

Volume 20 Number 2 Spring and Summer 2022

---

# Professing Education

Special Issue:

The Legacy of Bernardo Gallegos and the  
Ideas and People He Nurtured

Editors

Mary Kay Delaney

Gretchen Givens Generett

Paula Groves Price

Joseph Rayle

Society of Professors of Education

[www.societyofprofessorsofeducation.com](http://www.societyofprofessorsofeducation.com)



## Professing Education

### A Journal of the Society of Professors of Education

*Professing Education* is an e-journal of the Society of Professors of Education. The Society was founded in 1902 when the National Society of College Teachers of Education was first formed in cooperation with the National Education Association. Among its early presidents were Charles DeGarmo and John Dewey. The Society is an interdisciplinary, professional and academic association open to all persons, both theoreticians and practitioners, engaged in teacher preparation or related activities. Its purpose is to serve the diverse needs and interests of the education professoriate. The Society's primary goal is to provide a forum for consideration of major issues, tasks, problems, and challenges confronting professional educators. We invite you to join us. Visit [www.societyofprofessorsofeducation.com](http://www.societyofprofessorsofeducation.com) for more information.

**Call for Papers:** *Professing Education* publishes articles focused on the practice of teaching in education. Recognizing that the field of education is inter- and trans-disciplinary, the editors seek essays and studies from a variety of disciplinary and theoretical perspectives, on all matters related to teaching, "education," and pedagogies. Further, we also value and encourage creative forms of writing from "outside the academy." Submissions are peer and editor reviewed. Manuscripts should generally be 4000-7000 words in length, 12-point Times New Roman, double spaced, APA-style, with 1 inch margins. In support of the Society's goal of stimulating and sustaining dialogue among its members, all accepted authors must be members of the Society of Professors of Education, or join prior to publication. Find the membership form at [www.societyofprofessorsofeducation.com/membership.html](http://www.societyofprofessorsofeducation.com/membership.html)

Society of Professors of Education

<http://www.societyofprofessorsofeducation.com/>



This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

## Contents

### Introduction to Special Issue

#### **The Legacy of Bernardo Gallegos: The Ideas and People He Nurtured**

*Editors: Mary Kay Delaney, Gretchen Givens Generett, Paula Groves Price, & Joseph Rayle* 4

#### **A Tribute to Bernardo P. Gallegos and His Legacy from the SPE President**

*Carol A. Mullen*.....6

#### **2020 DeGarmo Lecture**

##### **Coyote Lessons: Bernardo Gallegos and the Trickster as Teacher**

*Isabel Nuñez* ..... 11

#### **2015 Reprint: *Professing Education* (10):1**

##### **Sixteenth Century Indigenous Scholars of *El Colegio de Santa Cruz de Tlaltelolco***

*Bernardo Gallegos*..... 14

#### **Larger than life: The legacy of Bernardo Gallegos and the Ideas and People He Nurtured**

*Mónica Garcia and Jason Lukasik, Facilitators* .....17

**Publications of Bernardo Gallegos**.....29

#### **Some Memories of Bernardo Gallegos (December 6, 1951 to October 6, 2019)**

*Bill Schubert*.....30

From the Editors

## Introduction to Special Issue

### The Legacy of Bernardo Gallegos: The Ideas and People He Nurtured

This issue pays tribute to the life and legacy of Professor Bernardo Gallegos, professor colleague, friend, and former President of the Society of Professors of Education. In thinking about this issue, the editors considered several approaches but always returned to Bernardo as storyteller, mentor, teacher, and writer. We aspired to stay true to Bernardo's "larger than life" influence on those who knew him and to his own living story.

To this end, the issue begins with a tribute to Bernardo, past President of the Society of Professors of Education (SPE), by the current President, Carol Mullen. In this article, Professor Mullen brings together Bernardo's life story, her own story in meeting Bernardo, and the story of the session held to honor Bernardo's life and legacy at the annual meeting of SPE in 2021.

In the second article, the annual DeGarmo Lecture, Professor Isabel Nuñez recounts in "Coyote Lessons: Bernardo Gallegos and the Trickster as Teacher" layers of stories that reveal Bernardo's deep commitments to students and to changing the world. A former student turned colleague and friend, Professor Nuñez describes Bernardo's compelling teaching, mentoring, and leading. She illustrates how Bernardo wove personal experience and identity with social theory, with storytelling, with action and in that process changed lives. Readers will hear this theme echo throughout the issue.

Readers can hear Bernardo's own voice in "Sixteenth Century Indigenous Scholars of *El Colegio de Santa Cruz de Tlaltelolco*." In this

article, reprinted from *Professing Education*, 2015, listen for Bernardo's skill as a historian and storyteller who reclaims history of Indigenous people, adding to the record, telling an old story in a new time and decolonizing history and identity in the present.

"Larger than Life: The Life and Legacy of Bernardo P. Gallegos,"<sup>1</sup> facilitated by Mónica Garcia and Jason Lukasik, is a lightly edited transcription of the memorial session held in honor of the life of Bernardo Gallegos, via web conference on April 10, 2021 during the annual conference of the Society of Professors of Education. The panelists include family, former students who became colleagues and friends; contemporary colleagues and friends; and others influenced by Bernardo's teaching, mentoring, collaborating, conspiring, and networking toward decolonized, liberated identities and communities. As you will read, his work and influence continue in the lives of those who knew him and in the stories he told which wind through the session. To make visible the legacy of Bernardo Gallegos, we hyperlinked each of the panelist's name to a webpage that describes their work in schools and communities.<sup>2</sup>

Next find a list of Bernardo's publications and a link to his own website.

The issue concludes with a letter from Bill Schubert, long-time colleague and friend of Bernardo's who tells tales of adventures, funny routines, and serious "philosophizing"

We the co-editors of *Professing Education* are co-editors because Bernardo indirectly (through George Noblit) invited us. So his legacy lives

---

<sup>1</sup> The transcript was edited from the original web transcription to enhance readability by removing time markers and correcting spelling and punctuation. Most speakers on the panel reviewed their own words and made light edits. We could not reach one speaker and will continue efforts to make

contact. Some logistical comments from the beginning and the ending of the session, we deleted.

<sup>2</sup> Names are hyperlinked in the list of participants and within the transcript when the speaker makes their first contribution.

through this journal, too. Indeed, SPE will simultaneously publish this issue and a special issue with articles from the 10<sup>th</sup> International Conference on Education and Social Justice—reflecting the journal’s commitments to education and social justice. We are honored to serve as co-editors of this issue in honor of Bernardo P. Gallegos.

Finding our way to properly honoring Bernardo and assembling this issue during the pandemic entailed working around or with obstacles. During this time, the editors (and we believe, contributors) leaned into a kind of listening to and with Bernardo, and his voice served as a guide. For that and more we are grateful.

In this issue, we seek to honor Bernardo P. Gallegos—his life and legacy--by creating a record of stories about and from Bernardo. Stories carry big ideas, whole worldviews, something Bernardo understood well and taught us. In his book (Gallegos, 2017), Bernardo wrote about a conversation with his college mentor, Professor Nelia Olivenci:

It was during a discussion of identity (of which we had many) that she finally broke my connection to a simplistic essentialist analysis by the following words that continue to resonate in my consciousness. “Yes...we are descendants of people...but we are also descendants of ideas.”

--Mary Kay Delaney with Paula Groves Price,  
Gretchen Givens Generett, and Joseph Rayle,  
co-editors

## Reference

- Gallegos, B. (2017). *Postcolonial Indigenous Performances: Coyote Musings on Genizaros, Hybridity, Education, and Slavery*. Boston: Sense Publishers

## A Tribute to Bernardo P. Gallegos and His Legacy from the SPE President

### Carol Mullen

Society of Professors of Education President

Virginia Tech

[camullen@vt.edu](mailto:camullen@vt.edu)

Author: *Revealing Creativity* (2020, Springer); *Canadian Indigenous Literature and Art* (2020, Brill)

Editor: *The Risky Business of Education Policy* (2022, Routledge, co-edited)



Greetings friends. In this *Professing Education* essay, I pay tribute as part of a larger vibrant community to our good friend, Professor Bernardo P. Gallegos II who crossed over on

October 6, 2019, from his home in Playa del Rey, California. Feeling blessed with a great family, friends, and colleagues, Bernardo, deeply appreciative, gave thanks for being able to live in a place where he could watch the sunset over the Pacific (Mullen, 2020).

My name is Carol Mullen. I'm writing as President (2021–2022) of the Society of Education of Professors (SPE) and am faculty in educational leadership and policy studies at Virginia Tech in Blacksburg, Virginia. I enjoy leading and learning alongside my SPE friends in a future-minded, provocative, and innovative way that serves our professional organization. We endeavor to stimulate minds and create a welcoming space while benefitting the association and its members.

With the dedicated remembrance of Bernardo, the Society's inaugural virtual conference, held on April 10, 2021, and hosted by Ball State University, proved popular. Presenters, attendees, and awardees affirmed the gathering as meaningful, praising both the program and its spirit. Focused on reimagining

democracy and remembering Bernardo and celebrating his life, the timely theme of the meeting was "Reimagining Democracy in the Biden-Harris Administration and Beyond: A Tribute to Bernardo P. Gallegos and his Legacy."

In 2021, SPE turned 119 years old. Early presidents included Charles DeGarmo and John Dewey. A professional and academic association, it's a collegial family space wherein Bernardo felt at home. Beyond this, he welcomed newcomers like me, cultivating a feeling of belongingness regardless of our disciplines and backgrounds. SPE attracts people engaged in teacher preparation, curriculum studies, educational leadership, educational foundations, and related activities. The Society's primary goal is to provide a forum for consideration of major issues, tasks, problems, and challenges confronting professional educators. An interdisciplinary organization, members are scholars and practitioners in education (SPE, 2021).

At the outset of the conference held this year via Zoom, I made presidential remarks. Some highlights were included in the conference proceedings (see Boyles & Mullen, 2021):

*This year, professors of education, students, and practitioners gathered to reimagine democracy in the Biden–Harris Administration and beyond. We were keen to think, write, teach, and lead educationally in social movements, civil organizations, and educational institutions. For the 2021 conference, we convened online as a force for justice against the national swell of anti-Blackness, insurrection, and conspiracy theory. Advocating for a critical, socially, and racially just democracy, we paid tribute, in memoriam, to our good friend,*

*mentor, and esteemed colleague Professor Bernardo Gallegos and his legacy. A president of SPE, he was a scholar of Indigenous narratives and identities, history, and colonial legacies. As engaged scholars, we honored his larger-than-life presence. (p. 2)*

New Mexico was Bernardo's ancestral homeland. Born in Albuquerque, he was raised in the South and North Valleys. He also lived in Durango, Colorado, Cuba, LaCrosse, Wisconsin, Los Angeles, Washington state, and Chicago. As also stated about his background in my opening comments at the 2021 conference:

*Bernardo was Professor of Educational Foundations, Teacher Education, and Indigenous Educational History at National University, Los Angeles Campus, in the Teacher Education Department, Sanford College of Education. He held a distinguished professorship at Washington State University, and his PhD was awarded from the University of New Mexico in 1988. Bernardo served as President of SPE, the American Educational Studies Association, and the Organization of Educational Historians. (Mullen, pp. ix–x)*

Of mixed Native American, Spanish, and African ancestry, Bernardo would openly share his cultural identity. As his son, Mario Gallegos, (2019) beautifully put it,

*Acknowledging his identity as a Coyote (Indigenous mixed blood) GenÁzaro, Bernardo's work brilliantly wove together a wide range of topics, from Indigenous identity and hybridity to education and religious syncretism, always injecting personal narratives that gave his work profound emotional resonance.*

Mario continued, sharing the insight that “The hard lessons learned while growing up in these communities provided the inspiration for much of [my father's] scholarship during a long and distinguished academic career” (Mario Gallegos, 2019). Bernardo conveyed aspects of his growing up experiences, centered on Indigeneous identity, family, and neighborhood, with me. Reaching out via email, he elicited intersections with my own complicated tale that spurred the reflective writing style of my Preface (Mullen,

2020). Our exchanges occurred in 2018 and 2019 while I was writing for his book series with Brill/Sense, as discussed later.

A brilliant and important writer, Bernardo published widely in the history of education, cultural studies in education, Indigenous and Latino educational/cultural history, and performance studies in education (Mario Gallegos, 2019). His books, edited volumes, and guest editorships, often with colleagues, include the *Postcolonial Indigenous Performances; Handbook of Research in the Social Foundations of Education; Performance Theories and Education; Indigenous Education in the Americas; and Literacy, Education, and Society in New Mexico, 1693–1821*. In the latter book, for example, he examined the place of literacy and education in colonial society in New Mexico, credited by endorsers as an in-depth, insightful exploration that tackles complex topics of education, literacy, and colonization.

