

Introducing Critical Pedagogy: Basics and Transformative Approaches
A LISTEN Initiative

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Introduction

The Critical Pedagogy Annotated Bibliography was created in 2022 to support the LiSTEN Project. We were interested in listening as an experiential pedagogy and looked to critical pedagogy as a source of information and inspiration.

This annotated bibliography offers a starting point to consider the strategies and impacts of critical pedagogy. It begins with the key texts that have informed the study and practice of critical pedagogy, as well as other significant texts organized alphabetically by theme.

In this annotated bibliography you will find articles, books, and resources that address critical pedagogy from a variety of perspectives and approaches. This annotated bibliography is not comprehensive or definitive. It targets literature related to critical pedagogies generally, and as it relates to arts and culture, as well as critical pedagogies in the contexts of power, intersectional experiences, and social change.

Each thematic approach to critical pedagogy stems from the foundational belief that education is a transformative process. Some thematic areas, including decolonial, inclusive, and intersectional pedagogies, demonstrate a stronger focus on the political potential of education in social relationships and across sociocultural structures. Other approaches, such as appreciative inquiry and problem-based learning, focus on the process of learning itself. The section “Re-Thinking Critical Pedagogies” offers alternative perspectives on the field of critical pedagogies. Each of the works noted here provides a vision for the future of critical pedagogy.

We hope that this list will act as a resource for artists, arts researchers, practitioners, and community members invested in applying critical pedagogical approaches to education and development.

This bibliography was compiled by Gale Franklin, PhD Candidate, Carleton University.
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Basic Principles of Critical Pedagogy

- Knowledge is not neutral or objective, rather it is infused with power (Freire 1970; hooks 1994; Mignolo 2009)
- Traditional education models reproduce inequalities (Mignolo 2009)
- Knowledge hierarchies function to maintain social hierarchies (Freire 1970; Smith 2008)
- Knowledge can be used to transform structures of power (Du Bois 2018; Freire 1970; hooks 1994; McLaren 2001)
- Teaching is political (Freire 1970; Giroux 1983)
- Pedagogy influences students/individuals who will shape society (Giroux 1983)
- Critical thinking and “conscientization” (Freire 1970) leads to social transformation (Freire 1970; Giroux 1983; hooks 1994)
- Social structures and hierarchies impact access to education and knowledge (hooks 1994)

Key Texts

Du Bois, W.E.B. 2018. “Special Reprint of W.E.B. Du Bois’ ‘Education and Work.’” *The Journal of Negro Education* 87 (3): 202–16.

In this article, Du Bois argues for education that supports communities. Specifically, he contends that technical and liberal arts education must be placed in dialogue for a more holistic approach to education and training.

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Continuum Publishing Group.

“The methodology of the late Paulo Freire has helped to empower countless impoverished and illiterate people throughout the world. Freire’s work has taken on especial urgency in the United States and Western Europe, where the creation of a permanent underclass among the underprivileged and minorities in cities and urban centers is increasingly accepted as the norm.” (Drawn from book description)

Freire, Paulo. 1974/2013. *Education for Critical Consciousness*. New York, NY: Bloomsbury Academic.

“*Education for Critical Consciousness* is the main statement of Freire’s revolutionary method of education. It takes the life situation of the learner as its starting point and the raising of consciousness and the overcoming of obstacles as its goals. For Freire, man’s striving for his own humanity requires the changing of structures which dehumanize both the oppressor and the oppressed.” (Drawn from book description)

Freire, Paulo, Freire, Ana Maria Araújo, and Walter de Oliveira. 2014. *Pedagogy of Solidarity*. Walnut Creek: Taylor & Francis Group.

“Famous Brazilian educational and social theorist Paulo Freire presents his ideas on the importance of community solidarity in moving toward social justice in schools and society. In a set of talks and interviews shortly before his death, Freire addresses issues not often highlighted in his work, such as globalization, post–modern fatalism, and the qualities of educators for the 21st century. His illuminating comments are supplemented with commentaries by other well–known scholars, such as Ana Maria Araujo Freire, Walter de Oliveira, Norman Denzin, Henry Giroux, and Donaldo Macedo.” (Drawn from book description)

Giroux, Henry A. 1983. *Theory and Resistance in Education: A Pedagogy for the Opposition*. South Hadley, Mass: Bergin & Garvey.

“At the beginning of the new millennium, educators, parents, and others should reevaluate what it means for adults and young people to grow up in a world that has been radically altered by a hyper capitalism that monopolizes the educational force of culture as it ruthlessly eliminates those public spheres not governed by the logic of the market. Giroux provides new theoretical and political tools for addressing how pedagogy, knowledge, resistance, and power can be analyzed within and across a variety of cultural spheres, including but not limited to the schools. A new introduction adds much to the well received first edition. The time for radical social change has never been so urgent, since the fate of an entire generation of young people, if not democracy itself, is at stake. Giroux argues that challenge gives new meaning to the importance of resistance, the relevance of pedagogy, and the significance of political agency.” (Drawn from book description)

Giroux, Henry A. 1994. *Disturbing Pleasures: Learning Popular Culture*. New York: Routledge.

“In *Disturbing Pleasures* Henry Giroux demonstrates how his well–known theories of education, critical pedagogy and popular culture can be put to use in the classroom and in other cultural settings. Adding an entirely new dimension to his thinking about the cultural sites at which pedagogical practice takes place, Giroux illustrates how professors, school teachers and other cultural workers can appropriate what he refers to as a ‘pedagogy of cultural studies.’” (Drawn from book description)

Giroux, Henry A. and Peter McLaren. 1994. *Between Borders: Pedagogy and the Politics of Cultural Studies*. New York; London: Routledge.

“Informed by the belief that critical pedagogy must move beyond the classroom if it is to be truly effective, this essay collection makes clear how cultural practices—as portrayed in film, sports, and in the classroom itself—enable cultural studies to deepen its own political possibilities and to

construct diverse geographies of identity, representation and place.” (Drawn from book description)

hooks, bell. 1994. *Teaching to Transgress*. New York: Routledge.

“In *Teaching Critical Thinking*, renowned cultural critic and progressive educator bell hooks addresses some of the most compelling issues facing teachers in and out of the classroom today. In a series of short, accessible, and enlightening essays, hooks explores the confounding and sometimes controversial topics that teachers and students have urged her to address since the publication of the previous best-selling volumes in her Teaching series, *Teaching to Transgress* and *Teaching Community*. The issues are varied and broad, from whether meaningful teaching can take place in a large classroom setting to confronting issues of self-esteem. One professor, for example, asked how black female professors can maintain positive authority in a classroom without being seen through the lens of negative racist, sexist stereotypes. One teacher asked how to handle tears in the classroom, while another wanted to know how to use humor as a tool for learning. Addressing questions of race, gender, and class in this work, hooks discusses the complex balance that allows us to teach, value, and learn from works written by racist and sexist authors. Highlighting the importance of reading, she insists on the primacy of free speech, a democratic education of literacy. Throughout these essays, she celebrates the transformative power of critical thinking. This is provocative, powerful, and joyful intellectual work. It is a must read for anyone who is at all interested in education today.” (Drawn from book description)

McLaren, Peter and Ramin Farahmandpur. 2001. "Teaching Against Globalization and the New Imperialism: Toward a Revolutionary Pedagogy." *Journal of Teacher Education* 52 (2): 136.

“The globalization of capitalism has exacerbated the continuing reduction of education to a subsector of the economy. In the process, it has brought untold misery to the lives of millions of people throughout the world. Maintaining that critical pedagogy largely remains in the thrall of postmodern theory and politics, this article sketches out some fundamental perspectives for the development of what the authors refer to as "revolutionary pedagogy." The aim of such a pedagogy is to encourage the development of critical consciousness among students and teachers in the interests of building working-class solidarity and opposition to global capitalism.” (Drawn from original abstract)

Mignolo, Walter D. 2009. “Epistemic Disobedience, Independent Thought and De-colonial Freedom.” *Theory, Culture & Society* 26 (7/8): 1–23.

“Once upon a time scholars assumed that the knowing subject in the disciplines is transparent, disincorporated from the known and untouched by the geo-political configuration of the world in which people are racially ranked and regions are racially configured. From a detached and neutral point of observation (that Colombian philosopher Santiago Castro-Gómez describes as the hubris of the zero point), the knowing subject maps the world and its problems, classifies

people and projects into what is good for them. Today that assumption is no longer tenable, although there are still many believers. At stake is indeed the question of racism and epistemology. And once upon a time scholars assumed that if you ‘come’ from Latin America you have to ‘talk about’ Latin America; that in such a case you have to be a token of your culture. Such expectation will not arise if the author ‘comes’ from Germany, France, England or the US. As we know: the first world has knowledge, the third world has culture; Native Americans have wisdom, Anglo Americans have science. The need for political and epistemic de-linking here comes to the fore, as well as decolonializing and decolonial knowledges, necessary steps for imagining and building democratic, just, and nonimperial/colonial societies.” (Drawn from original abstract)

Appreciative Inquiry

Appreciative Inquiry is a strengths-based approach to organizational change.

Cooperider, David, Danielle Zandee, Lindsey N. Godwin, Michel Avital, Brodie Boland. 2013. *Organizational Generativity: The Appreciative Inquiry Summit and a Scholarship of Transformation*. Bingley: Emerald Publishing Limited.

“We need to expand our understanding both conceptually and practically of Appreciative Inquiry and how it is becoming a grassroots-powered transformational macro-management force in organizational life today. This volume aims to push the frontiers and solicit new tools and insights for expanding the state-of-the-art applications of AI. We aim for mindsets, management methods and governance structures that go beyond enterprise resource planning and value chains optimization, and move toward design – to the joint design of whole systems and bio-regions, whole organizations, and whole communities by everyone.” (Drawn from book description)

Moriggi, Angela. 2021. “An Ethos and Practice of Appreciation for Transformative Research: Appreciative Inquiry, Care Ethics, and Creative Methods.” In *Co-Creativity and Engaged Scholarship: Transformative Methods in Social Sustainability Research*, edited by Alex Franklin. Cham: Springer International Publishing AG.

“The content expounded in this chapter stems from a Ph.D. project (2016–2021) aimed at understanding transformational change, as well as contributing to transformative research. The study focused on Green Care practices in Finland, nature-based activities with a social innovation purpose, and their significance for pathways of place-based sustainability transformations. The data collection process was carried out over the span of three years, engaging three communities of Green Care practitioners by means of a participatory action research (PAR) approach. The conceptual building blocks of the research drew extensively from care-inspired understandings of sustainability (Pulcini, 2009; Tronto, 2013) and place-based and resourceful approaches to participatory co-production of knowledge (Gibson-Graham, 2008; Horlings, 2016). In line with Fazey et al., (2018, p. 56) the study followed four preconditions believed to be crucial to practice transformative research: (1) it took into account the real world of politics, values, and ethics in societal change; (2) it included both practical and academic

forms of knowledge; (3) it embraced creativity, innovation, and imagination as forms of knowledge production; (4) it was explicit about my position towards society and what kind of impact I expected my research to have.” (Drawn from chapter)

Reed, Jan. 2007. *Appreciative Inquiry*. Thousand Oaks, CA: SAGE Publications, Inc.

