

**Marcus W. Johnson, Melinda Lemke & Hanadi Shatara - A Book Review**  
**Symposium: Arturo Rodriguez & Kevin Magill (2017) *Imagining***  
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**Marcus W. Johnson**

*Texas State University, Texas, USA*

**Melinda Lemke**

*University of Buffalo, SUNY, New York, USA*

**Hanadi Shatara**

*Teachers College, Columbia University, New York, USA*

## **Review 1**

**Marcus W. Johnson, Texas State University, Texas, USA**

### **Introduction**

Education remains a battleground for the hearts and minds of students and the educators entrusted with developing new members of society. Many progressive scholars find themselves looking for creative and nuanced approaches to counter a seemingly re-emergence of hate, oppression, and dehumanizing social and educational practices. Moreover, during this undulating period of “alternative facts,” the need for some semblance of perspective by those using a critical lens is understandable. It is here where *Imagining Education: Beyond the Logic of Global Neoliberal Capitalism* carries the thoughts of the most fervent critical revolutionaries. Yet with a heightened sense of current political and social awareness, its’ authors interrogate many of the ideologies and

theories seeking to identify, disrupt, and ultimately replace a neoliberal capitalist system.

The tone of the book is set by one of the leading architects of critical pedagogy, Peter McLaren as he offers a no-holds barred, state of the union (or rather state of the dis-union) foreword articulating the chasm between education as a site of corporatized, capitalist social reproduction and education as the desired location of unmitigated self-exploration, collaboration, and burgeoning of consciousness; one where both teacher and student understand poverty, not simply as a concept or construct but as a manufactured result; one whereby racism, sexism, classism and other oppressions aren't viewed as moments or events but as systems operating in habitual omnipresence; one that recognizes education as an instrument of questioning the unquestionable...and learning to perform the unperceivable. McLaren leads the charge of contributing authors taking the position that "capitalism defaces the ontological meaning of what is means to be human" (p. xvii).

The interrelation of education and humanity is consistently highlighted throughout the text, as critical pedagogy is ineffective "without solving the crisis of commodification of the human spirit as an economic consideration" (p.6). Related bodies of work have made explicit the impact of neoliberalism on education (Brown, 2017; Giroux, 2014; Ross & Gibson, 2007), however, *Imagining Education* extends the discourse by navigating contradictory logic, paradoxical questions, and vital reconsiderations associated with critical pedagogy's role in opposing neoliberalism's clutches on schooling.

## **Identification of Neoliberalism's Effects**

Social activist and critic James Baldwin (1976) boldly stated, “The victim who is able to articulate the situation of the victim has ceased to be a victim: he or she has become a threat” (p.109). With this in mind, contributing authors have elicited the multifaceted aspects of neoliberalism, granting the reader an insight diverging from traditional definitions. Rodriguez and Magill diagnose current schooling practices as “value based education” as it mirrors the economic system by singularly prizing how students can fit into designated and assigned social positions. As such, “the crisis of commodification of the human spirit as an economic consideration” (p.6) is illustrated as Greene’s (1978 & 1995) call for creativity and imagination within classrooms. Letizia argues that today’s neoliberalism cannot be understood without connecting it to its’ historical predecessor, The Enlightenment. The market was seen as essential to driving a harmonious and functioning society. Letizia continues as his chapter insinuates, Turning Neoliberalism on its Head, by siphoning the idea of what negative freedom entails – the balance of “freedom from” such acts of oppression yet with the “freedom to” contribute to community.

Monzo maintains the course of expounding and appending neoliberalism’s detrimental consequences by injecting how women of color have disproportionately incurred yet vigorously resisted the economic impact of capitalism. The way in which “class is both raced and gendered” (p.86) leads to the hesitation of women of color to join White male led organizations.

Accordingly, Rodriguez and Magill unravel the intricacies of citizenship and how media and education manipulate the power inherent within the concept. Since history and social studies (the subjects primarily responsible for teaching citizenship) is disguised as what students should *learn* but ultimately reveals itself as what students should *become* (Lowenthal, 1998) their analysis in a

STEM focused period is warranted. Furthermore, Macrine gives an account of “pedagogies of neoliberalism” which is utilized as a framework critiquing global and nation-state hegemonic exercises revealing how debt policies and practices incapacitate workers, students and particularly women.

