

# Part 2

## Liber Amicorum

### Wiel Veugelers



## Personal memories

with a bonus article by  
Carlos Alberto Torres

Andy Hargreaves

I have known Wiel since at least December 2000. One of my best memories of Wiel is having lunch together at the foot of Mount Olympus in Greece after a Conference in Thessalonica in December 2000, almost 20 years ago. We looked up at the Gods and tried to solve the problems of the world together in glorious sunshine overlooking the mountains and the ocean, and from this, if I recall, came the idea for Wiel's book on networks for my Open University Press series. Then, as now, Wiel had good spirit, firm values, impressive knowledge and an unstoppable sense of fun. He has truly earned his retirement and I wish him well.

## Arjan Dieleman

### Moratorium, Modernity and Morality

Wiel and I have known each other for a very long time, for 45 years now. I met Wiel for the first time when I just arrived at the department of developmental psychology at the UvA (University of Amsterdam) for a job as a university teacher in 1974. We were both still young. Wiel was a student. It was the time of flower power, hippies and counter cultures. I was charged with teaching adolescent psychology. Very soon a group of students formed itself around me, trying to overcome the limits of psychological notions and concepts by studying social conditions with the aid of sociology. Wiel was one of them. At the same time he did voluntary work in the Vondelpark very near the department, then a famous meeting place for all kind of youngsters.

The seventies were an aftermath of student struggles for student participation and for getting a decisive say in the arrangement of study programs. This offered possibilities to organise our own study content. Moreover student life had few limitations in those years. The length of the study was hardly restricted and the costs of studying were low. There was much freedom to explore all kind of ideas outside the regular study content. Our focus was young workers and education. We tried to understand why working class kids get working class jobs. Influenced by left-wing sociology we tried to analyse the social conditions and the social inequality which led in our view to subordination and exploitation. (Bourdieu, Baudelot & Establet) We saw young workers as victims of capitalist ideology with a 'false' social consciousness. In those years Dutch young workers under 18 still went to school for one day in a week. This arrangement was called participation education. The leading philosophy behind this was that they need socio-cultural and civil education in order to protect

them against the shallowness of mass media and consumerism and to prepare them for adulthood.

In adolescent psychology the seventies and eighties were the finest decades for the psychosocial moratorium idea of Erikson and the theories that raised from it (Marcia). These theories say that adolescents need a period of postponement of obligations and responsibilities in which they can freely explore life-possibilities and experiment with it. A moratorium is the best way to emerge a firm sense of identity, ego-fidelity and self-esteem. Youngsters need to find out what fits them best and to develop social commitments and loyalties. In the Netherlands the moratorium theory became very popular after the war because educators and authorities worried about precociousness of young people. In their view this often coupled with a weak identity that cannot resist the many disturbing temptations of modern life. We analysed most of the pedagogic programs for young workers as oppressive and misleading and tried to replace them by stimulating social consciousness of the unequal societal relations and their causes.

In 1975 I moved to Nijmegen to accept a new job as a lecturer and researcher at the university department of cultural psychology. After finishing his studies Wiel moved to Venlo (his birth place) for working as a consultant for participation education in the region. In 1979 he returned to Amsterdam and became a staff member at the Graduate School of Teaching and Learning of the University of Amsterdam. I moved into the opposite direction to the very south of the Netherlands in 1984. In that year the Dutch Open university was founded and its administration was based in Heerlen. The university is an institution for distance learning at an academic level. I was made responsible for developing the first introductory courses in psychology and sociology. Despite the distance Wiel and I kept seeing each other during the next



decades and we didn't stop discussing new theories and concepts. It turned out that some of our ideas had been rather naïve. We had seen young people as passive victims of capitalist ideology but had forgotten that they are constructors, actively giving sense to their worlds. Young people create their own (counter) cultures in education and leisure (CCCS). Working class kids realize that they have little to profit in education and make their own working class culture of resistance and pleasure to pass time in schools (Paul Willis) .

One of the causes of inequality in Dutch education is that working class kids don't get enough preparation at home for being successful in education. Several programs had been developed to compensate for the disadvantages they experience in schools and to bridge the gap in cognitive abilities. But the programs to tackle this inequality were disappointing. Although they didn't fail completely, the results fell short of expectations. More fundamental reforms were necessary. Different from other European countries the Dutch educational system does not have middle schools or junior high schools. Selection takes place at the early age of twelve. Pupils pass on to lower or higher levels of secondary education. In order to postpone early selection and to prevent the disadvantages there had to be a broad basic common education in secondary education that gives pupils time and space to find out their talents and preferences. New views on learning arose that emphasised the importance of autonomy, self-activity and responsibility on the part of the pupil. This resulted in the construction of a 'study house' in the second phase of secondary education which stimulated pupils to acquire knowledge and skills in a more independent capacity. Wiel got deeply interested in the development of all these ideas and has been closely involved in the implementation processes of them.

In the meantime the social landscape was rapidly changing. More young people stayed longer at school. A vast majority of pupils in secondary education moved on to forms of higher education. Their youth has extended to the age of 23 or 24. At the same time the reached level of education guaranteed less and less social success while its importance hardly diminished. Education kept its key function but changed from a necessary and sufficient condition for social success into a factor that is indispensable but not decisive anymore. The job prospects even of higher educated youth started to diminish. Traditional securities of a regular job and income disappeared. Market forces were introduced in all work areas and fields. Especially young people met new expectations . They were supposed to be flexible in relation to the hours and the place of work and often hopped on and off temporary jobs.

Traditional institutions as church, clubs, labour unions and even schools lost their function of orientation and of organising social commitment. The transformation is marked in sociology as 'de-traditionalization' (Beck). Until the seventies the life course used to follow a standard pattern for a vast majority of people: one grew up in a family, went to school, found a permanent job, chose a partner and started a family. After finishing education, the transitions usually took place in a relatively short time. They were more or less synchronic phenomena. But these last transitions were falling apart. Young people stayed longer at school, got temporary jobs and postponed the start of a family. Besides, more variation became possible in the relation to a partner and in the manner to arrange your own way of life. Modern society offered new and unknown choices in various areas of existence. What was used to be self-evident, became a possibility beside other options. Some sociologists (Giddens) saw this modern development as a universal tendency and were generalising the existence of choices to the whole life

course. They highlighted the process as 'destandardization' and introduced the concept of a 'choice biography'. The many choices in life forced young people to reflexivity: they need to give careful consideration to all kind of possibilities. And this makes the process of identity formation a more difficult task than in the past. But these sociologists forgot that in important life areas choices are often absent. In Dutch education for example, pupils at an early age are forced to paths in education that are decisive for their school career.

The eighties and nineties were also the years that the liberal and emancipatory claims of individuality and authenticity from the sixties and seventies were integrated into the renewal of work, school and family life. A new spirit emerged. It valued individual autonomy, activity, adaptability and flexibility and rejected hierarchies. The claims were incorporated into new management styles and techniques and used as new tools for the traditional purposes of productivity, responsibility and loyalty. They were reversed and put into the function of the existing system without undermining the fundamental structures of social relations (Boltanski). It tempered and paralysed the original social critique of the sixties and seventies. The government used the new spirit to shift collective responsibilities to individual accountabilities.

The focus on individual autonomy and personal interest and the loss of function of traditional institutions led to a new concern in the eighties and nineties: the fear that the individualization process had gone too far and could be detrimental to social values and norms. It put social commitments of young people at risk. Even parents in their emphasis on individual autonomy failed to give their children enough social education, was a widely heard comment. Schools only had been left that could counterbalance the self-centred quirks and attitudes of the new generations. It was this discussion that led Wiel to his involvement in issues of

moral education and citizenship development and resulted in his doctoral thesis about the subject. It prepared the ground for many of his later contributions to questions and projects of moral education nationally and internationally. Wiel is of the view that moral education is a key issue. Schools have moral tasks. It is not only a matter of knowledge but particularly of attitude formation, of stimulating moral sensitivity and of preparation to act morally.

In the mid-1990s Wiel and I started to cooperate in a new project. I was chairman of a commission for the programming of youth research in the Netherlands. The question was how young people are doing and how the state of education is in the Netherlands. We planned several large-scale investigations to find answers. One of them was a vast research project under parents, teachers and pupils in secondary education. The purpose was to find out what they think of the pedagogic task of the school and which kind of cooperation they want between parents and teachers in moral education. Wiel together with others performed the research. One of the striking results was that teachers and parents both attach an equal importance to personal and social aims of moral education at home and in schools. In their view both aims have to be combined. None of the evidence showed that parents or teachers saw these different aims as contradictory or that individual autonomy and personal interest were over- and social values were undervalued.

Wiel, I and others cooperated a few years later in writing an advisory report for the Dutch government. We analysed and summarised what was known about the condition of Dutch young people from recent research. We concluded that from youngsters more self-determination and self-management were expected at an increasingly earlier age. The years of identity formation were more difficult than in the past and therefore young people need more space, time and support to

accomplish this task. In 2002 Wiel got a chair as a professor of education at the University of Humanistic Studies in Utrecht. It offered him the opportunity to elaborate and specify his ideas, linking autonomy and humanity in new thoughts about moral education.

After 2000 information and communication technologies have dominated the social developments and the discussions which they evoked. The new technologies focus on the individual more than in the past. Television, gramophone, telephone, and later the computer, were originally devices that were incorporated in the family household. But the last decades they have become individual attributes. The individualisation of technology has been made possible because high-grade technologies could be progressively produced and integrated in a 'minuscule size'. The smartphone and social media have been creating enormous changes in the daily life routines of everyone but particularly of young people. The new generations have been grown up with these new technologies. Initially the rapid changes evoked a euphoria under ICT-gurus. They announced a total revolution that would completely change the education process. Young people wouldn't want to learn in a traditional way anymore. They would develop new abilities of multitasking and information seeking which would make schools hopelessly outdated. Meanwhile a lot of the ICT-myths as multitasking have been unmasked. The euphoria has disappeared. New concerns have replaced it. Especially the fact that the technology of the smartphone strengthens the tendencies to individualisation which lead to epidemic forms of selfishness and narcissism (Twenge), gives reason to worry. In 2018 nearly 40 percent of the Dutch 18 to 25-year olds indicated that they spend more than three hours a day on using their smartphone. And a third said that they are addicted to their mobile phone and feel uneasy when it is not within

reach. At the same time pupils and students complain about the workload and the pressures they experience from school and higher education. They have to combine strict study or school requirements with work and leisure. Students in higher education contend with high study debts. Feelings of uneasiness and loneliness are widespread. All this makes clear how far society has moved from the idea of a moratorium with its focus on time and space for exploration and experimentation for young people and how many young people are isolated in their individuality. At the same time it keeps showing how relevant Wiel's plea for common values and social attitudes remains, not only as far as young people are concerned but also parents, educators, organizers and authorities.

Barbara Malak-Minkiewicz

I have known Wiel for many years, I do not remember how many. At first it were just meetings at the common interest sessions at the international conferences of educational researchers (AERA, EERA), then at the European Commission (Expert Group on Indicators on Education for Active Citizenship) where Wiel represented the Netherlands and I represented IEA Civic and Citizenship Education Study (ICCS), finally at the ICCS Project Advisory Committee (PAC) on which we both serve until today. I was also working with Wiel and his colleagues on the study for European Parliament on teaching of common values in Europe.

I do not teach at the university regularly; in last couple of years when I teach (mostly special seminars with doctoral students) I build problems with them and then suggest that they find readings to help solving those problems themselves. Definitely I would (and I did) mention Wiel's name to students who are interested in various aspects of citizenship development, especially on autonomy and morality dimensions.

I have many good memories of Wiel. What seems to me the most important is not any specific memory; it is a general character of our meetings: good, deep conversation that is mind-opening experience, conversation that leads to new ideas. We had one of them recently at the IEA ICCS PAC meeting. It resulted in some ideas of supporting the ICCS survey with an additional teacher study which could help us to understand better their role in the development of future citizens. The conversation we engaged into made us more aware of how limited still is our knowledge of those issues.

## Bryony Hoskins

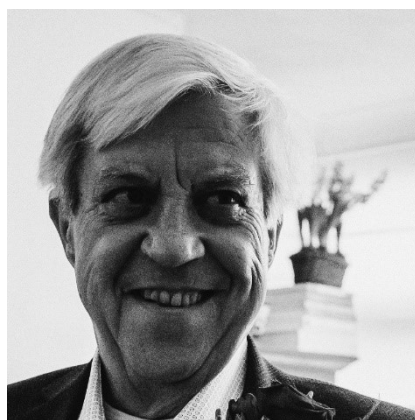
I know Wiel since 2003 when I was working at the European Commission and Wiel was the representative from Netherlands for the EC Education Working Group on Active Citizenship. I think we met first in Brussels and then at the EC JRC in Italy, where I was based at the time.

One of my best memories of Wiel is at conferences or EC working groups. He is the perfect company to have with you as he has plenty of entertaining stories and he always knows or can find the best bar and restaurant in the local area.



## Cees Klaassen

I know Wiel since the seventies when we participated in the regular two year Dutch conferences in the field of sociology of education. One of my best memories of Wiel is meeting Wiel early in the morning at Schiphol Amsterdam Airport, with small eyes from the sleep, where we would depart to one of the international education conferences. Most of the times we attended the same (moral) sessions at these conferences and it was always very pleasant to talk with Wiel about what we had learned there or not. We discussed of course all the serious matters and scientific issues, but the gossip too was always very near. I have very good memories of these conferences and the support and energy I got from meeting friends and colleagues working on the same topics in different contexts and parts of the world.



Although I know Wiel as a person who likes travelling and is fond of ‘changing places’ I must confess that sometimes it is really possible to meet him in his homeland, the Netherlands. But you can always reach him by mail, as is said. Once I tried a few times to reach him by phone. When I succeeded, he told me he was sitting near the sea in Copa Cabana. When I heard that, I decided to tell him that the issue I wanted to discuss was not an emergency.

A regular anchor point for me to meet Wiel in the Netherlands was our fruitful cooperation in a series of research projects in the field of what we called ‘the moral business’. For almost two decades we succeeded in getting each year external funding for an ongoing research program in our field. Together with Ewoud Roede we formed ‘the

pedagogical alliance' and managed to get our moral topics continuous on the research agenda.

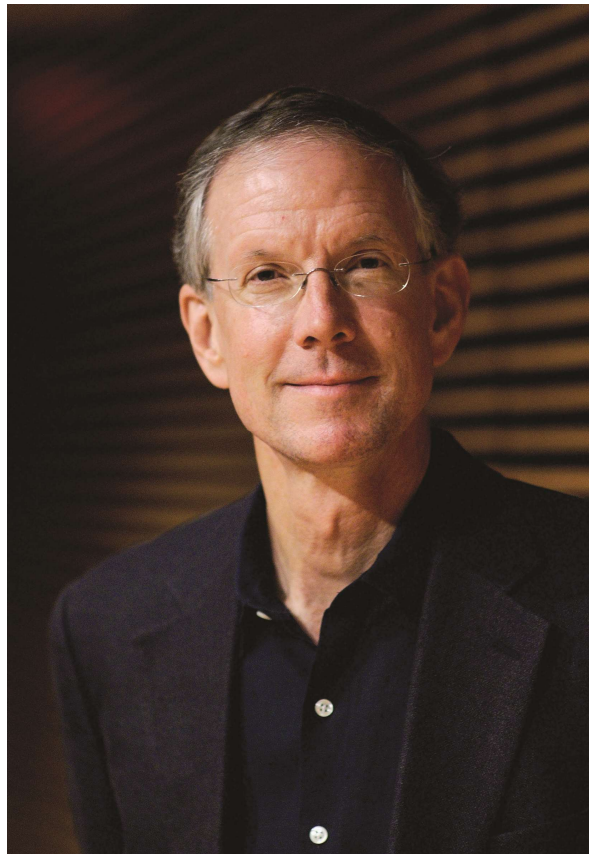
Working together with Wiel was always very productive and at the same time a lot of joy and fun. I am sure that Wiel shares with me these memories and I hope that in the coming years he will have more time for his guilty pleasures like 'playing on the Golf course' or 'pruning roses in his rose garden'. I also hope that he enjoys remembering the things described above.

Dana Moree

I know Wiel since 2004 when I urgently looked for a supervisor of my PhD thesis. I could not study on this level in my country, because there were no professors in the field of multicultural education after the fall of communism. So I tried to ask for help in the Netherlands I first went to the University of Leiden, but I was not successful there, because I did not know that there is such a big tension between people doing qualitative and quantitative research in the Netherlands. One of my best memories of Wiel is: When I was finishing my PhD thesis, I always had to come for a few days to the Netherlands and had quite intensive consultation. I had to re-write the text many times and Wiel always started the meeting saying: "The text is very good and we will work hard to make it even better." I appreciated this approach a lot and I use it with my students saying that this is what I have learned in the Netherlands 😊

## David T. Hansen

I've known Wiel for longer than I can remember! We began to interact in the early 1990s when we came upon each other's work having to do with the moral dimensions of education. I have heard him present many, many times, and vice versa, and I've relished and learned endlessly from our professional relationship. Highlights include Wiel's cordial invitation to me to give several lectures at the University for Humanistics, Utrecht, back in 2004, and our invitation to him to give a lecture (very well-received!) in our Program in Philosophy and Education here at Teachers College in 2006. Seeing Wiel has been an ongoing pleasure at the annual meetings of AERA, AME, and elsewhere, and I hope he will continue his research and his important presence in our universe of educational scholarship. To me, Wiel is a true 'man for all seasons', and I wish him nothing but the very best.



