

Introduction

Critical pedagogists—from the Marxists to the liberationists to the cultural deconstructionists to the postmodernists—have changed our understanding of culture, self, knowledge, power, and education from that of immutable entities and forces to that of relationships that can be transformed through human agency. Critical pedagogy aims to raise the social consciousnesses of students and teachers.

In that sense, critical pedagogy is a “call to action.” It encourages responses to social conditions. Critical pedagogists focus attention on our institutions, because it is within them that discourses are developed and maintained. Since many critical pedagogists, such as Gramsci, argue that education cloaks a hidden agenda—that of hegemony—it is the structure and nature of educational institutions that receives the most attention. Critical pedagogy attempts to transform hegemonic relationships into collective discourses of liberation. This is important because it is believed that many students do not learn because we have not developed an education system that considers their needs and limitations, largely because we are invested in acclimating students to the status quo.

Educators can send out a call to action through critical self-reflection and by encouraging self-reflection in their students through dialogue. Doing so will encourage them to engage in actions that discourage and dismantle hegemonic relationships. Each of the theories that follow can be used by educators to create discourses that raise the consciousnesses of their students in regards to the relationship between the oppressors and the oppressed, and the role that media and other social institutions play in reinforcing that relationship.

Each of the theorists who are discussed in this paper are indebted to other theorists--some predecessors, others contemporaries. Karl Marx is indebted to Hegel. Foucault is indebted to Lacan, Saussure, Heidegger, Nietzsche and others.¹ Most of the theorists, such as Edward Said, are in turn indebted to Foucault. What critical pedagogy shows is that knowledge is an accumulative and powerful entity that results in paradigm shifts and new creations. Hopefully the summaries of the various theorists and theories that follow support that assertion.

¹ *Wikipedia, the free encyclopedia*, December 2004.
http://en.wikipedia.org/wiki/Michel_Foucault#Influences

Karl Marx, PhD

Marx shared Hegel's belief in dialectical structure and historical inevitability. A dialectic is defined by a clash of opposite ideas, such as existence and non-existence.² The conflict inevitably results in the synthesis of the contradictions and the creation of new forms.³ Marx held that the foundations of reality lay in the material base of economics rather than in the abstract thought of idealistic philosophy.⁴ He felt that idealistic philosophies gave voice to human suffering without offering any relief from it. Marx advanced the idea that economic interests dictates politics (political economy), and he proposed a restructuring of European societies.⁵

In order to effect an economic theory of power in society, Marx had to develop or redefine certain key concepts, such as class, consciousness, capitalism, dialectic, and systems.⁶ To Marx, capitalism is a closed system, a system in which new influences are locked out. Therefore, capitalism is reproduced within oppressive structures, such as the politics and modes of production that are in place. Capitalism reinvents itself only-- nothing new. The only way out of capitalism is the usurption of power by a nondominant force. This force is the worker, who produces capital, but does not own the capital.⁷ The worker is relegated to being nothing more than an object used in production and, therefore, is dehumanized. To Marx, history has to be understood as a series of productive forces, whose events are not unconnected.⁸ In this sense, the worker, or proletariat, is an outside force that can effect change, or transform the system. Marx's dialectical materialism (the concept of the dialectic was borrowed from Hegel) laid the bases for the scientific study of history and economics.

² Handout: *Karl Marx's Greatest Hits*. Class discussion.

³ Handout: *Karl Marx's Greatest Hits*. Class discussion.

⁴ Handout: *Karl Marx's Greatest Hits*. Class discussion.

⁵ Handout: *Karl Marx's Greatest Hits*. Class discussion.

⁶ Handout: *Karl Marx's Greatest Hits*. Class discussion.

⁷ Handout: *Karl Marx's Greatest Hits*. Class discussion.

⁸ Handout: *Karl Marx's Greatest Hits*. Class discussion.

Antonio Gramsci

Gramsci was a Marxist who refined the Marxian idea of “superstructure”. He divided superstructure into two categories: those that were overtly coercive and those that were not. The ideology of the dominant group is the foundation of societies’ institutions and is accepted as legitimate by (mostly) all people in the society. The ideology becomes *commonsense*, because it is all encompassing. Ideology is a system of beliefs, values, and attitudes which serves the interests of dominant groups. Unlike Marx, Gramsci felt that overt force could not be solely responsible for maintaining the social order. Therefore, something else had to be playing an active role.

