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Your presentation raises many questions with regards to social justice and diversity, as well as inclusion and exclusion. Your research was extensive and you made many connections to some of our scholars (e.g. Freire, Klare, and Ayres). It was particularly interesting as to how you applied this all to Hip Hop music, with the realization that when McLaren's **Peter McLaren** revolutionary praxis and is implemented in a capitalist society, **Revolutionary Critical Pedagogy** it may exemplify freedom from one oppression but in fact it may create another class based oppression. Still this was an most impressive piece of research.

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Peter McLaren has been referred to as many things (good and bad) and has been associated with a variety of theoretical fields of study: educational ethnography, political theory, cultural theory, social theory, **post modernism**, post-structuralism, **critical pedagogy**, **multiculturalism**, socialist democracy, Marxism, **Marxist Humanism** and **Revolutionary Critical Pedagogy**. In my initial readings and brief overviews of McLaren's work, my early reaction was that the promotion of revolution and the destruction of the 'system' as we know was simply idealistic and elitist fodder. As I began a serious, more in depth inquiry, I have acquired a better understanding of the radical nature invoked by McLaren and I no longer feel that it is 'overly' idealistic as McLaren himself acknowledges that the re-thinking and re-shaping among several generations is required for such radical change to take place. I do, however, find his writing to be extremely dense and difficult at times. In 2006, Bill Ayers a one-time colleague, publicly 'attacked' McLaren's work, *Capitalists and Conquerors: A Critical Pedagogy Against Empire* (2005), for it's dense, theoretical language but the 'review' failed miserably as it appeared to be more of a personal attack, perhaps professional envy, and was rebutted with a multitude of corrections regarding Marxist theories by contributing writer Glen Rikowski. I discovered in my readings that revolutionary pedagogues have been targets of tremendous scrutiny and attack not just by right wing conservatives who fully reject the notion but also by leftist liberals who won't make the leap out from critical pedagogy and post-modern multiculturalism into the Marxist considerations or praxis of a revolutionary pedagogy.

In 2005-2006, several radical pedagogues experienced their own 'Watergate' type politics. The Bruin Alumni Association, a right wing organization launched a covert

operation paying students up to \$100 to record and spy on 30 of UCLA's most radical leftist professors with Peter McLaren being at the top of the list, referred to as: UCLA's Dirty Thirty. Quite ironically, the tactics used were beyond dirty; they were down right unethical and undemocratic in nature. The tactics were not only denounced by the university but by several conservative board members of the Bruin Alumni Association who immediately left their posts. The United States in particular has given revolutionary critical pedagogy its toughest resistance and sharpest critique. Our complicated and layered culture, with a history of an intertwined relationship between capitalism and democracy, appears to be hopelessly inseparable. It poses to be revolutionary pedagogy's biggest challenge and threat for any significant implementation and practice in our schools or daily reality for that matter. In respect to the current financial crises and the health care debate, anything remotely socialist, communist or Marxist is vilified and feared. Marxism and/or anything related to Marxism has been misconstrued and misrepresented; it is simply dismissed and ignored as unimportant, given our history as a 'free market' motivated society. We have been culturally appropriated for decades, especially during the Cold War, to instantly repel any suggestion of socialism, especially as an ideology. We suffer from national amnesia when it comes to our own socialist reforms.

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The evolution of McLaren's current stance as a revolutionary pedagogue and a Marxist humanitarian began in 1980 with the publication of *Cries from the Corridor* now known as, *Life in Schools*. *Cries from the Corridor* documented his five-year period of teaching in an inner-city elementary school, Driftwood Public School, in Toronto's Jane Finch Corridor. "Created in the 1970s as an instant community, the Jane-Finch Corridor

became Ontario's version of our infamous American housing projects. The intention was to house low income families in their own community of new well constructed high rise apartment buildings, but the result was an area that was isolated from other residential areas and clashes between income and racial groups became inevitable. No thought was given to the social infra-structure needed to sustain community life."¹