### **Disruption of Neoliberalism’s Effects**

This text does more than point out traditional and refined facets of neoliberalism’s ties to education but also interrupts critical pedagogy’s assumed role in countering and reversing its outcomes. De Lissovoy implores those vested in critical theory and pedagogy to investigate the latent contradictions within neoliberalism and produce projects concerned with emancipation, and the interrogation of power, and domination. There has been a “miseducation of the proletariat” and subsequently a redefining of concepts such as freedom must take place. In a revitalizing pivot, Singh posits a stance of freedom as “never to exist in the settler state, but after it” (p.89). Singh pushes the limits of radical educational transformation by reclaiming what is considered possible, both mentally and ultimately physically, as a return of land and resources to indigenous peoples is non-negotiable.

Malott builds on Leninist theory to insert revolutionary pedagogy as a way of combating the Right-To-Work (RTW) movement. The fundamental element of capitalism - the exploitation and accelerated death of the laborer, must be addressed in resistance efforts. Entertainer and hip-hop icon, Ice Cube (1993) once penned the lyrics, “You better check yourself, before you wreck yourself.” According to Ford, this is appropriate advice for those exercising a surface-level approach of social justice education. For Ford, we have been post-capitalist. His burning question for critical theorists isn’t so much a matter of *how* to oppose

neoliberal, capitalist structures but more so *when* are we going to abandon the structures themselves.

### **Visions and Alternatives to Neoliberalism's Effect on Education**

Exploring and offering both theoretical and practical possibilities might be this book's most essential contribution to the field. McLaren advocates the need to be more persistent in associating cultural and social issues as capitalist issues. Monzo holds firm the idea to teaching for, "meeting our basic necessities is not a right but a privilege that must be earned, or more aptly stated, owned" (p.80). This is certainly different from the meritocracy instilled in us as students and members of society. An *ethic of incommensurability* is also championed by Singh; as a way to imagine and then create a de-colonized "new world." Malott and Ford both issue calls for the formation and organization of parties (class, political, consciousness) to garner collective movement towards socialist alternatives. By way of vision writing, Letizia proposes dialectical individualism as a method of infusing classroom and community with possibility. Rodriguez and Magill along with Giroux contend that educator, student, and worker inherit a collective social responsibility to advance public inquiry and human agency divorced from the entrapments of neoliberalism.

### **Conclusion**

When statements put forth by US Secretary of Education, Betty DeVos produce cringe-worthy reactions tying public sector education to private, corporatized ventures, *Imagining Education: Beyond the Logic of Global Neoliberal Capitalism* is a timely and compelling piece. It serves as an informational and reassuring respite that despite the current stranglehold neoliberalism has on the educational system, growing segments of society are quietly and not-so quietly constructing strategies for a more just and humane world.

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## Review 2

**Melinda Lemke, University of Buffalo, SUNY, New York, USA**

### **Critical Educational “Alternatives” to Foregone Neoliberal Conclusions: A Book Review of *Imagining Education: Beyond the Logic of Global Neoliberal Capitalism***

Of course, cultural conflicts and cultural politics are real and we need critical cultural workers to engage them. But too often these struggles ignore capitalist social relations or accept them as a given and very little effort is spent linking current racial and cultural conflicts to the history of capitalist social relations. And while many critics do a powerful job of criticizing neoliberal capitalism, little effort is made to imagine an *alternative* social universe not predicated on value production (McLaren, p. xiv, 2017; emphasis mine).

Countering the influence neoliberalism has in the public sector is central to the theoretical project of, *Imagining Education: Beyond the Logic of Global*

*Neoliberal Capitalism*. Editors Arturo Rodriguez and Kevin Russell Magill gathered a unique set of perspectives that elucidate the many ways neoliberal ideologies are operationalized in everyday political, social, and economic life, including that of education. Yet, the richness of this edited collection is that each author moves beyond traditional narratives about new economy actors, policy, and discourse. Specifically, they offer a range of critical “alternatives” to the foregone conclusion that U.S. schooling and its organization serve only to reproduce capitalist relations of production (Bowles & Gintis, 1976; Carnoy & Levin, 1976).