The acceptance of the dominant groups’ ideology by the oppressed is defined as hegemony. Hegemony is maintained by societies’ institutions. Hegemony is not just a collection of beliefs, values, and attitudes, but also a system of socialization. Schools tend to be one of the major institutions, along with law enforcement, etc., that is used to socialize the masses. The structure of schools is both overtly coercive--policies, standards, and rules—and implicitly coercive, the hidden curriculum.

Gramsci also divided intellectuals into two types: traditional and organic.⁹ Traditional intellectuals have a class aura and derive and maintain their intellectual capital via historical class distinctions.¹⁰ Organic intellectuals gain their illegitimacy via directing the ideas of whichever class they belong. In other words, they are seen as leaders within their communities, regardless of their educational backgrounds and, therefore, they may not be that heavily hegemonized.¹¹

⁹ Gramsci, Antonio. 1971. “The Intellectuals”, in *Selections from the Prison Notebooks*. Translated and Edited by Q. Hoare and G. N. Smith. New York: International Publishers, page 3-23
<http://www.marxists.org/archive/gramsci/editions/spn/problems/intellectuals.htm>

¹⁰ Gramsci, Antonio. 1971. “The Intellectuals”, in *Selections from the Prison Notebooks*. Translated and Edited by Q. Hoare and G. N. Smith. New York: International Publishers, page 3-23
<http://www.marxists.org/archive/gramsci/editions/spn/problems/intellectuals.htm>

¹¹ Gramsci, Antonio. 1971. “The Intellectuals”, in *Selections from the Prison Notebooks*. Translated and Edited by Q. Hoare and G. N. Smith. New York: International Publishers, page 3-23
<http://www.marxists.org/archive/gramsci/editions/spn/problems/intellectuals.htm>

Michael W. Apple

Michael Apple is a Marxist who uses the Marxian conception of economics along with Gramsci's definition of hegemony to look at educational policy formation and outcomes. Apple argues that there is a *new alliance* made up of neo-liberals and the New Right that is pushing educational policy and reform in conservative directions.¹² Although there are antagonistic relationships within the new alliance, the group has been effective, because neo-liberals have had to compromise in order to maintain their position.¹³

The neo-liberals want educational policy centered around the economy. Neo-liberals want traditional work incentives, such as performance objectives, tied to educational policy and outcomes.¹⁴ They see the schools as tied to the global capitalist market, a self-correcting market, they think. And therefore they see market forces as the catalyst for educational transformations. All we need to do is make education competitive, put it in the marketplace by offering vouchers, tax credits, and the commodification of students, use cost/benefit analyses to test the performance of schools.¹⁵ Unfortunately, they tend not to think about how often the government has had to intervene in the marketplace to insure a level playing field for women and minorities.

Through the rhetoric of *commonsense*, neo-conservatives have been able to push what they see as legitimate knowledge through the curricula, i.e. the Western tradition.¹⁶ They have a romanticized idea of education: Without reining in teachers (deskilling them), real culture will be destroyed. Therefore central control, policies and standards, must be realized. Neo-conservatives often

¹² *Educational and Curricular Restructuring and the Neo-liberal and Neo-conservative Agendas: Interview with Michael Apple*. *Currículo sem Fronteiras*, v.1, n.1, pp. i-xxvi, Jan/June 2001.
<http://www.curriculosemfronteiras.org/vol1iss1articles/appleeng.pdf>

¹³ *Educational and Curricular Restructuring and the Neo-liberal and Neo-conservative Agendas: Interview with Michael Apple*. *Currículo sem Fronteiras*, v.1, n.1, pp. i-xxvi, Jan/June 2001.
<http://www.curriculosemfronteiras.org/vol1iss1articles/appleeng.pdf>

¹⁴ Apple, Michael (1979). "Rhetorical Reforms: Markets, Standards, and Inequality," *Current Issues in Comparative Education*, Vol. 1, No. 2.