McLaren describes his pedagogical instincts at the time as 'untutored'. And, in his own words, "a troublesome feeling that I had not made a real difference in the chances of my students to acquire a qualitatively better future began to shadow my personal and intellectual life."² At that time, he lacked any prior knowledge to such critical pedagogues as Paolo Freire, Henry Giroux, Paula Allman and Glen Rikowski, who all later on become not just influences but colleagues and allies; all supporting and promoting each other's work. He later denounces *Cries from the Corridor* for its lack of theoretical depth and simply refers to it as a *diary* with good intentions for social change but could have been and was misconstrued "as blaming the students and their families for the violence that permeated their lives both inside and outside of the school context."³ It was through his experience in the Corridor at Driftwood Public School that McLaren's ascent into critical pedagogy and activism began to flourish. First, McLaren may have coined himself a 'liberal humanist' at the time of Driftwood and the publishing of *Cries from the Corridor*, but with further academic research and insight, he then abandoned the former position and aligned himself with the post-structuralists, the postmodernists (multiculturalism) and the post-Marxists. All three theories roughly

¹ Paul Nguyen, "The Jane-Finch Corridor," 2004, <http://jane-finch.com/history/corridor.htm> (accessed 25 October 2009).

² Peter McLaren, *Life in Schools* (Boston: Allyn and Bacon, 2004), xxxi.

³ Michael Pozo, "Towards a Critical Revolutionary Pedagogy: An Interview with Peter McLaren", 2003, www.axisoflogic.com (accessed 25 October 2009).

dominated a twenty-year period in academic discourse through the 1980s and 1990s. McLaren's most significant shift came in the mid 1990s when he fully embraced Marxist Humanism. It was through the criticisms by a handful of British Marxist educationalists that challenged McLaren to reexamine and dig deeper into his own works and writings, which led to his abandonment of postmodern theory. His theoretical evolution into Neo or Post Marxism spans, at least, a twenty-five year period of studying, ingesting, absorbing, contemplating and then rejecting.

Through "self-criticism and the taking up of shifting positions on the basis of new considerations, resulting from a combination of his activism and academic work,"⁴

McLaren transformed *Cries from the Corridor* into *Life in Schools, An Introduction to Critical Pedagogy in the Foundations of Education*, currently in its fifth edition. This time

he provided a theoretical analysis, which became more and more politically radical. *Life in Schools* can be respectively compared to William Ayers, *To Teach: The journey of a teacher*, for its narrative style and educational ethnographic self-reflection. McLaren acknowledges Henry Giroux for his support and assistance in the publishing of *Life in Schools*. It is Giroux who initially encouraged McLaren to come to the United States to teach. As a first year professor in Canada, McLaren was denied a contract renewal for his politics and pedagogy.

Good connection between the two educators or philosophies

Revolutionary critical pedagogy emerges not only from neo-Marxist theory and humanism but mainly from the key words in its title: Critical pedagogy. Henry Giroux discusses critical pedagogy as "rejecting the traditional view of instruction and learning as a neutral process antiseptically removed from the contexts of history, power, and

⁴ Ramin Farahmandpur, "Peter McLaren's Critical Pedagogy", 2003, www.solidarity-us.org/atc/archives (accessed 14 November 2009), 1.

ideology, critical educational theory begins with the assumption that schools are essential sites for organizing knowledge, power and desire in the service of extending individual capacities and social possibilities..."⁵. Critical pedagogy has its roots in the Frankfurt School responsible first for the term 'critical theory' and for having a major influence on Paulo Freire and his work, *Pedagogy of the Oppressed*. "According to Herbert Marcuse, a major figure in the Frankfurt School, "No qualitative social change, no socialism, is possible without the emergence of a new rationality and sensibility in the individuals themselves: no radical social change without a radical change of the individual agents of change".⁶ Critical pedagogy brings critical theory into the classroom and the relationship between teaching and learning, attempting to raise a consciousness towards self-awareness and societal change. We clearly apprehend this from Freire's *Pedagogy of the Oppressed*: "In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform; it must become the motivating force for liberating action."⁷ Critical pedagogy is a theory that has been absorbed by the post- structuralists, who McLaren finds to be limiting, often pessimistic, "asserting that articulating a vision of the future, however, contingent, only reinforces the tyranny of the present"⁸ and classifying questions of class as being too self-evident and inevitable, while the post-modernists who McLaren "sees as championing a diversity of identities, but failing to situate identity within the