Within his extensive and deep networks, for decades, Bernardo mentored and befriended many of us. At the conference gathering, we welcomed his family and friends. I gave a special welcome to Mario Gallegos, who was an afternoon presenter with a large group whose riveting session was entitled “Larger than life: The legacy of Bernardo Gallegos and the Ideas and People He Nurtured.” Bernardo would have loved the narratives of nurturance contributors told that spanned former students and distinguished scholars, moments and decades, and states and universities across the nation.

Joining us were numerous family members, former students, and colleagues from around the country. *Enraptured* is the word I would use to describe what happened in our collective space as conference participants' remembrances of Bernardo were expressed through the power of story and song, accompanied by guitar strumming in one instance. An all-encompassing love of Bernardo enveloped many people—his powerful presence and influential self were revealed through mentoring nudges, soulful interchanges, and friendship bonds.

Bernardo—drawn to personal stories and authentic storytelling—was brilliant at both

sharing and eliciting narratives of experience. With this unique knack, he cultivated people's ability to trace personal dimensions in their professional and scholarly work, and connect phenomena and delve into unseen worlds. In an organic fashion, at the conference our storied reminiscences were conveyed on live video through words, song, guitar chords, and keystrokes, as though he was *with* us. "Postcolonial Indigenous performances" (one of his book titles) were animated. Indigenous ancestors were remembered—honoring the land and the space for gathering, presenters performed their memories, each in their own scholarly and artistic way.

*Familia* (family)—how they felt about Bernardo and how he had received and taught them over the years—sembled in the conference space. Former students, colleagues, and family members, Bernardo's *árbol genealógico* (family tree), were alive with love, inspiration, and gratitude. What transpired that day in April through story and song shone further light on Bernardo's strengths as a mentor and collaborator. One such remembrance was penned by his son:

*Though recognized as a serious and respected scholar throughout his career, Bernardo endeared himself to his students and colleagues through his sense of humor and sharp wit. He was also widely known for his generosity and often welcomed into his home those he worked with and mentored, to share meals and exchange ideas. (Mario Gallegos, 2019)*

Bernardo's graduate student family has grown into a community of accomplished, respected scholars and practitioners. Their offering was of snapshots of their work with him and his mentoring, as well as informal occasions and moments. Featured among them was Professor Isabel Nuñez of Purdue University Fort Wayne. Her DeGarmo lecture "Coyote Lessons: Bernardo Gallegos and the Trickster as Teacher" [see whole text of Nunez's lecture here] conveyed the metaphor of trickster (from myth and literature) to describe Bernardo as the kind of educator who would force learning through

challenge and confrontation. He would intentionally disrupt taken-for-granted ideas about (colonial settler) culture and submissive ways of behaving to force new thought, insight, and wisdom. Isabel's speech unfolded as breakthroughs from the university graduate classroom, at times realized in hindsight.

Resonating with Isabel's account, conference participants built upon it from their own frame of reference and lived experiences. [See transcription of the session here] At the gathering, these academics and education leaders enlivened their relationship with their teacher or colleague, animating facets of a complex pedagogical portrait of their beloved teacher and friend. Someone recalled Bernardo's confrontation of a Latino student about having an acquiescent manner of behaving and speaking around authority figures. Bernardo, who had attributed this behavior to an internalization of colonizers' expectations of the colonized, problematized it. In this graduate school context, the student was startled into pursuing a new self, which involved breaking the chains, metaphorically speaking, that subjected him and channeling the strength, courage, and wisdom of his own culture (imagined as an image of chains broken by large muscular hands).

Even on video during a pandemic when it was not possible to gather in person, it was apparent that Bernardo had transformed lives and that his influence continues to have a significant effect. Insights gained and lessons learned are brought into the present classroom where his former students teach their current students in teacher education and other programs about Indigenous concepts, personal resilience, cultural identity, and more. His son's words came to life before our eyes, in that conference participants were expressing in heartfelt ways how he had "encouraged" them "to step out of their comfort zone and reach for more through the pursuit of a higher education"; to them, "he was an ever-present example of resilience, strength, courage, and wisdom" (Mario Gallegos, 2019).

Interconnecting stories revealed that Bernardo had introduced his students, many of whom were

culturally ethnic and Indigenous, to unknown worlds and exciting possibilities. Engaged by Bernardo in a deep struggle involving identity, history, and culture—and new possibilities of selfhood and contribution to the world—they flourished as social justice activists in educational systems. Becoming inspiring authors, scholars, and educators like their mentor, these accomplished professors and practitioners invest in the health of communities and minoritized populations. As someone sharing my own stories while observing and experiencing the interactions that day, I could see the beauty of his life's work in action. What he had helped make possible were critically aware, creative intellectuals for the academy and leaders in school systems and communities who, from a strengths-based stance, enact Indigenous life-worlds in the making of a more just, healthier world.

I now return to another gift Bernardo has given to the world, which is part of his legacy. By founding the Brill/Sense book series “Education, Culture, and Society” of which he was editor, he established an authentic scholarly space for growing his vision. His desire was for the series to attract books that, in his own words, “engage the complex and dynamic relationship between education, culture, and society in historical, contemporary, and futural contexts” (as cited in Mullen, 2020, p. ix). Bernardo was excited about his new venture that, once established, was launched with my book:

Mullen, C. A. (2020). *Canadian Indigenous literature and art: Decolonizing education, culture, and society*. Brill/Sense.

When Bernardo suddenly passed, we who knew him were stunned and terribly sad. At the time, the final brushstrokes to my book in his series were underway, benefitting from the responses he generously offered about my draft manuscript. I will always remember our conversation from that time we strolled along in downtown Toronto and from whence the book came. As I shared at the 2021 virtual gathering [read it here], once the SPE conference followed by the Society's board meeting ended in April 2018, we found ourselves walking outside. As my

three students scooted on ahead, we chatted casually in the warm sun. He inquired as to what project I was currently working on. A possible book was emerging from my earlier Fulbright experience in Toronto, I responded, the topic of which was Indigenous issues in literature and art in which education, culture, and society were all key concepts associated with the first peoples of the Americas. Attentively listening, he asked questions. I found myself divulging that I had been encountering complex notions of the future in the literature that were gripping my sensibilities and memories of childhood. The contestation between Indigenous futurity and settler futurity was powerful, I added, and it was unsettling and growth enhancing. It was a struggle that critical scholars were taking on. Native American ways of looking at the future were acted upon in the present through planning and imagination, such as advocacy for tribal reforms favoring reconciliation, transformation, and healing (Mullen, 2020). In response, Bernardo expressed a keen interest in such personal and scholarly work on Indigenous issues in education, culture, and society. He encouraged a volume on the subject, believing that I had a unique story to tell. Bernardo wanted his book series to take off and have influence. I sensed that his eye was on the future.

Once he returned home that April in 2018, Bernardo wrote to me, affirming my writing project and the journey itself. A seeker, he was welcoming volumes of relevance in his series that address aspects of education, culture, and society. As I saw it, he was making space for important work while building future synergies among the book series, Brill/Sense, and SPE, making possible a new and exciting avenue for contribution to education and the professions.

Evelien van der Veer of Brill/Sense is a key player in this narrative. Assistant Editor of Education, she oversees Bernardo's book series in which I published the first volume, with their strong encouragement and support. Carrying forth Bernardo's legacy, she has already shepherded the publication of a second volume in his series with Arnold Dodge's (2020) book

entitled *Sanitized Apartheid: The Post-Racial Hoax in South Africa and the United States*. Arnold presented aspects of this work at the 2021 conference. I hope that readers with interest and a topical project will publish in Bernardo's timely, cutting-edge book series. Information about it and the two volumes are available at the Brill website: <https://brill.com/view/serial/ECAS>

At the conference this year, we were pleased to greet SPE's family of publishers who have been working closely with SPE authors over the years, publishing our articles and books.

Besides Evelien van der Veer who joined us for the day, Alan Jones of Caddo Gap Press was also with us. His press now focuses entirely on scholarly journals, and he has been personally involved with SPE since the late 1960s. Chris Myers of Myers Education also joined us for our program. For decades, he has fostered an author-centered approach to publication for which he is widely known. *Professing Education*, an e-journal founded and published by SPE, was represented by coeditor, Mary Kay Delaney, who welcomed contributions for an issue in Bernardo's memory.

Bernardo, who was much loved, is someone we'll always miss. We remember him as kind,

thoughtful, and humorous, as well as inspiring, challenging, and spiritual. He made us feel heard. This world is better because of him. Knowing him was to feel intellectually and spiritually enriched. The ancestors who departed before Bernardo became part of his spirit, as he himself wrote about his grandfather's passing (see Mario Gallegos, 2019). Similarly, Bernardo's spirit has merged with our own, cultivating the eternal bonds of friends old and new through which we are called upon to extend his commitments.

## References

- Boyles, E. T., & Mullen, C. A. (Eds.). (2021). *Proceedings of the Society of Professors of Education's 2021 virtual conference*. <https://societyofprofessorsofeducation.com/2021-annual-conference-program>
- Gallegos, M. (2019, October 20). Bernardo P. Gallegos II: 1951–2019. *Albuquerque Journal*. <https://www.legacy.com/obituaries/abqjournal/obituary.aspx?pid=194213882>

2020 DeGarmo Lecture delivered in 2021

## Coyote Lessons: Bernardo Gallegos and the Trickster as Teacher

Isabel Nuñez

Purdue University Fort Wayne

[nunezi@pfw.edu](mailto:nunezi@pfw.edu)

*Beyond his books and articles, the legacy of Professor Bernardo Gallegos is inscribed on the hearts of his students, as well as those they teach and influence. A gentle approach to radical ideas sparked the cognitive dissonance that was his usual learning objective. His most lasting lesson is the joy of 'being a part of someone's transformation.'*

I met Bernardo Gallegos in the early 1990s. I was teaching on an emergency credential, and I took a social foundations class with him as part of my teacher education program at California State University, Los Angeles. I enjoyed it so much more than the methods classes I was also taking that the next semester I took another one—and another and another until, at the end of the 5 years they give you to get certified, I was very close to a master's degree in the social foundations of education and nowhere near a license to teach in the State of California. That's just one of the ways Bernardo changed the trajectory of my life.

Those classes were different than anything I'd ever experienced. We learned with and from each other, and not just from Bernardo—and we learned a whole lot from Bernardo. We were all teaching school in Los Angeles, most of us Latinx. We were encouraged to share from our lives, in and out of the classroom, in discussions and in our papers.

Bernardo both modeled for us and taught us about performance theory (Gallegos, 2017, p. 57). He was mesmerizing in class, not like a showman, but as an intensely focused presence: focused on ideas, focused on us and our writing—and focused in his own grappling with each of these. We read Erving Goffman's (1959) *Presentation of Self in Everyday Life* and reflected on the roles we played in the various contexts of our personal and professional lives. He taught us that on the stage of the classroom, the roles have already been scripted: the A-student, the troublemaker. He showed us that for our most challenged and challenging students, failure was already waiting, long before they entered the classroom.

We read other powerful scholarly works. Michelle Fine's (1991) *Framing Dropouts*, James C. Scott's (1990) *Domination and the Arts of Resistance*, and bell hooks' (1994) *Teaching to Transgress* come to mind as books that blew my mind. Pretty much literally. I felt like my thinking was exploded by Fine's empirical evidence that remaining to graduate from the urban high school she studied was actually destructive to students' mental health, was expanded by recognition the power of the subaltern that Scott described, was inspired by the transformative power of teaching as hooks envisioned it.

In addition to texts, we engaged with powerful works of art. Bernardo's classes were preparation and preview for a course I took many years later in my doctoral program with Bill Schubert: "Alternative Paradigms in Qualitative Research." Among many films we watched in Bernardo's classes, I especially remember, *Once Were Warriors*, a movie with such a strong impact for him that his last book opens by discussing it (Gallegos, 2017, p. 1). Set in New Zealand, it narrates the struggle of the indigenous Maori community with the effects of colonization and urban poverty. I think it is so memorable as one of Bernardo's teaching tools because it is one of many that I shamelessly stole. I showed this same film in my adolescent development courses at DePaul University for years.

