

**Where next for pedagogy?**

**Critical agency in educational  
futures**

**Submitted for the degree of Doctor of Philosophy**

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# Abstract

This thesis explores the role of critical agency in educational futures. Rather than approach this question via social theory or philosophy, a futures lens is developed that involves three broad strands. Firstly, a form of futures thinking is presented that is characterized, following Ashis Nandy's works, as shamanic. Secondly, critical agency is explored in the work of ten theorists who represent a range of possible understandings of agency that move along a continuum that includes Marxist critical theory, poststructural deconstruction and normative accounts of critical agency drawing on the Christian, Vedantic and Tantric traditions. Thirdly, Causal Layered Analysis (CLA) is developed through a dialogue with the work of Gilles Deleuze and Felix Guattari whose concept of the rhizome provides the conceptual tool to better understand its potential, not just as a method, but also as a process theory working the interface of agency and structure.

Shamanic futures thinking is developed to enable an engagement with critical agency that moves it beyond a dialectical agency-structure construction of the problem. Six shamanic futures concepts are introduced to underpin this approach. They supply reference points for negotiating the futures terrain and enabling an understanding of agency that accounts for both subjective and structural process. This twofold objective is important when educational outcomes are sought. Education, as a structural expression of social process, requires a structural hermeneutic yet agency, which lies, by definition, beyond structure—or at least dialectically defined vis-à-vis structure—requires a poststructural and postmaterial invitation to any conversation about its role within educational process. All contexts are understood to be open to educational practice though the focus of this work is on educational institutions in general, from kindergarten to university.

The six concepts of shamanic futures thinking are useful when considering agency, but to better understand how critical agency is to

be understood ten theorists are surveyed and a CLA of each offered. The findings are used to develop an understanding of critical action that follows a continuum that moves from the empirical, to the interpretive, then on to the holistic and spiritual. Such a reading is used to offer a poetics of the critical that identifies a range of processes and expressions that can inform a fully engaged critical pedagogy. Such a poetics of the critical presents a set of critical opportunities for educative and curricula engagement with libratory process.

The findings for this research include the identification of six shamanic futures concepts, the outlining of a futures spectrum of possible engagements with context, the development of a critical continuum and the outlining of a critical poetics. CLA is developed in response to these findings into a hinge concept that functions both as a deconstructive and reconstructive method and as a process theory for critical engagement and transformative praxis. Theoretical outcomes include 1. the development of a Causal Layered Pedagogy (CLP) that can facilitate curricula thought that develops critical agency, and 2. speculation on the possibility of a critical renaissance inspired by a new humanism—neohumanism—that reflects the context of the early twenty-first century which has lost confidence in intellect alone to manage the future.

## Declaration of Originality

The work submitted in this thesis is original, except as acknowledged in the text. The material herein has not been submitted, either in whole or in part, for a degree at this or any other university.

A handwritten signature in blue ink, appearing to read 'M Bussey', is centered on the page. The signature is fluid and cursive, with a long horizontal stroke at the end.

Marcus Bussey  
12 December 2008

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I have always had the good fortune to find teachers of excellence when I need them. These people have been authentic embodiments of what they taught—they have been passionate and prepared to risk all to communicate and share and enhance their student's worlds. Way back in fifth grade I had John Woodbury who astonished me with his enthusiasm and preparedness to throw out the rule book. When I was sixteen I began a fifteen year apprenticeship with Brian Black (1946–1996), a classical guitarist of astonishing ability and a teacher to match it. It was he who introduced me to the Bach fugue I refer to in the following pages.

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# Table of Contents

Abstract .....	2
Declaration of Originality .....	4
Acknowledgements .....	5
Table of Contents .....	7
List of Tables, Illustrations and Figures.....	11
List of Publications and Presentations.....	13
Books.....	13
Articles and Book Chapters.....	13
Conference Publications .....	15
Talks and Papers.....	15
Preface to the Thesis.....	17
Introduction .....	18
<i>My Intellectual Profile</i> .....	19
<i>The Teaching Research Cycle</i> .....	20
Situating this Thesis .....	22
Dramatis Personae.....	28
In order of appearance .....	28
Chapter 1: How to Play a Fugue on a Critical Theme .....	29
Introduction .....	29
Method .....	31
Thesis Question and Thesis Map .....	32
Critical and Epistemological Futures.....	35
Dramatis Personae.....	36
Critical Struggles .....	38
Pushing Boundaries .....	41
Conclusion .....	43
Part 1: Working the Fugue .....	46
Chapter 2: In the Key of Futures Major.....	48
Macro-Tonal: Futures Studies .....	48
Historical Overview of FS .....	49
Definitions .....	50
FS in Action.....	53
Futures Temporal Orientations .....	57
The Shamanic Tool Kit.....	59

1. <i>Geophilosophy</i> .....	61
2. <i>Rhizome</i> .....	64
3. <i>Intercivilizational Dialogue</i> .....	69
4. <i>Heterotopia</i> .....	73
5. <i>Immanence</i> .....	75
6. <i>Hybridity</i> .....	77
<i>Reflection on the Six Shamanic Concepts</i> .....	79
Profiling Futures Thinking .....	80
Summary .....	83
Chapter 3: Developing a Critical Continuum .....	85
Introduction .....	85
Section 1: Overview of Agency .....	88
<i>Agency in Education</i> .....	88
<i>John Dewey</i> .....	89
<i>Hannah Arendt</i> .....	91
<i>Poststructuralists on Agency</i> .....	93
<i>Agent as Process</i> .....	95
<i>Beyond Frankfurt</i> .....	97
<i>Process over Clarity</i> .....	98
Section 2: Limits of Language .....	99
<i>Centre and Periphery</i> .....	104
Section 3: Critical Lines of Flight.....	106
<i>Critical Kama Sutra</i> .....	109
<i>Prophetic Critique</i> .....	112
<i>Critique in Action</i> .....	115
Conclusion .....	119
Chapter 4: CLA as a Method of the Multiple.....	121
Introduction .....	121
Overview of CLA.....	124
Putting the Four Voices to Work.....	126
CLA and Rhizome .....	129
Charting CLA .....	132
<i>The Instability of the Real</i> .....	134
<i>Snapshot of CLA</i> .....	137
Developing CLA as a Process–Theory.....	137
The Map: a Rhizomic CLA?.....	140
<i>Constructing a Method of the Multiple</i> .....	147
The Coming Chapters: Applying CLA .....	151
Part 2: Charting Critical Agency.....	153
Chapter 5: Mapping Critical Pedagogy .....	155
Introduction .....	155
The Critical Context .....	157
<i>The Critical Pedagogic Field</i> .....	158



<i>Four Tasks of Critical Pedagogy</i> .....	160
Education as Rhizome.....	161
Mapping Pedagogy's Rhizomic Traditions .....	163
<i>The Neoliberal Rhizome</i> .....	166
<i>Resistance</i> .....	168
<i>Michael Apple</i> .....	171
<i>Henry Giroux</i> .....	173
<i>Peter McLaren</i> .....	176
<i>bell hooks</i> .....	178
<i>The 'Constrained Ideal'</i> .....	182
CLA of Critical Agency.....	183
<i>Unpacking Apple, Giroux, McLaren and hooks</i> .....	184
Conclusion .....	188
Chapter 6: Derrida, Butler and Deleuze .....	190
Introduction .....	190
Working the Rhizome .....	192
Jacques Derrida .....	194
<i>CLA of Derrida</i> .....	197
Judith Butler (& Derrida).....	198
<i>CLA of Butler</i> .....	203
Gilles Deleuze.....	204
<i>CLA of Deleuze</i> .....	207
CLA of Derrida, Butler and Deleuze.....	208
Summary.....	213
Chapter 7: Cornel West, Ananta Kumar Giri and Prabhat Rainjan Sarkar.....	215
Introduction .....	215
Cornel West .....	217
<i>CLA of West</i> .....	220
Ananta Kumar Giri .....	222
<i>CLA of Giri</i> .....	231
<i>Moratorium: Critic-as-Demon</i> .....	232
Prabhat Rainjan Sarkar .....	235
<i>CLA of Sarkar</i> .....	239
CLA of West, Giri and Sarkar .....	241
Mapping the Critical Topography .....	247
Conclusion .....	249
Chapter 8: Critical Poetics and a Causal Layered Pedagogy .....	251
Introduction .....	251
Section 1: The Macro-tonal.....	253
<i>Critical Formations</i> .....	257
Section 2: A Critical Poetics .....	258
<i>The Virtue of Critique</i> .....	262
<i>Critical Poetics</i> .....	264

<i>Summary of the Critical</i> .....	267
Section 3: Causal Layered Pedagogy .....	268
<i>Educational Relevance of CLA</i> .....	269
<i>Causal Layered Pedagogy</i> .....	271
<i>Summary of CLP</i> .....	283
Concluding Remarks .....	288
Chapter 9: Towards a Critical Renaissance .....	290
Introduction .....	290
Renaissance .....	292
Co-creativity of Context .....	294
<i>Two Renaissances</i> .....	296
Critical Poetics .....	298
Six Shamanic Concepts .....	299
<i>The Shared Self</i> .....	300
Conclusion .....	302
References.....	304
Glossary of Key Terms.....	318
Appendices .....	327
Appendix 1: CLP Process and Style .....	328
Appendix 2: Futures Spectrum—Critical Formations.....	332
Appendix 3: A CLP Anecdote .....	333

## List of Tables, Illustrations and Figures

Figure 0.1: Opening to JS Bach's Fugue in A Minor.....	24
Figure 1.1: Thesis Questions.....	35
Figure 2.1: Futures orientations .....	55
Figure 2.2: Futures Process and Ontology.....	57
Figure 2.3: Causal Relationships in Futures Work.....	58
Figure 2.4: Six 'Shamanic' Concepts .....	60
Figure 2.5: The Deleuze and Guattari Rhizome.....	65
Figure 2.6: Field of Intensity (Randall, 2006) .....	67
Figure 2.7: The Futures Spectrum .....	83
Figure 3.1: Futures Spectrum .....	116
Figure 3.2: Neohumanism's expanding horizons .....	117
Figure 3.3: Critical Audit of Neohumanist Schools .....	118
Figure 4.1: Three Premises.....	122
Figure 4.2: Functional Domains of CLA.....	125
Figure 4.3: CLA as Iceberg .....	126
Figure 4.4: CLA of Violence in Schools .....	128
Figure 4.5: CLA and Rhizome.....	131
Figure 4.6: From "A Thousand Plateaus".....	135
Figure 4.7: Minotaur and the Mare before the Cave (Picasso) .....	143
Figure 5.1: A Rhizomic political Economy.....	161
Figure 5.2: The Educational Rhizome .....	162
Figure 5.3: Rhizomic CLA .....	162
Figure 5.4: Overview of the Educational Rhizome .....	165
Figure 5.5: The Neoliberal Rhizome .....	167
Figure 5.6: Deterritorialization as Process.....	168
Figure 5.7: Overview of CLA .....	184
Figure 5.8: CLA of agency in Apple, Giroux, McLaren and hooks.....	188
Figure 6.1: CLA of Derrida, Butler and Deleuze.....	210
Figure 6.2: Critical Trajectory .....	211
Figure 7.1: CLA of West, Giri and Sarkar .....	242
Figure 7.2: Map of Critical Agency .....	248
Figure 8.1: Critical Expressions 1 .....	254
Figure 8.2: Critical Expressions 2 .....	255
Figure 8.3: Critical Formations .....	257
Figure 8.4: A Critical Poetics.....	267
Figure 8.5: CLA of Educational Environment.....	270
Figure 8.6: Map of CLP 1.....	275
Figure 8.7: Map of CLP 2.....	276
Figure 8.8: Map of Critical Agency .....	278

Figure 8.9: Curricular Field Level 1—The Individual .....	284
Figure 8.10: Curricular Field Level 2—The Collective.....	284
Figure 8.11: The Subjective Domain .....	285
Figure 8.12: The Collective Domain.....	285
Figure 8.13: Overview of CLA and CLP with Time Frames .....	286
Figure 9.1: Two Renaissances .....	297

# List of Publications and Presentations

## Books

- Bussey, M., Inayatullah, S. & Milojević, I. (eds) (2008). *Alternative Educational Futures: Pedagogies for an Emergent World*. Rotterdam: Sense Publishers.
- Inayatullah, S., Bussey, M., & Milojević, I. (eds) (2006). *Neohumanist Educational Futures: Liberating the Pedagogical Intellect*. Tamsui, Taiwan: Tamkang University Press.
- Slaughter, R., & Bussey, M. (2005). *Futures Thinking For Social Foresight*. Tamsui: Tamkang University Press.

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- Bussey, M. (2009, forthcoming). Resistance is not futile: Escaping the Integral trap. *Futures*, 41.
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- Bussey, M. (2004). Critical spirituality: Neo humanism as method. In S. Inayatullah (ed.), *The Causal Layered Analysis (CLA) Reader: Epistemology and Methodology in Praxis* (pp. 199-208). Tamsui, Taiwan: Tamkang University.

Bussey, M., (2004). Educational scenario building: CLA as a tool for unpacking educational futures. In S. Inayatullah (ed.), *The Causal Layered Analysis (CLA) Reader: Epistemology and Methodology in Praxis* (pp. 331-337). Taipei, Taiwan: Tamkang University.

### Conference Publications

Bussey, M. (2006). I close my eyes and think of a future world—The Futures of Racism: The New World 'Other'. In *Racisms in the New World Order* (pp. 64-78). Sunshine Coast: University of the Sunshine Coast.

### Talks and Papers

2008: Education for Sustainable Entrepreneurship, University West, Trollhättan, Sweden, June 26-30.

2008: Causal Layered Pedagogy: An Overview, Futures Education Symposium, Tamkang University, Taiwan, May 29-31.

2007: Global Education from a Neohumanist Perspective. The International Center for Curriculum Studies at Seattle Pacific University Symposium: Global Education, May 17-19.

2006: A Lexicon for Diversity: Building Civic Literacies, presented at the Seminar Citizen for the 21<sup>st</sup> Century hosted by the Department of Education, Israel at Bet Yatziv, Beer Shiva, Israel, May 21-24.

[http://www.citizenfor21st.org/wp/?page\\_id=6](http://www.citizenfor21st.org/wp/?page_id=6)

2005: The Futures of Racism: The New World 'Other', presented at conference: Racisms in the New World Order, Centre for Multicultural and Community Development—USC, Coolum Beach, December 8-9.

2005: Critical Spirituality: Towards a revitalized Humanity, presented at Global Soul, Global Mind, Global Action: Futuring from Survival to Thrival. Seminar held at Tamkang University, Taiwan, November 5-7.

<http://www.wfsf.org/events/upconf.shtml>

2004: Music and Intelligence, for State Suzuki Music Teachers  
Professional Development Conference, Brisbane.



## Preface to the Thesis

This thesis is an essay in futures thinking. My usage here points to the archaic roots of the word *essay*<sup>1</sup> which suggests a trial, an attempt, or an endeavor. My interest is in developing a futures space that supports a creative and enabling engagement with the concept of critical agency. The kind of futures thinking needed for this requires, I believe, an expansion of the epistemological and cultural resources of the field of Futures Studies (FS).

The bulk of this thesis is dedicated to developing these resources by:

- Developing a transcultural futures space that facilitates and legitimates new categories through which agency can be rethought
- Surveying the critical as a field of multiple epistemic positions which forms a continuum of critical understandings that deepen our awareness of the range of critical possibilities available to us
- Expanding the uses of Causal Layered Analysis (CLA) from a highly effective futures tool that maps depth, plurality and the multiple to a process theory with educational implications
- Proposing CLA as a process–structure that will facilitate a Causal Layered Pedagogy (CLP)

The work in these three areas constitutes the majority of this thesis, yet the point of it all is to be able to ground pedagogical practice, critical praxis, in a broader set of personal and cultural possibilities.

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<sup>1</sup> The Online Etymological Dictionary has this to say of the origin of the word: 1597, "short non-fiction literary composition" (first attested in writings of Francis Bacon, probably in imitation of Montaigne), from M.Fr. *essai* "trial, attempt, essay," from L.L. *exagium* "a weighing, weight," from L. *exigere* "test," from *ex-* "out" + *agere* apparently meaning here "to weigh". The suggestion is of unpolished writing. *Essayist* is from 1609. The more literal verb meaning "to put to proof, test the mettle of" is from 1483; this sense has mostly gone with the divergent spelling [essay](http://dictionary.reference.com/browse/essay) (q.v.) <http://dictionary.reference.com/browse/essay> (accessed: October 05, 2008).

Hope and imagination are therefore key resources, as is a sensitivity to the weave of the creative process in which ideas are taken and rubbed together to see what static emerges. This is what Gilles Deleuze and Felix Guattari (1987) describe as the rhizomic play of the cultural field where hybridity is the norm and process not product the *modus operandi*.

## Introduction

All writing is autobiographical and this thesis is no exception.<sup>2</sup> It is a considered response to my more than thirty years as a teacher. In this time I have taught in public and private schools, universities and also in private practice as a teacher of classical guitar. I have taught all age groups and found joy and wisdom as well and struggle and frustration at every turn. Thus the usage of the term pedagogy in this thesis is broad and intended to cover all institutional learning contexts. My central experiences as a teacher occurred in a range of what I like to call schools of dissent and form the basis for my futures thinking. I will give an account of them here in order to frame the logic underpinning this thesis.

In the late 1980s I became one of two staff members at Mt Tully Community School in Stanthorpe, Queensland. This school was run by Ananda Marga and had a specifically neohumanist and spiritual world view. A working definition of neohumanism is that it is a form of spiritually anchored social pedagogy designed to empower the disenfranchised and increase awareness of both individual and collective potential. In that environment I was invited to explore a range of strategies that deepened the educational process and accepted children as they are while promoting holistic experiential learning. This was a time of healing for me as previously I had struggled with the authoritarian content driven agendas of mainstream schools. In the mid-1990s I joined Pine Community School in Brisbane. This was a secular parent run school committed to the principle 'small

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<sup>2</sup> An assertion made by numerous scholars including William Irwin Thompson (S. Inayatullah, 1995) and George Devereux (Wilson, 1997, p. 125).

is beautiful'. In that environment I honed my skills as a teacher for children and their families rather than for the system. I realised at this time that I could only teach what I knew about experientially and existentially. Such teaching is not about information but about authenticity and must be embodied (M. Bussey, 2008b). So it was at Pine that I began to appreciate the power of such embodied teaching as a catalyst for deep change, growth and learning. After Pine I joined the staff of Harmony Montessori School in Buderim Queensland<sup>3</sup>. There I was invited to continue my holistic journey while integrating Montessori principles in my class practice. The synergy of my neohumanist commitment with Montessori was refreshing and again allowed for me to continue my explorations in learning with kids. By this time it had become abundantly clear to me that the teaching partnership which evolves in the classroom was at its best deeply collaborative.

### *My Intellectual Profile*

This thesis is thus grounded in a clear biographical line of flight. But there is more to it than this. Let me sketch for you my intellectual profile. In my undergraduate years I had read Karl Marx, Antonio Gramsci and Paulo Freire and then found the key critical pedagogues Michael Apple, Henry Giroux, Peter McLaren and bell hooks. All had set me on fire at their insights into structure, culture, and praxis. They gave me the conceptual tools to begin to reflect effectively on my own subjectivity and more broadly on the role I played as a teacher in the economic and political landscape of Australia, i.e. the state. In my own teaching I found how personal hegemony and counter hegemony were; how deeply we were all conditioned to conform and reproduce social relationships. Power loomed large in my thinking and my resistance as a teacher became less romantic and more critically informed. This romanticism however needs to be acknowledged as it predates all that has been described here. My parents are visual artists with deeply romantic cultural enthusiasms. They travel, read, talk, create and have always had a wonderfully diverse set of friends that

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<sup>3</sup> Now called Montessori International College <http://www.montessori.qld.edu.au/>

spans the ideological spectrum from the bohemian left to the ecclesiastical right. I, as a result, travelled, read, talked and created. In addition I read C. G. Jung, William Morris, Idries Shah and Robert Graves; I also longed for the unattainable so I wrote bad poetry and played the romantic classics on the guitar. I frequently howled at the moon. I was a pre-Raphaelite in suburban Australia!

This romanticism ran deep and made me strongly individualistic yet I felt deeply connected to the natural world while being alienated from much of the human and prosaic. So I read the mystics and studied yoga. At first as I read I bolstered my otherworldly identity, yet after time I began to hear the social consciousness in their words, to feel their deep connection to humanity. My romanticism began to crumble and thankfully the critical theorists appeared on the horizon. They fused with my spiritual searching and grounded me. It was then that I found the work of Prabhat Rainjan Sarkar (1921–1990) and his synthesis of the mystical and critical struck a deep chord within me. His thinking affirmed my romantic sensibilities while pushing unconditionally towards a critique of hegemony. He was the first to articulate for me the embodied nature of pedagogy as a process of subjective approach and objective adjustment.

This was my intellectual and emotional profile when I began teaching at Mt Tully Community School in 1988. It made me particularly sensitive to my classroom experiences and also to the broader issues of community and cultural transformation. These first years taught me that to teach differently I must 'Be' differently: one could not happen without the other. So it was in 1988 that the real learning began—the weave between practice and ideology that Gramsci called *praxis*.

### *The Teaching Research Cycle*

For me teaching and reflection go hand in hand, but the reflection must be informed and rigorous. So I read and tried to apply what I read, beginning with Paulo Freire and Ivan Illich and moving on to Patti Lather, Maxine Greene and Erica McWilliam. In 1989 I met futurist Sohail Inayatullah, but it was not until he moved to Australia in 1993

that we began a regular correspondence. Through him I augmented my reading, thinking and practice by exploring futures and poststructuralism. Now Michel Foucault and Michael Shapiro were on the agenda as were feminists like Kathy Ferguson and Ivana Milojević. I also discovered the exciting critical work of the post colonial theorists and am particularly indebted to Ashis Nandy, Zia Sardar and Vinay Lal. Simultaneously, as I read more deeply into Sarkar's huge opus, I began to explore indigenous spirituality as it so closely resonated with Sarkar's Tantra. I also began reading the holistic work of a range of educators and holistic thinkers such as Parker Palmer, Thomas Berry, Matthew Fox, Ron Miller, Ramon Gallegos Nava, Edmund O'Sullivan and Ken Wilber. Furthermore my futures thinking was deepened by the reading of Richard Slaughter, David Hicks and Wendell Bell along with a host of fellow travellers. At the same time critical structural and poststructural thinkers captured my mind and heart yielding a wide range of insights; thus I came to Jacques Derrida, Giorgio Agamben, Louis Marin, Cornelius Castoriadis, Zygmunt Bauman, Judith Butler, Ananta Kumar Giri, Cornel West, Hannah Arendt, Agnes Heller and finally that happy duo Gilles Deleuze and Felix Guattari.

A pattern emerged for me. As I taught I read, as I read I wrote in order to synthesize my experience with my thinking, as I wrote I taught and so on. This became my teaching research cycle. Central to this whole process was the growing sense that critical pedagogy was morphing into a wide range of local—often individual—engagements with culture and community. It seemed to have spoken to individuals but the system, which happily appropriated its concepts and language, was resolutely set on reproducing social inequality, sterile knowledge and impoverished imaginations. Such a realization led me to look for explanations beyond the paranoid conspiracy theories of the ultra-left. My thinking draws on the list of my intellectual DNA provided here and tends to be cultural in the assessment of hegemony as a fluid process of social ordering which embraces dissent as an important feature of its own maintenance.

Another feature of my research cycle was to harness the deeply creative nature of consciousness. To compliment my teaching I would still myself and meditate. I did this twice daily as an antidote to the extremely extroverted nature of the occupation. This too was a pattern which I maintain in order to reach deep into the practice of teaching—not as an occupation but as something all humans do. So there are two strands to my research: one is analytic and reflexive while the other is synthetic and contemplative. For me both are essential tools in engaging in transformative praxis; both are necessarily part of any kind of critical agency.

### Situating this Thesis

This thesis takes this situation and explores it from a futures perspective. Of central interest is how can futures thinking and critical educational praxis, what was once termed critical pedagogy, play a larger part in future educational developments. My question is partisan. I am deeply committed to the broadly critical neohumanist project which links changes in education to deeply sustainable human activity (Sarkar, 1982). By admitting this I acknowledge the subjective and purposive nature of futures work. It is fair to assert that all futures work is about maximizing advantage for one's chosen cause. This is why futures thinking emerged from the military think tanks of the Cold War period (Clarke, 1996). Yet it is also fair to say that a cause need not be linked to zero sum thinking. If education is, as Paulo Freire said, the practice of freedom (1972, p. 69), then it is worth struggling to enact that freedom for future generations.

