa Freedom Conference: Workshop on Paulo Freire's Method," WSCF Newsletter, date?, 3 pages. Available at \$.12 (four cents per page) from Source # 9. "The University Christian Movement held its conference 'Freedom 71' from July 9-16, 1971

- at Camp Jonathan, Eston.... Ross Kidd addressed the group on the work done in Swaziland based on Paulo Freire method.... Hodgkins (in 1923) said: 'Men better be without education, than be educated by their rulers'."
- (113) "Subversion Through Catholic Education," CIF Reports, date? Reprinted in CIDOC English Periodical Service, April 16-30, 1964. From Bibliography in Item # 130.
- (114) Timmel, Sally. If Paulo Freire Would be Called into a School System as a Consultant. 4 pages, date? A proposal for a project based on title. Our Source # 10.
- (115) Tyson, Brady. "The Freedom Movement and Conscientization," IDOC International - North American Edition, No. 19, Feb. 1971, pp. 3-15. \$1.95 from IDOC % Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. Tyson, who lived for five years in Brazil, lectures on Latin America in the Political Science Dept., American University, Washington, D.C. "Revolutionary leadership must be based on a community, not on a personality. There is thus a distinction between charismatic leaders who create a new dependence (and therefore a new cultural alienation) and 'symbolic men' who embody in themselves the inarticulate aspirations of the people. The 'symbolic man' does not need and does not seek to have people dependent on him, but offers himself as a model of a servant to the community in its search for authenticity and creativity. The 'symbolic man' does not presume to lead the people like sheep, but rather dares to be a symbol of what every person can be by daring to be free.... For this reason it is essential that the symbolic man be seen as human as anyone else, but free. He will thus discourage all attempts by others to follow him as a leader - seeking freedom and integrity in a vicarious way."
- (116) Unknown Paris letter. Source # 12 writes: "I have a letter describing Freire's method with no title and the author listed as 'unknown Paris letter'."
- (117) Urban, Wayne J. "Comments on Paulo Freire," paper presented at a meeting of AESA on Feb. 23, 1972. 10 pages. See Item # 86. Urban is Associate Professor, Dept. of Educational Foundations, Georgia State University. "I think that Freire generalizes an historical model of revolution from his own experience in a particular context. Although his account (in Pedagogy of the Oppressed) is, as pointed out in the forward, rooted in an historical context, it does not help in understanding either revolutions or education in general.... The rankest absurdity, however, is the application of Freire's analysis to the young middle class students in this country... When the blue collar people learn how to read and write, the middle classes have moved to keep the gap between themselves and the others by turning to notions of feeling."

- (118) Vaz, Henrique C. de Lima. "The Church and Conscientizacao," America, April 27, 1968, pp. 578-581. "Initially, conscientizacao was something strictly pedagogical, a technique used in Brazil's unique basic education program. It meant a 'first step in the revolutionary effort, the effort to liberate the Brazilian man.'... After starting out simply as an emphasis in basic education, the question of conscientizacao quickly turned into something much bigger; as two groups, with opposing political ideals and contradictory views of the future of Latin America, seized upon it, it became a bitterly divisive issue. ... In the context of the ideological struggle, then, conscientizacao has two different meanings: 1. The reformists say that the spontaneous ideology of the masses will be awakened when they receive well-being and prosperity as gifts from the dominant class - or in the last analysis from a dominant foreign economy.... 2. No, say the revolutionaries, such an effort is not enough. The spontaneous ideology of the masses will be awakened only when they become builders of a revolutionary new society in which they can conquer human dignity by themselves." This issue of America lists the author as "Henrique C. de Lima Vaz, S. J., professor of philosophy at the Federal University, Belo Horizonte, Brazil."
- (119) Wasserman, Miriam. "School Mythology and the Education of Oppression," This Magazine Is About Schools, Vol. 5, No. 3, Summer, 1971, pp. 23-36. Issue is \$2.15 from 56 Esplanade Street East, Suite 401, Toronto 1, Ontario, Canada. Wasserman is author of The School Fix NYC USA. "These beautiful writings (Pedagogy of the Oppressed and Cultural Action for Freedom)... premise that education of the oppressed must accompany social revolution; and they elaborate a humanistic theory of consciousness-raising which is in opposition to elitist vanguard techniques. ... Freire's pedagogical technique... will feel familiar to nursery school educators and followers of Sylvia Ashton-Warner.... Freire, however, carries the exploratory methodology of Gattegno, Ashton-Warner, and thousands of nursery-school and progressive educators to the next and crucial step of conscientizacao.... It will not be enough to overcome the external relations of oppression. We will have to find new forms of education that will enable us to re-create ourselves in children who will refuse to be either oppressors or oppressed. To find these forms we have need not only of revolutionary educators like Freire, but also of the liberal school reformers like Silberman, Holt, and others."
- (120) Weaver, Janice Farmer. "Paulo Freire and Education: One Sociological View," 5 page paper presented at AESA meeting, Feb. 23, 1972. See Item # 86. Weaver is with Glassboro State College. "What is unusual is that Freire's work is one of the few handbooks or manuals for revolution which is highly abstracted and intellectualized, in the tradition of early Marx. Other instructive diaries