Looking back, though, my blatant thievery of Bernardo's pedagogy started years before I landed in Chicago. Bernardo writes of visiting a student's elementary school classroom of Latinx children during a unit on Native Americans and hearing them singsong that "Native Americans ate corn" (Gallegos, 2017, p. 40). He worried about consequences for his student after he shared with the children that yes, we (all of the Brown people in the room where he was speaking to them) *still* eat corn—like in tamales and taquitos. I was teaching first-grade in a Mexican immigrant community when I was taking classes with Bernardo. One day a student was talking about how he played cowboy and

Indians in the neighborhood but he was always a cowboy, because “I’m afraid of Indians.” I’m sure I channeled Bernardo when I responded with “You are an Indian!” We had a school pageant coming up where our class needed to perform. I decided then to ask Bernardo if he would lend us some drums so we could learn a chant and dance of the Comanches for the assembly. He graciously shared his instruments and his family’s cultural heritage. My students, I hope, had an experience of their own indigeneity.

Bernardo knew well the direct connection of Latinx peoples to the Americas. As a historian, even before claiming that vocation, he’d traced the lineage through the multiple fluid identities reflected in his family’s self-descriptions. I remember him sharing in class that he wasn’t so caught up by the identifiers—somewhat shocking to a bunch of Chicano schoolteachers in LA in the 1990s. I myself wasn’t long past my MEChista days in college. Bernardo’s family had called themselves Indian, Native American, Spanish, Hispanic, Mexican, Mexican-American, Latino, and Chicano at various times—in fact different family members still preferred various of these appellations (Gallegos, 2017, p. 113), he explained. Then he gave us that sly coyote smile and expanded the explanation further. His tribe had been in what is now New Mexico since before the Europeans arrived. They had been there and stayed through the time that it was Spain, and the time that it was Mexico. Through the lens of his family memory, the United States is a temporary condition.

And that’s how he taught. He’d give a little push, and then throw out the bridge to bring us along, helping us feel like insiders in his classroom, like Scott’s subalterns in the spaces out of the sight and earshot of the elites. Then BAM!—the insight or idea that changed our whole perspective. Bernardo was the trickster as teacher. He derailed my classroom teaching career, but is it such a surprise that I couldn’t bring myself to register for another methods class when Bernardo was teaching a social foundations class that very same semester?

Bernardo did, however, open up another possibility—the life of a scholar. He mentored me, and several of my classmates, in academic thinking and writing. He brought a whole group of us Cal State LA Chicano teachers to Montreal in 1996 for what was my first research conference and presentation at the annual meeting of the American Educational Studies Association.

I can’t say the session was a great experience. I shared a paper in which I described the solidarity I felt during parent-teacher conferences with the gang matriarchs who were my students’ mothers and grandmothers. The left-wing academics in the audience with tenured lifetime employment responded with criticism of street gangs as capitalist enterprises. Unwelcoming as it felt, that session did inspire my first serious scholarly work the next semester, a defense of gang culture as resistance culture, and Bernardo helped me to get it presented at a qualitative research conference that next summer. He showed me that I could be part of the academy.

And I was definitely not the only one. He encouraged so many young teachers of color to pursue doctorates. I went to the University of Illinois at Chicago to study with Bernardo (after an M.Phil. in Cultural Studies at the University of Birmingham, which he insisted I do when he found out life had taken me to the English Midlands). His students, from Los Angeles, Chicago, and Washington State, are dotted throughout the higher education landscape and in public school leadership.

We still kept learning from him and being mentored and sponsored by him. Bernardo invited my involvement in this organization, the Society of Professors of Education, of which I am a past president. In the 2017 DeGarmo lecture, Bernardo shared a story I hadn’t heard before, about a young man named Mikey. Bernardo worked with Mikey at a youth organization in Albuquerque. Mikey had gotten kicked out of school for defiance, and Bernardo had lobbied hard so the school would agree to allow him to return—if he apologized to the adult he’d been disrespectful to. But Mikey wouldn’t lie; he wasn’t sorry and wouldn’t say he was, even if that lie was a ticket to returning to school (Gallegos, 2017, p. 60).

In true trickster fashion, Bernardo’s argument in his lecture was that Mikey should have lied. His protestations: “I can’t do that. I don’t play that game, man! Maybe you could, Gallegos, but I am a man of my word. If I don’t like someone, I don’t pretend that I do. Self-respect and dignity are important to me” (Gallegos, 2017, p. 60) were not helpful to him and his survival in a world controlled by elites. Middle- and upper-class young people are not held back by such high moral principles.

I returned to my institution with eyes newly opened. Bernardo was right. White working-class students did

not play the game, and often suffered for it, while middle-class students knew the right thing to say, whether respectfully easing a professor's ruffled feathers or feigning illness when unable to make it to class or meet a deadline. I've since tried to teach my working-class students to lie. I explain that faculty are humans with emotions like anyone else, but because they have power it's sometimes best to say whatever you need to manage those emotions. When an important personal obligation is set to clash with a school commitment, I encourage them to eat some bad shrimp the day before. I'm not sharing anything with them that the middle-class students don't already know.

My spouse, Joe, was also mentored by Bernardo, and I remember his surprise at AERA after talking to him as he was choosing sessions to attend. Bernardo said, "I think my dean would really like it if I attended this session." He knew how to play the game.

I learned a lot from Bernardo in the realms of intellect and advocacy, but the coyote is not primarily a teacher of the mind, but a teacher of the soul. Bernardo was a deeply spiritual person, not in terms of being particularly pious or pure, but in his abiding faith in the goodness of the universe and the constant presence of his ancestors. He knew, for instance, that his special connection to hummingbirds was also a connection to his grandfather's spirit (Gallegos, 2017, p. 140).

He was instrumental in my introduction to my own ancestral spirits. At that first AESA conference in Montreal, we spent one evening of the trip in a downtown jazz bar. One classmate had earlier given a presentation in class in which he'd shared about his work as a Santeria practitioner and healer. I was interested in his talk, but considered myself an atheist at the time. At the bar, that classmate leaned over and told me I had many spirits that traveled with me and that they were always watching over me and protecting me. They wanted me to know that if I placed a white flower in a

## References

- Fine, M. (1991). *Framing dropouts: Notes on the politics of an urban public high school*. State University of New York Press.
- Gallegos, B. P. (1992). *Literacy, education, and society in New Mexico: 1693-1821*. University of New Mexico Press.
- Gallegos, B. P. (2017). *Postcolonial indigenous 'performances: Coyote musings on genizaros, hybridity, education, and slavery*. Sense Publishers.

glass of water near my bed at night, I wouldn't be troubled by bad dreams.

I should have dismissed him out of hand, especially because I never had bad dreams. I didn't take up Santeria, nor have I ever put a white flower in water on my bedside table. What did happen actually took me a while to notice. I *believed* him about the spirits. Even though they'd messed up about the dreams. I *still* believe him. Ever since that night in Montreal, I have walked with a sense that I am being carried by something bigger than myself.

For one of those classes at Cal State LA, Bernardo assigned an article on Haitian Vodou (Michel, 1996) that changed my whole understanding of what religion can be. Instead of pushing goodness—good behavior, good emotions, good thoughts—Vodou was explained as valuing balance. After that initial trickster jolt, this idea had an intuitive resonance that is still ringing as I learn about other faith traditions.

His spiritual teachings not only introduced me to new manifestations of the Divine, but also helped to reconnect me to my cultural religious tradition of Catholicism. I learned from him that the Virgen de Guadalupe, the image of Mary so central to the Church in Mexico, is actually a version of Tonantzin, the mother of all the gods and goddesses in the indigenous faith (Gallegos, 2017, p. 41). He helped me grow into an open and fluid spirituality that has, at its heart, the deep and abiding faith that grounded Bernardo and made him such a powerful and affirming presence.

Bernardo wrote beautifully, but not prolifically. He was a masterful teacher, sparking cognitive dissonance with humor and style. He was best known, and will likely be longest remembered, for his students. Each of his students carries a piece of his legacy, loving trickster energy. We share this with our students, who will share it with their students. In this way, Bernardo Gallegos lives on.

- Goffman, E. (1959). *The presentation of self in everyday life*. Doubleday Anchor Books.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.
- Michel, C. (1996). Of worlds seen and unseen: The educational character of Haitian Vodou. *Comparative Education Review*, 40(3), 280-294.
- Scott, J. C. (1990). *Domination and the arts of resistance: Hidden transcripts*. Yale University Press.

2015 Reprint: *Professing Education* (10):1

## Sixteenth Century Indigenous Scholars of *El Colegio de Santa Cruz de Tlaltelolco*

**Bernardo Gallegos**

### Introduction

I recently completed a trip to Mexico City in part to visit the shrine of Our Lady of Guadalupe, at El Cerro de Tepeyac. Like millions of fellow pilgrims who visit the site, I go there to petition the Virgen of Guadalupe on behalf of my family and friends. As a researcher of education moreover, I also go to conduct research related to the site itself, which I will explain in the following essay. Accompanying me was my friend and former student, Padre Eduardo Rivera Tapia, a Catholic Priest from the Mixtec community of Tequixtepec (Yucunda) in the state of Oaxaca. After completing our visit to Our Lady of Guadalupe at *El Cerro de Tepeyac*, Padre Eduardo and I embarked on a search for the *Colegio de Santa Cruz de Tlaltelolco*, which we had been planning for months. Both Padre Eduardo and I foster a deep interest in the *Colegio*, and in particular in the Indigenous *Alumnos* (student/scholars), their preparation, and the monumental work that they produced. It was at the *Colegio* that in fact, the narrative of Our Lady of Guadalupe emerged in the form of a written manuscript referred to as the *Nican Mophua*. It was this narrative, its resiliency, and its reach into the 21<sup>st</sup> century and its migration to all corners of the Americas, that is explored in the following essay.

Neither Padre Eduardo nor I had any idea of what we were to find as we disembarked from our cab into the Centro of Tlaltelolco, which is known most recently as the site of the 1968 massacre of protesting students by the Mexican military. Although both of us share a strong scholarly and spiritual connection to the *Alumnos* (students) of the *Colegio* we were not certain that the original building housing it still existed. Thus we were pleasantly surprised when a docent at the Cathedral of Santiago de Tlaltelolco informed us that the *Colegio*, attached to the Church, was in great shape and was now a government archival center.

What was the most noteworthy aside from the grandness of the massive, bright yellow building was the proximity of the *Colegio*, to the Pre-Columbian temples, which are no more than fifty yards from the

entrance. This is an important observation as at the time that the students were in the *Colegio*, memories of the epistemological world of the *Mexica* world were vivid. In fact the pyramids and temples at Tlaltelolco were the site of the final surrender of the *Mexica* Empire, which fell in 1521 with the capture of the last emperor Chuatemoc.

### Origins and history of the *Colegio*

The Franciscans, charged with the Christianization of the natives of the Valley of Mexico, and greatly influenced by the Humanist movement in Spain, were so impressed by Meso-American culture and society that they believed that the most sensible option was to keep the society intact and simply replace the religion. To accomplish this they devised a plan to educate the children of the Nobles, and *Caciques* (Indigenous Leaders). The primary and immediate objective was the formation of a native priesthood, as they felt the community could not be completely Christian until there were native priests (Kobayashi, 1985, p. 212). Although the Franciscans began to educate students at the site as early as 1532, the *Colegio* was opened officially in 1536 on *El Dia de Los Reyes* (p. 207).

In 1525 Rodrigo de Abornoz a high ranking government official in Mexico City wrote a letter to his superiors asking for, among other things, a college to educate the children of the *Caciques* in the Faith, Reading, Grammar, Philosophy, and the Arts so that they may become priests (p. 212). Bishop Zumarraga was one of the most enthusiastic, and even though he had not been there quite three years, he was impressed by the intellectual capacity of the young novices, which he had witnessed, and confirmed in some of the Monastery schools supervised by the "Brothers of the Habit." On a visit to Spain he asked the Council of the Indies for a few "*Preceptores de Gramatica*" (Instructors of Grammar) for his Diocese (p. 213). Zumarraga returned to New Spain very enthusiastic about the formation of the Native Clergy. He recommended admitting the top students from the Monastery Schools into the *Colegio*. The number of students enrolled as estimated by Zumarraga in a 1536 report

was sixty (p. 214). Zumarraga, and others eventually became disillusioned with the college and it was closed before the end of the decade. (p. 213) The turning point for Zumarraga occurred in the period between 1539 and 1540.

Out of the entire population of students of the *Colegio*, all well educated and proficient in Grammar and Latin, there was not a single one who would take the vows of celibacy required to become priests. It was a fatal blow to Zumarraga, whose hopes had been so high for the college. (p. 225) In fact, the sentiment regarding a native priesthood shifted dramatically throughout the Spanish Colonies, as evidenced by the decision of the Council of 1555, to prohibit the ordination of “*Indios, Mestizos, y Negros*” (Indians, Blacks, and mixed-bloods).