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⁵ N.a., "What is Critical Pedagogy?" 2009, <http://www.21stcenturyschools.com> (accessed 20 November 2009).

⁶ Christy Stevens, "The Frankfurt School", 2009, <http://mingo.infoscience.uiowa.edu/~stevens/critped/page1.htm> (accessed 20 November 2009).

⁷ Paulo Freire, *Pedagogy of the Oppressed*, (New York: The Continuum International Publishing House, 2000), 49.

⁸ Michael Pozo, "Towards a Critical Revolutionary Pedagogy", 14.

totality of capitalism.”⁹ McLaren “believes that the value form of mediation within capitalism is indeed permeable and that another world outside of the social universe of capital can be achieved. What is needed is an overall philosophy of praxis and the struggle must be rooted in class struggle.”¹⁰ In other words, post-modernism stresses identity politics without historically addressing capitalist forms of production and how concepts of difference: race, gender and ethnicity are all clearly wrapped up in and defined by these modes of production. Jane Roland Martin and Haroon Kharem come to mind for two reasons; Martin not only writes about the re-education of women but also of men and Kharem for writing ‘the smoke and mirrors of multiculturalism.’ *Good connection to be further researched* “Revolutionary critical pedagogy supports a totalizing reflection upon the historical practical constitution of the world, our ideological formation within it and the reproduction of everyday life practices.”¹¹ A sole stress on identity politics aka multiculturalism aka ‘the politics of difference’ can damage any stress and attention on class struggle and act as a pacifying smoke screen to the larger, systemic problem of social relations between labor and capital. This is where previous theories have fallen short, including critical pedagogy, which seems to best serve in the development of critical thinking curriculums and not as an agent for social change within the capital-labor-production market. Its early radical nature of wanting to destroy the imperialist framework has been watered down over time, at best, to seek social justice within liberal capitalist parameters by using representation alone. Acknowledgement and representation of ‘other’ only perpetuates ‘other’; it does nothing to destroy it, nor does it

⁹ Ibid.

¹⁰ Ibid., 15.

¹¹ Ibid., 13.

create a 'universalist' society. By stating that, "the concept of social justice often serves an ideological smokescreen for reproducing ruling-class interests when it is used to refer to resource redistribution,"¹² McLaren is not saying that issues of race, ethnicity, gender and sexual identities are to take a back seat to the class struggles inherent within our capitalist system. The point is that the issue of class exists underneath, within, intertwined and inseparable from the issues of race, ethnicity, gender and sexual identity and it cannot be ignored. "Diversity and difference are allowed to proliferate and flourish as long as they remain within the prevailing forms of capitalist social arrangements."¹³ McLaren "emphasizes that without overcoming capitalism, anti-racist, anti-sexist and anti-homophobic struggles will have little chance at succeeding."¹⁴

Great point —
when one thinks
of this approach
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McLaren was at one point preoccupied with Dewey's critical pragmatism:

"Participatory democracy, that is the belief that democracy as an ethical ideal calls upon men and women to build communities in which the necessary opportunities and resources are available for every individual to fully realize his or her particular capacities and powers through participation in political, social and cultural life."¹⁵ This may speak to post-modernists and multiculturalists but it does not go far enough for Marxist

constitutional issues
such as gender, ethnicity,
and sexual identity.

