

Radical Care: Teaching and Leading for Justice in Schools

Week 6

Student Facilitation Plan and Reading Summaries

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prepared by

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- I. (Miguel) **Introductions & Welcoming** (5 min)
 - A. Using the chat box/unmuting share with the class how you're doing
 - B. What songs have you been playing this week?
- II. (Miguel) Opening activity: Poem "Simon Says" (10 min)

Purpose: To activate the themes of the text

 - A. Poem - <https://www.youtube.com/watch?v=zatHOwWBPEI>
 - 1. (Share before playing video) Transcript:
<https://medium.com/@trijaejohnson/simon-says-34e7ab9b4cbf>
 - 2. What thoughts come to mind?
 - 3. How might this poem and this week's reading connect?
- III. (Lydia) **Reflect and Discuss** (20-25 min)

Purpose: To engage with the text

PART 1: Location: Main Room

 - A. Explain: We have prepared four different Jamboard slides to prompt us to think about each of the readings we were asked to do for this week. You may find yourself remembering a scene from a movie or song lyrics. You may want to write a few sentences on a sticky note. Perhaps there is an image in your mind that encapsulates your thoughts. Feel free to respond however you desire (e.g. text, images, links to video/audio content, etc.).
 - B. Share link to Jamboard:
<https://jamboard.google.com/d/1Arrj2p1fPhKp8z2hHEwtZ8-ogSjLXGNRaTsvjKWlA9Y/edit?usp=sharing>
 - C. Invite individual responses on Jamboard slides to prepare for small group discussion in breakout room (5 min)

PART 2: Location: In Breakout room (Create three Breakout rooms)

 - A. Group discussion (10 min):
 - 1. Explain jamboard contributions
 - 2. What questions do you have about the texts?
 - 3. What excites you about the texts? Where did you find yourself pushing back?

PART 3: Location: Main Room (10 min)

 - A. Come back as a whole group to share group insights
 - 1. Was there anything that was clarified or complicated in group discussion?
 - 2. New questions that emerged?
- IV. (Jordan) Gathering of best practices of radical care/love in positions of power (15 min)

Purpose: Extend themes of the text into enacted practice

 - A. Introduction to "Why we need best practices"
 - 1. Collection of best practices (share link with class to add practices in real time to shared document:

<https://docs.google.com/document/d/14iCDdrhe3aBJvn5MhsKX22Yw2hkuhbCU1U69TWS616Y/edit?usp=sharing>

V. Closing (5 min)

A. What is one word or feeling after today's discussion?

Jamboard questions are below. Bulleted items are potential follow up questions for facilitators to engage in breakout rooms.

1. What do alternative radical love and hope leadership ideologies look like in our cities? ([Jamboard](#))

- Who is enacting alternative radical love and hope leadership?
- What spaces might they be creating or operating within?

2. What does teacher humility/lovingness/armed love/decision-making look in classrooms within Black and Brown communities?

- What do these things look like elsewhere?

3. In what ways have you as an educator limited students' social agency and their capacity to intervene and transform the world? Or how has this happened to you while you were a student?

- What were the motivations for the choices you made in this instance?

4. What does supporting leaders in armed love and liberatory leadership practices, such as those of Bowman and Bloomberg, look like?

“The Fourth Letter: On the indispensable qualities of teachers for their better performance” by Paulo Freire - From *Teachers as Cultural Workers: Letters to those who dare teach*

In this letter, Freire draws connections between progressive education, democracy, and justice oriented social transformation. Before delineating the qualities associated with effective, progressive teachers, Freire is careful to point out that none are inherent or innate to people who go on to become effective, progressive educators. Instead, he says the qualities described in his letter are “acquired gradually through practice” and “in concurrence with a political decision that the educator’s role is crucial” (p. 208). These qualities are only purposefully cultivated once a teacher has made the affirmative decision to situate their work in a larger political project. Humility, lovingness, courage, tolerance, decisiveness, capacity to reconcile tension between patience and impatience, and joy for living are the qualities Freire names and describes throughout this piece.

