



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Paulo Freire: The Global Legacy Conference 2012

Centre for Global Studies in Education
Te Waiwhakaata ki te Ao Mātauranga



CONTACTS

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FREIRE: THE GLOBAL LEGACY CONFERENCE

Novotel Hamilton Tainui Hotel, New Zealand, 26-28 November, 2012

Welcome

Kia ora koutou,

It is our great pleasure to extend a warm welcome to the international conference, Paulo Freire: The Global Legacy, hosted by the Centre for Global Studies in Education, University of Waikato.

Paulo Freire (1921-1997) was one of the greatest educators of all time. Freire's *Pedagogy of the Oppressed* (1970) is an argument for a system of education that emphasises learning as an act of culture and freedom. His works became justly famous as he gained an international reputation for his program of literacy education especially for the rural and dispossessed in Northeastern Brazil. He was jailed by the new government after 1964 and was forced into a political exile that lasted fifteen-years, eventually returning to Brazil in 1979. As a living testimony, his many works have been translated into many languages, and have inspired the tradition of critical pedagogy and the establishment of a number of Paulo Freire Institutes world-wide.

The conference is organised around following broad themes: globalisation, decolonisation, indigenous cultures and cultural studies. The global aspect is emphasised by international presenters, Māori participation and a stream for Portuguese speaking delegates to present and discuss their research in Portuguese.

Our international keynote speakers include Dr. Ana Maria Araújo Freire, Paulo Freire's widow, whose research is on the problem of illiteracy in Brazil. Peter McLaren, Professor of Education at the Graduate School of Education and Information Studies, University of California Los Angeles (UCLA), Antonia Darder, Leavey Presidential Endowed Chair in the Department of Educational leadership at Loyola Marymount University and Professor Emeritus at the University of Illinois at Urbana Champaign. New Zealand keynote speakers are: Linda Tuhiwai Smith, (Ngāti Awa, Ngāti Porou), Pro Vice-Chancellor Māori at the University of Waikato, Peter Roberts, Professor of Education at the University of Canterbury, Russell Bishop, (Tainui, Ngāti Pukeko, Scottish and Irish heritage) Professor for Māori Education and former Director, Te Kotahitanga Research Unit, University of Waikato, and Graham Hingangaroa Smith, (Ngāti Apa, Ngāti Kahungunu, Kai Tahu and Ngāti Porou) Distinguished Professor and Vice Chancellor/CEO of Te Whare Wānanga o Awanuiārangī: indigenous-university, Whakatane, New Zealand.

We look forward meeting colleagues from around the world and to the discussions and debate that will flow from the sessions. We welcome you to the Waikato, the region and the University and look forward to your post-conference participation in the production of book and journal publications. We wish to thank the sponsors for their generous support for the conference.

Organising Committee

Professor Tina Besley, Director, Centre for Global Studies in Education

Professor Michael A. Peters, Associate Director, Centre for Global Studies in Education

Courtney White – Administrator, Centre for Global Studies in Education

Dr. Ana Ratto, Federal University of Paraná, Curitiba, Brazil, Portuguese stream coordinator

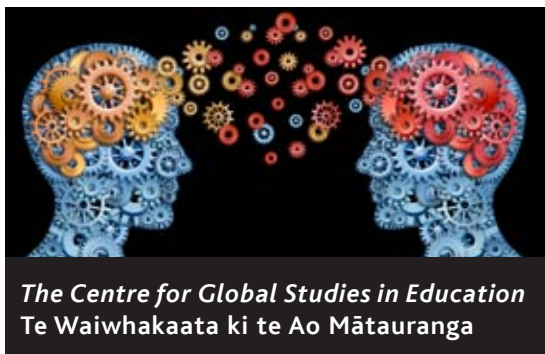
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THE UNIVERSITY OF

WAIKATO

Te Whare Wānanga o Waikato



PROGRAMME

Presentations - Monday 26 November 2012

8:30-9am	Welcome, tea and coffee	<i>Pre-function area Novotel</i>
9-9:15am	Conference Opening - Professors Tina Besley & Michael A.Peters (Conference Organisers)	<i>Pukete / Whitiara Room</i>
9:15-10am	Dr Nita Freire The Philosophy of Education Society of Australasia - Opening Address (Translator: Dante Romano Neto)	<i>Pukete / Whitiara Room</i>
10 -11am	Keynote 1: Professor Peter McLaren Occupying critical pedagogy: Reclaiming the legacy of Freire	<i>Pukete / Whitiara Room</i>
11-11:30am	Morning tea	<i>Foyer</i>
11:30-1pm	SESSION ONE	
Strand 1	<i>Fairfield Room</i>	
Charlotte Sexton: On the streets with Paulo Freire and Simone Weil and talking with Kamilaroi students about Hélio Oiticica Nesta Devine: Faka'apa'apa/fa'aaloalo: Respect as pedagogy Eric Torres: Warfare as pedagogy		
Strand 2	<i>Pukete Room</i>	
Theofano Mavrovounioti: "The more the people become themselves the better the democracy" (Paulo Freire in Bell B. et al, 1990, 145) Jo Williams: Education partnerships for social change		
Strand 3	<i>Whitiara Room</i>	
Jon Austin: De-colonising ways of knowing: Communion, conversion and conscientization Kevin Smith & Mo'ale Otunuku: Hellaki: Transforming literacy in Tonga through metaphor Si Belkacem: Auto-ethnography in a Kabyle landscape		
1-2pm	Lunch	<i>Novotel</i>
2-3pm	Keynote 2: Professor Linda Tuhiwai Smith Practicing freedom – Māori development in a neo-liberal world.	<i>Pukete / Whitiara Room</i>
3-3:30pm	Afternoon tea	<i>Pre-function area Novotel</i>
3:30-5pm	SESSION TWO	
Strand 1	<i>Fairfield Room</i>	
Tim Budge: Freire's legacy for communities seeking change in Sub-Saharan Africa Holger Nord: Shattering silence in Kinshasa – Reading the world with Freire under the mango tree		

PROGRAMME

Strand 2	<i>Pukete Room</i>
<p>Rosetta Khalideen: A Freirian approach to internationalization in higher education</p> <p>Lesley Rameka & Kura Paul-Burke: Titiro whakamuri, whakarite ināiane, he hāngai whakamua (Embrace the past prepare now to shape the future). Re-claiming traditional Māori ways of knowing, being and doing, to re-frame our realities and transform our worlds</p> <p>Renee Baynes: Human becoming in de-colonising educational research: A tree of life metaphor</p>	
Strand 3	<i>Whitiara Room</i>
<p>Tracey Ollis, Jo Williams, Jorge Jorquera, Lea Campbell, Anne Harris & Rob Townsend: The Popular Education Network of Australia (PENA) and 21st Century critical education</p> <p>Glen Parkes: Enough is enough - (de) Constructing measurement through exposing aspects of the Australian curriculum in mathematics as a white centric epistemic location</p> <p>Asoka Jayasena & Susila Kumari Embekke: The changing life patterns of Veddhas of Sri Lanka since translocation from a forest environment to agriculture</p>	
6pm	<p>Wine & tapas evening <i>River View Function Centre, Cook St, Hamilton</i></p> <p>During the evening there will be an introduction to the film <i>Finding Freire</i>, by Julio Wainer and Dave Olive (excerpt available on the conference website). Please find more information about this movie at the back of the conference booklet.</p> <p>(Sponsored by The Philosophy of Education Society of Australasia.)</p>

PROGRAMME

Presentations - Tuesday 27 November 2012		
8:30-9am	Welcome, tea and coffee	<i>Pre-function area Novotel</i>
9-10am	Keynote 3: Professor Russell Bishop Freeing Ourselves	<i>Pukete / Whitiora Room</i>
10-10:30am	Morning tea	<i>Pre-function area Novotel</i>
10:30am-12pm	SESSION THREE	
Strand 1		<i>Fairfield Room</i>
<p>Alethea Melling: Pakistan in praxis: The development of peer education programme as a tool kit in developing young people for critical consciousness</p> <p>Afzal Hossain: Right to education, globalization and Freirean legacy: An India experience</p> <p>Margaret J Stuart: Working for the world</p>		
Strand 2		<i>Pukete Room</i>
<p>Leon Benade & Jayne White: A dialogue about dialogue: Freire and Bakhtin talk pedagogy</p> <p>Bradley Hannigan: Freire, hope and early childhood education in Aotearoa New Zealand</p>		
Strand 3	Symposium Strand 1	<i>Whitiora Room</i>
<p><i>Discussant: Anthony Barrett</i></p> <p>Robbie Lamont and Margaret Egan: Culturally responsive pedagogy of relations: Working with teachers to create change in Te Kotahitanga schools. Changing educational outcomes for Māori students by supporting teachers to implement a relational pedagogy</p> <p>Iti Joyce and Dawn Lawrence: Entwining the three threads: Working within and through a culturally responsive pedagogy of relations</p> <p>Annie Siope: Schooling: Not our future</p>		
12-1pm	Lunch	<i>Pre-function area Novotel</i>
1-2pm	Keynote 4: Professor Peter Roberts Paulo Freire and the idea of openness.	<i>Pukete / Whitiora Room</i>
2-2:15pm	15-minute break	
2:15-3:45pm	SESSION FOUR	
Strand 1		<i>Fairfield Room</i>
<p>Liz Jackson: The customer knows best: The opposite of the banking concept in the case of the United Arab Emirates</p> <p>Evaristo Andreas Mtitu: Cultural based teaching: Towards a critical-pragmatic understanding of education</p>		