David Kerr

One of my best memories of Wiel is working with him and Bryony Hoskins on a comparative review of Active Citizenship for the European Commission during the years 2009 to 2012 and getting to know him not only as a researcher but also as a person. He is a serious academic but also one with an independent and enquiring mind and a mischievous and impish sense of humour. Wiel used the study to explore his interest in the theoretical underpinnings of active citizenship while also exploring the tensions between a top down approach by the European Commission compared with the bottom up policies and practices taking place in many European countries. He also worked well in a team with me and Bryony and I got to understand his interest in other areas beyond his work in terms of sports, wine and good company. I have fond memories of that study to this day.

Doret de Ruyter

I know Wiel since November 1998, when I met him at the AME (Association for Moral Education) conference in Dartmouth, USA.

I have always enjoyed our talks at the receptions of the AME conferences – it was quite awkward that we met each other in the US only, even though at first we both worked in Amsterdam and since 2002 Wiel in Utrecht and I still in Amsterdam. Later, Wiel joined the editorial board of *Pedagogiek* and we saw each other more often in the Netherlands as well.

The most memorable meeting, at least for me, is at the reception after the valedictory speech of Micha de Winter in May 2017. Wiel told me about his nearing retirement and that the UvH had the intention to replace him. At that moment the seed was planted to actually apply myself. Yet, the UvH had been on the back of my mind for quite a while, also due to Wiel. He had organised a research seminar with David Hansen years before (I think it was around 2010) and I remember saying to myself that if I ever wanted to change positions in the Netherlands, it would be for the UvH. And so it turned out to be ....

So thank you, Wiel, for bringing me to the UvH years ago and thank you for all your advice in the first months of my appointment as your successor.

Eddie Denessen

I know Wiel since 2006 when I became a member of the board of OOMO (Vereniging voor Onderzoek naar Onderwijs en Maatschappelijk Ongelijkheid), the board of the division Society and Education of the Dutch Educational Research Association (VOR) and of the editorial board of *Pedagogiek*. In 2006, Wiel was already an established member of those boards.

My best memories of Wiel are the drinks and meals after meetings. He then shows his Burgundian style of a beer-drinking and anecdote-telling Limburger. I hope that Wiel will stay in our boards for a long time.

## Eero Ropo

I know Wiel since 1991. We met in the Netherlands at a curriculum conference and been good colleagues and friends ever since.

There are many nice memories of being here and there, mostly in conferences and meetings. One comes to top in my memory. Wiel and his colleagues organized a field trip for the 22 University – School network participants to Finland and Tampere in November 5, 2008. We Finns always want to show our nature and give new experiences to our visitors. Swimming in lakes is a great hobby for many Finns year-round. We rented the city owned sauna by Näsijärvi and took the whole group there, suggesting swimming after a while in the hot smoke sauna. Dark night, cold water (4-6C) and hot sauna gave us all a new bodily bonding with the wild nature which we are parts of. It is always interesting to see how people react to this kind of experiences. Wiel's reactions were interesting too 😊.



Elina Kuusisto

I know Wiel since 2014 in AERA conference in Philadelphia. One of my best memories is linked to my second AERA conference in Chicago when I went for the first time to the business meeting of SIG Moral Development and Education (MDE). After the meeting, I went to greet Wiel him and his colleagues from the University of Humanistic Studies. Even though we had met previously only few times, it meant a world to me to experience a warm and welcoming atmosphere that gave me a sense of belonging and made me feel like at home. I think this is a good example of Wiel's skills in connecting with different people and building sustainable networks.

Fritz Oser

Prof. Dr. Wiel Veugelers is one of my best and most dependable friends. I know him since “many thousands” of years, a very long time. He was interested in morality as I was, he is internationally known, he published many important articles on citizenship education. As cofounders and coeditors of the book series Moral Development and Citizenship Education with more than 12 volumes we were like an old married couple: When I proposed to change he resisted, when he proposed to change I resisted. And we found always a lived but good and powerful agreement. And the work with him gave all us an immense collegial satisfaction.

On a more general view Prof. Dr. Wiel Veugelers is not only an engaged intellectual scientist but also a fine and subtle colleague and friend. Our friendship began early in the 80<sup>th</sup>, he working in field of morality and humanism, me working on a professional ethos conception. In what he created, he mostly had high success in organizing symposia, organizing conferences, in generating ideas on moral development and moral education or initiate research projects on an international level. But sometimes we also failed, and we had to accept that f.i. one huge European project on teaching morality was not supported. But others were, and the generated unbelievably positive results. One of the most successful as I see it is the EDIC+ project, an Erasmus Strategic Partnership on education and intercultural citizenship for Master- and PhD-students from all over Europe and from outside Europe. It was founded by Wiel. Since Switzerland lost the status of an European research partner I was only part until this political freezing came in, a few years ago. But also here I experienced Wiel as a wonderful organizer and outstanding research coordinator.

There are many wonderful experiences we had together, and three of them I would like to mention: First we were invited in Ashwa (Israel) for a conference on teachers ethos. Most of the invited colleagues rejected to participate because of the fear for attacks and terrorism. Wiel and me, walking on the seashore of Aschalon were totally alone. We developed new ideas about the sensitivity aspects of teachers. Myself I was afraid because of the solitude on the shore. But Wiel loved it and I experienced that he never had any anxiety. – Another experience: I was invited to give address in Greece at a place near Thessaloniki called Nymphaion. Wiel was the chair. And I presented data and data and data. And Wiel was extremely upset. “Data are fine” he said, “but first you need ideas”. Next time I presented a talk without any data, and Wiel said: “Fritz, don’t speak without data, data are important”. I felt that Wiel was talking an equilibrium between theoretical issues and its falsification. But the respective relationship is not always easy to create. In deed we need both adequately. – Third: Wiel is rich on ideas. We had our meeting with Peter de Liefde, the publisher of Sense, and I had no new proposition for our series. But Wiel had the idea to include philosophical parts on ethic and civic education. Peter resisted. But without having talked before we said that this was always a goal of our series. Peter accepted and thus our series has grown enormously. And it make sense to fill all the psychological and educational parts of this series with basics.

All in all Wiel is a great professor, a researcher with new ideas and a fine and socially engaged colleague. He is a reliable friend and a scientific coach to many young researchers. His most important merit is probably the international academic networks; in here he became a scientific headhunter of young researchers.

Gert Biesta

I have known Wiel at least since the early 1990s, although I was aware of his work before that, when we kept bumping into each other at the annual conference of the American Educational Research Association and always had a nice chat about our work and interests, including common interests around citizenship education. Around 2000 we were both involved in projects around moral education and sport, and from the 2010s onwards had more regular contact around citizenship education and democracy, which all eventually came together in me joining the Education group led by Wiel at the University of Humanistic Studies in 2016.

One of my best memories of Wiel is the remarkable combination of openness and focus. In all my interactions with Wiel I have not just found him easy to work with, but I have also experienced that he is always willing to consider and make space for different views, including views that differ from his own. At the same time Wiel likes precision and attention to detail, and is very good at being a ‘devil’s advocate,’ bringing in considerations and questions that test the strength of arguments. He likes theory, but always makes sure that it stays firmly grounded in the complexity of everyday reality. Wiel simply ‘lives’ these qualities – as a truly democratic educator, I would say – which makes it very generative to work with him and very nice to be in his company.

Ghazala Bhatti

When did I first meet Wiel? Was it in 1998 or 2001 at one of the ECER conferences while dashing from one session to another, at which we were either presenting or chairing, or was it during lunch or an evening reception? All I remember is that I *had* to stop and say hello to this person with a big happy smile and a twinkle in his eyes. This was even before we were properly introduced to each other. I have come to the conclusion that Wiel can't frown much or for too long! It was impossible to walk past him and not stop to say hello. This can't be my experience alone. I have often thought that his colleagues and students must be so fortunate to have him around to advise them, to share a joke, to laugh together all year round.

My most recent and happy memories of Wiel centre around the EDIC+ project, where we have been so fortunate to work together with some wonderful colleagues from seven universities. It was hard work but equally great fun to collaborate with each other and with all our talented students. Lucky students! Wiel held us all colleagues together, and made sure we met the deadlines – so much so that we ended up not only wandering through Barcelona, Prague, Thessaloniki, Tallinn, Helsinki, Bath and Utrecht, but we managed to put some of our experiences down in the form of a book. All this would have been impossible without Wiel's skillful leadership, his people skills and his smile of course!

31 May 2019, Bath

Helen Haste

I have known Wiel I think for well over 30 years. We had for some time overlapped in moral and civic education contexts such as AME and ISPP. I got to know him more when we had a MOSAIC conference in Utrecht. MOSAIC (Moral and SOcial Action Interdisciplinary Colloquium) was a vibrant, informal, community of (then) early career researchers in moral and later civic development, across disciplines and internationally. We held small workshop-style events rich in lively debate; it was a great support group for scholars working in what was then a rather marginal area of research. The Utrecht conference was one of the early ones held outside the UK. Our paths continued to cross as our research interests overlapped so much.

Wiel is extremely talented not only as a very original and energetic scholar, with a fine, synthesising mind but also as an entrepreneur of ideas and projects. He has led several brave efforts in the years I have known him, to get together teams of exciting people across several nations, to get funding from a variety of sources – the monstrously bureaucratic EU being one of them. Wiel has heroically tried on several occasions to gain such funds. Whenever he has involved me in these enterprises I have been greatly impressed by his many talents – as an intellectual leader, able to consolidate and steer a range of ideas put forward by colleagues with varying (and sometimes wild) agendas, as a brilliant organiser, coordinating all the practical aspects - as well as being endlessly patient with the whole process.

In other organizational and interpersonal contexts I have also witnessed Wiel's warmth and capacity for calm and supportiveness. His own work also reflects this capacity for combining innovation, synthesis and enlightenment. His

work always addresses important and timely questions and combines a thorough grasp of cutting edge theoretical issues with practical implications and proposals.

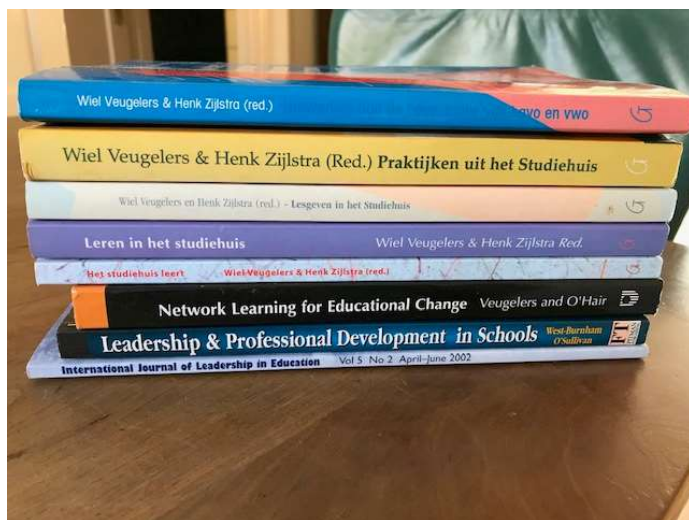
I know he has been, lifelong, a great support and inspiration to his students and younger colleagues and of course to all his friends. To all of us he purveys a feeling that we are important, appreciated – and loved. As he is also very much by us.

Henk Zijlstra

## Wiel en het Scholennetwerk Bovenbouw Havo/Vwo

Wiel en ik “gaan terug” tot 1988. Wiel was toen verbonden aan de Stichting Nascholing POW en het ILO van de Universiteit van Amsterdam, ik werkte op één van de scholen waar de UvA structureel contacten mee had in het kader van de opleiding van leraren. In 1988 verscheen de nota *Modulering Voortgezet Onderwijs* van toenmalig staatssecretaris mw. Ginjaar-Maas en Wiel bracht een aantal mensen uit scholen bijeen om samen de mogelijke consequenties en de wenselijkheid van het gedachtegoed van die nota bespreken. De rest is geschiedenis.....

Die bijeenkomsten vormden de basis en het vertrekpunt van het Scholennetwerk Bovenbouw Havo/Vwo dat - ruim 30



jaar na dato - nog steeds bestaat. Een groot deel van die 30 jaar hebben Wiel en ik daarin samen opgetrokken. Na een aantal jaren vroeg hij me om samen met hem de coördinatie van dat netwerk op ons te nemen en zo

brachten wij de (onderwijs/school)praktijk en het perspectief van wetenschap en opleiding bijeen. Ik nam afscheid in 2016, het netwerk-afcheid van Wiel is voorzien voor juni 2019. En het Network gaat voort.

Wiel heeft in dat netwerk een sfeer neergezet van “leren van elkaar en samen nieuwe praktijken ontwikkelen”. Het was en is geen “nascholing” maar optimaal gebruik maken van de meerwaarde van verschillende perspectieven en verschillende



ervaringen. Deze werkwijze werd rond de invoering van de Tweede Fase op grote schaal toegepast vanuit de projectorganisatie van die Tweede Fase. Ook “ons” netwerk nam een grote vlucht. Zo’n dertig scholen participeerden rond die tijd in verschillende thematisch opgezette activiteiten en bijeenkomsten. Waar andere netwerken gaandeweg verdwenen, bleef het Scholennetwerk (het “netwerk van Wiel en Henk” in de wandeling genoemd) bestaan.

We publiceerden een aantal boeken met ervaringen en praktijkvoorbeelden vanuit de scholen, we organiseerden conferenties waarin het delen en leren van elkaar centraal stond, we spraken ons met enige regelmaat uit over plannen en voornemens van Haagse beleidsmakers en we werden gehoord en uitgenodigd.

En vooral: we brachten steeds mensen uit de scholen bij elkaar om samen onderwijsbeleid te analyseren, de ruimte daarin op te zoeken, ervaringen met elkaar te delen en te leren van elkaars praktijken. Het netwerk begon in 1988 met zo’n tien scholen, in de laatste jaren participeren zo’n 15 scholen in het netwerk.

Wiel is de initiator en hij is al die jaren de bindende factor geweest. Onder leiding van Wiel ontwikkelden we een theoretisch kader voor onze succesvolle manier van werken én een theoretisch kader voor “het” studiehuis (dat in onze ogen niet bestond omdat elke school eigen inhoudelijke en organisatorische keuzes maakte en terecht). Het ligt in de lijn van het andere werk van Wiel dat ook hier drie typen werden onderscheiden: een “technocratisch” Studiehuis (met gedetailleerd uitgeschreven leerroutes voor leerlingen), een Studiehuis “met keuzemogelijkheden” (met keuzes van doelen en tijden) en een “vormingsgericht” Studiehuis met kernbegrippen als identiteitsontwikkeling, uitdaging,



New Orleans,  
1996

verantwoordelijkheid ontwikkelen voor zichzelf, voor de omgeving en voor de maatschappij.

Het (succesvol) samenwerken van Scholen en Universiteiten/Lerarenopleidingen in netwerkverband stond ook internationaal op de agenda. Wiel en ik schreven een aantal bijdragen in internationale tijdschriften over onze eigen praktijk en opgedane inzichten. Ik mocht een aantal keren met Wiel mee naar conferenties (ASCD/AERA) waar we bijdragen leverden aan symposia of tafelsessies rond ons onderwerp *Learning together for educational change*.

## *Muziek*

Wiel en ik hebben een vergelijkbare belangstelling voor muziek en we hebben in die afgelopen 30 jaar veel gedeeld. Cassettes voor elkaar opgenomen, namen en albums aan elkaar doorgegeven, ervaringen van concerten verteld, elkaar ontmoet tijdens concerten. Ik noem twee voorbeelden:

- Van Wiel kreeg ik mijn eerste album van Calxico, *The Black Light* in 1998. Hij had de tip vast van één van zijn wetenschappelijke en muzikale vrienden uit de VS gekregen. In 2006 kreeg ik een gesigneerd exemplaar van een volgend album want hij had hen getroffen ten tijde van AERA 2006. Samen met onze partners bezochten we op 25 maart 2018 een optreden van Calxico in Paradiso.
- Samen genoten we (in 2002 denk ik) van een concert van Steve Earle in Austin TX, toen we daar waren i.v.m. een conferentie en een bezoek aan Mary John O'Hair met wie Wiel het Internationale Netwerk coördineerde. Pas geleden kreeg ik van Wiel een voor mij gesigneerd exemplaar van het recente album van Steve Earle want Wiel had hem toevallig getroffen in een platenzaak in Montreal waar Wiel was i.v.m. de AERA 2019.

## Ingrid Schutte

I know Wiel since August 2011. It was at the occasion of the EARLI conference in Exeter, UK. I attended a presentation of Wiel and I was impressed, because of the socially relevant themes that he addressed. I shared my enthusiasm with my lector Marca and Kirsi Tirri. Well, said Kirsi, Wiel is a dear friend of mine. Through Kirsi I came in contact with Wiel and that's how Wiel later became promoter of my PhD.

I have a lot of good memories in the period that I was attending the graduate school at the UvH, from 2013-2018. Wiel created a good and relaxed atmosphere and he is an



enthusiastic teacher. It was especially nice to hear him talk about a project in Latin America he was involved in, delving into the question how universities can contribute to equity, social cohesion, and democracy, making use of theory and concepts of Paulo Freire.

My master thesis (back in the eighties) was about the possibilities to use Paulo Freire's ideas in Dutch literacy work.