Humanists. The potential here for the perpetuation of 'other' and 'resource redistribution' while preserving ruling class interests still dangerously exists. I could even mention Rousseau's ideal that a proper education in a natural sense or state will build a society

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¹² Peter McLaren, "Rage and Hope: Interviews with Peter McLaren on War, Imperialism, and Critical Pedagogy", in *Counterpoints: Studies in the Postmodern Theory of Education*, Vol. 295 (2006), 14.

¹³ Ibid., 420.

¹⁴ Ibid., 420.

¹⁵ John Dewey, "Introduction," in *Philosophical Documents in Education* (New York: Addison Wesley Longman, 2000), 89.

willing to abandon an individualistic ideal and see the greater good for all, a 'universalist'
society, if you will, with his social contract. Although given the historical period of
 Rousseau and his writing, this may be too much of a stretch for a Marxist humanist; it
 certainly is for me as a feminist, but there is definitely an air of socialist thinking in
 Rousseau. "Many educationalists committed to critical pedagogy and multicultural
 education propagate versions of it that identify with their own bourgeois class interests.
 They flirt with but never commit to revolutionary praxis and rarely criticize global
 capitalism. It has been largely domesticated in a manner that many of its early
 exponents, such as Brazil's Paulo Freire, so strongly feared."¹⁶

Interesting
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 well
 made

Not to beat the idea of 'other' to the ground, but I would like to go back to Jane
 Roland Martin and Haroon Kharem. Martin clearly makes the case that to move beyond,
 simply and solely, the recognition of 'other'; it requires the re-educating of both sexes
 and the need to transform male consciousness. It is not enough for women *to claim*
rather than receive their education, or recognize their own history, or even develop self-
 awareness through their own eyes and no longer through the eyes of their oppressors.
 "What we learn is how men have perceived and organized their experience, their ideas
 about social relationships, good and evil, sickness and health and when you hear about
 'great issues', 'major texts' and 'the mainstream of Western thought' we are hearing
 what above all, white men in their male subjectivity, have decided is important. Men also
 suffer when they are denied knowledge of the range of educational ideals past

Excellent
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¹⁶ Peter McLaren, *Che Guevara, Paulo Freire and the Pedagogy of Revolution*.
 (Maryland: Rowman and Littlefield Publishers, Inc. 2000), 98.

philosophers have held up for half the population."¹⁷ In line with Freire, here is the idea that the oppressors also suffer; significant change cannot occur until we move past simply recognizing and representing those who have been oppressed, boxing them up in nice, neat categories without destroying the historical, systemic structure; and that requires the re-education of and for everyone. As Khareem puts it, "white supremacy maintains its age-old agenda under the guise of multiculturalism while sectioning off African American history as a specific aspect of American history but refusing to represent it as a vital and integral piece of it. It is important to recognize that this process of 'othering' through erasure makes it near impossible for Black youth to feel any kind of healthy connection to their schooling experience."¹⁸ Erasure from the curriculum, curricular history and history itself, is equally the experience of women.

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McLaren is able to put white male supremacy into a Marxist context. We need to re-think whiteness in an understanding that there is no such thing as whiteness; no such thing as a white culture because it is truly divorced from the idea of culture; that it is simply a social function, a social position that aims to have full social control. The creation of whiteness or white culture has been universalized and naturalized into our consciousness. Whiteness has been used historically as a template to differentiate all that is non-white and inferior. Marx had three main conditions for the existence of racism: economic competition between workers, the appeal of racist ideology to white workers and to establish and maintain racial divisions among workers by the capitalist class (white upper class). McLaren writes, "The ideology of whiteness contributes to the

¹⁷ Jane Roland Martin, "Reclaiming a Conversation: The ideal of the Educated Woman" in *Philosophical Documents in Education* (New York: Addison Wesley Longman, 2000), 147.