PROGRAMME

Strand 2	<i>Pukete Room</i>	
<p>Heather Hathaway Miranda: A call for an Indian revolution: Paulo Freire and oppression on the Pine Ridge Indian reservation</p> <p>Ruth Fearnley: Financial education in New Zealand: Lessons from Freirean pedagogy</p>		
Strand 3	Symposium Strand 2	<i>Whitiara Room</i>
<p><i>Discussant: Anthony Barrett</i></p> <p>Te Arani Barrett: Co-constructing change: Working with school leaders and into the Māori community. Liberating the domesticated leader.</p> <p>David Copeland & Mere Berryman: Culturally responsive and relational leaders reimaging secondary schools</p> <p>Therese Ford & Mere Berryman: Co-constructing change across the school into Māori communities</p>		
3:45-4:15pm	Afternoon tea	<i>Pre-function area Novotel</i>
4:15-5:45pm	SESSION FIVE	
Strand 1		<i>Whitiara Room</i>
<p>Jordanna Costa & Jesse Ferreira: Public policies of affirmative action for indigenous peoples and the reflexes in differentiated cultural rights/As políticas públicas de ação afirmativa para os povos indígenas e os reflexos nos direitos culturais diferenciados.</p> <p>Veronica Branco & Sonia Maria Chaves Haracemiv: Freire's theory as a reference to teaching practice in literacy with young children and adults</p>		
Strand 2	Symposium Strand	<i>Pukete Room</i>
<p><i>Discussant: Russell Bishop</i></p> <p>Te Kotahitanga through the experiences of Phase 4 and Phase 5 school leaders</p> <p>This symposium comprises a panel of secondary school principals who are leading school-wide reform through Te Kotahitanga. Each presenter will speak for 15 minutes and describe their experiences of school reform that sees Māori, and all, students' enjoying education success. It highlights the important role of the reform leader.</p> <ul style="list-style-type: none"> • Phase 4 Susan Impey from Alfriston College • Phase 4 Alan Little from Te Puke High School • Phase 5 Louise Anaru from Flaxmere College • Phase 5 Daniel Murfitt from William Colenso College 		
7:30pm	Conference Dinner	<i>Novotel</i>

PROGRAMME

Strand 2		<i>Pukete Room</i>
<p>Jacob Neumann: Bilingual education, culture, and the challenge of developing Freirean dispositions in teacher education</p> <p>Muriel Yuen-Fun Law: Education as an esthetic exercise in everyday school performances</p> <p>Andrew Gibbons: Claim 2336 Matua Rautia: A letter to end oppression</p>		
Strand 3	Symposium Strand 5: Indigenous voices in the culture of silence: Dialogues of identity and resistance	<i>Whitiara Room</i>
<p><i>Chair: Cheryl Stephens Discussant: Professor Patricia Maringi Johnston</i></p> <p>Miriama Postlethwaite: Dialogical action and the elderly</p> <p>Dr Vaughan Bidois: Freire and Kaupapa Māori theory: An emancipatory model for reconstructing positive notions of the Māori self</p> <p>Te Makarini Temara: Pōkeka: Voicing the Politics and History of Te Whare Wānanga o Awanuiārangi – indigenous-university</p>		
2:30-3pm	Afternoon tea	<i>Pre-function area Novotel</i>
3-4pm	Keynote 6: Professor Graham Hingangaroa Smith Conscientising, resisting and transforming: Freire as critical enactment.	<i>Pukete /Whitiara Room</i>

ABSTRACTS FOR KEYNOTE SPEAKERS

The Philosophy of Education Society of Australasia Opening Address

Nita Freire

(Translator: Dante Romano Neto)

Peter McLaren

University of California

Paulo Freire reloaded

My talk will discuss the relevance of Freire's work today in light of the onslaught of neo-liberal capitalism and education policies that follow in its wake. I will attempt to refute some central distortions of Freire's legacy and attempt to reestablish Freirean praxis as necessary for transforming critical pedagogy into a transnational social movement.

Linda Tuhiwai Smith

University of Waikato

Practicing freedom – Māori development in a neo-liberal world

In this talk I will begin with a discussion of Freire's influence on Māori development through the 1980s and on my own ideas that led to *Decolonising Methodologies* and I will then examine the challenges to those ideas in the current hegemony of neo-liberalism.

Russell Bishop

University of Waikato

Freeing ourselves

This keynote address draws from the book, *Freeing Ourselves*, published recently by Sense Publishers, which is a compilation of many previously published articles and book chapters that I have produced over the past 20 years of work in the field of indigenous education. This journey over time has led me from researching the impact of colonization on my mother's Māori family to an appreciation of just what researching in Māori contexts involves. The lessons learnt here also appealed to me, as an ex-secondary school teacher, as being a means by which the marginalization of Māori students in mainstream classrooms could be re-theorised. From this understanding we could develop a means whereby educators could reposition themselves discursively and create caring and learning relationships within mainstream classrooms that would see Māori students benefitting from their participation in education. From these theoretical beginnings grew a large-scale classroom-based project that eventually developed into a comprehensive approach towards theory-based education reform that is now being implemented, in two different forms, in 150 secondary schools in New Zealand.

Fundamental to this theorising and practice were the understandings promoted by Paulo

Freire forty years ago, that the answers to the conditions that oppressed peoples found themselves in was not to be found in the language or epistemologies of the oppressors, but rather in that of the oppressed. This realisation was confirmed when I understood that researching in Māori contexts needed to be conducted dialogically within the world view and understandings of the people with whom I was working. This realisation also led me to understand how dialogue in its widest sense is crucial for developing a means whereby Māori students would be able to participate successfully in education.

Peter Roberts

University of Canterbury

Paulo Freire and the idea of openness

This address examines the idea of openness as an educational virtue in the work of Paulo Freire. I argue that, from a Freirean perspective, openness is inclusive of, but not restricted to, open-mindedness. Openness, I suggest, has ontological, epistemological and ethical dimensions, and can be understood as a principle for both lifelong learning and social organisation. I contrast openness with various forms of closure and discuss its links with other virtues in Freirean education. The address concludes with brief reflections on Freire's strengths and weaknesses, and with a few remarks on the need for some limits to openness.

Antonia Darder

Loyola Marymount University

Paulo Freire and the continuing struggle to decolonize education

Paulo Freire's *Pedagogy of the Oppressed* helped to mobilize a political struggle to decolonize the education of racialized populations in the U.S. Founded upon a politics of resistance that challenged oppressive educational policies and a sustained commitment to community self-determination, African American, Chicano, Puerto Rican, Native American, and Asian American communities called for the eradication and transformation of modernity's imperialist educational project. In its place, a humanizing process of schooling, based upon emancipatory pedagogical conditions that could support cultural, linguistic, and economic democracy, was demanded. Although the larger movement of the 60's and 70's was systematically thwarted by encroaching neoliberal imperatives, a case is made for the continuing relevance of Freire's work to the current struggles for educational justice and global human rights.

Closing Address: Conscientising, resisting and transforming: Freire as critical enactment

Graham Hingangaroa Smith

Te Whare Wānanga o Awanuiārangī

FREIRE CONFERENCE SPEAKERS (BY NAME)

Jon Austin (University of Southern Queensland, Australia):

De-colonising ways of knowing: communion, conversion and conscientization

Denise Bachega & João dos Santos Carmo (Federal University of São Carlos, Brazil):

Possible comparisons between Freire and Skinner's educational proposals: A dialogue

Te Arani Barrett (Te Kotahitanga Project, New Zealand):

Liberating the domesticated Leader

Renee Baynes (University of Southern Queensland, Australia):

Human becoming in de-colonising educational research: A tree of life metaphor

Si Belkacem (Victoria University, New Zealand):

Auto-ethnography in a Kabyle landscape

Leon Benade (Auckland University of Technology, New Zealand) & **Jayne White** (University of Waikato, New Zealand):

A dialogue about dialogue: Freire and Bakhtin talk pedagogy

Vaughan Bidois (Te Whare Wānanga o Awanuiārangi, New Zealand):

Freire and Kaupapa Māori theory: A emancipatory model for reconstructing positive notions of the Māori self

Veronica Branco & Sonia Maria Chaves Haracemiv (Department of Theory and Practice of Teaching, Federal University of Paraná):

Freire's theory as a reference to teaching practice in literacy with young children and adults

Tim Budge (Plan International Zambia & Deakin University, Australia):

Freire's legacy for communities seeking change in sub-Saharan Africa

David Copeland & Mere Berryman: (Te Kotahitanga Research Development Unit, University of Waikato, New Zealand)

Culturally responsive and relational leaders reimagining secondary schools

Jordanna Maria Nunes Costa & Jesse Rodrigues Ferreira (University of Brasília, Brazil):

Public policies of affirmative action for indigenous peoples and the reflexes in differentiated cultural rights / As políticas públicas de ação afirmativa para os povos indígenas e os reflexos nos direitos culturais diferenciados.

Nesta Devine (Auckland University of Technology, New Zealand):

Faka'apa'apa/ fa'aaloalo: Respect as pedagogy

Ruth Feanley (University of Waikato, New Zealand):

Financial education in New Zealand: Lessons from Freirean pedagogy

Cheryl Ferguson (Te Whare Wānanga o Awanuiārangi, New Zealand):

Cultural Technocapital: e-Freire-ian Theory

Therese Ford & Mere Berryman (Te Kotahitanga Research Unit, University of Waikato, New Zealand)

Co-constructing change across the school into Māori communities

Andrew Gibbons (Auckland University of Technology, New Zealand):

Claim 2336 Matua Rautia: A letter to end oppression

Bradley Hannigan (Senior Education Advisor with Nelson Tasman Kindergartens, New Zealand):

Freire, hope and early childhood education in Aotearoa New Zealand

Afzal Hossain (Indian Paulo Freire Institute, Kolkata, India):

Right to education, globalization and Freirian legacy: An India experience

Liz Jackson (University of Hong Kong, Hong Kong):

The customer knows best: The opposite of the banking concept in the case of the United Arab Emirates

Asoka Jayasena (Walden University, USA) & **Susila Kumari Embekke** (University of Peradeniya, Sri Lanka):

The changing life patterns of Veddhas of Sri Lanka since translocation from a forest environment to Agriculture

Iti Joyce & Dawn Lawrence (Te Kotahitanga Research And Development, University of Waikato, New Zealand):

Entwining the three threads: Working within and through a Culturally Responsive Pedagogy of Relations

Débora Agra Junker (Christian Theological Seminary, Indianapolis, USA):

Paulo Freire's prophetic voice at the Intersection of liberation pedagogy and liberation theology

John Kalolo (Victoria University of Wellington, New Zealand):

Towards contextual and cultural relevants Science education in non-Western countries

Rosetta Khalideen (University of the Fraser Valley, Canada):

A Freirian approach to internationalization in higher education

Althea Lambert (Auckland University of Technology, New Zealand):

The voice of resistance: Positioning Steiner education as a living expression of Freire's pedagogy of freedom.