So it brought back memories on our search by that time. But also and more important I experienced a shared interest in themes like equality and justice.

Isolde de Groot

I know Wiel since 2003. I was a student when Wiel started working at the University of Humanistic Studies. After attending his inaugural lecture *Waarden en normen in het onderwijs. Zingeving en Humanisering: Autonomie en sociale betrokkenheid*, I asked Wiel to supervise my MA/thesis in 2004. After working a couple of years as a teacher, I returned to the university to do a PhD, again under Wiel's supervision.

One of my best memories of Wiel is related to the AERA. In April 2008, Wiel introduced me to the AERA, a massive, annual education conference in the US. During the 2008 New York edition, and the AERA's after that, I have met many of the people whom Wiel has worked with, and still is working with today. Wiel also gave me hints on sessions that were particularly interesting to attend (e.g. lectures by well-known critical pedagogues), and meetings that I have good memories of (e.g. the Holland happenings and the Social Studies SIG parties).



Furthermore, I have good memories of the New Orleans edition, where we took some time off to listen to the bands that were playing on the streets and in café's because of Mardi Grass. Overall, I really appreciate how Wiel has helped me find my way in the academic world, and obtain a fixed position at the university.

The picture was taken at another memorable moment that we share: the reception after my PhD defence in 2013. Next to Wiel and myself it shows Ivor Goodson from Brighton

University (UK), my second supervisor and an expert on narrative learning, and Joel Westheimer, our colleague from the university of Ottawa (CA) who specializes in democratic citizenship education.

## Ivor Goodson

My favourite memory of Wiel was when he did a congratulatory speech for a new PhD student. He gave a speech built around all of the songs of the rock band The Who. It was quite brilliant. He always managed to embody and intellectually integrate a sense of late "Hippie" generosity with wise cultural commentary.

## Jaap Schuitema

Ik ken Wiel sinds mei 2002 toen ik begon als promovendus bij Wiel en onderzoek ging doen naar waardevormend onderwijs aan de lerarenopleiding van de Universiteit van Amsterdam.

Een van mijn beste herinneringen aan Wiel is de AERA in 2005 in San Francisco, waar Wiel mij voorstelde aan alle toonaangevende onderzoekers op het gebied van moral education van dat moment. In deze internationale omgeving is Wiel als een vis in het water. Omringd met onderzoekers op zijn vakgebied lijkt de energie van Wiel te verdubbelen. Dat blijkt ook uit zijn vele reizen naar het buitenland en de vele contacten die hij heeft over de hele wereld. Kenmerkend zijn daarbij zijn humor en relativiseringsvermogen. Deze eigenschappen hebben er aan bijgedragen dat ik altijd met veel plezier heb samengewerkt Wiel.



## Jan Germen Janmaat

I got to know Wiel first at the AERA Conference in San Francisco in April 2012. I still remember the very pleasant beer we had on a terrace overlooking the main square. After that we met on numerous occasions, usually when we were both members of PhD promotion committees, at other conferences, and, not unimportantly, at UCL Institute of Education when Wiel was the external examiner of one of my PhD students.

One of my best memories of Wiel is actually quite recent. When Wiel came over as external examiner for the Viva of Jing Kun Bai, one of my PhD students, we had lunch in the staff lunch room. He began telling me about the religious background of



many well-known academics writing about education in the Netherlands. This was quite an eye-opener for me as it explained a lot about their specific research interest and points of view. I really appreciated Wiel for giving me this peek behind the scenes of Dutch academia. Thanks to his warm and sociable personality, Wiel is the glue that makes cooperative projects work. I hope he will continue his involvement in academia for many years into his retirement.

Jane Hofmeister

I know Wiel since 1986 as a colleague educational sciences, in the Institute of the In-Service Training, a department of the Faculty of Pedagogy and Education at the University of Amsterdam.

Individually I dealt with e.g. Intercultural /Anti-Racist Education; Study Skills; Education Developing Countries; Second Language Education. Wiel and I collaborate on the implementation of Learning by (Work) Experience in vocational secondary education.

When Career Education became a regular part of the curriculum of Upper Secondary Education HAVO/VWO, many schools used Work Experience programs. In collaboration with some Upper HAVO/VWO schools (network) we developed a Work Experience program as part of their Career Education. As this so-called “Crossover program” is of mutual interest for pre-university as well as university courses implementation by these educational institutes is highly prerequisite. Implementation was one of my main tasks with a lot of administrative university problems on the issue of the fully cooperation of all university courses. At that time I was asked to make a transfer from the In-Service Training Institute to the Board of Directors of the University of Amsterdam as a policy advisor on “Education, Students and Diversity”. Unfortunately this transfer meant that there was not enough room for me participating in networks on educational concepts of critical thinking, everyday education practice and the meaning of it to the equipment of students as becoming critical-democratic citizens. So what is one thing in theory is completely different in reality for which research is needed to reveal in order to work on issues of developing critical democratic-citizenship education. For it is known “...teachers not only pass

knowledge and skills onto their students, but also stimulate them in developing certain values” expressed in the content of their instruction and the way they guide the learning process.

This leads us to Wiel’s Academic Career from his dissertation “Pedagogical Task and Labour” to his on-going focus and production of articles, books on important educational concepts as values education, moral development, critical thinking, critical-democratic citizenship; empowering humanity and democracy in Dutch education, et cetera.

Jason Ferreira Mafra

### **Wiel Veugelers, a teacher-educator**

In the Portuguese and Spanish languages, teacher is the term used to designate all professionals who work at different levels of education. In the Anglo-Saxon language, the expression "teacher" is used for those who teach at any level, considering the first years in school up to "high school". The use of the term "professor" in English-speaking countries applies basically to university teaching staff.

Etymologically, teacher has origin in the Latin verb *profiteri*, which means, among other terms, to declare, to profess. In other interpretations, it is one or that which "affirms or declares something in public," *professum*. Following the logic of this approach, different professionals, among them, instructors, coaches and tutors would have the merit of being called teachers. However, since education has become a formal modality and, later, a system organized in the different modern states in the West, the word teacher has consecrated himself basically to distinguish every professional that is dedicated to the work of teaching in the schools or universities. From then on, in Western education history, from the earliest school years to graduate studies, we are taken by daily coexistence with teachers and teachers who become part of our lives.

If, from one hand, the concept of "teacher" applies in different contexts, on the other hand, when it is associated with the word "educator", it acquires new meaning. This is because every educator is a teacher, but not every teacher is an educator.

Any scientist, inserted in the academic field, exercises for some time or for decades the function of teacher, but his concerns are necessarily educational. It is hard to imagine, for

example, the physicist Julius Robert Oppenheimer, director of the Manhattan Project, who developed the first nuclear arsenal, being called an "educator." On the other hand, equally remarkable figures of knowledge, such as Albert Einstein, Jean Jacques Rousseau, or Paulo Freire, fit perfectly into this title.

Among other issues that emerge in the discussion about the distinction and complementarity between these two terms, it can be said that both the teacher and the educator have the task of publicly "declaring" or "affirming" certain knowledge, but only the educator the task of worrying about the political dimension of knowledge.

It's just that educating is not limited to teaching. Educating requires teaching, but it goes beyond that. The educator and educator are those who, by strictly appropriating the knowledge they intend to teach, are aware that all teaching is linked to a wider social purpose. According to Paulo Freire, in different works, there are fundamental questions that precede the choice of any content: "Educa-se para quê?"; "Educate yourself in favor of who and what?"; "Educate yourself against who and against what?"

These questions in the process of teaching may or may not guide the work of a teacher, but are indispensable to the condition of being an educator. For the educator and the educator, there is no education without questioning and political-pedagogical purposes. The episode in which Oppenheimer, the "father of the atomic bomb" quoted here, is very familiar with the questioning of a group of scientists about the danger of the Manhattan Project, saying that the scientist's job is to do science and not get involved on political issues. It is said that after what happened in Hiroshima and Nagasaki, repentant, he would have admitted the need to insert moral and ethical discussion in the affairs of science. In

other words, the remarkable scientist had understood the impossibility of the neutrality of science.

This brief introduction about distinctions and complementarities between the concept of teacher and educator came to my mind as I proposed to write a few words about my friend Wiel Veugelers. Although my acquaintance with the emeritus professor Wiel was relatively sporadic, it was sufficient to realize the strength of his educative dimension. For me, Professor Weil incorporates, in his theoretical and practical life, this dual perspective, that of teacher-educator.

I was with Professor Weil in some research meetings, in Brazil and in other countries, between the years of 2011 and 2014, during our research work in the Network of Researchers of Latin America and Europe in Educational Policies (Riaipe). In addition to these academic meetings, I had the opportunity to spend a few more days with him when, in 2013, we invited him to deliver the Magna Conference to the two graduate programs in Education, University of Nove de Julho (Uninove), in São Paulo.

At that time, Professor Weil offered us a valuable exhibition on the theme "Education and Citizenship". The emphasis of his conference was to draw attention to the moral and ethical aspects involved in the process of formation and building citizenship. That day and the others of that week, in which Professor Wiel was with us, were moments of great learning for us not only by the theoretical reflections on themes of education, but also by the informal coexistence we had with him.

In fact, his loving, humble, and caring presence at the University and elsewhere was a very coherent expression of his proposal for a civic education based on ethical and moral values, which he had highlighted at his Magna Conference. I was impressed, for example, by the affection and respect with

which he discussed different aspects of Brazilian culture, highlighting the most central elements that characterize Brazil's cultural grandeur, without being carried away by the common stereotypes related to our country.

For me, those moments of coexistence in the University and beyond, like the dinner meeting we had in a cultural district of São Paulo, Vila Madalena, revealed to me that Professor Weil was not only a competent researcher and a dedicated academic, but, above all, an emeritus educator, committed in thought and life, with a deeply humanistic proposal of education.

With this small account, I hereby record my simple tribute to teacher-educator Wiel Veugelers, desiring him to continue steadfastly in his honored mission, as Paulo Freire proposed, in the challenging paths of "do-discência", learning while teaching and teaching while learning.

Jasmine B.-Y. Sim

I know Wiel since 2013. I “cold called” Wiel, emailing him to ask for several of his earlier articles on teachers and teaching values.

Since 2013, Wiel has kept up with me. In 2014, Wiel visited my university, the National Institute of Education in Singapore, and gave a lecture on ‘Teachers, Moral Values, and Citizenship: Towards a more Critical-Democratic Citizenship Education’. Wiel invited me to be a discussant in a symposium he organized in AERA 2015. Once again in September 2016, he invited me to give a lecture on a Confucianist perspective of citizenship education in Singapore, to his graduate students at the University of Humanistic Studies in Utrecht. We met another time in Singapore, when Wiel was enroute to Yogyakarta in October 2017, to discuss a possible book project. I haven’t known Wiel for a long time, and we seldom meet, because we are physically in different continents, and the distance from Utrecht to Singapore is about 10, 475km. The few times I saw Wiel were good memories. Wiel, has certainly been a generous and mentoring professor and friend. In the picture, Wiel and me are having local chicken rice dinner in Singapore, October 2017.





Jeroen Bron

One of my best memories of Wiel is our drive from Atlanta to Savannah on the coast of Georgia. We met the expected such as a visit to the Georgia music hall of fame. However, we also encountered the unexpected of a road trip. We had diner on a restaurant patio and two musicians played their own songs but also any request they received by little paper notes (and some cash). Then we ran into a movie scene in fort. A movie directed by Harrison Ford if I remember correctly. Eventually we did reach the ocean and he! There were dolphins swimming close to the beach.

Jeroen Onstenk

Apart from having a beer at numerous conferences and a lot of inspiring conversations, one of my best extended memories (2010-2014) of Wiel is our co-working as supervisor and coach in the PhD research of Rob Bartels, which dealt with citizenship education in primary education. This PhD was based on research of the effects of a specific program for philosophy with children. The researcher was practitioner and an experienced teacher. He was also member of the development team of the program. The three of us had a lot of inspiring discussions on critical-democratic citizenship, philosophising and democratic development of children, the role of dialogue in the classroom as well as on the differences and pitfalls between the ideal, interpreted, operational and accomplished curriculum. Also we searched together for adequate research strategies, combining qualitative and quantitative methods. Wiel showed a keen feeling for the strength of practice based evidence. In this project I have learnt a lot by (and about) Wiel's wisdom, knowledge and thoroughness. And I enjoyed his enthusiasm and humour very much.

## José Eustáquio Romão

### Nosso Amigo Humanista

Conheci o Professor Wiel Veugelers nas reuniões da Rede Ibero-Americana de Investigação em Pesquisa em Educação (RIAIPE III) que, apesar do adjetivo “ibérico”, havia incluído equipes de outros países da Europa, como foi o caso da Holanda. A rede se formara bem antes, com o mesmo nome, financiada pelo *Programa Iberoamericano de Ciencia y Tecnología para el Desarrollo CYTED*<sup>1</sup>. Na sua terceira edição, a Rede desenvolveu o projeto de pesquisa e de intervenção denominado “Programa Marco Interuniversitario para la Equidad y la Cohesión Social de las Instituciones de Educación Superior en América Latina”, dessa vez, financiada pela Comissão Europeia (referência: EuropeAid/129877/C/ACT/ Multi).

Embora muito contido, todas as vezes em que se manifestava o Prof. Wiel demonstrava ser um humanista, porque sempre sublinhava, em suas intervenções, um profundo compromisso com a luta contra as desigualdades, a discriminação e a exclusão social. Neste sentido, sempre se alinhou com as teses e princípios de nosso grupo de pesquisa, que questionava, respeitosamente, algumas linhas do projeto que sublinhava mais a “equidade” do que a justiça social, e mais a coesão social do que as formas alternativas de formação social. É que nosso grupo de pesquisa entendia que o conceito de equidade ajuda a camuflar a identificação da responsabilidade pelas injustiças sociais e que o de coesão social, sem o questionamento das pautas de uma sociedade que tem compromisso com a desigualdade, acaba con-spurcando a “coesão social”, na medida em que ela terá sempre um viés de dominação, de discriminação e de exclusão social. Com-

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<sup>1</sup> A segunda versão da rede (RIAIPE II) não chegou a se concretizar, apesar de formulada e submetida à convocatória do mesmo Programa Ibero-americano.

preendíamos que a coordenação geral do projeto tinha de atender a determinadas terminologias e orientações da agência de fomento, – no caso a Comissão Europeia – para não comprometer o financiamento.

Mais tarde compreendemos, também, que as afinidades e convergências do Prof. Wiel com nossas posições se devia ao fato de ele ter em seus referenciais teóricos o pensamento de Paulo Freire. Ora, como é sobejamente conhecido, os freirianos têm um compromisso com outro projeto social, diferente do sustentado pelo modo de produção capitalista e supervisionado pelo ordenamento jurídico-político burguês, mormente em sua etapa neoliberal de acumulação contemporânea, instituído e hegemônico entre nós.

Em razão dessa afinidades e convergências, houve uma natural aproximação do grupo de pesquisa da Universidade Nove de Julho – por sinal, o maior, o mais diversificado e o mais longo de toda a Rede, congregando cerca de quatro dezenas de pesquisadores. A aproximação culminou com o convite, ao Prof. Wiel, para desenvolver uma Aula Inaugural com o tema “Types of Citizenship and Educational Practices: Possibilities for Social Justice and Diversity” (“Tipos de Cidadania e Práticas Educacionais: Possibilidades de Justiça Social e Diversidade”). Agradou tanto, que foi convidado a estender sua fala com uma Conferência com o título “Teachers and Moral and Political Values” (“Professores e Valores Morais e Políticos”) para os(as) mestrados(as) e doutorandos(as) do Programa de Pós-Graduação em Educação da Universidade Nove de Julho (PPGE-UNINOVE) e para os(as) mestrados(as) do Programa de Mestrado (Profissional) em Gestão e Práticas Educacionais (PROGEPE), também da Uninove, no segundo semestre do ano de 2013.

À noite do último dia de suas intervenções, tivemos a honra e o privilégio de compartilhar um jantar com Prof. Dr. Wiel

Veugelers e sua companheira, na conhecida Vila Madalena da cidade de São Paulo. Na ocasião, o já amigo Wiel, dispensando todas as formalidades do tratamento acadêmico, revelou-nos sua outra face: a de profundo conhecedor de futebol. O restaurante era um local típico de preservação da memória do esporte bretão, com fotos de seleções de quase todos os países do mundo, de atletas e jogadas consideradas épicas pelos apreciadores e torcedores de futebol. Wiel deu-nos verdadeiras aulas futebolísticas e entusiasmava-se quando falava do “Carrossel Holandês” ou da “Laranja Mecânica”, designações que foram atribuídas à seleção de futebol dos Países Baixos na copa do mundo de 1974, em que, mesmo não saindo vitoriosa, na final, encantou o mundo com um futebol alegre, de espírito coletivo, com o brilho dos dribles de Hendrik Johannes Cruijff, mais conhecido como Johan Cruyff.