As I am coming 'clean' about my commitment to a broadly critical pedagogy I need also acknowledge the epistemological and ontological grounding of this thesis. It is Deleuze and Guattari's work which largely sets the epistemic coordinates of this research (G. Deleuze, and Guattari, Felix, 1987, 1994) while ontologically it revolves around the work of Sarkar and his neohumanism (Sarkar, 1982). My interest in Deleuze in particular has deepened as I found he offers much while demanding little (other than indulgence) of his readers. As a teacher it

has been apparent to me for many years that the real space in which teaching occurs is between the theory and the specific classroom encounter. Deleuze has been instrumental in enabling me to think constructively about this space and the “middle and muddle” (Semetsky, 2006, p. 16) that constitute it. His work is undemanding, as Elizabeth St Pierre points out, in that his central concern was whether a concept produced effects. He knew that he could not control what effects these were—all he could do was create it and release it (2004, pp. 284-285). Critique occurs in Deleuze’s thinking at many levels and happens at the intersection between subject and object; the micro and the macro. Deleuze’s philosophy offers an account of such intersections:

The philosophical site for Deleuze, is always an open space or the multiplicity of planes on which concepts as multiplicities form a social field or a field of lines that would involve at once logical, political and aesthetic dimensions. (Semetsky, 2006. p. 2)

It is because Deleuze accounts for the multiple and fractal nature of the life-world that I find him so fascinating. It is also because he has such an irreverent way of deconstructing and reconstructing, or what he with Guattari would call deterritorializing and reterritorializing, that his relevance to futures thinking is so welcome. Furthermore, his work is pragmatic and ethical in nature and grounded in a concern for intellectual relevance. He is not interested in grand theory but in accounting for the subject-object encounter. This concern is captured in this statement from his text *What is Philosophy?*, written with Guattari: “it does no credit to philosophy ... to present itself as a new Athens by falling back on universals of communication ... The first principle of philosophy is that Universals explain nothing but must themselves be explained” (1994, p. 7).

What I have found most revealing is that it is in his pragmatic constructivism, his emphasis on *becoming*, that Deleuze finds common cause with the Tantric thinking of Sarkar who, like Deleuze, is anti dualistic and seeks practical outcomes from any intellectual endeavour. For Deleuze and Guattari knowledge is a function, it performs (1994, p. 215), while for Sarkar life is an ideological flow (Sarkar, 1996, p.

60); in both cases the individual subject is forever either becoming-whole or becoming-fragmented. The interplay between Deleuze and Sarkar is explored in this thesis because it operationalizes the cultural encounter between West and non-West that is one of the positive legacies of globalization (Dallmayr 2002). This encounter, which is ably expressed in the works of Ananta Kumar Giri (Giri, 2006), offers a range of possible futures to critical pedagogy previously unthinkable within the insular and dualistic tradition of Western geophilosophy.

### Thesis as Fugue



**Figure 0.1: Opening to JS Bach's Fugue in A Minor**

It is with this broadly critical commitment that this thesis considers the question of how to rethink critical agency. In order to deal effectively with this issue I have approached this thesis as if it were a fugue.<sup>4</sup> I use this analogy in two ways. The first is a simple comparison to the fugue which uses a number of voices, three in the case of this thesis, and weaves them together, moving repeatedly between each. Thus I move consistently between sections on futures thinking, critical thought and CLA. This weave comes together in Chapter 6 with some degree of resolution being reached.

The second develops a more subtle, nuanced understanding of the fugue as a musical form that deploys a range of resources that allows

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<sup>4</sup> The fugue is a developed form of counterpoint. I enjoy playing the fugue by J. S. Bach illustrated here. The *Concise Oxford Dictionary of Music* says of the fugue: "The texture of a fugue is made up of a certain fixed number of ... strands. If the idea is strictly carried out we find the composition spoken of as a "Fugue in Four Parts", or in "Four Voices" (1973, p. 208). In the sense used in this thesis the fugue applies to the macro, meso and micro and is, therefore, a "Fugue in Three Voices".



for the rethinking of a single theme in different contexts. In a fugue these contexts are developed via a range of voices (bass, tenor, alto and soprano—the Myth–Metaphor, Worldview, System and Litany of CLA) that are established tonally in a key, such as in Figure 0.1 which is in A Minor, and follow an established set of harmonic rules (futures thinking), with a clear theme (critical agency). The key, rules of harmony and theme are all required to order the fugal energy which from a single strand of notes, in this case a single question, develops a space that sustains multiple threads simultaneously.<sup>5</sup> This fugal treatment is mapped in this thesis with specific attention being given to developing the tonal register and rules of harmony, via a creative form of futures thinking; a concise yet open-ended theme, the critical agent situated within the critical continuum; and an array of voices and contexts which in this case is a theoretically nuanced Causal Layered Analysis (CLA).

For much of this thesis therefore, attention is paid to the various aspects of this fugal arrangement.<sup>6</sup> CLA is applied and developed throughout and is used as a lens for unpacking three sets of critical voices in Chapters 5, 6 and 7. The critical thematic begins in Chapter 1 with the simple observation that critical practice involves ‘probing beneath’ surface reality and becomes, by Chapter 8, a fully fledged chorus of possibilities when a critical poetics is offered. Similarly the tonality and rules of harmony are also developed with reference to six shamanic futures concepts—geophilosophy, the rhizome, intercivilizational dialogue, heterotopia, immanence, and hybridity—designed to extend and enrich futures thinking as the conceptual space best suited to an analysis of critical agency.

This thesis therefore is a weave between the following:

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<sup>5</sup> Following Deleuze and Guattari, the theme is a musical rhizome which takes various lines of flight. The fugue is also a wonderful example of their plane of immanence and the assemblage (1987; 1994).

<sup>6</sup> Of further relevance to this discussion is the fact that the word fugue derives from the Latin words *fugere* ‘to flee’ and *fugare* ‘to chase’. So to push the analogy further, it could be said that we are **fleeing** from the prescriptive and conditioned context of linear educational practice and **chasing** a form of critical agency that is empowered and in command of the forces that determine context.

1. (**Tonality & Rules of Harmony**) A futures voice that seeks to develop a broad context for rethinking agency. I argue for an open ended form of futures thinking that both facilitates and legitimates new categories through which agency can be rethought.
2. (**Theme**) Understanding that critical agency is to be rethought through a deepened awareness of the range of critical positions available to us, and that these positions form a continuum that moves across epistemic space from structuralist Marxism, to poststructural discourse analysis and finally to normative, tradition based responses (Christian, Vedantic and Tantric), that push critical thought into postmaterial and spiritual contexts rich in new categories for rethinking agency.
3. (**Voices/registers**) Development of CLA as both an analytic tool and as a futures space that holds multiple voices in creative tension, thus opening up cultural and pedagogic space, and those who inhabit them (us), to creative excursions in transformative praxis.

All good fugues end climactically with a sound resolution. This comes in Chapter 8 with the introduction of a Causal Layered Pedagogy (CLP) as a proposed curricula space that will foster an engaged critical agency.

### Thesis Goal

The intention of this thesis is to develop a futures space that brings into perspective a range of previously overlooked critical possibilities and to apply these to educational practice in order to speculate on the open ended question: Where next for pedagogy? The fugal weave is necessary for such a question to be productive. Indeed, such a futures space will not emerge without a series of conceptual shifts being established as a prior condition for legibility. In true fugal style it is recognized that such legibility is layered and fluid, rich in dynamic possibilities and surprises.



# Dramatis Personae

In order of appearance

Michael Apple (1942– )—Witness with emancipatory imagination

Henry Giroux (1943– )—Militant Democratic Socialist

Peter McLaren (1948– )—Radical Pedagogue

bell hooks (1952– )—Embodied Intellectual

Jacques Derrida (1930–2004)—Rational Subject to Come

Judith Butler (1956– )—Vulnerable Subject

Gilles Deleuze (1925–1995)—Nonphilosophical folded subject

Cornel West (1953– )—Prophet Citizen

Ananta Kumar Giri (c1963– )—Critic as Servant–Demon

Prabhat Rainjan Sarkar (1921–1990)—*Sadvipra*<sup>7</sup>

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<sup>7</sup> Unfamiliar terms are covered in the Glossary.

# Chapter 1: How to Play a Fugue on a Critical Theme

*This chapter introduces the fugue as a metaphor for thinking about agency. It then introduces CLA as the futures method chosen to explore critical agency within education. A map of the thesis and its questions is then provided. This is followed by introducing Futures Studies and the dramatis personae of this thesis in detail. The critical context is then set as one that is problematic and contentious. bell hooks' move towards an embodied critical Buddhist praxis is then flagged as a creative response to the critical impasse. A summary of the fugal nature of this thesis is then offered.*

## Introduction

The question of how human agency can be rethought with relevance for curriculum and education, from kindergarten to university, provides the creative stimulus for this thesis. Such a complex question has required a layered and developmental approach in which our thinking works fugally between the macro, the meso and the micro, following at times what Cornelius Castoriadis calls a 'fantastic logic':

... when Bach writes a fugue, he counts the notes of the theme, counts the fifth in order to repeat the theme transposed to the fifth, counts the notes of the counter theme, and knows the harmonic relations of this construction. A structuralist would have to say that Bach himself is exhausted in his calculations, which is a lovely bit of asininity. These calculations are also present in a great work of painting. There is a fantastic logic even in a surrealist poem. If this logic were not there, the meaningful effect of a phrase's apparent or real absurdity would not be a meaningful effect—it would be nothing at all. It is by opposition, by contrast, but also by constant insertion of logical fibers that what goes beyond the logical can not only *be said* but, quite simply, *be*. (Castoriadis, 1997, p. 185)

This description of 'opposition', 'contrast' and 'constant insertion of logical fibres' goes to the heart of this thesis which is a process of exploring 'what goes beyond the logical' to the limits of what can

simply 'be said', and 'be'-yond. The attempt to grapple with human agency, as a mystery of our being, is well served by this fugal approach in which the messiness of life is acknowledged not as an impediment to understanding but as the ground for it. Thus a form of critique is modelled in which, as Michel Foucault observed, criticism is not concerned with judging but with bringing new forms of being and doing to life:

I can't help but dream about a kind of criticism that would not try to judge, but to bring an *oeuvre*, a book, a sentence, an idea to life ... It would multiply, not judgments, but signs of existence. (1990, p. 326)

Accordingly this thesis runs three lines of analysis. At the macro level this work focuses on the epistemological context of the analysis, which is in the area of Futures Studies. In order to be able to grapple with the 'beyond' alluded to by Castoriadis, a form of futures thinking which I term 'shamanic' will be developed throughout this thesis. Following the music analogy deployed in the Preface, this can be thought of as the tonality and rules of harmony that frame the meta level of inquiry. This level of thinking will be referred to as the macro-tonal and presents the context for this thesis's research.

At the meso level the focus is on the critical. Over the course of this thesis this term is developed as a sliding signifier that is context sensitive, while tapping into the libratory aspirations of people *in situ*. As such it is the fugal theme that negotiates the space between the macro and the micro, supplying what Castoriadis referred to above as the 'logical fibres'. The intention is to formulate a poetics of the critical that will enable the rethinking of critical agency that is aligned with the shamanic futures thinking of the macro and able to inform the nuanced work of the micro where the educational implications of this analysis will be played out. This will be referred to as the meso-thematic level of this inquiry.

At the micro level the work focuses on the critical agent in context. Pursuing the musical analogy again, this means looking at the voices

that generate the 'music' that is this thesis. The voices sing in key, i.e. stay within the tonal range of our futures thinking, and follow the rules of harmony that such thinking establishes at the macro level and work creatively with the thematic material generated in the exploration of the critical poetics that occurs at the meso level. All such work will be referred to as the micro-vocal.

## Method

Causal Layered Analysis (CLA) (S. Inayatullah, 2004) is used throughout this thesis as the method for unpacking critical agency and rethinking educational praxis in the light of this work. This requires a rethinking of the potential of CLA for such work, but also a recurring application of the method to a range of theoretical positions in order to generate a set of profiles of critical agency that can be used in an exploration of the educational implications for curriculum of this study.

As a process oriented theory, CLA is flexible and inclusive enough to allow for critical agency to be conceptualized and engaged as a concept that bridges the divide between structure and the individual. This of course has real significance for education. This thesis therefore is committed to the following three premises that place CLA at the heart of this inquiry:

1. CLA is central to understanding and activating critical agency
2. CLA successfully encompasses both poststructural and structural concerns, while representing a transdisciplinary and intercivilizational temper
3. Curriculum can be rethought through the application of a Causal Layered Pedagogy (CLP)

This thesis is not however concerned with the huge philosophical debate about agency. Rather it takes a futures perspective in which it is people who sit at the centre of context and frame meaning, determine action and collectively maintain the life-world. Thus it is taken that people are what make, maintain and change the world.

## Thesis Question and Thesis Map

This thesis explores the role of critical agency in educational futures. This work begins by posing the meta-question: Where next for pedagogy? This question corresponds to the macro-tonal level of futures thinking. As a research question it is too broad to offer much traction, therefore a meso-thematic operation question is deployed. To ground the research we ask: How can agency be rethought with relevance for curriculum and educational praxis?

It is this question which required the fugal approach described above in which a reframing is demanded of Futures Studies, critical theory and Causal Layered Analysis. This reframing forms the content of Part 1 of this thesis in which three questions are considered. Each relates to a central theme of this research. The themes explore:

1. The need for new categories in our thinking about agency
2. The intersection of poststructural and structural processes needed to better understand and operationalize critical agency, and
3. The possibilities for curriculum posed by a rethinking of CLA as a pedagogic method that fosters an engaged critical agency.

These themes are closely linked to the three premises stated above and lead to the asking of the following three questions:

1. What can futures thinking bring to the question of agency?
2. How can critical agency be understood within the shamanic futures context?
3. How can the potential of CLA, as flagged in the three premises, best be realized?

Part 1 devotes a chapter to each question. In Chapter 2, which deals with the first question, Futures Studies (FS) is situated and then developed into a form of futures thinking flexible enough to deal with agency in a comprehensive fashion. This is done by introducing six shamanic futures concepts that work the intersection of the structural and poststructural insights into constructions of the real. In Chapter 3,



dealing with the second question, a genealogy of agency is offered and then the six shamanic concepts from Chapter 2 are applied to the process of critique in order to open futures thinking up to a range of critical possibilities that is described as the critical continuum. Chapter 4 engages the third question by focusing on CLA and again applying the six shamanic futures concepts, expanding its critical potential as a process theory to engage with education and critical praxis.

In this way Part 1 establishes the macro-tonal, the meso-thematic and the micro-vocal coordinates for the research. Part 2 turns to the question: What does a Causal Layered Analysis of ten theorists reveal about the critical continuum? This is the analytic core of the work where we use CLA to focus on questions of content, surveying the work of ten theorists who have contributed to an understanding of critical agency. These ten have been chosen as representative of the broad range of investigations into agency and critical responses to context. The sample is heavily male. This is reflective of a certain tendency for men to have embraced the macro-social issues (broad theory) under examination while women, and bell hooks is a good example of this, have tended to turn towards embodied, phenomenological readings of power and possible human responses to it<sup>8</sup>. In Chapter 5 we ask: How have four renowned critical pedagogues rethought agency in the face of the declining fortunes of critical pedagogy? In Chapter 6, we turn from structural accounts of agency to the poststructural and ask: How does poststructuralism, as represented in the work of Derrida, Butler and Deleuze, deal with the limits of language? This chapter picks up on work done on agency and critique in Chapter 3 and reiterated in Chapter 5 that identifies difficulties in expressing aspects of human existential struggle in the language of philosophy. This theme continues in Chapter 7 when the focus moves from poststructural thinkers to thinkers working out of normative traditions. The rationale for this turn is that such traditions are rich in categories for engaging issues that have eluded the

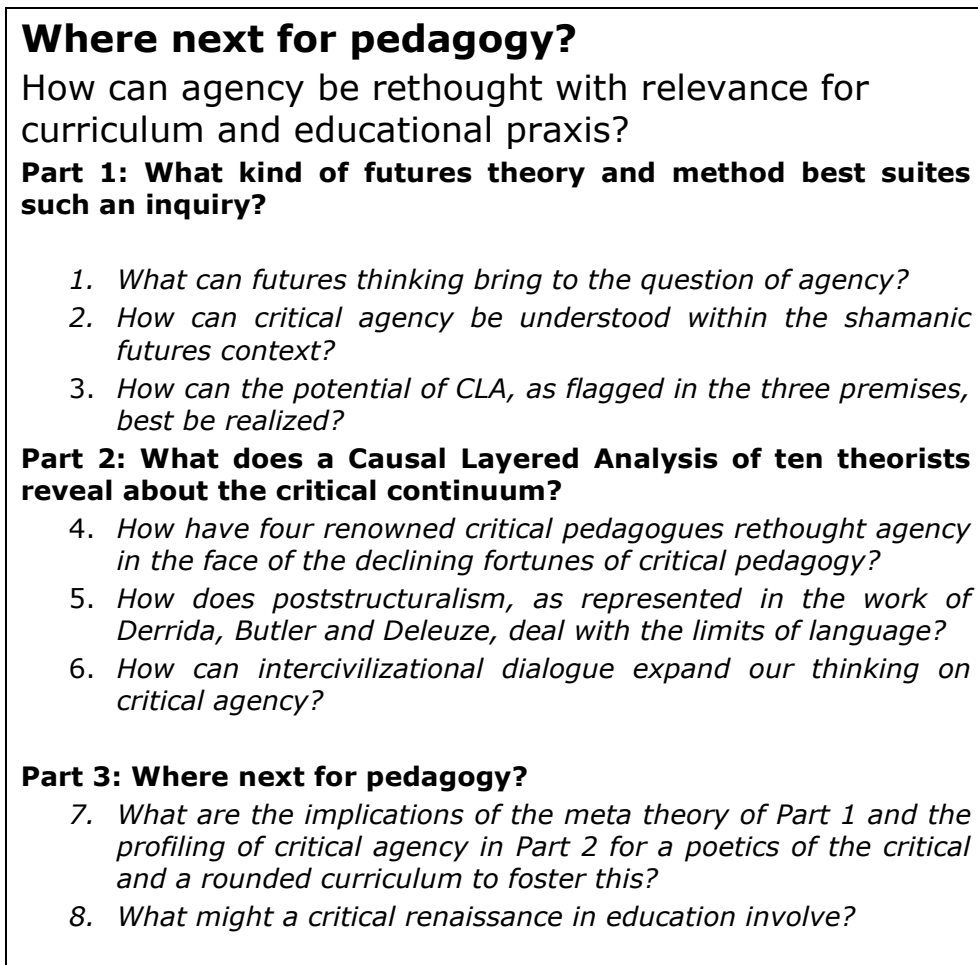
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<sup>8</sup> See the work for instance of Maxine Greene, Joanne Macy, Jean Anyon and Nel Noddings.

philosophic gaze. Thus we ask the question: How can intercivilizational dialogue expand our thinking on critical agency? This chapter ends by summarizing the findings of the explorations in Part 2 and mapping these as critical agents that are responsive to context across the futures spectrum.

With this work done, Part 3 now has the conceptual and taxonomic tools to engage the question: Where next for pedagogy? Working in a shamanic futures context, applying a poetics of the critical to this work, and mapping them against the critical agents described in Part 2 allows for us in Chapter 8 to engage the question: What are the implications of the meta theory of Part 1 and the profiling of critical agency in Part 2 for a poetics of the critical and a rounded curriculum to foster this? This question brings together the fugal elements of the thesis in a series of cumulative statements on futures thinking, critical agency and CLA. The result is the proposition that a Causally Layered Pedagogy is well placed to harness a critical poetics and foster the conceptual space necessary for a rethinking of curriculum and critical praxis. This brings us finally in Chapter 9 to a broad engagement with the question: What might a critical renaissance in education involve?

This line of questioning is summarized in Figure 1.1.



**Figure 1.1: Thesis Questions**

## Critical and Epistemological Futures

At the outset it is important to define the epistemological orientation of the inquiry. This work is grounded in what Richard Slaughter calls critical and epistemological futures. Of this he says:

Critical work attempts to 'probe beneath the surface' of social life and to discern some of the deeper processes of meaning-making, paradigm formation and the active influence of obscured worldview commitments (e.g. 'growth is good'; 'nature is merely a set of resources' etc). It utilizes tools and insights that have emerged within certain of the humanities and which allow us to 'interrogate', question and critique the symbolic foundations of social life and—this is the real point—

hence to discern the grounds of new, or renewed options.  
(2004, p. 89)

This process of interrogation he points out is both deconstructive and reconstructive in nature. This is so because, as David Hicks argues (2004, p. 165), futures work is committed to serving the context in which it is implemented. It is not a dispassionate science. Thus Slaughter continues by pointing out that epistemological futures work engages with the foundational assumptions of the social order:

Here FS merges into the foundational areas that feed into the futures enterprise and provide part of its substantive basis. Hence, philosophy, ontology, macrohistory, the study of time, cosmology etc. all have value at this level. It is here that the deepest and, perhaps, the most powerful forms of futures enquiry can take place. (2004, p. 90)

It is in the spirit of this critical futures project that this thesis will explore human agency that is critical, in the sense Slaughter defines, in nature. As the inquiry progresses the notion of the critical provided by Slaughter will be developed. It will come to include a range of epistemic and normative possibilities that encompass the grounded reality of praxis as a foundation for thinking about critical agency.

### Dramatis Personae

Critique needs a voice and as both Foucault (1986) and David Hoy (2005) point out, an object. The voices for this thesis are presented in Part 2 where they "strut and fret [their] hour upon the stage",<sup>9</sup> providing a range of insights into how critical agency can be framed. They form the choral heart and provide the critical coordinates for thinking about critical agency as libratory process. As noted above, the focus moves from critical pedagogy which provides a platform from the early 1970s on for an engagement with education that was critical of power and knowledge as a nexus for control (Freire, 1972; Giroux, 1983; Illich, 1971; M. Young, F D, 1971). A subtext to this investigation is the degree of 'critical resistance' faced by these

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<sup>9</sup> Apologies to Shakespeare *Macbeth* Act V, Scene V.

theorists in their struggle to develop and practice a praxis of critical pedagogy. The thoughts of our four critical pedagogues, Michael Apple, Henry Giroux, Peter McLaren and bell hooks (yes, lower cases are intentional), on this struggle will follow this section to establish a critical context for this inquiry into educational futures. Following the critical pedagogues come three poststructuralists, Jacques Derrida (1930–2004), Judith Butler and Gilles Deleuze (1925–1995), who explore the tension between what can and what cannot be said about being human and finding one's way through the structures that determine and manage reality. This interesting company is then joined by three thinkers who engage with issues of agency from normative traditions. Thus we encounter Cornel West (Christian), Ananta Kumar Giri (Vedantic) and Prabhat Rainjan Sarkar (1921–1990) (Tantric) who introduce a range of new categories to the critical constellation.

These are the central caste in our critical choir—mixing metaphors somehow feels appropriate—and they are supported by a range of 'smaller parts' including Felix Guattari (1930–1992), Michel Foucault (1926–1984), John Dewey (1859–1952), Hannah Arendt (1906–1975), Bruno Latour, Mary Grey, William Pinar, David Jardine, Vinay Lal, Ranajit Guha and Cornelius Castoriadis (1922–1997). There is course also the futures 'crew' who form the backdrop to this exercise, foremost amongst these are Sohail Inayatullah, Ashis Nandy and Richard Slaughter.

What results is a broad conversation across traditions and domains of knowing and being that generate plural and layered understandings. This conversation is handled rhizomically. This idea is taken from the work of Deleuze and Guattari (1987), who co-wrote a series of books between 1972 and 1994. If this choir had a conductor, it would be Deleuze as he is the thinker who best understands and describes the process nature of being and provides the conceptual tools to engage with it. He calls the process of agency, the expression of self through thought–action, 'becoming'. He insists that this becoming is neither linear nor singular in nature but a folded experience (1993) in which

identity and capacity shift contextually. Now, if this choir had a score to follow, that score would be written by Sarkar whose neohumanism supplies Deleuze's process with the clearest statement of inclusive ethical action (Sarkar, 1982). Together these thinkers push their respective traditions into new territory. Furthermore, in this global environment where traditions are no longer hermetically sealed as they encounter one another, new hybrid formations emerge with radical possibilities for rethinking human agency and our possible futures.

### Critical Struggles

As noted above, a subtext running through this thesis is the fact that critical pedagogy has a struggle for credibility, legibility and coherence. Aspects of this struggle are detailed in the coming chapters. It is worth setting the scene, however, by noting that critical pedagogues have been painfully aware of the shortcomings of critical pedagogy. Thus McLaren recently observed:

Once considered by the feint-hearted guardians of the American dream as a term of opprobrium, critical pedagogy has become so completely psychologized, so liberally humanized, so technologized, and so conceptually postmodernized, that its current relationship to broader liberation struggles seems severely attenuated if not fatally terminated. (2003, p. 166)

He went on in this manner, pointing to the loose and ill-defined nature of the term that has been domesticated and refracted to the point of non-intelligibility:

The conceptual net known as critical pedagogy has been cast so wide and at times so cavalierly that it has come to be associated with anything dragged up out of the troubled and infested waters of educational practice, from classroom furniture organized in a 'dialogue friendly' circle to 'feel-good' curricula designed to increase students' self-image. (ibid, pp. 166-167)

Apple agrees, noting that it is hard to determine what a critical pedagogy, "whatever that means", now represents as it has become "a sliding signifier that shifts around the linguistic map" (Apple, 1999, p. 191). There is little doubt, everyone seems to agree, that 'critical

pedagogy' today is in trouble. Furthermore, it has been in trouble for many years. Put simply it has enriched the linguistic and conceptual pool of educational theory and practice without altering its essential configuration. Recently, noted curriculum theorist William Ayers and his colleagues, Michie and Rome, felt they could easily dismiss it as the victim of over use, misuse, reduction and dogmatism (2004, p. 123).