“Pioneers in the area of appreciative inquiry (AI) have focused on it as an organisational development tool, but this book explores AI as a research framework. The author reflects on her experience of using AI as a research approach, and draws on writing in organisational development and research methodology to discuss the ways AI can shape the asking of questions, the gathering of information, and the communication of findings and ideas. Key features: – A comprehensive introduction to AI and the range of debates that it generates for research – International; examples from recently published and unpublished research projects in which AI was used, with an emphasis on those that shaped policy, planning, and future practice – Discusses how connections can be made between AI and various research paradigms and approaches to research – Offers individual and group exercises that explore and illustrate ways in which AI research can be done.” (Drawn from book description)

Watkins, Jane Magruder, Mohr, Bernard J., and Kelly, Ralph. 2011. *Appreciative Inquiry: Change at the Speed of Imagination*. Hoboken: Center for Creative Leadership.

“Thoroughly revised and updated, the second edition of *Appreciative Inquiry* offers OD and HR professionals a user-friendly resource for discovering how they can tap into the power of the Appreciative Inquiry (AI) process. An innovative process, AI is an effective way to work with a company as an organic system whose success depends on a holistic approach to connect that organization's human, technical, and organizational functions. This new edition meets the challenge of making the AI process accessible and updates three key areas of the process: the theoretical basis, fundamental assumptions and beliefs, and the basic processes. It includes step-by-step guidelines on how to apply AI in a variety of organizational situations and shows how it can be used with a wide range of initiatives, such as coaching, leadership development, strategic planning, and teambuilding.” (Drawn from book description)

Critical Pedagogies in Art, Music, and Dance

Ali-Khan, Carolyne. 2016. “Dirty Secrets and Silent Conversations: Exploring Radical Listening through Embodied Autoethnographic Teaching.” *International Journal of Critical Pedagogy* 7 (3): 13–32.

“In this article I explore the connections between radical listening, autoethnography and embodied pedagogy. Using my own experiences (and the context of patriarchy) as an example, I utilize layered narratives and theater metaphors to highlight the ways that listening in pedagogical spaces can include listening to bodies and their histories. I examine the intricacies of

creating a space for listening when the insights that come from the body are deeply personal.”
(Author’s abstract)

Anttila, Eva. 2019. “Migrating Pedagogies: Encountering Immigrant Pupils Through Movement and Dance.” *International Journal of Critical Pedagogy* 10 (1): 75–96.

“In this article the author reflects on her experiences as a visiting dance teacher for preparatory class pupils at a public school in Finland. Preparatory classes are intended for children who have arrived in Finland recently from another country, and who do not yet know Finnish language. As part of a broad research initiative, *Art as public service: Strategic steps towards equality*, the author entered the school with an intention to approach language learning through movement and dance, an approach aligned with the notion of embodied learning. As a broader aim, she wanted to understand how movement and dance can support intersubjective understanding, social interaction and communication especially in groups where the members come from diverse cultural and ethnic backgrounds, and do not have a common spoken language. The reality of the school context, and the pupils’ life situations, however, posited unforeseen challenges to these aims. The author approaches this inquiry into the complex social reality through autoethnographic, performative writing. She unravels her observations, reflections and embodied experiences. Through revealing her experiences and vulnerable moments she attempts to illuminate others’ vulnerabilities, and incite discussion on embodied sensibilities that may help us understand the challenges of “migrating” pedagogies; a notion that is connected to critical, dialogical pedagogy, ecojustice education, and socio–material approaches to education. She concludes that embodied interaction, when creatively and carefully nurtured, may at least temporarily generate a space where words are not needed for intersubjective understanding and dialogue, and where something new may emerge. For her, these moments give hope and trust in the possibility of migration towards a place called dance.” (Drawn from author’s original abstract)

Burnard, Pamela, and Sarah Hennessy. 2006. *Reflective Practices in Arts Education*. Netherlands: Springer.

“Networks of schools and artists are being motivated by arts partnerships, a relatively new phenomenon in a field which whilst disparate in its character and practice, is marked by a common intention, to respond effectively and critically to politically driven agendas of accountability, school improvement and pupil attainment. More than ever artists and educators alike have begun to realise the need to develop practices which offer the development of artist educator pedagogies as agencies for change and political action. Understanding the function of reflective practice, the conditions which sport it and its impact on learning, are addressed throughout this book. We hope that the book will motivate readers, with a diversity of interests and needs, to engage in reflections of their own professional practices and of the practices of the communities in which they work. This book is about reflection. The thesis about the field it covers and major premise of this book is that reflection matters at every turn in arts engagement and even more so in educational settings where artist educators share a passion for facilitating and understanding the ‘how’ of learners’ engagement with particular art forms. It aims to show

ways in which reflection can inform and transform practice in terms of what, when and how reflection is embodied in arts engagement” (Drawn from book description)

Brinkley–Rubinstein, Lauren, Doykos, Bernadette, Martin, Nina C., and McGuire, Alison. 2016. *Academics in Action!: A Model for Community–Engaged Research, Teaching, and Service*. New York: Fordham University Press.

“The academy is often described as an ivory tower, isolated from the community surrounding it. Presenting the theory, vision, and implementation of a socially engaged program for the Department of Human and Organizational Development (HOD) in Peabody's College of Education and Human Development at Vanderbilt University, *Academics in Action!* describes a more integrated model wherein students and faculty work with communities, learn from them, and bring to bear findings from theory and research to generate solutions to community problems. Offering examples of community–engaged theory, scholarship, teaching, and action, *Academics in Action!* describes the nuanced structures that foster and support their development within a research university. Theory and action span multiple ecological levels from individuals and small groups to organizations and social structures. The communities of engagement range from local neighborhoods and schools to arenas of national policy and international development. Reflecting the unique perspectives of research faculty, practitioners, and graduate students, *Academics in Action!* documents a specific philosophy of education that fosters and supports engagement; the potentially transformative nature of academic work for students, faculty, and the broader society; and some of the implications and challenges of action–oriented efforts in light of dynamics such as income inequality, racism, and global capitalism. This edited volume chronicles teaching, research, and community action that influences both inside and outside the classroom as well as presents dimensions of a participatory model that set such efforts into action.” (Drawn from book description)

Doud, Tim and Zoë Charlton. 2021. *Out of Place: Artists, Pedagogy and Purpose*. Baltimore, Maryland: Punctum Books.

“Broad in scope, *Out of Place: Artists, Pedagogy, and Purpose* presents an overview of the different paths taken by artists and artist collectives as they navigate their way from formative experiences into pedagogy. Focusing on the realms in– and outside the academy (the places and persons involved in post–secondary education) and the multiple forms and functions of pedagogy (practices of learning and instruction), the contributions in this volume engage individual and collective artistic practices as they adapt to meet the factors and historical conditions of the people and communities they serve through solidarity, equity, and creativity. With this critically, historicist approach in mind, the contributions in *Out of Place* historicize, study, critique, revise, reframe, and question the academy, its operations and exclusions. The extensive range of contributions, emphasizing community–oriented projects both inside and outside the United States, is grouped into three overarching categories: artists who work in academic institutions but whose social and pedagogical engagement extends beyond the walls of the academy; artists who engage in pedagogical initiatives or forms of institutional critique that were established outside

of an art school or university setting; and artist–scholars who are doing transformative and inter/transdisciplinary work within their respective institutions.” (Drawn from book description)

Hess, Juliet. 2017. "Critiquing the Critical: The Casualties and Paradoxes of Critical Pedagogy in Music Education." *Philosophy of Music Education Review* 25 (2): 171–191.

“In the twenty–first century, many music education scholars seek to reconceptualize music education toward social justice. Critical pedagogy is at the forefront of this shift. However, as teachers aim toward equity through employing critical pedagogy, some undesired effects of using this teaching approach may arise. In this paper, I consider the problematic side of critical pedagogy and ask two important questions: Are there any restrictions or limits placed on who can enact critical pedagogy in music education? And are there any so–called "casualties" of critical pedagogy in music education or in education more generally? To consider these questions philosophically, I employ a critical race lens to explore tenets of critical pedagogy and their applications to music education, as illustrated in the ideas and practices of four elementary music teachers who strove to challenge dominant paradigms of music education. By examining critical pedagogy in music education with a critical lens, I seek to illuminate the philosophical complexities and paradoxes of engaging critical pedagogy in the classroom.” (Drawn from original abstract)

Giacomelli, Megan Leigh. 2012. “Theorising Improvisation as a Form of Critical Pedagogy in Ontario Public School Music Curricula.” *Critical Studies in Improvisation* 8 (1): 1–11.

“This paper uses critical pedagogy as a framework to critique existing music curricula in the Ontario public education system, proposing an alternative model of music pedagogy that incorporates improvisation and so–called ‘extended techniques’ in the classroom with a view of encouraging students to develop their own forms of creative expression through individual discovery of sound and environment. It investigates pedagogical tools utilized in the teaching of extended technique for instruments, the use of ‘found objects’ as musical instruments, and the creative implications of improvisatory techniques in the music classroom. Critical pedagogy is used to examine hegemonic processes within existing forms of music education, processes that work to naturalize particular systems of musical logic and models of social behaviour.” (Drawn from original abstract)

MacDonald, Michael B. 2017. “Sounding the Sacred Headwaters: Applied Ethnomusicology as a Critical Pedagogy of Music.” *International Journal of Critical Pedagogy* 8 (1): 213–236.

“Ecomusicology and the critical pedagogy of music share a common concern for music and environment. Using social systems theory this paper draws out Freire’s pedagogy for critical consciousness—the practice of bringing immanent epistemologies into awareness—and its

importance for critical ecological literacy in the new epoch of Anthropocene. This discussion is grounding in an applied ecomusicology project called Sounding the Sacred Headwaters that suggests a central place for Critical Multiliteracies Pedagogy (CMP) in a critical pedagogy of music.” (Drawn from original abstract)

MacDonald, Michael B. 2016. *Remix and Life Hack in Hip Hop: Towards a Critical Pedagogy of Music*. Rotterdam, Netherlands: Sense Publishers.

“Remix and Life Hack: Towards a Critical Pedagogy of Music is the first book of its kind to locate music education theory in the day-to-day practices of youth hiphoppas. Remix and Life Hack: Towards a Critical Pedagogy of Music argues that music education does not need to be invented, it is happening in the daily learning practices of writing and speaking rhymes, making melodies and rhythms, drawing images, and syncing movement. This observation can be the beginning of a critical pedagogy of music. When music education is focused on teaching the techniques of sound production and music appreciation it is easy to forget the role music making has in the production of community. Remix and Life Hack: Towards a Critical Pedagogy of Music shows how to bring art education back into the service of community well being.” (Drawn from book description)

MacDonald, Michael B. 2016b. *Playing for Change: Arts-Based Community Learning and Development*. New York, NY: Peter Lang Press.