While the mission of creating a native priesthood was not realized, the *Colegio* did succeed in producing a large group of erudite scholars. At one point, the *Colegio* was educating more than eighty students at a time in the classic works of Quintillion, Catón, Cicero, and other well-known and important scholars. The work that the students were doing was so impressive that even the poorest of the local Indians contributed whatever they could for the maintenance of the *Colegio*. Taking pride in the scholarship of her people, Ana, a local Indian along with a group of other poor women who earned whatever they could with their hands, contributed significant amounts of money to support the students of the college (p. 249).

## The Curriculum

*El Cerro de Tepeyac* has been the destination of devout pilgrims since long before the arrival of the Europeans into Mexico. The site has since time immemorial been associated with an all-powerful female spirit. Before Our Lady of Guadalupe, it was *Tonántzin*, considered by the *Mexica* (Aztecs) to be the mother of all of the Gods and Goddesses (Castillo, 1996; Leon-Portillo, 2000). Moreover, the site was the center of great controversy: During the sixteenth century, the religious in the capital of New Spain (Mexico City) were highly conflicted regarding the pilgrimages to the *Cerro de Tepeyac* (Ricard, 1966, p. 190).

Fr. Bernardino de Sahagún, one of original and the most influential of all the early Franciscan missionaries and a teacher at the *Colegio*, originally supported the

*Nican Mophua*, the narrative describing the encounter between Juan Diego and the Virgin of Guadalupe at *Tepeyac*. However, he later had a change of heart and developed a great concern over what he began to refer to as the “Cult of Guadalupe.” According to Ricard, ‘He [Sahagún] was acutely afraid that the Indians, on the pretext of honoring the Holy Virgin ... would really continue to render homage to the pre-Hispanic goddess *Tonántzin*, whose shrine had been at *Tepeyac* itself’ (p. 191). The identity of the object of adoration at *el Cerro de Tepeyac* continues to be complex and open to multiple interpretations, as I have discussed previously in greater detail (Gallegos, 2002).

To more fully develop the relationship of the Pre-Hispanic Goddess *Tonántzin* and the contemporary Lady of Guadalupe, both female, both located on *el Cerro de Tepeyac*, and both the object of adoration by millions of mainly Indigenous peoples, I turn to the *Nican Mophua*, likely one of the most influential texts authored in Colonial Mexico. Moreover, it is a text that continues to exert an influence that resonates the world over.

It was at the *Colegio* that the story of the apparition of *la Virgen de Guadalupe* first surfaced, as a manuscript in the form of a play. The *Nican Mophua*, authored in the mid-sixteenth century by native students, under the supervision of the Franciscans at the *Colegio*, contained the story of the apparition of a brown-skinned woman/Goddess to Juan Diego, *Diegotzin*, a native of *Tlaltelolco*. One of the students, widely considered an author, was Antonio Valeriano, who eventually became the rector of the *Colegio* and Governor of all of the Indians of New Spain.

In the narrative she appeared to Juan Diego three times at the *Cerro de Tepeyac*. She is referred to as both the Mother of the Christian God and as *Tonántzin*, the all-powerful Goddess of the *Mexica*. (Leon-Portillo, 2000. p. 37) Moreover, the play is situated at the *Cerro de Tepeyac*, which as previously discussed, was the site of a pre-Spanish *Mexica* temple dedicated to *Tonántzin*, the supreme mother of all Gods and Goddesses (Castillo, 1996). The play is highly ambiguous in regard to the identity of *la Virgen*. An image, according to the narrative, miraculously appeared on the *tilma* (a sort of Poncho) of Juan Diego after he emptied the roses the Woman had given him to convince an unbelieving Bishop. The image itself is populated by several ambiguous indigenous images that support the idea of a new era. She for example is in front of the sun, which was one

of the deities of the *Mexica*, and covers it. She is standing on the moon, which was another image of great significance in the *Mexica* world. Her shawl moreover is filled with images of stars. Thus, the image incorporates some of the most important symbols from the *Mexica* cosmology. The *Nican Mophua* is heavily populated with linguistic ambiguities that would easily leave open to interpretation the identity of the Lady who appeared to Juan Diego. (Leon-Portillo, 2000. p.37) What is clear is that the *Nican Mophua*, represents one of the first and most resilient translations of the Catholic religion into the Native American world-view by the *Alumnos*.

Over the centuries, the play was performed through-out New Spain as a means of introducing Christianity to the Natives. To this day, Mexicans, people from all the Americas, and from the world over continue the pre-Catholic practice of making pilgrimages to *el Cerro de Tepeyac*. Whether it be to petition, fulfill a promise as I did, or simply to pay respects to one of the most powerful female deities in the world, devotees from all corners of the world continue to visit. One could argue that the *Alumnos*, perhaps unknowingly, hijacked the Catholic religion by creating a story that was saturated with indigenous symbols beginning with the very location itself. The *Nican Mophua* greatly impacted the transition to Catholicism for the Meso-American population. It was effective in that it transported important aspects of the *Mexica* world-view into the Catholic religion,

facilitating the adaptation of Christianity by the indigenous population.

The legacy that the *Alumnos* left, surely unbeknownst to them at the time, would be immense. As we walked through the *Colegio*, both Eduardo and I were in awe as we were walked on the same ground and gazed at the same courtyard as the erudite Native American *Alumnos* of Sixteenth century America, who likely had no idea of the future magnitude of the fruits of their labor.

This theme is explored in great detail in a historical novel by Padre Rivera (Rivera, 2009, pp.271-278). Little did they realize at the time that the *Nican Mophua* contained a narrative that would heavily influence the course of Mexican history, and impact the world in a monumental way, well into the 21<sup>st</sup> century. They could not have foreseen that *Diegotzin* (Juan Diego), the central character in the play, would, almost five hundred years later, be canonized as the first Native American Saint by the Catholic Church. On December 12, 2013, the Feast day of our Lady of Guadalupe, millions, all over the Americas and beyond will be celebrating in honor the Lady of *Tepeyac*. *Tonantzin*, Goddess of the Americas, Mother of all of the Gods and Goddesses; Mary, Mother of Jesus; all wrapped into one, thanks to the savvy *Alumnos* of the *Colegio de Santa Cruz de Tlaltelolco*. I will be at the Native American Pueblo of Jemez, in Northern New Mexico where Indigenous-style *Matachine* dances are performed yearly in her honor.

## References

- Castillo, A., (2000). *La diosa de las Américas*,. New York: Vintage Books.
- Gallegos, B., (2002). Whose Lady of Guadalupe? Indigenous Performances, Latina/o Identities, and the Postcolonial Project. *Journal of Latinos and Education*. 1.177-91.
- Kobayashi, J.M. (1985). *La educación como conquista*. México D.F.: El Colegio De Mexico.
- Leon-Portilla, M. (2000). *Tonantzin Guadalupe, Pensamiento Nahuatl y Mensaje Cristiano en el 'Nican Mophua.'* Mexico, D.F: El Colegio Nacional, Fondo de Cultura Economico
- Ricard, R. (1966). *The Spiritual Conquest of Mexico, An Essay on the Apostolate and the Evangelizing Methods of the Mendicant Orders in New Spain: 1523-1572*. Berkeley: University of California Press.
- Rivera-Tapia, E. (2009) *Vencer el Diablo en Yucundá*. Coyoacan, Mexico, DF: Ediciones Paulinas.

Transcript of memorial session, April 2021

## Larger than life:

### The legacy of Bernardo Gallegos and the Ideas and People He Nurtured

[Mónica G. Garcia](#), California State Northridge & [Jason Lukasik](#), Augsburg University, Facilitators

[Elizabeth Álvarez](#), Superintendent of Schools, Forest Park (IL) School District 91

[Gary Anderson](#), New York University

[Susan J. Berger](#), National University; Chicago Public Schools

Mario Gallegos, Son of Bernardo Gallegos

[Enrique Murillo, Jr.](#), California State San Bernardino

[Peter McLaren](#), Chapman University [via letter]

[Isabel Nuñez](#), Purdue University Fort Wayne

[William Schubert](#), University of Illinois at Chicago

[Luis Urrieta, Jr.](#), University of Texas at Austin

[Sofia Villenas](#), Cornell University

*Discussants*—Mónica G. García & Jason Lukasik

*President of SPE*--[Carol Mullen](#), Virginia Tech

#### Pre-session conversation

**Carol Mullen:** We have Mónica Garcia with us. I see your name in Zoom as our next facilitator.

**William Schubert:** Jason Lukasik, too.

**Carol Mullen:** And Jason is co facilitator.

**Jason Lukasik:** I think we're ready to go...

**Ming Fang he:** We're not at the time yet...Hi, Jason, nice to see you haven't seen you for a long time...

**Carol Mullen:** A lot of us might be meeting in this session right and the next time we see each other physically, for the first time, which is an odd phenomenon for SPE.

So do you have everybody with you?

**Jason Lukasik:** Well, yeah. Peter McLaren unfortunately is unable to attend, but I have something that he sent that I'll read it and I saw Mónica's on.

**Mónica Garcia:** Yes, i'm here.

**William Schubert and Ming Fang He:** Hi Mónica, Hi Mónica.

**Mónica Garcia:** Hello, hi...

**Ming Fang He:** Glenda Aleman, she's not here...

**William Schubert:** Luis...

**Luis Urrieta:** I'm here.

[Greetings for Luis, followed by congratulations for Luis Urrieta, President-elect of AESA]]

**Isabel Nuñez:** So, Luis, was one of the--we were classmates. Were you in Montreal with us?

**Luis Urrieta:** I was in Montreal. Your talk just brought back so many memories. I mean, I was in one of his social foundations. He, you know, he made me towards the mess. When I was, I just wanted to finish my teaching credential and he led me in a different path. He had a, he had a plan...

**Isabel Nuñez:** Enrique is here; he was in that class, too, where we were all together, that's amazing.

## The Session

**Carol Mullen:** Hey facilitators we're ready for you and it's exciting. We can't wait to hear your stories and really it's just a nice continuation of Isabel's story in a way, or at least I'm going to be beginning with that then I will see what happens from there.

**Jason Lukasik, Assistant Professor, Augsburg University:** Yes, I think I think this session will build beautifully on Isabel's amazing words and I'm looking forward to hearing stories and sharing stories.

I'm Jason Lukasik. I knew Bernardo, first, as a student, when I was getting my master's at University of Illinois Chicago, that is where I first met him, and then I had the opportunity to travel to Cuba with him and some others in this room, and that was a very remarkable and poignant trip. Sort of cemented some of the friendships that developed over time. He also served on my dissertation committee, and his membership and friendship from then continues to impact my life and work. Mónica, if you want to introduce the folks that we gathered on the panel and then we can begin.

**Mónica Garcia Associate Professor, California State University, Northridge:** Thank you and, yes, thank you Isabel for that beautiful tribute. I agree, wherever he is right now I know he's smiling. It was amazing and I know that the these stories that are going to be shared in this session will be just as moving in remembering our dear friend.

I met Bernardo when I was a doctoral student at the University of Illinois in Chicago. He started out as my advisor but then moved on to Washington State. But we remained very good friends throughout the years and he was a mentor, a teacher, a friend and someone who, as has already been said, changed the way I see the world in so many ways, and so I'm very happy to be here, and I want to introduce, I don't know if everybody is here, but um... We have *Elizabeth Alvarez* Chief of Schools, Network 8, Chicago Public Schools [as of July 1, 2021, superintendent of Forest Park School District 91, IL]. *Gary Anderson* from New York University. I didn't see *Susan Berger* from National University and Chicago schools but she might be here.

**Susan Berger:** I'm here.

**Mónica Garcia:** Okay, great. Thank you and, as was already said, *Mario Gallegos*, Bernardo's son, is also present, as are a couple of other family members. *Peter McLaren* is not with us, but he did send something that Jason will read and *Enrique Murillo*, former student and colleague and friend, professor from Cal State San Bernardino, is here. Also joining, of course, *Bill Schubert*, University of Illinois Chicago, and *Luis Urrieta* from the University of Texas at Austin, also a former student of Bernardo's, his colleague and friend, and *Sofia Villenas* of Cornell University also a former student, colleague, and friend. I believe Enrique was going to start us off with a Comanche song to honor Bernardo, to honor his teachings, his legacy.

So I will turn it over to you, Enrique.