A decade earlier Erica McWilliam (1993, p. 34) was warning of difficulties when facing the "repressive myths" of critical pedagogy in particular and critical resistance in radical politics in general. For her the issue is that critical pedagogy has been caught up with theoretical analysis while discounting technique: how to *do* critical pedagogy. The fact that critical pedagogy has a performative dimension seems to be overlooked, buried in under the rhetoric of resistance. Elizabeth Ellsworth (1989) makes the same point. In reflecting on her attempts to apply critical pedagogy to classroom contexts she observes:

As I began to live out and interpret the consequences of how discourses of 'critical reflection', 'empowerment', 'student voice', and 'dialogue' had influenced my conceptualization of the goals of the course and my ability to make sense of my experiences in the class. I found myself struggling against (struggling to unlearn) key assumptions and assertions of current literature on critical pedagogy, and straining to recognize, name, and come to grips with crucial issues of classroom practice that critical pedagogy cannot or will not address. (ibid, p. 303)

Apple (2000) also identifies this failure, stating that traditional approaches in critical pedagogy do not come to grips with the social realities that are currently framing educational debate:

Much of the literature on 'critical pedagogies' has been politically and theoretically important and has helped us make a number of gains. However, it too often has not been sufficiently connected to the ways in which the current movement toward what might be called 'conservative modernization' both has altered common sense and has transformed the material and ideological conditions surrounding schooling. It, thereby, sometimes becomes a form of what might be called 'romantic possibilitarian' rhetoric, in which the language of possibility substitutes for a consistent tactical analysis of what the balance of forces

actually is and what is necessary to change it. (Apple, 2000, p. 229)

Apple (2006) more recently emphasizes that the term has lost coherence and become a fragmented catch all for often unrelated and politically trivial positioning. The problem is, once again, the gap between critical rhetoric and implementation:

... the debate over 'critical pedagogy', a concept whose meaning has been stretched so much that what it actually signifies is nearly impossible to ascertain unless one takes literally Wittgenstein's adage that the meaning of any concept can only be determined by its use. (2006, p. 685)

This 'stretching' has increased since the attacks of 11 September, 2001, as Antonia Darder and Louis Mirón (2006), North American critical pedagogues with a particular interest in race theory, point out. For them, the potential of critical pedagogy has not been realized because it has been uncritically applied in a formulaic way that remains aloof from the central issue of power and inequality as it is legitimated and reproduced in schools:

Unfortunately, the expectation of critical pedagogy to assist us in our efforts to contend with the growing oppressive conditions within schools and society at times has fallen flat. This has been particularly so when the principles of critical educational theories have been reified into simplistic notions or fetishized methods that become formulas for interventions that do little to challenge the inequities and power relations at work in schools today. (Darder & Mirón, 2006, p. 7)

Giroux makes a similar point as he contrasts the languages of critique and possibility. For him critique must be grounded in a moral presence that informs critical action and opens up the future to alternatives:

In part, what currently passes for much of radical educational theory represents a language of critique, devoid of any language of possibility, which, in turn represents a view of politics without the benefit of a substantive moral discourse or a programmatic vision of the future (1988, p. 204).

The shift from formulaic rhetoric requires pedagogues to ground their action in personal praxis by acknowledging their own bodies as part of



the educational context (McWilliam, 1999). Black feminist critical pedagogue bell hooks's work has sought to do just this by acknowledging the body in the classroom. Thus she argues, "Beyond the realm of critical thought, it is equally crucial that we learn to enter the classroom 'whole' and not as 'disembodied-spirit'" (1993, p. 59). When critical pedagogy separates the possible of the mind from the possible of the body—performing the dualism inherent to Western metaphysics—critique is stripped of its empowering and visioning possibilities. Yet the teacher—even the critical teacher—is often bound, emotionally, culturally, intellectually, to the deep dualism involved in the dominant teaching model. hooks makes this point in an autobiographical reflection:

Though I believed deeply in the philosophy of education for critical consciousness that empowers, I had not yet comfortably united theory with practice. Some small part of me still wanted us to remain disembodied spirits. (b. hooks, 1993, p. 61)

This fascinating question of embodied presence marks out a new direction for critical agency that poses interesting questions for educators and curriculum planners who have been solely focused on the disciplinary nature of education, its content and structure, and on containing the buoyant energy of learners who threaten to break out of the narrow boundaries assigned them.

### Pushing Boundaries

hooks, in acknowledging the holistic dimension of critical agency, is siding with the buoyant learners who eagerly look beyond the confines of structure. In itself this is an important step. As will be seen she 'puts her money where her mouth is' and follows with a deep and lasting engagement with Buddhism as a critical tool committed to 'becoming' as a whole-of-body process in which mind-body-spirit unfold together (Loy, 2001).

This important step heralds the direction of this thesis which also sides with the disaffected learners whose aspirations tell them there is much

more to life than that captured in the paucity of Western education. This journey starts with hooks's observation that critical pedagogy needs to be embodied. Such a word is ambivalent, yet evokes an awareness that being is contextual, and that—as Elizabeth Heilman argues—critical pedagogy has failed to account for this:

Critical theory and pedagogy must be understood as the embodied and situated practice of the subjectified. This suggests that furthering Critical Pedagogy requires a focus on the phenomenological and sociological identity processes rather than attention to text, epistemology, ethics, and the practice of teaching alone. (2005, pp. 121-122)

Heilman's interest is in identities and the stories that shape them. CLA is used in this thesis to extract such 'stories' from the work of our ten theorists and interrogate these in order to stimulate critical responses that are grounded. Heilman's complaint about critical pedagogy is that its stories are too heroic to engage with the lived realities of teachers and their students. The critical archetype of the revolutionary, a term McLaren is particularly fond of, fails to engage with the way people negotiate their space—it is pure, unassailable and also remote:

... we need to reformulate and expand our narrative stories about critical teachers and critical citizens to allow for all sorts of people to see themselves. We need to encourage emerging critical teachers and would be critical citizens to reformulate their narratives so that they can recognize their heroic achievements and criticality within life stories as guides, caretakers, nurturers and facilitators. (Heilman, 2005, p. 131)

Her answer is to build a critical praxis that is sensitive to context and nuance, working for the good or Eutopic, instead of the absolute (and consequently hegemonic-essentialist) Utopia to come. Such a pedagogy "is civic rather than revolutionary, and it is an *idiosyncratic education* that allows criticality to be something one can move in and out of, something that all sorts of people might do" (Ibid, p. 141).

This work is decidedly different from the hot house work of critical pedagogy where one's heroic identity is performed via a series of dramatic declamations on the state of the world and capitalism (P. McLaren, 2005). It requires a different temper and focus, one that privileges process over absolute declarations of truth and analytic

critiques of economic and political power. To explore this demand requires, as hooks has indicated, an exploration of the critical borders of accepted critical theory and action. This leads us through the work of critical, poststructural and postmaterial thinkers. It is a quest not for a single story but for a range of practical contextual markers from which to engage education critically. In this lies the idea of the spectrum of critical possibilities that moves as a continuum in which action for liberation is not compromised by failing to be critical enough, and not accused of being reformist or collaborative. We begin our critical journeys from where we are, there is nowhere else to start. It allows for action that is practical, hands on, partial and often dirty; it also allows for critical action to be silent, watchful and meditative. This is the essence of the continuum and it is rich in critical possibilities.

For hooks this journey took her to Buddhism where, as she says, "At last I had found a world where spirituality and politics could meet, where there was no separation" (hooks, 2000, e-article). In this she proves Heilman's observation that critical education is idiosyncratic (2005). This is also Deleuze's point, that all is unique, partial and contextually emergent (1993). It is argued that the kind of pedagogy that is flexible enough to engage such a critically informed and partial world will be critically inclusive, and curriculum to frame this will be contextually sensitive and epistemically plural. To achieve an ecumenical position these boundaries must be pushed.

## Conclusion

To generate such an ecumenical space, a fugal approach to critical agency is taken. This involves three levels of analysis. These relate (1) to the discipline of this study, namely FS and work at the macro-tonal level to develop an inclusive grammar for reading the immanent possibilities determining context; (2) to the critical as the meso-thematic strand that will be developed over the course of this thesis as we come to grips with the nature of critical activity and develop a critical poetics; and (3) to CLA as a micro-vocal method for understanding the interface between agency and structure.

Furthermore, three themes are central to this work. Firstly, it will be argued throughout this thesis that to effectively push the boundaries of the possible, new categories, derived from intercivilizational and transdisciplinary dialogue are needed to deepen and expand our thinking about agency. Secondly, that such categories will facilitate the intersection of structural, poststructural and postmaterial processes needed to better understand and operationalize critical agency. To this end CLA is taken as a method that actively facilitates such an intersection. Thirdly, the relevance of CLA for any rethinking of critical agency is acknowledged. This relevance has deep pedagogic implications and is founded on three premises that place CLA at the heart of our concerns with agency. These premises are restated here:

- CLA is central to understanding and activating critical agency
- CLA successfully encompasses both poststructural and structural concerns, while representing a transdisciplinary and intercivilizational temper
- Curriculum can be rethought through the application of a Causal Layered Pedagogy (CLP)

Thus this thesis asks: Where next for education? The approach to this question is layered and moves from macro concerns with futures thinking, to meso issues relating to critical agency and finally engages with the micro work of specific theorists. Part 1 lays out the theoretical terrain for this work and begins by establishing the macro-tonal context for the thesis by introducing Futures Studies and six shamanic futures concepts.



## Part 1: Working the Fugue

This part deals with the broad question: *What kind of futures theory and method best suites such an inquiry into critical agency?* It constitutes Chapters 2, 3 and 4. These chapters develop the theoretical context for this research. It is argued that any rethinking of agency, critical or otherwise, requires a layered approach to context. This work is presented fugally as a **macro-tonal** engagement with the futures process that establishes the conceptual framework to best achieve an understanding of agency. The **meso-thematic** focus develops a critical language that is contextually sensitive and the **micro-vocal** presents a method that is flexible and inclusive enough to navigate and order this futures space.

In dealing with these theoretical concerns, the three chapters cover the following ground. **Chapter 2** focuses on the macro-tonal and develops a set of six shamanic concepts that underpin a shamanic futures thinking that encompasses the contextual diversity that constitutes the futures spectrum. **Chapter 3** then addresses the meso-thematic question of the critical continuum. This characterizes critical activity as contextually bound with the critical agent acting as a sliding signifier across the critical terrain. **Chapter 4** presents CLA as the micro-vocal method best suited to an engagement with critical agency as it is inclusive enough to navigate the rhizomic space generated by shamanic futures thinking.



## Chapter 2: In the Key of F<sup>utures</sup> Major

*This chapter explores the following question: What can futures thinking bring to the question of agency? A genealogy and overview of Futures Studies (FS) is offered. Futures thinking is introduced as the process nature of FS and Nandy's shaman is suggested as a metaphor and invitation to embrace an open-ended futures thinking that accounts for subjectivity and cultural process. Six 'shamanic' concepts of futures thinking are introduced. The chapter ends with an overview of the futures spectrum.*

### Macro-Tonal: Futures Studies

This thesis examines critical agency through a futures lens. Futures theory and method are used to negotiate the tensions—both practical and theoretical—that constitute the field of critical agency. This chapter establishes the macro context for this enquiry by exploring the question: What can futures thinking bring to the question of agency? As this question is explored, the epistemological context of this analysis is established and a set of core concepts introduced.

Following the musical analogy of the fugue, FS can be thought of as the tonality of this thesis. Therefore we are playing in the key of F<sup>utures</sup> Major. This key, like all keys in music, follows the rules of harmony. These rules can be thought of in the futures context as being those processes that establish rigor and accountability. The work therefore needs to be theoretically coherent, methodologically rigorous and produce results.

This chapter establishes the key by providing an overview of FS and arguing for a focus on the process orientation of futures thinking, rather than the disciplinary base of FS itself, as the context for this work. Of interest in this process is the accessing of new categories that



open up agency to alternative and divergent explorations. To this end six 'shamanic' futures concepts are introduced. A synopsis of this exploration of the tonality of FS is provided in the form of a futures spectrum that acts as the spring board for Chapter 3 where a critical poetics is offered and a critical continuum that engages the futures spectrum is introduced.

### Historical Overview of FS

To date, most futures work has been rooted in a Western philosophical world view (Nandy, 2004; Sardar, 1999a), as such it reflects all the causes and orientations inherent to the modernist vision that generated the 'future' as a category of possibility. Although Slaughter (2004) has argued convincingly that Futures Studies (FS) is a strategic form of applied foresight, a facility shared by humanity not a civilization, the history and preoccupations of futures work has been Western and largely instrumental. This instrumentality has given FS a grounded quality that responds to context and need (Goonatilake, 1998; Hicks, 2004) but has also denied it a deeper range of equally strategic cultural tools.<sup>10</sup> Clearly a commitment to context without a broader ethical vision can limit the potential of futures work and lead to short term and partisan outcomes. The early years of FS were, however, precisely that. Three chapters in the first volume of Slaughter's *The Knowledge Base of Futures Studies* by I. F. Clarke, Peter Moll and Wendell Bell describe the emergence of FS from the military planning that resulted from the Second World War. Such strategic futures work was then continued unabated through the Cold War. For Clarke the Second World War made all involved "conscripts to the future" (1996, p. 11) and honed some of the earliest strategic futures tools in operational research. It was not long before FS came to reflect the cultural and philosophical preoccupations of those developing it. Futures work diversified as it internationalized. Moll demonstrates this when he contrasts North American futures work,

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<sup>10</sup> Susantha Goonatilake illustrates how the instrumentality of Western science, concerned with questions of "Does it work?" has overlooked the resources of other Non-Western traditions of science (Goonatilake, 1998).

which was essentially technique driven (mathematics, statistics, economics, extrapolative, empirical), with the cultural stance of European work in the field which validated “creative and imaginative thinking, writing and living rather than expert judgments or the conduct of scientific experiments” (Moll, 1996, p. 17).

Bell further describes how FS became an ‘international’ movement that bridged not just the Atlantic but also incorporated the non-West (1996, p. 41). As this process occurred, futures also developed a more informed theoretical base and this led to what he describes as a ‘division of labor’ amongst futurists, between analysts and activists. The former are concerned with methods, theories and knowledge production while the latter are committed to “shaping the future itself” (ibid, p. 49). Furthermore, Bell notes that the paradox of futures thinking lies in the fact that there can be “no knowledge of the future” (ibid, p. 53) despite the fact that “the only really useful knowledge is knowledge of the future” (ibid, p. 52). Such knowledge, he argues, is causally linked, rationally constructed, often empirically and/or socially situated and open to peer evaluation. The scientific method is at work here with futurists linking agency—choice and action—with a systematic study of “possible, probable and preferable futures”<sup>11</sup> (ibid, p. 56).

### Definitions

Despite an understandable longing for legitimacy, FS has not yet attained a clear disciplinary profile. To many futurists such a situation is welcome as it allows FS to move more freely across knowledge domains.<sup>12</sup> Most futurists have however at some point attempted to make a definitive statement about FS. Thus Wendell Bell has noted: “The purposes of Futures Studies are to discover or invent, examine

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<sup>11</sup> This model was first used by Amara (Amara, 1981).

<sup>12</sup> See for instance the range of futures offered in Zia Sardar’s anthology of essays from noted futurists on the subject of Rescuing All Our Futures (Ziauddin Sardar, 1999b).

and evaluate, and propose possible, probable and preferable futures” (2007, p. 73).

Inayatullah offers an expanded version of Bell’s statement, linking FS with structure and agency and the knowledge domains that underpin these:

Futures Studies is the systematic study of possible, probable and preferable futures and of the worldviews and myths that underlie each future. Futures Studies has moved from external forces influencing the future—astrology and prophecy—to structure (historical patterns of change, of the rise and fall of nations and systems) and agency (the study and creation of preferred images of the future). (2007, p. 1)

In these two statements the present is the implied arena of futures activity. Slaughter makes this arena central to his futures thinking:

The underlying purpose of futures study is not to direct the future, but to enrich the present...futures study divides into an examination of perceptions of futures and an attempt to come to terms with processes of continuity and change. (1999, p. 73)

This point he reiterates in a more recent work with this thesis’s author:

Futures Studies is ... about the present. This present is reinvented in the light of possible trajectories that may occur as a result of social, technological, environmental, economic and cultural change. (2005, p. 5)

Just as Inayatullah identifies structure and agency and the interplay between these as sources of futures thinking, these authors point to contexts for future thinking that incorporate the human (social, economic, cultural) and natural (environmental) worlds. Ziauddin Sardar, however, chooses to focus his attention on the dissident nature of FS:

... Futures Studies is not and cannot be a discipline in the conventional sense. Indeed, if Futures Studies has to become a fully fledged discipline, it would follow in the footsteps of ecology, cultural studies and feminist studies and be totally domesticated. Awareness of the future involves rescuing Futures Studies from any disciplinary constraints and from the clutches of tame professionals and academic bureaucrats. Futures Studies must be openly incomplete, unpredictable and

thus function as an intellectual movement rather than a closed discipline. (1999b, p. 16)

It is well recognised that all contexts are organised around sets of logic that are at various times called paradigms, worldviews, or discourses (Kuhn, 1996).<sup>13</sup> The reasoning central to each produces specific forms of knowledge while disqualifying others. FS however wishes to have access to as many forms of knowing as possible in order to expand on the possible horizons available to each context. This ecumenical stance has lead futurists to adopt approaches that incorporate the irrational and also other cultural categories such as shamanism.

Jan Nederveen Pieterse, for instance, makes the point that not all futures are rational, being instead situated in the cultures that produce them. What is certain is that all cultures have futures and that these are a mixture of different hopes and fears. He summarizes the open orientation of FS as follows:

Futures are not only rational projects but also emotional experiences. Futures are not simply a matter of rational choice; they are made up of images, aspirations and anxieties, some of which are unconscious, escape or resist rationalization. To futures there are both explicit and implicit dimensions, above and below the waterline, and not all that is implicit can be made explicit. Logic and plausibility play a part in choosing futures but so do emotional, aesthetic and imponderable considerations. (1999, p. 152)

Similarly, Ashis Nandy has argued on a number of occasions for the importance of the shaman to futures thinking (Nandy, 1987, 1999, 2007). The shaman cannot be captured by a single lens because the “shaman has one foot in the familiar, one foot outside; one foot in the present, one in the future; or, as some would put it, one foot in the timeless” (2007, p. 176). Futurists with a pluralist commitment must struggle to be open to the multiple, the layered, the contradictory and the irrational, being able as Tony Judge argues to practice “the

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<sup>13</sup> Thomas Kuhn’s ground breaking work on paradigm shifts in the history of science lays out the logic of this. Michel Foucault is a more recent example of a thinker who emphasized this point—he develops this argument in *The Order of Things* (Michel Foucault, 1970/2005). Much earlier Sebastian Castellio (1515-1563) also argued that the foundations of knowing were limited by our contexts (Guggisberg, 2003).

deliberate avoidance of definitional closure through ‘not saying’” (2008b). For Nandy the shaman is a strategic manoeuvre that represents the spirit of dissent—it offers a way out for those struggling to free themselves from dominant narratives that come from somewhere else—thus, he observes of many ‘developing’ societies that “[t]hey have a past, a present, and someone else’s present as their future” (Nandy, 2007, p. 174). Nandy’s advice for the intellectual (read futurist) is to cultivate dissent:

I doubt if the rebellious spirit of humanity can ever be fully captured in what is essentially one civilization’s concept of rebellion at a particular point of time. What is dissent if it has no place for the unknown, the childlike, and the non-rational? And what is the intellectual’s job definition if it does not include the ability to be in a minority and at the borderlines of the knowable. (ibid, p. 185)

Following the commitment to layered futures described above this thesis seeks to embody an approach to futures that offers multiple entry points to thinking about human agency and educational praxis. In doing so it extends the original commitment of FS to strategic engagement with reality to forms of futures thinking beyond the epistemic range of the instrumental rationality (Horkheimer, 1972) that dominated its early years.

### FS in Action

As might be expected from such a diverse field, FS has a wide range of methods and tools at its disposal. Slaughter describes the bones of the futures method as a loop “of four stages: futures scanning, interpretation; action and evaluation” (1999, p. 10). This can also be thought of as a transformative process which he calls the T Cycle (Transformative Cycle). This also involves four stages: breakdowns in meaning, re-conceptualizations, negotiations–conflict, and selective legitimation in which certain ideas are accepted while others are not (Slaughter & Bussey, 2005, pp. 62-63). Inayatullah has developed a similar model that follows an anticipatory action learning process which seeks to punch holes in the cultural blindness of method by situating

its application causally in the context—both local and global—in which it must work (S. Inayatullah, 2007b). This highlights a central feature of critical futures work: sensitivity to causality in developing authentic futures. Such sensitivity leads Sardar to argue that there is an “incommensurability, in a Kuhnian sense, between indigenous notions of non-Western FS and Western FS”; he goes on to point out:

This incommensurability will arise from different norms and cognitive values, as well as different experiences, and it will be a product of the fact that many non-Western concepts and categories cannot really be rendered in English. Moreover, the incommensurability will itself be a source of resistance ensuring both a multiform of dissent and plurality of options for the future. (1999, p. 17)

More recently, Inayatullah’s work has led him to divide futures work into six areas which he calls pillars (2008).<sup>14</sup> In addition he identifies six foundational concepts: “the used future; the disowned future; alternative futures; alignment; models of social change; and uses of the future” (2008, p. 14). Inayatullah’s six pillars are flexible nodes around which futures practice can occur at both the practical and theoretical levels:

These six pillars of FS provide a theory of futures thinking that is linked to methods and tools, and developed through praxis. They can be used as theory or in a futures workshop setting. The pillars are: mapping, anticipation, timing, deepening, creating alternatives and transforming. (ibid, p. 18)

Of further note is the fact that as FS has become a broad enterprise it has garnered a range of adjectival distinctions to flag its purpose, intent and epistemological and ontological orientation. Slaughter, for instance identifies five such orientations, listing Pop futurism, problem focused FS, critical futures, epistemological futures and more recently, integral futures (R. A. Slaughter, 2004, 2008). There are also classifications of futures by focus, thus categories have emerged such as youth futures, city futures, Asian futures, neohumanist futures and Islamic futures. All such descriptors are not water tight but offer

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<sup>14</sup> In an interesting tangent it is worth noting that Inayatullah, born in Lahore, Pakistan, is mirroring the six pillars metaphor of Islam where it is applied to Faith (Saeed, 2006, p. 3).

hermeneutic anchors for those applying futures thinking to a context. Some reflect the cultural orientation Moll describes as emerging between the North American futures community with a commitment to empirical work and the European poststructuralists and interpretivists, while others indicate a demographic or philosophic focus or commitment. Such divergence underpins the ‘incommensurability’ Sardar is referring to while assuring a healthy range of analysis, critique, emergence, activism and dissent that shifts across the futures spectrum according to need.

The range of futures work therefore is layered and shaped by context, tradition, and focus. This determines the nature of the epistemological approach, the developmental model that generates meaning, the temporal coordinates that underpin meaning and the response of those involved. In broad terms these can be mapped as in Figure 2.1; futurists often move between levels when seeking to engage deeper more sustainable learning while remaining in touch with the shared experiences of those they are working with. Peter Senge and his colleagues describe such as a process in which “we learn instead from a future that has not yet happened and from continually discovering our part in bringing that future to pass” (Senge, Scharmer, Jaworski & Flowers, 2004, p. 86).

	<b>Episteme</b>	<b>Develop- mental Model</b>	<b>Temporal Coordinates</b>	<b>Response</b>
<b>Pop</b>	Sensationalist/fragmented	Topical	Short Term	Shock
<b>Empirical</b>	Analytic-Strategic	Issue Driven	Medium	Plan
<b>Critical</b>	Dissenting-Epistemic	Relative	Long	Engage
<b>Integral</b>	Synthetic	Evolutionary	Epochal	Transform

**Figure 2.1: Futures orientations**

These distinctions indicate both the tensions in the field and a general developmental commitment which can be described as a futures spectrum focused on the realization of human potential within a context. From the perspective of this thesis, however, the term

'integral', as used in Figure 2.1, is of limited use. As a developmental taxonomy it has value but the term is also a liability (M. Bussey, 2009a) as its drive to integrate runs counter to the multiplicity and open-endedness inherent to futures thinking. As the futures thinking of this thesis develops, the term 'shamanic' will be used as a descriptor as it allows for the integral disposition but also for less formalized prediscursive futures work that include silence (Williams, 1999), presence (Senge, 2004), spirit (M. Bussey, 2006b) and process (G. Deleuze, 1993). Sensitivity to such elements of life requires futures thinking that accounts for and accesses these non-rational and non-strategic features of human context.