“Playing for Change – performing for money and for social justice – introduces a critical pedagogy of arts-based community learning and development (A-CLD), a new discipline wherein artists learn to become educators, social workers, and community economic development agents. Challenging the assumption that acculturation into a ruling ideology of state development is necessary, this book presents a version of CLD that locates development in the production of subjectivities. The author argues that A-CLD is as concerned with the autonomous collective and the individual as it is with establishing community infrastructure. As a result, a radical new theory is proposed to explain aesthetics within arts movements, beginning not by normalizing music cultures within global capitalism, but by identifying the creation of experimental assemblages as locations of cultural resistance. This book offers a new vocabulary of cultural production to provide a critical language for a theory of anti-capitalist subjectivity and for a new type of cultural worker involved with A-CLD. Drawing from a four-year study of thirteen music festivals, *Playing for Change* forwards A-CLD as a locally situated, joyful, and creative resistance to the globalizing forces of neoliberalism.” (Drawn from book description)

Mueller, Carolin. 2024. “The Social Cohesion Dilemma: Theoretical Reflections on Critical Music Pedagogy.” *Critical Arts* 1–21.

“Critical pedagogy has become a crucial element in managing post-migration societies, especially concerning the social cohesion dilemma that diversity creates. Through an ethnography of critical music pedagogy with refugee youth that emerged from an activist context in the city of Dresden, Germany, this article demonstrates what is at stake for empowerment.

Music pedagogy that aspires to be critical remains a discursively shallow diversity campaign when self-representations reproduce hegemonic epistemologies of domination. I show that discursive products silence potential reflexivity when political goals overshadow shared learning experiences. There is a theoretical fallacy in understanding critical cross-cultural pedagogy in music through the social change emphasis. Opportunities for communication on equal terms turn into performative acts that idealise the aesthetic sphere of music through discourse. I conceptualise such acts as *lingua universalis* and describe how they promote an imagined shared sensorial memory that flattens nuances of musical speech, resulting in the dominance of music as a universal language in diversity discourses. My findings lead me to argue for a reconceptualization of music pedagogy through the concept of *lingua mundi* to capture the individual transgressive acts that do take place and the spaces where care work is possible and allows for empowering one another.” (Drawn from original abstract)

Svendler Nielsen, Charlotte and Gerard M. Samuel. 2019. “Intercultural Teaching and Learning in Dance and Visual Arts: Co-Creating an Artistic-Educational Space Among South African Children and Artist-Educators from Cape Town and Copenhagen.” *International Journal of Critical Pedagogy* 10 (1): 98–118.

“This paper explores a one-week dance/visual arts project with 9–10 year old children that took place at the Peter Clarke Art Centre (PCAC) in Cape Town, South Africa in February 2017. The project is run by an intercultural group of artist-educators and researchers residing in Denmark and South Africa. In the project the children explore ideas of the climate, seasons and elements of nature and see how they both make and receive imprints as human beings in the world. It thereby casts light on what children can learn through artistic-educational collaborations about their environment and life in general. The paper illuminates what expressions and experiences become possible in the co-created and ‘lived space’ (van Manen, 1990) of this place through observations and dialogues that include arts-based methods (Jones & Leavy, 2014) in both a critical (Apple, 2013) and embodied learning perspective (Danuser & Sabetti, 2001; Wright, 2010). A hermeneutic-phenomenological approach (van Manen, 1990) is used as a starting point for collecting ‘lived experiences’ of all the participants from the project week. Narratives contribute to exploring what is specific about the space being created, what its purpose is for the different participants, what possibilities this specific place gives for the artistic teaching and learning processes, and what all this leads to from the perspectives of the children. The overarching question guiding both the teaching and the research methodology being: how are children given a voice in all aspects of the project?” (Drawn from original abstract)

Trofanenko, Brenda and Avner Segall. 2015. *Beyond Pedagogy: Reconsidering the Public Purpose of Museums*. Rotterdam: BRILL.

“Beyond Pedagogy: Reconsidering the public purpose of museums explores issues standing at the intersection of public pedagogy, memory, and critical theory, focusing on the explicit and implicit educational imperative of art, natural history, and indigenous museums, cultural centers, memorial sites, heritage houses, and other cultural heritage sites that comprise the milieu of educating, learning, and knowing.” (Drawn from book description)

Walter, Pierre and Earl, Allison. 2017. “Public Pedagogies of Arts–Based Environmental Learning and Education for Adults.” *European Journal for Research on the Education and Learning of Adults* 8 (1): 145–163.

“This paper examines how current theorizing on public pedagogy can be used to understand scholarship on creative, arts–based pedagogies in informal environmental education for adults. In particular, the study applies Biesta's (2012, 2014) typology of public pedagogies to three bodies of literature: arts–based adult learning and education in the environmental movement, eco–art, and Tactical Urbanism, respectively. Each of these is about public art, displayed or performed in public spaces, and connected to environmental learning and education. The scholarship reviewed came mostly from Canada and Australia. In the public, democratic spaces of these countries, we found that arts in the environmental movement and eco–art could be characterized by Biesta's pedagogy of the public, and partially by a pedagogy in the interest of publicness. The performance of Tactical Urbanism corresponded most closely to pedagogy in the interest of publicness. The paper concludes with a discussion of directions for further theorizing and research on public pedagogy and arts–based environmental learning and education for adults.” (Drawn from original abstract)

Decolonial Pedagogies

Decolonial pedagogies are largely based in Indigenous methodologies, epistemologies, and theories of change. Decolonial pedagogies centre Indigenous knowledges and are led by an understanding of the impacts of settler colonialism in education and development.

Denzin, Norman K., Yvonna S. Lincoln, Linda T. Smith. 2008. *Handbook of Critical and Indigenous Methodologies*. Thousand Oaks, CA: SAGE Publications, Inc.

“The Handbook of Critical and Indigenous Methodologies is the only handbook to make connections regarding many of the perspectives of the “new” critical theorists and emerging indigenous methodologies. Built on the foundation of the landmark *SAGE Handbook of Qualitative Research*, the Handbook of Critical and Indigenous Methodologies extends beyond the investigation of qualitative inquiry itself to explore the indigenous and nonindigenous voices that inform research, policy, politics, and social justice. Editors Norman K. Denzin, Yvonna S. Lincoln, and Linda Tuhiwai Smith explore in depth some of the newer formulations of critical theories and many indigenous perspectives, and seek to make transparent the linkages between the two. Contains global examples including South African, Hawaiian, Maori, Central African and Islamic ones.; Provides a comprehensive body of work that represents the state of the art for critical methodologies and indigenous discourses; Covers the history of critical and indigenous theory and how it came to inform and impact qualitative research; Offers an historical representation of critical theory, critical pedagogy, and indigenous discourse.; Explores critical theory and action theory, and their hybrid discourses: PAR, feminism, action research, social constructivism, ethnodrama, community action research, poetics.; Presents a candid conversation between indigenous and nonindigenous discourse” (Drawn from book description)

Gaztambide–Fernández, Rubén A. 2012. "Decolonization and the Pedagogy of Solidarity." *Decolonization: Indigeneity, Education & Society* 1 (1): 41–67.

“The concept of solidarity is often evoked within projects of decolonization. More recently, however, the failure to construct solidary relationships that seriously engage the demands posed by decolonization has provoked scepticism as well as suspicion regarding the viability of solidarity. A consideration of the genealogy as well as the multifarious uses of the concept of solidarity reveals some of the ways in which the concept reinscribes colonial logics and operates to obscure complicity and continued colonization. At the same time, it is possible to articulate a set of parameters for solidary relations through which to imaginatively construct new ways of entering into relations with others. In fact, when informed by the failures of responses such as multiculturalism and cosmopolitanism to the problem of human difference, solidarity remains an important possibility. This article proposes three modes for a pedagogy of solidarity that is committed to decolonization. It argues for the possibilities of relational, transitive, and creative solidarity as a strategy for recasting not only human relations but also the very notion of what it means to be human, as crucial for decolonization.” (Drawn from original abstract)

Mohanty, Chandra Talpade. 2003. *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Durham, NC: Duke University Press.

“Bringing together classic and new writings of the trailblazing feminist theorist Chandra Talpade Mohanty, *Feminism without Borders* addresses some of the most pressing and complex issues facing contemporary feminism. Forging vital links between daily life and collective action and between theory and pedagogy, Mohanty has been at the vanguard of Third World and international feminist thought and activism for nearly two decades. This collection highlights the concerns running throughout her pioneering work: the politics of difference and solidarity, decolonizing and democratizing feminist practice, the crossing of borders, and the relation of feminist knowledge and scholarship to organizing and social movements. Mohanty offers here a sustained critique of globalization and urges a reorientation of transnational feminist practice toward anticapitalist struggles.” (Drawn from book description)

Smith, Linda Tuhiwai. 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*, Second Ed. London: Zed Books.

“To the colonized, the term 'research' is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research – specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as 'regimes of truth.' Concepts such as 'discovery' and 'claiming' are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being.” (Drawn from book description)

Inclusive Pedagogy

Scholarship in inclusive pedagogy examines, discusses, and explores the practice of inclusion within educational settings.

Anderson, Luvel and Erlenbusch, Verena. 2017. “Modeling inclusive pedagogy: Five approaches.” *Journal of Social Philosophy* 48 (1): 6–19.

“This article presents a framework of how to improve diversity in academic philosophy by suggesting five different models to construct diverse syllabi. One overarching challenge in the field is the domination of white male philosophers and professors in the discipline. The proposed models include 1) The Status Quo Model, focusing on ideas, rather than figures 2) The Critical Model, seeking to present critical voices as a corrective for the exclusionary silence of traditional texts 3) The Reform Model, which insists on the centrality of marginalized perspectives in shaping the history of philosophical conversations and advocates a broadening of what constitutes philosophy 4) The Pluralist Model, presenting multiple traditions in a single course and 5) The Abolitionist Model, which would abolish the traditional philosophy canon all together. This article is not specifically focused on library instruction, but it can be useful to librarians who are working with faculty members to implement inclusive pedagogy and diversity into their syllabus. The article also provides insight on the struggles of how to implement inclusive pedagogy within a humanities discipline.” (Inclusive Pedagogy for Library Instruction 2023)

Armstrong, Mary A. 2011. “Small world: Crafting an Inclusive Classroom (No Matter What You Teach).” *NEA Higher Education Journal. National Education Association* 51–61.

The author recognizes that diversity and inclusivity are complex topics on university campuses, but instructors can make a difference by implementing pedagogical methods in their classroom. The article recognizes that vastness of research on inclusivity in teaching and learning and describes several well-known texts, such as Steele’s *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do*. The author also offers some simple common practices that can work in any classroom, including 1) Bring inclusivity into your syllabus and assignments, such as respectful behavior 2) Learn how to pronounce names correctly and discover the cultural background of students 3) Be aware of your own cultural references and how those affect others 4) Be aware of the cultural references and language jargon in your own discipline 5) Ask for feedback from the students and 6) Research your university’s statements and commitments to diversity. The strength of this article is its application to any discipline, including library instruction.” (Inclusive Pedagogy for Library Instruction 2023)

Callan, Eamonn. 2016. “Education in Safe and Unsafe Spaces.” *Philosophical Inquiry in Education* 24 (1): 64–78.