Robbie Lamont & Margaret Egan (Te Kotahitanga Research Unit, University of Waikato, New Zealand):

Culturally responsive pedagogy of relations: Working with teachers to create change in Te Kotahitanga schools. Changing educational outcomes for Māori students by supporting teachers to implement a relational pedagogy.

Muriel Yuen-Fun Law (Lingnan University, Hong Kong):

Education as an aesthetic exercise in everyday school performances

Alethea Melling (University of Central Lancashire, United Kingdom):

Pakistan in praxis: the development of peer education programme as a tool kit in developing young people for critical consciousness

Heather Hathaway Miranda (University of Illinois Chicago, USA):

A call for an Indian revolution: Paulo Freire and oppression on the Pine Ridge Indian reservation

Evaristo Andreas Mtitu (Victoria University of Wellington, New Zealand):

Cultural based teaching: Towards a critical-pragmatic understanding of education

Jacob Neumann (The University Of Texas - Pan American, USA):

Bilingual education, culture, and the role of Freirean dispositions in teacher education

Holger Nord (Donvale Christian College, Australia):

Shattering silence in Kinshasa – Reading the world with Freire under the mango tree

Tracey Ollis (Deakin University, Australia):

Activism, reflection and Paulo Freire – an embodied pedagogy

Tracey Ollis, (Deakin University, Australia) **Jo Williams**, (Victoria University, Australia) **Jorge**

Jorquera, (PENA, Australia) **Lea Campbell**, (Melbourne University, Australia), **Anne Harris**,

(Monash University, Australia) & **Rob Townsend** (Victoria University, Australia):

The popular education network of Australia (PENA) and 21st Century critical education

Glen Parkes (University of Southern Queensland, Australia):

Enough is enough - (de) Constructing measurement through exposing aspects of the Australian curriculum in mathematics as a white centric epistemic location

Miriama Postlethwaite (Te Whare Wānanga o Awanuiārangi, New Zealand):

Dialogical Action and the Elderly

Lesley Rameka (Victoria University, New Zealand) & **Kura Paul-Burke** (Te Mana O Ngati

Rangitahi Trust, New Zealand):

Titiro whakamuri, whakarite ināiane, he hāngai whakamua (Embrace the past prepare now to shape the future). Re-claiming traditional Māori ways of knowing, being and doing, to re-frame our realities and transform our worlds

Charlotte Sexton (TAFE NSW New England Institute, Australia):

On the streets with Paulo Freire and Simone Weil and talking with Kamlaroi students about Hélio Oiticica

Annie Siope (Te Kotahitanga Research and Development Unit, University of Waikato, New Zealand):

Schooling: Not our future!

Mauro Torres Siqueira (University of São Paulo, Brazil):

Social emancipation and human rights

Kevin Smith & Mo'ale Otunuku (The University of the South Pacific, Tonga):

Hellaki: Transforming literacy in Tonga through metaphor

Margaret Stuart (Te Tari Puna Ora O Aotearoa NZ Childcare Association, New Zealand):

Working for the world

Rosina Taniwha (Te Whare Wānanga o Awanuiārangī, New Zealand):

Banking with Interest

Te Marakini Temara (Te Whare Wānanga o Awanuiārangī, New Zealand):

Pōkeka: Voicing the Politics and History of Te Whare Wānanga o Awanuiārangī – indigenous-university

Pania Te Maro (Te Whare Wānanga o Awanuiārangī, New Zealand):

Wielding the weapon of the oppressor

Mavrovouniotti Theofano (Bristol University, United Kingdom):

"The more the people become themselves the better the democracy" (Paulo Freire in Bell B. et al, 1990, 145)

Glenn Toh (Tamagawa University, Japan):

Teaching English for academic purposes in a Japanese setting: Problematizing and dialogizing essentialist constructions of language pedagogy, culture and identity

Eric Torres (University of Wisconsin-Eau Claire, USA):

Warfare as pedagogy

Jo Williams (Victoria University, Australia):

Education partnerships for social change

FREIRE CONFERENCE SPEAKERS (BY NAME)

Jon Austin

De-colonising ways of knowing: Communion, conversion and conscientization

The struggle to know and name the world is a central aspect of any decolonising project, and Freire's notion of conscientização (conscientization) names a form of critical engagement with the realities of the lived experience of the colonized world. It is not enough to know the world, knowledge must be brought to bear on changing the world.

This presentation looks to draw together three key ideas from de-colonial activists to anchor an exploration of the experiences of the (white) author with Indigenous scholars engaged in research work where indigenous ways of knowing have been, in effect, quarantined by those scholars Outside the academy. The inability/refusal of these scholars to see and acknowledge the legitimacy of their culturally-familiar ways of knowing (Du Bois's (1903) double consciousness) can be seen to be a manifestation of the cultural amputation Fanon (1967) so vehemently resisted.

The central concern of this presentation is to draw from the experience of deliberately engaging a process approaching that of conscientization, where shadows of vanguardism and neo-colonial maneuvers were (possibly) cast unwittingly across an intent to expose and disrupt colonized ways of knowing, to consider the implications of Freire's (1970) idea of communion for collaborative decolonial praxis.

Denise Bachega & João dos Santos Carmo

Freire and Skinner: Is there a place for a dialogue on Education?

Although there is extensive academic production in Behavior Analysis focused on Education, some studies suggest that in the Brazilian educational context there are many misunderstandings and misinterpretations about the contributions of this psychological approach to Education. In contrast, the educational proposals of Paulo Freire have been studied and applied to various forms of education and there are indications of similarities in some aspects between the educational proposals of Skinner and Freire. The aim of this study is to identify and discuss possible convergences, divergences and similarities between the ideas of Freire and Skinner on education and from a behavior-analytic reading of the Paulo Freire's literacy method. The project will constitute a theoretical bibliographical research performed in three main steps: (1) reading of selected works of Freire and Skinner, (2) behavioral description of the teaching methods and (3) comparative analysis of the educational proposals. It is expected at the end of this project to have an educational background of these proposals, produce a behavioral reading of the Paulo Freire's literacy method and offer subsidies to future studies that seek to understand fundamental aspects of teaching and learning reading and writing.

Te Arani Barrett

Liberating the domesticated leader

Moral and ethical leadership engages classroom and school-wide pedagogies towards unshackling the chains of disparity for minoritised students. Leadership is most effective when it occurs at both the school-wide and classroom levels. However, when leaders lack the knowledge or the means to be agentially active, their leadership can be driven towards domestication. In some cases leaders may even be oppressed and not have the power to liberate those they seek to serve. For these leaders, the fight for liberation, have their roots in critical interventions.

This paper describes what happens when the domesticated leader is supported in the process of transformation through operational and professional development support. Such an intervention can bring about more transformative praxis for leadership, teachers, students and their home communities.

Renee Baynes

Human becoming in de-colonising educational research: A tree of life metaphor

The Tree of Life is an ancient motif that appears in many cultures and religions. The Tree is symbolic of the interconnected nature of our world(s) and is often used as a reminder of the sacredness of life and its connection to the earth. This paper uses the metaphor of the Tree of Life to explore the methodology of Critical Participatory Action Research in a de-colonising educational project. A group of science teachers explored the possibilities of the mandated inclusion of Aboriginal and Torres Strait Islander knowledges in the new national Australian Curriculum. The paper connects Freirean ideas of conscientizção and becoming fully human through the processes explored by the teachers and the educational outcomes sought. The importance of nourishment, protection and interconnectedness related to the Tree of Life is explored in this context.

Si Belkacem

Auto-ethnography in a Kabyle landscape

In this auto-ethnography, as an indigenous man in a Kabyle landscape, I take into account the relational experience that involves the development of a Kabyle identity. The indigenous cultures in North Africa all come from the same family called the Imazighen (free men). Kabyle live in the North East of Algeria but there are other Imazighen living in the diaspora all over North Africa between Morocco to Egypt, like Touaregs or Mozabites. My inquiry narrates my personal experience as a Kabyle man born of Kabyle parents in France. In this auto-ethnography I return to my father's village to understand and access my heritage. I hope that this narrative helps my readers to reflect on the effects of globalization on the transmission of indigenous cultures. I portray Algeria, a North African Muslim country in 2010. I draw on critical pedagogy, socio-constructivism and indigenous knowledge and experiences. Looking to Algeria with the perspective of an indigenous person, I explore the social organization in my village and the way values and relationship shape the traditional education of a Kabyle man. My experiences and research in my ancestral village show that the war Kabyle people have fought against France has not resulted in independence. Rather, in my case, decolonization made me twice stranger

to myself as Kabyle in an Arabic dominated country but also as an immigrant in France, the old colonial country and Canada. However, my spiritual and sacred heritage is still alive in me, inherited from my parents, shaped by both my own experiences and the teachings of other members of my culture, and I have expressed this heritage throughout this narrative.

Leon Benade & Jayne White

A dialogue about dialogue: Freire and Bakhtin talk pedagogy

In this dialogue between two teachers, Freire's notion of critical pedagogy is juxtaposed with a Bakhtinian inspired concept of dialogic pedagogy. Since the two thinkers are so often summoned as educational dialogists, this paper adopts the same principle to explore the similarities and differences between the two, drawing out core provocations and issues for contemporary teaching and learning. The dialogue takes as its context the problem of developing critical thinking in students.