¹⁸ Haroon Khareem, "A Dangerous Truth: the Exclusion of African American History in Schooling, (Nova Scotia: Fernwood Publishing, 2007), 118.

reproduction of class divisions in order to reinforce existing property relations and reproduce the law of value as a mediatory device in reifying and fetishizing social relations in general."¹⁹ We must abolish the white race, (not white people), and therefore abolish capital because it is equally a social relation. "The capitalist class rests on surplus value; unrequited labor-time, our sweat, our mental processes, our domestic labor, our education and every other sphere of social life;"²⁰ it permeates through every facet of contemporary human life in all corners of the globe. That is what makes globalization so dangerous: its predatory, imperialist nature remains hidden while naturalizing and universalizing our consciousness, like whiteness, that capitalism is superior to socialism and communism and is most connected to truly democratic states of being.

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If you can trudge through the mud, pick yourself up and pave the way towards opportunities achieving 'success', nobody is going to stop you, but no one is obligated to help you either. The United States, for generations, was considered the Land of Opportunity and still is among certain groups of people. It is the place where you can 'make it on your own'; it is a capitalist ideology that has been romanticized into the fabric of our culture. "For an alienated person, conditioned by a culture of achievement and personal success, to recognize his or her situation as objectively unfavorable seems to hinder his or her own possibilities of success."²¹ Capitalism has bewitched and mesmerized us with the possibilities of material and monetary wealth; it pacifies us with relative comforts, known as a culture of 'material fetish'. "The refusal of youth to engage in issues of class oppression and social injustice both inside and outside of the

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¹⁹ Peter McLaren, "Rage and Hope, 422.

²⁰ Ibid.

²¹ Paulo Freire, *Pedagogy of the Oppressed*, 157.

classroom has to do with the fact that in the United States, domination and oppression are not as overt in many Third World countries. Class relations do not appear to cause social inequality so there is an emphasis on oppressive instances of racial and gender divisions and ethnic conflict. We do not live in blatant structures of terror.”²² ‘Equality of opportunity’ is not enough or good enough because it happens within the confines of capitalism. Capitalism and class inequality continue to grow hiding very cleverly behind the engineered premise that there is ‘equality of opportunity’ for all.

I want to go back to Freire’s concept of *Cultural Invasion* to better explain the power of naturalizing and universalizing the consciousness of the oppressed by their oppressors and how deeply rooted and imbedded it becomes from one generation to the next. “The invaders penetrate the cultural context of another group, in disrespect of the latter’s potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression. It is essential that those who have been invaded come to see their reality with the outlook of the invaders; the more the invaded want to be like the invaders, the more they will want to walk, talk and dress like them.”²³ I use this quote from Freire to better accentuate the complexities of capitalist social relations as an overriding force of oppression in the United States. Minority groups despite the championing successes of multiculturalism and postmodernisms’ identity politics are unwittingly absorbing, internalizing and reproducing verbatim the ideology of capitalism and free market relations. I can use Hip Hop to represent the complexities within American culture. Hip Hop and Rap are free from ‘whiteness’, free from being owned by ‘white culture’ because ‘white culture’

²² Peter McLaren, *Critical Pedagogy and Predatory Culture: Oppositional Politics on a Postmodern Era*, (New York: Routledge, 1995), 20.

²³ Paulo Freire, *Pedagogy of the Oppressed*, 152-153.

cannot claim it as their own. Hip Hop and Rap are undisputedly creations from within our African American culture. It was first branded part of an inner city, black sub-culture because it used their own language not the language of their oppressors. Hip Hop became its own culture stemming first from poor, predominately black, inner-city communities. The point was to speak out politically and 'rap' about what was going on in their communities, to create a voice that represented them and their reality using creativity and innovation. Maybe Freire would agree that this form of music and its social/political expression was the beginning of this 'subcultures' transformation into becoming 'beings for themselves'. Hip Hop culture wasn't about conforming; it wasn't about 'sounding, looking or acting' white. It was about representing themselves; being accepted for what they really were, how they spoke, dressed, and acted; making themselves seen and heard within their parameters, not the ones 'white culture' imposed upon on them. It was a non-conformist culture, separate even from middle class black culture. Hip Hop, historically transformed itself from a minority specific 'musical form' of expression into a multi-million dollar industry and not just at the hands of white male corporate culture. Being successful in Hip Hop meant a new way out of the ghetto. This is a perfect example of that hope that is an intrinsic part of American culture; the idea of 'making it'—although, in this case, we can contest whether or not they actually transformed themselves into becoming 'beings for themselves'. Russell Simmons, Sean 'p-diddy' Combs, Jay-Z and 50 cent are all tremendously successful businessmen all under the guise of Hip Hop and Hip Hop culture. They are referred to as 'moguls'; in other words, very wealthy and powerful businessmen. They may have ushered in a multitude of black faces into mainstream media but it is how they were