¹⁵ *Educational and Curricular Restructuring and the Neo-liberal and Neo-conservative Agendas: Interview with Michael Apple*. *Currículo sem Fronteiras*, v.1, n.1, pp. i-xxvi, Jan/June 2001.
<http://www.curriculosemfronteiras.org/vol1iss1articles/appleeng.pdf>

¹⁶ Apple, Michael (1979). "Rhetorical Reforms: Markets, Standards, and Inequality," *Current Issues in Comparative Education*, Vol. 1, No. 2.

operate in *stealth-mode*. Disguising themselves as fiscally responsible, and once elected to school boards set about dismantling policies that do not support their positions.¹⁷

Apple pointed out that in nations, such as Britain, which has experimented with new alliance policies, the system was effective only to the extent that students were able to commoditize themselves.¹⁸ Schools competed for who they perceived as high performance students, such as whites and Asians, while overlooking students of African descent, since standardized test scores were the main performance measure. Therefore, neo-liberal policies tended to reinforce traditional class distinctions and hegemony.

¹⁷ *Educational and Curricular Restructuring and the Neo-liberal and Neo-conservative Agendas: Interview with Michael Apple*. *Currículo sem Fronteiras*, v.1, n.1, pp. i-xxvi, Jan/Jun 2001.

<http://www.curriculosemfronteiras.org/vol1iss1articles/appleeng.pdf>

¹⁸ Apple, Michael (1979). "Rhetorical Reforms: Markets, Standards, and Inequality," *Current Issues in Comparative Education*, Vol. 1, No. 2.

Paulo Freire

"The future isn't something hidden in a corner. The future is something we build in the present."--Paulo Freire¹⁹

Freire has been a force of social reform. He encouraged social reformers (educators, etc.) not to view his philosophy as a methodology, but as a tool that can be reinvented to fit various situations.²⁰ According to Freire, a pedagogy of the oppressed needs to be developed and implemented as a joint project between those who have been liberated and those who are oppressed.²¹

Freire's major contribution to education is his formulation of the banking concept of education and its deconstruction. In educational banking, teachers act as depositors of information, while students bank the information and allow it to accumulate into a hegemonic synthesis of all that has been deposited.²² The banking model of education crushes critical thinking and creativity, making it impossible for students to develop a critical consciousness.

Freire advocated dialogical action as a method of transforming the teacher/student relationship. Dialogical action has two components: reflection and action.²³ Reflection plus action creates a praxis—not an activism.²⁴ The idea is for the teacher to engage the students in investigating their worlds, generating narratives, themes, and interpretations. The teacher does so by engaging the students in dialogue and letting the students express and codify meaning. Therefore, the teacher's role is transformed from that of a depositor to that of a facilitator, which sends the hidden agenda running for its life, and circumvents hegemony and places the student, rather than methodology, ideology, or concepts, at the center of learning.

¹⁹ *Hope & Rage*. <http://www.perfectfit.org/CT/freire1.html>.

²⁰ Shor, I. "Education & Conscientizacao." In *Education for Critical Consciousness*. New York: Continuum.

²¹ *Hope & Rage*. <http://www.perfectfit.org/CT/freire1.html>.

²² *Hope & Rage*. <http://www.perfectfit.org/CT/freire1.html>.

²³ *Hope & Rage*. <http://www.perfectfit.org/CT/freire1.html>.

²⁴ *Hope & Rage*. <http://www.perfectfit.org/CT/freire1.html>.

Thomas Kuhn

Science does not evolve gradually toward truth, but instead undergoes periodic revolutions which he calls "paradigm shifts."²⁵

Thomas Kuhn is noted for popularizing the term paradigm and reinventing it and applying it to historical contexts.²⁶ Kuhn's notion of principles being investigated within a historical framework harks back to Gramsci's categorization of traditional and organic intellectuals. To Kuhn, scientific investigation has been seen as a traditional intellectual pursuit, with each investigation and truth indebted to those that came before it. So scientific history acts as a constraint and scientific knowledge is accumulative. Truth in science is replicable. Kuhn argues that scientific discovery is in essence an organic intellectual product. Many independent scientists have taken part in scientific discoveries, i.e. Newton, Laplace, Aristotle, etc. However, he points out that no investigation can be carried out without being based on some paradigm.²⁷

Science advances through paradigm shifts. Paradigm shifts are revolutions when they necessitate a change in scientific consciousness, both quantitatively and qualitatively.²⁸ A revolution cannot usurp traditional knowledge, because of the constraints of that knowledge, so a revolution supplants that knowledge that can before it.

Kuhn's contribution to education is how he describes the relationship between revolution and truth. Revolutions change what is accepted as truth, or possibly a change in the nature of truth necessitates revolutions. Therefore, truth is not just interrupted by anomalies, but is fundamentally changed.²⁹

²⁵Thomas Kuhn. <http://www.emory.edu/EDUCATION/mfp/Kuhnsnap.html>

²⁶Hemphill, David. Handout: *Kuhn on Normal Science and Paradigm Shifts*.