Recent student demands within the academy for "safe space" have aroused concern about the constraints they might impose on free speech and academic freedom. There are as many kinds of

safety as there are threats to the things that human beings might care about. That is why we need to be very clear about the specific threats of which the intended beneficiaries of safe space are supposed to be relieved. Much of the controversy can be dissolved by distinguishing between "dignity safety," to which everyone has a right, and "intellectual safety" of a kind that is repugnant to the education worth having. Psychological literature on stereotype threat and the interventions that alleviate its adverse effects shed light on how students' equal dignity can be made safe in institutions without compromising liberty. But "intellectual safety" in education can only be conferred at the cost of indulging close-mindedness and allied vices. Tension between securing dignity safety and creating a fittingly unsafe intellectual environment can be eased when teaching and institutional ethos promote the virtue of civility. Race is used throughout the article as the example of a social category that can spur legitimate demands for "dignity safe space."

Sue, D.W., Lin, A.I., Torino, G. C., Capodilupo, C. M., & Rivera, D. P. 2009. "Racial Microaggressions and Difficult Dialogues on Race in the Classroom." *Cultural Diversity and Ethnic Minority Psychology* 15 (2): 183–190.

"A qualitative study supports the observation that difficult dialogues on race and racism are often triggered by racial microaggressions that make their appearance in classroom encounters or educational activities and materials. Difficult dialogues are filled with strong powerful emotions that may prove problematic to both students and teachers. When poorly handled by teachers, difficult dialogues can assail the personal integrity of students of color while reinforcing biased worldviews of White students. The success or failure of facilitating difficult dialogues on race is intimately linked to the characteristics and actions of instructors and their ability to recognize racial microaggressions. Implications regarding specific education and training recommendations are presented." (Drawn from original abstract)

Intersectional and Feminist Pedagogy

Guided by Kimberlé Crenshaw's depiction of intersectionality, intersectional pedagogy understands learners' identities and experiences as intersectional (Case 2017). Intersectional pedagogy foregrounds relations of power (those in and outside of the classroom) and prioritizes equity in education. Expanding standard theories of critical pedagogy, intersectional pedagogy goes beyond the simple unilateral understanding of power relations between teacher and student and instead attends to complex and interlocking experiences of power, privilege, and oppression (Busse et al. 2021). Intersectional pedagogy creates space for transformative and emancipatory learning that can prompt, occur alongside or as action.

Busse, Erika, Meghan Krausch, and Wenjie Liao. 2021. "How the 'Neutral' University Makes Critical Feminist Pedagogy Impossible: Intersectional Analysis from Marginalized Faculty on Three Campuses." *Sociological Spectrum* 41 (1): 29–52.

"While critical pedagogy emphasizes the marginalized status of the learner, feminist pedagogy challenges the presumption of a one-dimensional power dynamic in the classroom by

illuminating the intersecting axes of power along which everyone in a learning community, including the pedagog, can simultaneously enjoy privileges and experience marginalization. Yet there has been little empirical intersectional research on how the university as an institution interferes with critical and feminist teaching. Extending Torres's intersectional theorization of critical pedagogy and building on sociological research on workplace inequality, we investigate the role of the neoliberal university in facilitating/obstructing feminist critical teaching. We conducted ethnography on three campuses across two countries, the United States and Peru. While we expected that our unconventional teaching methods combined with our foreignness, womanhood, and queerness would invite resistance from students, we found that the messages sent by the race- and gender-neutral neoliberal university were at the root of the illegibility of our teaching and our intellectual existence. We argue that the neoliberal university as it exists is antithetical to critical pedagogy in general, and feminist teaching in particular, attesting to the urgency of returning critical pedagogy to its roots in political organizing beyond formal education." (Drawn from original abstract)

Case, Kim A. 2017. *Intersectional Pedagogy: Complicating Identity and Social Justice*. New York: Routledge/Taylor & Francis Group.

"Intersectional Pedagogy explores best practices for effective teaching and learning about intersections of identity as informed by intersectional theory. Formatted in three easy-to-follow sections, this collection explores the pedagogy of intersectionality to address lived experiences that result from privileged and oppressed identities. After an initial overview of intersectional foundations and theory, the collection offers classroom strategies and approaches for teaching and learning about intersectionality and social justice. With contributions from scholars in education, psychology, sociology and women's studies, Intersectional Pedagogy includes a range of disciplinary perspectives and evidence-based pedagogy." (Drawn from book description)

Delgado Bernal, Dolores. 2006. *Chicana/Latina Education in Everyday Life: Feminista Perspectives on Pedagogy and Epistemology*. Albany, NY: SUNY Press.

"This ground-breaking volume explores both Chicana/Latina feminist definitions of teaching and learning, and ways of knowing in education. The book's contributors—Chicana/Latina feminist scholars—reinterpret the field of education as inter- and transdisciplinary and connected to ethnic, racial, and womanist scholarship. They examine mujer- (women-) centered definitions of pedagogy and epistemology rooted in Chicana/Latina theories and visions of life, family, community, and world. Armed with the tools of Chicana/Latina feminist thought, the contributors link cultural studies theories to critical/feminist pedagogies by re-envisioning the sites of pedagogy to include women's brown bodies and their agency." (Drawn from book description)

Harmat, Gal. 2020. *Intersectional Pedagogy: Creative Education Practices for Gender and Peace Work*. New York: Routledge/Taylor & Francis Group.

“*Intersectional Pedagogy: Creative Education Practices for Gender and Peace Work* teaches educators to use innovative learning methods to encourage students to rethink culture, gender, race, sexual orientation, and social class with a deep awareness of accessible language as a means of communication across disagreements. With a focus on emancipatory critical pedagogy, as well as tools to promote sustainable peace and human rights advocacy, the book's main objective is to examine and present methods that can help students address rapidly changing social situations. Recent developments under discussion include the #MeToo and #WhyIDidntReport campaigns to counter sexual violence, campaigns to support refugees and migrants, and other human rights issues. The book examines how theory can be translated into practice and how various dilemmas pertaining to young people navigating a changing world can be successfully addressed in the classroom.” (Drawn from book description)

James–Gallaway, Arcasia. D. 2024. “Framing Black Feminist Pedagogy Through the Contours of Black Feminist Thought: Black Feminist Praxis In and Beyond the Traditional Classroom.” *Pedagogy, Culture & Society* 1–18.

“Marked by the tireless labour and contributions of Black women, the Black feminist tradition has significantly influenced the field and practice of education, broadly conceived, in which pedagogy plays a vital part. Little scholarship, however, has explored the relationship between Black feminist thought’s knowledge validation process and Black feminist pedagogy. This conceptual paper addresses that gap, using the contours of Black feminist thought to structure Black feminist pedagogy. Two primary questions are explored: 1) In which ways are Black feminist thought and Black feminist pedagogy compatible? and 2) How can Black feminist thought’s contours serve as a framework for analysing practices of Black feminist pedagogy? Illustrating how the contours of Black feminist thought help operationalise Black feminist pedagogy, the paper draws on diverse cultural examples from politics, religion, higher education, and public media to demonstrate that Black feminist thought and Black feminist pedagogy are deeply compatible and that their merger represents one form of Black feminist praxis. This paper contributes to scholarship seeking to uplift the work of Black women through critical appraisals of their labour and that which seeks to further Black feminist theories and practices in the interest of intersectional racial justice.” (Drawn from original abstract)

Kandaswamy, Priya. 2018. "Reflections on Class: Intersectional, Anticapitalist Pedagogies for Our Times." *Feminist Formations* 30 (3): 16–24.

“The contemporary United States is defined by extreme economic inequality. However, the public discourse on class has been strikingly anemic. Whereas the white working class is portrayed as victims of globalization who are denied economic opportunities they deserve, impoverished communities of color are represented as an undeserving, criminal class who would rather live off taxpayers than work and fulfill their social responsibilities. Recognizing that women, queer and transgender people, immigrants, people of color, indigenous people, people

with disabilities, and those who live at the intersections of these categories disproportionately bear the costs neoliberalism and have historically led the way in organizing resistance to capitalist exploitation, this essay reflects on strategies for developing an intersectional, anticapitalist pedagogy. Drawing on my experience teaching a course about social movements organized around care work, I highlight the ways that centering waged and unwaged reproductive labor potentially disrupts dominant narratives of class and offers students valuable skills for both understanding and resisting racialized and gendered capitalism in the current moment.” (Drawn from original abstract)

Ladson–Billings, Gloria. 1997. “I Know Why This Doesn’t Feel Empowering: A Critical ‘Race’ Analysis of Critical Pedagogy.” *Counterpoints* 60: 127–41.

“Seen as a welcome change from positivist paradigms dominated our notions of education, critical theory/pedagogy provided a way to understand and critique the ways that education reproduces current social inequalities. So enamored were they with the bold challenge of critical theorists’ and pedagogues, to established order, many marginalized scholars failed to look fully at the ways in which critical theory/pedagogy (as it was advocated and written about) contributed to that marginalization.” (Drawn from original abstract)

Nicholas, Jane, Tracy Penny Light, and Renée Bondy. 2015. *Feminist Pedagogy in Higher Education: Critical Theory and Practice*. Waterloo, Ontario: Wilfrid Laurier University Press.

“In this new collection, contributors from a variety of disciplines provide a critical context for the relationship between feminist pedagogy and academic feminism by exploring the complex ways that critical perspectives can be brought into the classroom. This book discusses the processes employed to engage learners by challenging them to ask tough questions and craft complex answers, wrestle with timely problems and posit innovative solutions, and grapple with ethical dilemmas for which they seek just resolutions. Diverse experiences, interests, and perspectives—together with the various teaching and learning styles that participants bring to twenty–first–century universities—necessitate inventive and evolving pedagogical approaches, and these are explored from a critical perspective. The contributors collectively consider the implications of the theory/practice divide, which remains central within academic feminism’s role as both a site of social and gender justice and as a part of the academy, and map out some of the ways in which academic feminism is located within the academy today.” (Drawn from book description)

Scandrett, Eurig, Jim Crowther, Akiko Hemmi, Suroopa Mukherjee, Dharmesh Shah and Tarunima Sen. 2010. “Theorising Education and Learning in Social Movements: Environmental Justice Campaigns in Scotland and India.” *Studies in the Education of Adults* 42 (2): 124–140.