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ushered into mainstream culture that remains the problem when discussing Revolutionary critical pedagogy. They have not transformed themselves completely freeing themselves from their Invader by participating whole-heartedly and adopting the capitalist ideology as a means to achieve success, wealth, status and power. They have all been successful within one of the most powerful corporations in the world, the popular music industry. This message profoundly resonates within minority communities. They were not just successful entertainers good at their 'craft'. It is what *Good print* they did with their initial success that truly makes them famous. They all quite literally 'CAPITALIZED' on it. They were all able to build 'empires' branching out into clothing, sneakers and shoes; fashion, jewelry even starting their own record labels. They participate in and perpetuate our 'material fetishism' and consumer culture. The products they produce are not necessarily needed and they are not necessarily affordable in their originating communities. Once successful, it is solely their reality that *shade of Ogden* has changed, not the neighborhood or housing project that they once came from.

Success for minorities often means to move away from and detach from their roots, a solitary success where the status quo remains untouched, 'business as usual' if you will.

I can go back and give an earlier example of a successful, wealthy black man in the entertainment industry, Berry Gordy, the founder of Motown Records. Mr. Gordy transformed what was termed 'segregated race music' into popular, mainstream music. He built a music industry empire of his own, one of the most successful in American music history. But in 2002, the documentary *Standing in the Shadows of Motown* was released. It featured the musicians known as The Funk Brothers. These musicians were virtually unknown to the public. Their names were excluded from every hit single and

album they ever played on, having more number one hits than the Beach Boys, the Rolling Stones, Elvis Presley, and The Beatles combined. You also learn, for the majority of Motown's most famous hits, that The Funk Brothers were responsible for their compositions and arrangements. Berry Gordy declined to be a part of the documentary. These musicians were basically penniless. They weren't collecting a lifetime of publishing fees or residual checks, as they rightfully should have been. Here we have a perfect example between Berry Gordy and The Funk Brothers where race is not the underlying issue of inequality and oppression it is within their capitalist social relationship and their relationship between labor-production and power.

With the concept of 'making it' romanticized into the fabric of our culture supported by innumerable success stories of varying minority groups from inner cities and small towns; How do we re-educate our youth toward an anti-capitalist, Marxist humanist socialism, especially after the election of America's first African American president, Barack Obama? According to president Obama, "the answer is not heavy-handed regulations that crush the entrepreneurial spirit and risk-taking of American capitalism.

That's what's made our economy great. But it is to restore a sense of balance."²⁴

President Obama not only supports the repair of it but also genuinely believes in our country's historic capitalist market. "As long as the entertainment industry via spectacles and diversions is able to keep the citizenry politically passive and there exists a reasonable standard of living"²⁵, how can one be convinced that a change is needed? We are a nation based on hope, and the election of Barack Obama gave a lot people hope, with the belief that there are opportunities for success all around us. Those that

²⁴ Ravi Kumar, "Being, Becoming and Breaking Free: Peter McLaren and the Pedagogy of Liberation, 2009, <http://radicalnotes.com> (accessed 14 November 2009), 17-18.

²⁵ Ibid., 23.