²⁷Thomas Kuhn. <http://www.emory.edu/EDUCATION/mfp/Kuhnsnap.html>

²⁸Hemphill, David. Handout: *Kuhn on Normal Science and Paradigm Shifts*.

²⁹Hemphill, David. Handout: *Kuhn on Normal Science and Paradigm Shifts*.

Elizabeth Ellsworth

Elizabeth Ellsworth encourages educators to deconstruct such liberal notions as rationality, democracy, dialogue, justice, equality, and empowerment.³⁰ She argues that in schools, rational deliberation, reflection, and consideration of all viewpoints has become a vehicle for regulating conflict and the power to speak, and that dialogue cannot be equal when it ignores power relations and the fact that oppressed cultures rarely make the communication rules.³¹ She categorizes liberal notions of the exchange of power through communication as utopian and naïve.³²

Ellsworth identifies several reasons why meaningful communication rarely takes place in classrooms: Some students feel that other forms of oppression besides racism are marginalized; some minority students feel that they must carry the burden of teaching white students and professors about their oppression and cultures; while some white students feel they must prove that they are not the enemy.³³

Ellsworth advocates the use of affinity groups in the classroom to help students articulate, refine, and validate their positions, and to unload their grievances about the group dynamics that occur within their larger groups.³⁴ Participation in an affinity group could foster democratic dialogue in the classroom by creating safe places for students. For instance, women know that their position as women will not be challenged in a women's group and that they are likely to find validation within those groups, and if they are not able to find validation that they would at least be able to articulate and refine their arguments in a safe atmosphere. Teachers can support affinity groups and foster democratic dialogue in a number of ways: they can encourage students to get to know each other, meet small groups of students in and out of the classroom, share anecdotes about the

³⁰ Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

³¹ Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

³² Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

³³ Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

³⁴ Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

benefits of affinity groups, and acknowledge that no discourse is neutral, so absolute safety is impossible.³⁵

³⁵Elizabeth Ellsworth (1989). "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 (3).

C.A. "Chet" Bowers

When Chet Bowers speaks about communicative competence and the need to negotiate meanings, I am reminded of Freire and his emphasis on codification. His definition of progress reminds me of Kuhn's description of paradigm shifts, revolutions, and truth. His emphasis on hegemony reminds me of Gramsci. But, of course, there is something that is distinctly unique about how Bowers applies those concepts.

Bowers is concerned with how modernization has commoditized relationships, and argues that further research is needed to capture the cultural forces that necessitate change.³⁶ Bowers applies the concepts of codification, paradigm shifts, revolutions and truth to modernization--more pointedly to the impact of the technological revolution on the creation of culture. To Bowers, it is important that we decode and recode signs and symbols and accepted meaning to democratize language and culture, that when we are allowed to decode meaning we will then have the freedom to encode a meaning that has relevance to us as individuals.³⁷ The role of educators should be to facilitate students' acquisition of cultural knowledge and foster students' critical thinking skills via the development of a discourse.³⁸ Therefore, his philosophy makes truth relative, since democratizing meaning calls into question accepted truths. Democratizing truth, of course, dismantles hegemony.

³⁶ Hemphill, David (2004). Handout: *Bowers on educational Change and Modernization*.

³⁷ Hemphill, David (2004). Handout: *Bowers on educational Change and Modernization*.

³⁸ Hemphill, David (2004). Handout: *Bowers on educational Change and Modernization*.

A.C. (Tina) Besley

A.C. Besley's focus is hybrid and global youth cultures and how adolescents create identity within those cultures.³⁹ To make her point, Besley reviews the literature on youth identity and categorization. She points out that postmodern discourses have recognized separate youth cultures and subcultures that have norms of their own and that are not measurable against adult norms, and that there are enough holes in dominant discourses about youth cultures to warrant critiques.⁴⁰ She uses the framework of postmodern theories of cultures to uncover flaws in traditional research about youth identity. The components of postmodern culture that she looks at are hybridization, globalization, and consumerism.⁴¹ She hopes that a critique of the dominant research will lead to better ways of dealing with youths in educational settings.