Underpinning this dialogue is an effort to contrast the concepts of dialogue and critical pedagogy. The two thinkers worked with categories of thought that were specific to their respective construction of the ontological subject (such as the Bakhtinian chronotope and the Freireian gnosiological condition). The concept of boundaries and boundary-crossing are evident in the work of both, suggesting the possibility of fruitful debate. In focussing specifically on classroom pedagogy, the insights of these thinkers as applied to role of rigour, the meaning of authority, the development of relationships and the creative and critical use of spaces afforded by national curriculum policy, will be further lines of critical debate.

Vaughan Bidois

Do we dare to teach: Developing a critical pedagogy in physical education

My very first introduction to anti-colonial theory was through *Pedagogy of the Oppressed*. The impact of Freire's theory, concepts and ideas to a Māori-Pākehā historical and colonial context was immediate and profound for this undergraduate in physical education. As a result, I became an empowered and politicised citizen, a critic of mainstream New Zealand and its prevailing Pākehā attitudes toward Māori and, in particular, Māori educational achievement. This paper describes my attempts more than a decade ago, as part of an undergraduate research paper, to apply a Freirean approach to teaching physical education. The study was conducted in collaboration with students at a West Auckland Alternative Education Unit provided for under the auspices of an Urban Māori Trust. Over a two week period we examined the notions of power and justice in varying teaching, sporting and physical contexts, and then reflected upon similar situations in the lives and experiences of the students. The project attempted to raise a critical awareness of particular attitudes, behaviours, structures and institutions that disempowered these particular students, and ultimately shift their perceptions of their place in the world and how they came to be there.

Veronica Branco & Sonia Maria Chaves Haracemiv

Freire's theory as a reference to teaching practice in literacy with young children and adults

This paper presents an experience put into practice at the Federal University of Paraná, Graduate Course of Pedagogy. It addressed the formation of literacy teachers/educators for young people and adults and was based upon Paulo Freire's ideas. Instead of beginning – as normally occurs – from a program with pre-determined contents, the construction of teaching plans for the Teaching Practice discipline started from a diagnosis of the reality and of quotidian situations, in order to delineate plans of action that really met the community's learning needs. To recognize and to use the student's knowledge and his/her life histories potentiates his/her critical reflections and social insertion, proportioning experiences of life capable to stimulate the investigative capability. On the other hand, the commitment with popular needy groups led the future educators to understand what being a teacher means in Paulo Freire's optics. The method used was the investigative-critical, aiming to reveal reflective practices, where each one recognizes himself as autonomous, with a broader view, surpassing the individual and becoming he himself part of a collective project, in hope for a better, more just and egalitarian world.

Tim Budge

Freire's legacy for communities seeking change in Sub-Saharan Africa

For many Sub-Saharan African (SSA) nations, progress since independence has been uncertain and unsteady. Literacy rates are still low, women remain disempowered and under-represented, health indicators troubling, leaders rarely challenged and economic gains unequally shared. It is also a region where "banking education" is widespread and accepted uncritically. In the 1970s, Freire had contact with independence movements and governments in Guinea-Bissau, Tanzania and Mozambique. He was inspired by opportunities for re-Africanisation and how literacy could contribute to national production and construction. Forty years on, as SSA civil societies continue seeking meaningful change, genuine participation and a share in democracy, this is an opportunity to examine Freire's legacy for African community activists. This presentation outlines evolving case-study research on two community organisations engaging their constituencies and local and national power structures. The research explores their strategies, successes and learnings: How do communities trigger change? What are the roles of leaders and how do they mobilise? What is participation for them? The research will seek to identify how these approaches relate to Freire's ideas - including the place of problem-posing education, literacy, conscientisation and other, key, Freirean tenets - in post-colonial, contemporary SSA.

Nesta Devine

Faka'apa'apa/ fa'aaloalo: Respect as pedagogy

Freire and Foucault, on the face of it, holding differing ideas about power, which constitute a challenge for educators who take seriously a call to conscientization. My argument is that Foucault, although he seldom acknowledges it, is sufficiently Marxist that the difference is a matter of emphasis rather than content, and that the educator who is sufficiently sensitive to context can usefully employ both the Freire of 'Ask the Oppressed' and the Foucault of 'Power/Knowledge' to arrive at an ethical and productive approach to teaching and learning.

Ruth Fearnley

Financial education in New Zealand: Lessons from Freirean pedagogy

This paper will discuss the application of Freirean pedagogy to financial education, placing it in a New Zealand context. The dominant discourse regarding financial education propounded by the Organisation for Economic Cooperation and Development and adopted by New Zealand is one of effective participation in a neoliberal capitalistic political and economic environment. Most education programs that target those who have lower levels of financial competency stem from a basic skills approach with focuses on budgeting, saving and consumer behaviours. Such programs are usually delivered via what Freire would describe as 'banking education' methods. There is often the deficit theory assumption that a person participating in financial education is in some way 'broken' or ignorant rather than the flaws in the dominant economic ideology and its supporting systems and practices being the underlying causes of personal financial struggle.

This paper proposes an alternative approach to financial education, one that enables learners to not only operate within the financial domain (as this cannot be overlooked), but to challenge it when necessary through critical consciousness and social and political activism. A financial education rooted in a Freirean pedagogy is designed to address unequal power balances in the financial domain that do not stem solely from insufficient income.

Andrew Gibbons

Claim 2336 Matua Rautia: A letter to end oppression

The Waitangi Tribunal's 2012 response to Claim 2336 Matua Rautia presents important challenges to the Ministry of Education and to the wider early childhood education sector in relation to their commitment to kohanga reo. This presentation reads the Tribunal's letter, addressed to Cabinet and the Ministry, in order to begin to take responsibility for the problems faced by Te Kohanga Reo National Trust in supporting the network of early childhood centres. The paper begins with the evidence and recommendations outlined in the Tribunal letter, before paying particular attention to implications for teacher education. The response of teacher education institutions is integral to the state's management of Claim 2336, given that the findings of the Tribunal problematise existing state determinations of what teaching qualifications, and hence what knowledge and practices, count for teachers of young children. This paper concludes with a consideration of the notion of the oppression of ways of teaching, and challenges recent calls in New Zealand to further privilege particular teaching pathways.

Bradley Hannigan

Freire, hope and early childhood education in Aotearoa New Zealand

Paulo Friere's critical social theory has had limited uptake in early childhood education in Aotearoa New Zealand. The literature from Aotearoa New Zealand that connects Freire with early childhood education does so from a critical cultural perspective (e.g., Ritchie & Rau, 2006). Although this perspective resonates with the heart of Freire's project there is little evidence that his articulation of hope has been taken up and used explicitly in this field. There is also little evidence of the impact of Freire's work at the level of a more general praxis in early childhood settings (Te One, 2004). This paper provides a reinterpretation (Rorty, 1989) of contemporary early childhood education texts using Freire's (1992) pedagogy of hope as a hermeneutic tool in an effort aimed at naturalising both language and concept within an Aotearoa New Zealand context. This paper begins with an overview of Freire's use in early childhood literature in Aotearoa New Zealand. The second part overviews Freire's pedagogy of hope, and the third part uses that overview to provide insight into the utility of Freire's ideas in contemporary early childhood settings in Aotearoa New Zealand, whilst suggesting practices that might be useful to encourage and support Freirean hopefulness in young children.

Afzal Hossain

Right to education, globalization and Freirean legacy: An India experience

The right-based approach to education has increasingly been gaining ground. In India right to education has been incorporated in the constitution and of late a legal safeguard has been framed. Also the achievement of right to education has been the goal of many social movements. However, the current economic policies of India have been swayed by the tides of globalization while its fruits cannot be reaped by the marginalized and disadvantaged. But they need education most urgently because of their freedom from these conditions. Consequently, the enjoyment of the right to education of those who need it most is facing many hurdles. The present paper seeks to explicate the state of the right to education in India under the inherent influences of globalization in the light of the Freirean legacy of liberation education. Freire viewed education as a way of liberation of the individual from the bondages which she/he can be freed from. The paper argues that the achievement of the right to education goes hand in hand with the Freirean legacy of liberation pedagogy. Because, both call for basic social transformation leading to liberation of human beings from the socio-economic bondages around.

Liz Jackson

The customer knows best: The opposite of the banking concept in the case of the United Arab Emirates

Though not always straightforward in its application in diverse contexts, Freire's *Pedagogy of the Oppressed* has inspired generations of educators to teach with the transformation of co-creative student learners in mind. To engage in dialogue rather than deposit information is at the heart of the critique of banking education, encouraging educators to be mindful of students' best interests, as understood by the students themselves.

There are outer limits to this perspective, however: contexts where a strong interpretation of

student-centered learning poses interesting challenges to the original viewpoint. In the following essay, the post-colonial higher education context of the United Arab Emirates will be explored, to understand unique implications of Freire's educational perspective. In the UAE, teaching faculty is recruited from Western, traditional centers of power, to teach according to students' interests and unique qualities. An inversion of the power dynamic described by Freire is normalized, not just in higher education but in K-12 education in the country, as these Western expat "laborers" must teach to the interests of postcolonial national youth to earn their bread and butter. What it means to be a hired expert with little power or authority will be explored here, with an eye also to generalities of the gulf region, stretching out the implications of a Freirian view in a post-colonial context.