O amigo Wiel Veugelers, por sua erudição e simplicidade, acabou provocando, nos colegas brasileiros maiores indagações sobre sua formação e atuação profissional. Qual não foi a surpresa, ao se descobrir que tivemos entre nós, um sábio. E é necessário destacar o que isso representa. Muitas pessoas podem ser inteligentes e eruditas, mas poucas são sábias. A sabedoria tem a ver com essa *expertise* adquirida ao longo de uma vida de uma pessoa dotada de inteligência permanentemente crítica e indagadora, mas sempre ponderadora e equilibrada. Essa foi a impressão que o Prof. Dr. Wiel Veugelers, nosso amigo Wiel, para honra nossa, deixou indelevelmente em nossas mentes e em nossos corações, depois de examinado seu rico *curriculum vitae*, especialmente por seu desempenho na Holanda, na Europa e por todo o mundo. Professor de educação na Universidade para Estudos Humanísticos, em Utrecht (Holanda); professor da Escola Superior de Ensino e Aprendizagem de Amsterdã; pesquisador dos temas cidadania educacional, desen-

volvimento moral, profissionalismo docente, mudança educacional, identidade de desenvolvimento cidadão, estudos sobre juventude e subculturas jovens; coordenador de várias redes de pesquisa internacionais; editor da importante série de livros “Desenvolvimento Moral e Educação Cidadã” (Sense Publishers) e, finalmente, assessor de vários organismos nacionais e internacionais. Dentre suas obras mais importantes cabe destaque para *Teaching in Moral and Democratic Education* (Peter Lang, 2003), *Network Learning for Educational Change* (Open University Press, 2005), *Getting Involved. Global Citizenship Development and Sources of Moral Values* (SensePublishers, 2008) e *Education and Humanism* (SensePublishers, 2011).

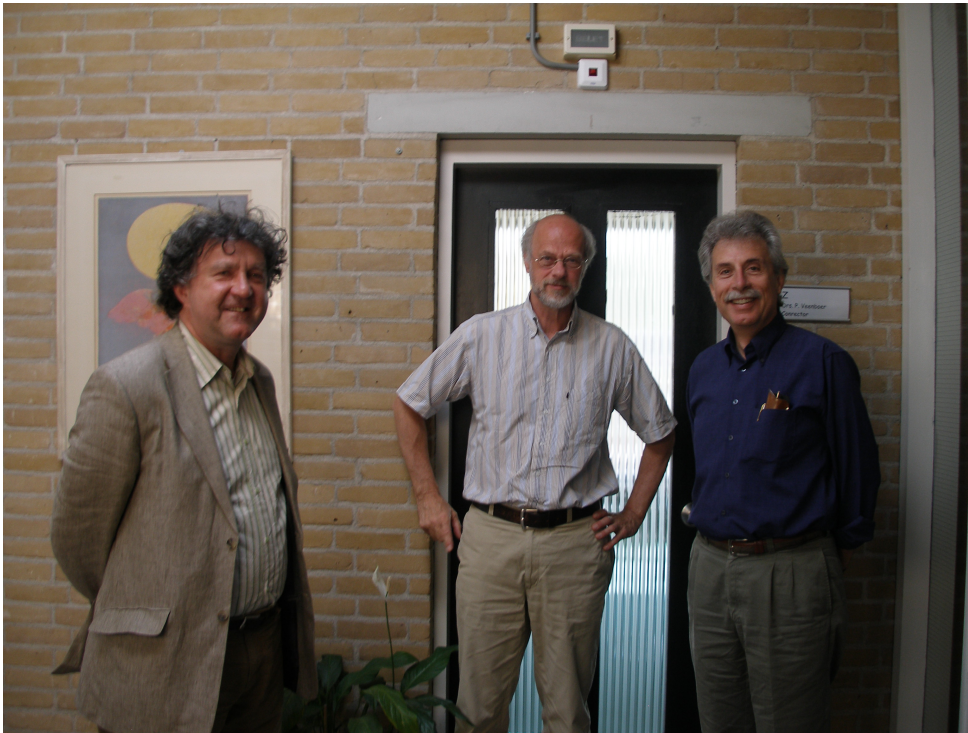
O Prof. Wiel Veugelers retornou ao Brasil mais vezes e, numa dessas oportunidades, chegou a convidar-me para participar de um evento, na cidade litorânea de Santos, onde mais uma vez desenvolveu seus temas preferidos, dentre os quais sempre mereceram destaque a educação moral e a cidadania. Lamentavelmente não pude comparecer, mas indiquei a participação do amigo comum do Chile, Oscar Espinoza que, posteriormente, em um encontro em Santiago, narrou-me as expressivas contribuições de Wiel ao pensamento pedagógico latino-americano e brasileiro. Além de seu proverbial testemunho pessoal de humanista e defensor de uma educação emancipadora.

Wiel é, sem dúvida, um de nossos representantes na Europa e, mais especificamente, na Holanda.

São Paulo, outono de 2019.

## Joan Rué Domingo

One of my best memories of Wiel is that knowing him for the first time – I cannot remember where, probably in an EECER conference- it was a curious experience. Since the first time we meet I remember we emphasized in a way that one could thought we already were old mates. Besides this, we meet in familiar occasions, as when I thought him and his wife to eat one of our “bizarre food”, a kind of tender and sweet long onions, with a special sauce of toast almonds, olive oil, etc.



I can evocate as well one of the occasions when we invited Wiel to work with us in a seminar. That evening a terrible wind storm felt down over Barcelona. Thanks to the pilot's expertise, the plane landed safely but with the most passengers sick, Wiel among them. As I was waiting for him the terminal, we had to spend some time for him to recover thanks to a generous coup of brandy. The Seminar was

cancelled that evening due to the risk of driving until my university.

And, to be fair, I could not finish these personal notes without a final quote. It is quite compulsory here to mention the shared Barça and Ajax, gossip, which raised up serious concerns to be discussed in our meetings and even through some emails.



With my very best wishes to Wiel and warm congratulations for your long and excellent academic career, ... and waiting for future meetings.

Such congratulations should be extensive to the all who were his closest team, those who have worked with him.



Judith Naidorf



With Wiel at the National Library in Buenos Aires

Judith Torney-Purta

My first and best memories of Wiel Veugelers are from a meeting in London about twenty years ago when he was leading a group planning something called the MEUSIC Project. We knew each other thanks to an introduction from Helen Haste, a professor at Bath University with whom I was collaborating in the period between the IEA international surveys of civic education that I led in 1971 and in 1999. This MEUSIC proposal to the EU wasn't successful. However, I've remembered the project ever since as exemplary and innovative in both the mode of its formulation (with input from a wide range of scholars) and in its overarching content framework. Wiel urged the group to move beyond a conceptualization based on dichotomies to one based on trichotomies (visualized in triangles). This innovation successfully represented the complexities in this field as well as some of the theories behind them. The EU missed a great opportunity when it didn't provide funds for this mode of conceptualizing and studying moral and civic education in the framework of democracy with Wiel as its leader.

Since then I've encountered Wiel with great pleasure at meetings of the Association for Moral Education and most recently at the meetings of the Project Advisory Committees for the International Civics and Citizenship Projects of IEA. He has been involved in this leadership group since about 2014. He is still demonstrating his talent to improve our conceptualizations. He recently proposed a masterful definition of citizenship to guide what these projects are trying to assess.

I warmly congratulate him on his inspiring academic career and contributions.

Kara Vloet

I know Wiel since 2008 when he was the invited keynote speaker at a Fontys OSO conference.

Wiel became my promotor with Gaby Jacobs of my PhD study at the University for Humanistics in 2009. And since that time I became familiar with Wiel's work.

One of my best memories of Wiel is 21<sup>st</sup> September 2015, 13.45 hour after defending my PhD study in the Senaatszaal in Utrecht. Wiel spoke very positive words to me while handing out my PhD. Although it was not always easy during this long journey, we finally reached our destination. During this trip Wiel and Gaby tireless stimulated me to stay on the right track besides of walking all the attractive side-roads. We had a lot of critical dialogues that were meaningful and improved my research. They were a good team in the way they coached me. In this way they are role models to me in how to coach teachers in doing research to improve their educational practice. Therefore I want to thank you Wiel and I wish you all the luck in the world, when you 'retire'.



## Kirsi Tirri

I met Wiel for the first time at AERA conference in New York in 1996. He came to see my poster I was presented at the Moral Education and Development SIG and we made plans to present together in the next AERA conference. After that we have been together in many symposiums and projects.

I have many good memories but one of them is related to a concert Wiel took me during one AME conference. It was in Notre Dame USA and Beach Boys were performing. We were little late and they let us go to the front row without paying our tickets. The concert was wonderful. Wiel knows good food and good music!





## Kun Setyaning Astuti

I know Prof. Wiel Veugelers since 24<sup>th</sup> october 2011 at the 6<sup>th</sup> Asia Pacific Network of Moral Education (APNME) in Nanjing China

Prof. Wiel is a helpful person. He always helped the author in completing many programs, both as co-researcher, co-author, as well as keynote speaker and visiting professors.

Prof. Wiel very rarely to say "no", so that making all our programs in Indonesia run smoothly, considering that we need the help and support of international experts in completing international programs.

Prof. Wiel is a very open person and always tries to understand our views and culture that are different from him so that as long as we cooperate with him it is always fun and our programs successfully complete smoothly and there are always innovations that sometimes are not imagined before.

Thank you so much prof. Wiel.



Larry Nucci

I have known Wiel for approximately 15 years through our interactions at the meetings of the American Educational Research Association, and the Association for Moral Education. In addition, Wiel has twice visited my seminar at UC Berkeley and interacted with my doctoral students.

I have many favorite memories. All of them reduce to the single experience of being in the presence of a brilliant man, who is humble, and approachable. He has an infectious smile and an openness to him that leads everyone to love him.

Luc Stevens

Ik voel mij met Wiel verbonden in ons engagement met vragen van opvoeding en onderwijs in het perspectief van een vreedzame, duurzame en werkzame samenleving.

Ik dacht Wiel voor het eerst ontmoet te hebben bij gelegenheid van een uitnodiging aan hem om voor mijn studenten te spreken. In elk geval wat het in een symposium achtige context in mijn faculteit. Ik was in hem en zijn werk in de jaren negentig geïnteresseerd geraakt door de ervaren affiniteit met typisch pedagogische vraagstukken in een klimaat dat dacht/denkt in variabelen.

Ik ben Wiel zeer erkentelijk voor zijn inzicht, motivatie, ondersteuning en bemiddeling bij het vestigen van de leerstoel onderwijspedagogiek aan de UvH. Ook zijn precisie was me daarbij zeer behulpzaam.

## Manuela Guilherme

I must have met Wiel in Lisbon during the first meeting of the RIAIPE3 project in the beginning of 2011, but I think my clearest memories of him date back from the 2<sup>nd</sup> meeting in Bolívia (see the picture).



Wiel Veugelers is one of those colleagues from whom you learn comfortably and pleasantly. He is collaborative, joyful, empathetic, easy-going and a warm person. All these qualities are even more important in the circumstances I often met Wiel, in wide groups, abroad, with an ambitious project to carry out, challenging issues to discuss and colleagues from various backgrounds, with naturally different ideas to respect and from which to profit. Wiel was always there to help and find an easy way out. I met Wiel in different places and with different people, either in the RIAIPE3 5-day meetings, in conferences or in small groups of friends for a meal, and with his wife Jane from whom I have the fondest memories. I met



with Wiel in Bolivia, Brasil, Mexico, Cuba, Portugal and I guess in other places I cannot remember. But I must confess that one of my best memories of Wiel is dancing samba with him in our project farewell party in S. Paulo. I must warn you that he is a wonderful samba dancer and I recommend you that, if you have the opportunity to dance with him, don't miss it!

## Maria Rosa Buxarrais

I have known Wiel since 1999. The first time we spoke was at the 25<sup>th</sup> AME (Association for Moral Education) Conference. We began to talk about our work and research while we were sharing a lunch in a roundtable on the subject of moral education in school curriculum. In previous AME conferences I had had the opportunity to attend some of his presentations and I realized we shared common interests and some references. Apart from his professional virtues, his friendly and kind personality made me want to start a working collaboration that has continued for 20 years now.



Wiel Thessaloniki 2019

One of my best memories of Wiel is when we met at the 37<sup>th</sup> AME Conference in Nanjing (China). I was the only person travelling from Spain and Wiel and Jane kindly greeted me. We went to visit the city and to buy some souvenirs. While

looking later that day for a place to have a refreshing beer (his favourite drink after a good Spanish wine, of course), we ended up in a local restaurant where we could appreciate their traditions and values. That time, once again, Wiel showed that he's not just an excellent academic on citizenship education, tolerance, democracy, etc. but he also practices what he preaches, because he puts all that into practice. Always attentive, open, kind and with a great capacity for caring, he is clearly a great representative of the ethics of care.



Wiel Nanjing 2011

Football is a passion we have in common. Barcelona Football Club has a strong Dutch influence due to great coaches like Johan Cruyff or Louis Van Gaal and, one time when I couldn't greet him the day before a project meeting in Barcelona, due to family matters, I invited him to go to the Nou Camp Stadium to watch a match, which he immediately accepted. Fortunately, on another occasion we did have the

opportunity to enjoy together watching the Barça play at the Nou Camp.

I wish to take this opportunity to thank him for including me in that group of people who have been working for a long period with him in these topics we study. Without his great leadership, this would not have been possible. He probably did not have an easy task leading such a diverse and intercultural group of professors of seven European universities but he did an excellent job.

## Marleen Lammers

I know Wiel since 2009, when I started my internship at VOS/ABB. I first ‘met’ Wiel because of his articles about public education that I used for my thesis. At the time, I was very honoured to meet Wiel in real life. In the years that followed, I enjoyed working with -and learning from- Wiel, for example during the visitations of the ‘PABO’s’.

*One of my best memories of Wiel is* een gekke foto maken in de photobooth op de conferentie ‘De Staat van het openbaar onderwijs’ in Amersfoort, september 2017 (zie foto’s).



Verder waardeer ik Wiel om zijn oprechte interesse in anderen. Ondanks jouw enorme hoeveelheid kennis en ervaring, sta je altijd open voor wat ik te zeggen heb. Daarnaast wist je me te prikkelen en uit te dagen om net een stapje verder te gaan dan ik zelf dacht te kunnen. Ik heb veel van je geleerd in onze samenwerking de afgelopen jaren. De beste tips kwamen misschien wel los bij een broodje kroket in de pauzes van de DOO-visitaties.

Dank daarvoor!

## Martien Schreurs

I have known Wiel since my thesis defense. He was member of the committee. The first time I saw him was February 7<sup>th</sup> in 2003, he was in gowns, walking in line with the other professors. Later he became my chairman.

One of my best memories of Wiel is a funny anecdote he told me about his trip with his colleague Mark Bos in India. On a very busy train, Mark fell asleep on Wiel's shoulder. The image struck me as very funny: Mark's head resting on Wiel's shoulder. That must have been uncomfortable, so the fact that Wiel let this be for a couple of hours is so friendly and generous.



## Mary John O'Hair

I have known Wiel Veugelers for over twenty years when we co-founded the International Networks for Democratic Education (INDE) in 1999. INDE consisted of school-university networks from China, Finland, the Netherlands, South Africa, United Kingdom, and the U.S. I'm not sure where Wiel and I met but we had much in common and shared the belief that network learning accelerates positive change in both schools and universities.



I have several great memories of Wiel such as watching the 2000 U.S. Presidential election results (Gore vs. Bush) at my home in Oklahoma (not quite as unbelievable as the 2016 results!) or visiting Wiel's network of secondary school partners with the University of Amsterdam (quite impressive!). One of my best memories of Wiel was at the 2000

American Education Research Association (AERA) annual meeting in New Orleans. Wiel and I were serving as co-directors of the newly formed International Networks of Democratic Education, and we were having a difficult time finding a location for the network directors to meet. AERA was out of meeting space so Weil and I discovered an upstairs conference room at the French Quarter Police Station was available (not sure how we discovered that!) and after some discussion, we decided to have our international network meeting above an active police station. It ended up being a very productive meeting and resulted in developing the edited book, *Network Learning for Educational Change*. I'll never forget

how positive, optimist, and innovative Wiel approaches work and life in general. Once again, he demonstrated his dedication and commitment to transforming schools to better meet the needs of students. He's a very creative problem-solver and never gives up!



Meiyao Wu

I have known Wiel since October 25, 2011, which was the time of the JME, AME and APNME 2011 Joint Conference in Nanjing. I gave a presentation entitled “A Reflection on the (Neo-) Confucian Concept of *Ren* and the Ethical Question of the Other,” and I remember that Wiel was interested in my presentation and we had a nice, fairly short discussion of it. After this meeting, my paper was sent to the *Journal of Moral Education* and was published by that journal, with the title ‘*Ren-Li, Reciprocity, Judgment, and the Question of the Openness to the Other in the Confucian Lunyu.*’ Then I sometimes met Wiel at APNME conferences, including those in Yogyakarta (2013), Sydney (2015) and Kaohsiung (2018), as well as at AME conferences including those in Boston (2016), St. Louis (2017), and Barcelona (2018). In addition, since 2011 we have had some nice discussions related to academic affairs via email, or at the annual APNME or AME conferences, and our friendship gradually grew.

One of my best memories of Wiel is that we met each other at the 42nd AME annual conference at the Harvard Graduate School of Education in the USA, in December of 2016. At that time I was trapped by having to deal with some APNME organizational issues and problems, and Wiel kindly asked me about the current state of the APNME. I could easily see that he is a truly humanist scholar, and that he is genuinely concerned about the future development of the APNME. Therefore, beginning from 2017 when I began to serve as the Chair of the APNME, I sometimes invited him to help with reviewing proposals or posters which were submitted to our annual APNME conferences, and Wiel always kindly agreed to do so. He clearly really cares about the continuing development of APNME, also AME and other academic organizations concerned with important issues related to

citizenship and moral education, and he has made important contributions to these organizations. Even if before long he will formally retire from his university in the Netherlands, I believe he will continue to devote himself to crucial issues related to moral education and citizenship. Speaking for APNME, I (and we) truly appreciate his great dedication and his many contributions.