While some theorists, such as Luke, argue that hybridized youth are emerging, Besley argues that they are already here, and that to understand them requires an understanding of the self as subject.⁴² Traditional approaches view the self as whole and always present and stable and able to exercise free will.⁴³ Traditional approaches regard youth as a search for an adult identity.⁴⁴ Rarely is youth identity seen as an identity in and of itself. And some youths are marginalized (labeled high-risk) in schools by traditional notions.⁴⁵ Tradition ignores the power relations that are dominant in society, and it ignores the fact that outcomes are related to those relationships.⁴⁶ It also ignores the fact that schools are not just simply places where youths mature, but are places where they negotiate power relations.

³⁹ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁰ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴¹ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴² Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴³ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁴ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁵ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁶ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

Postmodern theory asserts that the self is socially created. It is not static. While it is true that some youth cultures are the offspring of resistance, it is that resistance that helps to create their identities within hybrid and global cultures.⁴⁷ The resistance fuses mainstream culture with subcultures and may be partly indicative of anxiety, as Litsitz points out in his article. Because youths exist in the realm of hybridized and globalized cultures, youths are not resisting any particular culture, but are trying to create cultures of their own.⁴⁸ Therefore, youth cultures are not static, because youths often shift from one experimental culture to another.⁴⁹ So although there are youth identities, they are not bounded by any one culture.

The creation of identity is a market byproduct in postmodern society, because youths construct their personalities in the global marketplace on the basis of what they have been exposed to by their cultures.⁵⁰ Marketers are very good at manufacturing, legitimizing, and exploiting identities as well as weaving themselves into the social fabric of life.⁵¹ They train youths in the habits of consumerism and create a market niche for youths.⁵² Consumerism has replaced traditional institutions of socialization, such as the family, religion, education.⁵³

⁴⁷ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁸ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁴⁹ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁵⁰ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁵¹ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁵² Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

⁵³ Besley, A.C. (2003). "Hybridized and Globalized: Youth Cultures in the Postmodern Era." *The Review of Education, Pedagogy, and Cultural Studies*, 25: 153-177.

Michel Foucault

Foucault's major contribution to educational theory and philosophy, in general, has been the reinvention of the concept of discourse, the use of deconstruction to understand cultural phenomena, and the development of the concept of Knowledge Power.

Foucault defined discourse as constructed versions of an ideological reality.⁵⁴ By that he meant that values, beliefs, attitudes, and morals are what we use to see the world, to construct and rationalize reality. To understand the foundation of the forces that governs society, we have to deconstruct, or break large chains of signifiers into their constituent parts. The foundation usually involves examining the dominant ideology. Knowledge Power defines truth and is replicated in our institutions and therefore is maintained by them.⁵⁵ Foucault argues that it is those in power who determines what knowledge and truth are and uses those determinations as a form of control.⁵⁶ As with Gramsci, the dominant culture exacts itself into the culture to such an extent that what it defines as knowledge is accepted by most people as legitimate knowledge. Therefore, knowledge in any discipline is discourse and is the result of power relationships. So the relationships between those who exact their power and those who are oppressed by it have a hegemonic relationship.

Foucault provides us with an analysis and discourse of the way power works in society, not a method.

⁵⁴ *From Wikipedia, the free encyclopedia.*

http://en.wikipedia.org/wiki/Michel_Foucault#Terminology

⁵⁵ *From Wikipedia, the free encyclopedia.*

http://en.wikipedia.org/wiki/Michel_Foucault#Terminology

⁵⁶ Fillingham, A. (1993). "Excerpts from Foucault for Beginners." New York: Writers and Readers Publishing, Inc.

Thomas Popkewitz

Popkewitz's major contribution to education is his description and definition of the *Alchemy of the Curriculum*. By *alchemy*, he meant the enchanting and transforming power some people propose to exact upon curriculum. Alchemy is similar to religion in that it relies heavily on faith. It is also similar to science in that it relies on some form of replication. In short, alchemy can be termed as junk religion and/or junk science.

He argues that educational policies and standards seek to govern rather than educate children.⁵⁷ The alchemy seeks to recreate the biography of the child, to indoctrinate them in particular way of thinking that is accepted by society, such as mathematical reasoning.⁵⁸ In the alchemy of curriculum the innate reasoning and experiences of the child is of no consequence.⁵⁹ What counts are test scores, deductive reasoning, and knowledge of Western civilizations and thought processes that student possess. It is romantic in that it ignores the psychological development of the child and transforms the teacher/student relationship into what Freire calls educational banking. And our educational institutions are in the process of replicating the alchemy throughout our school system.