Once again context indicates a boundary (youth, problem-focused, critical, etc.), while the concept of 'human potential' is multiple and contested: are humans individuals, collectivities, resources, consumers, etc? Both context and potential are constructed through the deep politics of civilizational discourse. Such discourse drives the nature of futures work and determines the methodological approaches that futurists employ. Such choices fall into four areas (S. Inayatullah, 2002b, 2007b):

1. The empirical/predictive
2. The interpretive cultural
3. The critical/postructural, and
4. The participatory/anticipatory action learning

Each area can be understood to represent differing approaches to the process of FS that are anchored in a range of ontological assumptions about the real. These are mapped in Figure 2.2 and, as noted above, are often used in conjunction in a layered futures praxis.



	<b>Process</b>	<b>Ontology</b>
Empirical/predictive	Develops strategic response	Positivist
Interpretive/cultural	Interprets meaning and cultural context	Interactionist
Critical/poststructural, and	Engages episteme and advocates for the Other	Deconstruction
Participatory/anticipatory action learning	Taps human potential by integrating knowing, being and doing	Reflexive Reconstruction

**Figure 2.2: Futures Process and Ontology**

All four approaches have their place within the field and indicate that FS is a dynamically expansive discipline which is transdisciplinary in nature. That contradictions exist in such an area is therefore unsurprising.

Finally, the phrase ‘futures thinking’ emphasizes the process orientation of futures work. Such thinking implies agency, participation and an anticipatory trajectory. The disciplinary nature of FS—its claim to institutional respectability and intellectual coherence (R. A. Slaughter, 2004)—is, as Sardar argues, a two-edged sword (1999a, pp. 15-17). While it certainly legitimizes FS as an authoritative social science, it can also limit its creativity and social utility. FS has the potential to be responsive to future human dilemmas. Futures thinking is the performative dimension of this responsiveness. So a major part of the futures agenda is simply the development of a language of possibility (M. Bussey, 2002); such a development is strategic in intent without foreclosing on alternatives. This thesis can be seen to fall within the ‘discipline’ of FS but is committed to the broader process orientation of futures thinking.

### Futures Temporal Orientations

This overview of futures work closes by articulating the ontological connections between episteme and temporal referent. These can be mapped in order to elaborate on both methodological practice in

futures thinking and the politics of time<sup>15</sup> within the futures field (Greenhouse, 1996, p. 8). The following figure, Figure 2.3 breaks futures thinking down into its orientations: empirical, interpretive, critical and shamanic. It then offers a set of coordinates that situate the orientation to time in relation to its ontological priorities and its application, thus illustrating the causal relationship between orientation and application.

<b>Types</b>	<b>Philosophical Orientation</b>	<b>Temporal Referent</b>	<b>Application</b>
Empirical Futures	Positivist	Allochronic	Strategic Planning
Interpretive Futures	Interactionist/ Existential	Synchronic	Collaborative Planning
Critical Futures	Critical	Polychronic	Disruptive
Shamanic Futures	Holistic (synthesis of the Positivist, Interactionist and Critical)	Eternal/Immanent	Anticipatory Action Learning and Life-long Learning

**Figure 2.3: Causal Relationships in Futures Work**

Allochronic time is linear and situates all participants in the same temporal context. Such positioning was heavily critiqued by Johannes Fabian as being temporally blind to cultural and individual approaches to time and process (1983). Such positioning allows for experts and moderns as well as novices and premoderns. There is a power differential at work that legitimates specific ways of being and knowing (Muecke, 2004; Perkins, 2001). Synchronic time on the other hand validates temporal divergence. There is no longer a dominant temporality but now multiple timings which can be civilizational, cultural, local and personal. This allows for futures work that is collaborative and participatory. Polychronic time sees temporality as a tool for opening up the heterotopic possibilities of any context. Timing

<sup>15</sup> Greenhouse points out: "If we accept a politics of time, it becomes apparent that cultural constructions of temporality have often provided elites with a vocabulary for 'substantiating the legitimacy of their rule' (1996, p. 8).

is not simply a matter of parallel streams but a contextual and multiple domain in which one's timing is central to one's sense of order and praxis. Futures work applies polychronic temporality in order to question the future and disrupt assumptions about the present. Futures thinking that is sensitive to immanence and its heterotopic possibilities is heavily oriented to the critical approach, though it clearly also draws on the interpretive. Shamanic futures work recognizes the eternal as the backdrop to the temporal context and adopts life-long processes that link personal growth with cultural evolution.

Ultimately it must be recognized that temporality shifts accordingly through a range of affective states that are both haptic (experienced and sensual) and fractal (multiple and convergent/divergent and eternal) (Bogard, 2007; G. Deleuze, and Guattari, Felix, 1987, p. 492ff, 1994). Futures thinking works across this field but has both epistemological and ontological orientations that determine the form of research used and the research priorities.

FS, therefore is not a dispassionate science. It is deeply committed to the present and seeks to open up contexts to real—possibly even transformative—change. In this thesis the focus of analysis and the direction of the futures thinking is concerned with identifying, describing, accessing and operationalizing sites of dissent within the field of educational practice via a rethinking of agency.

### The Shamanic Tool Kit

To engage agency we need to deepen our understanding of shamanic futures thinking by including within it a greater appreciation of the immanence of context, or, following Foucault, its heterotopic potentiality (1986), and of the role of transdisciplinary and intercivilizational dialogue (Dallmayr, 2002). Such sensibilities are a part of futures work but are often tacitly present as futures practitioners quite wisely focus on the concrete issues of any specific context. Thus in the overview of FS provided above, the grounded and

strategic nature of futures work is emphasized because it is committed to working context as opposed to grand philosophizing (Hicks, 2004; R. A. Slaughter, 2004). This pragmatic orientation is essential and ties futures thinking closely to the pragmatism of both structuralists such as John Dewey and poststructuralists such as Deleuze and Guattari (Semetsky, 2006).

Nandy's work on the 'shamanic' element in FS which has a foot in both the present and the immanent (Nandy, 2007, p. 176) is an invitation to explore possibilities beyond immediate strategic concern without in any way diminishing the concrete realities futurists face. This is the paradox of such an approach that plays on tension and inversion where the best strategy, shamanically, may be no strategy. To engage with the depth of agency this thesis seeks to operationalize the shaman as a discursive stance with relevance for futures thinking beyond acting as a category for the Other within a dominantly Western framework.

To activate this 'shamanic' space the following six concepts will be introduced to this discussion: geophilosophy, rhizome, intercivilizational dialogue, heterotopia, immanence and hybridity (Figure 2.4).



**Figure 2.4: Six 'Shamanic' Concepts**

These concepts augment the pair of 'sixes' proposed by Inayatullah in his overview of FS, namely the 'six foundational concepts' and the 'six

pillars' of FS (2008). The six concepts described here can be called the 'six shamanic concepts' of futures thinking. They supply reference points for negotiating the futures terrain and enabling an understanding of agency that accounts for both subjective and structural process. This twofold objective is important when educational outcomes are sought. Education, as a structural expression of social process, requires a structural hermeneutic yet agency, which lies, by definition, beyond structure—or at least dialectically defined vis-à-vis structure—requires a poststructural and postmaterial invitation to any conversation about its role within educational process.<sup>16</sup>

The futures thinking that emerges as a result elicits a range of new categories that facilitate the intersection of poststructural and structural processes. This work allows for agency to be evaluated as a process of human activity that moves between these two epistemological commitments while flagging a beyond that is immanent to context.

These six concepts are theoretical positions with practical applications within the futurist's working life.

### 1. *Geophilosophy*

#### **Geophilosophy**

**Knowing** grounded in a geopolitical grid. All knowledge is invested in its own history and references meaning against this. When geophilosophies interact new possibilities emerge.

Thus futures thinking asks: What is the civilizational commitment of this line of thought? How might geo-futures become bio-futures?

Deleuze and Guattari's concept 'geophilosophy' (1994, p. 85ff) challenges the absolutist root of Western philosophy and history by

<sup>16</sup> Tony Judge's work on the powerful nature of the prefix helps our understanding of the process nature of meaning production. Thus he notes "A useful indicator ... is offered by the pattern of prefixes in English and the manner in which they influence the appreciation of what is considered appropriate" (Judge, 2008b).

linking both to the universalizing culture of capitalism. The result is the opening of philosophy—which they define as the art of making concepts (ibid, p. 2)—to a conversation beyond its borders; and here borders pertain to culture, tradition as well as academic discipline. Noel Gough sums up the creative challenge this concept holds.

Deleuze and Guattari's geophilosophy enlarges the field of concepts and signs that we can deploy to account for difference, which in turn multiplies the possibilities for analyses, critiques, and interventions. Such a broadening of our repertoires of representation and performance may be particularly useful when we encounter remarkable difference (difference that puzzles, provokes, surprises or shocks us) ... (2007, p. 286)

Thinking geophilosophically allows the analysis to enter into creative synergy with non-Western concepts and possibilities. As with many of Deleuze and Guattari's concepts it has a spatial quality. Not only does it invite in the non-Western other, but also more broadly the atemporal—what they call the aphasic (1994, p. 109), the pre-modern, and the post-Western. Such encounters allow psycho-social space (traditions) and human agency to be rethought (Dallmayr 2002; Giri 2006).

That such an approach is considered appropriate arises from the impact of globalization upon the futures context under examination. FS, as was argued above, aims to expand human potentiality and explore issues that are emergent in order to engage proactively with ever more complex choices. The goal is to identify and develop a range of preferred futures. These preferred futures have expanded and diverged as a result of globalization. This is a new and unstable situation marked by what economist Joseph Schumpeter has called "creative destruction" (cited in Senge et al., 2004, p. 84). In this context, as traditions encounter one another, there has been an increased range of preferences on offer. Such encounters are sources of great vitality for the futures field and can result in a wide range of hybrid possibilities.

Furthermore, in recent years a postcolonial temper has expanded the critical grammar of futures work (Sardar 1999) as the largely Western reach of FS has encountered clear voices of dissent from activists and academics working in the majority world (Nandy 2004; Lal, 2002). Such dissent has sought to operationalize the Other (Said 1995; Butler, 2003) as an active participant and stake holder in futures thinking that is original and authentic and free, when necessary, to move beyond the paradigm of Western rationality (Lal, 2002). As noted above, Nandy (2007) has offered the indigenous notion of the shaman as a metaphor for such dissent. Deleuze and Guattari provide the theoretical context for dissent by challenging traditional epistemological and ontological assumptions about reality and offering geophilosophy as a critique and an invitation to 'shamanic' thought.

Finally, geophilosophy implies process. It is the encountering under a set of historically and culturally determined rules that facilitates what Deleuze and Guattari call 'becoming', which as they remind us is always double, marked by the immanence of multiple, or what they like to call 'fractal' (1994, pp. 38;40), inversions. In this context nothing is static, and the critical agent too moves as an "a-signifying particle" (G. Deleuze, 2006, p. 15) that is always under construction/deconstruction (Semetsky, 2006, pp. 16-17). Thus subject and context are inseparable. Semetsky makes this point: "The subject is never an isolated independent individual but is the most versatile component of the whole complex collective system" (ibid, p. 14). This 'system' is rich with possibilities. This is not a dualistic process, like a Marxist dialectic, but a process of disengaging from an over attachment to any specific context other than the context of becoming, itself forever immanent in the moment; always finding entry and exit points. Yet as Deleuze and Guattari point out, both entry and exit are relative in that we are, by the very nature of our social and historical being, forever inside what they call the rhizome (1987, p. 7ff). It is in this potent metaphoric concept (Reynolds, 2004, p. 29) that they develop a process structure which will be utilized in this

thesis to negotiate the epistemological and cultural terrain of the critical stance. The following section outlines this process structure.

## 2. *Rhizome*

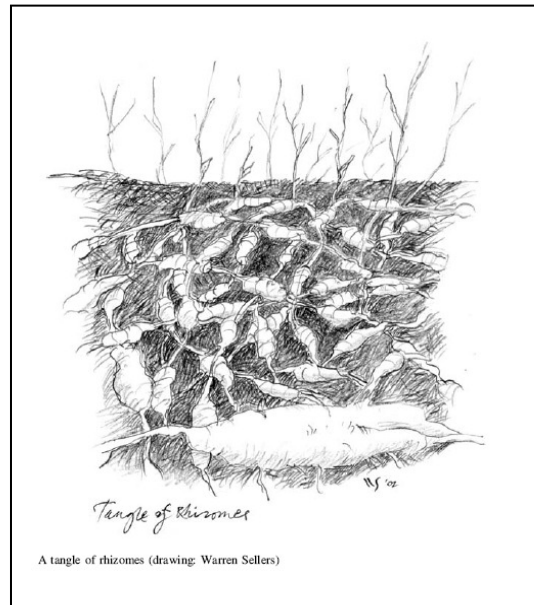
### **Rhizome**

**Context** to be understood as relational, relative, multiple and organic; process orientation that disrupts the apparent stability of any moment; context is co-created, unique, ephemeral and internally logical (coherent).

The issue for futures thinking is: What does each stakeholder in a context bring rhizomically to that encounter? How can the co-creativity of this encounter be maximized? And therefore what method best harnesses the potential of the rhizome?

Geophilosophy brings to futures thinking a context that acknowledges the historical construction of Western philosophy as a project of epistemic 'democratic' imperialism (Deleuze & Guattari, 1994, p. 97). Critical FS, though located within this context, is also ethically committed to transforming it. Deleuze and Guattari developed the rhizome as a procedural metaphor for facilitating such transformative aspirations. Their thinking, as Rollo May notes of Deleuze, is not philosophical in the traditional sense but seeks instead to loosen the hold of a specific episteme on thinking by "offering us different ways of looking at things" (1994, p. 34). Christa Albrecht-Crane makes the same point, stating that all of Deleuze's writing is designed to "make possible new ways of thinking" (2005, p. 129). This is an ethical activity that challenges the power of context to determine a single reality. Thus May argues that "For Deleuze, the project of philosophy is one of creating, arranging, and rearranging perspectives" (1994, p. 34). The metaphor of the rhizome, pictured in Figure 2.5, allows for context to be understood as relational, relative, multiple and organic.





**Figure 2.5: The Deleuze and Guattari Rhizome  
(N. Gough, 2007, p. 283)**

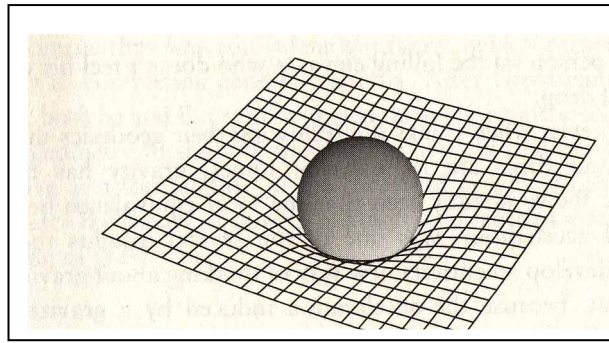
Hence, rhizomic thinking disrupts the order and pattern of a context, making it vulnerable to the multiple voices suppressed by a dominant discourse. The nature and function of the rhizome is outlined in detail by Deleuze and Guattari; the rhizome is a concept designed to spatialize our thinking about power and order. It allows for connection to be identified within a “grid” (1987, p. 9) of possibility that is the contextual field. As Albrecht-Crane points out:

Deleuze’s writing, and his argument, can in fact be summarized as employing and discovering ranges of variables, multiplicities, that are not subsumed under molar processes. Thus, opposing the territorial aspect of order-words, Deleuze speaks of a ‘rhizome’ as an open system that emphasizes the capricious, undifferentiated and ‘nomadic’ character of life and language. (2005, p. 126)

Though an open system, the rhizome still represents a place—a becoming place, or a between place—that corresponds with an activity such as thinking, languaging, painting, playing music, philosophizing, blogging, even cooking. Rhizomic thinking at times works the macro dimension of social reality with discursive strands functioning as rhizomes; at other times the rhizome functions at the micro level of interior subjectivity—in this it draws together all the experiences and personal narratives of multiple subjectivity. In these contexts rhizomic thinking maps the threads of meaning-making as rhizomic narratives that function as connections and relationships both expressed and unexpressed. As Deleuze and Guattari note:

... the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exits and its own lines of flight. (1987, p. 21)

The map is constructed, often unconsciously, by those present in the context both physically and historically, and in some respects also by those who will constitute it in the future. Each constituent part of this field behaves as a signifier that crosses space and time, following what Deleuze and Guattari call “a line of flight” (ibid, p. 9). Each line of flight marks the passage of a rhizome from one context to another. Thus the Greek notion of democracy follows lines of flight that bring it into multiple contexts in the twenty-first century where ‘democracy’ is no longer a unitary concept (if it ever was). As lines of flight intersect they build up fields of intensity that act like gravity to shape the context, anchoring meaning in a shared ‘gravitational field’ as is shown in Figure 2.6. In this context power is understood as the capacity to generate and maintain such a field of intensity.



**Figure 2.6: Field of Intensity (Randall, 2006)**

Such ‘fields’ are where knowledge is constructed. Knowledge for Deleuze “runs in between the visible and the articulable” (Semetsky, p. 14).<sup>17</sup> Deleuze and Guattari emphasize the constructed nature of the rhizome and thus describe them as assemblages being assembled and disassembled (reterritorialized and deterritorialized following lines of flight), ruptured, fragmented, transposed and folded: yet the planar nature of the rhizome remains (1987, p. 9; pp. 22-23). Furthermore, there is an implied dimensional hierarchy present in the concept that allows for rhizomes within rhizomes within rhizomes. Thus as noted already, we can have macro rhizomes that correspond to discourses of meaning and micro rhizomes that pertain to the very interior of each subject.

For Deleuze and Guattari, rhizomes are constructed of multiplicities that account for the multiple behind the unitary façade. Thus they argue, “A multiplicity has neither subject nor object, only determinations, magnitudes, and dimensions that cannot increase in number without the multiplicity changing ...” (1987, p. 8). These multiplicities are layered and function rhizomically—hence they are unstable, moving processes<sup>18</sup>—and of real import to our understanding

<sup>17</sup> In this is similar to Castoriadis’ “logical fibres” mentioned at the beginning of this chapter (Castoriadis, 1997, p. 185) that produce a “fantastic logic” and lead us beyond words.

<sup>18</sup> This is important because there is a degree of reification in the concept of discourse that tends toward a passive reading of the term. The rhizome brings dynamicity to the concept without in anyway detracting from its inherent insight into social praxis.

of CLA. This layered process is explained with reference to the puppet and the puppeteer:

Puppet strings, as a rhizome or multiplicity, are tied not to the supposed will of an artist or puppeteer but to a multiplicity of nerve fibers, which form another puppet in other dimensions connected to the first. ... An assemblage is precisely this increase in the dimensions of a multiplicity that necessarily changes in nature as it expands its connections. There are no points or positions in a rhizome, such as those found in a structure, tree or root. There are only lines. (ibid, p. 8)

As a critique of knowledge the rhizome is radical (no pun intended) as it places the knower in a relationship of becoming with the known. We are in the middle of the rhizomic field, being participants, as Michio Kaku notes, in the universe (Kaku, 2005). From a critical perspective this is a difficult even paradoxical position to be in as critique has usually implied distance. Deleuze and Guattari acknowledge this: "It's not easy to see things from the middle, rather than looking down on them from above or up at them from below, or from left to right or right to left: try it, you'll see that everything changes" (1987, p. 23). Rhizomes therefore represent a participatory logic that accounts for reality contextually, functioning at times as discourse, as local subjective practice and as cultural process.

This logic is the logic-of-becoming and is premised, as Semetsky points out, not on beginnings and ends, but on "middles and muddles" (2006, p. 16) and the presence that process requires of us (Senge, 2004). Furthermore, Semetsky (2006, p. 53) identifies a "process-structure constituting an open ended non-linear system" in this rhizomic muddling. Such procedural work is central to this thesis and develops what Deleuze calls "a grammar of disequilibrium" (cited in Semetsky, p. 63) by applying various futures tropes, sometimes inverting philosophical assumptions, such as metaphysical dualism, inherent in Western philosophizing, while also augmenting the epistemic pool with concepts from non-Western traditions. In doing so a "new syntax" (ibid) emerges as the rhizomic possibilities inherent in

the potential for globalization to generate a cross-civilizational dialogue are explored.

### 3. Intercivilizational Dialogue

#### **Intercivilizational Dialogue**

**Futures thinking** enriched by array of new categories; ecumenical temper—inclusively ethical; dialogical process that accommodates contradiction, paradox and aporia; backdrop for geophilosophy; result of historical processes of globalization where encounters and cross pollination (hybridity) between traditions are inevitable

The issue for futures thinking is: How can new categories be engaged to explore the limits of language and the possibilities of prediscursive formations?

The futures space that the critical dimension of intercivilizational dialogue creates is inherently ethical. It is the space that Deleuze and Guattari invoke as the backdrop for the geophilosophical critique (1994). Intercivilizational dialogue builds on the postcolonial sensitivity Nandy alerts us to, of the shaman (Nandy, 2007) pushing language and intelligibility into the shadowy domain of cultural memory and myth. Thus, Guha reminds us, there is a critical sensibility we must explore that is “born of the experience of living dangerously close to the limit of language” (Guha, 2002, p. 6). Such a sensibility goes beyond the transdisciplinary as it is understood in the context of learning systems, actively seeking new categories for better understanding context and the role of people in context to transform it through the creation of new hybrid categories. It is this thesis’s interest in new categories of understanding that leads to a focus on the intercivilizational dimension of shamanic futures thinking. That such categories are needed is attested to by the ‘limit of language’ to which Guha is referring.

Essentially the intercivilizational approach is a position at odds with the poststructural critique of universality (Giri, 2006). Its focus is on encounters between Western and non-Western philosophical and critical engagements with the world. It is the inevitable result of the

colonial and globalising reach of human encounters. In this context tradition is central to an ethical and value oriented appreciation of the possible new forms of thinking that can emerge from such conversations. In the following statement by Giri, introducing his own intercivilizational work, we find a rationale for a transformative ethics rooted in a validation of non-Western forms of philosophic thinking:

The present volume presents the pathway of a conversational ethics and transformational morality and in this walking and wandering play an important role. In such an engagement of walking, we have to come out of our secured homes and systems, (risk again) and carry out conversations with both self and other in a new way. In our conversations, we have as much to cultivate the art of silence and listening as discursive argumentation. In fact, in its emphasis on listening and self-transformation, conversational ethics differs from the discourse ethics of Jurgen Habermas as the issues of the cultivation of silence, art of listening and self-transformation are conspicuous by their absence in such a predominantly procedural approach to ethics. In fact, building on Mahatma Gandhi and Rabindranath Tagore, the book pleads for a new ethics of argumentation where both reason and love animate practices of deliberation. (2006, p. x)

Giri's point is that in a globalising world traditions are escaping their geophilosophical configurations and seeking to both challenge and engage the dominant 'fortress-West's' rational-linguistic theoretical traditions that have defined critical enquiry to date. This bringing in of tradition—rich in values and alternative categories—allows for a prephilosophical 'indigenous voice' that generates new conceptual and discursive practices to enlarge the act of questioning. So, though as Stephen Mueke rightly observes, "The practice of writing is the thinking." (2004, p. 163), the practice of writing, or storying, is also the 'feeling' that goes with this. As Australian Aboriginal elder Bill Neidjie states:

This story e can listen careful  
and how you want to feel on your feeling.  
This story e coming through you body,  
e go right down foot and head, fingernail and blood...  
through the heart. (1989, p. 19)

This embodied sense of the presence and process of story–discourse that Neidjie captures so well conflates the Western separation of parts (human–natural; I–Other; subjective–objective; etc., ...) that Latour critiques so strongly (1991). The richness of this intercivilizational approach is great and it offers limitless possibilities for what Deleuze and Guattari characterise as ‘lines of flight’. Such lines, they assert, are ruptures in a rhizome or semiotic chain in which the line of flight remains part of the rhizome while moving from context to context in a process they describe as deterritorialization and reterritorialization (1987, p. 9ff).<sup>19</sup> Such lines of flight are evoked for instance by the movement of a word or a food such as ‘pyjama’ or the chilli from one geographical and cultural context to another in which they become naturalized within the new environment. Ideas and values also can move in this way with the West’s encounter with Buddhism, a wide range of Eastern esoteric knowledge, world music and cuisine being clear examples of how such a process occurs.

Giri (2003) insists that such engagements are inherently normative as they draw upon traditions that are, from the Western perspective, ‘pre-philosophical’. This term is used advisedly; it points to the grounding of cultural and philosophical activity in conscious or unconscious value systems: animism, empiricism, materialism, Buddhism, Tantra, etc., ... Such lines of flight lead to encounters that generate ‘normative conversations’. Thus Giri observes of his own work that it is laden with: “normative conversation(s) ... such as social criticism, cultural creativity, institutional well-being, self-development, dialogical democracy, civil society, social exclusion, identity politics and aesthetic ethics” (2003, p. ix).