**Enrique Murillo, Jr., Professor and Executive Director, LEAD Projects, California State University, San Bernardino:** Thank you, thank you. Good morning. It's morning for me. For many of you, good afternoon. I'm Enrique G. Murillo, Jr. It gives me great pleasure to be here with you and, of course, anything for Bernardo's legacy and his memory, I'm here.

When we first talked about -- Okay, what can we do, you know, for the session? --the first thing is, we have to SING A SONG. We have to honor Bernardo. I first met Bernardo in 1989, I think. I was a community organizer working and teaching homeless, literacy, teaching homeless how to read and write. And we connected right away, and then I think in 1991, I applied for the master's program. Just like Luis had commented, I got recruited into this master's in educational foundations at Cal State Los Angeles and that's where a lot of the people I know who will continue to be, my friends, we all, we had known, some of us had known each other before, but some of us became friends through this master's program.

And at the time, I was, because I was doing adult literacy, um, I met him, and then I got to know him, but I had already had plans to go to a conference with Paulo Freire, he was at the New School. I don't know if you go back that far out, of those years at the New School in New York and so a few of us got to go, for me it was great honor because I got to meet Paulo Freire and I got to serve as his translator during the time there. And so I got connected with Freire, and so, because of

that I connected even deeper with Bernardo and so that's how our journey started.

I got recruited to this master's and, at the time in 1992 we were getting ready for the (anti)Columbus event, the 500 years. And so many of us at the time, and including Bernardo, were like, "F Columbus". We got to challenge and change the narrative around Columbus. The narrative at the time was survivance, survival, OUR survival. And so part of that is resurrecting the old ways, the old ways of thinking, old ways of learning, and so Song became very important in this struggle. Bernardo started it probably before, that he started collecting songs and he himself was singing, and I was already singing it at the time, so he and I connected.

And so there's a whole group of songs - *Genizaro* songs, that he was already doing, started doing, starting his exploring the work on *Genizaros*. Long, story short, this was more than 30 years ago, so what I did is I, "out of my brain", I pulled out little snippets of the different songs that he had collected and shared with me, that I have learned. So this is, to say so..., Mario, these aren't the songs. These are little snippets that I kind of put together so it's not, you know, the full composition. But anyways, it's a tribute song, for your father, in the native indigenous tradition.

*Ya Na HiYa HiYa, HeyNey, oh... Hi Yo HeY-O*  
*YaHey YaHey Yo\_\_Hey-Ya, Yo\_\_Hey-Ya*  
*My Yay Yay, Hey-O*

*Ya Na HiYa HiYa, HeyNey, oh... Hi Yo HeY-O*  
*YaHey YaHey Yo\_\_Hey-Ya, Yo\_\_Hey-Ya*  
*My Yay Yay, Hey-O*

*Epa Nabe, Epa Nobe, Saca Nabaho HeY-O*  
*YaNo Hey-ney HeYa Heyo*  
*YaNo Hey-ney, HeYa HeYa, Hey-O...*  
*Antenoche fui a tu casa y me diste de cenar*  
*Tortillitas, chamucasdas, y frijoles sin guisar*  
*Epa Nabe, Epa Siote, Saca Nabaho HeY-O*  
*YaNo Hey-ney HeYa Heyo*

*YaNo Hey-ney, HeYa HeYa, Hey-O...*

*El Comanche y la Comancha se fueron pa' Santa Fe*  
*A vender los Comanchitos por azucar y café...*

*Epa Nabe, Epa Siote, Saca Nabaho HeY-O*

*YaNo Hey-ney HeYa Heyo*

*YaNo Hey-ney, HeYa HeYa, Hey-O...*

*Ya Na HiYa HiYa, HeyNey, oh... Hi Yo HeY-O*

*YaHey YaHey Yo\_\_Hey-Ya, Yo\_\_Hey-Ya*

*My Yay Yay, Hey-O*

*Ya Na HiYa HiYa, HeyNey, oh... Hi Yo HeY-O*

*YaHey YaHey Yo\_\_Hey-Ya, Yo\_\_Hey-Ya*

*My Yay Yay, Hey-O*

Great Spirit - We pray for Bernardo Gallegos' eternal rest and internal light, internal life, like that. We're thankful that he crossed our paths. We're very thankful today, Creator, that this man, this special man crossed our paths, today and he made us better humans. This is something many of us can say.

And of course, Bernardo was my "coyote" (smuggler) across the artificial borders of academe. Like a "guerrilla vato", he helped me sneak across the cultural battleground. And to this day I have modeled my mentorship style around Bernardo's.

I feel like I said what I needed to say right now, so thank you.

[Peter McLaren](#), Distinguished Professor in Critical Studies, Chapman University; Professor emeritus, University of California Los Angeles, via letter read by Jason Lukasik: Thank you, Enrique yeah. I wanted to share the words that Peter McLaren sent, since he can't be with us today. Peter McLaren wrote:

*I had the great privilege and good fortune of knowing Bernardo Gallegos for a quarter of a century. Bernardo was the past President of American Educational Studies Association when I first moved to Los Angeles from Cincinnati and in 1993 Bernardo was teaching at Cal State University LA.*

*Within a month of my arrival he had taken me to Florentine Gardens in Hollywood, Watts Towers, and the murals scattered throughout East LA.*

*We remained in close contact throughout his Cal State days and after his recruitment by the University of Illinois Chicago and Washington State University right through his return to Los Angeles, where he took up a professorship at National University.*

*I visited Bernardo in all of those places and learned a great deal about Bernardo's his journey from the working class barrio in Albuquerque to life of a distinguished university historian. On Sunday evenings I would watch him "dance the Comanches" and talk about the education of hummingbird boy, and always remained amazed at his pervasive knowledge of the enslavement of the Genízaro Indians of New Mexico. We talked a lot about our family relationships and tried to give each other advice on negotiating between our work as professors and our activism in the larger political arena that encompasses both North America and America Latina.*

*Bernardo held to a faith that we can survive the world by reimagining it and performing our identities differently as social, cultural and political beings. I wasn't always as convinced as Bernardo that we could change the world sufficiently by changing our thoughts about the world.*

*Bernardo lived in a world populated by spiritual forces in material interests and we enjoyed the fact that neither one of us could convince the other of our positions and on life, love, and death.*

*Bernardo had a special knack of helping me through many rough times. His stalwart friendship helped to soften life's many hardships and I hope that my friendship did the same for him. I was pleased when he asked me to write the introduction to his major work, Postcolonial Indigenous Performances: Coyote Musings on Genízaros, Hybridity, Education, and Slavery. It was the least that I could do for the education that his friendship provided me.*

*The one thing we couldn't do for each other, was to stop the ravages of the flesh and to slow our descent into old age, despite our being young at heart, so many of us will miss this truly remarkable and inspiring man. - Peter McLaren*

So at this point we'd also like to open up the floor to others who have stories to share, thoughts, ideas to capture and speak to Bernardo's tremendous legacy.

**William Schubert**, Fellow, International Academy of Education; Professor Emeritus of Curriculum and Instruction, University of Illinois, Chicago: Jason, since you just read that about from Peter, I thought I

would mention that I have communicated with him recently and he really wanted to join us, but he recently just got out of the hospital after having a heart attack. And so he's in the process of resting and recovering, seems to be successfully moving in a good direction. I'll say more later about Bernardo.

**Gary Anderson**, Professor Emeritus of Educational Leadership and Policy Studies, New York University: I'm happy to jump in. I'm Gary Anderson and let's recap. I've known Bernardo, can everybody hear me? Somebody nod, please. [Attendees nod.] I just want to make sure I'm not talking to myself.

Yeah, like Enrique, I've known Bernardo I think from around the same time, late 80s early 90s. I met him when I was an assistant professor at University of New Mexico. We immediately hit it off and began a 30 year friendship. And I was really lucky enough to be able to hear, most of the stories I think he was maybe rehearsing, and rehearsing some of them with me. But I've heard, most of the stories that later appeared in his narratives, as kind of an oral history, you know, he liked to tell stories and so, and so I, you know, I heard about all the characters that appear in his work and the thing that I...can tell, you know, lots of stories about Bernardo, but I want to sort of emphasize-- and I'm sure Isabel did too, because I unfortunately wasn't able to make Isabel's talk, so I hope it's uploaded onto the website<sup>3</sup>--is his intellectual contribution was really remarkable. And I think sometimes because he was such a friend to all of us, and such a, you know interesting person personally, we sometimes maybe overlook the fact that he was a really incredible intellectual, who was able to do something that I don't know very many people who have been able to do. It's more--what he did was more than testimonial--it was more than counter narrative; it was more than, you know, self study; it was more than any of these other kind of terms we could give to it, because what Bernardo was able to do is combine his lived experience, with not only history because he historicized his lived experience, but also bringing in social theory, in a way that seemed very natural and not at all pretentious and he's somehow managed to create an alchemy of all of these dimensions of his work that was incredibly powerful theoretically, historically, and personally. You know I periodically go back to read some of his work, just to remember him,

<sup>3</sup> See DeGarmo Lecture in this issue

although, you know, I think about him every day. So I just want to emphasize how important his work is and he didn't produce a huge body of work, but the work that he did produce was really, remarkable. You know, I just I just want us to remember what an interesting intellect he was not only spiritually but also intellectually.

[Elizabeth Álvarez](#), Superintendent of Schools, Forest Park (IL) School District 91: I want to say hello, everybody. My name is Liz Alvarez. I see a lot of familiar faces. I see you Dr. Schubert and Dr. Ming Fang so it's so good to see everyone. Thank you for that beautiful story about Bernardo. I met him in 2000 so about 10 years after you. I started my doctorate there as a matter of fact, I believe Jason was defending right before me. With his Bear dissertation. He was so excited about your dissertation, Jason, just so you know. But I met him in 2000, and by that time, I was 30 years old going for my doctorate degree.

I was a middle school science teacher and I struggled a lot with my own identity and Chicago. I grew up in a white neighborhood. I grew up in a neighborhood where the KKK walked and I shared these stories with him.

And the interesting thing about Bernardo was, most people I would share the stories with would think that I wanted pity. I don't think I wanted pity. That would be like "oh, my God!" and no one wants that. Bernardo took it more as, "that's great--And how we're going to use that you know as a strength? How are you going to use that to be more brave?"

Because he was, just like he said, about storytelling. He loved it.

When I think of him, when I think about Bernardo, I don't think of him as a mentor. I do think of him as a champion for me and I use the word, champion, purposefully because he put his name behind me, and anyone who champions for you, does that. Anytime he wanted me to do something or asked me, I would do it for him. And I know that he was one person that would speak well of me, would speak highly of me. And I knew that because he did, I needed to do my best for him, because that was his name behind me.

So I want to put that out there in regards to the storytelling--I shared with him, a story about a rabbit and coyote. It's a Mexican folklore that I used in my dissertation. And I think about it so differently now when I think about the story, the story is brought to me by my seventh grade students. I was teaching about the phases of the moon, and my children were telling me this story in Spanish about this trickster rabbit that just kind of tricked the coyote all the time and eventually got a ladder went to the moon and changes the phases of the moon and that's how children learn the different phases of the moon, because of that rabbit and why the coyote howls at the moon.

When I think about that story now I feel like I am that coyote that howls at the moon and Bernardo is my moon that's out there.

I'm sorry I'm gonna tear up. I'm so sorry. And just knowing that he referred to himself as a coyote. And I am now that coyote that howls at the moon.

He has shared with me the importance of knowing history.

In order for you to understand your identity, you have to understand that education, so it was created to provide these different schemas for us to subtly have this new reality about ourselves. It changes who we are, that education has done that, and it is up to you, Liz, to really make that difference, you can rearrange that perception through performance.

He spoke about performance a lot. Isabel mentioned that as well. And that's how I maneuver myself to wherever I decide to go-- that my performance is really going to be important in my success.

And I know he was always disappointed that I never went into higher ed teaching and that sort. Instead I wanted a different venue. After my teaching career, I ended up becoming a principal. He came to visit my school. I walked him around and showed him my school and he loved it. I did that for about eight years and then I went on to become a chief of schools, which is like a superintendent. And I was a supervisor of about 32 schools. It was one thing, Bernardo, could not understand. Because he wanted me to be teaching and he said, 'You are removing yourself. The further away you get from the children, you are removing yourself,' and he couldn't understand that concept of me overseeing these 32 schools. But I saw it very differently, and one thing or another, and I always did, was we argued a lot, because I always had a different view.

I have a different view about spirituality. I had a different view about religion, I mean the fact that he would sneeze and I'd say bless you would annoy him. He would say stuff like "don't say bless you to me, that's just a thing that everyone does." Those little things that he would say and me becoming this chief of schools just really troubled him.