The child is a vessel an object of the teacher's knowledge. Further, the dominant society decides what is knowledge. Therefore knowledge is not democratized. Alchemy does not effect a paradigm shift or a knowledge revolution—nor does it transform Knowledge Power as the dominant discourse. It reinforces what is known by requiring students to replicate what is already accepted as truth.⁶⁰ The alchemy of curriculum changes our schools into brainwashing academies.

⁵⁷ Class Presentation Handout: *The Alchemy of the Mathematics Curriculum: Inscriptions and the fabrication of the Child*. (2004) Thomas Popkewitz.

⁵⁸ Class Presentation Handout: *The Alchemy of the Mathematics Curriculum: Inscriptions and the fabrication of the Child*. (2004) Thomas Popkewitz.

⁵⁹ Popkewitz, Thomas S. (2001). "Pacts / Partnerships and Governing the Parent and Child." *Current Issues in Comparative Education* [Online], volume 3, number 2. Available at: <http://www.tc.columbia.edu/cice/vol5nr2/al152.htm> [12/9/2004]

⁶⁰ Popkewitz, Thomas S. (2001). "Pacts / Partnerships and Governing the Parent and Child." *Current Issues in Comparative Education* [Online], volume 3, number 2. Available at: <http://www.tc.columbia.edu/cice/vol5nr2/al152.htm> [12/9/2004]

Popokewitz's publication is a call to action for educators. Educators are asked to analyze the effects of the alchemy of curriculum.

Mikhail Bakhtin

Bakhtin differs from other philologists of his era in that he did not share a structuralist view (which looks only at language's shape or constraints) of language with them.⁶¹ Structuralists tend to separate the signifier (referent) from the signifier rather than ascertain how and why they are connected.⁶² Because he shared a Marxian interest in history and the social world, he deconstructed language to understand its relationship to culture. Bakhtin saw language as always material, always in use. It is constructed by subjects, people, and it is the primary way that ideology is articulated and disseminated.

Bakhtin focused on language as a dialogue that is constantly constructed and deconstructed,⁶³ because meaning is cultural and therefore dialectical and is constantly being negotiated.

⁶¹*From Wikipedia, the free encyclopedia.*

<http://en.wikipedia.org/wiki/Bakhtin>

⁶²*From Wikipedia, the free encyclopedia.*

<http://en.wikipedia.org/wiki/Bakhtin>

⁶³*From Wikipedia, the free encyclopedia.*

<http://en.wikipedia.org/wiki/Dialogic>

George Lipsitz

What forms does the music of marginalized people take as the people's identities change as a result of coming into contact with a dominant culture? That is the question with which Lipsitz's work is concerned. Lipsitz's work focuses on identity and hybridity in music.⁶⁴ With the emergence of large-scale immigration and globalization, his studies have taken on importance. There is an extraordinary range of musical hybrids, from reggae to tejano to rap. Lipsitz shows that what may appear to be fusions of musical forms may actually be traditional forms changed to serve nontraditional purposes.⁶⁵ Through musical hybridity, marginalized people are able to take part in mainstream culture while asserting their independence from it⁶⁶. In that way, marginalized musicians are a type of organic intellectuals that Gramsci discusses. Many people have the utopian notion that music is a common language. Yes and no, according to Lipsitz. Lipsitz points out that although music tends to be shared across cultural boundaries, it also enforces those boundaries.⁶⁷ A good example is rap music. To make it more acceptable to mainstream populations, the less *loud* form of rap is called *hip-hop*. So on the one hand, rap music is shared across cultural boundaries. However, rap's more traditional loud form, such as gangsta rap, is not. Gangsta rap is seen as an African American young male form of music; hip-hop is not, although it is an offspring of rap.

Some forms of music, such as African American gospel, have played a significant role in social movements, while some forms, such as white gospel music, which has been co-opted recently by Christian youth culture, have played a reactionary role.⁶⁸ Lipsitz implies that one function of hybrid is to assuage the anxiety that marginalized people have about their changing identities in a globalized world.

⁶⁴ Lipsitz, George (1990). "Chapter 5, Against the Wind: Dialogic Aspects of Rock and Roll." In *Time Passages: Collective Memory and Popular Culture*. Minneapolis, MN: University of Minnesota Press.