and tracts for would be revolutionaries are not as sweeping in generalizations and analytic prose as Freire's.... Freire's conscientization however is for sociologists one dynamic of the socialization process and includes such other processes as the internalization of new belief patterns and constructs for organizing experience and behavior. Yet Freire negates internalization and socialization as described in sociology as 'domestication' leading to naive or false consciousness suitable to the oppressors or dominators of the culture.... There is an unresolved contradiction in Freire's process of conscientization. On the one hand he insists that critical consciousness cannot occur without 'denunciation' of dehumanization and the annunciation of humanity as the historical vocation of man.' On the other hand the revolutionist is reminded again and again that generative and spontaneous themes are to be developed unique to the conditions of the participants and without the coercive direction from the leader-investigator in either the literacy phase or the post-literacy phase.... Freire's dream is the attainment of critical consciousness in which deliberate content is avoided while transcendental reality is perceived and articulated."

- (121) Weffort, Francisco C. "Education and Politics (Sociological Reflections on education for freedom)." Written as an introduction to Freire's Education: An Exercise in Freedom (See Item # 17) and translated by Loretta Slover in June 1969. Our Source # 3. "Until this book was written - begun between prison terms after the fall of the Goulart government and concluded in exile - Freire's ideas were projected throughout Brazil less via academic texts than by public conferences and debates with the opponents of the Popular Education Movement, which he founded and directed prior to the 1964 coup.... The Popular Education Movement was the fullest attempt ever made in Brazil to democratize culture.... The experiment was completely successful as a test: tens of thousands of workers learned to read and write in a few months; several thousand young people and students became skilled coordinators of the method.... Freire knows that his work contains political implications, and knows moreover that these implications interest the people and not the elite. But he also knows that his field is education, not politics, and that he cannot, as an educator substitute for the revolutionary politician interested in knowing and transforming structures. Rejecting the traditional idea of education as 'the lever of progress,' would it make sense to substitute for it the equally naive thesis of education as 'the lever of the revolution?' Education for freedom can support popular politics, for conscientization is openness to understanding social structures as means of domination and violence. But the task of orienting this awareness in a specifically political direction belongs not to the educator but to the politician."