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don't succeed are to look inward at themselves and not at the greater structure of society. Our capitalist social relationships actually blur the ideals of democracy. We can fault racism, sexism, ethnic prejudice and heterosexism. But the only way, according to McLaren, for teachers to effectively disseminate a revolutionary pedagogy is 'to develop class consciousness and to recognize, as workers, that their class interests are linked to working class struggles; struggles that are linked to anti-racist, anti-sexist and anti-homophobic social practices. Teachers can utilize their pedagogical skills and expertise to resist and challenge capitalist schooling."²⁶ McLaren left the 'classroom' for the university setting where he "could make a contribution in rethinking the conceptual and political terrain of critical pedagogy in the educational literature."²⁷ His toughest challenge are those students who "embrace the view that capitalist democracy, while admittedly imperfect, is still by far the least oppressive social arrangement available to humankind that has brought freedom and human rights to many nations around the world."²⁸ On the collegiate level, McLaren and other like minded revolutionary pedagogues, can 'enlighten' a vast body of graduates hoping that they either return to the primary and secondary schools, K-12, with a solid awareness of class consciousness, new tools and a language providing them with the ability to navigate and, through positive means, manipulate the given curriculum re-educating their students or enter into the political arena advocating for educational reforms and democratic socialist reforms. In reading the five-pillar approach to revolutionary critical pedagogy, I acquired a better understanding of how to apply the praxis, on a much

²⁶ Peter McLaren, *Life in Schools*, xix.

²⁷ Michael Pozo, 2.

²⁸ Ibid., 6.

smaller and local scale, into my own teaching:

1. **Collective process** utilizing Freiren dialogical learning approach.
2. **Critical** by locating the underlying causes of class exploitation and economic oppression.
3. **Systemic** by first breaking down, transforming and then re-building.
4. **Participatory** involves building coalitions, grassroots movements, church organizations, labor unions and my addition, PTA involvement
5. **Creative** process by incorporating popular culture and the arts as educational tools to politicize and revolutionize working-class consciousness.²⁹

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Freiren dialogical learning already takes place in the classroom maybe just under a different name like Critical Thinking. The terminology is simply more digestible, for it lacks any connection to socialism or a revolutionary praxis. Participatory and Creative processes, I also believe, exist within schools, to what extent and for what purpose will vary from community to community based on their needs and developing consciousness. Critical and Systemic changes, I believe, are possible on the 'micro' level within individual communities but the challenge arises when we attempt them on the 'macro' level in society as a whole. *How do?*

interesting point

In the end, I certainly believe in Marxist humanism and the theory of revolutionary critical pedagogy speaks to me as an artist and educator; but I am still unsure as to the reality of its praxis in our society. Peter McLaren offers no easy answer or solution. I have concluded that it is best disseminated on the university level; the more educated future educators become, the more exposed to alternative, non-conservative views, theories, practices and pedagogies, the better they can be at challenging school

²⁹ Peter McLaren, *Life in Schools*, 12.

curriculums and also their hidden curriculums. "The key is not to look for a single source but to appropriate critically from a wide expanse of revolutionary critical discourses, inside and outside of the educational literature; a single revolutionary pedagogue can't do it all, it must be viewed as a collective enterprise"³⁰ and "whatever strategies we adopt in our analysis of education, they need to have a transnational reach."³¹ McLaren is focused on developing a coherent philosophy of praxis for revolutionary critical pedagogy. He describes his writing to be on the 'macro' level and not so much about classroom issues or the curriculum, so he highly recommends for those of us teaching on the primary and secondary level to seek out the works of Ira Shor, *Critical Literacy in Action: Writing Words, Changing Worlds* and Freire for the Classroom: *A Sourcebook for Liberatory Teaching* and the series, *Counterpoint*, by the late Joe Kincheloe's with Peter Lang Publishers. Revolutionary critical pedagogy is a slow process, a co-operative mentality with immensely profound intentions working beyond educational reform, seeking to improve the human conditions of human beings all over the world.

Good summary is print

³⁰ Ravi Kumar, 8-9.

³¹ Ibid., 27.

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