Asoka Jayasena & Susila Kumari Embekke

The changing life patterns of Veddhas of Sri Lanka since translocation from a forest environment to agriculture

Veddhas of Sri Lanka is a group of indigenous people who according to Mahavamsa, island's chronicle has descended from Prince Vijaya and princess Kuveni of the Yakka clan in 6BC. Following the repudiation of Kuveni by Vijaya, the two children of Kuveni and prince Vijaya married and their progeny gave rise to the Veddhas. Later on they broke into a number of groups. Veddha culture, food, habits, rituals and life style are deeply embedded with the forest. In 1977 with the launch of the Mahaveli Development scheme vast tracts of traditional Veddha lands were taken over by the State. As compensation a group of Veddhas were relocated and resettled at Hennenigala. They were expected to become landless farmers and waged labourers in the feudalist system. Using the theory of cultural invasion derived from antidiological action this paper examines their life style since their resettlement. Findings indicate that there has been a significant change in their life style since the relocation but whether it is for their benefit is debatable.

Déborá Agra Junker

Paulo Freire's prophetic voice at the intersection of liberation pedagogy and liberation theology

Brazilian educator Paulo Freire is, undeniably, one of the most influential educators of our time. His passionate insights about education inspired critical educators beyond his native Latin America and across disciplines. This paper proposes a brief review of the contributions of Freire's educational philosophy within the religious field showing how his faith-based vision was pivotal for the emergence of the theology of liberation in the early seventies. More specifically, it analyzes how religious groups, informed by Freire's teachings, started to reject practices and religious discourses that legitimized subjugation and exploitation reclaiming the prophetic role of education. The paper also indicates how men and women, inspired by his ideas, began to realize that their life's struggles were not simple results of fate or divine will, but consequences of a patriarchal and colonialist mentality materialized in situations of oppression. It concludes that Freire was a fundamental agent in the transformative process that took place in the context of Latin American churches. His inspiring presence influenced a whole generation and still impacts present generations. His prophetic vision has guided the path of those who understand education as an act of love and believe that another world 'more just and less ugly' is possible.

John Kalolo

Towards contextual and cultural relevant science education in non –Western countries

It is increasingly difficult to ignore the importance of culture and context in developing quality and relevant science education (SE) in the modern world. The recent debates in SE have heightened the need for cultural and contextual responsive SE especially in non-western countries. This paper presents a critical review of multidimensional frameworks for developing cultural and context relevant SE for non-western learners. The article articulates the problems of inadequacy, ineffectiveness and obsolescence of SE in non-Western contexts. The review draws on cross-disciplinary sources and examines the work of Western and non-Western science education researchers. The reflections on the literature provide a framework for developing the ideal SE enterprise for non-western learners living in our contemporary societies. That is developing the type of education that is worthwhile, efficient, excellent, conformant and relevant to the context and culture of the place. Context and cultural responsive SE would also open up the possibility for more citizens to experience the joys and delights of the human enterprise and enable these people from non-western context to feel part of it a right which they have been denied for long time. This is a pressing argument in favour of an urgent reformulation of science teaching and learning. The paper finally calls non-western SE stakeholders to conduct a SWOT (strengths, weaknesses, opportunities and threats) analysis-based external technical assistance in developing SE frameworks relevant for their contexts.

Rosetta Khalideen

A Freirian approach to internationalization in higher education

In today's world, the social political and economic trends of globalization are entrenching themselves as drivers of higher education and it is in this context the internationalization of universities is being situated. Globalization is impacting international education policies and practices since education is pivotal to change and adaptation. Universities are striving to create global learning environments through an increased number of international students on their campuses. However, it is clear that the brand of internationalization in which many universities are engaged is more of a corporate activity which is failing to meet the espoused values of transcending cultural borders, developing global citizens, creating knowledge accessibility, empowering people and upholding societal justice. This paper will seek to make explicit the notion that internationalization as is currently practised by universities is more an oppressive educational experience than it is a liberating force. The knowledge, skills and values to effectively function in a globalized world are lacking in the internationalized classroom. Using Freire's approach of critical and reflective dialogue and emancipatory action, the current policies and practices of internationalization of universities will be examined to determine the shift these institutions must make to value equity in access and success. The time is now to re-think internationalization and to "conscientize" higher education institutions to the goals of democracy, equity and social responsibility.

Althea Lambert

The voice of resistance: Positioning Steiner education as a living expression of Freire's pedagogy of freedom.

I believe it is time to connect some different pedagogies of love and freedom. In this paper I present how 'the voice of living experience' of young women from a NZ Steiner high school, expresses the same resonance as hoped for in the application of Freire's 'pedagogy of freedom'. Freire's plea to come together under a "universal human ethic" and "live it in our educative practice", tells me that it is my responsibility to bring this 'voice' into the academic and social arena. A year of in-depth co-creative conversations with twelve young women from this 'alternative' educational culture raised 'a voice of resistance': resistance to 'compelled conformity' and a patriarchal voice. They voice freedom: 'finding my place in the world'; and love - 'belonging to who I am becoming' and a 'love and respect for my education'. This is the living experience of a critical pedagogy in practice; the living spirit of Steiner's pedagogical ideas which resonate with Freire. This paper addresses that resonance from the perspectives of Steiner and Freire, in particular: education as social renewal; education as the expression of freedom; education as love; and a teaching-learning dynamic, which shares and cultivates the wisdom of the human being.

Muriel Yuen-Fun Law

Education as an aesthetic exercise in everyday school performances

The discourse of constructivist learning has gained currency in Hong Kong secondary schools, particularly with project learning being one of the four major tasks of educational reforms since the turn of the millennium. The official goals of project learning about the social on provision through the new core subject of Liberal Studies has called for students to be independent learners capable of understanding people and their human conditions, making connection and constructing knowledge. Local researches show that learning about the social shares features of banking approach to education. As far as project learning is concerned, students are not simply the depositories passively receiving realities from the teacher depositories but have become participants in acts of reproducing the established social order. This paper draws on findings from an action research study on the use of drama for project learning I conducted in a secondary school site. It discusses the implications of the role and possibilities of aesthetics in educational practices that are already performative and routinized and that students and teachers are already performers in the everyday school context where project learning is seemingly endorsed as a mode of constructivist learning.

Alethea Melling

Pakistan in Praxis: the development of peer education programme as a tool kit in developing young people for critical consciousness

Pakistan is in a unique position in terms of a youth dividend. According to a British Council Report, *Pakistan: the Next Generation*, the period of the dividend is from the 1990s until 2045. This gives around fifty years to capitalise on the benefits of a young population. However, against the demographics of promise, we also have a situation where only 50% of children attend secondary school, and only a privileged 5% enter higher education. The State education available is very poor and adheres exclusively to banking techniques, whereby the student is 'an empty vessel' ready to be filled up with 'information' by those who believe they have knowledge. Due to the low levels of education, families send their young people to Madrassas, where they are taught in the same banking mode, but from a religious perspective. Education for young women is even more limited than that for young men. Many young people lack the skills necessary for a modern and global labour market. Young people are disillusioned with politics, but lack the capacity to actively engage with the democratic process and make positive changes. There is a real need to capacity build young people by allowing them to develop their own 'tool kit, to critically evaluate their situation and then apply action/reflection praxis. The university of Central Lancashire has been working with the California Association of Students Councils to develop a peer education process based on situational problem posing. The process will help young people develop a tool kit to "critically examine their experience" and apply action/reflection praxis. The aim of the project is to work in partnership with the University of Gujrat, Pakistan, to develop 30 peer educators who will work with young people in local villages to create action learning communities where young people can develop skills for positive change. The programme will be initiated from the 25th - 30th of May 2012, with a peer training session led by students from University of Central Lancashire who are from the Pakistani diaspora in Burnley, Lancashire, and students from CASC. These students have been trained by the Freire Institute in the United Kingdom. This paper will examine the process, the training methods, and form the basis of a critical three year study. If successful, this pilot programme will be rolled out to other areas.

Heather A. Hathaway Miranda

A call for an Indian revolution: Paulo Freire and oppression on the Pine Ridge Indian reservation

Imagine a revolution on the Pine Ridge Indian reservation that is a revolution like never seen before. Given the right tools and encouragement, the youth will rise up, in voice, in word, in action, and in compassion and create a new way of thinking while connecting to the old way of living and being. Freire's body of work can make these connections possible by overhauling some educational practices. There is ease in making connections between the philosophies and pedagogies of Paulo Freire and the modern day colonized conditions on reservations, such as Pine Ridge. An Indian anthropologist stated this about reservations: "An Indian reservation is the most complete colonial system in the world that I know about" (Zinn, 1995, p.514). This is a simple yet profound perspective. The living descendants today continue to face the conditions from colonization from hundreds of years. They have been stripped of so much but their spirits, culture, and integrity cannot be colonized. The Lakota youth can rise up in the Freirean tradition, to challenge the structure and conditions of the colonizer.

Evaristo Andreas Mtitu

Cultural based teaching: Towards a critical-pragmatic understanding of education

This paper uses a Freirean-Deweyan critical-pragmatic approach to show how adversely cultural alienation in curriculum affect learners' involvement in knowledge construction. The paper is based on a study which investigated learner-centred teaching from the perceptions and experience of geography teachers in Tanzania's secondary schools. Nine geography teachers participated in the study. Data collection involved administration of semi-structured interviews, classroom observations and analysis of teachers teaching portfolios. In light of the findings, it was found that curriculum composition and English language affected adversely students' involvement in knowledge construction process. Lack of student involvement in knowledge construction consequently affected application of knowledge in real life. The study presents that teaching that does not integrate student culture stifles student engagement in knowledge construction processes. I argue that consideration of student culture in teaching is critical for student effective participation in knowledge construction. I recommend further that cultural based teaching influence student to use diverse life experience in building understanding of principles and concepts of subject matter. I make a case that it is only by integrating student culture in teaching that a student will construct knowledge and be able to apply in real life.