- (122) Westerhoff, John III. "The Church and Education Debate," Religious Education, Jan-Feb. 1972, pp. 49-59. For address of magazine see Item # 109. Westerhoff is Editor of Colloquy. "Ferment arising from meetings in Bergen, Greenwich, and Lima (sponsored by the World Council of Churches) leads to a careful look at what is wrong with education and what we might learn from Latin Americans.... We cannot expect new goals for our educational institutions to emerge or survive without new societal goals. ... I suggest we carefully explore the thoughts of the Brazilian educator and philosopher Paulo Freire.... I cannot help but think that in his thought may be the insight we need to surface among our people a debate of our society's goals."
- (123) "What Is Conscientization?" Originally published in Tu y Todos, a publication of Chilean Rural Catholic Action, and reprinted in LADOC, I, 11a, June 1970, 1 page. Our Source # 13. "A short vivid explanation, given by Latin Americans for Latin Americans on the meaning of conscientization.... Conscientization is [far] more than a method.... It is an awakening of man. What for? To acquire a new understanding of himself and of the world, so that he can be brought to carry out acts that will make him a new man and, furthermore, change situations, real life events about him."
- (124) Williams, David Carlton. "Adult Needs Today: The Fruits of Neglect," Adult Education, Vol. XXII, No. 1, Fall 1971, pp. 57-60. "What Freire has labeled 'the banking concept of education' ... seems to be becoming education's primary mission, couched in what Allen has called the Myth of Original Stupidity: people are stupid until teachers make them smart. Consider Blakely's statement on the problems of professionalizing adult education: 'The needy are those whom we least know how to teach and who least know how to learn.' How can anyone not suffering from severe mental disorders escape learning? There is awesome potential in this logic for turning education into the habitual denial of individualism and for redefining freedom, in Hardin's words, as the recognition of the necessity of 'mutual coercion mutually agreed upon.' Is adult education to be another means to technological panic all in the name of 'the rapidly changing nature of modern life'?" Williams is an instructor in the Black Education Center, College of Education, Ohio State University. For address of magazine see Item # 72.
- (125) Williams, Rick. "Towards a Pedagogy of Oppressed Youth," Convergence, Vol. IV, No. 2, 1971, pp. 80-84. Our Source # 5. See Item # 143. "Paulo Freire's word will be co-opted. It will be taken into the classroom as a means of involving learners in their own domestication. His name will be used to legitimize new curricula, teaching techniques, and technologies. He will become a guru among government planners, welfare workers, and activ-

ists who are fighting to keep their jobs and their institutions alive. ... The translation of adult education practices and principles into an educational approach for youth would be the beginning of the creation of a pedagogy of oppressed youth. This transformation would be a radical act, one which adult educators seem increasingly willing to escape. "

- (126) Wingeier, Douglas E. "Paulo Freire Pioneers Education For the Oppressed," Christian Advocate, March 30, 1972, pp. 14-15. "His main contribution, however, is not publication but a popular education movement which is doing something about both massive illiteracy and political mutism in the Third World.... Freire, like Ivan Illich, sees both the school and the church as instruments of social control, engaged in mythologizing reality in order to domesticate man. "
- (127) Woock, Roger. "Paulo Freire: Reformist or Revolutionary," 7 page paper presented at AESA meeting, Feb. 23, 1972. See Item # 86. Woock is a Professor, Dept. of Educational Foundations, University of Calgary, Alberta, Canada. "At first the charge that Freire is not a revolutionary may strike the reader as being absurd for certainly he uses the appropriate language.... These terms occur, however, in a curious vacuum without being rooted in a social or economic context. For example, in attempting to analyse the concept of the oppressor certainly Freire could have pointed to the land owners and high church officials of Northeastern Brazil who were eventually responsible for the defeat of his attempted educational reforms, his arrest, and his expulsion from Brazil and yet no where do we find any reference to actual social conditions. Another indication of the thoroughly non-revolutionary nature of Freire's thought is in his consideration of violence. Although he correctly indicates that violence is always initiated by 'those who oppress, who exploit, who fail to recognize others as persons, not by those who are oppressed, exploited and unrecognized,' he seems quite ambivalent about whether it is possible to initiate and bring to fruition a cultural and political revolution without the use of violence.... Not grounding his argument in a social context creates another difficulty for Freire. If we have learned anything about revolutionary possibilities in the last twenty years, it is that revolutions will take different forms in different social and economic situations. Revolution in Cuba has not been the same as revolution in Chile. By not linking his revolutionary model to a particular social and economic context, he makes it that much more difficult for those of us not in Northeastern Brazil to find it useful. Who specifically here in North America are the oppressors and the oppressed, where does violence play a role, where should it not play a role and what is the correct praxis? Are teachers in public schools oppressors or are they part of the oppressed? To answer these questions one

must virtually write another book filling in the social and economic context without which not much use can be made of Freire's analysis."