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<sup>19</sup> These authors note: “These lines always tie back to one another. That is why one can never posit a dualism or a dichotomy, even in the rudimentary form of the good and the bad” (1987, p. 9). For Deleuze and Guattari the rhizome is the most effective analogy for defining the creative potentiality of social space—the life-world. As the world has globalized so it has drawn more divergent material into its pool of potentiality. Each is a line of flight, something deterritorialized (removed from its endemic context) and reterritorialized (naturalized in a new context). This ‘organic’ conceptualization of system allows for flux, surprise and creative emergence while recognizing the limits of knowledge and the strategic.

The intercivilizational is not simply about the West appropriating concepts alien to it and thus reinvigorating its moribund system. Giri insists it must be about real dialogue, as equals.<sup>20</sup> Robert Hattam (2004) makes the same point as he weaves an intercivilizational dialogue between critical theory and Buddhism. In this process he strives for “a ‘hermeneutical sensitivity and imagination’<sup>21</sup> that will enable a dialogue to work across difference/incommensurability” (2004, p. 23).

This intercivilizational positioning opens up the discursive space for rich dialogue.<sup>22</sup> It allows access to traditions that have not been trapped by (1) a narrow scientized–worldview and the language matrix that supports this, and (2) worn so thin, as Hannah Arendt (1954/1993) points out, as to break and scatter confusion, doubt, vulnerability into not just the philosophical domain but into the lives of all. This break brings a special, self-conscious relationship to both past and future. It is also of deep political (i.e. social) significance to our question. Arendt, who is condemned by her own historical position to a highly Western perspective, still identified this problem with clarity:

That ... tradition has worn thinner and thinner as the modern age progressed is a secret to nobody. When the thread of tradition finally broke, the gap between past and future ceased to be a condition peculiar only to the activity of thought and restricted as an experience to those few who made thinking their primary business. It became a tangible reality and perplexity for all; that is, it became a fact of political relevance. (ibid, p. 14)

Western critique, as a result, has a circularity about it because it has no reference other than itself: it has, as Deleuze and Guattari also argue (1994), no dialogical partner. Arendt is clear on this. Critique

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<sup>20</sup> It should be noted that if we were to follow Levinas on this the other is ethically more important.

<sup>21</sup> Bernstein, J. (1991). *The New Constellation*. Cambridge: MIT Press, p. 65

<sup>22</sup> The use of the word *dialogue*, of course, evokes the work of Martin Buber (Buber, 1970). This has been developed as a form of political action by Israeli critical existentialist Haim Gordon who has worked for many years with groups of Israelis and Palestinians seeking to locate, inhabit and maintain an accepting dialogical space (Gordon, 1986).



has failed because it is set within the context of a dead tradition, one premised on the duality of thought and action.

Our tradition of political thought began when Plato discovered that it is somehow inherent in the philosophical experience to turn away from the common world of human affairs; it ended when nothing was left of this experience but the opposition of thinking and acting, which, depriving thought of reality and action of sense, makes both meaningless. (Arendt, 1954/1993, p. 25)

Giri engages a Vedantic hermeneutic to deepen both the structural and poststructural conversations of Western critique. In this way he demonstrates a pathway back to an embodied critical faculty that bridges the gap between thought and action that Arendt laments. In doing so he illustrates the intercivilizational capacity to deepen and enrich the critical faculty by making room for Nandy's shaman and Deleuze and Guattari's "people to come"<sup>23</sup> (1994, p. 109).

#### 4. *Heterotopia*

##### **Heterotopia**

**Sites** of alternate modes of social ordering; identifies tension and paradox; operationalizes fragility; utopic in nature

The question then: What do our heterotopias tell us about us?

Foucault's concept of heterotopia is a useful way to represent the creative potential immanent in the context being explored (M. Foucault, 1986). It evokes the shadowy space inhabited by Nandy's shaman (2007, p. 176) who lives permanently between categories. For futures thinking it operationalizes the fragility of the present, flagging the possibility that things can change, have changed and will change in the future. Kevin Hetherington's (1997) work on modernity and its eighteenth and nineteenth century heterotopias demonstrates this

<sup>23</sup> They see these future people as immanent in the social, cultural and psychic structures of the present—They are 'becoming-people': "The people is internal to the thinker because it is a 'becoming-people,' just as the thinker is internal to the people as no less unlimited becoming" (G. Deleuze, and Guattari, Felix, 1994, p. 109). This is fascinating in that it alerts us to a becoming-critical that is immanent and embodied like Giri's definition of criticism as 'life itself'.

admirably. He works with the utopic of space to demonstrate how ordering emerges from novel encounters between concepts and sites. Such intersections channel the creative energy of periods into social forms and human aspirations. Through an analysis of sites such as the Palais Royal and the factory the fluidity of social ordering—relationships of power, pleasure, desire and promise—become clear. These sites he calls 'utopic', a term he borrows from Louis Marin (L. Marin, 1990), and defines as "a spatial play on the theme of utopia" (Hetherington, 1997, p. 10). At the heart of this idea lies the necessary tension to drive change. Hetherington sees such a tension lying in Marin's reading of the word utopia itself:

This term, which [Marin] derives from a deconstructive reading of Thomas More's *Utopia* (1985), is associated with the ambivalence ... contained in the original word utopia, which for Thomas More referred to both *ou-topia* meaning no place and *eu-topia* meaning good place. For Marin, who is neither concerned with *ou-topia* or *eu-topia* directly but the gap between them, a space that he calls the neutral, this deferral expresses the utopian idea as a process of spatial ordering and disordering that tries to close the gap. Marin's neutral ... I shall argue ... is also Foucault's heterotopia. (ibid, p. 11)<sup>24</sup>

The point for Hetherington is that modernity is built paradoxically around the tension between freedom and order. Both are situated sets of "social performance" (ibid) that interface in specific sites. Such sites can be physical, like the Palais Royal, or ideal, like the generic factory. Yet both have a spatialized quality that contains "like laboratories ... new ways of experimenting with ordering society" (ibid, p. 13). Furthermore, the transgressive nature of heterotopia, its creative potential, lies in the fact that it represents "sites associated with alternate modes of social ordering ... They are spaces, defined as Other... (ibid, p. 12).

FS can be read as a heterotopic site capable of hosting contesting visions such as the empirical, the cultural, the holistic and the critical.

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<sup>24</sup> It is interesting to note that what Hetherington and Marin see as a neutral space of between-ness is for Foucault and Deleuze the space of creative ferment where existence is far from neutral in nature.

It is in this way simultaneously able to offer dramatically divergent sets of epistemological order. That FS can function as such indicates that the neutral quality that Hetherington and Marin associate with heterotopia as a site where all comers are allowed, and where the hybridity of encounter can occur, is clearly a necessary condition for creative futures thinking.

### 5. Immanence

#### **Immanence**

**Process** of the multiple embedded in the singular; plane of potentiality; prephilosophical; process context for heterotopia

We need to ask, What is present in context that moves us beyond strategic self interest?

The concept of immanence accounts for the multiple in the moment which we read as reality. As context is usually experienced as monolithic this is a useful antidote to despair and a stimulus for creative engagement with the forces that produce, and have a deep stake in, the dominant order. Thus it furthers the heterotopic potential of futures thinking. It does so in two ways. Firstly, drawing on the critical work of Theodor Adorno, who pursued the immanent in the dialectic that produces reality, it is possible to find the Other or shaman, the inversion of the real, the rational, in any social context.

This inversion Adorno describes as the result of the 'negative dialectical' potentiality of any context. Such a dialectic is described by Brian O'Connor as "the consistent sense of nonidentity" vis-à-vis the whole (2000, p. 57). This concept gave the title to Adorno's book of that name (1973) and formed his most sustained exploration of immanence as the creative presence of inversion (dialectic) in the social field.<sup>25</sup> It is ably employed today in the work of the Israeli critical

<sup>25</sup> "Dialectic's very procedure is immanent critique" (Theodor Adorno in O'Connor 2000, p. 115).

theorist and educator Ilan Gur-Ze'ev who argues for a reformulation of Adorno's negative dialectics as an "ethical experience [which] can offer transcendence, responsibility, and meaning, even if only dialectically, temporarily and with no total and eternal salvation" (Gur Ze'ev, 2003, p. 14).<sup>26</sup>

Secondly, the concept of immanence provides another entry point into the praxis of futures thinking. Praxis, as a 'space' between theory and practice, implies, as Freire noted years ago, the intersection of both the individual and a context (1972). This context is the immanent process context of heterotopia and is both internal—shaped by the conceptual and emotional networks that are the individual's source of meaning—and physical, being a context in a culture, a time and amongst institutions. Praxis demands of the practitioner a grounded and pragmatic approach to all teaching contexts (Lather, 1986). Thus Inayatullah, as Jose Ramos notes, has developed CLA as a form of social pedagogy precisely because of his "practise orientation" (2003, p. 50).

Adorno's work pushes such praxis into the critically epistemological domain because he acknowledges "the immanent nature of consciousness" (O'Connor, p. 57) as a precondition for action. O'Connor (ibid, p. 55) points out that such a shift disconcerted many of his contemporary Marxists who sought to situate praxis as a purely political intervention. Adorno's placing of praxis in an immanent context foreshadowed the work of Deleuze and Guattari who focus extensively on the prephilosophical nature of immanence as a plane of potentiality (1994, p. 40). Immanence in the Deleuzean sense implies both the possibility of inversion and the ground on which any philosophizing occurs. Todd May thus acknowledges that Deleuze's planes of immanence "indicate that there is no source beneath or beyond the plane that can be considered its hidden principle" (1994, p. 36).

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<sup>26</sup> Gur-Ze'ev's wording here is remarkably similar to Deleuze's when describing the immanent ethical dimension of transcendental empiricism (1994).

Returning to Nandy's metaphor of the shaman, it is possible to see the immanent in the moment and thus allow that beyond strategic self-interest there is presence and spirit (Senge, 2004). It is not enough to predict an outcome, an event or even a possibility. What is central to this kind of 'shamanic' futures thinking is subjective openness to possibility and the realization, in both individuals and collectivities, that hope can be strategic and that ability to respond to change is more lasting when it is affective instead of strategic (Zournazi, 2003). Thus Maureen Perkins notes, with some irony, of indigenous peoples and Western temporality:

If one of the most important functions of western temporal technology is to make the future more predictable, the accusation that 'timeless' peoples are less able to cope with change than western, industrialized peoples is strange, since an attempt to predict the future is an attempt to decrease the likelihood of unexpected change. (1998, p. 101)<sup>27</sup>

Immanence enriches futures thinking by positing the possibility for inversion of the present in any moment. This is a source of hope but also a summons to engage the present as a field of being that is shamanically alive to alternate trajectories.

## 6. Hybridity

### Hybridity

**Bears witness** to the creative possibilities of heterotopia, immanence, intercivilizational and transdisciplinary dialogue; product of rhizomic processes; inhabits context

Salient questions are: How can we affirm the new, hybrid arrangements that emerge? How can we move beyond fear? How can we see ourselves as hybrids?

Hybridity is the result of encounter between heterogeneous processes and formations. It has been of interest to a range of poststructural and futures thinkers such as Michel Serres (Serres, 1995), Latour<sup>28</sup>

<sup>27</sup> Stephen Muecke makes a similar point when discussing the nature of what he calls "Aboriginal modernity" (Muecke, 2004).

<sup>28</sup> What Latour sees as the tension at the heart of modernity is a paradox:

(Latour, 1991), Deleuze and Guattari (G. Deleuze, and Guattari, Felix, 1987), Judge (Judge, 2008 C), and Arthur Saniotis (Saniotis, 2007). Hybridity offers an account of creative development that accounts for cross over, transgression and emergence. As such, it is a witness to what Foucault called those 'dangerous coagulations'<sup>29</sup> (B. Baker, and Heyning, Katharina E 2004) that have the ability to combine and recombine the possible. In this way we encounter in a shamanic futures space epistemological hybrids that transgress disciplinary and cultural boundaries.

Sensitivity to hybridity makes the present remarkable in that it abounds in hybrid novelty. Thus it reveals the cultural processes that determine the experiential dimension that frames agency and determines the focus of shamanic inquiry. The field of FS through its intercivilizational awareness fosters hybridity and affirms the layered, multiple and 'coagulated' space of the life world. Furthermore, hybridity is of great import to any reflection on the social, and on our ability to transform what Noel Gough and Leigh Price call the 'it-ourselves' category.<sup>30</sup> Such an approach implies:

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Here lies the entire modern paradox. If we consider hybrids, we are dealing only with mixtures of nature and culture; if we consider the work of purification<sup>28</sup>, we confront a total separation between nature and culture. (Latour, 1991, p. 30)

So, for Latour, hybrids are what constitute our social reality: we as human cultural products are the product of the eternal play between physical reality and our semiotic structures; hybrids are the chimeras that populate this shadowy world of process. Thus he asserts: "Now hybrids, monsters ... are just about everything; they compose not only our collectives but also the others, illegitimately called premodern" (ibid, p. 47). In this context he is able to argue that all human culture—the illegitimately modern/premodern—is an expression of hybridity.

<sup>29</sup> Foucault observes: "disciplinary space tends to be divided into as many sections as there are bodies of elements to be distributed. One must eliminate (i.e. purify) the effects of imprecise distributions, the uncontrolled disappearance of individuals, their diffuse circulation, their unusual and dangerous coagulations..." (in Baker & Heyning, 2004, p. 4).

<sup>30</sup> It should be acknowledged that the category ruptures that the issue of hybridity represents pose interesting theoretical challenges; not least because they can seduce us into superficial borrowings from traditions without deep reflection on the nature of our social and psychological being. We can fall victim to a metaphorical conflation in which the genius of the machine-metaphor of the assemblage proposed by Deleuze and Guattari can ease us into a playful, comfortable, mischief making without really engaging the deep problems of the world and the civilizational and transdisciplinary dialogue such problems demand.

... that 'things' exist in a real sense but are neither the same as each other nor are they strongly separate, rather they are 'mutually' constituted, distinguishable but not strongly dichotomised. Despite its ontological realism, this approach also assumes epistemological relativism; how we come to know reality is fallible, always in process and dependent on who is looking and the spatio-temporal context. (2004, p. 27)

This link between ontological realism (this is real for me within the discursive context of my meaning making) and epistemological relativism (my way of knowing is grounded in my history, culture and subjectivity as is yours and they are different) is key to the it-ourselves consciousness that hybridity alerts us to. This is another modulation of the agency–structure, difference–repetition<sup>31</sup> motif that dominates not just futures thinking but much of the philosophical thought of the twentieth century on the nature of personal transformation and social change. The response of shamanic futures thinking is to focus on context: both the forces shaping it and the actors invested in it.<sup>32</sup>

Context, as Latour argues, is alive to hybridity with CLA itself being a hybrid method that has emerged, as Ramos (2003) describes, from the encounter between structure, and post-structure, and Western critical and non-Western Tantric insights into the agency–structure conundrum (Ramos, 2003). As a hybrid form CLA is well positioned to navigate the heterotopic space that is the shamanic futures field.

### *Reflection on the Six Shamanic Concepts*

These six 'shamanic' futures concepts have wide application and sensitize futures practitioners to the non-tangible dimension of futures work. They are shamanic in that they alert us to the relational dimension of futures thinking in which the Other, that which stands beyond the dominant frame of reference (Nandy, 2007, p. 179ff), is central to a rethinking of the present. The emphasis is on process and though this is distributed unevenly throughout the six concepts—

<sup>31</sup> Another such dichotomy is Heidegger's being–time.

<sup>32</sup> Inayatullah's comprehensive coverage of the tools available to futures practitioners includes six foundational concepts and six theory-processes, which he calls pillars (S. Inayatullah, 2008).

geophilosophy and heterotopia are less dynamic than the rhizome, intercivilizational dialogue, immanence, and hybridity—all have import for understanding how agency can be rethought and how the critical faculty this thesis seeks to explore can be engaged.

Futures thinking, augmented with these concepts, generates heterotopic possibilities and a rich epistemic culture that allows for immanent possibilities denied to traditional disciplinary knowledge where, as Nandy observes, “the power of language has become so enormous that nearly all dissent within the modern world and the modernized Third World has to be cast in that language to be heard or taken seriously” (ibid, p. 180). Futures thinking is, to use a metaphor offered by Foucault, perhaps the perfect academic ‘ship’; that place without a place that Foucault describes as the heterotopia *par excellence*. This thesis, as an example of futures thinking, is multiple and represents in microcosm the heterotopia of the futures field, a field:

that exists by itself, that is closed in on itself and at the same time is given over to the infinity of the sea and that, from port to port, from track to track, from brothel to brothel, it goes as for as the colonies in search of the most precious treasures... (1986, p. 27)

Thinking that acknowledges this heterotopic nature in FS and futures thinking becomes not just more flexible but is given the freedom, in the form of an expanded rationality, to explore marginal and alien categories as relevant to emergent and enriched futures. This, in turn, allows for the layers of human action and social activity described in CLA to be read as richly ambiguous fields in which the human presence (the actors involved) determines what is legible and what is not.

### Profiling Futures Thinking

So, in answer to the question, What can futures thinking bring to the question of agency? we find a wide range of possibilities. As an eclectic field of action FS deploys a creative and flexible futures thinking which is sensitive to context. Context can be read in multiple ways. As this thesis has an epistemological orientation these can be understood as



approaches to the 'real' which cover a spectrum of different concerns. Hence we find some contexts that are best read empirically while others that require an interpretive approach. Similarly, depending on what outcomes we are working towards, the critical, the anticipatory, the holistic and the shamanic can all be employed to facilitate effective engagement with context. Inayatullah acknowledges this flexibility as a defining characteristic of FS: "The beauty of FS is that all these doors are possible—there are many alternative entrances and exits—and many ways to create openings and closings" (S. Inayatullah, 2009).

It is this pluralism that underpins this research as it allows for a rhizomic approach to the question of how we can rethink critical agency. Hence in this chapter the futures field has been described as an epistemologically plural and ecumenical space for performing research that is pragmatic while remaining sensitive to subjective process and the layered analysis necessary to come to grips with this. It is worth profiling futures thinking before we turn to the futures spectrum.

Futures thinking emphasizes the process nature of the task and is less inclined to get involved in the epistemological wrangles that shape disciplinary boundaries.<sup>33</sup> Certainly this thesis is more concerned with doing futures than defining it, however, the negotiation of a futures space has been necessary in order to allow for the freedom and creativity this kind of futures work demands. In keeping with this demand the term 'futures thinking' is preferred to that of FS. This distinction is not mere pedantry but useful because although the futures field certainly has much in common with FS it is not congruent with it. For a start it breaks the distinction between futures analytic and practitioner work offered by Bell (1996, p. 49). Emphasizing context over theory, futures thinking implies that the thinking is the doing. In other words, though analytically useful as a distinction, in

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<sup>33</sup> Richard Slaughter's critique of American futures is one example of this boundary work; another is his and other's work on shaping up an Integral Futures profile (R. A. Slaughter, Hayward, Peter. and Voros, Joseph 2008) and the response of Sohail Inayatullah and others to this boundary policing (Forthcoming in *Futures*).

practice no futures work occurs unless it invokes both ideational and physical processes.

Futures thinking is also inclusively ethical, seeking out the preferable future over the probable and the possible (Bell, 1996, p. 56). Of course what is preferable for one group may not be so for others (Nandy, 1987, p. 1), thus it is undeniably partisan in nature. To balance this, futures thinking seeks to align local needs with global context, it reaches out to its other, or to what lies beyond the accepted parameters of reality. This reaching out is theorized geophilosophically as the basis for real intercivilizational dialogue. Such dialogue enriches the grammar of futures thinking as it brings a range of categories into play drawn from diverse traditions in order to deepen possibility and generate a greater range of entrances and exits for the conversation. Thus it also seeks to enrich the present with reference to a futures horizon (R. A. Slaughter, 1999, p. 73). This reaching out and enriching of the present are activated through an appreciation of the heterotopic possibilities and an active commitment to tapping what Deleuze and Guattari call the plane of immanence (1994, p. 35). What emerges is a dialogical space that fosters hybridity as the creative fruit of encounter—or what Foucault called ‘dangerous coagulations’ (B. Baker, and Heyning, Katharina E 2004, p. 1).

Futures thinking also invokes dissent and follows Sardar who argues that FS is stronger and more capable of responding to context when seen as open and incomplete, a movement rather than a discipline (Ziauddin Sardar, 1999b, p. 16). And this movement, both as process and within context, is driven not just by rational questing but also, as Pieterse argues, by “emotional, aesthetic and imponderable considerations” (1999, p. 152). This ‘imponderable’ brings us to the shamanic, an open ended, incomplete and opaque descriptor that allows for thinking beyond words, as Eckhart Tolle argues:

When you don't cover up the world in words and labels, a sense of the miraculous returns to your life that was lost a long time ago when humanity, instead of using thought, became possessed by thought. (2005, p. 26)

This invitation to shamanic thinking provides an extended tonality for the enterprise of engaging with critical agency and pedagogy. The tonal range expands strategic possibilities by identifying the nature and form such engagements can take. The musical analogy of the fugue allows us to read futures work expansively as a set of registers in a spectrum, yet allows also for a structural commitment to process which can be thought of as a set of rules of harmony. Thus we find an inclusive ethics, as tonal centre, operating throughout from the immediate demands of context with its empirical, interpretive and critical requirements, through to the most extravagant flights of imagination and intuition. In this way futures thinking can be understood as a heterotopic space which produces hybrid forms as the result of encounters between and across traditionally gated boundaries.

### Summary

Futures thinking thus becomes an invitation to a creative engagement with context where everything becomes a resource, a possible new route with entry and exit points, a reaching out to a future rich in paradoxes and variations and able to sustain them all. Figure 2.7 maps this futures spectrum and suggests dominant modalities for thought, rationality, worldview and agency.

<b>Empirical</b>	<b>Interpretive</b>	<b>Critical</b>	<b>Anticipatory</b>	<b>Holistic</b>	<b>Shamanic</b>
analytical	relativist	dissenting	engaged	synthetic	Prediscursive
instrumental	hermeneutic	epistemic	interactive	evolutionary	Spiritual/ relational
positivist	subjectivist	revolutionary	participative	holonic	layered
functional	contextual	historical	participatory	noetic	Intuitive

**Figure 2.7: The Futures Spectrum**

Such thinking allows us to understand the critical not as a fixed position, or even an attitude, but as a process that is multiple and contextual in nature. The next chapter explores this richness and offers

a poetics of the critical, charting a critical continuum that accounts for the epistemic registers mapped in the futures spectrum.

## Chapter 3: Developing a Critical Continuum

*This chapter engages the question: How can critical agency be understood within the shamanic futures context? It opens by providing an overview of agency that identifies the tension between agency and structure as the point for critical engagement. This tension is then framed as a problem inherent to Western philosophy. A kama sutra of the critical is proposed. Prophetic critique is then discussed as it furthers the critical agent's sense of capacity to engage with the prediscursive affective domain beyond language. The futures spectrum is used to develop a sense of the critical continuum and a critical audit of neohumanist schools is performed to illustrate the utility of the critical continuum.*

### Introduction

This chapter is not intending to offer a philosophical or social theoretical account of critical agency but rather to explore how it can be reconceptualized with relevance for educational praxis. As this chapter precedes the three chapters that explore agency in detail, the focus is on the 'critical' in critical agency. This descriptor covers a range of definitional sites and is important to this study as it defines the kind of agency this futures thinking is committed to fostering.

As the previous chapter focused on the tonality of futures thinking as the epistemological, macro-tonal, context for this research, so this chapter engages the critical as the meso-thematic content orientation to be developed. To this end a futures orientation was outlined in the previous chapter that offers a layered account of context that incorporates structural, poststructural and shamanic insights into the human condition. This was described as the futures spectrum. It was also noted in the previous chapter that the word critical is used to describe a 'probing beneath' the surface of things, to which critical agency needs to be committed (R. A. Slaughter, 2004, p. 89). The term critical, as used in this thesis, flags that what is being discussed

is a form of agency bent to the task of liberation of self by probing beneath the surface conditions and conditioning that frame the possible. In this it follows Foucault's description of critical activity as "the art of not being governed quite so much" in which critique ensures "the de-subjugation of the subject in the context of what we could call, in a word, the politics of truth" (2002, pp. 193-194). Seen in this light, such a probing becomes a form of "voluntary insubordination" (ibid, p. 194) which involves, amongst other things, the critical awareness that self and other, self and society are not separable but mutually sustaining—i.e. that subjective and political economy are simply two ways of understanding how meaning and power are ordered (Michel Foucault, 1990; Law, 2004; Sarkar, 1982).