But I do know, he was very proud of me, no matter what. And if I could tell him now and we spoke, I think our last message was a month before he passed away. We spoke about this trajectory of my life and how I felt that I could reach more children this way. I could speak about identity and storytelling in this way when I have over 16,000 students.

And I do feel he would truly understand that. With that being said, I'm going to say one last quick story and give myself a breath, and this is in regards to Dr. Schubert. There was one time that we went for one of the conferences and people were honoring Dr. Schubert. There was a whole bunch of his students just praising Dr. Schubert about all the wonderful things that he has taught them and I was sitting next to Bernardo. Bernardo turned to me, and he said, 'oh God, Liz, this love fest for Bill,' and I turned and kind of giggled, and he said, 'Do you think I'll ever get that love fest or will it happen when I die?' Like I laugh now about it. I was laughing about it because we're doing this now and I hope he sees this and hears this. I know his spirit is out there.

So, Bernardo, I really hope you understand how much we love you and how much you're in each and every one of us and, yes, this is about how your legacy goes on in each of us: as we share your stories, as we share your love for the Dodgers, which I could not stand, as we share performance and identity in history and how important it is for us to understand ourselves. And so I'm going to pause I get myself a deep breath, because I don't want to start crying some more. So thank you.

**William Schubert:** Liz, I talked with Bernardo a lot, and he was very understanding and proud of the contributions to that you've made, I know that for sure. And I think he saw you as a teacher of school administrators and teachers, the many who are in the all those schools...

**Sofia Villenas**, Associate Professor, Department of Anthropology, Cornell University: Thank you. Sally, hello. Everyone, hello. Mario, it's good to see, to meet you. I remember your dad always, always talked about you and his family.

Yeah Isabella, I'm sorry to have missed your talk because I'm sure we share some of the same experiences.

I'd like to talk about Bernardo as a mentor and the profound, profound impact he had on my life. You know, I was a graduate of UCLA. My major was Latin American studies and at that time it was called Chicano Studies. And that education was great. It taught me how to be critical; it gave me a Marxist perspective on ideas about development. But it wasn't until I entered the master's program at Cal State LA in 1990 that I really got a different kind of education. Well I didn't enter the master's program. I started taking classes because I was on an emergency credential as a Spanish bilingual kindergarten teacher. And so we were all required to take those nine credits of coursework every year toward our credential. That's when I started taking the educational foundations courses with Bernardo. Those were incredible courses. I remember how Bernardo would say, 'if you take 13 credits more you can get a master's degree.' And that's what I did. I took his comparative education course, and history of education.

As I was saying, what was different and so impactful about being with Bernardo in the educational spaces he created was that he really honored me, and his students, as theory-makers. He honored our lives and he encouraged us to theorize and think from our own experiences. That had not happened before, even in the critical education I received as an undergrad at UCLA. And he also made himself very vulnerable, right, and so we saw him as a full human being with an incredible history. He was also in mourning. He had lost his daughter, and so we saw that kind of, I think, raw emotion in his classroom.

I remember he also he took us on a field trip to Mission San Juan Capistrano. He wanted to help us think differently about the missions. Growing up in California, we receive such a normative-colonialist education in our elementary schools about the missions without the history of genocide, let alone any mention of Indigenous peoples and nations in the Americas and the California area. So I remember those profound

lessons. And then after saying, 'You know you can get your master's degree,' he would ask, 'You know, have you ever thought of a PhD?' And a question I had was 'What's that? What's a PhD?' I had no idea and so he really had that confidence and belief in us.

Bernardo also helped create a graduate student pipeline to the University of North Carolina. He took a group of us students for the first time to a conference. We had never been to an education conference before, and he introduced us to other professors from other universities. So he really mentored us into that world of academia and that we can come as ourselves, with our knowledge. He made it so that we could have attitude. I could be sassy, right. I can be confident in the knowledge that I brought to any academic space. In 1997 when he was going to give his presidential address to the membership of AESA [American Educational Studies Association], he asked me to introduce him and that was very special. Basically, I said everything I'm saying now. But yes, just thinking of the impact he had on my life, it's difficult to describe, especially when thinking about the way that education often leaves you silenced. He undid that. He helped me find my voice. I'm forever grateful to him.

**[Susan Berger](#), Adjunct Professor, National University; Cadre, Chicago Public Schools:** I'm going to piggyback off of what you and Sofia both said. Bernardo totally changed my life. First day of class cheese fall of 1999 and I walked in. It was some kind of intro history of education course. I thought, 'I like history I'll see what's going on.'

Three hours later, I walked out, and I remember walking home and thinking, 'My God, I'm so jazzed' and I don't know if I've ever heard or used that word jazz before but it totally fit. I mean I heard stuff coming out of his mouth in those three short hours that completely changed my life. I thought I knew stuff, I didn't know squat. Bernardo was just introducing me to all sorts of different things.

He constantly talked about Mario and his family. I've been hearing about you, for decades now. Literally, he was so proud of you guys.

And I'm grateful that I would see him later at conferences, because that's when I would usually see him once he left Chicago. um I would say...you know he changed my life. He'd like tell me the story again,

so I would constantly tell him how much he meant to me, and it was kind of like our running intro back to each other every time. I'm so glad I did, and I'm just so blessed that he came to my life, because I have never argued or fought or loved and hated someone simultaneously. I could do that with Bernardo.

There was one book he forced me to read before I was in the doctoral program, and I hated it and I fought it. I hated it and it ended up in my dissertation anyway, because he was right-- it worked. And there's been so many times in the last crazy year that I've thought about 'just call Bernardo.' I can't but I'm grateful. I can still hear his face-- I'm sorry--hear his voice--and see his face smiling, a little gap between his teeth, saying my name, and so I know Bernardo's still with me and he's still with us. He was just such a great man.

**William Schubert:** Well, I could say a little more now maybe or how about Luis? Do you want to say something first?

**Luis Urrieta:** I do, I was kind of waiting for Enrique to go before me, because I see him as one of my elders also.

**William Schubert:** Okay, well, should I? I'm an elder definitely...I'm getting older. I think I'm an elder.

**Enrique Murillo:** Go ahead, please I guess my story is very similar to the other story, I was there with Sofia during those years. And of course I don't remember what Bernardo called himself but I started calling him that early on, because he really was my *Coyote*. He modeled that, and my mentorship style is modeled after that of Bernardo. But I feel like I said what I need to say to right now, so Luis Urrieta.

**[Luis Urrieta, Jr.](#)**, Professor, Department of Curriculum and Instruction  
Professor, Center for Mexican American Studies,  
College of Liberal Arts  
Charles H. Spence, Sr. Centennial Professorship in  
Education, University of Texas, Austin:  
Okay, well, thank you very much.

I was very honored to be able to speak about Bernardo, Profe Gallegos, and I'm sorry, I'm a very emotional guy. But um anyway, I keep referring to him as Profe because that's how I met him and I always saw him, and continue to see him, as my Profe throughout my whole career until he crossed over, and he played a very critical role in my life and the directions that my life took from the moment that I met him.

I met him 25 years ago. I was a student in one of his classes, I was trying to get a teaching credential so that I could move on with life and, he, you know, he had other plans, obviously. He pulled me aside after class one day and, he said he wanted to talk about my work and the first thing that came to my mind was like, 'oh man, what did I write? You know he probably didn't like it.' So I was nervous.

And he took me to his office, and he said, you know what, vato, I just wanted to tell you that your ideas are brilliant and I was like—'what?' And, you know, he really was very, you know, he gave me very positive affirmation.

And he continued with that and, like Sofia said, and he said 'well ese.' You know that the experience of education with him at Cal State LA blew my mind. I mean I went to UCLA undergrad and I, like Sofia, I read a lot of things and I thought I knew a lot, but I really... It was really at Cal State LA with him and Carlos Tejeda that you know things just opened up, and you know my world was kind of turned upside down.

In 1996, like fresh off the press, Bernardo handed over to me Sofia Villenas' article called "The colonizer/colonized Chicana ethnographer". And he said, you know, come to my office and he waited until I read through the whole thing, and he said, 'Isn't this amazing?' and I remember, we had this like awesome conversation about the article.

You know the storytelling, I mean, like everybody said, you know, just all these memories in our minds, right now, even as these ideas are being shared about his cousin Johnny and grandma Libradita. And, of course, Bernardo's the one that planted the idea of me finishing the Masters when I had no intention of joining a master's program when I went to Cal State LA. Later, he planted the idea of doing a PhD, which I resisted initially. Profe would dial on the phone and then he would say, 'Hey, you know this, this person wants to talk to you,' and I would answer the phone. I'd be like 'Hello, who is this?' and it was George Noblit. And he would say like, 'Oh, I heard you want to come study in North Carolina and I was like 'oh, yeah, yeah, I think', so I didn't want to disappoint.

And I remember telling Profe I don't, I don't think I want to go to North Carolina, you know, I heard horrible things about the South, and he would tell me, you know, George Noblit is a good white guy and trust in him, you know. So I went. Enrique Murillo

welcomed me in his house, you know, I stayed with him a few days and basically that's where I ended up, right. There's a few things that I wanted to point out of the things that Bernardo taught me from his work, that have really shaped my whole career. First of all his focus on identity. You know, a concept that has an entire research trajectory to it now, and that I won't get into.

His focus on indigeneity helped me to recognize my own P'urhépecha community, something that I struggled with a lot, because I had a lot of internalized oppression around my own indigeneity at the time that I met him.

His teachings on post-colonialism and colonialism--I remember one time, he told me in his office, because I would walk in, and I was very, I was very deferential and I guess I exhibited a lot of very submissiveness through various expressions of servitude and he told me one time, he said you need to stop being an "indito." And I remember I couldn't understand what he meant then, but what I understood later, was that it wasn't a rejection of my indigeneity, but a rejection of the colonialist performance of indigenous subjugation, which he was really trying to combat it in my own way of performing a passive form of servitude, right?

Also, the relationships to the land. He helped me to recognize the origins of my own my own Pueblo, my family and community, which until today shape my ideas of the body as memory and testimonio. To appreciate what Sofia said, my own experiential knowledge, the value of living theory that we all have.

All of those are valuable very valuable lessons that continue in my own work in my own life in my own family with my own children every single day and I remember him dearly. And I miss him.

I miss him, so thank you for doing this special tribute.

**William Schubert:** ...I first met Bernardo when he came, I think probably at the invitation of Steve Tozer, as a finalist for full professor at the University of Illinois at Chicago where I was a professor. I went to the job talk and that was the first time I had met him and this is probably 1999. Usually, a job talk is totally about research and not the person, and it was about the research, but it was also about the depth of his spirit and soul, which really connected with me.

Even though we come from, such different backgrounds (often a topic of our discussions), we connected deeply. I'm an old white guy from a rural area in Indiana before I came to Chicago, and you all know Bernardo's background, and he and I thought that at a deeper level

we connected around issues and stories of family and friends and popular culture, as well as academic ideas and so forth. I remember how we went for walks. I would go to his condo and then we would walk downtown Chicago and we'd make observations about what we saw and we would talk about the impact of white domination, negative and positive. It was a defining experience of sharing.

And one day I just happened to say that white persons made a lot of these buildings; we agreed that they are often good at architecture so then we went on from there to discuss conquest and colonialism. I remember another time when Bernardo lost his sunglasses and needed to find a new pair; we went from store to store, boutique to boutique, until he found finally found a pair and he called it *a perfect pair of sunglasses*, and speculated on what perfection was. So we used humor and exaggeration to philosophize on many different occasions. I remember work with Bernardo to mentor doctoral students, and observing his teaching and speaking at conferences.

I remember his songs, his dances, his words, the other dimensions of his being that Isabel characterized so well, and I remember, his uses of film in classes. I don't know if any of you have seen one in particular that Bernardo often used *Babakiueria*, an Australian film that reverses the racial domination, placing the Aborigines as power wielders and the white Australians as the oppressed population. It's powerful, only about half an hour long, and is still available on YouTube.

Think of all the students he influenced, and he moved informally from policy studies as a professor into the area of curriculum and I think most of his doctoral students ended up taking their doctorates with both of us in curriculum studies. We used to call each other, after he went to Washington State and then back to LA, and sometimes in New Mexico we continued to communicate frequently -- several times a month. One time we even watched a movie in Spanish, one in the *Machete* Series; I do not speak Spanish, but we watched it together over the phone; Bernardo translated, and we used even that as a basis for theorizing!

Bernardo introduced students to the work of James C. Scott, particularly Scott's very important idea that ran throughout his work, namely, an advocacy to disengage attempts at domination by not wanting the

stuff that the dominator wanted to *sell*. I think that's an insightful message.