Jacob Neumann

Bilingual education, culture, and the role of Freirean dispositions in teacher education

This paper examines two seldom juxtaposed but inextricably linked struggles: the struggle to implement a Freirean perspective on cultural studies inside U.S. bilingual classrooms and the struggle to develop critical dispositions among U.S. teacher education students. Incorporating students' culture is an essential component of teaching and learning within bilingual classrooms. Because many second language learning students do not come to school with the same cultural and social experiences as native language speakers, instructional connections to students' home culture help them to more meaningfully grasp and relate to academic content. Thus, a Freirean perspective on culture would seem to be a perfect fit for these educational contexts. Yet, the literature on bilingual and multicultural education holds a range of approaches to incorporating students' culture into a multilingual classroom, from an emphasis on traditional academic success to explicitly reconstructionist perspectives that draw directly from Freire. Thus, it seems that the educator's disposition is the crucial factor in the decision of whether and how to implement a Freirean cultural perspective with bilingual and language minority students. This emphasis on dispositions especially applies to teacher education students, whose dispositions about teaching are being actively developed and assessed within their teacher education programs.

Holger Nord

Shattering silence in Kinshasa – Reading the world with Freire under the mango tree

Drawing on Paulo Freire's understanding of libertarian education and its pedagogical framework, this paper evaluates important aspects of educational practice in the context of postcolonial societies (here: Democratic Republic of Congo). It is based on personal experiences/reflections from school visits and facilitating a teacher training seminar in Kinshasa (DRC) for the l'Église du Christ au Congo (ECC). In recognition of transformation and liberation as the ultimate educational objectives, the analysis discusses the characteristics of Christian education and its methodology in DR Congo with the following foci: naming the world, naming your identity – silencing the Congolese; contemporary language policies – silencing the students; aspects of "domestication" and extension in methodology and curriculum – silencing the mind.

Furthermore, the paper suggests alternative approaches for (Christian) Congolese education toward transformation in order to continue Freire's discourse of hope, to enrich it through – in "Nita's" words- "knowledge [...] born out of a practice that must be illuminated by theory in a permanent and dialectic process" (2008). Ultimately, this paper seeks to inform the political understanding of liberatory teaching practice through the use of personal narrative and theoretical exegesis.

Tracey Ollis

Activism, reflection and Paulo Freire – an embodied pedagogy

This paper explores the critical pedagogy of activists as they participate in activism on some of the most important human rights issues of our time. I argue the pedagogy of activism is critically cognitive and embodied in a practice that is inherently social.

The paper commences by exploring a case study of a protest about releasing refugee children from detention centres. Using empirical research on the learning dimensions of activists conducted in Australia and by drawing on the personal narratives of activists. I explore the reflexivity of activists as they work within and against the state, on issues of indigenous self-determination, racism, religion, homophobia, urban development, climate change, civil liberties, economic inequality and others. I argue for a reflective pedagogy, as Paulo Freire reminds us, activism without purposeful reflection has the potential to become what he termed "naïve activism." That is, a focus on the theory and philosophical underpinnings of activism, and the tactics and strategies necessary to instigate social change, can create a pedagogy that is wanting in praxis. Yet the urgency of activism and the desire for significant social change often prevents a critical space for reflection to occur. The paper concludes with some suggestions for how Freire's writing on praxis, can improve activists important practice.

Tracey Ollis, Jo Williams, Jorge Jorquera, Lea Campbell, Anne Harris & Rob Townsend

The Popular Education Network of Australia (PENA) and 21st Century critical education

Drawing on the philosophies and writings of Paulo Freire regarding education as activism, this paper will explore the history and activities of The Popular Education Network of Australia (PENA). The network, founded in 2009, involves activists, educators, academics and community workers, all working on issues relating to critical pedagogy and social change in schools and adult education contexts. Two symposiums have been organised on critical education in Australia, one in 2011 on Education for Social Justice and Activism (NCQ, 2011). The second symposium occurred in April 2012 titled Freire Reloaded: Learning and Teaching to Change the World, featuring Antonia Darder. This paper will explore the activities of PENA, drawing its inspiration from the work of Freire, Darder and others. The paper will discuss how creating space for discussion of critical pedagogy affords opportunities for educators and activists to reflect on their practice and also leads to spontaneous networking and planning of action however, there is also fear from some educators that they will be judged by their peers for not being critical enough. We argue the importance of producing places and spaces so that 21st century examples of critical education can be shared and for conscientisation to occur.

Glen Parkes

Enough is enough - (de) Constructing measurement through exposing aspects of the Australian curriculum in mathematics as a white centric epistemic location

This paper seeks to begin a discussion regarding the Australian Curriculum in mathematics. This discussion seeks a change in focus, theory and proof as to what can be measured and quantified, viewed through a qualitative lens of diversity. The premise of this discussion centres alongside the concept of "enough", a conceptualised quantification that regales against both the construct of (white) truth and logicity that underpin constructions of western curricula and social policy. Framing this discussion is Kincheloe's concept of "multi logicity", critically viewing white western ways (www) replicated through curricula outcomes, experiences and epistemologies. Constructing and conceptualising measurement and thus quantity as being both moveable and experiential, (potentially) rejects the logicity currently assumed within documented white centric curricula and institutions. Multi logicity (potentially) supports a new direction in both mathematical understanding and direction in curricula. Constructing measurement as a moveable quantification – enough – denies an ongoing (white) colonization of both curricula and what is legitimized as knowledge.

Lesley Rameka & Kura Paul-Burke

Titiro whakamuri, whakarite ināianei, he hāngai whakamua (Embrace the past prepare now to shape the future) Re-claiming traditional Māori ways of knowing, being and doing, to re-frame our realities and transform our worlds

The history of European schooling for Māori is one of cultural dislocation, deprivation and subjugation. The aim of the early mission schools was to interrupt the transmission of Māori culture, language and worldviews, which were viewed by missionaries as uncivilised, immoral and inferior to the European. "Māori children were perceived as a problem when they started school and as educational failures when they left" (May, 2005, p. 5). Māori children were positioned by Western schooling, as both intellectually and linguistically deficient, lacking the basic experiences for school. Following policies and practices continued to focus upon rectifying these perceived deficits and pathologies in Māori children. Freire (1970, 9.36) states "The oppressed must be their own example in the struggle for their redemption". This paper argues that re-claiming traditional Māori ways of knowing, being and doing is critical to re-imagining the young Māori child, re-framing their realities and transforming their worlds.

Charlotte Sexton

On the streets with Paulo Freire and Simone Weil and talking with Kamilaroi students about Hélio Oiticica

The paper will explore the liminal process inherent in Paulo Freire's understanding of the Easter Experience by considering its relationship to grief, exile, trauma and homelands. The Easter experience is a useful concept to use when describing how individuals overcome social disadvantage, hardship, trauma or loss without returning to the mainstream, homogeneity or the same. The paper will explore the mark of 'technoelitism' which conditions elite education and research at universities and adult literacy education and vocational education and training in Moree, a small township in northwest New South Wales, Australia. The local community is marked by social stratification between the local elite who experience mobility in education, employment, health and lifestyle and welfare dependency marked by lower levels of literacy, educational disadvantage, social exclusion, lateral violence, poorer health outcomes and lower life expectancy. The regional agricultural economy of Australia is constructed in terms of adaptation management, economic and environmental sustainability and food security. Ideologies of resilience, localism, regeneration, community, productivity and innovation mark regional and remote communities with the stigma of decline. In Moree, the local Aboriginal Australians of the Kamilaroi nation have a history and culture marked by colonisation, trauma, terror, racism and grief, which influence their health and educational outcomes. Is transformation and healing possible in Moree and why is this relevant to wider discourses and social agendas?

Mauro Torres Siqueira

Social emancipation and human rights

The present work tries to reflect the concepts of multiculturalism and emancipation in the thinking of Paulo Freire and Boaventura de Sousa Santos. This proposal aims at dialogue between practices where the human being has the right to be, to express their potentialities, capacities, and differences, whether of race, gender or ethnicity. This idea is part of the movement for an alternative globalization, contrary to the current context of neoliberal globalization / global capitalism, requiring new forms of resistance, new modes of social emancipation, from multiple perspectives to themes, movements, practices and forms of social articulation. From these considerations, we present the emergence of the centrality of popular education in the process of formation of emancipatory action in a multicultural context. We highlight the contribution of these authors to strengthen concepts and practices in the field of popular education, gestated and nurtured by a project of emancipatory education.

Kevin Smith & Mo'ale Otunuku

Heliaki: Transforming literacy in Tonga through metaphor

In this paper, we discuss Heliaki, the use of metaphoric language in Tonga (Kaepler, 2007), and its relationship to literacy. Viewing Heliaki through the lens of emancipative literacy (Freire & Macedo, 1987), we argue that traditional uses of metaphor not only represent an indigenous approach to reading and writing the word/world, but also exist as culturally relevant strategies for conducting critique. Recent reports on literacy in Tonga (World Bank, 2010) define and assess Tongan students' literacy rates within a framework developed outside of the Pacific. These assessments do not consider Heliaki and its use in negotiating power, status and in providing multidimensional analyses of the realities of Tongan society. Such a narrow perspective limits the ways in which literacy is understood and politicized in Tonga. Acknowledging the cultural importance and critical potential of Heliaki is necessary in transforming technocratic conceptualizations of literacy from merely a process of interpreting symbols to that of an emancipative practice of reading and writing the word/world that nurtures a creative and critical consciousness (Freire, 1985).

Margaret Stuart

Working for the world

Using Bauman's (1998, p. 92) notion of two types of international travellers, tourist or indigent, I examine the issue of work for all. Human Capital Theory begins to enter educational discourse very early in life. In Early Childhood Education (ECE), children are formed as compliant, competent workers, able to support the greater wealth needs of the state. Recent economic theory from America, utilises data that demonstrates the value of ECE as a state cost-benefit investment. Such ideas disseminated by supra-national agencies, has been accepted by financial and educational policy makers. A neo-liberal economic world offers 'choice', and 'freedom' to self-maximising entrepreneurs. Work has been framed as one security in an insecure world, with the tourists, offered freedom, can migrate to gain financial benefits for themselves and their families. The indigents, however, are unwelcomed, deemed risky, stopped at the border. It is the vagabonds that the state wishes to tame, to domesticate through their young children. They are set 'free' to find their way in a global village. I argue Paulo Freire's concept that 'It is not possible to have authority without freedom or vice versa' (1998, p. 99) may open itself to challenge, in a world with too much freedom.