The book’s authors address those reproductive forces seeking to maintain power, as well as how the masses might resist broader normative, taken-for-granted, and so-called value neutral “democratizing” discourses and systems (Carnoy & Levin, 1985; Carnoy, 1989). A number of chapters focus on the very real and contradictory ways education, through things such as curricula, teaching, evaluation schemes, and internal educational organizational practice, operates as a site of ideological conflict (Apple, 1982; Giroux, 1983; Apple & Weis, 1983). Having interwoven personal, political, and practitioner histories into their examination of neoliberalism, some of the authors also make the distinct call to reflect on how critical pedagogy falls short of a clear substitute to capitalist education – and further, the larger material consequences of that failure for moving beyond colonized understandings of democracy.

Now 20 years ago, Alexander and Mohanty (1997) highlighted that anti-capitalist and transnational alternatives not only are essential to those already underserved, marginalized, and disposable bodies within the U.S., but ideally also serve to widen dialogue and shatter boundaries, both figurative and literal, between sisters and brothers the world over. *Imagining Education* provides a

vision for the possibility of transformative change throughout K-20 schooling, organizational systems, and beyond. Ultimately, the critical alternatives posed aim at emancipatory educational spaces and rationality.

### **Alternatives in Brief**

*Imagining Education* begins with a Forward by Peter McLaren who reminds us of the crisis posed by the transnational capitalist state. Whether to address a spike in anti-immigrant hysteria, increase awareness of the linkage between credentialism and student debt, or highlight the media's failure to champion anything other than consumer fantasy, McLaren's *alternative* involves the important turn "from words to action... to the praxiological dimensions of critical pedagogy" (p. xvii). After setting up the book's scope in the Introduction, Rodriguez and Magill similarly look beyond neoliberalism in Chapter 1, viewing critical humanism as an *alternative* to value-added educational policies. In Chapter 2, Noah De Lissovoy illuminates how new economy logics paradoxically use the symbolic power of freedom to build a surveillance state while also coopting tangible demands for community and shared responsibility, including those in education. By interrogating the concept of freedom and its moral appeal, De Lissovoy rightly offers the *alternative* that, "it may be that a basic task for critical pedagogy in the present is to help students escape from the isolation of their vaunted 'freedom'" (p. 29).

In what reads as a channeling of the feminist critical pedagogical project focused on selfhood hermeneutics (See, for example: Luke & Gore, 1992), in Chapter 3 McLaren articulates revolutionary critical pedagogy as a response to the macro- and micro-neoliberal subconscious. Understanding that the personal is indeed political, McLaren makes clear that integral to such an *alternative* is critical reflexive knowledge about the individual relationship one has to her or

his social world, community, and history. Angelo Letizia offers a concise review of the ideological premises and historical evolution of neoliberalism in Chapter 4. Discussing how dialectical reasoning and negation foster student agency and social connection, Letizia promotes “vision writing” as an *alternative* pedagogical tool that pushes students to explore their frame of reference, assumptions, and creative tendencies.

By citing long-established concerns about white feminism and male leftist movements, gender and race are moved from margin to center in Lilia Monzó’s intersectional critique of neoliberalism in Chapter 5. Specifically, Monzó examines economic and carceral violence in the lives of Latina and *Other* world women, making the case for women of color insights as an *alternative* that supports “the freedom and equality of all peoples and all life” (p. 86). In Chapter 6, Michael Singh cogently explores how neoliberal multiculturalism and educational privatization policies appropriate social justice discourse, creating the concomitants of victimization and complicity in one’s own disempowerment. His critique of the settler-colonial state ends with insightful discussion of how Ethnic Studies serves as an *alternative* site for indigenous and student of color resistance to the falsity of neoliberal coloniality.

Rodriguez and Magill revisit their concerns about neoliberal education throughout the pages of Chapter 7. Offering a sharp critique of how the teaching profession, multicultural curricula, and the corporate media each facilitate and enforce normative citizenship, Rodriguez and Magill discuss “critical citizenship” as a transformative pedagogical *alternative*. In Chapter 8, Curry Mallot explores the pedagogical insights of Vladimir Lenin’s theory of revolution as a response to the rising tide of anti-unionism and right-to-work laws in the United States. Similar to Aronowitz’s (2004) discussion of the

factory shop floor as a site of consciousness-raising, Mallot champions Lenin's concept of "exposure literature" as a meaningful *alternative* form of political education. Utilizing a fully *alternative* modality, Derek R. Ford reviews Karl Marx's *Das Capital* in Chapter 9. Holding that we are already post-capitalist, Ford writes that the difficult task for educators who want transformative change is that, "we not only have to engage in productive and revolutionary critique, but we have to engage in the magical act of imagining futures too" (p. 153).