“Teaching as an Act of Love: Reflections of Paulo Freire and His Contributions to Our Live and Our Work” by Antonia Darder

In a speech presented to the AERA in 1998, Antonia Darder reflects on many of the qualities Freire describes in “The Fourth Letter.” She begins with “armed love”, Freire’s way of understanding lovingness, which describes not a “liberal, romanticized, or merely feel-good notion of love” but instead points to a love that serves as an animating force that is “lively, forceful, and inspiring” as well as “critical, challenging, and insistent” (p. 497). Armed love is political and radicalized. Darder also engages with Freire’s considerations on fear in the context of liberatory education. Moving towards liberation necessarily engenders fear as you disrupt the status quo. This work must be understood as a labor of love as we dismantle oppression through collective struggle. Educators in particular are faced with the challenge of breaking free of the fear instilled in them through punitive and threatening administrative tactics. Darder also grapples with the salience of capitalism in Freire’s analysis of oppression and describes how Freire’s notion of tolerance challenged her thoughts about doing race work with White people. She points towards Freire’s thoughts about tolerance as a foundation for solidarity and transformative networking, practices he saw as directly linked to democratic struggle. She also describes the challenge educators face to sit with the tension of being patient while also maintaining a sense of urgency or hold the contradiction of insecure security. She closes her piece by calling attention to the importance of teaching with a joy of living and suggests that teachers have no choice but to defend their right to bring the fullness of their humanity and their commitment to democratic struggle to their work.

“Centering Love, Hope and Trust in the Community: Transformative Urban Leadership Informed by Paulo Freire” by Peter Miller, Tanya Brown, and Rodney Hopson

In this paper, Miller, Brown, and Hopson question the extent to which school-based intervention has the power to transform the social conditions outside school buildings that contribute to student outcomes. The authors note that schools often are “depicted as being minimally affected by their surrounding environments but maximally affective of these same environments” (p. 1080). In response to this contradiction, the authors “call for “Freirean” leadership that recognizes social conditions, invites new actors and transcends school-community boundaries (in both theory and practice)” (p. 1081). They conceptualize Freirean leadership as leadership that recognizes the humanity of community members, maintains faith in their capabilities, and situates community struggles in historical and spatial contexts. The authors list five elements of Freirean dialogue: humility, faith, hope, critical thinking, and solidarity. They note that this leadership is not limited to school buildings and can occur in churches, community centers, and town and city hall buildings. In their analysis leaders can be clergy members, activists and organizers. The authors compare theories of educational leadership and present two examples of Freirean leadership to ground their analysis.

“Armed Love in School Leadership: Resisting Inequality and Injustice in Schooling” by Rosa L. Rivera-McCutchen

In this paper, Rivera-McCutchen engages deeply with the Freirean notion of “armed love” which many scholars see as a pillar of critical pedagogy, political engagement and resistance. Rivera-McCutchen connects the notion of “armed love” with Jeffrey Duncan-Andrade’s concept of “critical hope”, a position that rejects “false hope” lacking in critique and unable/willing to confront the realities of injustice. Critical hope is an antidote to hopelessness (or perhaps fatalism as Freire might describe it).

Rivera-McCutchen grounds her call for armed love in school leadership in a stark portrait of the ongoing issues of justice, equity, and access in the United States public school system. The paper presents an analysis of public facing content (news papers, school websites, etc) describing the work of Jamaal Bowman (then principal, now congressman) and Jill Bloomberg (then principal, now educational leadership consultant). Both Bowman and Bloomberg exemplified armed love as they worked in different ways to advocate for their students and resist oppressive forces shaping their school experiences. Bowman notably took a firm position against high-stakes testing while Bloomberg engaged critically on the issue of segregation and school funding. Both actors faced considerable professional risk in taking the activist stances they did however embodied armed love as they worked to disrupt the structural forces contributing to the oppression of their students.