Mavrovounioti Theofano

“The more the people become themselves the better the democracy”

(Paulo Freire in Bell B. et al, 1990, 145)

The intention of my doctoral thesis project is to trace democratic values in primary schools in Sweden, Greece and England using semi-structured interviews, research diaries, and a comparative analysis. The importance of my study can be traced in our era when the marketization and privatization of education is globalized and the measurement of academic achievements and technological progression are the basic criteria of a successful schooling system. I am interested in making an interpretation out of the teachers' perceptions and attitudes having the lense of the concept of globalization as a way of approach. Since my research is still in its early stages, I would like to present my philosophical position which balances between interpretivism and critical theory. I will emphasize on critical theory and critical pedagogy and relate them as the basis of my research design and theoretical background. Freire's "banking" and "problem-posing" concepts will elaborate my position on power in pedagogy. Self-reflection is a basic element of critical theory that will be also underlined in my presentation: reflexivity seen as transparency has the potential to uncover power relations. It is a highly useful tool used by active critical theoretical researches that are brave enough to direct their theories to themselves as well.

Glenn Toh

Teaching English for academic purposes in a Japanese setting: Problematizing and dialogizing essentialist constructions of language pedagogy, culture and identity

The proposed paper is about opening up space for critical pedagogical practices in Japanese EAP (English for Academic Purposes) classrooms. In recent years, universities in Japan have been actively seeking to have an increasing number of content courses delivered in English rather than Japanese. This is in response to the pressing need for universities to globalize amidst calls for reform and reinvention, not least because many universities are also facing the pressure of falling enrolments due to a low birth rate and imploding population. Along with content courses in English has come an increased demand for courses in EAP, with the aim of providing students with the necessary academic literacies to participate in academia. In this paper, I will argue that prevalent practices relating to English language teaching (ELT) in Japan are intrinsically and epistemologically reductionist and repressive. I will argue that inherent in these practices is the potential for outworkings of symbolic violence fleshed out in methodological and curricular constructions and productions, particularly in commodified icons such as the 4-skills syllabus, the standardized English test (the TOEIC) and unique to Japan, the English entrance examination. My discussion will draw on literature concerning: (1) the role and positioning of ELT in Japanese universities (2) the subject positioning of English teachers and EFL students, and (3) prevailing discourses influencing curriculum planning and delivery, *vis-à-vis* ideals to be found in critical approaches to pedagogy. Attention will be given to how reductionist and repressive controls are dissimulated beneath the seeming orthodoxy and regularity of English teaching in the country. Finally, I will discuss strategies that teachers can adopt to counter essentialist constructions of language, culture and identity.

Eric Torres

Warfare as pedagogy

This paper contains an analysis of the way in which individuality is socially constructed and of the pattern in which the majority of the population is socially integrated, mobilized, and demobilized during the process of systemic reproduction. Assessing that the political project contained in the U.S. National Security strategy models coercion in service of individual self-assertion as it seeks to open societies, this paper examines the pedagogical experience embedded in such a war scenario, the various discourses of security, and the implications of the confiscation of our moral responsibility, extrapolating its consequences into curriculum theory. The main problem explored is to what extent the state should be allowed, as state, to intervene in the process of interpretation through which each of us is supposed to build an identity. The educational, ethical, and political questions related to this shaping process are: What kind of personal identities can this kind of blueprint generate? What kind of impact does this social engineering experiment have on our experience as autonomous individuals? And finally, is there any possibility of unhinging questioning, dialogical space, or even critical pedagogy? Bricolage is used to explore the issues at hand, de-center our thoughts, and the way we think. The outcome is an effort to contribute to a pedagogical counter narrative that redescribes reality and confronts the linearity of objectivity. The understanding of curriculum as a process of social construction results here in the validation of Freire's notion of conscientização and of the use of the study of limits as an effective strategy to get at the unmarked criteria that work to dismiss as irrelevant or valorize as relevant a particular mode of thought.

Jo Williams

Education partnerships for social change

Society has (by and large) long considered education as a fundamental lever for progress, justice and social change. With the meaning of this often-recited social consensus being shaped by the dominant political discourse. Neo-liberalism has construed this consensus as a matter of 'market advantage'. In this framework, educational partnerships aim to bolster market position and facilitate the commercialisation of education and knowledge. Drawing on Paulo Freire's view of pedagogy as social change practice this paper explores the possibilities, aspirations and actuality of alternative perspectives on educational partnerships, where public good rather than the market provides the compass for educational objectives and strategies.

SYMPOSIA

Symposium 1

Discussant: Anthony Barrett

Robbie Lamont and Margaret Egan

Culturally responsive pedagogy of relations: Working with teachers to create change in Te Kotahitanga schools. Changing educational outcomes for Māori students by supporting teachers to implement a relational pedagogy.

Historically, indigenous Māori students in Aotearoa New Zealand have not benefitted from mainstream education to the same levels as their peers from the dominant European culture (Pākehā).

Te Kotahitanga is an iterative school reform initiative that seeks to reduce this ongoing educational disparity faced by Māori students. It is currently in its twelfth year of implementation, working with a fifth phase of schools. This professional development intervention seeks to reform the theorising and practice of mainstream secondary school teachers by supporting them to implement the Te Kotahitanga Effective Teaching Profile in their classrooms on a day-to-day basis. Alongside this engagement with classroom teachers, the professional development intervention aims to support school leaders to develop sustainable school system reform so that the new pedagogical and leadership status quo is sustained.

Members of the Te Kotahitanga team, will outline key aspects of the culturally responsive and relational pedagogy that sits at the heart of the professional development intervention at the level of classroom teachers and across school leadership teams. They will also highlight the discursive repositioning, feedback loops and co-construction that have been central to more equitable outcomes for Māori students.

Iti Joyce and Dawn Lawrence

Entwining the three threads: Working within and through a culturally responsive pedagogy of relations

Historical failures to address disparities between the academic achievement of Māori and Pākehā (non-Māori) students have had devastating outcomes for Māori in the wider context of New Zealand society. These educational disparities have resulted in generations of Māori being over represented in negative indices including incarceration, unemployment and poor health – symptoms of an oppressed people. However, Māori communities are no longer willing to accept that simply being Māori equates to failure and expect schools to be contexts where Māori students can achieve education success as Māori.

It is within this context our stories sit; that of two women, both of whom are graduates of our education system, both mothers; teachers and members of the Te Kotahitanga professional development team, but both with different cultural identities: one who is English and one who is Māori.

The whakataukī (proverb) used at the opening of this paper, for us speaks of the way in which Pākehā (te miro mā) and Māori (te miro pango) might come together within non-dominating bi-cultural relationship of interdependence (te miro whero). All three threads may intertwine but each remains distinct from the others (Berryman, 2008) thus challenging the hitherto mono-cultural responses to the educational disparities for Māori.

Annie Siope

Schooling: Not our future!

There are many ironies when it comes to the state of education for Pacific Islands' peoples living in Aotearoa New Zealand. One such irony is despite the fact that Pasifika students stay on longer at school than any other ethnic group their academic achievement levels are poor (Ministry of Education, 2010). These students within the school classroom are described by Hattie (2002, p. 5) as being 'physically present' but 'psychologically absent'. From my own experiences and from working with Pasifika students I would add that they are also spiritually absent. It appears that the education system is failing these children and a more socially just and equitable response, such as Te Kotahitanga, is required. This paper presents the schooling experiences of two generations of Pasifika students and discusses how education achievement levels can improve considerably from within a culturally responsive pedagogy of relations.

Note: Pasifika is a collective term used to refer to peoples of Pacific heritage or ancestry who have migrated or been born here in Aotearoa New Zealand. Pasifika people have multiple world views with diverse cultural identities and may be monolingual, bilingual or multilingual (Ministry of Education, 2008).

Symposium 2

Discussant: Anthony Barrett

Te Arani Barrett

Co-constructing change: Working with school leaders and into the Māori community. Liberating the Domesticated Leader.

Moral and ethical leadership engages classroom and school-wide pedagogies towards unshackling the chains of disparity for minoritized students. Leadership is most effective when it occurs at both the school-wide and classroom levels. However, when leaders lack the knowledge or the means to be agentially active, their leadership can be driven towards domestication. In some cases leaders may even be oppressed and not have the power to liberate those they seek to serve. For these leaders, the fight for liberation, have their roots in critical interventions.

This paper describes what happens when the domesticated leader is supported in the process of transformation through operational and professional development support. Such an intervention can bring about more transformative praxis for leadership, teachers, students and their home communities.

David Copeland & Mere Berryman

Culturally responsive and relational leaders reimagining secondary schools

Freire (1998) suggests that co-construction through dialogue is the place where we can find our truth. "It is in this consciousness that the very possibility of learning, of being educated, resides" (p. 66), for it is within dialogical action that the capacity to "confront culture and structures that are oppressive and invasive, where people impose their will over the people" (p. 180) are to be found. From a framework of relationships, co-creation is mutual engagement and "there are no spectators" (p.180). Exploring these possibilities, towards a more liberatory and equitable pedagogy, Bishop and Berryman (2006) talked with Māori students, family members, teachers and principals in New Zealand secondary schools. From these experiences a culturally responsive pedagogy of relations was developed. Pedagogy such as this is accomplished when teachers create contexts where learners can be more self determining; where pedagogy is interactive and dialogic; where the cultural experiences of all students have validity; where knowledge is actively co-constructed and where participants are connected through the establishment of a common vision of what constitutes educational excellence. This presentation discusses Te Kotahitanga school leaders who have begun to re-imagine education using these very principles.