PART VI: DISSERTATIONS AND THESES ON FREIRE, COMPLETED OR IN PROGRESS

- (128) Collins, Denis E. He is working on a doctoral dissertation in education at the University of Southern California probably comparing and contrasting some basic aspect of Freire's educational philosophy with that of some other philosopher of education. He has been at work particularly on Freire's writings in Spanish. His address: % College of the Queen of Peace, Box 4316, Santa Barbara, California 93103.
- (129) Cunha, Rogerio de Almeida. Item # 42 states Cunha "is preparing a doctoral dissertation on the theories of Freire under the German theologian Johannes B. Metz."
- (130) DeWitt, John J. An Exposition and Analysis of Paulo Freire's Radical Psycho-Social Andragogy of Development. Boston: Boston University, School of Education, 1971. 315 pages. Unpublished Ed.D. dissertation. Doctoral Committee: Kenneth Benne, Stuart Langton, Malcolm Knowles, and Stuart Marshall. Order at \$4.00 for microfilm or \$10.00 for xerographic copy, plus shipping and handling charges, from University Microfilms, Dissertation Copies, P.O. Box 1764, Ann Arbor, Michigan 48106. Be sure to include Order No. 71-26,694 and author's name. DeWitt is now Instructor in Education and Assistant Director of Continuing Education, University of New Hampshire, Durham, New Hampshire 03824. The dissertation includes two appendices with DeWitt's English translations of Freire's 1968 Annual Report - Agrarian Reform Training and Research Institute (Item # 24) and Chapter Four "Education and Conscientization" from La Educacion como Practica de la Libertad (Item # 17). From the Abstract: "After presenting the methodology itself, and after situating Freire within the broader context of community development and distinguishing between North and Latin American forms of social oppression, it is suggested that the consciousness raising side of Freire's methodology be coupled with a normative-re-educative strategy of social change by those responsible for the formation of educators in the United States. Finally, it is suggested that, if both pedagogues and andragogues are trained as conscientization facilitators and educators dedicated to normative re-education, social intelligence could happen here." Also contains an 88 item bibliography.
- (131) Elias, John. He is at work on a doctoral dissertation in education at Temple University which will be a content examination of Freire's philosophy of education. See his paper - Item # 83. His address: 560 Cleardale Avenue, Trenton, New Jersey 08618.

- (132) Flynn, Sister Betsy. Toward an Application of the Educational Theory of Paulo Freire to Judicial Process is the tentative title of her graduate thesis in progress. Write her at St. Martin's Convent, P.O. Box 1201, New Haven, Connecticut 06511.
- (133) Hyland, John. He writes: "I plan to work in my doctoral dissertation on the adaptation of Freire's approach to the U.S., in terms of social-political consciousness, with either student groups or union members... I am finishing my doctoral credits in Sociology at the New School for Social Research. I have written two papers on Freire's 'conscientization' - one from the perspective of critical social theory, one from a symbolic action perspective." Write him at 39-60 65 Place, Woodside, New York 11377.
- (134) Lloyd, Arthur S. He writes: "I am working on a M.S. in Cooperative Extension Education at the University of Wisconsin-Madison and hope to do a thesis on the significance of conscientization (Freire, in particular) to American adult education ... My thesis will be an exploratory study, probably expanding some of what I was getting at in this paper (see Item # 92), on the uses of conscientization as a means to social change, as well as a critique of typical American adult education as lacking a means to radical social change.... One conceptual tool I think will prove useful will be the conflict-consensus dichotomy (following Rolf Dolhrendorf in Class and Class Conflict in Industrial Society). Conscientization presupposes a conflict model of society; most American adult education presupposes a consensus model, I think. I may want to try to demonstrate the usefulness of a conflict model - and therefore conscientization - if social change rather than individual enrichment is the goal of adult education." His address: % St. Francis House, 1001 University Ave., Madison, Wisconsin 53715.
- (135) Martin, D'Arcy. Martin is preparing a graduate thesis based on his experience working and studying in Latin America. He is doing it for the Department of Adult Education, Ontario Institute for Studies in Education. Martin's address is 267 St. George Street, Toronto 181, Ontario, Canada.
- (136) Oliver, H. Allan. Visual Consciousness. Graduate Thesis, Union Theological Seminary, 1969. One third devoted to Freire's approach. Though Seminary Library states it doesn't have a copy, DeWitt in bibliography of Item # 130 says he has, and Source # 6 has one that is too faint to xerox.
- (137) Resnick, Rosa Perla. She writes: "I am working on Paulo Freire's theory of education and its application to the field of social work in Latin America for my doctoral dissertation in social work at Yeshiva University." Her address: % International Association of Schools of Social Work, 345 East 46th Street, New York, New York 10017.