I think among all of my interactions with Bernardo--his sense of humor was really paramount. My phone message used to say that 'You've reached The Schubertian Center for Curricular Speculation where we ponder what's worth knowing and experiencing...Please leave a message after the beep and have a good day.' When Bernardo moved West, he asked, 'May I be the director of the Western Division of the Schubertian Center for Curricular Speculation?' After that, we greeted each other with that phrase or title for several years. On October 2, 2019, I got an email or a text message from him about getting the highest ratings for scholarship, teaching, and service, and he thought that he would be well set for the next decade or so. That was our last communication before he passed. I've surely missed Bernardo since then. He was/is an exemplary friend and colleague.

**Enrique Murillo:** Can I just say one quick thing--I want to um there was two people with us during those old days in the 90s, who have since passed away. I just want to remember them as we remember Bernardo. One of them is Martha Soto and the other one is Ruth Trinidad.

And they were there, too as students, like Sofia and Luis, and a few others here, who have spoken. They were at Cal State LA and both of them went on to work in higher education; they were professors, and very distinguished, before their passing. And so, I just want to, you know, invoke their names and I'm hoping they're out there philosophizing and smoking. Which is what I remember doing, with Bernardo. We'd go to his house and we'd smoke.

And, and that was the best, the best conversations, because from a Master's student it's like "oh I'm here hanging and smoking with my professor". You know, you're like . . . it puts you in a different space.

And I don't know how many people he tolerated to do this, but I would scold him a lot. With all due respect, you know and so I would like scold him and stuff.

Anyways, my purpose here is, I want to remember those two women that were part of our lives.

**William Schubert:** I also wanted to bring up a person William Watkins, Bill Watkins, who we have an award in SPE named after, and he was my first doctoral

student graduate and then went on to do a lot of landmark scholarship as a professor at both Utah and UIC. Bill and Bernardo became friends at UIC and they used to talk about their earlier lives in LA growing up, and they would refer to themselves as *homeboys*, and so on. So, I wanted to get that in, and I know that if he were still alive, he would want to talk about Bernardo, to join in our tribute to him.

**Carol Mullen:** I'm at a point here in case you haven't recognized the name Evelien van deVeer of Brill. Her video is showing but she is part of the Zoom room. Evelien, I'd just like to insert my little story here because she and I intersect with Bernardo in a very particular way. I, like some of you, don't have that deep connection with him. I have a different kind of deep connection with him that began through Jim Garrison. He and I are both at Virginia Tech and, through him, I met Bernardo. I was at the SPE conference in Chicago for the first time in 2015. And was rapidly socialized by Bernardo, Jim, and Bill and also Pam, Isabel, and other friends, but I want to draw your attention to something that you may not know that has to do with Bernardo's legacy going forward in the year. It was 2019 I was leaving the building at the conference in Toronto where we had just had our SPE meeting. I had three of my students with me and they are here with us today, and they were present then at the conference. They were walking in front of me on the street and Bernardo just sort of grabbed my elbow very gently and held me back a little bit because I was walking with them. And he said, 'What are you working on, Carol?' and I said I'm just struggling a lot with colonial settler futurity and Indigenous futurity in the literature, and where I sit in terms of my own identity and relative to my childhood and ongoing experiences.

He said, 'Tell me more about that, like located within yourself.' So I did. I said, 'When I was a child, the three of us three children were brought up to believe that we are part Indigenous and we embraced that as children only to learn, later on, but that was not actually accurate whatsoever based on the 23andMe DNA genetic testing results, and that that was a family myth that we'd inherited. So Bernardo made it clear to me that his perspective was different in that if I had been raised with that point of view and internalized it and wrote from that perspective and was raised that

way, through my grandmother and my mother, that the truth of the identity has integrity.

While I struggled with my identity as an adult, my younger sister fully embraced it. He wanted to see photos of her, so I sent him a couple and he said, 'I can see from her photos and the things you've told me about her in the stories and so forth, that she is Indigenous identified and that needs to be affirmed.'

I say all this to you because what I'm really talking about is Bernardo's book series with Brill called Education, Culture, and Society. This is his legacy going forward.

He said, 'I have a book series,' and [Evelien van der Veer](#) has overseen it with brilliance,' and 'Carol, I'd like you to talk about your struggle in a book and it could become the first book in the series.' I said, 'Oh, not a book. I'm struggling with my story of identity, you know, so maybe a story.' And he goes, 'No, no, no, I'm thinking like it would be a book.' So within two blocks of walking in downtown Toronto before my three students turned around and said, 'What's up?,' in the year 2019 he had made me commit to writing a book. I mean he's a very powerful, charismatic person. So here's the book that was published the very next year (Mullen, 2020), the first that came out in his series. He said, 'I want you to remember to talk about my series, to make sure that it stays alive, active, fluid, and moving forward.' When I spoke with Evelien of Brill, she said, 'Yes, we will continue. I will continue the series under his name.'

So please remember his [book series](#)-- contribute to it and bring on other contributors you do the work with, in the topical scope of the series.

And so we're remembering, Bernardo, we are living Bernardo, are reliving Bernardo, and we are bringing his legacy forward including his intellectual traditions. Thanks for listening to a relative newcomer.

[Arnold Dodge](#), Assistant Professor of Education; Chair, Educational Leadership and Administration Department, Long Island University-Post Campus: Everything, let me, let me just add, when I'm talking to Carol, let me just say that's exactly what happened with me. I think it was Isabel..I told her, I was writing a book and what it was about, and she said, 'Have you thought, you know, you should get in touch with Bernardo' and he's the one that led me to this series and to Brill and I've had this wonderful relationship with them, and I did complete a book which I'll talk about. It's exactly what

happened, it was such a glide path because Bernardo's name, I used him along the way, so yeah it worked very well.

**Carol Mullen:** Thank you for telling me. I didn't know. He would be thrilled and excited. I really believe that about him and whatever he knew in the year 2019, he knew enough to ensure that we would carry on and that's how he was, you know, he was caring for us in the world and the difference we could make.

**William Schubert:** I just—Mario, it's so nice that you could join us and I don't want to put you on the spot, but it's there if you'd like to say anything, be sure that we'd be glad to hear that.

**Mario Gallegos:** Yeah, first off, thank you all, for having me. It's been a lot more emotional sitting here, it's surreal. I am more emotional than I thought I would be. I'm listening to everyone speak, and it is touching to hear the impact my father has had on your lives. It is also nice to put faces to names. I've heard many of your names from my father and I've met some of you, over the years. I feel like I know many of you just through my dad and his stories- I actually have his remains here next to me, he's here with us. It's just amazing to hear all the ways he has affected so many people throughout his career and through his research and his work.

Really, just to be here listening to all of you accomplished scholars is an honor. Especially in the last few years, my dad seemed to enjoy a new phase in his life, more relaxed. All my life he had a way of encouraging me to take action to accomplish more almost to the point of annoyance. It is a good thing to have someone motivating you, offering a constant nudge- and he did, even if it wasn't always what I wanted or felt I needed at the time, I'm sure you all know. But more recently, like since I had kids of my own, he like... he had a way where he wouldn't talk much about work or research... it was only about me and my boys when we spoke. He was very concerned with my well-being and the well-being of his grandchildren. Our conversations weren't about all of his work or stuff he was dealing with, it was just about me and my kids, and gentle encouragement for me to finish my thesis and write and create- he really devoted his time to being a very present and active grandpa.

I mean, I'm sitting here listening to all the memories and it reminded me of my summers at Cal State LA. I

remember when I first came to visit him in the summer his first year as a professor I was 8 years old and I flew alone to spend the summer with him- I spent the summers with him every summer. I remember sitting in on some of his classes...and I'd just hang out at Cal State LA. I remember thinking like it wasn't really...he was just telling the stories that I already knew, like it didn't feel, it felt boring to me. But, I was in awe of his command of the room, he was a great speaker and he was very engaging. And he had a loud voice. I was like, 'What is this stuff he is talking about?' I had got those already ingrained in me but to me, I thought it was just super boring as any eight year old would listening to their dad. I think that a lot of you touched on his ability to connect--how he's able to use stories and personal narratives to teach ...academia. Again, I'd like to thank you all for sharing your stories and keeping everything moving forward and the ah momentum he may have helped spark in you. I really appreciate being here, I hope to keep in touch with you all. I don't have much more to say.

**William Schubert:** Well, family was number one for him. Yes, conversations, family and, friends to some extent, but family-- and he considered students family in a lot of ways.

Jason, back to you.

**Jason Lukasik:** I think we only have a couple minutes, or are we over time at this point? Mónica, do you want to share anything before we wrap up?

**Mónica Garcia:** I just want to say thank you to everyone. I will echo what Mario just said it's very emotional, but in a good way. And that was part of his gift. He could bring laughter through tears, and tears through laughter, in so many of our interactions with him, and so I think this was just a wonderful, wonderful tribute. And you know I'm so glad that you have him there, Mario because we feel him so much at this moment. So thank you all for sharing those beautiful stories and for carrying on his legacy. In all the different ways that we've heard today, his legacy goes on, so thank you again.

**Jason Lukasik:** I always appreciated my time with Bernardo. I would sometimes take walks with him around Chicago. I remember going to Sid's Clothing and Hats on Roosevelt, where he got a new fedora. You know, he appreciated the finer things in life. I walked with him, and I enjoyed listening to his stories as we'd

walk and talk. Hearing everybody else's stories today was a way for me to remember my own experiences with him. So thank you, everybody

### Session Conclusion

**Carol Mullen:** Thank you Jason, and thank you, Mónica. Thank you, everybody. This was really a

phenomenal session and I know I'm going to always remember this conference and all of you. I wish you very well, and happiness, joy, and love in your lives

### References

van der Veer, E. (ed.) *Education, Culture, and Society* (book series). Brill. Available:  
<https://brill.com/view/serial/ECAS?rskey=1VnMcK&result=1>

Villenas, S. (1996). The colonizer/colonized Chicana ethnographer: Identity, marginalization, and co-optation in the field. *Harvard Educational Review*, 66(4), pp. 711-731. Reprinted in 2010, 2000, and 1998 in various edited collections

## Publications of Bernardo Gallegos

Source: <http://www.bernardogallegos.com/publications.html>

### Books, Edited Volumes, & Guest Editorships

Gallegos, B. (2017). *Postcolonial Indigenous Performances: Coyote Musings on Genízaros, Hybridity, Education, and Slavery*. Boston: Sense Publishers

Tozer, S., Gallegos, B., Henry, A., Bushnell, M., Groves-Price, P., (2010). *Handbook of Research in Social Foundations of Education*. New York: Routledge.

Alexander, B., Anderson, G., and Gallegos, B., (2005). *Performance Theories and Education, Power, Pedagogy, and the Politics of Identity*. New Jersey: Lawrence Erlbaum Associates.

Gallegos, B. Villenas, S. Brayboy, B., (2003). *Indigenous Education in the Americas: Diasporic Identities, Epistemologies, & Postcolonial Spaces, Special Issue: Educational Studies Journal*. Vol. 34: 2. New York: Routledge.

Gallegos, B. (1992). *Literacy, Education, and Society in Colonial New Mexico, 1692 to 1821*. Albuquerque: University of New Mexico Press.

### Articles, Chapters, and Reviews

Gallegos, B. (2016) "Education and Indigenous Slavery in New Mexico." *American Educational History Journal*. 43(1).

Gallegos, B. (2015). Sixteenth Century Indigenous Scholars of El Colegio de Santa Cruz de Tlaltelolco. *Professing Education*. Vol. 10, #1

Gallegos, B. (2012). The Education of Hummingbird Boy. *The Sophists Bane: A Journal of the Society of Professors of Education*. Volume 6(1) pp. 22-23.

Gallegos, B. (2010). Subaltern Curriculum Studies, In Kridel, C., (Ed.). *Encyclopedia of Curriculum Studies*. Thousand Oaks, CA: Sage Publications

Gallegos, B. (2010). Curriculum Studies in Relation to the Field of Educational Foundations, In Kridel, C., (Ed.). *Encyclopedia of Curriculum Studies*. Thousand Oaks, CA: Sage Publications.

Gallegos, B. (2010). "Dancing the Comanches", The Santo Niño, La Virgen (of Guadalupe) and the Genízaro Indians of New Mexico. In Martin, K.J., (Ed.) *Indigenous Symbols and Practices in the Catholic Church*. Farman, England: Ashgate Publishing. (pp. 203-223)

Gallegos, B. (2010). Introduction: Globalization, Institutions, and Power. In Tozer, S., Gallegos, B.,

Henry, A., Groves-Price, P., Bushnell-Greiner, M., (Eds.) *Handbook of Research in Social Foundations of Education*. New York: Routledge.