Sheila Macrine's work in Chapter 10 examines the linkages between international debtor nation policy and localized attacks on poor, working, and middle class groups. Her global-to-local analysis lays bare how neoliberal policies simultaneously create national debt and ubiquitous worker precarization, thus calling on public intellectuals to more fully engage with *alternatives* for global democracy. Finally, Henry A. Giroux offers thoughts on the new economy of higher education in the book's concluding Afterward. Viewing "education as a right, not entitlement," Giroux offers a series of forward-looking *alternatives* including the need to focus on free higher education, wasteful military spending, coalitional social movement partnerships, the rise of adjunct workers, and the bureaucratization of university life.

## **Realizing Alternative Visions**

Engaged pedagogy does not seek simply to empower students. Any classroom that employs a holistic model of learning will also be a place where teachers grow, and are empowered by the process. That empowerment cannot happen if we refuse to be vulnerable while encouraging students to take risks.... Progressive professors working to transform the curriculum so that it does not reflect biases or reinforce systems of domination are most often the individuals willing to take the risks that engaged

pedagogy requires and to make their teaching practices a site of resistance. (hooks, 1994, p. 21)

*Imagining Education: Beyond the Logic of Global Neoliberal Capitalism* makes it obvious that there are no easy answers to eliminating isolation from ourselves, each other, and our future. Yet, by envisioning critical alternatives to current macro- and micro-neoliberal spaces, including those occupied by students and educational staff, Editors Rodriguez and Magill move the needle toward more realizable interventions. Still even in our support of critical alternatives, rigorous self-reflection illuminates how we remain complicit in the neoliberal order. Provided the goals of this pedagogical project, I was surprised that more authors did not ground their work reflexively so to *speak with* as oppose to *speak to* their audience. As hooks (1994) reminds us and as I (2015, 2017) have sought to enact in my own critiques of neoliberalism, we cannot expect others to take the risks that we are not willing to take ourselves.

Aside from Monzó and Singh's contributions, the book also could have offered a more thorough interrogation of how normative understandings of identity – class, race, ethnicity, sex, LGBTQIAP<sup>+</sup><sup>i</sup>, and nationality – increasingly shape and are formed by neoliberal policy and discourse. Given poor women and children of color constitute the swelling numbers of internationally and internally displaced persons (United Nations High Commissioner for Refugees, 2016), such intersectional analyses are integral to unmasking shifting alignments and new (b)orderings of power. Finally, as a former high school social studies teacher and central office administrator, I eagerly await those descriptions, critiques, and empirical analyses of new economy policy and politics, which speak directly to practitioners. Theoretically dense at times, district- and school-level professionals might pass this book over, despite the

acute need for practitioner engagement with such material. Furthermore, given the limited knowledge that I have known graduate students to have about neoliberalism, it would seem that our writing should look to undergraduate audiences. No edited collection can do everything of course. Overall, this book's robust descriptions and unique focus on "alternatives" to the neoliberal order is the kind of rethinking of politics necessary not only to resist, but to overcome.

### Notes

<sup>1</sup> Lesbian, Gay, Bisexual, Transgender/Two-spirited, Queer/Questioning, Intersex, Asexual, Pansexual, and other marginalized identities

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### **Review 3**

**Hanadi Shatara, Teachers College, Columbia University, New York, USA**

## **Revolutionary and Resistance Pedagogy: A Necessity within Today's Education**

### **Overview**

In, *Imagining Education: Beyond the Logic of Global Neoliberal Capitalism*, Arturo Rodriguez and Kevin R. Magill have collected chapters with a critical lens designed to analyze the neoliberal capitalism as it exists within the United States economy and as it unfolds in education. Each chapter presents a theoretical perspective on the impact of neoliberal capitalism as it effects our students, communities, and education system offering a pedagogical approach for disrupting and resistance through, as Peter McLaren (2017) coined in his Foreword, a “revolutionary critical pedagogy” (p. xviii). While the purpose of modern education has been to produce laborers for the neoliberal capitalistic workforce, *Imagining Education* seeks to reevaluate the oppressive capitalist