- (138) Rickert, Thomas E. Rickert writes: "I did a master's thesis on social roles of American missionaries in Latin America and first came to enter into Freire's thought at that time." He also has compiled bibliographies concerning sociology of religion in Latin America and religion and social change in Latin America. Write him at The Sunset-Parkside Education and Action Committee, 1329 7th Avenue, San Francisco, California 94122.
- (139) Romero, Joan Arnold. Radical Politics and Liberation Theology is the tentative title of her doctoral dissertation in progress at Harvard University. She writes: "The thrust of the dissertation is primarily theological, but I am inclined to define 'theology' as man's reflection on values and to allow its relation in a rather strong sense to the working out of those values. Thus theology is related not only to ethics but to politics. For the Latin American Liberation theologians, theology is also a matter of 'conscientization' in a quite conscious sense. The dissertation is divided into three parts: (1) Camilo Torres as priest and guerrilla fighter, his own coming to consciousness and working that out through political involvement, and the effect that had on others; (2) Paulo Freire, as educator working with adults in the Northeast of Brazil, and the relation of his work to both theology and politics (Dick Shaull comments that Freire is doing theology in a real sense, and that is what I shall try to spell out); (3) Liberation theology as it is being currently developed. Some of this material has been presented at the annual CICOP meetings. What interests me about Freire in particular is that through his involvement with the people, especially the marginal peasant, he came to understand the role of the people as creators of their own history and their own culture. He rejects any theory or practice of education that would make people merely passive or receptive, and seeks to develop a form of education not that would liberate people, but would allow them to liberate themselves. Theologically this is important, because so much of the theological tradition has emphasized God as Lord, man as slave or servant, which has been institutionalized politically and economically along the same lines. If man is active and can really initiate and create his own world, the old theological categories are inadequate." For further information on Ms. Romero and her address see # 11.
- (140) Sherwin, Harriet. Paulo Freire, His Philosophy and Pedagogy and Its Implications for American Education is the title of her doctoral dissertation now past the proposal stage at the University of California-Berkeley. Her address: Box 363, Belvedere, California 94920.
- (141) Sicre, Betty. Ms. Sicre, a consultant in Community Development with the World Bank, is preparing a doctoral dissertation of Freire's ideas following a meeting with him in Geneva. Her address: Camino Sur, 8, La Moraleja, Alcobendas (Madrid), Spain.

- (142) Unknown name. In the bibliography prepared by P. Hugo Assmann in Item # 175 there is a reference to a "doctoral thesis" in preparation in Italy on Freire's pedagogy. No name is given.
- (143) Williams, Rick. Investigation of the Practicability of the Pedagogical Theory of Conscientization in an Affluent Technological Society is the title of his graduate thesis now in progress in the Dept. of Adult Education, Ontario Institute for Studies in Education. His address: % Counterfoil, 400 Hopewell Ave., Toronto 10, Ontario, Canada.

PART VII: MATERIAL ON FREIRE IN LANGUAGES OTHER THAN
ENGLISH

- (144) Alves, R. Religion: opio o instrumento de liberacion. Montevideo: Tierra, 1970. From bibliography in Item # 175 which says "La obra teologica de R. Alves...debe mucho a Paulo Freire."
- (145) Anonimo. Se Vive Como Se Puedo. Montevideo, Uruguay: Tierra Nueva, 1970. 117 pages. (resultados de una experiencia de aplicacion de la pedagogia de P. Freire) From bibliography listed in Source # 2.
- (146) Arnaud, Gabriel. "Comment Paolo Freire voulait changer les Bresiliens," Terre Entiere, Mars-Avril 1969, pp. 8-38. Reference in Item # 130.
- (147) Assmann, Hugo. Articulo en Herder Korrespondez, Freiburg Br., 23, 1969, cuaderno 7. From bibliography in Item # 175.
- (148) Bezerra de Melo, Almeri. "Metodo 'Paulo Freire' de Alfabetizacion En Brasil," Comunidad, Mexico, Universidad Iberoamericana, Vol. 2, No. 6, June 1967, pp. 137-144. Our Source # 13.
- (149) Boletin Informativo. Universidad de Recife, March 11, 1963, pp. 18-21, (importante para conocer los comienzos del 'metodo' de Freire). From bibliography listed in Source # 2.
- (150) Categuesis Latinoamericana. Asuncion, CLAF, 1, 1969, No. 3, diversos articulos. From bibliography in Item # 175.
- (151) Castillo, Gabriel I. "Educacion Para La Libertad," no indication of journal or date except "Chilean magazine, pp. 269-277." Our Sources # 3 & 11.
- (152) "Chants, danses, fetes et 'Conscientisation' au Bresil," Terre Entiere, Paris, Vol. 37, Sept-Oct, 1969, pp. 54-78. Our Source # 1 as Doc. 70/208, also Source # 11.
- (153) Conciencia y Revolucion. Montevideo, Uruguay: Tierra Nueva, 1970. 117 pages. Order at \$3.00 from Tierra Nueva, Pza, Cagancha 1342 P. 1, of. 6, Montevideo, Uruguay. Contains the following five essays on Paulo Freire's pedagogy: "Cambio social e ideologia," by Hiber Conteris; "La alienacion como conciencia