⁶⁵ Lipsitz, George (1990). "Chapter 5, Against the Wind: Dialogic Aspects of Rock and Roll." In *Time Passages: Collective Memory and Popular Culture*. Minneapolis, MN: University of Minnesota Press.

⁶⁶ Lipsitz, George (1990). "Chapter 5, Against the Wind: Dialogic Aspects of Rock and Roll." In *Time Passages: Collective Memory and Popular Culture*. Minneapolis, MN: University of Minnesota Press.

⁶⁷ Lipsitz, George (1990). "Chapter 5, Against the Wind: Dialogic Aspects of Rock and Roll." In *Time Passages: Collective Memory and Popular Culture*. Minneapolis, MN: University of Minnesota Press.

⁶⁸ Lipsitz, George (1990). "Chapter 5, Against the Wind: Dialogic Aspects of Rock and Roll." In *Time Passages: Collective Memory and Popular Culture*. Minneapolis, MN: University of Minnesota Press.

Pierre-Félix Bourdieu

Pierre Bourdieu, like Foucault, looks at how societies foster class and social distinctions while advocating the value of social democracy.

Bourdieu uses the term *cultural capital* to refer to the knowledge and/or competencies that stratifies power.⁶⁹ Cultural capital is collective and encompasses all social networks.⁷⁰ However, Bourdieu does not advocate the idea that everyone has equal power to define the knowledge or competencies of those networks. To him, culture is a *force field* that contains poles of power.⁷¹ Dominant groups have the power to impose what counts as knowledge, competencies, etc. on oppressed groups.

Bourdieu uses the term *habitus* to refer to our habitual ways of responding to and acting with social structures.⁷² Those habitual ways of reacting are often the result of complacently accepting the dominant cultures values, beliefs, attitudes, and morals. So dominance, or hegemony, is replicated through the accumulation of and maintenance of cultural capital.⁷³

The term “symbolic capital” refers to the abstract ideals that one can embody or obtain, such as integrity, prestige, celebrity.⁷⁴ Symbolic capital may be less related to class structures than cultural capital. Integrity, for instance, is classless. However, the dominant culture still imposes its definition of integrity upon all classes.

Bourdieu also argues that it is through cultural and symbolic capital that people see themselves and the world, and it is also through which judgements are made.⁷⁵

⁶⁹ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷⁰ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷¹ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷² Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷³ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷⁴ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

⁷⁵ Hemphill, David (2004). Handout: *Notes on Bourdieu*.

Jean Baudrillard

According to Baudrillard, the U.S. is more *real* than *Real*, and Americans are obsessed with timelessness, perfection, and objectification of the self.⁷⁶ Furthermore, authenticity has been replaced by copy (thus reality is replaced by a substitute), and nothing is *Real*, though those engaged in the illusion are incapable of seeing it.⁷⁷ Baudrillard's perspective reminds me of what the poet Reginald Shepherd told me when I asked him why he was so entranced by the symbol of Narcissus?

I have long been fascinated by the figure of Narcissus. He sums up a central paradox of human existence: he is in love with himself, or rather a representation of himself, but doesn't know that what he loves is his own image, which he can never attain (as bends over to kiss his reflection, his lips touching the water dissipate the picture of his face the water had given back to him). In one sense he knows himself intimately; in another, he doesn't know himself at all. He is victimized by his own beauty, which has enthralled and victimized so many others.

Baudrillard theory of commodity fetishism is a rearticulation of the Marxist definition to fit present day reality. Baudrillard posited that there are "four logics of objects:" functional, exchange, symbolic exchange, and sign exchange values.⁷⁸ The functional value of an object is its useful purpose.⁷⁹ Exchange value is economic.⁸⁰ The symbolic value is an arbitrary value of an object that is agreed upon by two or more people.⁸¹ The sign exchange value is the value of an object in a system or collection of objects.⁸²

⁷⁶ Poster, Mark (1988). "Introduction." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁷⁷ Poster, Mark (1988). "Introduction." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁷⁸ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁷⁹ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁰ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸¹ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸² Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

To Baudrillard, power is arbitrary and reversible in its form.⁸³ "We must say that power *seduces*" and is constantly being exchanged.⁸⁴ So it is useless to discuss power since power is only there to hide the fact that it no longer exists.⁸⁵ Since power is constantly being exchanged, it is another arbitrary value. Baudrillard's *logics of objects* are free-floating signifiers. Their values and meanings are constantly being negotiated and changed.