notions and challenge how its systemic logic functions in schooling. Although written before the US presidential election, this edited book is currently important to teachers and teacher educators wishing to combat the fear and fascism inherent in our current state. In addition the authors call us to reinvigorate the educational agency needed for social change during the trying times of the Trump presidency. Considering the majority of the text works from Marxist theory to contend with the neoliberal capitalism, the structure of this book takes a revolutionary direction, though it is nontraditional in a sense because it dismantles the logic of neoliberalism and considers a world beyond it. This book review will proceed by assessing each chapter considering the ways they bridge theory and practice for teacher education. It will culminate with an overall analysis of the revolutionary implications of the book, as it brings awareness of the neoliberal capitalistic influence present in schools and as it supports teacher resistance as pedagogy. Several themes emerge that call teachers and teacher educators to engage in activism and revolutionary practice as resistance pedagogy, awareness, recognition, and unlearning; questioning and challenging; agency, action and solidarity.

### **Awareness, Recognition and Unlearning**

Rodriguez and Magill begin the first chapter by discussing the disconnections between humanity and reality and what this has meant within the education system. They consider how neoliberalism has developed alienation and isolation by regulating knowledge and presupposing an objective ‘truth.’ Rodriguez and Magill call teachers to “submit to critical humanism as an alternative narrative to the engagement of teaching and learning” in schools (p. 3). By using examples from the educational policy (Common Core, No Child Left Behind, etc.) and media (social and news) as regulators of hegemonic reality, Rodriguez and Magill question the neoliberal construction of knowledge (a reality) and the

fetishization and commodification of humanity as it exists solely to perpetuate the dominant reality. Similar to many critiques in the book, the authors suggest students and teachers engage in classroom practice without considering ways neoliberal knowledge and policy contributes to their continued isolation and alienation of the society in which we all live in. The impact is that neoliberalism regulates our experiences influencing our social reality. Ultimately, “singular realities cannot conceptually exist if we hope to participate in a more meaningful and democratic education” (p. 7). Therefore, they call for critical humanism to support educational freedom by becoming aware of neoliberal influence by unlearning their and their students’ place in the world and how it contributes to the way they understand *being* to fully embrace oneself as an agent of social change.

Lilia Monzó addresses intersectionality in chapter five (Crenshaw, 1991) and specifically the role of women of color in revolutionary resistance, and within resistance movements. She calls for radical left organizations (Marxist and Socialist) to incorporate perspectives and movements from women of color (who are also exploited) to create a larger movement for social change. In explicitly examining notions of race, linking with socioeconomic status and gender, and motherhood, she considers the struggles expressed within Marxism applying it to the criminalization of people of color, police brutality and oppressive structures. She enhances the call to resist in ways that would take in the different and important perspectives of other struggles to achieve similar goals. She emphasizes the “insights that women of color bring to discussion about how to move toward a classless society are critical to Marxist theory and organizing” (p. 86). Awareness of these perspectives and critically engaging in works of solidarity can inform teachers by having students engage in social

justice issues around race, class, and gender, to truly fulfill our revolutionary possibility.

Beginning with Fanon (1967) in chapter six, Michael Singh presents postcolonial theory and questions its position with neoliberalism as “an ideology that reconstitutes values, recreates identity and produces and maintains specific social relations,” especially for people of color (p. 90). He calls educators to move beyond the binaries expressed in market and state--neoliberal education reform--and helps us envision a utopia where freedom can be achieved after “the settler colonial state” (p. 91). Singh reiterates the unfortunate ways schools become part of the oppressive system that perpetuates white settler colonialism, through school segregation and inequities (Lipman, 2013). Singh suggests Ethnic Studies (Sleeter, 2011) as a means to decolonize and unlearn education and provide an additional space that is outside of the neoliberal structures within education, especially for people of color. His Ethnic Studies framework can serve as a means for solidarity among oppressed groups in the educational system and a form of resistance to combat white supremacist notions with today’s world.