dual," by Julio Barreiro; "De la conciencia oprimida a la conciencia critica," by Julio de Santa Ana; "Condicionantes ideologicos - Obstaculos para el Hombre Nuevo," by Ricardo Cetrulo; and "La Accion cultural o accion concientizadora," by Vincent Gilbert. Our Source # 13.

- (154) Costa, Vittorio. "Novo conceito de desenvolvimento na literatura actual e no pensamento de Paulo Freire," en: Revista de Cultura Vozes, 64, 1970, pag. 291-301. From bibliography in Item # 175.
- (155) Creamor, Pedro. "Educacion y Concientizacion de la Juventad para la Vida," Revista Inter-Americana de Educacion, No. 157, November 1969. 15 pages. Our Source # 13.
- (156) Cunha, Jose Roberto. "Aspectos Metodologicos del Sistema Paulo Freire," Santiago, Chile: Secretariado de Comunicacion (SEDECOS), 1969. Our Source # 13.
- (157) Cunha, Jose Roberto. Elementos Para La Investigacion Del Universo Tematico. SEDECOS, 1971. 50 pages. Address: Casilla 12985, Correo 9, Santiago, Chile. From bibliography listed in Source # 2.
- (158) Cunha, Jose Roberto. El Curriculum Modalidad Pedagogica De La Accion Cultural. SEDECOS, Santiago, 1971. From bibliography listed in Source # 2.
- (159) de Tarso Santos, Paulo. "Educacion y Cambio Social," Dept. of Planning and Methods of Rural Education, ICIRA - FAO. 13 pages. No date, manuscript - working paper. Our Source # 11.
- (160) Educacion Y Concientizacion, editado en Cuadernos Liberacion, Ed. Secretariado Social Mexicano, 1970. From bibliography listed in Source # 2.
- (161) Estudio Universitarios, Revista de Cultura de la Universidad de Recife, Vol. IV, April-June 1963. 163 pages. Contains four articles: "Educacao de adultos e unificacao da cultura," by J. Muniz de Brito; "Conscientizacao e Alfabetizacao - uma visao practica do sistema Paulo Freire," by Aurenice Ardoso; "Fundamentacao teorica do sistema Paulo Freire," by Jarbas Maciel; and "Alfabetizacao e Cultura Popular na Alfabetizacao do Nordeste Brasileiro," by Pierre Furter. Our Source # 7 and bibliography in Item # 175.
- (162) Furter, Pierre. Educacion Y Reflexion. Montevideo, Tierra Nueva, 1970. 116 pages. From bibliography listed in Source # 2.
- (163) INODEP, "Actes du colloque de Chantilly," Paris, Dec. 1970. From bibliography sent out by Source # 7.
- (164) INODEP. Conscientisation - Recherche de Paulo Freire, document de Travail, Paris, 1971. From bibliography sent out by Source # 7.