Gallegos, B. (2005). Performing School in the Shadow of Imperialism: A Hybrid, (Coyote) Interpretation. In Alexander, B., Anderson, G., & Gallegos, B., (Eds.) *Performance Theories and Education, Power, Pedagogy, and the Politics of Identity*. New Jersey: Lawrence Erlbaum Associates.

Gallegos, B., Villenas, S., Brayboy, B., (2003). Introduction. In Gallegos, B., Villenas, S., Brayboy, B., (Eds.). *Indigenous Education in the Americas: Diasporic Identities, Epistemologies, & Postcolonial Spaces, Special Issue: Educational Studies Journal*. Vol. 34: 2.

Gallegos, B., (2002). Whose Lady of Guadalupe? Indigenous Performances, Latina/o Identities, and the Postcolonial Project. *Journal of Latinos and Education*. 1(3): pp. 177-192.

Gallegos, B., (2002), (Reviewer). Leclerc, G., Villa, R., & Dear,

## Some Memories of Bernardo Gallegos (December 6, 1951 to October 6, 2019)

Bill Schubert

Dear Family and Friends of Bernardo,

I send thoughts of condolence for family, friends, former students, colleagues, and others close to Bernardo. My wife, Ming Fang He, joins me, as do other family members who had briefly met Bernardo or know about him through my stories of our friendship, to extend sympathies to you as well. Ming Fang and I often shared dinners and conversations at conferences in recent years. At a conference in San Antonio, Bernardo spoke thoughtfully with my grandson, Kevin, now a teacher in Houston who has published and presented in curriculum studies, aspires to continue educational contributions through teaching and scholarship. We always looked forward to sharing with Bernardo.

I greatly value my twenty years of friendship with Bernardo.

Even though I do not know some of you personally, I feel as if I know several of you, based on many conversations with Bernardo over the years, and by reading Bernardo's writings in which family plays a large part.

Bernardo and I were colleagues at the University of Illinois at Chicago during the time he was a professor there (1999-2004), and after he left for Washington State University and then joined National University. Our friendship continued to grow through phone conversations, email communications, sharing of professional and scholarly writings, and meeting at conferences, [such as the American Educational Research Association (AERA), American Educational Studies Association (AESA), Organization of Educational Historians (OEH), the Society of Professors of Education (SPE), and The Society for the Study of Curriculum History (SSCH)]. I held leadership positions or participated in several of these organizations, as did Bernardo.

SPE, the oldest scholarly organization in education, was founded in 1902, and was having trouble staying afloat. As a former president (2001-2002), I invited Bernardo to allow his name to be on the ballot for president, because I knew how he had revitalized AESA as president and admirably increased its membership, especially expanding its diversity. As SPE president (2015-16), Bernardo brought valuable innovations to the organization. I have endeavored to plan tributes to Bernardo at SPE, AESA, AERA, and other scholarly associations. I suspect others will do so as well.

Bernardo and I often shared ideas about the meaning of life, concern for family and friends, matters of media and popular culture, similar health dilemmas, and much more. I valued Bernardo's sense of humor and insights immensely.

The announcement of funeral/memorial/celebratory services noted that there would be time for sharing of stories. I now live in Statesboro, Georgia much of the time, near Savannah, and have a primary residence in Chicago, where my son and daughter live. Due to my professional schedule and health situation, I will not be in attendance this coming weekend. Now in my mid-70s, I get exhausted much more easily. Nonetheless, I want to respond to your invitation to share stories. Here are a few brief ones.

I met Bernardo in the Spring of 1999, when he interviewed for a position of Professor of Educational Policy Studies at the University of Illinois at Chicago (UIC). I think Steve Tozer, a Professor of Educational Policy Studies at UIC, had encouraged Bernardo to apply for the position; they had known each other in AESA (American Educational Studies Association), where Bernardo was concluding a stint as president. I, too, was a member of AESA and at UIC was a professor and chair of Curriculum and

Instruction. Anyway, I decided to attend his job talk, even though I was in a different department than the one to which he was applying. At the interview session, I discovered that Bernardo's PhD was in Curriculum and Instruction. So, we had something in common from the start, and as he began to speak, I quickly resonated with Bernardo's ability to interconnect his life experiences with his scholarly pursuits. That is something I do in my professorial work, as well. Often, job interview presentations in academe include some autobiographical commentary so the audience can learn about the candidate as a person as well as a scholar or researcher, but this presentation more fully integrated life and work. It took only a minute for me to conclude that Bernardo had aspects of a kindred spirit that could forge a friendship. This realization was somewhat ironic, since we came from such different backgrounds. In the question-response period we connected in a way that made us mutually seek to talk more during breaks in his interview schedule. We began to share more about family and scholarly interests and concerns, initially focusing on matters of illnesses and deaths in our families, a conversation that continued to the present. Moreover, I know that these conversations will continue meditatively as I reconsider our discussions.

During Bernardo's five years as a professor at UIC (1999-2004), we continued to exchange ideas, took long walks from our campus through downtown Chicago together, visited each other's classes and homes, and went out to eat together. We often talked of our cultural, racial, or ethnic differences, or alleged differences. I derived an initial sense of Bernardo's childhood and youth in Albuquerque by reading his beautiful and insightful AESA Presidential Address of 1997, *Remember the Alamo*, when it was published as an article in *Educational Studies* (Gallegos, 1998). From Bernardo's writings, speeches, and conversations I learned about the complex, rhizomatic histories of indigenous peoples and Spaniard conquerors since the 1600s in the US Southwest. Bernardo's insightful musings on education, hybridity, and slavery helped me

understand how this history influenced him and his own descendants personally. Of course, I experienced considerably different contexts growing up in rural northeastern Indiana.

Both Bernardo and I were concerned with helping students at UIC understand racism and ethnocentrism in their lives. We each visited the other's classes, and I remember how he performed indigenous dances and songs as a highlight of his teaching; his students from diverse cultural backgrounds were enthralled. He did not push his views on them; yet, he did much to enable them to reflect deeply. I remember well his use of a short Australian film called *The Barbaquearians*, which reverses racial roles in a fictionalized Australian context, depicting White Australians as deemed lazy by dominating aristocratic Aborigines who act with supremacy and exhibit privilege of their positionality. I have noticed that the film is still available on YouTube. Bernardo and I worked together with graduate students at UIC, often serving together on their doctoral dissertation committees. As Coordinator of the PhD Program in Curriculum Studies, I invited him to chair dissertation committees or to serve as a member of ones I or colleagues chaired. As students graduated and moved ahead in their careers, we wrote letters on their behalf, encouraged their progress, and watched appreciatively as they moved on into positions of leadership or prominence in universities, schools, other scholarly organizations, publishing, and more. As I communicated by phone or email with our former students about Bernardo's passing, they noted the profound influence of both his intellect, enthusiasm, and kindness on them – both in their careers and lives. I spoke recently with Dr. Padre Eduardo Rivera Tapia of Mexico City, our former student and long-time friend. Eduardo was a PhD student we advised, and I thank him and others I communicated with recently for their thoughtful remembrances of Bernardo; I have had recent communications with Monica Garcia, Isabel Nunez, Joe Ohlinger, Kalani Beyer, Ann Marie Ryan, Susie Berger, Patrick Roberts, Liz Alvarez, Brian Schultz, and Jason Lukasik, as well as colleagues in the field,

such as Peter McLaren, Gary Anderson, Naomi Silverman, Joel Spring, and Angela Valenzuela. Of course, there are many other students and colleagues whom I do not know, or did not speak with, who benefited immensely from Bernardo's influence. Several are among those listed as presenters on the 2021 SPE program session about Bernardo: Glenda Aleman, Enrique Murrillo, Luis Urrieta, and Sophia Villenas. Bernardo perceived oppression with deep understanding, for instance engaging others in study and conversation of writings of James C. Scott<sup>4</sup>, who interpreted arts of resistance to domination which included simply not wanting what would-be dominators offered.

Nonetheless, he also could relieve oppressive experience and temptation with momentary humor. For instance, during one of our walking discussions, while discussing White supremacy, we suddenly and simultaneously admired the beautiful Chicago skyline, concluding that one thing White persons do well is design majestic buildings. We cracked up! On future walks and for years after, we revived this observation as we decried colonialism and slavery. On another walk Bernardo took me to a statue of Benito Juarez and he pointed out that the informational plaque said that Juarez was a Mason. Knowing that I had become a Mason as a family tradition in Indiana, Bernardo indicated commonality between Juarez and myself. Though done with humor, I think a deeper message was that those who seem to differ markedly coalesce at a more hidden level, and there is value in recognizing it. On another walk, Bernardo was in need of a new pair of sunglasses, and on Michigan Avenue, we searched boutiques until he found and bought a pair that he declared "the perfect pair of sunglasses" and he often commented that he was never able to find such a perfect pair thereafter. This joke of perfection symbolized quests for and absurdities of unreachable standards!

Spoofing these matters was the time that I called Bernardo and he was watching a Danny Trejo movie about Machete that involved Steven Seagal. He said I had to watch it and asked that I tune in to the same channel. It was in Spanish and Bernardo had only begun to watch. He insisted that I watch, too, and so Bernardo translated, blow-by-blow. We watched to the end and often referred to the Machete as a symbol of we-did-not-quite-know-what. It was definitely fun, though.

When Bernardo first called my phone, he heard the meandering prompt that I had used for many years (with office, home, and cell variations): "You have reached the Schubertian Center for Curricular Speculation, where we ponder what is worth knowing and experiencing. Please leave a message after the beep and have a good day, and life." He liked to speculate with me about the nature and function of this fictional Center. So, when he moved to Washington State University, Bernardo declared himself (with my approval, of course as founder), Director of the Northwest Center for Curricular Speculation, and again when he moved back to Los Angeles, he became the entire Westcoast Director of this fictional Center! We talked often of the fictional funding we obtained for the fictional Center. Internally, we realized that the most valuable funding consisted of ideas created and shared with others – ideas that bring good actions.

Aligned with these phone messages are intangible gifts that live on long after bodies pass away. Many have benefited from such gifts from Bernardo. For instance, among other ideas, I carry with me Bernardo's already mentioned influence to internalize James C. Scott's (1990) admonition regarding arts of resistance in the face of domination. One can often resist domination if one does not want what the dominator desires to *sell*. Of course, sometimes that is not enough, and another of Bernardo's caveats in his last published

---

<sup>4</sup> Scot argues, for example, that the diverse people who live in the mountains of Southeast Asia choose forms of agriculture, storytelling, and more in order to maintain their freedoms, freedom from state control. See Scott,

James C. (2009). *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*. New Haven, CT: Yale University Press.

book, *Postcolonial Indigenous Performances* (Gallegos, 2017), that I often strive to internalize; namely, hauntings that cannot be evaded and are faced daily by descendants of colonial enslavement. Tempering this, Bernardo's example of kindness, inspiration, humor, and enjoyment of life can ease, if not overcome, pain of oppression.

Two of the most memorable last meetings we had with Bernardo include Laguna Beach, California in 2017 and Toronto at AERA in 2019, the last in-person AERA meeting to-date. It seemed as if times together at these events were consummatory experiences of many of the dimensions of our friendship. Ming Fang and I walked, talked, and dined with Bernardo on Laguna Beach when Ming Fang and I visited the area to speak at Soka University of the United States of America in Laguna Woods. Bernardo made the long drive from L.A. in his elegant old golden Mercedes to pick us up at our hotel and take us to the beach for much of a day. The Toronto venture involved a meeting after a session of The Society for the Study of Curriculum History at a nice restaurant, followed by a walk to and long (seemed short) discussion of life, listening to live jazz in The Jazz and Blues Bar of The Rex Hotel.

On October 2, 2019, Bernardo sent a message to me that he had just received notification of a lengthy extension of his contract from National University with the highest ratings in scholarship, teaching, service, and overall. I congratulated him on behalf of the Schubertian Center, and he thanked me. That is a valuable accomplishment, indeed. Little did I realize that he would pass in a few days. What will not pass are dimensions that reside even deeper: Bernardo's love and generosity, his exemplary attributes, teachings, writings, appreciations, and contributions that will live through generations of Bernardo's friends, colleagues, students, and our descendants.

Sincerely,  
*Bill*  
 William H. Schubert  
 Professor Emeritus and former University  
 Scholar  
 University of Illinois at Chicago

October 2019 and somewhat revised in April  
 2021

Page left blank intentionally