Mia Verhagen

Ik heb Wiel in de jaren 90 op de OSB leren kennen, toen hij vanuit de UvA onderzoek deed naar de pedagogische dimensie van scholen. Daarnaast heb ik lang en intensief met Wiel samengewerkt in het Scholennetwerk havo-vwo van het Centrum van Nascholing van de UvA. Ook persoonlijk ontwikkelden we, samen met onze partners, een vriendschappelijke relatie. We waren onder meer aanwezig bij Wiel 's oratie in maart 2003 en hij was met zijn vrouw Jane op mijn afstuderen voor Cultuurwetenschappen, juni 2007. Zoveel positieve samenwerking verdient een pagina in het afscheidsboek!

Wiel was in het kader van zijn onderzoek zeer geïnteresseerd in de OSB. Ik was blij dat we dezelfde visie hadden op de pedagogische identiteit van de school. De OSB participeerde in het Scholennetwerk havo -vwo dat Wiel al sinds 1988, samen met Henk Zijlstra, zeer enthousiast en creatief vormgaf. Later kwam in dit netwerk de ontwikkeling van het studiehuis in de bovenbouw van havo en vwo centraal te staan. Wiel stimuleerde en begeleidde de studiehuis-experimenten in de deelnemende scholen en hij hield daarbij duidelijk zijn focus op de rol van de docent in de begeleiding van de leerlingen. Dat hield onze school bij de les.

Onder de vasthoudende leiding van Wiel werden met de netwerkscholen diverse publicaties over de praktijken uit het studiehuis gerealiseerd. In 1996 kreeg het Amsterdams Scholennetwerk dan ook de Athenetrofee, de prijs van de Stuurgroep Profiel Tweede Fase voor het beste netwerk. Op landelijke conferenties werd het netwerk gevraagd om over 'Het lesgeven in het studiehuis' een presentatie te geven. Door deze presentaties en publicaties werden ook andere scholen in Nederland in staat gesteld te profiteren van de Amsterdamse ervaringen.

Mijn beste ervaring met Wiel in dit kader is ons bezoek aan een studiedag van het Vlietlandcollege in Leiden waar we aan de docenten aldaar workshops gaven over ‘Leerling-begeleiding in het Studiehuis’. Ik heb goede herinneringen aan het enthousiasme dat we daar konden genereren en we voelden allebei dat we deze leraren iets wezenlijks konden brengen.

Micha de Winter

Ik ken Wiel sinds mensenheugenis, maar waar we elkaar voor het eerst ontmoet hebben weet ik niet meer met zekerheid. Ik zie een congres op een Caraïbisch eiland voor me, waar we de noden van het Nederlands burgerschapsonderwijs beleden onder een kokospalm; maar: is this the real life, is this just fantasy?

Wiel is de aardigste collega die je je maar voor kunt stellen, goedmoedig, grapjas op zijn tijd, relativeert liever zichzelf dan anderen in een academische wereld waarin het omgekeerde veeleer de norm lijkt te zijn. Maar vooral natuurlijk onthouden we de geweldige bijdrage die hij nationaal en internationaal heeft geleverd aan onderzoek en ontwikkeling van kritisch-democratische burgerschapsvorming. Gezien de hedendaagse politieke ontwikkelingen zou ik graag zien dat hij nog een tijdje doorgaat. Maar anders is er altijd nog die geheime carrière-wens: plaatjes draaien op de radio. Heb ik voor je geregeld, bel me even.

Monique Volman

I think I know Wiel since the ‘Onderwijssociologische conferentie’ in 1984, but I am not sure .... We became colleagues at UvA-ILO in 1990.

Mijn beste herinnering aan Wiel is niet zozeer een bepaalde gebeurtenis op een specifiek moment, maar betreft meer in het algemeen de manier waarop hij zijn werk als wetenschapper opvat en vorm geeft. Wiel neemt stelling, in verbinding met de onderwijspraktijk, en altijd met een zichtbaar product waar anderen op kunnen verder bouwen. Bij mijn eerste stappen in de wereld van de universitaire onderzoek heb ik dat ervaren als inspiratiebron. Mijn eerste herinnering daaraan gaat over een project naar arbeidservervaringsleren. De details ben ik kwijt, maar Wiel en medeauteurs hadden oog voor de omstandigheden en behoeften van jonge mensen in het beroepsonderwijs, maar deden ook kritische, politiek geladen uitspraken. Jaren later zag ik met bewondering hoe Wiel actief was in het bovenbouwnetwerk dat hij modereerde met Henk Zijlstra. Voor het in de mode was en bij accreditaties werd gewaardeerd dat wetenschappers verbinding zochten met de onderwijspraktijk, deed Wiel dat al, omdat hij het belangrijk vond.

## Nimrod Aloni

It seems to me that we first met at the university of humanistic studies in 2007 when I was invited to give a lecture on my book *Enhancing Humanity*, and at this occasion the people of Springer press handed me the soft copy of the book. Since then Wiel visited Israel many times to lecture in seminars that I organized and I came many times to lecture at Utrecht. I also serve as a “Skype Lecturer”, and we often collaborate in academic writing and international seminars.



Bahai Gardens Akko, Israel

I prefer not to choose but rather point at the many locations we celebrated things together: many times in Utrecht, Tel Aviv, New York Barcelona and Boston, including visits to our



personal residences, going places with our wives, and travelling to different places, and one should not ignore eating and drinking well while philosophising about “repairing the world.”. A true cosmopolitan and philosophical friendship – in the good old Platonic way.





Piet van Dijk

Ik ken Wiel van het Scholennetwerk Tweede Fase

Gisterenavond keek ik naar het debat tussen Rutte en Baudet. Bij deze liberale leiders, waarvan er één nota bene al jaren lessen maatschappijleer verzorgt, was van een door Wiel bepleite oriëntatie op een plurale samenleving, laat staan van een pleidooi voor horizonverruiming, geen sprake. Niet *hoe* we ons tot de niet-dominante cultuur dienen te verhouden was de vraag, het ging er uitsluitend om *waar* we deze deur moesten wijzen: op Lesbos of in Wiels geboorteplaats Venlo. Dit lijkt in toenemende mate de angstige en helaas voor vanzelfsprekend genomen grondvraag van de dominante cultuur: hoe schermen we ons en onze kinderen af van de niet-dominante cultuur?

Toen de stedelijke overheid aan het eind van de jaren zeventig stopte met onderwijspolitiek te bedrijven raakte het onderwijs, zeker in de grote steden, in de greep van de alom om zich heen grijpende marktwerking (het proces werkte trouwens ook andersom). Dit tezamen met de geconstateerde angstige grondhouding van die markt leidde tot een opdeling van leerlingenpopulaties in voor elkaar blinde school- "gemeenschappen". Het Montessori Lyceum Amsterdam, ooit opgericht door een vrouw die in Rome had geprobeerd onderwijs tot emancipatie-instrument voor minder-geprivilegieerden te maken is inmiddels de meest witte school van de stad. Aan de andere zijde van het spectrum vallen scholen om. In 1996 schreef ik een artikel "Profilering en marktwerking, een kritische beschouwing", dat is opgenomen in het mede door Wiel geredigeerde *Praktijken uit het Studiehuis* (pp. 249-258. Leuven/Apeldoorn, 1996). In het stuk beschrijf ik de teloorgang van een zwarte school voor voortgezet Onderwijs in Amsterdams-West. Helaas kan dit verhaal

worden aangevuld met heel veel verhalen over scholen die grote moeite hebben zonder pijnlijke ingrepen het hoofd boven water te houden of simpelweg het lootje leggen.

Wiel, ik krijg soms het idee dat je te optimistisch vertrouwt in het vermogen van individuele scholen en schoolbesturen zich op basis van zorgvuldig gekozen pedagogische uitgangspunten zelf uit het stinkende moeras van de marktwerking op te trekken. Nu ook jij meer vrije tijd krijgt hebben we geen gestolen nachtelijke uurtjes in een café in Manchester nodig om onze gesprekken niet alleen over muziek, maar ook over de zorgwekkende staat van het onderwijs, voort te zetten. Want over één ding zijn we het denk ik eens: onderwijs is te belangrijk om er niet blijvend mee bezig te blijven!

Slikkerveer, 23 mei 2019

Reet Sillavee

I know Wiel since March 2017, the project meeting of EDIC+ team.

One of my best memories of Wiel: It was yet another EDIC+ meeting and we were walking down the streets of Bath. It was just around that time when he came out with the notice of leaving. I was so surprised and asked him very carefully - why would he do it? Is he moving somewhere or has he decided to change the field. And then he said that he is retiring and my surprise was even bigger! I looked at him and said that I don't believe he is that old and he just started laughing. It was such a sincere expression of emotions. In general I am very grateful for him as he very quickly started trusting me and never made me feel less competent because of my age. He has always only empowered me and supported me on the way of International Higher Education.

## Rob Bartels

Wiel heb ik voor het eerst ontmoet in het begin van 2008 in het voormalige gebouw van de UvH aan de Drift. Ik kwam om hem te interesseren voor kinderfilosofie in relatie tot burgerschap in de hoop dat hij als promotor zou willen optreden voor mijn onderzoek democratie leren door filosoferen. Het was meteen een geanimeerd gesprek, een mooie basis voor het promotietraject.

De eerste ontmoetingen met Wiel zijn tegelijk mijn beste herinneringen aan hem. Voor Wiel was ik een onbekende toen ik met een nog nauwelijks uitgewerkt onderzoeksplan – het was meer een idee - bij hem binnenstapte. Het was geweldig te merken hoe hij mij zijn vertrouwen gaf om samen met hem aan het promotietraject te starten. Toen het plan er was en toch al meteen moest worden bijgesteld, hebben we voor het eerst samengewerkt. Dat was in een kantoor aan de Van Asch van Wijckskade, laat in de middag, bij erg warm weer. Wat een topervaring om samen te werken met iemand die zo'n geweldige kennis en inzicht inbrengt, terwijl ik de ruimte kreeg om mijn ideeën daarin vorm te geven. Die eerste ontmoetingen hebben een prachtige basis van samenwerking gelegd voor het promotieonderzoek dat ik onder zijn begeleiding ben aangegaan.

## Siebren Miedema

Ik heb Wiel beter leren kennen toen we in 1997 in de NVO-VELON-werkgroep ons gezamenlijk gericht hebben op de theoretische uitwerking van de pedagogische taak van de lerarenopleidingen. Die reflecties hebben in 1998 geleid tot de bundel *Vormende lerarenopleidingen* onder redactie van De Bekker-Ketelaars, Miedema & Wardekker. Dat heeft in 2004 een vervolg gekregen in het NVO-VELON-project dat geleid heeft tot de bundel *Pedagogisch opleiden. De pedagogische taak van de lerarenopleidingen* onder redactie van Ten Dam, Veugelers, Wardekker & Miedema. Daar tussen door hebben we in 2002 samen gewerkt aan de voorstudie van de PROO onder de titel *Onderzoek naar de pedagogische functie van het onderwijs op klas- en schoolniveau* (auteurs Veugelers et al.). Zeer regelmatig na zijn benoeming aan de UvH en na zijn oratie in 2003 hebben we de degens gekruist op het terrein van de godsdienstige c.q. levensbeschouwelijke vorming. Maar ook hier samengewerkt, bijvoorbeeld samen met Gerdien Bertram-Troost aan het themanummer van het tijdschrift *Pedagogiek* met als titel 'Onderwijs, Levensbeschouwingen het publieke domein' (33<sup>e</sup> jaargang nr 2, 2013, pp. 73-186). Onze liefde voor goed onderwijs, verantwoorde pedagogische lerarenopleidingen en adequate levensbeschouwelijke persoonsvorming in rapport met de tijd heeft ons vaak samengebracht en samen doen werken.

Mooie herinnering:

In de zomer van 2012 ontmoeten we opeens, terwijl we in Cinque Terre, Italië, in Vernazza op weg zijn naar het oude kerkje bij de haven, Wiel en zijn vrouw op een terras. Wij schuiven aan en onder het genot van een overheerlijke witte Cinque Terre wijn, praten we even bij. En zeker niet alleen over het werk... Een waardevol moment in een prachtige en

zonovergoten streek, die evenwel kort daarvoor door modderstromen die van de bergen waren gekomen was geteisterd.

Sjoerd Karsten

### **Van arbeidserveringsleren naar burgerschap**

Het moet ergens in begin jaren tachtig zijn geweest, dat ik Wiel voor het eerst ontmoette. De plek weet ik nog heel goed. Dat was het Kohnstamm Instituut in Amsterdam waar Wiel meewerkte aan een belangrijk innovatieproject Arbeids-ErvaringsLeren (AEL). Het doel was om jongeren op een systematische manier te laten nadenken over hun arbeidsstage in een bedrijf of instelling. Leren ‘reflecteren’ over hun ervaringen met werk en arbeidsvoorwaarden heette dat met een nieuw, maar inmiddels versleten woord. Het leren door middel van arbeid is een heel oud pedagogisch concept, dat teruggaat tot de negentiende eeuw. Er is bijna geen onderwijshervormer geweest die de morele en pedagogische betekenis van arbeid niet heeft benadrukt. In de kritische jaren tachtig van de vorige eeuw was dat niet anders. Wiel als ‘kritisch psycholoog’ ging daar volop in mee.

Toch had Wiel in die tijd nog een andere grote interesse en dat was de popmuziek. Hij heeft nu nog fluitende oren van alle concerten in de Melkweg en Paradiso. Hij hing zelfs een wetenschappelijke theorie aan over popmuziek. In die periode stond hij namelijk onder grote invloed van het WK-overleg, een heel klein gezelschap heren dat op de terrassen van de Amsterdamse Prinsengracht discussieerde over verschillende aspecten van de moderne jeugd. Met een van hen schreef hij in 1984 in *Psychologie en Maatschappij*: ‘Rock wordt gemaakt juist om emotionele, sociale, fysieke en commerciële resultaten te hebben; het is niet muziek die gemaakt wordt om de muziek.’ De musicus werd volgens deze twee aanstormende wetenschappers ‘pas echt popartiest als hij ook cultureel verbonden is met de sociale effecten van zijn muzikale activiteiten.’ Dat is nog steeds een ‘diepe’ gedachte. Het artikel, dat grotendeels gebaseerd was op een interview met

een Engelse popartiest die Paradiso aandeed, sloot af met de historische woorden: 'Het opvoeden door middel van popmuziek past niet in een dergelijke [bedoeld is: sociaal betrokken] levenswijze. Blijft moraliserende popmuziek dus voor de opvoeders zelf?'

Die slotconclusie zegt veel over het verdere werk van Wiel. Tussen de 'jonge' en de 'oude' Wiel is duidelijk een breuk aan te wijzen. Die viel samen met zijn proefschrift. Werd zijn vroege oeuvre gekenmerkt door pedagogische innovaties door middel van arbeid en een passie voor de popmuziek, in zijn werk na zijn dissertatie is de ware 'moralist' opgestaan. Dat werd nog eens versterkt door zijn aanstelling aan de Universiteit voor Humanistiek. Als humanist beschouwde hij onderwijs niet louter als overdracht van kennis, het instampen van woordjes en het oefenen met sommen, maar het onderwijs had volgens hem ook een brede en zware pedagogische taak: de vorming van kritische burgers. Van een simpele kweekplaats van geschikte arbeiders, moest het onderwijs uitgroeien tot een maatschappelijke instelling waarin de jeugd wordt voorbereid tot een hoger stadium van verstandelijke en morele ontwikkeling. Onwetendheid en volksondeugden (met uitzondering uiteraard het carnaval) behoeften bestrijding. Humanisering en sociale betrokkenheid ontwikkelen (wat vroeger beschaving heette) daar komt het volgens de 'oude' Wiel op aan.



Thérèse Carpaij

Op papier ken ik Wiel sinds de jaren negentig via mijn werk als docent en vakdidacticus Maatschappijleer en als voorzitter van de docenten-vakvereniging NVLM. In persoon ken ik Wiel vanaf 2006 toen ik mijn werk in het project studiehuis aan de Radbouduniversiteit besloot om te zetten in een promotietraject.