### **Questioning and Challenging**

In the second chapter, Noah De Lissovoy unpacks the concept of freedom within education referencing F. A. Hayek’s framework and of neoliberal capitalism. He claims marketization has created a distorted view of freedom. Students are given a market based ‘freedom’ and ‘choice’ leading to a lack of realization of the neoliberal structures that direct them to benefit existing power within the system. De Lissovoy urges educators to question and refine freedom, especially in democratic education, with students and be very critical of the ‘choice’ (an illusion of freedom) that communities have in how to educate

our students. In addition to critiquing freedom, he argues solidarity should be taught through critical pedagogy to consider how they have been “orientated *against* ‘freedom’” (p. 29). Lastly he calls students to channel their energies towards understanding the social, political and neoliberal structures in place, and validating students, especially students of color. These actions and dialogues “should propose kinds of communication and solidarity that can unravel the tightly wound knot of neoliberal subjectivity” (p. 28).

### **Agency, Action, and Solidarity**

Along with De Lissovoy, McLaren provides building a collective mindset within the classroom by centering community building and emotional acknowledgement, calling students and teachers to action for agentic for social change. In the third chapter, McLaren puts forth the term “revolutionary critical pedagogy” (p. 33) as a means to resist the neoliberal capitalistic system that has continues throughout the US economy and also manifests within schools. Here, McLaren becomes critical of the direction critical pedagogy has taken, suggesting there is

a disproportionate focus on the critiques of identity formation at the expense of examining and finding alternatives to existing spheres of social determination that include institutions, social relations of production, ideologies, practices and the cultural imaginary--all of which are harnessed to value production” (p. 41).

Revolutionary critical pedagogy combats these notions through community building, challenging educational policies and developing teaching materials that counter the dominant narratives, by having students “question the various roles played by the US on the stage of history and nurture a radical imagination” (p. 37) in fulfilling the needs of the collective. The theme of collectivity (hooks, 1984) is very present throughout this chapter as a vital part of revolutionary

critical pedagogy. While the individualist mindset led to the election of Trump as the US president, McLaren's chapter helps us begin to challenge this mindset through collective thinking and action. I too consider these ideas very important to support teachers and students as agents of change. Education is political in this way, but through the agency of teachers and teacher educators we can begin to cultivate a new society in which democratic education actually exists.

Angelo Letizia, echoes the call to action and instills a sense of agency among educators in chapter 4, by foregrounding the dialectic and critical pedagogy as a way to bring about social change and social justice. Through collective thinking and action, "schools can help to foster and incubate these moral discussions [of values and principles] by acting as forums for dialogue and equipping students with the intellectual tools to engage in these endeavors" (p. 59). Letizia emphasizes that the dialectic as action must be purposeful especially if educators work within the policies inflicted by neoliberal governments, if not, the current structures of neoliberalism within will continue to dominate. To combat this, Letizia argues that "vision writing can help students create personal and collective meaning for the future" (p. 67), mirroring some black feminists use of writing as a form of resistance (Battle, 2016; Troutman & Jiménez, 2016). Vision writing, as Letizia defines it, is a way for students to use self, content and other contexts from surrounding and macro environments to form a vision for the future. In this sense vision writing is collective in that it asks students to think about their positionality (Alcoff, 1988; Maher & Tetreault, 1993, 1994) and how that connects oneself with others. His framework breaks considers three levels of writing. First, the students restate an argument or idea that is already in existence. Second, bring about the relationship between different positions, whether in agreement or in opposition. Third, a higher level of writing that brings these positions into conversations with each other to

develop a new idea. Even in an era of high stakes testing and standardization, Letizia positions vision writing as a form of resistance pedagogy that can transcend in different content areas, is relevant, and be embedded within the given curriculum, whose goal is to develop higher order thinking skills among students. For teachers, Letizia gives concrete strategies to infiltrate the dominant systems of neoliberalism present within the education system.

The second chapter by Rodriguez and Magill contextualizes neoliberalism's presence within the media, education, and conceptions of citizenship, where citizens, as a Western construct, are the consumers of freedom and choice within a market economy. Through different curricular approaches, such as citizenship education, the authors suggest critical inquiry and critical media literacy, to combat the creation of students as citizens. Rather they call teachers to support students to become critical citizens rather than laborers for the continuation of the capitalistic society. Rodriguez and Magill ultimately encourage educators to be critical of notions of citizenship and ask us to consider how civic agency can support social justice.