This chapter explores critical agency from three related perspectives. In Section 1, it looks at how agency has been problematized by the work of Dewey (1938) and Arendt (1958), Latour (1991), Deleuze (1993) and Sarkar (1982). These thinkers are representative of a range of engagements with agency throughout the twentieth century. Dewey tackles the problem from the context of pragmatism, while Arendt approaches it through social theory. Both acknowledge that there are limitations in the binary of agency–structure. Latour as a philosopher of science engages this problem as inherent to Western modernist thinking. Deleuze takes up Dewey's pragmatism and rethinks it through poststructuralist sensitivities to the role subjectification plays in maintaining context. Sarkar is introduced to offer a counterpoint to Deleuze's approach and begin the intercivilizational dialogue described in the previous chapter. In the light of this analysis agency comes to be understood contextually with the critical acting as a sliding signifier that responds to a specific physical or epistemological context. This exploration reveals the limits of language, something Castoriadis notes at the opening of this thesis (1997, p. 185), and thus grounds the difficulties experienced by critical pedagogues in negotiating the educational terrain in the limits of language as a tool for critical action. As Foucault points out, following Kant:

... do you know up to what point you can know? Reason as much as you want, but do you really know up to what point you can reason without it becoming dangerous? Critique will say, in short, that it is not so much a matter of what we are undertaking, more or less courageously, than it is the idea of our knowledge and its limits. (2002, p. 195)

In Section 2, the limits of language, or what Foucault calls 'knowledge' (can we know what we cannot say?), are then discussed through the geophilosophical work of Deleuze and Guattari (1987; 1994) and the postcolonial theorists Lal (2002), Guha (2002) and Nandy (2004) who argue that the preoccupations of philosophy are geophilosophical in nature, self-referential and colonizing. What is called for is an expansion of the critical categories available to us. One route for this is intercivilizational dialogue—involving Guha, Lal, Nandy, Giri, Sarkar etc.—which increases the rhizomic possibilities for hybrid creations that extend the critical project.<sup>34</sup>

In Section 3, the critical is profiled. The hybrid concept of the *kama sutra* of the critical is developed as a form of rhizomic activity that introduces pleasure into critique. This is followed by the introduction of prophetic critique (Fox, 2003; Grey, 2000) which further extends the normative parameters of critical action. This overview is then presented as a critical continuum that parallels the futures spectrum developed in the previous chapter. Just as the futures spectrum presents a layered and context oriented futures terrain, so the critical continuum accounts for contextually critical action. In this way agency can be understood to be contextually determined. This is an important insight for any understanding of CLA and will provide a useful starting point for the following chapter on CLA and the rhizome.

The chapter concludes with the critical continuum being used to conduct a critical audit of neohumanist schools. In this way the educational relevance of this tool is demonstrated and the ground is

<sup>34</sup> It is interesting to note that Foucault describes "the bundle of relationships", namely "power, truth and the subject" (2002, p. 194)—his bundle however is not as multiple as Deleuze's in that the rhizome falls into three main stands: power, truth and subject.

laid for a rethinking of critical agency that has implications for education and curriculum.

## Section 1: Overview of Agency

It has been natural in the fields of philosophy, social theory and education to theorize agency within the agency–structure dialectic (Barnes, 2000; Hyman, 2004). This means it has been treated passively with the assumption being that individuals negotiate structure: their activity is projected onto and into the world. It will be argued that the critical sees individuals as implicated in structure.

### *Agency in Education*

This thesis recognizes that agency has been an undervalued dimension in policy and curricular thinking in education. This is certainly not a new insight (W. F. Pinar, Reynolds, W. M., Slattery, P. & Taubman, P. M., 2000, pp. 252-253). Institutional realities of social engineering, management and control have all conspired to keep agency firmly under the control of structure (V. Miller, 2006). Yet, as Lawrence points out, the individual, as the object of teaching, has always been at the heart of educational debate (Lawrence, 1970). In her overview of educational thinking from the ancient Greeks to the radicals of the 1960s, she traces a concern for the learner. This takes the form of child or learner centredness which follows the abilities and inclinations of the learner, rather than the structural needs of the system designed to implement educational policy.

Plato distinguishes between teaching, as giving instruction from without, and true education, which is a process of drawing out what is already latent in the learner... (ibid, p. 26)

In every age, Lawrence observes, the argument between those who identify education with discipline and intellect versus those who see it involving people fulfilling their personal potential has been waged (ibid, p. 9ff):

As at the present time, the gulf in history, lay broadly between those who believe that education is a matter of training the intellect only, of learning from books, and of discipline imposed from without, and those who believe it to



be an inner force, a growth from within; that the germ of development lies in the soul and that, given the right conditions, it must develop. (ibid, p. 11)

### *John Dewey*

The American pragmatist John Dewey, writing before Lawrence, shaped this argument as one between content and experience. In this he saw the tension between the imperatives of structure and the needs of the individual learning agent. In describing these he sought to avoid the binary of either-or by acknowledging that whatever the underlying world view that drives education, it still requires both the individual and a context and therefore the opposition is, in a logical sense, fictional (Dewey, 1938, pp. 20-21). Thus he concluded:

The solution of this problem requires a well thought-out philosophy of the social factors that operate in the construction of individual experience. (ibid, p. 21)

In Dewey's mind the acknowledged dominance of traditional content based methods of teaching was less the problem than the host of practical questions that emerged once we considered the role of the learner not as antithetical to tradition but as the source of innovation:

Let us say that the new education emphasizes the freedom of the learner. Very well. A problem is now set. What does freedom mean and what are the conditions under which it is capable of realization? Let us say that the kind of external imposition which was so common in the traditional school limited rather than promoted the intellectual and moral development of the young. Again, very well. Recognition of this serious defect sets a problem. Just what is the role of the teacher and of books in promoting the educational development of the immature? Admit that traditional education employed as the subject-matter for studying facts and ideas so bound up with the past as to give little help in dealing with the issues of the present and the future. Very well. Now we have the problem of discovering the connection which actually exists *within* experience between the achievements of the past and the issues of the present. We have the problem of ascertaining how acquaintance with the past may be translated into a potent instrumentality for dealing effectively with the future. (ibid, p. 22-23)

The freshness of such thinking must be acknowledged. These questions establish the nature of the parameters for this enquiry

because they address the nature of the actor within the theoretical and practical domain of education. Dewey's educational philosophy can be read as an attempt to rethink agency-in-context. By acknowledging the interactivity of social process he has, Ron Miller notes, failed to please thinkers on either the traditional or liberal sides of the educational divide (R. Miller, 1997).

... while Dewey valued the individual, he was not an enthusiastic libertarian as many holistic educators have been. Because of this subtle blending of individualism and community interests in Dewey's thought, it fails to completely satisfy the partisans of more extreme views—either radical or conservative. (ibid, p. 128)

For Miller, Dewey's pragmatism leads him ultimately to side with the social significance of education over the personal. Thus he argues that "despite Dewey's concern for the individual, his philosophy was more oriented to the development of society than to the spiritual unfoldment of the individual person" (ibid, p. 131). At the heart of Dewey's approach we find his commitment to experience, embodied in the scientific method, which he argues is the "only authentic means at our command of getting at the significance of our everyday experiences of the world in which we live" (1938, p. 88). Yet, it is not clear that his siding with context is in fact a turning away from the primary importance of agency in the learning equation (though he thinks about agency constructively, as a pragmatist, rather than spiritually, as would a holist). Thus Dewey talks about:

a definition of the role of the individual, or the self, in knowledge; namely, the redirection, or reconstruction of accepted beliefs. Every *new* idea, every conception of things differing from the authorized by current belief, must have its origin in an individual. (Dewey, 1997, p. 296)

In this Dewey can be seen to be promoting a form of secular humanism that values the contingent and ephemeral, along with the human social life in which agency is creatively present though most often held to ransom by tradition.

*Hannah Arendt*

Like Dewey, Arendt also sought to find a way out of the agency-structure bind. She theorized the problem in terms of 'equality and distinction' and she pointed out that both must be understood as essential components of human meaning-making:

If men were not equal, they could neither understand each other and those who came before them nor plan for the future and foresee the needs of those who will come after them. If men were not distinct, each human being distinguished from any other who is, was, or will ever be, they would need neither speech nor action to make themselves understood. Signs and sounds to communicate immediate, identical needs and wants would be enough. (1958, pp. 175-176)

For Arendt this tension is the source of some 'philosophical perplexity' as we as actors (agents) seek to bridge the distance between our subjectivities and the objective realities we inhabit (ibid, p. 181). This leads her to explore the in-betweenness of social action, via language and deed. Such processes demonstrate the influence of her teacher Martin Heidegger<sup>35</sup> whose work on *dasein* similarly privileges the uniqueness and yet ordinariness of all human contexts (M. Bussey, 2006d; White, 2005). It is in such in-between contexts that Graham Mayeda (2006) notes Heidegger saw "the process of contextualization, [as] part of the process by means of which we understand the world as having meaning" (Mayeda, 2006, p. 204). As Arendt notes:

Most action and speech is concerned with this in-between, which varies with each group of people, so that most words and deeds are *about* some worldly objective reality in addition to being a disclosure of the acting and speaking agent. Since this disclosure of the subject is an integral part of all, even the most 'objective' intercourse, the physical, worldly in-between along with its interests is overlaid and, as it were, overgrown with an altogether different in-between which consists of deeds and words and owes its origin exclusively to men's acting and speaking directly to one another. (1958, pp. 182-183)

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<sup>35</sup> Arendt had an intimate relationship with Heidegger during the 1920s and went on to become a defender of him in later years.

Arendt's sensitivity to context and the interactive nature of self awareness has real relevance to the rethinking of agency that this thesis is undertaking. As she explores this issue she represents human actions as stories. Stories are something we tell both ourselves and others—both through our words and actions.

The disclosure of the 'who' through speech, and the setting of a new beginning through action, always fall into an already existing web where their immediate consequences can be felt. Together they start a new process which eventually emerges as the unique life story of the new comer, affecting uniquely the life stories of all those with whom he comes in contact. It is because of this already existing web of human relationships, with its innumerable, conflicting wills and intentions, that action almost never achieves its purpose; but it is also because of this medium, in which action alone is real, that it 'produces' stories with or without intention as naturally as fabrication produces tangible things. (ibid, p. 184)

The significance of this insight for this thesis is twofold. Firstly, it identifies, from an historical perspective, the mythic level of human action that is part of the causal layered work of CLA (S. Inayatullah, 2004). Viewed from the mythic level of analysis human action can be seen as the living/telling of stories that we generally inherit from our context. Secondly, it also links up with the poststructural thinking of Deleuze and Guattari (1987), who describe actions and concepts as 'lines of flight' that move across the rhizomic landscape that is the in-between. In this place all things are simultaneously both objects and subjects, shifting identity (story) according to context. Agency in this context is all about story (Heilman, 2005), and the extent to which we have agency determines the extent to which we can choose the stories we tell/enact.

Thus, *the rethinking of agency is the rethinking of story within the context of a critical awareness*—and here, following Slaughter, 'critical' connotes the probing beneath the surface of social life—of that space of 'in-between' that preoccupies the thinking of a pragmatist such as Dewey and a political theorist such as Arendt.

*Poststructuralists on Agency*

Both Dewey and Arendt are arguing for a form of thinking that bridges the agency structure divide. Yet they were doing so before the advent of poststructuralism which couches any consideration of agency and individual freedom in the context of historical ordering in which language and power (how similar and yet how distant from Arendt's 'speech and action') generate a definitional backdrop to human action (Michel Foucault, 1970/2005; Peters, 1996). Hoy, for instance, argues that poststructuralism rethought the Cartesian cogito:

In future histories of twentieth-century European thought poststructuralism will probably be noted mainly for its neo-Nietzschean critique of the Cartesian cogito and its emphasis on language and power instead of the earlier phenomenological concern for subjectivity and individual freedom. (2005, p. 163)

Thus he sees that with the diminution of Cartesian agency there is a need for rethinking agency which accounts for the constructedness of being and allows for the possibility of social action, and thus transformation, to occur:

If individual subjectivity is no longer conceived as the originator of action and the arbiter of values, then the agent seems unable to have much effect on social processes and thus to lack the capacity for critical resistance. The philosophical task therefore becomes one of accounting for the possibility of critical intervention and responsible agency. (ibid, pp. 163-164)<sup>36</sup>

Such 'accounting' can take many forms. In critical futures it means working with context, process, texture and pattern instead of the dialectic of thesis, antithesis and synthesis (Hicks, 2002; Milojevic, 2002). As Francis Hutchinson underscores, human beings are beings of praxis (1996, p. 34). This praxis implies the play between context and individual in which meaning and value shift over time and also between civilizational contexts. Inayatullah sums this up:

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<sup>36</sup> Roland Bleiker asks: "Where is the fine line between essentialism and relativism, between suffocating in the narrow grip of totalising knowledge claims and blindly roaming in a nihilistic world of absences?" (Bleiker, 2000, p. 208).

Poststructuralism moves the debate away from 'fact versus normative' distinctions. Things become factual (based on experimental evidence, or authority, or intuition, or based on the current episteme, or paradigm of knowledge) and are not so in themselves. As well things become normative.

Genealogy thus reveals to us the particular history of a variable, how it was once normative, then factual, and now perhaps normative again. The poststructural is thus isomorphic to the genealogical or evolutionary. History is thus intertwined with futures, but it is not a continuous history but is disjunctive wherein concepts change through history, again largely dependent on the politics of the particular epoch (or civilizational values). (2002b, p. 299)

Each discourse becomes a possible reading, none deeper or more real, just alternative readings of any context. Now Latour sees the distinction between agency and structure, between human and nonhuman (the rest), as a particularly modern construction (1991). Yet, he also argues that what passes for real life—living, being, becoming—occurs in the in-between and thus that human agency, our verb nature, is a mediated process.

Everything happens in the middle, everything passes between the two [human-nonhuman], everything happens by way of mediation, translation and networks. (1991, p. 37)

For Latour human beings (our dreams, desires, words, deeds) are hybrids, produced in this space as mixtures of nature and culture (ibid, p. 30). What is unique about modern culture is our denial of this state. What is significant for this thesis is an exploration of agency which is aware of this hybrid domain in which consciousness and context interact.

The conclusion that agency is context bound is not surprising. Thus it is the question of how to energize agency within context, to explore its role in education, that concerns this thesis. Given the trend outlined above to see agency—not as a purely subjective experience but as an interactive process in which subjectivity is reflexive or, as Deleuze argues (1993), folded—we find in every individual agent a selective expression of reality. This makes of them, as Semetsky notes, a "qualitative multiplicity" in which subjectivity is never singular but multiple (2006, p. 3) and human life—the play between agent and

structure—is summed up in Deleuze’s phrase ‘difference and repetition’ (G. Deleuze, 1994).

### *Agent as Process*

There are striking similarities between Deleuze’s concerns and those of Dewey and Arendt<sup>37</sup>. Deleuze too is intrigued by the intersection of subjective and objective experience. Thus he asks:

Why is the requirement of having a body sometimes based on a principle of passivity, in obscurity and confusion, but at others on our activity, on clarity and distinction? (ibid, p. 86)

This relationship of being both internal and external to the body is folded with subject and object, soul and world, generating fields of meaning. Thus, he argues, “The world must be placed in the subject in order that the subject can be for the world ... And [this] is what gives to expression its fundamental character: the soul is the expression of the world (actuality), but because the world is what the soul expresses (virtuality)” (ibid, p. 26). Arendt in thinking about the relationship of agent and world concludes similarly that individuals, revealed through their actions, are still neither “author or producer” of history, story, world (1958, p. 184). The randomness with which human action moves she sees as evidence of this condition: “It is because of this already existing web of human relationships, with its innumerable, conflicting wills and intentions, that action almost never achieves its purpose...” (ibid).

What Arendt calls a ‘web’ Deleuze and Guattari call a “rhizome” (G. Deleuze, and Guattari, Felix, 1987, p. 3ff). Similarly, Sarkar calls it “ideological flow” (Sarkar, 1996, p. 39) and he argues that the individual bears the world within themselves through “perception, inference and authority” (Sarkar, 1988b, p. 278) and that it is context that develops identity. His concept of neohumanism outlines a process for expanding the relationship between subject and context (Sarkar, 1982) and forms the centre piece of his critical project. For Sarkar, as

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<sup>37</sup> This surprise would not be so great if Inna Semetsky’s (Semetsky, 2006) comparison of Deleuze with the American pragmatists were more widely known—see her statement on page 71.

for Deleuze, 'web' lacks the reflexivity and sense of dynamism that rhizome and flow elicit. Sarkar captures this awareness of process as a pulsative and rhythmic unfolding, observing: "A person's life is nothing but a mesh of multilateral rhythms" (1993a, p. 50). Both Deleuze and Sarkar express the spirit of shamanic engagement and push the limits of knowing into prediscursive and affective domains. Both, too, see themselves in a conversation with the real that grounds their philosophies in a pragmatic and constructivist tradition (Semetsky, 2006).

Their conceptualizations of process are layered and contextual and represent a form of radical empiricism driven by a "logic of multiplicities" (Deleuze cited in Semetsky, 2006, p. 2), rather than the binary logic of positivism and rationalism. Sarkar's position is both pragmatic and spiritual; Deleuze's is pragmatic and transcendental. Sarkar offers a spiritual empiricism rooted ontologically in the indigenous Indic philosophy of Tantra (S. Inayatullah, 2002a, pp. 2-5; Sarkar, 1993a); Deleuze offers a transcendental empiricism rooted in an inversion of Enlightenment thought (G. Deleuze, 1994, p. 70; Semetsky, 2006, p. 33). This is not otherworldly but essentially practical, as Inayatullah notes, "Tantra stresses the practical experience of inner transformation"; yet "Sarkar's theoretical framework is not only spiritual or only concerned with the material world, rather his perspective argues that the real is physical, mental and spiritual" (2002a, p. 8).

Both the rhizome and ideological flow are more complex ideas than Arendt's 'web', as they cover both the state of the web and also the process of its construction, but they still cover much of the same ground. Certainly both rhizome and flow account for the instability of action, and the unpredictability of outcomes Arendt is alluding to. The agent as a folded being takes on a verbal quality in such a configuration. No longer is the subject a passive and simply interior being (noun); now the agent becomes an ongoing process (i.e. a verb) of becoming in which endings and beginnings overlap



(Semetsky, 2006, p. 14). From a critical futures perspective this is both a more convincing and also a more useful account of agency. In this account critical agency then becomes a movement in which the subject–object process becomes, to some extent, self aware. And it is this self awareness that education can be called on to foster.

### *Beyond Frankfurt*

Finally, it should be noted that the focus on agency taken here moves the inquiry away from the concerns of the Frankfurt School—particularly as represented by Jürgen Habermas—who has developed a concept of communicative agency based upon communicative reason (Habermas, 2001). For Habermas:

Communicative reason differs from practical reason first and foremost in that it is no longer ascribed to the individual actor or to a macrosubject at the level of the State or the whole society. Rather, what makes communicative reason possible is the linguistic medium through which interactions are woven together and forms of life are structured. This rationality is inscribed in the linguistic telos of mutual understanding and forms an ensemble of conditions that both enable and limit. (Quoted in Giri, 2006, p. 299)

Though such a definition includes an ‘ensemble of conditions’, it isolates reason, communication and action to linguistic acts that occur at the level of intelligibility.<sup>38</sup> Yet, following Dewey, Arendt, Latour, Hoy, and Inayatullah, agency has been determined to embrace the totality of the human context, not simply the linguistic bubble that facilitates interaction thus making it appear intelligible. Roland Bleiker brings this point into focus when he notes:

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<sup>38</sup> Joel Whitebook in offering a reassessment of critical theory vis-à-vis psychoanalysis argues that Habermas’ insistence on denying the non-rational in his theory of intersubjective communication has resulted in the domestication of critical theory. Habermas, “rationally short-circuits reason’s communication with its Other” (Whitebook, 1995, p. 9). By contrast Freud’s interest in the unconscious was central to his working on a synthesis of the enlightenment and romantic traditions:

Freud sought to strengthen rationality and the ego precisely through a deep and sustained encounter with the Other of reason, namely, with the unconscious, dreams, taboos, perversions, symptoms, *Thanatos*, narcissism, psychosis, and so on. That is what the repressive experience of the transference neurosis is all about. In this endeavor, Freud was pursuing a program, initiated by Hegel, of exploring the irrational and [integrating] it into an expanded reason. (Whitebook, 1995, p. 8)

There is no essence to human agency, no core that can be brought down to a lowest common denominator [such as communicative reason], that will crystallize one day in a long sought after magic formula. (2000, p. 209)

Habermas is arguing for an unattainable ideal state (a magic formula) that discounts what Semetsky calls the "grammar of disequilibrium" (2006, p. 41). This disequilibrium implies the messiness of life not the ordered world of reasoned discourse. That this is not the world envisaged by Habermas is captured in his observation that communicative power can only occur "in undeformed public spheres; it can issue only from structures of undamaged intersubjectivity found in nondistorted communication" (Giri, 2006, p. 299). Critical agency is grounded in the pragmatic concern for process that is both disordered and creative. Habermas's project is focused on an ideal state that constructs encounter dialectically rather than rhizomically. Furthermore, it can be noted that this position is still epistemologically grounded in a geophilosophical commitment to Enlightenment reason that privileges clarity over the murky waters of process.

### *Process over Clarity*

This thesis will pursue process over clarity as the ground for a richer and more useful understanding of agency. To better understand critical agency as process, constructed contextually along a continuum, three chapters of this thesis will profile the thinking of ten theorists for whom agency is a central concern. In Chapter 5 it is examined in the works of four North American critical pedagogues. It is argued that how these thinkers have responded to the changing educational environment will provide both insights and clues into how agency is being rethought in the critical pedagogic tradition. This analysis is continued in Chapters 6 and 7 where critical agency is explored through the work of six twentieth century thinkers who have all sought to understand human agency within the context of a critical appraisal of societal processes that both frame and determine meaning. Derrida, for instance, applies an epistemological and ethical analytic to rationality itself while Butler, working with a feminist sensitivity to subjectivity, grounds her ethic of human action in vulnerability.

Deleuze (often in conjunction with Guattari), on the other hand, works the tension between subject–object, agency–structure, difference–repetition and develops a rhizomic account of human action that is layered and pragmatic. West adopts a normative approach to agency that is anchored in his Christianity and develops the prophetic as a category for understanding the potentially transformative role of the individual within the social. Similarly, Giri synthesizes an intercivilizational dialogue between critical theoretical accounts of agency and the vedantic categories of *bhakti* (devotion), *tapashya* (service–sacrifice) and *sraddha* (reverence for life), that considerably enlarge our potential to think about agency in normative terms. Finally, Sarkar brings to this analysis a formidable creativity and freedom in his transformation of indigenous Indic Tantric categories into vehicles for redefining human potential both within the personal and collective fields of action.

To bring more coherence to this profiling of agency the conceptual ground needs to be firmed up. This is done with reference to the geophilosophical limitations inherent to Western philosophical thought. Habermas’s work is indicative of the desire for clarity over process. The following discussion explores this tension in order to better understand why critical theory and critical pedagogy have struggled for legitimacy within a system of meaning that overlooks paradox and process.

## Section 2: Limits of Language

How agency is understood hinges on the civilizational context within which it is situated. Deleuze and Guattari point to this in their usage of the concept of geophilosophy (1994). Postcolonial theorists, ever sensitive to the construction of identity within a hegemonic and colonizing Western episteme, also make this point. As this thesis is committed to intercivilizational dialogue, critical agency needs to be rethought within a plural context that accommodates the multiple categories that emerge when worldviews meet and interact. Tomorrow’s educational system will depend on hybrid readings of

agency that arise from such encounters. This section explores some of the key insights that support this assertion.

Postcolonial theorists are particularly clear on the hegemonic Eurocentricism of the geophilosophical project. Guha, for instance, maintains that philosophy has intimate links with imperialism and that it "owes [its] primacy to its power of abstraction, which enables it to assemble and arrange all the manifold activities and ideologies associated with colonialism under the rubric of Reason" (Guha, 2002, p. 2). This reason sets limits to what is allowed as 'knowledge' and the 'knowable'. Thus Nandy observes somewhat dryly that "One discipline's trivia is another discipline's life-blood" (1987, p. 95). In this he identifies the contextual, portable nature of rationality. Lal emphasizes this point when he reminds us that "a critical interrogation of the received view of history calls for a hermeneutics which would bring us to the awareness that some forms of remembrance are but forms of forgetfulness" (Lal, 2002, p. 121). Lal is pointing to the geohistorical bias that Deleuze and Guattari alert us to where cultural selectivity edits the story (1994, p. 95). For Guha, critique begins when the limits between the knowable and the unknowable, memory and forgetfulness, are reached and breached. His particular concern is with the construction of Indian historiography, yet the relevance of his point is broadly applicable to such a deterritorialized concept as critical pedagogy where legibility has been determined with reference to a set of values and constructs that dismiss the central concerns of a critical understanding that values process over clarity. For Guha, philosophy is far too close to its imperial mother. Thus he observes, "No wonder that our critique has to look elsewhere, over the fence so to say...", (2002, p. 5) where we find a different kind of wisdom, one "born of the experience of living dangerously close to the limit of language" (ibid, p. 6).