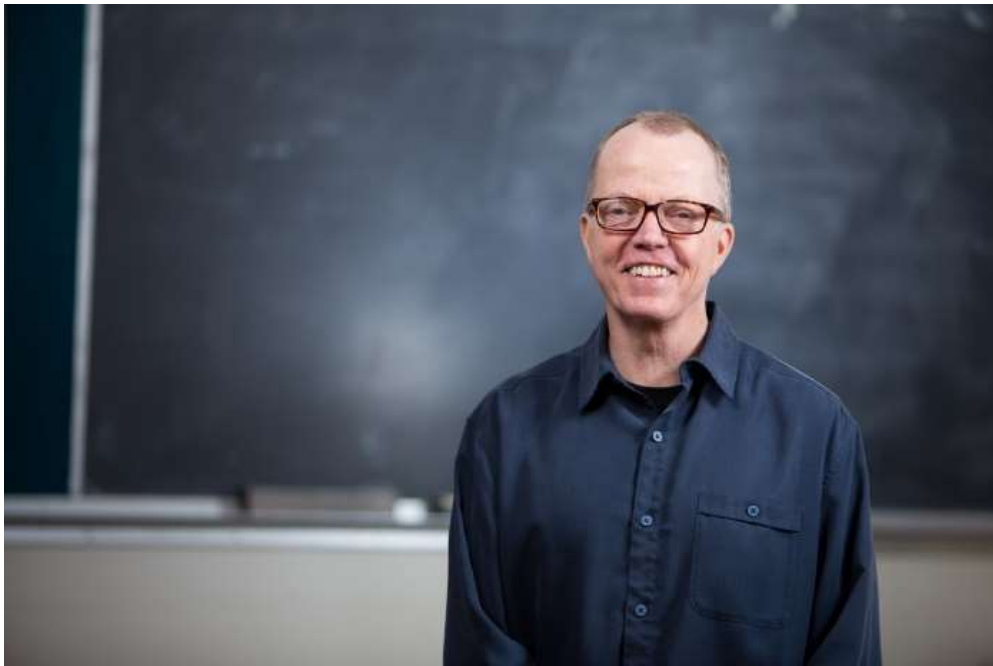
Wiel was in 2010 een van mijn twee promotoren. Hij was degene die tijdens mijn promotieonderzoek de gang erin hield. Hij kwam met oplossingen als zaken dreigden te blokkeren. Bij mijn onderzoek over onderwijsvernieuwing gebruikte ik de invoering van het studiehuis als casus. Wiel wist daar alles van. Zowel door zijn inhoudelijke kennis als door zijn positieve instelling, bleek hij een enorme steun in de rug.

Nijmegen, 6 mei 2019

## Walter Parker

I know Wiel from many AERA and NCSS meetings, and we spent time together in Amsterdam and Utrecht in March 2011. I gave a couple of lectures and had wonderful conversations with his students and colleagues—and, of course, Wiel.

I most admire Wiel's intellect. For example, he has a clearer understanding of 'autonomy' than anyone else.



Wim Claasen

De datum van onze eerste ontmoeting weet ik niet precies meer. Op 21 april 2005 heeft Wiel gereageerd op mijn “Aanvraagformulier promovendi”. Aanleiding voor die aanvraag was een gesprek dat ik met Wiel had, gericht op samenwerking tussen het lectoraat “Interactieve professionaliteit” van Fontys OSO en de UVH. De samenwerking was erop gericht opvattingen over normatieve professionaliteit een plaats te geven in onze Mastersopleidingen. In dat gesprek vertelde ik Wiel over een onderzoek dat ik, in het verlengde van de ontwikkeling van een landelijk beroepsprofiel voor leraren speciale onderwijszorg, was gestart met als doel: zicht te krijgen op persoonlijke kwaliteiten van leraren speciale onderwijszorg op basis van een deugdenethische benadering. Wiel nodigde me toen uit om op dit onderzoek te promoveren.

Mijn herinneringen aan Wiel betreffen vooral de gesprekken die we regelmatig voerden over de voortgang van mijn onderzoek. Wiel was in deze gesprekken vooral *uitnodigend*, geïnteresseerd. Hij gaf me de ruimte om mijn eigen (idiosyncratische) weg te volgen: inhoudelijk en methodisch. In de loop van de gesprekken kwam Wiel met zinvolle inhoudelijke adviezen, dacht hij mee over de oplossing van methodische problemen en zorgde er ten slotte voor dat mijn onderzoek een plaatsje kreeg in de traditie van burgerschapsvorming, morele reflectie en opvoeding.

Kenmerkend voor de uitnodigende houding van Wiel was de dag dat hij me meevroeg voor een etentje samen met David Hansen. Dit gesprek en Hansen's *Exploring the moral (he)art of teaching*, 2001) opende voor mij weer nieuwe perspectieven op de kern van het leraar zijn.

Dankzij deze houding en inzet van Wiel heb ik mogen meemaken dat meer collega's van Fontys OSO met hun vragen een plaats hebben gevonden in het promotietraject van de UVH.

Hoek van Holland, 27 mei 2019

Wim Wardekker

I have known Wiel for many years; possibly we first met at one of the Educational Sociology conferences in Lunteren, but certainly because of the co-operation in SOR, the lamented Co-operation Association for Educational Studies in Amsterdam and Utrecht. In those days, teachers from all three universities regularly met and study programs were (to an extent) co-ordinated. It's a pity this was discontinued.

One of my best memories of Wiel is how, in the context of a conference in New York City, we together with some other people tried to find a cosy bar in Brooklyn. The street where we went was rather less spectacular than suggested in the travel guide, but we still had a pleasant night out.

Wolfram Schulz

One of my best memories of Wiel is:

When I was visiting Amsterdam a few years ago for a project meeting, Wiel and I, together with two other ACER colleagues, went for a dinner at very nice restaurant in the Herenstraat where we spent a whole evening eating Tapas, Paella, and excellent wine while having excellent conversations, not only about things related to our common project but also about many other things.



PAC meeting April 2019

Yvonne Leeman

Toen ik in de jaren 80 bij de vakgroep onderwijskunde van de Universiteit van Amsterdam ging werken, hoorde Wiel direct bij mijn kring van collega's. Hij was verbonden aan het instituut voor de lerarenopleidingen van die universiteit. We werkten in het hart van de Jordaan, met de Anne Frankstichting en het SCO-Kohnstamm instituut voor onderwijsresearch op spuugafstand. Pedagogen en onderwijswetenschappers werkten in het teken van goed onderwijs voor een betere samenleving aan 'de pedagogische opdracht van het onderwijs' en het bestrijden van maatschappelijke ongelijkheid en segregatie. Er was brede maatschappelijke steun voor het stimuleren van opwaartse doorstroming in het schoolsysteem, compensatieprogramma's, interculturele ontmoetingen, en voor waardenvormend en kritisch vormingsonderwijs. Freire, Giroux, Apple en Banks behoorden op de universiteit tot de kernliteratuur. Leraren, schoolleiders en academici hadden de professionele ruimte voor samenwerking en het dialectisch verbinden van theorie en praktijk.

Er is niet één beste herinnering. Goede herinneringen tuimelen over elkaar.

Ik herinner mij reizen naar internationale conferenties zoals de AERA, AME en ECER. Samen rennen om de overstap naar Denver te halen. Onderweg naar de AME in Nanjing een toevallige ontmoeting in Beijing, waarna we samen op de Chinese muur stonden. De tips van Wiel over de beste recepties op de AERA, daar waar goed eten was en een life band speelde. Maar ook het harde werken op hotelkamers om nog even de puntjes op de i te zetten voor een goede presentatie in het internationale symposium de volgende dag.



De internationale kameraadschap en teamgeest, die Wiel als geen ander, in internationale projecten kon realiseren, is legendarisch. Hij gelooft in de kracht van interculturaliteit maar weet die in de praktijk ook te realiseren. ‘Samen het leven genieten’, is daar onderdeel van. Het was heerlijk om in Barcelona, met een internationaal gezelschap van collega’s achter hem aan te lopen omdat hij, van ons allemaal, de beste eettent weet te vinden. Niemand twijfelde daaraan!

Een grote constante was Wiel’s medemenselijke kwaliteit in het alledaagse werk, zoals zijn persoonlijke aandacht en talent voor teambuilding in het samenwerken aan educatie op de UvH. Even binnenlopen voor een praatje. Goed werk en goed leven zijn bij hem verstrengeld. Solidariteit, inclusiviteit en sociale verantwoordelijkheid gaven zijn dagelijkse academische werk glans.





## Mechtild Derriks & Ewoud de Kat

Vruchtbare samenwerking met een loyale collega

Mooie en productieve jaren

Ons is gevraagd mee te werken aan een *liber amicorum* voor Wiel. Dat doen we met graagte. Heel wat jaren van ons werkzame leven hebben we met veel plezier met Wiel samengewerkt, onderzoek binnengehaald en uitgevoerd, deadlines gehaald en overschreden, reizen gemaakt om de onderzoeksbevindingen op buitenlandse conferenties te presenteren. De rode draad was de pedagogische opdracht waarbij onderzoek naar normen en waarden een centraal thema was, een thema dat ons allen na aan het hart lag.

Wat ons vooral bij staat is onze soepele samenwerking die altijd zonder problemen verliep. Weining woorden waren nodig om ervoor te zorgen dat ieder deed wat nodig was. Wij deden ons deel, Wiel het zijne en -- zonder ons deel te bagatelliseren -- dat was meestal het belangrijkste deel. Wiel kon als geen ander de bevindingen in een theoretisch kader plaatsen en -- misschien wel het belangrijkste -- conclusies trekken. Het leek wel of Wiel er zijn hand niet voor omdraaide.

Daarnaast hebben we op heel wat buitenlandse congressen een presentatie gehouden, en ook daarvoor was Wiel de belangrijkste instigator. Hij wist precies wanneer er wat gedaan moest worden om een plekje te veroveren op een conferentie. Met zijn uitgebreide internationale netwerk droeg Wiel er zeker aan bij dat onze papers geaccepteerd werden, vooral ook omdat ze altijd gebaseerd waren op empirische data.

Ook in die buitenlandse oorden werd hard gewerkt: ‘we zijn hier niet voor ons plezier’ was een gevleugelde (Veugelerse)

uitdrukking (met een vette knipoog) van Wiel wanneer we na gedane zaken ‘werkoverleg’ hielden op een terras dan wel in een muziekcafe of tijdens exotische dagtripjes.

Wiel was een toonbeeld van collegialiteit. Met zijn werklust en nieuwsgierigheid nam hij steeds het voortouw bij de acquisitie van nieuw onderzoek. Dit leidde voor ons tot waarschijnlijk wel de meest productieve periode in ons werkzame leven, waar we met plezier op terugkijken.

Wiel je gaat nu met pensioen. Dat zal voor een bezielde harde werker als jij wel even wennen zijn. We wensen jou en Jane een leuke nieuwe tijd toe waarin je je energie op nieuwe dingen kan richten.



KAPITEIN OP HET SCHIP



SITTING ON THE DOCK OF THE BAY







## GLOBETROTTERS TEGEN WIL EN DANK

Als ze maar niet denken dat we hier voor onze lol zijn





## THE PACIFIC OCEAN

Tot aan het eind van de wereld om onze “boodschap” te verkondigen.



## PROJECTOVERLEG





SENIOREN OVERLEG



DESPERADO'S IN TIJUANA



THE BLUES BROTHERS  
Van Chicago Blues tot Zydeco



EINDELIGK RUST



Gaby Jacobs

I know Wiel since 2002, when he became a professor at the University of Humanistic Studies. A few years later I became part of his group on Moral Education.

There are many memories. I believe I most liked his relaxed approach to supervising his team and myself. Relaxed, in that he never used his authority in a top-down manner, but in the Freirean, dialogic sense, listening but also sharing his viewpoint, knowledge and experience. He has a very broad expertise within the field of education including the political and strategic aspects of working in academia. I learned a lot from that.

We both were born in the Southern part of The Netherlands and shared a Catholic background. That made me feel that I knew Wiel, there was some resemblance I guess. Sometimes he shared a bit of who he is as a person; his love of football, of Carnaval and some details about his family. That made him very 'human', a normal guy with a highstanding career but still 'Wiel', very approachable and engaged with his work and colleagues.

Thanks so much for everything Wiel!

# The Paulo Freire System

Carlos Alberto Torres

Que un individuo quiera despertar en otro individuo recuerdos  
que no pertenecieron más que a un tercero, es una paradoja  
evidente. Ejecutar con despreocupación esa paradoja, es  
la inocente voluntad de toda biografía.

Jorge Luis Borges

*In tribute to Wiel Veugelers on his retirement*

## **Abstract:**

This chapter discusses the origins and structure of what for the lack of a better term I will call the Paulo Freire System. Focusing on the historical experience of Angicos which catapulted Freire to world fame as an adult educator, a major claim of this chapter is that Freire's work was a much more ambitious and revolutionary project than transforming adult education and literacy training becoming another landmark in the history of popular education in the region. The Angicos experience connecting public education with popular culture, the system that Freire and associates imagined in the sixties aimed for a profound and revolutionary transformation of public education in Brazil. With his exile in 1964, popular education becomes a model that could deeply affect public education worldwide. Represented theoretically in the pages of *Pedagogy of the Oppressed*, a pedagogical classic of the twenty first century, education is for Freire critical hermeneutics, addressing the dilemmas of citizenship building with a postcolonial ethics.

## **1.- The Angicos Experience: Short chronology**

With you  
we knew that the pilgrimage of this world  
only has meaning in struggle.  
With you, a teacher who sheltered himself beneath the mango tree,  
practicing words and world

there  
on the back patio of your childhood home in Recife,  
we came to understand the anguish and hopes of all teachers.<sup>ii</sup>

We should recall that it was 50 years ago, in the small and impoverished municipality of Angicos, 178 Km from Natal, in Rio Grande do Norte, Northeast Brazil, the first systematic experiences of Freire's literacy training took place. Freire and a group of utopian left-leaning Catholic students at the outset of the Theology of Liberation movement, transformed literacy training, making possible that 300 rural workers learned to read and write in 40 hours, working at night, after a long day of their tedious and grueling demanding agricultural chores completed under the extenuating sun of Northeast Brazil.

Let us briefly recall what happened at the time in Northeast Brazil. Freire was already known because he presented the theoretical foundations of his adult literacy system in the Second National Conference of Adult Education in Rio de Janeiro, July 9-16, 1958. The following year he became the chair of History and Philosophy of Education at the school of Fine Arts in Pernambuco, and also Director of the Faculty of Extension.

These were times of enormous political activism. The foundations of the Popular Culture Movement (Movimento de Cultura Popular) were created in Recife under the administration of the newly elected Mayor Miguel Arraes. The MCP fused culture with political struggle aiming to increase people's consciousness and promoting literacy through cultural circles. Education and culture were understood as tools of liberation. On March 21 1961 the Grassroots Education Movement (MEB) was formed from an initiative of the Catholic Church. This was a partnership between the Federal Government and the National Conference of Bishops of Brazil (CNBB) to contribute to the process of adult literacy and help to develop communities.

In April 1961, the national Union of Students (UNE) created the Popular Center of Culture (CPC) paving the way for the politicization of social issues. They wanted to create and disseminate popular revolutionary art with engaging artists challenging people's alienation and naïve consciousness.

In 1961 President João Goulart was inaugurated when a military coup took place. He signed on April 13 the Brazil-USA Agreement on the Northeast. On September 18, 1962 Anthropologist Darcy Ribeiro who was certainly one of the most influential Brazilian intellectuals of the twentieth century, took office at the Ministry of Education. Darcy Ribeiro knew Freire and considered him a most insightful pedagogue, recommending him to a number of colleagues and political pundits.

In September 1962, Calazas Fernandes, Secretary of Education of the State of Rio Grande do Norte and Coordinator of the Office of Cooperative Education of Rio Grande do Norte (SECERN), and Maria José Monteiro, a former student of Paulo Freire's, met with Paulo Freire at the University of Recife to discuss the Angicos Literacy Project.

Freire, fearing that resources from the Alliance for Progress could interfere with his work, insisted on having complete autonomy to hire coordinators and teachers and no political-academic and ideological interference. In December 1962, Marcos Guerra, a law student and president of the National Union of Students formed a team of teachers (facilitators) for the Angicos Literacy Project. Thus, the project became a partnership between SECERN and the Cultural Extension Service of the University of Recife (SEC/UR) while directed by Paulo Freire. The work begins with a survey of the number of illiterates in Angicos and a research of people's specific vocabulary (words and generative themes).

On December 3, 1962 was signed the Agreement between the Ministry of Education, the Superintendence for the Development of the Northeast (SUDENE), the State of Rio Grande do Norte, and the United States Agency for International Development (USAID) within the guidelines set forth by the Alliance for Progress.

On January 18, 1963, took place is the launching of the project and the inaugural class of the Angicos Literacy Program. Three hundred eighty residents began their literacy program. On January 24, 1963 the first class of the project entitled the Anthropological Concept of Culture was held. This marked the start of the "Forty Hours of Angicos." February-March, 1963 classes for students took place at the same time as the meetings for the training of coordinators in the Cultural Circles.

On April 2, 1963, President João Goulart taught the final fortieth hour of the program. Several governors in the Northeast and representatives of the Alliance for Progress were in attendance. Aluísio Alves, Paulo Freire, and the formerly illiterate Antonio Ferreira also shared their experiences in this class. The oldest student, Maria Hermínia, gave the president a letter written by participants of the course. This was the first graduating class of Angicos.

General Humberto de Alencar Castelo Branco, commander of Military Region in Recife and who became later the first Military President after the coup d'état of April 1, 1964, attended the meeting and told Calazans Fernandes, "Young man, you're fattening rattlesnakes in this area" (Fernandes & Terra, 1994: 18).

The experiment ended on April 1963, and the results of the evaluation of the Angicos Literacy Project were released: 300 participants were considered literate, with a 70 percent success rate on the Literacy Test and 87 percent success rate on the Test of Politicization (Lyra, 1996:171). In May of 1963, the city of Angicos had its first strike. Landowners called the experience of Paulo Freire a "communist plague" (Fernandes & Terra, 1994: 126).

On June 2, 1963 The New York Times published a report on the experience of Angicos, spurring greater international attention. Reporters from well-established publications such as Time Magazine, Herald Tribune, Sunday Times, Associated Press, and Le Monde also traveled to Angicos to cover the project.