“There is a need for a theoretical understanding of education and learning in social movements which takes into consideration the diverse ways in which learning occurs as well as the social, economic and ecological conditions in which movements emerge. These material conditions set opportunities and constraints for the generation and distribution of knowledge which subsequently reflects social interests resulting from these conditions. Theory, which aims to explain learning in this context, must recognise that in social movements there occurs collective as well as individual learning and sustained, formalised education, as well as informal and spontaneous learning. Social movements also make use of lay and specialist knowledge, often selected and combined in innovative ways to ensure that ‘really useful knowledge’ is put at the service of emancipatory projects. This has significant implications for educators who see their work as contributing to social justice. The comparatively neglected work of Ettore Gelpi provides an important foundation for a dialectical understanding between these material conditions and lifelong education in social movements. Moreover, this dialectic can be understood to occur at multiple levels: between micro–level learning; meso–level frame construction and macro–level culture–ideology. Empirical work in environmental justice movements in Scotland and India provides illustrations of these levels of learning.” (Drawn from original abstract)

Sheth, Manali J., and Jason D. Salisbury. 2022. “‘School’s a Lie’: Toward Critical Race Intersectional Pedagogy for Youth Intellectual Activism in Policy Partnerships.” *Educational Policy* 36 (1): 100–141.

“Equity–oriented school improvement driven by neoliberal policies focuses attention on a narrow range of inequities. Such policies fail to achieve substantive transformations that address educational constraints experienced by multiply–marginalized youth of color. We engage a critical race and intersectional feminist examination of our pedagogy in a youth voice initiative designed to facilitate multiply–marginalized youth of color participation in district policy partnership. Our analysis presents practices that were consequential for supporting youth intellectual activism in policy conversations. We propose a model for critical race intersectional pedagogy that relates these practices and underlying ideological principles to supporting expansive transformative policy partnerships.” (Drawn from original abstract)

Problem-Based Learning

Problem–based Learning is centered on developing flexible skills and transferable knowledge to solve open–ended and real–world problems. Problem–based learning involves collaborative, interactive and integrative learning; it also facilitates critical and creative thinking and knowledge application.

Badin, Maggi Savin and Claire Howell. 2004. *Foundations of Problem-Based Learning*. Berkshire: McGraw–Hill Education.

“Explores the foundations of problem–based learning and its use. This book aims to develop the reader's understanding beyond implementation, including academic development, cultural,

diversity, assessment, evaluation and curricular models of problem-based learning.” (Drawn from book description)

Burnard, Pamela, and Sarah Hennessy. 2006. *Reflective Practices in Arts Education*. Netherlands: Springer.

“Networks of schools and artists are being motivated by arts partnerships, a relatively new phenomenon in a field which whilst disparate in its character and practice, is marked by a common intention, to respond effectively and critically to politically driven agendas of accountability, school improvement and pupil attainment. More than ever artists and educators alike have begun to realise the need to develop practices which offer the development of artist educator pedagogies as agencies for change and political action. Understanding the function of reflective practice, the conditions which support it and its impact on learning, are addressed throughout this book. We hope that the book will motivate readers, with a diversity of interests and needs, to engage in reflections of their own professional practices and of the practices of the communities in which they work. This book is about reflection. The thesis about the field it covers and major premise of this book is that reflection matters at every turn in arts engagement and even more so in educational settings where artist educators share a passion for facilitating and understanding the ‘how’ of learners' engagement with particular art forms. It aims to show ways in which reflection can inform and transform practice in terms of what, when and how reflection is embodied in arts engagement.” (Drawn from book description)

Hung, Woei, Moallem, Mahnaz, and Dabbagh, Nada. 2019. *The Wiley Handbook of Problem-Based Learning*. Newark: John Wiley & Sons.

“The first book to offer an in-depth exploration of the topic of problem-based learning with contributions from international experts The Wiley Handbook of Problem-Based Learning is the first book of its kind to present a collection of original essays that integrate the research and practice of problem-based learning in one comprehensive volume. With contributions from an international panel of leading scholars, researchers, practitioners and educational and training communities, the handbook is an authoritative, definitive, and contemporary volume that clearly demonstrates the impact and scope of research-based practice in problem-based learning (PBL). After many years of its successful implementation in medical education curricula, problem-based learning is now being emphasized and practiced more widely in K-12, higher education, and other professional fields. The handbook provides timely and stimulating advice and reflection on the theory, research, and practice of PBL. Throughout the book the contributors address the skills needed to implement PBL in the classroom and the need for creating learning environments that are active, collaborative, experiential, motivating and engaging.” (Drawn from book description)

Ulger, Kani. 2018. “The Effect of Problem-Based Learning on the Creative Thinking and Critical Thinking Disposition of Students in Visual Arts Education.” *Interdisciplinary Journal of Problem-Based Learning* 12 (1).

“The problem–based learning (PBL) approach was implemented as a treatment for higher education visual arts students over one semester to examine its effect on the creative thinking and critical thinking disposition of these students. PBL had a significant effect on creative thinking, but critical thinking disposition was affected to a lesser degree. One possible reason for this result is that in this study, open structures were used for learning activities as a nonroutine problem–solving process to develop creative thinking. Accordingly, the results of this study indicate that PBL can help students with nonroutine problem–solving processes by maintaining uncertainty and enhancing creative thinking. However, a similar conclusion could not be reached for critical thinking disposition. Therefore, future studies regarding critical thinking disposition and the PBL approach should be conducted.” (Drawn from original abstract)

Re–Thinking Critical Pedagogies

While many approaches to critical pedagogy are reflexive, these works focus on questioning the field and developing the possibilities of critical pedagogy thought and practice. The works listed below critique and ask questions of critical pedagogy with the objective of expanding the conceptual field and arena of practice.

Cowden, Stephen, and Singh, Gurnam. 2013. *Acts of Knowing: Critical Pedagogy in, Against and Beyond the University*. New York: Bloomsbury Academic & Professional.

“*Acts of Knowing* aims to provide readers with a means of understanding the issues from the perspective of Critical Pedagogy; an educational philosophy which believes that 'knowing' must be freed from the constraints of the financial and managerialist logics which dominate the contemporary university. Critical Pedagogy is important for three key reasons: it conceptualises pedagogy as a process of engagement between the teacher and taught; secondly that that engagement is based on an underlying humanistic view about human worth and value; and thirdly that the 'knowing' which can come out of this engagement needs to be understood essentially as exchange between people, rather than a financial exchange. Cowden and Singh argue that the conception of education as simply a means for securing economic returns for the individual and for the society's positioning in a global marketplace, represents a fundamentally impoverished conception of education, which impoverishes not just individuals, but society as a whole.” (Drawn from book description)

Dunne, Éamonn, and Aidan Seery. 2020. *The Pedagogics of Unlearning*. Baltimore, Maryland: Punctum Books.

“What does it mean to unlearn? Once we have learned something, is it ever possible to unlearn that something? If something is said to have been unlearned, does that mean that it is simply forgotten or does some residual force of learning, some perverse force, also resonate in ways that might help us to rethink traditional approaches to teaching and learning? Might we say that education today is haunted by the spectre of unlearning? This book invites readers to reflect on the possibilities of knowing, reflecting, understanding, teaching and learning in ways that allow us to imagine the *otherside* of education, the side which understands non–knowledge, ignorance,

stupidity and wonder as potentially the most important learning experiences we can ever have. In a series of provocative essays by some of the world's most renowned theorists in philosophy, psychoanalysis, cultural studies, politics and education, *The Pedagogics of Unlearning* challenges us to think again about what we mean when we talk about learning — about what it really means to learn — and whether the kinds of learning we imagine in our classrooms and daily lives are actually synonymous with the sort of learning we envision when we think and talk about the purpose and passage of education.” (Drawn from book description)

Hodgson, Naomi, Joris Vlieghe, and Piotr Zamojski. 2017. *Manifesto for a Post-Critical Pedagogy*. Baltimore, Maryland: Punctum Books.

“The belief in the transformative potential of education has long underpinned critical educational theory. But its concerns have also been largely political and economic, using education as the means to achieve a better – or ideal – future state: of equality and social justice. Our concern is not whether such a state can be realized. Rather, the belief in the transformative potential of education leads us to start from the assumption of equality and to attend to what is “educational” about education. In *Manifesto for a Post-Critical Pedagogy* we set out five principles that call not for an education as a means to achieve a future state, but rather that make manifest those educational practices that do exist today and that we wish to defend. The *Manifesto* also acts as a provocation, as the starting point of a conversation about what this means for research, pedagogy, and our relation to our children, each other, and the world. *Manifesto for a Post-Critical Pedagogy* invites a shift from a critical pedagogy premised on revealing what is wrong with the world and using education to solve it, to an affirmative stance that acknowledges what is educational in our existing practices. It is focused on what we do and what we can do, if we approach education with love for the world and acknowledge that education is based on hope in the present, rather than on optimism for an eternally deferred future.” (Drawn from book description)

Kretz, Lisa. 2014. “Ecological Identity in Education: Subverting the Neoliberal Self.” *Leadership and Research in Education: The Journal of the Ohio Council of Professors of Educational Administration (OCPEA)* 1: 2–20.

“The neoliberal ideology that is hijacking educational institutions entails an atomistic, individualistic, and Western vision of self. Students are understood as competitive, economic, homogenous entities. Interpreted as information stockpiles, students collect the data necessary for the regurgitation that enables assuming their role in the marketplace. Alternatively, the ecological conception of self is relational, cooperative, embraces community relations, and reflects the insights of ecology. Students are recognized as diverse in terms of their particular learning needs, interests, strengths, and relevant personal history. The vision of the self that serves as the foundation to neoliberal shifts in education is, I argue, unhealthy, epistemically untenable, and problematically contradictory. Nurturing students’ ecological selfhood is one way to subvert the neoliberal conceptualization of self and its attendant ideological constructions and assumptions.” (Drawn from original abstract)

McLaren, Peter. 2020. "The Future of Critical Pedagogy." *Educational Philosophy and Theory* 52 (12): 1243–1248.

“What is the future of critical pedagogy? Has its tacit and enduring framework of liberation of the oppressed from forces and relations of exploitation been slowly and painstakingly whittled away by the unalloyed inertia of a long and protracted struggle that has lasted numerous decades? Or by the seemingly inexhaustible forces of the right? Has critical pedagogy been reduced to a shadow of its former self which once proclaimed an earth–shaking message so inhospitable to the laws of motion of capital that it was just as easy to imagine it was carried on a beam of light from the Pleiades star cluster than from a tiny schoolhouse in Pernambuco, Brazil, filled with sugarcane harvesters intent on reading both the word and the world? Is critical pedagogy at this present moment but a fleeting residue of its former association with Paulo Freire, whose pathfinding intervention into the dross and drudgery of the banking model of teaching brought hope and promise to those thirsting for liberation and helped teachers find their backbones in confronting the breathtakingly superficial pageantry of commodity culture and the swindle of neoliberalism that had formed its sacred center in capitalist relations of production, in the commodification of our subjectivity, in the transformation of relations between people into relations between things? Have critical educators been reduced to circuit preachers bullwhipped by their congregations who have stubbornly refused any message that stipulates that they sacrifice the comforts of this world? Has the critical educator, personified by Freire, become the impotent interlocuter of times past, who has now gone to seed in distant pastures? Has Freire become the educational talisman for students to cite, so that they can earn their credentials as criticalists? Is the potent brew of critical consciousness afforded by a pedagogy of the oppressed now just a cup of thin gruel passed from student to student in what remains of critical pedagogy seminars in the age of Trump?” (Drawn from original abstract)

Siry, Christina, Michelle Brendel and Roger Frisch. 2016. "Radical Listening and Dialogue in Educational Research." *International Journal of Critical Pedagogy* 7 (3): 119–135.