Towards the end of the book, Curry Malott and Derek Ford provide a more theoretical and material approaches to conceptualizing critical pedagogy. Malott examines labor unions as a means of educational organization and solidarity while Ford relates critical education to the development socialism. Malott explains how communist party pedagogy is “based on the position that learning is not a passive or decontextualized exercise, but requires an active engagement with the current global situation and with the experiences of other communist movements” (p. 132). While both pieces were helpful in understanding the type of organization needed for social change, they were not completely explicit about its implications for teacher education. However Malott and Ford present a

helpful historical outlook on socialism, and Marxism, and their impact on organization and activism achieved through solidarity. Malott uses current applications of socialism and resistance to instill a sense of hope through the possibility for revolutionary pedagogy. In addition, Ford explains education is often “the study of how we disorient and reorient ourselves, of learning what is and imagining what can be, and experimenting with our history and our limits” (p. 162). By unlearning and becoming aware of the different perspectives, educators can take action to provide a way to navigate the structures in place for students.

To end the book, Sheila Macrine and Henry Giroux address neoliberal pedagogies as a means of power to limit workers and hinder to the progression of education. Macrine focuses on the pedagogy of debt concerning the power dynamics within the student debt crisis and its impact on the political economy. Giroux discusses the role of higher education in setting the stage for social responsibility and agency to make change in the democracy of the US. Both give concise perspectives in how imagining education can be accessible through agency and action, hope for a better future for education.

### **Imagining Education for Educators?**

While *Imagining Education* was more a theoretical consideration of the impact of alienation and neoliberalism in education, teacher educators choosing this text are able to select chapters and excerpts to cultivate activism and agency with their teacher candidates. Entering an age with Donald Trump as president, Betsy DeVos as the Education Secretary and other anti-public appointees in other parts of the US government infrastructure, now more than ever is a call for teachers to be activist and resist the dominant presence, decipher fake news, debunk ‘alternative facts’ and push for a more tolerant, accepting and loving

United States that many continue and will always continue to dream of for the future. Movements before the 2016 election such as #BlackLivesMatter and the #SayHerName and the multiple protests after the presidential election in airports due to the immigration ban, executive orders, and the Women's March to have demonstrated resistance to much of the neoliberal logic affecting our society. Events actively taking place around the globe demonstrate how activism as a key part of civic engagement. This is the book that needs to be read right now by teachers, teacher educators, education students, educational policymakers and anyone involved in education to fully understand the historical, political, social, and economic impacts of neoliberal capitalism not only on education but on the greater world. Education is resistance (Battle), revolutionary and resistance pedagogy is needed to support our students as we experience dark times ahead.

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### **Author and Contact Details**

(1) Marcus W. Johnson is an assistant professor in Curriculum and Instruction at Texas State University. His work broadly speaking, focuses on the social, cultural, and political experiences of young children especially African American youth. He also explores how curriculum and pedagogical choices are utilized to empower and transform students, teachers, parents, and urban communities.

Corresponding address: [mjohnson@txstate.edu](mailto:mjohnson@txstate.edu); Department of Curriculum and Instruction: Texas State University, 301 Moon St, San Marcos, TX 78666.

(2) Melinda Lemke is an Assistant Professor in the University at Buffalo's Graduate School of Education, Department of Educational Leadership and Policy. Prior to joining the faculty at UB, she held a Postdoctoral appointment at Swansea University, College of Law and Criminology, on youth displacement, rights, and programming. She also had a career in high school urban public teaching and administration. Broadly, Melinda's work is on the politics of education. She utilizes qualitative methods and feminist/critical policy analysis to examine how policy accounts for and educational actors are attentive to educational inequity and the needs of displaced youth. She also is interested in the role of women in educational leadership and interdisciplinary and inter-professional collaboration.

Corresponding address: malemke@buffalo.edu; University at Buffalo, SUNY, Graduate School of Education, Department of Educational Leadership and Policy, 470 Baldy Hall, Buffalo, NY 14260-1000; Office Phone: 1-716-645-1090.

(3) Hanadi Shatara is a graduate student of social studies education at Teachers College, Columbia University in New York City. Her interests and areas of expertise include: Poststructuralist Feminist Theory, Immigration and Identity, Race and Ethnicity, and Global Education.

Corresponding address: hjs2141@tc.edu; Teachers College, Columbia University, New York, NY; 525 W 120th St, New York, NY 10027.

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