- (165) Introduccion a La Accion Cultural. Santiago, Chile, 1969, (mimeografiado). From bibliography listed in Source # 2.
- (166) Investigacion De La Tematica Cultural De Los Campesiones De 'El Recurso.' Publicacion organizada por Maria Ferreira y Jose Luis Fiori, (pedirla a CLAL, Rafael Canas 16, Casilla 14502, Santiago, Chile), 305 pages. From bibliography listed in Source # 2.
- (167) Laurentin, Rene. L'Amérique Latine a l'heure de l'enfance. Paris: Seuil, 1969. pags. 15, 17, 85, 112, 241. El impacto sobre la reflexion teologica-pastoral en America Latina. From bibliography in Item # 175.
- (168) Martin, D'Arcy. "Pedagogia y politica: La educacion de adultos en America Latina," Convergence, Vol. IV, No. 1, 1971, pp. 54-60. For further information see Item # 97.
- (169) Mendes, Candido. Memento Dos Vivos. A esquerda catolica no Brasil. Rio Tempo Brasileiro, 1966. 257 pags. Importante para el analisis de la practica del 'metodo' en Brasil y su significado conscientizador en los medios universitarios. From bibliography in Item # 175.
- (170) Medina, Carlos Deria. "Un Metodo Propio Para Bolivia a Partir del Sico-Social," Educacion Popular Para el Desarrollo, Vol. I, No. 4, Oct. 1970, pp. 31-40. Our Source # 8.
- (171) MIJARC. Education, Conscientisation. Bruxelles, 1969. (mimeogr. por el Centro Mundial de Juventud Agraria Cristiana). From bibliography in Item # 175.
- (172) Moreira Alves, Marcio. "El cristo del Pueblo," Ercilla, Rio de Janeiro, 1966. From bibliography sent out by Source # 7.
- (173) Oliveira Lima, Lauro de. "El Metodo Paulo Freire," originally in Technologia, Educacao e Democracia. Trad. por Mellado, Jorge. Rio de Janeiro, Ed. Civilizacao Brasileira, 1965. 17 pages. Our Sources # 13 or # 1 as CIDOC Doc. 68/55.
- (174) "Paulo Freire," Convergence, Vol. III, No. 3, 1970. In Spanish. For further information see Item # 104.
- (175) "Paulo Freire: Tercer Mundo y Teologia," whole issue of Perspectivas de Dialogo devoted to Freire, No. 50, Dec. 1970. Address: Avda. Agraciada 2974, Montevideo, Uruguay. Two selections translated into English in Items # 41 & 42. Our Source # 13.
- (176) Reimer, Everett. "La Educacion Descarriada," Gallo, San Juan, Puerto Rico, Vol. I, No. 1, Sept. 1969, pp. 3-9. Our Sources # 11 or # 1 as CIDOC Doc. 69/165.
- (177) Reimer, Everett. "La Educacion Descarriada II," Gallo, San

Juan, Puerto Rico, Vol. I, No. 2, Oct. 1969, pp. 17-22. Our Sources # 11 or # 1 as CIDOC Doc. 69/198.

- (178) "Resumen de las ideas de Freire," Developpement et Civilisation, No. 23, Sept. 1965, IRFED.
- (179) Sant'Anna, Silvio, Ed. "Una Experiencia de Conscientizacion: Con M.I.J.A.R.C. en el Cono Sur," Conscientizacion I, Serie 2, Doc. 7 (1969). 27 pages. A series of Servicio de Documentacion MIEC (Movimento Internacional de Estudiantes Catolicas). Our Source # 13.
- (180) Schooyans, Michel. Une Maleutique nouvelle: la conscientisation de Paulo Freire. Cultures et developpement, Vol. II, No. 2, 1969-70, 2A Van Evenstraat, Louvain, Belgium. From bibliography sent out by Source # 7 and in Item # 47.
- (181) Silva, Alberto. "La Pedagogie de Paulo Freire," Etudes, Dec. 1970. From bibliography sent out by Source # 7.
- (183) Tierre Entiere, Paris, March-April 1969. Special issue devoted to Freire. From bibliography listed in Source # 2. See Item # 146 for one of the articles.
- (184) "Une Revolution Mondiale de L'Education," IDOC International, No. 29, Aug. 15-Sept. 1, 1970 - Le Seuil. pp. 29-63. From bibliography sent out by Source # 7.

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- Fiori, Ernani: "Learning to Speak Their Word". Preface to Pedagogy of the Oppressed, Herder & Herder, New York, 1970.
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