“We seek to trouble the construct of radical listening through an interpretive analysis of our work in a collaborative research project with primary school teachers. At the heart of this project is a focus on researching together with the study participants. During two years, we worked with a group of teachers in a “teacher inquiry group”, which sought to shed light on the possibilities of using narrative assessment approaches as an inclusive tool for teaching and learning science. The original goal of the study was to empower teachers to utilize a variety of dialogic assessment tools as tools for learning with their students. Through a guiding focus on radical listening and dialogue, the design of this overall study shifted and changed over time to fit the needs of the different stakeholders, and our focus on narrative assessment approaches also evolved over time. We will use different examples to illustrate the interactions of the teacher inquiry group, and also draw on our own work within our research group to complexify what it means to “listen”, learn from, and “dialogue” with others.” (Drawn from original abstract)

Van Wynsberghe, Robert and Herman, Andrew. 2015. “Education for Social Change and Pragmatist Theory: Five Features of Educative Environments Designed for Social Change.” *International Journal of Lifelong Education* 34 (3): 268–283.

“This paper establishes the basis for a pragmatist–inspired theory of human action to predominant ideas about knowledge, learning and education. As a necessary prelude to an examination of pragmatist theory’s position on human action and its specific focus on habits and creativity, pragmatism is defined and then related to inquiry. Next, the fields of adult education and social movement learning are explored for their continued resonance with the main educational tenets of pragmatism. Following this, a separate section on habits and creativity is offered to highlight a key relationship for the design of educative environments. Knowledge is addressed in a section that explains it as a carrier of routine and a bridge in the individual–collective nexus. The paper ends with five features of an educative environment designed for social change, each of which is identified in relation to the tenets of pragmatist theory.” (Drawn from original abstract)

Walker, Jude and Palacios, Carolina. 2016. “A Pedagogy of Emotion in Teaching About Social Movement Learning.” *Teaching in Higher Education* 21 (2): 175–190.

“This article explores the role of emotion in teaching about social issues in higher education. We draw and expand upon Boler's notion of a ‘Pedagogy of Discomfort’, Goodman's and Curry–Steven's concept of a ‘Pedagogy for the Privileged’, and on Freire's idea of a ‘Pedagogy of Hope’, in reflecting on our own experiences in teaching a graduate–level course on social movement learning. We argue for the importance of further sociological theorisation of the role of emotion in teaching and learning in higher education, and acknowledge the challenges a Pedagogy of Emotion present to those teaching in the social sciences at the post–secondary level.” (Drawn from original abstract)

Situated Learning, Social Learning Theory (Lave and Wenger 1990), and Practice–Based Education

Situated Learning is derived from the understanding that learning occurs from practice and social interactions. Situated learning educational approaches involve generating meaning from everyday practices and activities. Knowledge is constructed through the acts of doing within communities of practice. Students become participating subjects and creators of knowledge rather than amateurs or banks of knowledge.

Billett, Stephen. 1994. “Situated Learning – A Workplace Experience.” *Australian Journal of Adult and Community Education* 34 (2): 112–130.

“This article describes the procedures and findings of a study of workplace learning arrangements in a mining and secondary processing plant. The evaluation was conducted on–site between July and October 1993, and involved 15 employees of the plant as participants. The study examined the nature and outcomes of workplace learning arrangements, which comprise

formal structured learning arrangements and informal learning arrangements experienced as part of everyday work practice. The article commences by outlining the basis for situated learning. The nature of the research method and sample is described next. Three types of formal findings are subsequently reported, through perceptions of the utility of different components of the learning arrangements, providing a comparative analysis among these arrangements and a basis to speculate how types of knowledge are likely to be generated within these arrangements. These findings are then discussed, along with concerns about the development of conceptual understanding through workplace learning and some observations about the role of personal values and epistemologies associated with engaging in learning arrangements.” (Drawn from original abstract)

Cox, Andrew. 2005. “What are Communities of Practice? A Comparative Review of Four Seminal Works.” *Journal of Information Science* 31 (6): 527–540.

“This paper is a comparative review of four seminal works on communities of practice (Lave and Wenger 1991, Brown and Duguid 1991, Wenger 1998, Wenger, McDermott and Snyder 2002). It is argued that the ambiguities of the terms community and practice are a source of the concept’s reusability allowing it to be reappropriated for different purposes, academic and practical. However it is potentially confusing that the works differ so markedly in their conceptualisations of community, learning, power and change, diversity and informality. The three earlier works are underpinned by a common epistemological view, but Lave and Wenger (1991) is often read as primarily about the socialisation of new-comers into knowledge by a form of apprenticeship, while the focus in Brown and Duguid (1991) is, in contrast, on improvising new knowledge in a interstitial group that forms in resistance to management. Wenger (1998) treats communities of practice as the informal relations and understandings that develop in mutual engagement on an appropriated joint enterprise, but his focus is the impact on individual identity. The applicability of the concept to the heavily individualised and tightly managed work of the twenty first century is questionable.” (Drawn from original abstract)

Higgs, Joy, Dale Sheehan, Julie Baldry Currens, Wil Letts, and Gail M. Jensen. 2013. *Realising Exemplary Practice-Based Education*. Rotterdam: BRILL.

For educators, scholars, practitioners and researchers this book offers an opportunity to explore and engage with practice-based education theories and concepts in real life teaching spaces. It is a place to see theory embodied and situated within PBE practices. It is also an opportunity to see how educators and scholars from other disciplines are applying theory to understand teaching and learning in their particular area. This volume provides an opportunity for readers to deepen their understanding of practice-based education and broaden and critically appraise their strategies for engaging with practice-based education theory. And, it provides a means of extending theory and realising new practice-based education theory through the lens of exemplary practice.

Lave, Jean and Etienne Wenger. 1991. *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.

“In this volume, Lave and Wenger undertake a radical and important rethinking and reformulation of our conception of learning. By placing emphasis on the whole person, and by viewing agent, activity, and world as mutually constitutive, they give us the opportunity to escape from the tyranny of the assumption that learning is the reception of factual knowledge or information. The authors argue that most accounts of learning have ignored its quintessentially social character. To make the crucial step away from a solely epistemological account of the person, they propose that learning is a process of participation in communities of practice, participation that is at first legitimately peripheral but that increases gradually in engagement and complexity.” (Drawn from book description)

Socially and Critically Engaged Pedagogy

Socially and critical engaged pedagogies refer to pedagogical praxes that in and of themselves lead to social justice or have the explicit goals of specific social change.

Boyd, Ashley S, Alison E. Lagarry and Jessie Montana Cain. 2016. “Moving from Self to System: A Framework for Social Justice Centered on Issues and Action.” *International Journal of Critical Pedagogy* 7 (2): 171–198.

“In this article, authors propose a framework for social justice in pre–service teacher education that differs from traditional approaches to diversity related courses. Rather than a sole focus on the ‘isms,’ such as racism or classism, five distinct yet simultaneously occurring components are offered for the paradigm. First, this approach to social justice must continuously examine students’ autobiographical experiences. Learners interpret new information through their personal, socially constructed lenses, and it is thus crucial to help them identify and unpack their complex experiences. Second, we call for an organization by topics of concern for dismantling inequity, such as understanding systemic injustices within schools and outside of schools; the social construction of identity; and examining both how and what we teach. Third, we incorporate the critical analysis of media in order to better understand the ways issues are constructed and upheld in the dominant hegemonic culture. Fourth, our model encourages students to conceptualize social justice not only in pedagogical ways, but also as it relates to the content so as to address students’ struggles in connecting social justice to their discipline or grade level. Finally, this method includes the creation and implementation of social action projects. Too often we teach students ‘about’—about theories, about people, about schools without involving our students in the act of social justice. For each component, we provide a description and justification as well as tangible examples of its implementation from our own practice. We include further considerations for using the paradigm in discipline–specific ways, and we end with a call to action for continuing social justice education.” (Drawn from original abstract)

Branfman, Jonathan. 2019. "Teaching for Coalition: Dismantling 'Jewish-Progressive Conflict' through Feminist and Queer Pedagogy." *Frontiers (Boulder)* 40 (2): 126-166.

"Clashing definitions of Jewishness and anti-Semitism often divide Jews from progressives in the United States today, while stranding Jewish progressives in between. Many American Jews view themselves as a vulnerable minority, in solidarity with fellow minorities. Conversely, progressive (feminist, queer, and anti-racist) thought regularly conflates Jews with white gentiles, or mentions Jews exclusively as colonial oppressors in Israel- and- Palestine. Therefore progressive analysis frequently overlooks anti-Semitism, or treats it solely as religious prejudice against privileged white people. These fields also schematize privilege, oppression, and violence in ways that obscure anti-Semitism. Teaching about Jewishness and anti-Semitism enhances feminist and queer pedagogy on multiple levels. First, these topics are valuable in their own right. Second, these lessons can help students better analyze categories like race, gender, sexuality, and nation as well as concepts like intersectionality and systemic violence." (Drawn from original abstract)

Carr, Paul R. 2016. "Whiteness and White Privilege: Problematizing Race and Racism in a "Color-Blind" World, and in Education." *International Journal of Critical Pedagogy* 7 (1): 51-74.

'Whiteness and White privilege are not terms that are easily identifiable, well known or universally accepted. This article argues that Whiteness captures different, overlapping and fundamental concerns that shape contemporary societies globally, and can be used to understand, problematize and deconstruct a range of social conditions, interactions, and lived realities for all people. Education, social class affiliations, gender, religious connections, and an infinite number of experiences shape (individual and collective) identity; however, the history of our times has made race an inextricably salient feature of our collective consciousness. There have been multiple claims of "color-blindness," and the prospect of a post-racial society has been propagated by many mainstream, normative groups, especially espousing the Eurocentric (White) vision and version of reality, history, hegemony, culture and society. To meaningfully discuss Whiteness and White privilege, it is necessary to consider the context, and how historical, cultural, social, political, and economic factors are diverse (and sometimes similar) in varying geographic spaces and nations. The objective of this work around Whiteness is, ultimately, to build a more decent society, achieve greater levels of social justice, and to address the deeply held values, manifestations, and realities that can lead to marginalization, racism, hatred, differentiated outcomes, and perverse social realities within cultural diversity, and multicultural societies. This article links the analysis of Whiteness, power, and privilege to education, concluding with some suggestions for critical engagement in and through education so as to, hopefully, lay the groundwork for social justice and a more socially just society" (Drawn from original abstract)

Castillo-Montoya, Milagros, Joshua Abreu & Abdul Abad. 2019. "Racially Liberatory Pedagogy: A Black Lives Matter Approach to Education." *International Journal of Qualitative Studies in Education* 32 (9): 1125-1145.