As noted in Chapter 2, Deleuze and Guattari with their concept of geophilosophy also bring a suspicion of philosophy and the philosophical to their work. Thus they argue that "Philosophy cannot be

reduced to its own history, because it continually wrests itself from this history in order to create new concepts that fall back into history but do not come from it<sup>39</sup>” (1994, p. 96) Guha’s objection to a Western historiography parallels their analysis of philosophy’s own rootedness in culture and modernity. Deleuze and Guattari acknowledge this, stating that “Philosophy is a geophilosophy in precisely the same way that history is a geohistory...” (ibid, p. 95). They too, like Guha, acknowledge the limits of the philosophical project by situating it in the plane of immanence that corresponds to a reimagining of the Greek imperial project:

The social field no longer refers to an external limit that restricts it from above, as in the empires, but to immanent internal limits that constantly shift by extending the system, and that reconstitute themselves through displacement<sup>40</sup>. External objects are now only technological, and only internal rivalries remain. A world market extends to the ends of the earth before passing into the galaxy: even the skies become horizontal. This is not a result of the Greek endeavor but a resumption, in another form and with other means, on a scale hitherto unknown, which nonetheless relaunches the combination for which the Greeks took the initiative: democratic imperialism, colonizing democracy. (ibid, p. 97)

This connection between modernity—its political methods, economic processes, and aspiration—and philosophy privileges a specific kind of subject, one struggling to become, as they say, “ever more European” (ibid, p. 98).<sup>41</sup> The need to escape is great (Nandy, 2007, p. 18ff). Alternative futures are immanent in the possibility of critique that is full of ‘becoming’. Yet on its own, philosophy, within the confines of its history, is, as Deleuze and Guattari point out, constantly reinscribed within the framework of capital production.

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<sup>39</sup> This description of philosophy hinges on their definition of philosophy as the process of creating *new* concepts: “philosophy is the art of forming, inventing, and fabricating concepts” (1994, p. 2).

<sup>40</sup> They are describing the colonial project here.

<sup>41</sup> The same point is made by the 19C British historian George Macaulay Trevelyan who espoused the imperial aspirations of education to the British Parliament: “Educated in the same way [as us]... they become more English... just as the Roman provincials became more Romans than Gauls” (Trevelyan, 1853). It is also worth consulting Nandy’s study of cricket in the Indian subcontinent (Nandy, 2002).

Modern philosophy's link with capitalism ... is of the same kind as that of ancient philosophy with Greece: *the connection of an absolute plane of immanence with a relative social milieu that also functions through immanence.* (1994, p. 98, italics in original)

In both contexts, the modern (i.e. Western) and the Greek, philosophy has created a sense of abstract perfection that legitimates how thought occurs and what is valid as an object of that thought. In other words, the social is deterritorialized as 'abstract-other-world', and reterritorialized as 'legible (and manageable) and legitimate social-process' such as democracy and the market. Democracy,<sup>42</sup> as the vehicle for capitalism, is necessary to carry domination of the conditions of possibility to the limit. The possible becomes in this way the utopian dream, an inversion that Deleuze and Guattari assert has close connections with Adorno's negative dialectic (ibid, p. 99).

The problem of our current historical condition, and this is highly relevant to any rethinking of critical agency, is that as Deleuze and Guattari point out: "We lack resistance to the present" (ibid, p. 108). The ambiguity of this proposition is built around the tension between populism and the aristocrat, for as they point out the aristocrat—in this case exemplified by Heidegger—was confounded by history (i.e. Nazism) and allowed shame "to enter into philosophy itself" (ibid). Yet, creativity, concept denial and inversion, the "constitutive relationship of philosophy with nonphilosophy" (ibid, p. 109), presage, via the plane of immanence, the emergence of a 'new critique'. Deleuze and Guattari stress this point:

We lack creation. *We lack resistance to the present.* The creation of concepts in itself calls for a future form, for a new earth and people that do not yet exist. Europeanization does not constitute a becoming but merely the history of capitalism, which prevents the becoming of subjected peoples. (ibid, p. 108, italics in original)

What this future form is, is beyond reach, beyond the horizon as a potential of the plane of immanence. It requires that the contingent be

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<sup>42</sup> McLaren somewhat acidly describes Western democracy as "the democracy of empty forms" (McLaren, 2006, p. 24).

deterritorialized in order for alterity to emerge: this is rhizomic work. It will not happen, they assert, in a democracy as proposed, promoted and exported by Western political hegemony. Why? Because “Democracies are majorities, but a becoming is by its nature that which always eludes the majority” (ibid, p. 108). In this assertion the tension between populism and aristocrat returns. The critical, as in the Chorus (D. A. Young, 2003), stands outside the ambit of authority yet is also of it (Foucault, 2002; Hoy, 2005). Thus they argue that philosophy—in its Western embodiment—meet with its Other: the non-Western, in order to allow for the acephalic, aphasic and illiterate (ibid, p. 109). In this meeting they propose a ‘nonphilosophy’ that is free of its historical moorings. Through crossing over the limit of philosophy, philosophy becomes creative again as it takes on its own Other, its ‘eyes’ and ‘tongue’. The philosopher Jacques Derrida had such a breach in mind when he spoke of the ‘enlightenment to come’ (Derrida, 2005, p. 147).

To make this point clear Deleuze and Guattari develop the ‘nonphilosophical’ positioning of the Indian worldview vis-à-vis Western philosophy, stating that to resist the present the thinker must become “Indian, and never stop becoming so...” (ibid, p. 109) Lal confirms the Indian limit—the ahistorical nature of subcontinental philosophy—that Deleuze and Guattari refer to with reference to the subcontinent’s indifference to history, as it is known to the ‘subject-other’ that this history is the inscription of the colonial world view and its imposition on the colonized:

Indians, as I have said, were never much interested in the production of historical knowledge, but this can in no way be attributed, as the British were wont to do, to a lack of analytical abilities or critical skills, since Indians produced a huge corpus of learned texts in mathematics, astronomy, aesthetics, linguistics, law, philosophical disputation, metaphysics, theology. The ahistoricism of the Indian sensibility remains one of the most attractive and enduring features of Indian civilization, and most Indians would have agreed with Ghandi when he declared that ‘the Mahabharata is not to me a historical record. It is hopeless as a history.’ We cannot be surprised that all shades of nationalists and

modernists have wanted to massacre Ghandi, when we hear him adding: 'I believe in the saying that a nation is happy that has no history.' Ghandi has been buried by India's history minded elites, for history has no way of describing ahistoricity except as a form of primitivism, backwardness, and myth. (Lal, 2002, pp. 121-122)

In this way, as Adorno observed, history, Western universal and universalizing history, "must be construed and denied. After the catastrophes that have happened, and in view of the catastrophes to come, it would be cynical to say that a plan for the better world is manifested in history and unites it" (cited in Müller, 2001, p. 253). Nandy's shaman helps with this tension between history and ahistory standing as he does with one foot in the present and one in the beyond (Nandy, 2007, p. 176). As Inayatullah argues, Indian temporality is not confined to the either or of a geophilosophical reading of the other (S. Inayatullah, 2002a). Indian temporality, and the temporality of other indigenous peoples is better understood as multi-temporal (Muecke, 2004; Perkins, 2001). Nevertheless, the Enlightenment has reified a certain world view which is territorial and colonizing, shackling critique to a language and subjectivity that inherently legitimates that which it attacks (Hoy, 2005; Nandy, 1987).

### *Centre and Periphery*

This is the limit faced by critical pedagogy in its attack on the neoliberal educational order. At issue is the tension between the philosophically signified subject and the nonphilosophical a-signifying subject. From Deleuze's perspective this takes the form of a choice between submission and escape, between working within the framework of Empire or the tundra of the wilderness. For him Western Modernity is deeply attached to the dominance of the Greek Socratic gaze which treats the world as a resource.<sup>43</sup> This unilateral movement he argues is flawed as it fails to take into account the temptation one faces when at the periphery of the system (Deleuze, 2006, p. 15): the

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<sup>43</sup> Foucault makes a similar point pointing to the Greek tendency to see the life-world or *bios* as a field of rational action or *tekhnē*. He then argues that at some point this field was transformed into an arena or place of testing (Michel Foucault, 2005, pp. 486-487).



temptation to submit to the priest or dance with the shaman (Nandy, 2007). Western rationality, which has presented the causal relationships that define being, progress and all conscious processes as ascendant is faulty as it fails to observe the fact that “Causality always moves not just from the clear to the obscure, but from the clearer (or more-clear) to the less clear, the more-confused” (G. Deleuze, 1993, p. 134). Clarity is thus a façade to obscure, or as Latour would argue, sanitize, the inchoate nature of the life-world (Latour, 1991).

For critical pedagogues, who have been at the forefront of the educational struggle to develop and promote a viable critical agent, the implication is that language, as the primary tool of philosophy—as the vehicle by which we clarify—must push the limits of the intelligible. Their strategies have been diverse with a greater or lesser reliance on Marxism and the rhetorical flourishes this can lead to (P. McLaren, 2005), cultural studies (Apple, 1999; Giroux, 2005) and also alternative epistemologies such as a critically engaged Buddhism (b. hooks, 2003).

Much of this thesis deals with this issue: The pursuit of alternative categories as a form of critical engagement with our time. In examining thinkers trying to ‘out-think’ thinking and its formations as they are commonly understood, new categories emerge and new possibilities for agency, born from intercivilizational encounter and a sensitivity to immanence and hybridity, arise giving birth to new and critically important questions.<sup>44</sup>

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<sup>44</sup> Michel Foucault sees such new encounters as marked by the “lightening of possible storms” (1990, p. 326). Sohail Inayatullah speculates that much of the confusion and tension experienced today as a form of anxiety stems from the fact that we are currently *between* categories: “It is this change in values that Oliver Markley, Willis Harmon and Duane Elgin and others have been spearheading [21]. They have argued that we are in between images. The traditional image of ‘man’ as economic worker (the modernist image) has reached a point of fatigue, materialism is being questioned. Internal contradictions (breakdown of family, life style diseases) and external contradictions (biodiversity loss, global warming) and systemic contradictions (global poverty) lead to the conclusion that the system cannot maintain its legitimacy. The problem, especially for the rich nations, along with security from terrorism, has become a hunger for meaning and a desire for the experience of bliss” (S. Inayatullah, 2005b, p. 575).

### Section 3: Critical Lines of Flight

The critical provides the thematic content for this thesis. It is the interface—the meso-thematic—between the macro-tonal dimension of shamanic futures thinking and the micro-vocal work of the CLA of various thinkers attempting to ‘out-think’ thinking. The above discussion has illustrated how agency is being rethought not in opposition to structure, but as in dialogue with it. It has looked at the limits of philosophy as a Western enterprise—a geophilosophy—committed to ‘clarity’ and hegemony. As this discussion progressed the limits of language were explored and the intercivilizational potential for generating new categories proposed. The result of this line of flight is that the critical, conceived of as the activity of ‘probing beneath the surface’ of everyday reality (R. A. Slaughter, 2004, p. 89) must now be expanded to allow access to a prediscursive space in which, as Guha argues (2002), critique begins when the limits between the knowable and the unknowable, memory and forgetfulness are breached. To explore such a context requires an expansion of critical grammar to encompass the shadowy places that such a project evokes. Shamanic futures thinking suggests an approach to this question that expands the range of critical possibility. Such an approach acknowledges the role of intuitive and reflexive processes and a spiritual awareness that is relational (M. Bussey, 2000; Giri, 2006; S. Inayatullah, 2007; Sarkar, 1987a).

Giri suggests something of the sort when he describes criticism as a defining function of living:

Life means multiple webs of relationships and criticism is an enquiry into the quality of these relationships. Criticism also seeks to understand whether the modes of togetherness suggested in life’s architecture of relationships genuinely holds together or not. Criticism begins with a description of the dynamics of relationships in life; observes and describes both coherence and incoherence, harmonies and contradictions at work in life; and seeks to move from incoherence to coherence, darkness to light, and from light to more light. An eternal desire to move from one summit of perfection to another is the objective of criticism, which is not a specialized attribute of life; it is life itself. (2006, p. 2)

Culture, in the sense that Giri uses it, has a critical component inherent to its own process because it “contains a critical possibility to interrogate the foundations of society and its structure of power” (ibid, p. 11). Bringing such an awareness to futures thinking enables a deeper reflection on the ferment of globalization and its critical implications for education. That such reflection is possible hints at a coming of age for globalization,<sup>45</sup> which in this sense may not simply be predatory and colonizing, but actually, at least in the scholars represented in this thesis, engaged in respectful and equal dialogue, that values as does a good garden, the diversity and complexity of our differences (Sardar, 2005).<sup>46</sup>

In Giri we find a new language emerging from the wreckage of the old system. Criticism is expanded as a result, being deepened and anchored in our existential longing as individuals, or collectively in the utopian urge which becomes part of the *telos* of culture. If we see criticism as an inherent attribute of life itself then we can move from dialogue to something new, not a synthesis of contradiction as in the dialectical model, but in an assemblage as Deleuze and Guattari prefer (1987, p. 8). Such an assemblage is hybrid, emerging from the multiplicity of encounters present in the context. It is fluid, unstable and creative.

Interestingly this is a deeply paradoxical state as all assemblages are contextually bound yet totally open. Deleuze and Guattari illustrate this best with their description of the orchid and the wasp:

How could movements of deterritorialization and processes of reterritorialization not be relative, always connected, caught up in one another? The orchid deterritorializes by forming an image, a tracing of a wasp; but the wasp reterritorializes on that image. The wasp is nevertheless deterritorialized,

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<sup>45</sup> Interestingly Walden Bello says globalization has collapsed and that we are not faced with an alternative, but with alternatives (Bello, 2007). Either way the result on the ground is the same—multiplicity and emergence.

<sup>46</sup> This Sardar notes in a personal essay, “I desire a future where all the vast and varied ways of being human, all the plethora of different cultures, past, present and the future, exists in symbiosis as though the globe was a well-tended garden” (2005, p. 13).

becoming a piece of the orchid's reproductive apparatus. But it reterritorializes the orchid by transporting its pollen. Wasp and orchid, as heterogeneous elements, form a rhizome. (1987, p. 10)

In this description the assemblage orchid-wasp is a hybrid formation that exists only in the life-world. If encountered the formation taxonomically it would be described by separation of parts, not by process. In the classroom, for instance, we would find the teacher and the students, each separate from the other, whereas in fact neither exists without reference to the other—the teacher is the wasp whilst students are orchids. Together they constitute the teacher-student hybrid. Latour (1991) describes such hybridity as a necessary feature of the life-world and, if we follow Giri in anchoring criticism in life, then criticism itself must involve hybrid processes in order to fulfil its commitment to moving from “light to more light” (Giri, 2006, p. 2).

Giri invites us to think shamanically and specifically invokes a “spiritual criticism” (2006, p. 5) in which the distinction between inner and outer is blurred with critique becoming part of living—the process of being and becoming. Sarkar makes the same point—not only is life an ideological flow (1996, p. 39), it is driven by longing for the Great (1997, p. 72).<sup>47</sup> It is this longing, he argues, that pushes us beyond words and ultimately beyond personal identity. This intentionally poetic objective is summed up clearly by Nigerian poet Ben Okri who observed that “We began with words, and we will end beyond them” (1996, p. 3). Sarkar would suggest we also existed before words and that longing drew us into words and them again led us beyond them. Either way, this insight suggests a trajectory, or telos, that invites us to break free and think of words as tools that can either facilitate oppression or transformation. Thus words, the artefacts of ideas, are like cobble stones. We build roads with them, paths and byways; we can take detours and find dead ends. They follow rhizomic processes

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<sup>47</sup> In this we see the individual always connected to what Sarkar calls the Great, and the impulse that drives individuation is ‘longing’ or ‘love’ (Inayatullah, 2002a, p. 10). This drive is collective, though experienced individually, and is the root of Sarkar’s thinking about history, which as Inayatullah demonstrates, also follows wave like processes (ibid, pp. 11-12).

deeply embedded in culture (Ostler, 2005), yet words cannot guarantee either meaning or satisfaction when liberation from social conditions inimical to the vast majority of humanity is blocked by the short sighted demand for clarity. Okri spends some words on this point too:

The ages have been inundated with vast oceans of words. We have been virtually drowned in them. Words pour at us from every angle or corner. They have not brought understanding, or peace, or healing, or a sense of self-mastery, nor has the ocean of words given us the feeling that, at least in terms of tranquility, the human spirit is getting better. (1996, pp. 6-7)

By challenging the rational ground of critical praxis critique becomes more robust. It also becomes multiple in that context and telos determine multiple lines of flight. This rhizomic configuration allows us to think creatively while acting critically in which ever context we are placed. Futures as a result are expanded and become more inclusive but less predictable. One way of thinking of this process is to draw an analogy with the *kama sutra*.<sup>48</sup>

### *Critical Kama Sutra*

In this thesis's quest for new categories the fertile possibility of rhizomic encounters has already been discussed. That such encounters are analogous to sexual encounters Deleuze and Guattari flag in their discussion of hybridity, by referring to the "abominable couplings" that have the potential to "scramble the genealogical tree" (1987, p. 11). Such representation echoes the interest of earlier critical theorists in Freudian categories such as *eros*.<sup>49</sup> bell hooks for instance uses this category to discuss embodied experience, and the role of sexuality and attraction in learning (b. hooks, 1993). That such possibility is enriched by what Elspeth Probyn calls "relations of proximity" is key to this reading of the critical terrain (2001, p. 173).

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<sup>48</sup> The *kama sutra* is a set of yogic commentaries dating from the middle of the first millennia of the Christian era and authored by the philosopher Vātsyāyana. A portion of the text gives explicit advice on sexual behaviour.

<sup>49</sup> Herbert Marcuse makes much of this in (Marcuse, 1991) and Joel Whitebrook explores Freud's relevance to the critical work of the first generation of the Frankfurt School (Whitebook, 1995).

In the spirit of metaphorical play therefore, the analysis of critical agency conducted in Chapters 5 to 7 can be thought of as a kind of critical *kama sutra* in which various 'sexual positions' are described as a form of sexual congress and their generative possibilities explored. The analogy is significant not only in that it flags multiplicity but also because it introduces the concept of pleasure to the critical lexicon. The word *kama* is Sanskrit for pleasure,<sup>50</sup> and has some congruence with the concept *eros* as it is deployed by hooks and also Freud. Critical work carries with it considerable pleasure (b. hooks, 1994), as well as passion and anger (McLaren, 2006) though it is often the latter that gets the attention. McWilliam, for instance, makes this clear when discussing pedagogy and pleasure (1999).<sup>51</sup> When pleasure is acknowledged and creatively engaged as an inherent part of creativity and hybridity we move towards a positive construction of critique that no longer situates it negatively in relation to its object. Such a positive usage emerges when Giri associates criticism with life. Furthermore when critique is understood as a creative force that generates hybrid forms, then the strategic thinking of those on the left who call for alliances<sup>52</sup> between epistemological and disciplinary groups becomes somewhat shallow (Apple, 2000).<sup>53</sup> It also moves us beyond the 'anxious proximity' that Foucault described as part of heterotopic space (Probyn, 2001). Pleasure, *kama*, acknowledges attraction, and with it of course, desire, as part of the creative process that underwrites the *between* of the life-world. The potential of pleasure is overlooked in purely intellectual readings of critical agency (b. hooks, 1993;

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<sup>50</sup> *Kama* means pleasure, sensual gratification, sexual fulfilment, pleasure of the senses, desire, *eros*, the aesthetic enjoyment of life. In Hinduism, *kāma* is regarded as one of the four characteristics of humanity: the others are worldly status (*artha*), duty (*dharma*) and inner freedom (*moksha*). All such concepts have multiple readings, depending on tradition and their context of use. *Kama* when used as part of the analysis of the body-mind connection simply refers to the first sheath of mind, *kamamaya kosha*, and indicates that the body is the crudest (as in physical) expression of human mind (M. Bussey, 2006a).

<sup>51</sup> The challenge is to read the rest of this section and not sexualize the text.

<sup>52</sup> Steve Best and Douglas Kellner (Best, 2001) make similar arguments, as do Ernesto Laclau and Chantal Mouffe (Laclau, 2001), and Michael Peters (Peters, 1996).

<sup>53</sup> Giroux is concerned not so much to forge alliances, as Apple is, but to explore "the inter-relationships among categories" (Torres, 1998, p. 142).

McWilliam, 1999) though Deleuze sees it as a principle that exerts "sovereign rule" over the our "psychic life" (1994, p. 74).

Yet when embodied readings of critique such as that offered by Giri are considered in which longing and desire function to propel the critical search for perfection (Giri, 2006) then we find pleasure integrating experience and creating something new. This Deleuze points to when describing the subject's (monad's) desire to express the world.

...without the sum of perceptions tending to be integrated in a great pleasure, a Satisfaction with which the monad fills itself when it expresses the world, a musical Joy of contracting its vibrations, of calculating them without knowing their harmonics or of drawing force enough to go further and further ahead in order to produce something new. (1993, p. 79)

Thus pleasure, as a critical faculty, draws "force enough to go further and further ahead in order to produce something new", and that something new has a critical potentiality to disrupt, disturb. In this act of creation Derrida, Butler and Deleuze, whose work is the subject of Chapter 6, all participate in generating new categories and exploring possibilities immanent within the discursive philosophical terrain. This creative field is further extended in Chapter 7 when the normative conversations inherent to civilizational discourse are introduced in the work of West, Giri and Sarkar. Each represents a critical position that will be mapped via CLA in order to elucidate how the limits of language are being pushed and an energized critical agency rethought. They each offer insights into how critical agency can be approached and how it can be rethought to facilitate critical educational renewal.

Yet not all is possible, every context reduces the number of alternatives open to those who work within it. History, culture, technology and unique configurations of personalities all conspire to establish the operational conditions and boundaries of the moment. Such contexts are sites of intelligibility. Each position can be thought of as a site of critical theoretical activity that follows its own rules and rationality (MacIntyre, 1989). Thus Probyn observes:

It may be helpful to think of this in terms of a force-field whereby the sites are themselves zones of classification, which while they order practices are also themselves sites of organized practice. As individuals we are ourselves being reordered just as we find ourselves in new relations of proximity to others, and to ourselves. (Probyn, 2001, p. 173)

Deleuze and Guattari use a similar analogy, describing the vibrational nature of concepts and the way they resonate rather than cohere.<sup>54</sup> The critical threads may be seen in this light as various reorderings upon the theme of critical agency which is multiple, rhizomic and expansive, plunging into chaos and returning with variations (1994, p. 202).

### *Prophetic Critique*

As this chapter has charted a course for critical agency it has been argued that an embodied sense of critique better serves the shamanic temper of this futures inquiry. In the work of West, Giri and Sarkar we will find that this also embraces forms of critique that move beyond its Western and secular (Marxist and/or Enlightenment) comfort zones. The spirit motivating futures thinking is the desire to move from what is to what could be. This aspirational trajectory has been mapped in this chapter as we move from a sense of agency as process that works the interface between the subject-object divide, to the difficulties posed by engaging agency from within the geophilosophy of the West with its privileging of clarity over possibility.

In the work of Giri we find an embodied appreciation for critique. As he notes in his expansive definition of criticism, human beings carry within themselves the innate longing to move from perfection to perfection (2006, p. 2). Language is central to this critical activity, yet, as has been repeatedly stressed, its failure to grasp the universality of the human condition has restricted its potential to enable critical agency. This failure is ours, in that it is at the heart of Western secular

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<sup>54</sup> "Concepts are centers of vibrations, each in itself and everyone in relation to all the others" (1994, p. 23). This insight suggests, following their metaphor, that concepts also have frequencies and that some are mutually antithetical while others vibrate in sympathy. In this a concept can be understood as a form of what Sarkar calls *microvita*.



vision of language as a tool instead of as a process. This is what Tolle reminds us of when he asserts that we lost our life, its depths and possibilities, “a long time ago when humanity, instead of using thought, became possessed by thought” (2005, p. 26).

To further explore this dimension of critical action, this section will examine the prophetic stance as an important feature of both resistance to a mode of being that limits human potential and also a call to move, as Giri says, from perfection to perfection (2006, p. 2). The work of Christian theologian Mary Grey provides a useful platform for this thinking. She has pointed to the limits of language and the role of prophecy in both resisting and shaping an alternative discourse to the dominant secularism of Western thought. Thus she notes of the latter that her theology of hope is grounded in “a prophecy kneaded from critique, lament, and vision” (2000, p. 2). In this she calls forth a language of hope that is attuned to seasonal rhythms: “...the language of unregulated capitalism at this late stage cannot learn this language of growth according to the seasons, trust in the hidden growth of roots; the slow maturing invisible to the naked eye” (ibid, p. 18).