It is primarily through the media that signifiers are digested and negotiated.⁸⁶ However, most people are complacent to notice the role they play in the development of signifiers.⁸⁷ Therefore, the mass and the media are the same.⁸⁸

⁸³ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁴ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁵ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁶ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁷ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

⁸⁸ Baudrillard, Jean (1988). "The System of Objects." In Jean Baudrillard: Selected Writings. Stanford, CA: Stanford University Press.

Edward W. Said

Edward Said's philosophy embodies most of the theories thus far discussed. He uses deconstruction, the Marxist theory of political economy, the concepts of decentering, discourse, hegemony, and Knowledge Power in his writing. In doing so, he creates a new discourse by which the "isms" in Western cultures can be analyzed. In his most famous work, "Orientalism" Said lays out his philosophical framework.

In "Orientalism", Said discusses how the West constructed the Orient in opposition to their discourses about themselves.⁸⁹ These discourses are made manifest by how the West acts upon non-Western people.⁹⁰ The "self" is not decentered, but is at the center of Western views of the Orient. Therefore, Western identity is constructed via the concept of the *Other*—or Orient. By setting up an *Other* that is antithetical to themselves, Westerners have been able to create themselves as superior to the *Other* and adopt a paternalistic and/or exotic view of the them as objects in need of guidance or as objects of intrigue. Therefore the taming of and the objectification of the *Other* is rationalized.

Said coined the term *Orientalism* to describe an academic discipline in which non-Western peoples are defined and studied; 2) as a manner of thought about the nature of the *Oriental* existence, and the foundations, presuppositions, and validity of that style of thought.⁹¹ Therefore, Orientalism is a Western academic and pop culture construct and discipline, replete with its own vocabulary, methods of study, accepted knowledge, truths, and meaning about what is and who is Oriental. Orientalism is a fiction that was created by Western discourses. Said does believe that power can also be generated by the state, which is a Marxist notion of power.

Said deconstructs Orientalism by analyzing its foundational *chain of signifiers*, such as stereotypes. He also puts Orientalism into historical context by showing how Western cultures have imposed their will on the Orient. He asserts that political economy, imperialism, and the concept of the *Other* have conspired to create a fictional Middle East. And he points out that the hegemony that is usually created by the Western imposition of its will has not taken in the Middle East and, hence, has created the Israeli/Palestinian conflict.

⁸⁹ Said, Edward W. (1979). "Introduction." In *Orientalism*. New York: Vintage Books.

⁹⁰ Said, Edward W. (1979). "Introduction." In *Orientalism*. New York: Vintage Books.

⁹¹ Said, Edward W. (1979). "Introduction." In *Orientalism*. New York: Vintage Books.

Arjun Appadurai

Appadurai offers a new framework for the analysis of globalization and hybridity, especially consumption patterns and multiculturalism. The present situation is one of interactivity. No one nation dominates the discourse regarding self-representation, lifestyles, and pop culture any more.⁹²

Appadurai explores how imagination shapes the self, as well as the relationships between nations, and people who seem to be even more homogenous, although they are shaped by many differences.⁹³ Appadurai harks back to Said's descriptions of the self and the *Other* as fictions that create one another. Appadurai refers to culture as identity politics. Culture serves to articulate a group identity.

Appadurai identifies a number of dimensions that encourage flexible cultural boundaries, but they all are aspects of migration, globalization, hybridity, and consumerism. Appadurai argues that consumer capitalism encourages a commodity culture that crosses traditional cultural boundaries.⁹⁴ Therefore, cultures interact and change through consumerism, which is a function of globalization, since multiple populations are now easy to reach. Hybridity and consumerism are constituents of globalization. Globalization and hybridity encourages multiple images of consumerism.⁹⁵

⁹² Appadurai, Arjun (1996). "Disjuncture and Difference in the Global Cultural Economy." In *Modernity at Large*, Minneapolis, MN: University of Minnesota Press.

⁹³ Appadurai, Arjun (1996). "Disjuncture and Difference in the Global Cultural Economy." In *Modernity at Large*, Minneapolis, MN: University of Minnesota Press.

⁹⁴ Appadurai, Arjun (1996). "Disjuncture and Difference in the Global Cultural Economy." In *Modernity at Large*, Minneapolis, MN: University of Minnesota Press.

⁹⁵ Appadurai, Arjun (1996). "Disjuncture and Difference in the Global Cultural Economy." In *Modernity at Large*, Minneapolis, MN: University of Minnesota Press.