“In this study, we sought to understand how Black lives matter (BLM) epistemology, as displayed through six months of social media content from official accounts, can inform a racially liberatory pedagogy in higher education for Black and other racially minoritized students. We found BLM, through Facebook and Twitter, situated intersectional Black culture in the contemporary struggle for liberation. BLM also offered information that can raise its followers’ intersectional critical consciousness. Additionally, BLM content highlighted actions that can support Black liberation. Lastly, BLM content supported the building of relationships and naming of emotions as Black people work toward their liberation. In this sense, BLM connected with elements of a racially liberatory pedagogy and offered nuances that advanced the framework. We discuss the implications of this framework for teaching in higher education.” (Drawn from original abstract)

Cole, C.E. 2017. “Culturally Sustaining Pedagogy in Higher Education: Teaching so That Black Lives Matter.” *Equality, Diversity and Inclusion: An International Journal* 36 (8): 736–750.

“The purpose of this paper is to show how the principles of Black Lives Matter can be used to enact a culturally sustaining pedagogy (CSP) in higher education settings, particularly in small colleges that serve significant populations of students who are underrepresented in higher education. Drawing on examples from college courses in media and society, organizational communication, and interpersonal communication, the case study shows application of the principles of Black Lives Matter in the college classroom at two different institutions in the urban Northeast USA, where the majority of the students are young people of color and/or first-generation college students. The paper shows how founding principles of Black Lives Matter, particularly diversity, intersectionality, loving engagement, and empathy, can be used to guide concrete pedagogical practices. It provides examples of how to use Black Lives Matter as a framework to enhance and improve college teaching to make it more diverse and inclusive.” (Drawn from original abstract)

Condon, Frankie and Vershawn Ashanti Young. 2017. *Performing Antiracist Pedagogy in Rhetoric, Writing, and Communication*. Boulder, Colorado: University Press of Colorado.

“In *Performing Antiracist Pedagogy*, Frankie Condon and Vershawn Ashanti Young seek to help create openings to address race and racism not only in course readings and class discussion in writing, rhetoric, and communication courses but also in wider public settings. The contributors to this collection, drawn from a wide range of disciplines, urge readers to renew their commitment to intelligently and publicly deliberate race and to counteract the effects of racism. The book is both theoretically rigorous and practical, providing readers with insightful analyses of race and racism and useful classroom suggestions and examples.” (Drawn from book description)

Franklin, Alex. 2021. *Co-Creativity and Engaged Scholarship: Transformative Methods in Social Sustainability Research*. Cham: Springer International Publishing AG.

“This open access book explores creative and collaborative forms of research praxis within the social sustainability sciences. The term co-creativity is used in reference to both individual methods and overarching research approaches. Supported by a series of in-depth examples, the edited collection critically reviews the potential of co-creative research praxis to nurture just and transformative processes of change. Included amongst the individual chapters are first-hand accounts such as: militant research strategies and guerrilla narratives, decolonial participative approaches, appreciative inquiry and care-ethics, deep-mapping, photo-voice, community-arts, digital participatory mapping, creative workshops and living labs. The collection considers how, through socially inclusive forms of action and reflection, such co-creative methods can be used to stimulate alternative understandings of why and how things are, and how they could be. It provides illustrations of (and problematizes) the use of co-creative methods as overtly disruptive interventions in their own right, and as a means of enriching the transformative potential of transdisciplinary and more traditional forms of social science research inquiry. The positionality of the researcher, together with the emotional and embodied dimensions of engaged scholarship, are threads which run throughout the book. So too does the question of how to communicate sustainability science research in a meaningful way.” (Drawn from book description)

Holford, John. 1995. “Why Social Movements Matter: Adult Education Theory, Cognitive Praxis, and the Creation of Knowledge.” *Adult Education Quarterly* 45 (2): 95–111.

“Although adult education has long been associated with social movements, the relevance of social movement theory has hardly been explored. This stems in part from limitations in the sociological theory of social movements. New paradigms are emerging which provide a basis for theorizing adult education in terms of cognitive processes in social movements. These have general implications for our understanding of adult education's role in society. This paper considers the notion that adult education is itself a "movement." The development of social movement theory is traced, and reasons for its limited impact on adult education theory are explored. A new approach to understanding social movements in terms of "cognitive praxis," is outlined and its implications for adult education discussed.” (Drawn from original abstract)

Jaekel, Kathryn S. 2017. “Engaging in Inclusion: Cultivating LGBTQ Students’ Sense of Belonging Through a Critical Place-Based Curriculum.” *International Journal of Critical Pedagogy* 8 (1): 129–148.

“While recent literature has highlighted the importance of inclusion of lesbian, gay, bisexual, transgender, and queer (LGBTQ) topics in composition courses (Alexander & Wallace, 2009; Furrow, 2012), few have outlined how to include these topics. The purpose of this article is to detail how the inclusion of LGBTQ students and topics was achieved in a first-year writing course using a critical place-based curriculum. While most place-based curricula do not take into account LGBTQ students’ unique lived experiences on a college campus, this article details how conversations and assignments were altered to take into consideration issues of power and

privilege on campus. Implications suggest the need for adoption of critical pedagogical practices in the composition classroom.” (Drawn from original abstract)

Krueger–Henney, Patricia. 2016. “What are we Listening For?” *International Journal of Critical Pedagogy* 7 (3): 49–66.

“Drawing on critical bodies studies, the author conceptualizes “embodied social listening” as a senses–driven engagement with the structures and ideologies of anti–Black racism and how these mark and reshape human life. The author argues that it is through embodied social listening that education researchers can strengthen their intentionalities to documenting materially and discursively absorbed racism in the social spaces of Black lives. Connecting embodied social listening to participatory action research (PAR) suggests that its purpose is not to be treated as an activity separate from the PAR process, but rather to be exercised as a central anticipatory form of action that implicates the individual co–researcher with anti–Black racism, with each other, and with the research process. The author concludes with a few points of deliberation that apply Chela Sandoval’s framing of radical love to listening in PAR to fight anti–Black racism with political education and social mobilization.” (Drawn from original abstract)

Page, Michelle L. 2016. “LGBTQ Inclusion as an Outcome of Critical Pedagogy.” *International Journal of Critical Pedagogy* 7 (1): 115–142.

“Students who identify as lesbian, gay, bisexual, transgender, or queer (LGBTQ) are at greater personal and academic risk than their heterosexual peers (Kosciw et al., 2014). Many experience a negative school environment and few see themselves represented in the curriculum. According to the literature, few English/Language Arts teachers are utilizing LGBTQ–focused texts in their courses (Blackburn & Buckley, 2005; Page, 2014). This case study demonstrates how one English/Language Arts teacher provided challenging, safe, inclusive educational experiences for students. In so doing, the instructor also provides an example of critical pedagogy in practice. The multiple strands of the teacher’s instructional approach are discussed, with the goal of helping in–service and pre–service teachers to envision ways in which they, too, might engage in critical pedagogy as a means of challenging inequity and supporting sexual minority and other students. (Drawn from author’s original abstract)

Walker, Jude and Walter, Pierre. 2018. “Learning about Social Movements Through News Media: Deconstructing New York Times and Fox News Representations of Standing Rock.” *International Journal of Lifelong Education* 37 (4): 1–18.

“This article critically examines how news media, as a form of public pedagogy, functioned to ‘educate’ the public about the Standing Rock pipeline protests in North Dakota, USA. Drawing on literature in public pedagogy, social movement learning and communication studies, we employed ethnographic content analysis to identify emergent patterns, emphases and themes in all online media coverage by the New York Times and Fox News of the Standing Rock protests from April 2016 to March 2017. We analysed representations of Standing Rock in 164 NYT

articles, and 96 Fox News articles, respectively. This ethnographic methodology allowed us to understand how the Standing Rock movement, its actors and meaning were constructed through the use of imagery, metaphors and emphasis on particular voices, narratives and perspectives. Our findings showed how both Fox and NYT were able to effectively frame the protest as a fundamentally human story focusing on Indigenous people, celebrities and US war veterans, and address broad-based public concerns about global climate change, water pollution and land rights. These results point to the importance of mainstream media as public pedagogue shaping social movement learning, and to the need for further research on this topic in adult education.” (Drawn from original abstract)

Transformative Education Model

“Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awarenesses; our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy.” (Sullivan, Morrell and O’Connor 2002)

Baldwin, Cheryl K., and Alyssa E. Motter. 2021. “Autoethnographic Dance and Transformative Learning: Exploring Self-Reflexive Identity Work and Change.” *Journal of Transformative Education* 19 (2): 107–26.

“This retrospective case study investigated how learners in a transformative autoethnographic dance course engaged in and navigated self-reflexive identity work and corresponding learning outcomes. Data were drawn from 15 diverse undergraduate students enrolled in a course for credit at an urban community college. Findings indicated that learners used choreographic motifs to evoke emotional aspects of a biographic experience and to manage their emotional vulnerability. Learners differed in their self-disclosure, types of reflection, and degree of resolution in their dance narratives. Transformation of identity was found for one third of the class with evidence of change both from exploration of preconscious emotions and epistemic change in perspective.” (Drawn from original abstract)

Blackburn Miller, Jennifer. 2020. “Transformative Learning and the Arts: A Literature Review.” *Journal of Transformative Education* 18 (4): 338–55.

“Between 2005 and 2017 yielded fertile ground for research studies and articles about transformative learning and the arts within the field of adult education. The main questions this article seeks to answer are: What art forms are being used for transformative learning, how are they being used, and with what effect? The article begins by establishing the rationale for Artistic Ways of Knowing and gives a brief summary of the topic. The remainder of the article focuses on transformative learning and is organized around a variety of artistic categories. The conclusion includes critical reflections and suggestions for further applications of this topic, through research, programs, and policy. The overall goal for this literature review is to serve as a

foundational source, to gather the research on this topic together, and to provide a springboard for future research in this area.” (Drawn from author’s original abstract)

Curry–Stevens, Ann. 2007. “New Forms of Transformative Education: Pedagogy for the Privileged.” *Journal of Transformative Education* 5 (1): 33–58.

“Questions abound in the literature and in practice about how best to advance social justice among groups who are content to ignore the chorus of marginalized voices pressing for social change. This qualitative study of 20 community–based practitioners explored how to assist the transformation of privileged learners on issues of race, class, and gender when they are in the training rooms. Pedagogy for the privileged presents an opportunity to enhance the effectiveness of adult educators who work with privileged learners on a daily basis in antiracism and diversity training, human rights development, leadership training, sensitivity training, and organizational development workshops. This article describes how grassroots educators understand the transformation process, including its ethical dimensions, and presents a new model for this pedagogy based on confidence shaking and confidence building.” (Drawn from original abstract)

Dominguez, Cristina. 2019. “Each and Everyday, Love us Free: Critical Pedagogy as Living–Loving Praxis.” *International Journal of Critical Pedagogy* 10 (1): 117–140.