On July 16, 1963, the Ministerial Ordinance #195 established the Committee of Popular Culture within the Office of the Ministry of Education in order "to deploy, nationwide, new educational systems eminently popular, to cover areas not yet reached by the benefits of education." Paulo Freire was appointed chairman of this committee. His first task was to survey the national number of illiterates to support the future National Literacy Program. The number of illiterates between 15 to 45 years of age totaled 20,442,000—from a total population of 79,599,340 people.

October 1963, an envoy of U.S. ambassadors visit Governor Aluísio Alves in Natal to prepare for the visit of President John F. Kennedy to Angicos, scheduled for December of 1963. However President Kennedy was assassinated on November 22, 1963.

## **2. All started in Angicos: The Paulo Freire System**

“Revolution, between you and me a heap of contradictions that, together, make me fearful enough to build you with the sweat of my brow.”<sup>iii</sup>

The main thesis of this chapter is that Freire’s original experience in Angicos anticipated a grand design for social transformation of educational systems. As such it brought together two key concepts that formulated the basis of his educational system: popular culture as a counter-hegemonic project and popular education, more particularly what was later called citizen schools or public popular education as keystone of his new educational system (O’Cadiz, Wong and Torres, 1998; O’Cadiz & Torres, 1994; Torres, 1998a, 1998b).

Any traditional definition of a system will agree that it constitutes “a set of detailed methods, procedures and routines created to carry out a specific activity, perform a duty, or solve a problem”<sup>iv</sup> I use the term Paulo Freire System to show that his original attempts were not only to challenge pedagogically the prevailing banking education system that was so pervasive in Brazil and Latin American at the time. In challenging the hegemony of banking education, its narrative, theoretical foundations, epistemology and methodology, Freire and his team sought to create a new system that could replace the old one. They saw banking education not only as obsolete in terms of modernization of systems but also oppressive in gnoseological, epistemological and political terms.

One could also use the term Paulo Freire model, implying the design of organizational structures to enact a transformation of a given system. All models provide a narrative or coherence for a new architecture—in this case a new architecture of knowledge--, capturing as well mechanisms to implement this new social and organizational venture.

Therefore, what I would like to argue in this paper is that the original experience of Freire in the City of Angicos in Rio Grande do Norte, or the previous experiments on literacy training that took place also in the Northeast, were attempts to construct this new educational system, or what for the lack of another term I have called the Paulo

Freire System. An important early experience was the one carried out in João Pessoa, Paraíba, in January 1962 when Freire and his team from the University of Recife advised the Campaign for Popular Education of Paraíba (CEPLAR), created in João Pessoa by college students and professionals trained to work in adult literacy programs (Scocuglia, 1999).

The experience and spirit of the sixties implied a most dramatic radicalization of the tensions between those who actually create culture in their everyday lives, the common people, and intellectuals who analyze these processes making proposals for cultural action. (Torres, 2008: 1-11; 2007; Rodriguez Brandão, 2013; Fávero, 1933).

I have already documented that Freire's original insights related to the work of Vieira Pinto and the intellectuals connected with ISEB assuming that the process of social transformation of consciousness implies moving from a given level to a higher level of cognitive complexity (from naïve consciousness to transitive consciousness to critical consciousness). Yet, eventually Freire left this theoretical framework behind in order to get closer to the George Lukacs model of class-consciousness or Gramsci's war of position in the struggle for hegemony (Scocuglia, 1999; Torres, 2009). Freire, however, invoking in his writings of the sixties class consciousness and class analysis never bought entirely the prescriptive and linear deterministic analysis of some variants of Marxist socialism, emphasizing instead the 'inedito viable' or 'untested feasibility' as an option (Bohorquez, 2008: 177-189).

The idea of a Paulo Freire System was already present in the work of Freire and his team at the University of Recife in the early sixties. The earlier written production of this group and the title of their work is evidence. Consider for instance the 4<sup>o</sup> of the *Revista de Cultura* of the University of Recife published in April-June 1963. Here are the titles, *Conscientização e Alfabetização: uma nova visão do processo* [Conscientization and Literacy: A new Vision of the Process], written by Paulo Freire (pages 5-22); *Fundamentação teórica do Sistema Paulo Freire de Educação* [Theoretical Foundations of the Paulo Freire System of Education] written by Jarbas Maciel (pages 25-58); *Educação de adultos e unificação da cultura*, [Adult Education and the Unification of Culture] written by Jomard Muniz de Brito (pages 61-69); *Conscientização e*

alfabetização: uma visão prática do Sistema Paulo Freire, [Conscientization and Literacy; A Practical Vision of the Paulo Freire System] written by Aurenice Cardoso (pages 71- 79).<sup>v</sup>

As Carlos Rodrigue Brandão so cleverly observes, there is a difference in the way Freire and his group treated the terms culture and education: Paulo Freire subordinates a proposal for education to a process of democratization of culture. It is ‘culture’ the key concept in all his writing. This is the cultural moment of the first texts of Paulo Freire post-Angiços”<sup>vi</sup>

The Paulo Freire System has several phases, including a first phase for children’s literacy, a second phase of adult literacy (exemplified in the Angicos experience and later in the Commission for Popular Culture that Freire was invited to Preside), and the third phase is accelerated elementary education, that were experimented in the CEPLAR activities in Paraíba, as above mentioned.

The fourth phase of the Paulo Freire system, intimately connected with the previous one marks the origins of the Popular University in Latin America. It was the Service of Cultural Extension of the University of Recife, which will provide different levels of education including popular education (adult education), elementary, secondary, pre-university and university levels. The idea was to work with groups in the urban areas of Recife.<sup>vii</sup>

The fifth phase of the system would emerge in the work of the Institute of Human Sciences (Instituto de Ciências do Homem) at the University of Recife<sup>viii</sup>. The sixth phase was the creation of a Centre for International Studies [ Centro de Estudos Internacionais (CEI)] as an effort to link the Brazilian experience with the Third World experiences.

This was the overall design of the Paulo Freire System to be actually implemented as phases of a service of cultural extension in a NorthEast university but with the hope to extend the system to the rest of the country. It was not a service ‘for the people’ but ‘with the people’, a concept that pervades the whole oeuvre of Paulo Freire and what Rodriguez Brandão appropriately called “the recreation of cultura from the people”.<sup>ix</sup>

Rodriguez Brandão centers his analysis on the epistemological foundations of the Paulo Freire System:



- a) The ontological equality of all human beings
- b) The unlimited accessibility to knowledge and culture,
- c) The unlimited communicability of knowledge and culture.<sup>x</sup>

### **3. Recreating the Public Sphere: Remembering and Celebrating Angicos.**

“Truly, only the oppressed are able to conceive of a future totally distinct from their present, insofar as they arrive at a consciousness of a dominated class. The oppressors, as the dominating class, cannot conceive of the future unless it is the preservation of their present as oppressors. In this way, whereas the future of the oppressed consists in the revolutionary transformation of society, without which their liberation will not be verified, the oppressor's future consists in the simple modernization of society, which permits the continuation of its class supremacy.”<sup>xi</sup>

What Freire learned from the Angicos experience; how Freire consolidated his pedagogical model through a social science based on a critical hermeneutics; how his thinking evolved into a theory of social and cultural reproduction, looking particularly to the role on education, and how then he moved into a critical social psychology focusing on domination and the developmental pedagogical subject; how Freire, inspired by the profound political and pedagogical experience of Angicos and his political pedagogical practice, understood praxis as collective learning.

In the conclusion of this chapter I will discuss the twin obsessions of Freire, already present in the Angicos experience and that would stay with him throughout his life: the relationship between democracy, citizenship and education, and education as a postcolonial ethical act of social transformation. It is therefore important to emphasize that the Paulo Freire system, as conceived in the Angicos experience and its aftermath was a much larger and comprehensive system that was originally considered, even by the observation his critics.

We should remember and celebrate the Angicos experience for what it signified as the first milestone of Freire’s political pedagogical journey. Angicos needs to be remembered and celebrated.

Remembered not only as an experience of successful literacy training, but also as an attempt to expand the notion of the ‘public’ and public education, enhancing the public sphere. As distinguished political theorist Nancy Frazer has persuasively argued:

“The concept of the public sphere was developed not simply to understand empirical communication flows but to contribute a normative political theory of democracy. In that theory, a public sphere is conceived as a space for the communicative generation of public opinion, in ways that are supposed to assure (at least some degree of) moral-political validity. Thus, it matters who participates and on what terms. In addition, a public sphere is supposed to be a vehicle for mobilizing public opinion as a political force. It should empower the citizenry vis-à-vis private powers and permit it to exercise influence over the state. Thus, a public-sphere is supposed to correlate with a sovereign power, to which its communications are ultimately addressed.”<sup>xii</sup>

Angicos needs to be celebrated because it constituted a landmark in the process of social transformation of Brazil, in creating a public sphere moving from an enfeathered capitalism and yet marked by distinct pre- and feudal forms of domination to a process of national and popular transformation. Angicos was also timely in the context of the social transformations of Latin America in the fifties and sixties. But the experience of Angicos and its possible aftermath was thwarted by the coup d’état of the Brazilian Military dictatorship that inaugurated the new authoritarianism of Latin America, particularly in the Southern Cone (O’Donnell, 1988; Collier, editor, 1919).

The conclusion of this experiment of literacy training catapulted Freire to national fame, and as discussed above, the President of Brazil, João Goulard, made him the President of the National Commission of Popular Culture, in charge of developing a fast paced and massive literacy-training program in Brazil. Since by that time those who couldn’t read and write couldn’t legally vote, the Freire’s experiments were a true exercise in citizenship building, and as such, an experience of creating and recreating the public sphere in Brazil. If only for this Freire should be remembered and studied, but there is much more. His contributions made a big difference in the life of people all over the world, and not surprisingly, the Brazilian

government of the socialist democratic Worker's Party passed in 2012 a Congress law making Freire the patron of Brazilian education.<sup>xiii</sup>

As all started in Angicos, the next sections will cover the epistemological and theoretical implications of the Paulo Freire System.

#### **4. Education as Critical Hermeneutics: An Epistemology of Suspicion.**

De toda palabra ociosa daras cuenta a Dios<sup>xiv</sup>

(Written in the door of a Church in Viscaya, the Basque Country, Spain.)

Freire shares with Paul Ricoeur (1974) a hermeneutics of suspicion. Their models of critical hermeneutics evolved from the tradition of textual interpretation that originated in methodological questions regarding the Bible, "a problematic that also becomes central for the study of cultural documents. Critical hermeneutics is differentiated by its orientation towards a 'hermeneutics of suspicion' or what in social theory has often been called the ideology critique of cultural criticism." (Morrow and Torres, 2002, page 43).

Freire's intellectual life could be characterized as a form of eclecticism within a project of radical modernism. Reflecting upon the influences of his writings he told us that:

"I remember, for example, how much I was helped by reading Franz Fanon...I was writing *Pedagogy of the Oppressed* ....when I read Fanon, I had to rewrite the book in order to begin to quote Fanon.. I had different cases like this, which I felt conditioned, "influenced" without knowing. Fanon was one. Albert Memmi who wrote a fantastic book, *The Colonizer and the Colonized*, was the second. The third who 'influenced' me without knowing it was the famous Russian psychologist Lev Vygotsky... when I read him the first time, I became frightened and happy because of the things I was reading. The other influence is Gramsci... When I meet some books, I remake my practice theoretically. I become better able to understand the theory inside of my action." (Horton & Freire, 1990, p. 36).

Freire's Critical Theory of Society, on parallels with the Frankfurt School, is based on a philosophy of science or a meta-theory that attempts to mediate between the polarization of subjectivism and positivism (or idealism and materialism) that has long plagued the Marxist tradition and social theory more generally. Freire works within the broader meta-theoretical tradition of critical hermeneutics that attempts to ground social inquiry in the understanding of agents (hence its hermeneutic or interpretive dimension), as well as taking into account the social structural context of action. Yet, one of the key elements of Freire and many others who work closer to the phenomenological tradition is to assume that every social exchange involves a moment, a relationship of domination. This is the reason that an epistemology of suspicion that all social exchanges involve social domination is the trademark of pedagogy of the oppressed.

From this vantage point, Freire assumes a theory of social and cultural reproduction (Morrow and Torres, 1995; Morrow and Torres 2002). Freire does not presume that cultural reproduction is a static and deterministic process through which a society replicates itself from generation to generation. Freire's theory of cultural and social reproduction is guided by an understanding of historical specificity and effectively deals with the dialectic of agency and structure.

Because the key elements of the Angicos experience are based on the dialectical unity between developmental subjects and processes of domination, Freire works from a Critical Social Psychology. Just now some scholars, particularly Deborah Britman are beginning to look seriously into the intersections between Pedagogy of the Oppressed and psychoanalysis.<sup>xv</sup> This problematic of domination vis a vis the developmental subject was anticipated in Marx's theories of alienation and praxis, as well as the Frankfurt School, especially the studies on authoritarian personality. Freire added a substantial contribution to theories of a dialogical and developmental subject positing that developmental models are suggestive of universal human possibilities whose realization is impeded by relations of social domination. Unequivocally Freire states that:

"The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore it cannot unfold in the antagonistic relations between

oppressor and oppressed. No one can be authentically human while he prevents other from being so. Attempting to be more human, individualistic, leads to having more, egoistically: a form of dehumanization. It's not that this isn't fundamental to have in order to be human. Precisely because it is necessary, some men's having must not be allowed to constitute an obstacle to other's having, must not consolidate the power of the former to crush the latter." (Freire, 1985, pages 73-74).

Freire's theory of domination and emancipatory practices focuses on domination exemplified in the culture of silence. For him education cannot be the lever of social transformation, but plays a fundamental role as a cultural action for freedom. His solution is *conscientização*. Because the culture of silence is produced by anti-dialogical action, that is distorted communication, it produces relations of domination that deceive subjects. Hence Freire's extraordinary insight that relation of dialogue--as a form of learning-- may contribute to the possibility of emancipatory consciousness, which is grounded in the capacity for self-reflection that defines reason. But we need not only language, narratives and discourse (all of them central elements in the pedagogical process) but also and very importantly the capacity of social movements, communities, NGOs or popular political administrations to be agents of cultural action for freedom.

For Freire, conscientization unleashes an ethical discourse through which agents develop a capacity for social criticism. Here Freire [comulgates??] with Habermas' idea that particular ethical reflections are not completely situated and local, but rooted in the human potential for ethical dialogue with universal dimensions as part of a discourse or communicative ethics (Morrow and Torres, 2002).

Thus, and not surprisingly, Erich From after meeting Freire declared that "This kind of educational practice is a kind of historical-cultural political psychoanalysis (quoted in Freire, 1994, page 55).

As I articulated elsewhere: "Thus Freire's epistemological stance has at least two major implications. On the one hand, critical pedagogy emerging from Freire's contribution is concerned with how emancipatory education can validate learners' own culture and discourse while at the same time challenging their common sense, to identify the salutary nucleus, the "good sense" that Gramsci, in his

philosophical imagination, signals as the beginning of counterhegemony (Torres 1992b). On the other hand, Freire's recognition of the tensions between objectivity and subjectivity, between theory and practice-as autonomous and legitimate spheres of human endeavor-lead him (departing from Dewey) to recognize that these dichotomies and tensions cannot be overcome. Nor can they be captured in their entire complexity through mainstream methodologies. Long live the creative imagination!"<sup>xvi</sup>

In the next section, I will see how this meta-theoretical tradition of critical hermeneutics, based on a theory of social and cultural reproduction, challenges the process of domination that subjects confront in their developmental processes (challenging 'false consciousness'). Freire's theoretical framework and the way it was implemented in Angicos constitute a central threshold in the tradition of popular education in Latin America.

## **5. Paulo Freire and Popular Education**

The mode of production of material life conditions the social, political and intellectual life-process in general. It is not the consciousness of men that determines their being, but on the contrary it is their social being that determines their consciousness.<sup>xvii</sup>

Popular education was born from radical models of education, many of which were linked to Paulo Freire's experiences in Brazil in the 1960s. Characteristics common to popular education have been discussed by various analysts, and synthesized in other works (Gadotti and Torres, 1992, 1993, 1994; Torres 1990). Popular education rose from a political and social understanding of conditions endured by the poor, as evidenced by their most visible problems, including malnutrition, unemployment, and illness, with intention of shedding light upon these conditions at both individual and collective scale of consciousness. Basing educative practices upon individual and collective experience, popular education took previously acquired knowledge about people very seriously, and worked in groups more than on an individual basis. These projects used an education intimately related to concrete abilities that could be taught to the poor (such as reading, writing, and arithmetic) but as a mutual process of teaching and learning (Gadotti, 2012).

Popular education sought to inspire a sense of pride, dignity, and confidence in participants, so they might become autonomous both politically and socially. These projects could be integrated by governments into the process of rural development, as done in Colombia and the Dominican Republic (Torres, 1995a; 1995b); as done by Freire himself, from 1989 until 1991, when he was Secretary of Education for the Workers' Party (PT), within Municipality of São Paulo (O'Cadiz, Wong, and Torres 1998); and as done by popular education collectives in Nicaragua (Arnove 1994). These popular education programs could span all ages of students, from children to adults.

For Freire, the main educational problems are not methodological or pedagogical, but instead political. Educational programs inspired by this model had earned a strong historical presence within the field of adult and literacy education, by trying to constitute themselves within politico-pedagogical mechanisms of collaboration with socially subordinated sectors. Popular education is a pedagogy for social change, defined by educational activity that formed a "cultural action" whose central objective was conscientization.