Therese Ford & Mere Berryman

Co-constructing change across the school into Māori communities

In 2011 Te Kotahitanga expanded the research and development programme to encompass a greater emphasis on accessing the strengths of Māori whānau (families) and community members while at the same time addressing the concerns raised by them in the 2001 narratives. Such concerns included the barriers whānau felt schools enforced, that prevented them from constructively participating in educating their children on their own terms. Interest from schools, involved within the project, was largely motivated by extensive research that indicates that partnerships between whānau and school have the potential to considerably improve learning outcomes for the children of these same families.

This paper investigates the practices that have been implemented by schools to develop partnerships with their Māori whānau and communities. It also explores the challenges both the teachers and leaders have encountered and the successes they have achieved as they seek to collaborate with the families of their Māori students to raise the achievement of Māori students and generate positive change in their communities.

Symposium 3

Discussant: Russell Bishop

Te Kotahitanga through the experiences of Phase 4 and Phase 5 school leaders

This symposium comprises a panel of secondary school principals who are leading school-wide reform through Te Kotahitanga. Each presenter will speak for 15 minutes and describe their experiences of school reform that sees Māori, and all, students' enjoying education success. It highlights the important role of the reform leader.

- Phase 4 Susan Impey from Alfriston College
- Phase 4 Alan Liddle from Te Puke High School
- Phase 5 Louise Anaru from Flaxmere College
- Phase 5 Daniel Murfitt from William Colenso College

Symposium 4

Chair: Dr Vaughan Bidios

Discussant: Professor Patricia Maringi Johnston

Responsive Pedagogy: Critically engaging with the tools of the oppressor

Rosina Taniwha

Banking with interest

Wānanga are indigenous educational institutions that encompass a diverse approach to education. Te Whare Wānanga o Awanuiārangī is an environment where innovative thinking, and culturally based teaching practice enhances student experiences in an indigenous Māori environment. It is in this space that Māori ideology and epistemology are practiced and viewed as normal. This diverse environment accepts without qualification that education and knowledge will be provided to the highest level through an indigenous Māori lens. Culturally responsive environments provide a conducive learning experience for indigenous Māori students. Pedagogy that is underpinned by cultural values and philosophy enhances the reciprocal learning experiences that are shared between lecturer and student. A positive learning environment promotes a distributive action, where the student experience is further shared with whānau (family), hāpu (sub-tribe), iwi (tribe) and communities in which they interact and engage in.

Pania Te Maro

Wielding the weapon of the oppressor

Mathematics education is a distinctly political and cultural weapon of the oppressor. Māori students are identified as a group disempowered in and by mathematics education. It is suggested that Māori fail in mathematics through backgrounds and beliefs that come into conflict with those of Western, middle-class values and beliefs (Meaney, 2002). This view is simplistic in a contemporary context where the backgrounds and beliefs of Māori students are complex and diverse. It misses the critical point that the mathematics education lens is myopic. The assumption is that mathematics education is complete and effective in and of itself. In order to find true emancipation for students in mathematics, do we strive to wield the weapon of the oppressor, or do we strive to re-shape our own tools?

Cheryl Ferguson

Cultural Technocapital: e-Freire-ian Theory

In Aotearoa today, the use of computer technology enables students to access quality education without having to relocate from their homes. The advantages and disadvantages of online learning have been documented by many academics over the past 20 years. The cultural technocapital of Te Whare Wānanga o Awanuiārangi, the indigenous university is high as Māori are the developers and teachers of the online programs used by students in the online environment. However, Freire and other theorists have expressed powerful arguments regarding technology or the use of technology in education. The first Freire-ian argument questions whether technology has the potential to be a dominiative and oppressive tool. The second positive argument is that technology has the potential to “liberate people from the drudgery of existence, powerlessness and inequality” (Freire, 1993, p. 93; 1998a, p. 82). This paper critically analyses the two arguments and aligns both of these to the online teaching and learning environment at Te Whare Wānanga o Awanuiārangi, the indigenous university.

Symposium 5

Chair: Cheryl Stephens

Discussant: Professor Patricia Maringi Johnston

Indigenous voices in the culture of silence: Dialogues of identity and resistance

Miriama Postlethwaite

Dialogical action and the elderly

At a recent conference for the elderly, transformative exchanges occurred as they engaged in dialogue on their rights as citizens in Aotearoa New Zealand. The conference theme, examining the highs and lows of the elderly, was presented by the Te Whare Wānanga o Awanuiārangi, indigenous university as part of an initiative of the post-treaty settlement futures institute. Education in this dialogical exchange, served as an instrument in the practice of freedom, through the presentation of research on the elderly and the facilitation of discussions of their realities of being aged, dealing critically with this reality and discovering how to participate in the transformation of their world. As a practice of freedom, five principles were identified. These principles include Māori (indigenous people of Aotearoa, New Zealand) cultural ways of engagement. This presentation will through images, convey the dialogical action of the elderly as they interacted amongst each other, with the presenters and the occasion.

Vaughan Bidios

Freire and Kaupapa Māori theory: An emancipatory model for reconstructing positive notions of the Māori self

Over the past three decades in Aotearoa New Zealand, Freirean theory along with post-structural perspectives have contributed to the development of critical and conceptual frameworks within Kaupapa Māori research and theory that work to not only resist colonial discourse, but also empower oppressed and Indigenous peoples to effect self and social change in their world. In this paper I present a theoretical model developed as part of a Research Report for my Masters in 2007. The focus of the project was to understand what intrinsically enabled many Māori

to succeed (as opposed to fail) in mainstream society, while the framework, underpinned by whakapapa, provided the critical space to deconstruct hegemonic thinking and practice. Freire's notions of self-deprecation and conscientisation were influential elements in the development of this emancipatory model.

The notions of turangawaewae, manaakitanga, whanaungatanga and rangatiratanga are the initial sites of psychological intervention and transformative praxis within the model, whereby positive notions of the Māori Self are reconstructed. Kaupapa Māori refuses to accept that as Māori, we are not in control of our own lives but instead assumes our right and power to forge our own future. In a sense, it is a proclamation of tino rangatiratanga whereby Māori take control of and assert their own destiny, despite the continued impositions of colonisation.

Te Marakini Temara

Pōkeka: Voicing the Politics and History of Te Whare Wānanga o Awanuiārangi – indigenous-university

The year 2012 celebrates the 20th anniversary for Te Whare Wānanga o Awanuiārangi as a tertiary educational institute. Since its inception and eventual opening in 1992, the Wānanga has been in a constant struggle with the Crown, as it has attempted to meet the educational aspirations and needs of the local Māori communities it serves. A history of politics, identity and resistance is not only reflected by the post-script 'indigenous university' but also through the re-telling of stories and events through waiata (song) and haka (vigorous posturing dance and rhythmically shouted words). The Pōkeka is a rhythmic chant that tells the story of the Wānanga and its struggles with colonisation. It is a critical and political voice that resonates throughout the generations and, thus, becomes a vehicle for Māori to not only critically engage with the realities of their world, but also, to participate in the transformation of that world.

FILM “FINDING FREIRE” (United States/Brazil)

To be shown at the Riverview Function Centre, Monday 26 November

Paulo Freire, the famous Brazilian educator and author who revolutionized education practices and dedicated his life to improving conditions for the poor, is the subject of this film that examines his influential organizing tactics and pioneer teaching philosophy. Freire's books include *Education as the Practice of Freedom* and *Pedagogy of the Oppressed* both groundbreaking works that examine the cross section of poverty and education. Shot on location in Brazil, Chile and the United States, the film uses original and historical interviews with Freire, his family, friends and colleagues. This film is produced and directed by George Stoney, with co-producers David Bagnall and David Olive in the United States, and Julio Wainer in Brazil.

George C. Stoney was Professor Emeritus at the Maurice Kanbar Institute of Film & Television, Tisch School of the Arts, New York University. He is a pioneer in the field of documentary film and cable television. The world of documentary film, progressive media, and social change lost a giant and influential member when Professor Stoney passed away peacefully in July of 2012, surrounded by loving family and friends. He was 96 years young.

David Bagnall, a graduate of the film school at NYU Tisch School of the Arts, has collaborated with George Stoney for over 15 years working as Director, Editor, and Camera on a range of subjects including the renowned film and television historian Erik Barnouw, Lloyd Burlingame, Chair NYU Theatrical Design Department; Rehabilitation Through the Arts at Sing-Sing Correctional Facility; and Gaston Lachaise, the French-born American sculptor.

David Olive, principal editor of this film, has been managing and authoring video and audio projects since the early 70's when he graduated from the University of Iowa. In the early 70's, he advocated for progressive media causes, and was responsible for establishing public access television stations in several cities, including Tampa, Florida, his current home. A friend to George Stoney since 1977, this is the first time they have worked in collaboration. He recently released a DVD-9 music concert with Grammy nominated singer-songwriter Greg Brown, (www.lastnightatthemill.com), and is exploring new social change and awareness projects to develop.

Julio Wainer is a media person well connected to progressive issues on films and videos in Brazil. Currently Wainer is director of PUC TV (www.tvpuc.com.br), the Catholic University famous for its political resistance during the dictatorship, and where Paulo Freire taught after returning from exile (www.pucsp.br). Julio also teaches audiovisual courses in PUC's Journalism Department. His friendship with Professor Stoney enabled him to visit USA for 6 months to study Community TV and Documentary as part of his award as a Fulbright Scholar. Julio Wainer is a film producer focusing on social issues and co-owner of Academia Internacional de Cinema (www.aicinema.com.br), a film school in São Paulo. In September 2012 Julio Wainer was appointed Chair for Vitae Civilis, an environmental NGO which will become OXFAM Brazil within two years (www.vitae civilis.org.br).

The DVD can be purchased from Dave Olive for \$40 cash at the tapas evening or see him during the conference. For comments and contact concerning this film, please email: info@paulofreirefilm.com



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