“According to Giroux (2011) we can, through critical pedagogy, engage the world as “an object of critical analysis” and as a place of “hopeful transformation” (p. 14). Giroux’s approach requires building and maintaining spaces where “the complexity of knowledge, culture, values and social issues can be explored in open and critical dialogue” (p. 124). Through these spaces, he argues, we are able to work to understand and disrupt oppressive power dynamics kept in place by systems of domination and control and move toward struggling for a more socially just world. bell hooks’ (2010) understanding that “love matters and that it brings strength and power” (pp. 166–167) can contribute to our understanding of these spaces. hooks (2000) contends that “great social movements for freedom and justice” promote “a love ethic”, one in which we “utilize all the dimensions of love–care, commitment, trust, responsibility, respect, and knowledge–in our everyday lives” (p. 94). Ascribing to the critical pedagogical view that education should be a “critical practice” (Freire, 2001, p. 30) in which those involved “make ourselves different tomorrow from what we are today” (Shapiro, 2012, p. 50), “transform the world we live in” (hooks, 2010, p. 188) and employ an understanding of the power and ethic of love as integral to “working for a collective good” (hooks, 2000, p. 214), I argue that we should engage critical pedagogy as living–loving praxis in *all* the places of lives, including the personal and romantic.” (Drawn from original abstract)

Gunnlaugson, Olen. 2005. “Toward Integrally Informed Theories of Transformative Learning.” *Journal of Transformative Education* 3 (4): 331–353.

“This article investigates possibilities for advancing beyond the shortcomings of deconstructive postmodern perspectives shaping transformative learning (TL) theory. The author introduces

Ken Wilber's integral metatheory and explores four recommendations to inspire future “integrally informed” theories of TL. Intending to supplement existing integrative, holistic, and integral perspectives within the literature, this article also raises a number of questions to invite other scholar–practitioners to contemplate how we might proceed with building frameworks of TL theory that are more comprehensive, balanced, and inclusive.” (Drawn from original abstract)

Keller, JoDee, Rose McKenney, Kathy Russell, and Joel Zylstra. 2015. “The Power of Place: University–Community Partnership in the Development of an Urban Immersion Semester.” In *Putting the Local in Global Education: Models for Transformative Learning Through Domestic Off–Campus Programs*, edited by Neal Sobania and Adam Weinburg, 311–323. Bloomfield: Stylus Publishing.

“This chapter describes the process through which the university is developing a local urban semester study away program that in many ways exemplifies a study away experience because of the variety of opportunities to participate in and learn from a range of diverse communities. Beginning with the context of the university in the community, a history of uneven relations, and questions about how to find synergy between global education and local engagement, we delineate our plan and rationale for involving community members and leaders from the inception of the program. We describe our plan for the academic structure of the semester, including the cocurricular aspects of the program. We outline the pedagogical strategies and philosophies that underlie this structure as well as our plans to assess and continuously utilize assessment data to strengthen this program and keep its goals compatible with current student, faculty, and community needs.” (Keller et al. 2015, 313)

King, Joyce E. 2005. *Black Education: A Transformative Research and Action Agenda for the New Century*. Mahwah: Taylor & Francis Group

“This volume presents the findings and recommendations of the American Educational Research Association's (AERA) Commission on Research in Black Education (CORIBE) and offers new directions for research and practice. By commissioning an independent group of scholars of diverse perspectives and voices to investigate major issues hindering the education of Black people in the U.S., other Diaspora contexts, and Africa, the AERA sought to place issues of Black education and research practice in the forefront of the agenda of the scholarly community. An unprecedented critical challenge to orthodox thinking, this book makes an epistemological break with mainstream scholarship. Contributors present research on proven solutions—best practices—that prepare Black students and others to achieve at high levels of academic excellence and to be agents of their own socioeconomic and cultural transformation. These analyses and empirical findings also link the crisis in Black education to embedded ideological biases in research and the system of thought that often justifies the abject state of Black education. Written for both a scholarly and a general audience, this book demonstrates a transformative role for research and a positive role for culture in learning, in the academy, and in community and cross–national contexts.” (Drawn from book description)

Lee, Matthew T. 2021. "Open Space, Transformative Education, and the Pursuit of Flourishing." *Journal of Transformative Education* 19 (3): 198–217.

“This reflective essay advances a model of transformative education based on the collaborative experiences of a professor and three students who sought greater opportunities for flourishing through reflective and contemplative methods in an instructor–created *open space*. Open space derives from research in education, child psychology, and anthropology and emphasizes an integration of cognitive, affective, and experiential forms of learning in a context of freedom and creativity. This may involve moving outside the walls of the standard classroom, extending learning activities beyond the confines of the semester, blurring the roles of student and teacher in order to cocreate opportunities for deeper learning, and flexibility with regard to syllabi and traditional boundaries of academic disciplines. Open space approaches offer more room for students and faculty to exercise their authenticity and imaginations, thereby promoting greater self–discovery, transformative growth, and other valued aspects of a flourishing life.” (Drawn from original abstract)

Magro, Karen. 2015. "Teaching for Social Justice and Peace Education: Promising Pathways for Transformative Learning." *Peace Research* 47 (1): 109–141.

“Transformative education within a context of social justice involves teaching for personal, social, and global change. Learning involves experience, discovery, reflection, perspectives taking, relationship building, and, potentially, a significant shift in one's beliefs, values, and actions. A transformative approach to education challenges the narrow content of authorized curricula, hierarchical forms of power in the school systems, and the preparation of individuals to be consumers in a society where materialism, competition, and technological advancement take precedence over spiritual growth, compassion, and the development of cultures of peace.² This qualitative research study considers the vital role that teachers can play in creating innovative learning contexts in which students can explore peace and social justice issues that transcend geographic, national, and cultural boundaries, including environmental devastation, systemic violence, war, the refugee crisis, powerlessness, and the exclusion of marginalized groups. The paper examines parallels between social justice education, peace education, and transformative learning, and offers recommendations for educators who wish to encourage social justice awareness and transformative learning.” (Drawn from original abstract)

Mayo, Peter. 2012. *Echoes from Freire for a Critically Engaged Pedagogy*. New York: Bloomsbury Academic & Professional.

“In this concise and accessible text, Peter Mayo outlines some of the major concepts in Freire's praxis. In pursuit of a critically engaging pedagogy, Mayo compares Freire's work with a range of other thinkers and educators, including Lorenzo Milani, Antonia Darder, John Dewey, Margaret Ledwith, Antonio Gramsci, and Henry Giroux. Chapters in the book include discussions of the State's role in education – specifically higher education; a critical analysis of the dominant discourse in education centering on 'competences' and the type of slant this discourse takes; a study of adult education through a Freirean lens; an historical view of

Nicaragua's Freire-inspired literacy and popular education campaigns of 1980; a fresh perspective on the role of social movements in the contexts of social transformation; a new analysis of the relevance of Freirean concepts for transformative research, and an exploration of educators as intellectuals and social actors. The result is a compelling study of how Paulo Freire's writings continue to resonate around the world, and of how we must continue to apply and interpret them anew.” (Drawn from book description)

McWhinney, Will and Laura Markos. 2003. “Transformative Education: Across the Threshold.” *Journal of Transformative Education* 1 (1): 16–37.

“The human condition has changed radically in the past 100 years. Educational institutions, formal and informal, have not kept pace with technological innovations, the lengthening life span, or the need for ongoing reeducation to reinvigorate lives. The authors distinguish between learning and education and, more significantly, between transformative learning and transformative education. They then introduce the path of transformative education following a Navaho healing ritual that illuminates the mega-myth of death and rebirth as a model on which to organize ideas of adult transformative education across an extended life span. The purpose is to highlight the need for a fourth level of education suitable to 21st-century society, and to engage a global, cross-disciplinary dialogue to inform transformative educational practice across its personal, productive, instrumental, emancipatory, and holistic goals.” (Drawn from original abstract)

Mezirow, Jack, and Edward W. Taylor. 2010. *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education*. San Francisco, CA: Jossey-Bass.

“The leading authorities in the field produced this comprehensive resource, which provides strategies and methods for fostering Transformative Learning (TL) practice in a wide variety of higher and adult education settings. The book answers relevant questions such as: What are effective practices for promoting TL in the classroom? What is it about TL that is most helpful in informing practice? How does the teaching setting shape the practice of TL? What are the successes, strengths, and outcomes of fostering TL? What are the risks and challenges when practicing TL in the classroom?” (Drawn from book description)

O’Sullivan, Edmund V., Amish Morrell, and Mary Ann O’Connor. 2002. *Expanding the Boundaries of Transformative Learning: Essays on Theory and Praxis*. New York, N.Y: Palgrave.

“The editors of this collection make several challenges to the existing field of transformative learning – the first is to theoreticians, who have attempted to describe the nature of transformative learning without regard to the content of transformative learning. The editors argue that transformative learning theory cannot be constructed in a content-neutral or context-free way. Their second challenge, which assumes the importance content for transformative learning, is to educators as practitioners. The editors argue that transformative learning requires

new educational practices consistent with the content. Arts–based research and arts–based teaching/learning practices are one example of such new educational practices. Education for the soul, or spiritual practices such as meditation or modified martial arts or indigenous peoples' forms of teaching/learning, is another example. Each article in the collection presents a possible model of these new practices.” (Drawn from book description)

Taylor, Edward W., and Cranton, Patricia. 2012. *The Handbook of Transformative Learning: Theory, Research, and Practice*. Hoboken: John Wiley & Sons.

“The Handbook of Transformative Learning The leading resource for the field, this handbook provides a comprehensive and critical review of more than three decades of theory development, research, and practice in transformative learning. The starting place for understanding and fostering transformative learning, as well as diving deeper, the volume distinguishes transformative learning from other forms of learning, explores future perspectives, and is designed for scholars, students, and practitioners.” (Drawn from book description)

Turay, T. M. and English, L. M. 2008. “Toward a Global Culture of Peace: A Transformative Model of Peace Education.” *Journal of Transformative Education* 6 (4): 286–301.

“This article develops a model of transformative peace education that incorporates dimensions of justice and transformation, as well as insights from existing models of transformative learning. The authors begin with a discussion of the literature then move to a description of three different models (University of Peace, Costa Rica; Pearson Peace Centre, Canada; the Institute of Extra–Mural Studies, Sierra Leone). Building on the strengths and challenges of these three models, the authors propose a transformative model of peace education that has five key sensitivities: diversity, participatory learning, globalized perspectives, indigenous knowing, and spiritual underpinnings. Suggestions for how this model might be implemented conclude the discussion.” (Drawn from original abstract)

Walker, Jude. 2017. “Shame and Transformation in the Theory and Practice of Adult Learning and Education.” *Journal of Transformative Education* 15 (4): 357–374.

“Shame both stymies and motivates learning; it prevents adults from participating in educational programs yet, with accompanied self–examination, it can be the catalyst for transformation. While fundamental for understanding adult learning, shame is (shamefully) inadequately theorized in the field of adult education: We don’t talk enough about shame. The purpose of this article is to spark a conversation about shame in adult learning and education and to inspire the transformative learning community to undertake further empirical and theoretical analyses of shame in adult learning. As Dirkx implored us over a decade ago, we need to stop shying away from emotions in adult learning and to begin to courageously engage that which lies in the unconscious but which drives our everyday actions and interactions. Shame is at the core of who

we are—and who we can become—as adult learners and educators.” (Drawn from original abstract)