In its most radical form, conscientization resided within development of critical consciousness, as knowledge revealed during this process of class oriented social transformation, appearing as part of the "subjective conditions" of this process. In strictly educational terms, popular education was intended to be a non-authoritarian pedagogy. Its educational program could be realized as easily in a classroom, as in a "cultural circle," transmitting ideas and knowledge along a path of sharing provided by "knowledge of previous knowledge," as known to those being educated (Freire, 1998). One of the last books written by him, *Pedagogy of Hope* (1994), offered an appraisal of the conditions implemented by his earlier work, *Pedagogy of the Oppressed* (1970).

This liberatory pedagogy provided a model diametrically opposed to predominant neoliberal agenda within Latin American education, paradoxically constituting an accumulation of the most conservative and capitalistic positions in the whole world, and a flagrant contradiction against the liberal tradition and the spirit of public, obligatory, and free education that predominated on the

history of education in the nineteen and early twenty century (Torres, 2011).

Freire and many of those who endorse his political and pedagogical agenda have been linked to dissent and contentious politics, particularly how social movements throughout the world use education to pursue their political goals challenging neoliberalism. There is extensive research on the counter-hegemonic practices of new social movements, through the disciplinary lenses of political science (Rocco, 1990, 1997, 1999, 2002, 2010; Rocco and García Selgas, 2006, Tarrow, 2011), [the political sociology of education] (Torres, 1989, 1991, 1995a, 1995b, 1996, 2009a, 2009b, 2011; Teodoro and Torres, 2007) or [the sociology and learning theory] (Mayo 2005, Morrow and Torres, 1995).

However, one area that is yet relatively unexplored is the role of education in creating, facilitating or renewing the political interaction between social movements and the state. Morrow and Torres (1995) have theorized regarding this question, and Paulo Freire put forth one well-researched example (O'Cadiz et al, 1998) in the manner in which he created ties between the secretary of education in São Paulo and literacy initiatives within regional social movements. These insights notwithstanding, the extensive role that education has played in setting and pushing the political agendas of social movements has not been researched or theorized to nearly the degree that its pervasiveness warrants.

Freire's concepts and theories are still a source of inspiration for some of the most innovative counter-hegemonic processes in the world, including the occupy Wall Street movements, the indignados, and other experiences of social struggle (Bryne, 2012) in the creation of a global or transnational public sphere.

While popular education and participatory action research emerge as practical tools for research and social transformation, Freire also gave a legacy of formidable insights dealing with some of the key dilemmas of contemporary education.

Freire's educational goals provide a shift in perspective. His Critical Hermeneutics produced an epistemological transformation that has a major impact in literacy training and pedagogy more generally. Here is the tension that he tries to overcome, a tension that has also been the concern of Habermas (Morrow & Torres, 2002) on



how to resolve the contradictions between the pursuit of individual interest, and the need to provide for social cohesion in the polity. This tension is furthermore aggravated by the tensions between agency and structure. Social transformation in Freire is articulated through the need to empower the human agency while simultaneously transforming structures. His critique of banking education is also a critique of the politics of culture outlining the seeds of a cultural action of freedom. Pedagogy of the oppressed emerges not as a new pedagogical theory but a new revolutionary narrative leading to conscientization as a social process and social transformation as the ultimate goal. Hence the appropriate title of Julio Barreiro et al book, *Consciousness and Revolution* that marked a great deal of the debates in the sixties, particularly in the Christian quarters linked to 'Theology of Liberation.

In generating this process of social transformation, the focus on identities is one of Freire's early contributions to pedagogy. The Freirean model examines in Freire's oeuvre a multitude of identities, including class, race, ethnicity, gender, sexual, ability, or religious identities.

The epistemology of curiosity that Freire and other phenomenologists such as Ricoeur endorse is based not only on self-evaluation and self-reflection but also on the need to confront oppression of any kind anywhere. Linking popular education with popular culture allows Freire to identify the linkage between individual transformation and community traditions.

## **6. Freire's Dilemmas: Education, Citizenship and Ethics**

(...) el escepticismo es un lujo de minoría... Al resto le serviremos la felicidad bien cocinada y la humanidad engullirá gozosamente la divina bazofia.<sup>xviii</sup>

Freire addressed a serious dilemma of democracy, the constitution of a democratic citizenship. He expounded many of his ideas about the question of diversity and border crossing in education in the 1960s. Freire taught us that domination, aggression and violence are intrinsic parts of human and social life. He argued that few human encounters are exempt from one type of oppression or

another. By virtue of race, ethnicity, class and gender, people tend either to be victims or perpetrators of oppression. Thus, for Freire, sexism, racism, and class exploitation are the most salient forms of domination. Yet exploitation and domination exist on other grounds including religious beliefs, political affiliation, national origin, age, size, and physical and intellectual abilities, to name just a few

Starting from a psychology of oppression influenced by psychotherapists like Freud, Jung, Adler, Fanon and [Fromm], Freire developed pedagogy of the oppressed. With the spirit of the Enlightenment, he believed in education as a means to improve the human condition, confronting the effects of a psychology and a sociology of oppression, contributing ultimately to what Freire considered the [ontological vocation of the human race: humanization ---- CITE IN BIBLIO/INDENT]. In the introduction to his highly acclaimed *Pedagogy of the Oppressed*, Freire states, "From these pages I hope my trust in the people is clear, my faith in men and women, and my faith in the creation of a world in which it will be easier to love." (Freire, 1972: 19).

Freire was known as a philosopher and a theoretician of education in the critical perspective; an intellectual who never separated theory from practice. In *Politics and Education* he forcefully states that "Authoritarianism is like [necrophilia], while a coherent democratic project is [biophilia].." (Freire, 1998: 56). It is from this epistemological standpoint that Freire's contribution resonates as the basic foundation for transformative social justice learning. The notion of democracy entails the notion of a democratic citizenship in which agents are active participants in the democratic process, able to choose their representatives as well as to monitor their performance. These are not only political but also pedagogical practices because the construction of the democratic citizen implies the construction of a pedagogic subject. Individuals are not, by nature, ready to participate in politics. They have to be educated in democratic politics in a number of ways, including normative grounding, ethical behavior, knowledge of the democratic process, and technical performance. The construction of the pedagogic subject is a central conceptual problem, a dilemma of democracy. To put it simply: democracy implies a process of participation where all are considered equal. However, education involves a process

whereby the 'immature' are brought to identify with the principles and life forms of the 'mature' members of society (Torres, 1998).

Thus, the process of construction of the [democratic pedagogic subject] is a process of cultural nurturing, involving cultivating principles of pedagogic and democratic socialization in subjects who are neither tabula rasa in cognitive or ethical terms, nor fully equipped for the exercise of their democratic rights and obligations. Yet in the construction of modern polities, the constitution of a pedagogical democratic subject is predicated on grounds that are, paradoxically, a precondition but also the result of previous experiences and policies of national solidarity (including citizenship, competence-building and collaboration - O'Cadiz and Torres, 1994; O'Cadiz, Wong and Torres, 1998; Torres, 1997).

A second major contribution of Freire is his thesis advanced in *Pedagogy of the Oppressed*, and reiterated in countless writings, that the pedagogical subjects of the educational process are not homogeneous citizens but culturally diverse individuals. From his notion of [cultural diversity], he identified the notion of [crossing borders in education] suggesting that there is an ethical imperative to cross borders if we attempt to educate for empowerment and not for oppression.

Thus, Freire created specific [contexts for emancipatory learning]. Freire's thesis of critical literacies, which argues that critical consciousness depends crucially on forms of literacy that facilitates a structural perspective for understanding social reality is well represented in his mantra of ['reading the word and reading the world']. A dialogical understanding of the pedagogical practices required for acquiring critical communicative competence, and illustrated in Freire's account of the methodology of thematic investigation. Therefore the possible generalizability of Freire's political and pedagogical principles to formal and non-formal settings, challenging models of banking education based on the important distinction between reflexive and non-reflexive learning. From these principles we identify the intimate interrelations between reflexive learning, the formation of critical citizenship, and the potential revitalization of democratic public spheres in diverse settings.

## 7. Conclusion: Education as Postcolonial Ethics.

The real freedom is freedom from fear <sup>xix</sup>

Freire is first and foremost a postcolonial thinker, and his focus on otherness is one of his central contributions. Combining a complex synthesis of existentialism, phenomenology, Neo-Marxism and the Latin American tradition of liberatory ethics, Freire understood otherness as personhood interaction mediated by love. He tells us:

“My love for reading and writing is directed toward a certain utopia. This involves a certain course, a certain type of people. It is a love that has to do with the creation of a society that is less perverse, less discriminatory, less racist, less machista than the society that we now have. This love seeks to create a more open society, a society that serves the interest of the always unprotected and devalued subordinate classes, and not only the interest of the rich, the fortunate, the so-called ‘well-born’ (Freire, 1993, page. 140).

Clearly Freire is in tuned with Edward Said who has asserted that ‘the responsibility of intellectuals is to “speak the truth to power” and to criticize “on the basis of universal principles: that all human beings are entitled to expect decent standards of behavior concerning freedom and justice” (quoted in Morrow and Torres, 2002, page 171). The Paulo Freire system was an attempt to reinvent the models of public education in Brazil and Latin America. The Angicos experience was one of the first and most famous steps in the attempt to formulate a system or a model, and one that cannot be simply reduced to literacy training. On the contrary the model designed by Freire and his collaborators was simultaneously a model of bringing together political education with citizenship building at the school level, starting with the literacy training experience and as a way to include those who had been pushed out or couldn’t attend the system. But also as a model to include the winds of transformation of the time, --what some people may have simply considered a modernization of the educational system-- by linking popular education with popular culture.

This system or model was supposed to start at the kindergarden level (or like in Angicos, with an effective and highly political model of literacy training) and connect with all the levels of education reaching

the university, no longer a bastion of the middle classes or elites, but a new model of engagement in higher education with the presence of the social movements, hence the presence of the MEB, the NAE, and other social movements. This new postcolonial approach, and highly focused on dealing with diversity at all levels (gender, class, race/ethnicity, regions) was premonitory of many of the criticism to the modernist project, and dovetailed very nicely with the traditions that inspired Freire and a whole generation of pedagogues of liberation, that is philosophy of liberation, theology of education, theories of dependency and popular education as citizenship building.

Any analysis of the key actors of the Angicos experience prefiguring the Freirean system should include an array of characters and groups. It should include Freire and his group of researchers and collaborators associated with the Faculty of Extension of the University of Recife. Collaborating with Freire and his groups were the social movements of diverse kind including trade unions, students' movements, and religious movements connected with the Catholic Church. As it happened in the administration of Freire as Secretary of Education of São Paulo, twenty six years after the Angicos experience, the goal was to have the social movements—themselves learning sites-- tactically inside but strategically outside of the State. <sup>xx</sup>

There was also a formidable connection between democratic administrations (e.g. Arraes) at the municipal and state level, the Federal Government (also in connection with state governments as indicated in the work of the SUDENE), and international organizations; in this case the presence of USAID providing the funding that was central to the articulation of the whole experience. USAID, fully involved in counteracting the radical trends of the Cuban Revolution by bringing the developmentalist project of the Alliance for the Progress tried to take advantage of showcasing the experience with the frustrated visit of President Kennedy assassinated in 1963. With the Brazilian Coup d'Etat of March 31, 1964, and the inauguration of the new authoritarianism in Latin America brought this radical educational experience to an abrupt end. I must conclude this paper with two observations. The first one is that for critical theorists like Freire, research cannot be separated

from political struggle; hence scholarship and activism are inevitably part and parcel of our life journey. Paulo Freire argued that politics and education cannot be easily separated. The same applies to scholarship and political struggle which cannot be easily dissociated, not even for purely didactic purposes. We conduct research and teaching to change the world, not simply to observe as the detached scientist what happens around us or to manipulate knowledge as social [alchemy?] or as social engineering. Critical scholars do not share with technocrats the illusion that manipulating knowledge, using technocratic means and the [stern?] application of instrumental rationality, will solve most if not all the problems of education.

The second observation is that Freire's postcolonial positions were based on considering education as an ethics of love. Enrique Dussell discussed the concept of emancipation as part of [[a non-Eurocentric liberation ethics]], looking at the 'other' as oppressed, where the "majority of the humanity finds itself sunk into 'poverty,' unhappiness, suffering, domination, and/or exclusion (Dussell, 1997, page 285). It is in this context that Dussell turns to Freire's concept of conscientization as a description of the processes within which liberation ethics unfolds not only in the consciousness of the oppressed but also in those who have shared experience with the dominated and/or excluded.

A few years ago, I was interviewing Freire and asked him what he would like his legacy to be. He answered that when he died, he would like people to say of him: '[Paulo Freire lived, loved and wanted to know]'. Freire, in his poetic style, provided a simple and yet powerful message about the role of critical intellectuals. For Freire, critical intellectuals should live passionately their own ideas, building spaces of deliberation and tolerance in their quest for knowledge and empowerment. They love what they do, and those with whom they do interact. Love], then, becomes another central element of the political project of intellectuals agonizing in producing knowledge for empowerment and liberation. Following Gramsci, critical intellectuals know that always common sense has a nucleus of 'good sense'. From this 'good sense' of the common sense, critical intellectuals can develop a criticism of conventional wisdom, knowledge, and practices. In educational policy and planning, this

‘good sense’ could be a starting point for a critique of instrumental rationalization.

The lessons of Critical Social Theory for education are clear, and need to be remembered: politics and education intersect continually – there is an inherent politicized nature of education. Power plays a major role in configuring schooling and social reproduction. Social change cannot be simply articulated as social engineering from the calm environment of the research laboratory or the corridors of a Ministry building. Social change needs to be forged in negotiations, compromise but also fights in the political system; needs to be struggled in the streets with the social movements; needs to be conquered in the schools struggling against bureaucratic and authoritarian behavior, defying the growing corporatization of educational institutions, particularly in higher education, and striving to implement substantive rationality through communicative dialogue; and needs to be achieved even in the cozy and joyful environment of our gatherings with our family and friends. Dialogue and reason cannot take vacations if one pursues the dream of social justice education and peace.

Fray Betto’s analysis of Paulo Freire provides us with fitting last words for this chapter:

“...He was the one who furnished us with the “road map.” The people build the road, but the person who gave us the map of how ‘the little ones’ can become the subject of history, how a simple peasant, a simple worker can become a great political leader, was Paulo Freire.” <sup>xxi</sup>

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<sup>i</sup> This paper is connected to my work on *First Freire: Early Writings on Social Justice Education*. New York, Teachers College Press, 2014, and many of my writing on Freire over the years.

<sup>ii</sup> Fragment of Carlos A. Torres' poem "Requiem for Paulo Reglus Neves Freire." published in Carlos Alberto Torres *Poesia perdida al atardecer*. Valencia, Germania, 2005.

<sup>iii</sup> A phrase of the Cuban poet Miguel Barnes' collected in the emblematic book of the Nicaraguan poet Ernesto Cardenal, *Ernesto Cardenal en Cuba*. Buenos Aires, Lohle Editor, 1972,

<sup>iv</sup> (<http://www.businessdictionary.com/definition/system.html>)

<sup>v</sup> These articles can be found in Osmar Fávero *Cultura popular, educação popular – memória dos anos 60*, Editora Graal, do Rio de Janeiro, em agosto de 1983. All of them were published under the section titled **The Paulo Freire System**.

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- <sup>vi</sup> Rodriguez Brandão, 2013 page 25.
- <sup>vii</sup> MACIEL, Jarbas, 1989: page 131.
- <sup>viii</sup> Op. cit. pg. 131
- <sup>ix</sup> Rodriguez Brandão, Op.Cit, page 35
- <sup>x</sup> Ibidem, page 36.
- <sup>xi</sup> Freire 1972: 32
- <sup>xii</sup> Nancy Frazer, Transnationalizing the Public Sphere.  
[http://www.republicart.net/disc/publicum/fraser01\\_en.htm](http://www.republicart.net/disc/publicum/fraser01_en.htm)
- <sup>xiii</sup> LEI No 12.612, DE 13 DE ABRIL DE 2012. (Law N° 12.612, April 13, 2012).
- <sup>xiv</sup> Every idle word God will notice
- <sup>xv</sup> <http://vimeo.com/31747556>.
- <sup>xvi</sup> María del Pilar O'Cadiz; Carlos Alberto Torres “Literacy, Social Movements, and Class Consciousness: Paths from Freire and the São Paulo Experience” *Anthropology & Education Quarterly*, Vol. 25, No. 3, Alternative Visions of Schooling: Success Stories in Minority Settings. (Sep., 1994), pp. 208-225.
- <sup>xvii</sup> Karl Marx, Preface to a Contribution to the Critique of Political Economy.
- <sup>xviii</sup> Roberto Arlt, *Los Siete Locos*.
- <sup>xix</sup> Attributed to Burma Nobel prize recipient Aun Saan You Kim.
- <sup>xx</sup> English, Leona M. and Peter Mayo, *Learning with Adults. A Critical Pedagogical Introduction*, Rotterdam, The Netherlands, 2012, page 123.
- <sup>xxi</sup> See Carmel Borg and Peter Mayo, *Public Intellectuals, Radical Democracy, and Social Movements: A Book of Interviews*. New York, Peter Lang, 2007 page 35.