Thus she evokes a language of possibility rooted in the Christian *mythos* of awe and mystery. Spirituality is central to this critical turn. Yet, in the hands of Grey, this is not a bashful spirituality that withdraws from the world. She is advocating for a muscular criticism that reaches out to others in the struggle for global justice and global soul:

A spirituality of resistance and struggle refuses to let injustice have the last word. Let us be clear: this is not an opting out from society, a retreat to an inner world where Christians settle down cosily with their own ideals, and give up on social critique. Far from it: prophetic critique today will work as far as possible with whatever forces or energies of society are leading in the right direction. The point about a spirituality of resistance is that *we already live from a different vision*. And this is what is so energizing. (ibid, p. 35)

Prophetic criticism for Grey is above all a “work of imagination” (ibid, p. 43) that challenges the present by evoking tradition whilst simultaneously presenting an alternative—another present, other

futures. Such imagination in Grey's case involves a refusal to accept the poverty of the capitalist imaginary and the colonized futures inherent to this. Yet prophecy must be reconciled to the past, to the pain of it and in this she sees 'dangerous memory'<sup>55</sup> at work:

...a spirituality of hope cannot be energized to resist before the act of dangerously remembering has been undertaken. And this is where the theme of prophetic laments appears. There is no adequate response to remembered sorrow until the grieving has been given free expression. And I mean community-based, responsible and ceremonial grieving, not only the abandoned individual, isolated in grief. (ibid, p. 37)

This discussion grounds Giri's definition of criticism in the normative voice of tradition, while insisting upon the central critical work of taking responsibility, acting and imagining. The bones of critique, Slaughter's "probing beneath the surface" (2004, p. 89), are still very much present here. They can be seen as part of the critical continuum that moves from the embodied and abstract engagements with social and political conditions, through a secular and grounded praxis, to a spiritual awareness that just as our subjectivities are layered and fluid, so too must critique be, to adequately express the potential for critical agency.

The richness of this critical continuum is captured rhizomically in the critical *kama sutra* where hybridity and pleasure are introduced as a counter-balance to grief and lamentation. In this context, it is argued, pleasure and attraction are as important to critical possibilities as are those born of grief and lamentation. Another Christian theologian, Matthew Fox develops this linking 'humor and play' with an authentic

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<sup>55</sup> Fred Dallmayr notes on the importance of memory work: "Milan Kundera writes somewhere: 'The struggle of man against power is the struggle of memory against forgetting.' These are powerful words, words worth remembering in our time of rapid globalization—a time when, attracted by the lure of technocracy and technopolis, humankind seems ready to plunge into global historical amnesia. Kundera stresses memory or memory-work—not in order to foster nostalgia, but to retrieve resources of empowerment and social imagination, resources enabling humans, especially the oppressed and marginalized, to 'struggle against power'. Kundera's words find an echo in the work of Herbert Marcuse who...wrote that 'the restoration of remembrance to its rights, as a vehicle of liberation, is one of the noblest tasks of thought'" (Dallmayr, 2002, 105).

prophetic faculty, because the prophet “who lacks a sense of humour is dangerous to be around” (2003, p. 211). Similarly, Julie Matthews and Robert Hattam also argue for the critical importance of humour as it provides a means for “taking on the unknowable, insoluble”. Thus they argue that:

Like postmodernism and poststructuralism [humour] recognizes the significance of paradox, irony, incongruity, unconventionality and distancing; the dissolution of dualisms; and the deployment of radical scepticism— but then it takes a slightly different take on all of that! (2008, p. 222)

For Fox (2003, pp. 210-211), as for Matthews and Hattam (2008, p. 220), it is in the creative force of humour that its critical potential lies as it up-ends and destabilizes accepted categories and forms. Grey links tears and laughter, dance and song with lamentation as a source of visionary resistance (2000, p. 40) that generates the hope and will to continue to live, prophetically, beyond the incapacitating structures of the present.

Prophetic critique, in all its forms, reminds us that “creativity lies at the heart of the universe and at the heart of the human psyche and spiritual journey” and that “it finds its fullest expression in the transformation of society itself” (Fox, 2003, p. 23). bell hooks speaks of this faculty as a component of her pedagogy that opens up alternatives to the present. For hooks this is a public imagination, one premised on the fact that “what we cannot imagine we cannot bring into being” (2003, p. 195).

### *Critique in Action*

The language and perspectives explored in this chapter all acknowledge depths and motives that fall beyond the historical materialism of Marxist critical theory and the Enlightenment rationality that under-girds modern Western philosophy. As a result, agency can be seen to function differently under different conditions that are determined by epistemic orientation. The overview presented here has followed a specific trajectory that moved from the innovative structuralism of Arendt and Dewey, via the equally innovative

poststructuralism of Latour and Deleuze to a range of normative concerns that build on the non-materiality of the religious–spiritual traditions and the ethical foundations that inform personal and social action within these contexts.

What remains to be done in this chapter is inquire into how this issue of agency and the critical continuum has relevance for educational praxis. Theory is thus made more coherent by putting it to the test. Firstly, some added clarity needs to be brought to the concept of the critical continuum. Essentially it follows the futures spectrum proposed in the previous chapter, this is mapped out in Figure 3.1. Following this map, we can explore how the critical continuum helps us understand the running concerns of Neohumanist schools through the conducting of a critical audit.

<b>Futures Spectrum</b>						
	<b>Empirical</b>	<b>Interpretive</b>	<b>Critical</b>	<b>Anticipatory</b>	<b>Holistic</b>	<b>Shamanic</b>
<b>Thinking</b>	Analytic	relativist	dissenting	engaged	evolutionary	Prediscursive
<b>Critical Continuum</b>	Empirical research	Analysis of worldviews	Discourses of power	Critical <i>kama sutra</i>	Prophetic critique	Spiritual criticism
<b>Action</b>	Service	Understanding and empathy	Revolution	Imagination	Witnessing	Transforming

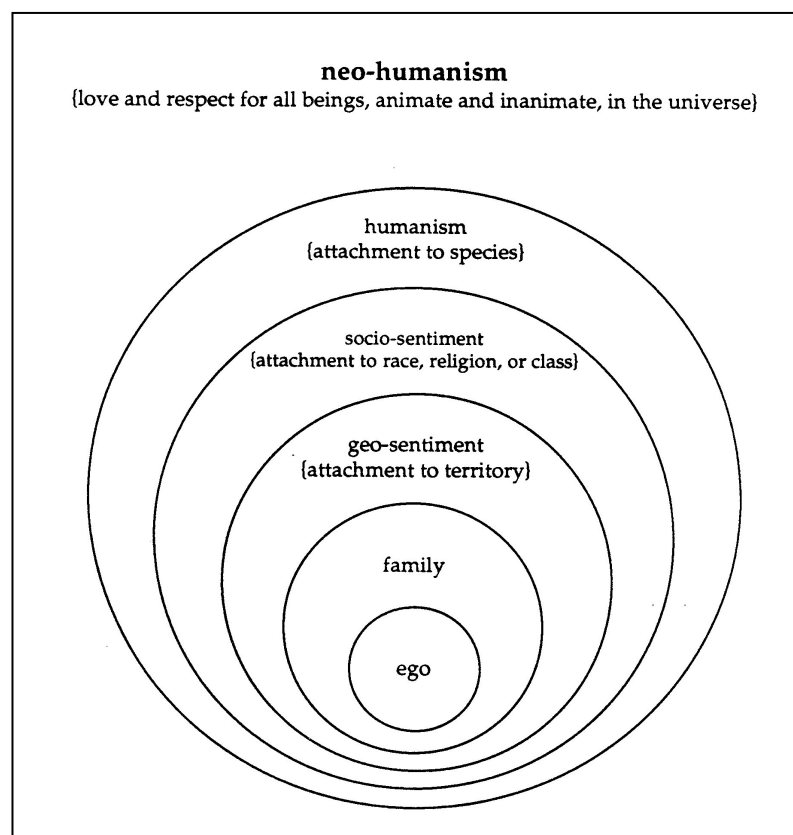
**Figure 3.1: Futures Spectrum**

In Figure 3.1 the critical continuum is placed against the futures spectrum and a set of actions are suggested that endeavour to meet the inner focus of the context. There is no doubt that much critical work must be done manually—in the struggle for survival—and that this has priority over more speculative and metaphysical activity. Yet Giri and Sarkar would both argue that it is done better when the spiritual imbues the physical with vigour (Giri, 2006; Sarkar, 1992a). Even so there is no escaping poverty and the corrosive effects of oppression, and the spiritual should never be taken as an excuse to

avoid the world. The Indian spiritual teacher Vivekananda early in the twentieth century declared:

The watchword of all wellbeing, of all moral good is not 'I' but 'thou'. Who cares whether there is a heaven or a hell, who cares if there is an unchangeable or not? Here is the world and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. (quoted in Giri, 2006, pp. 5-6)

This is critical work. It is embodied, it is passionate and it is real. It can also be taught.



**Figure 3.2: Neohumanism's expanding horizons<sup>56</sup>**

To see how this can be done, a critical audit is performed here on neohumanist schools from around the world. These schools are all committed to teaching that models the values and concerns outlined by Sarkar in his book *The Liberation of Intellect: Neohumanism* (Sarkar, 1982, 2006). Their critical agenda is libratory in nature and

<sup>56</sup> This image from (S. Inayatullah, 2002a).

designed to expand individual's zones of concern from the ego centeredness of gross individualism to the expansive and cosmic relationship with Divinity (see essays in S. Inayatullah, Bussey, M., & Milojevic, I, 2006). This expansive *telos* is captured in Figure 3.2.

The sources of information for this short audit include Ananda Rama's global survey of Neohumanist schools (2000), two surveys of the Ananda Marga River School in Queensland Australia conducted by Milojević in 2002 (2006b) and Potter in (2007), and quarterly reports furnished in the Gurukula Network (Gurukula, 1998 to present).

Figure 3.3 outlines how the critical continuum generates practical categories for thinking about educational possibilities and how these can be expressed in the daily life of schools.

<b>Critical Audit of Neohumanist Schools</b>						
<b>Critical Continuum</b>						
	<b>Empirical</b>	<b>Interpretive</b>	<b>Critical</b>	<b>Anticipatory</b>	<b>Holistic</b>	<b>Shamanic</b>
<b>Critique</b>	Identify deprivation of fundamental human needs	Focus on social justice issues	Challenge roles and the forces (media, economics, dogma of religions, etc..) that maintain these	Develop imagination, creativity and courage	Foster understanding of systems, sense of awe and wonder, identification with planet	Explore silence, presence, stillness, pattern, relationship to the Numinous
<b>Action</b>	Service that empowers, service to the present (i.e. soup kitchen but also training)	Scenarios, role playing, play back, group work, shared responsibilities	Question, advocate, change patterns of consumption, service to the past (dangerous memory)	Play, story telling, service to the future (e.g. plant a tree, consume less)	Singing and all Arts, ask unanswerable questions (i.e. play with paradox and aporia)	Meditation, listening

**Figure 3.3: Critical Audit of Neohumanist Schools**

Agency can be configured around these actions and engaged along the continuum in a holistic approach to learning and being (M. Bussey, 2006a, 2006b, 2007, 2008b). As noted above, the meeting of the physical challenges inherent to context is often paramount and many neohumanist schools are also refuges for the poor and provide

humanitarian aid.<sup>57</sup> Yet, those overseeing such tasks also meditate and perform a range of critically spiritual tasks so that balance and purpose can be maintained in context.

## Conclusion

This chapter has grappled with the question, How can agency be understood within the shamanic futures context? This has led us to explore three related areas of concern. Firstly, agency itself was problematized by a number of structural and poststructural theorists who identify language's inability to fully address the concept holistically. These theorists all approach agency as a process rather than reifying it, moving it beyond the Western dialectic towards a multiple process of becoming. They see it as defined by context and functioning in the 'between' where agency and structure, those two idealized constructs, engage one another reciprocally. Secondly, this condition can be understood as a function of the geophilosophical orientation of critical action. Thus the section on the limits of language focuses on thinkers trying to out-think thinking. This in turn leads to the third concern which looks at how the critical can be rethought in the light of an embodied vision of agency which pushes the limits of language and reason. The rhizomic nature of embodied critique is presented as a kind of critical *kama sutra* that gives rise to hybrid forms. Pleasure and prophecy are also identified as essential to critical agency with Giri defining criticism as part of life motivated by a longing to move 'from perfection to perfection' (2006, p. 2).

These reflections lead to an outlining of a critical continuum which is used as the basis for a critical audit of neohumanist schools. This was conducted to illustrate the utility of an embodied or holistic understanding of critique which places agency, from a shamanic

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<sup>57</sup> To indicate the wide spread of schools there is the Lotus Children Centre in Mongolia <http://www.lotuschild.org/>; the Escola NeoHumanista, in Brazil <http://gts.amps.org/portoalegre/escolasnh/>; the Baan Unrak House of Happiness, in Thailand [http://neohumanistfoundation.org/baanunrak/slideshow/Baan%20Unrak-%20House%20of%20Happiness%202002\\_files/frame.htm#slide0001.htm](http://neohumanistfoundation.org/baanunrak/slideshow/Baan%20Unrak-%20House%20of%20Happiness%202002_files/frame.htm#slide0001.htm); the Sunrise School in Albania <http://www.albaniansunrise.com/>; and the River School in Australia <http://www.amriverschool.org/>.

perspective, as a sliding signifier that is contextually alert to possibility and action.

Having established the meso-thematic process orientation of critical agency as an antidote to the dualism inherent to Western epistemology which separates, as Latour argues, nature and human (Latour, 1991) the next thing to do is consider the micro-vocal process that enables us to read critical agency in context. This forms to focus of the next chapter which explores CLA and the rhizome.



## Chapter 4: CLA as a Method of the Multiple

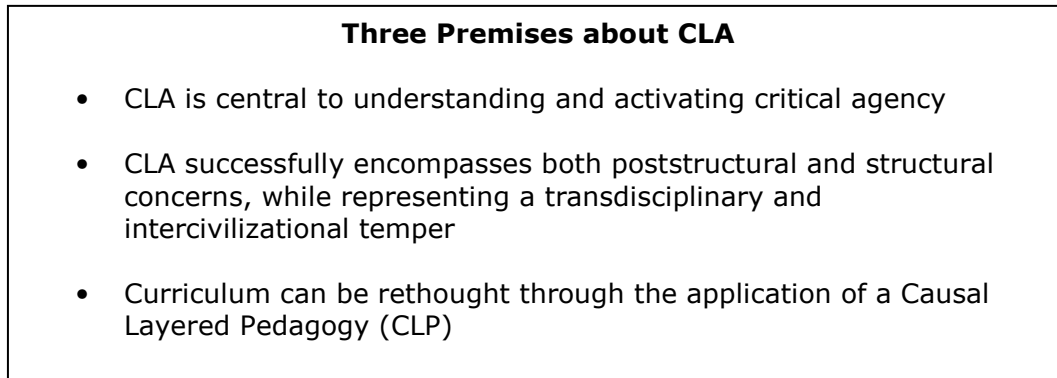
*This chapter considers the following question: How can the potential of CLA, as flagged in the three premises (see Figure 4.1), best be realized? It opens with an overview of CLA. It then identifies two orientations in CLA: (1) CLA as taxonomic scaffold [CLA unpacks/describes] (2) CLA as process-theory [CLA creates/transforms]. The first is intellectually important but passive; the second is potentially transformative and dynamic. The taxonomic is illustrated via a CLA of violence in education. The process-theory is explored through an investigation into how CLA and the rhizome enrich one another. This involves sections on charting CLA, the instability of the real, a snapshot of CLA, CLA and Deleuze and Guattari's map (1987, pp. 10-11) and on making a method of the multiple.*

### Introduction

In the previous chapter we saw how theorists from various epistemic orientations were problematizing agency. What these theorists all had in common was that they approached agency as a process rather than reifying it, moving it beyond the Western dialectic towards a multiple process of becoming. In this movement a shamanic futures thinking was deployed that harnesses the promise of six shamanic futures concepts. Of these, the concept of the rhizome is of particular importance for this chapter which focuses on the micro-vocal process that enables us to read critical agency in context.

CLA is the micro-vocal method for this work. This chapter is therefore concerned with the following question: How can the potential of CLA, as flagged in the three premises (see Figure 4.1), best be realized? To answer this question CLA is theorized as rhizomic. It is in the rhizome that CLA achieves its potential as a process theory that makes explicit the relationship between individuals and structure.

The three premises make broad claims for CLA. They are presented here in Figure 4.1.



**Figure 4.1: Three Premises**

This chapter develops the relationship between CLA and the rhizome in order to establish the claim that CLA is a method of the multiple. This insight is important as it underpins the first premise which asserts CLA's centrality to understanding and activating critical agency. This concept was found, in the previous chapter, to require an embodied understanding that works the space that lies between agency and structure as constructed in the geophilosophy of the West. The process orientation of this work is multiple in nature and can be understood rhizomically. This work in turn functions as a basis for the second and third premises. CLA's heterotopic nature brings together poststructural and structural concerns, while representing a transdisciplinary and intercivilizational temper. These rhizomic threads rub together in the hybrid space that is created by CLA, they generate new categories that facilitate the shamanic futures thinking required to address the third premise which proposes that curriculum can be rethought through the application of a Causal Layered Pedagogy (CLP).

The following sections first follow this line of flight, profiling CLA and then providing a working example of it in action. The rhizome is then introduced and its creative interaction with CLA explored in a number of sections. It is in the map, a concept developed by Deleuze and Guattari (1987), that the rhizomic possibilities of CLA are revealed. In

this way the utility of the rhizome, which Deleuze and Guattari declare to be an antimethod (ibid, p. 21), is brought into focus. CLA functions as a map of process, the process functions rhizomically,<sup>58</sup> context is thus unique and constructed with infinite variety, yet is made legible through CLA. In this way CLA can be understood as a method of the multiple and as a process theory for rethinking curriculum.

The following three chapters apply CLA to the critical work of ten theorists working with agency and structure. This is layered work that builds up a chorus of ten voices. This chapter will focus on CLA as a method of the between as identified in the previous chapter. CLA as a method deepens futures thinking by (1) revealing the role that context has in shaping meaning and (2) the role people have in shaping context. Thus CLA works the interface between agency and structure where intelligibility shapes individual and social existence. It is this ability to engage process—how agency and structure generate meaning interactively—that makes CLA the appropriate tool for a study of critical agency.

CLA's methodological utility will be demonstrated when it is applied to the thinking of ten theorists in order to profile how each constructs agency. This chapter will develop CLA's utility beyond this taxonomic and schematic facility by proposing it as a process theory of knowledge. Deleuze and Guattari's concept of the rhizome (1987) will be used to further this understanding by enriching the epistemic field, allowing for agency to be theorized as layered and contextual, thus laying the foundations for an exploration of CLA's potential to engage curricula thinking in education. Such a possibility is explored in Chapter 8, where it is linked to a poetics of the critical as part of a strategic application of shamanic futures thinking to educational context.

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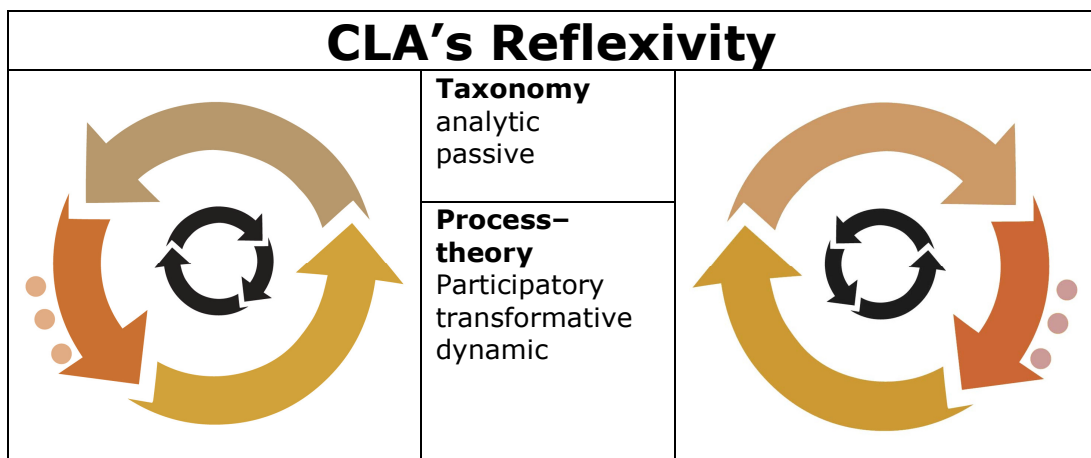
<sup>58</sup> Hence Deleuze and Guattari observe "the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exits and its own lines of flight" (1987, p. 21).

## Overview of CLA

CLA is Inayatullah's theorizing of Sarkar's layered ontology (S. Inayatullah, 2002a, 2004; Ramos, 2003). As a micro-vocal tool it allows us to unpack the theoretical positions (voices) of the ten theorists presented in the following chapters. It also functions 'vocally' by presenting a choral schema of the real that is layered and remarkably harmonic in nature. As method it allows for specific contexts to be opened up to layered analysis while as theory it offers an account of social space that links context to epistemological and ontological assumptions about the real (Inayatullah, 2004).

CLA is used methodologically in this thesis to clarify the epistemological and ontological assumptions the specific critical thinkers take regarding agency and, to use Deleuze's term, the activity of "revolutionary becoming" (1995, p. 171). In this application CLA's taxonomic clarity is demonstrated. Furthermore, CLA, as theory, brings depth to the theoretical account of social space provided by Deleuze and Guattari. These authors posit a plane of immanence which is prephilosophical (1994, p. 40) and grounds all conceptual activity in an immanence that "is not a concept that is or can be thought but rather the image of thought, the image thought gives itself of what it means to think, to make use of thought, to find one's bearings in thought" (ibid, p. 37). Inayatullah (in Ramos 2003), drawing on Sarkar's layered neohumanism (M. Bussey, 2006a, p. 16), poststructural genealogical analysis (Michel Foucault, 1970/2005) and on macrohistory (Galtung and Inayatullah 1997), suggests a way of accessing this 'image of thought' via CLA. Thus he theorizes the ontological preconditions to action and thought and links these to the mythic/metaphoric stories, traditions and the local contexts deployed as a precondition to any thought or action. Such theoretical work, particularly when conducted *in situ* with those who share a context, demonstrates CLA's transformative and dynamic nature as a process-theory of knowledge that facilitates new becomings and alternative futures.

CLA therefore performs two related but discrete functions within shamanic futures thinking. As taxonomy it is essentially an academic exercise and tends to be analytically useful but contextually passive. As process-theory it tends to be socially transformative, fostering critical agency within an open and dynamic context. These two processes often occur in conjunction and generate a simple feedback loop that allows for reflexive, contextual self awareness to emerge. Such a process is represented in Figure 4.2.



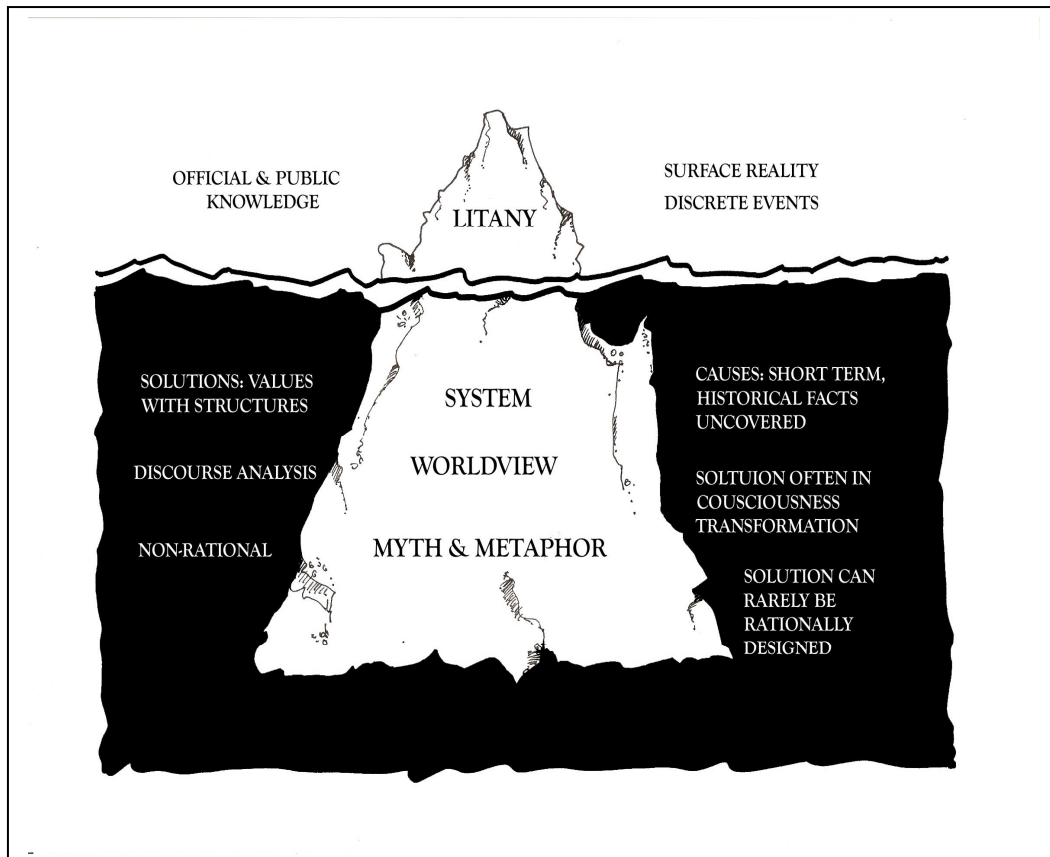
**Figure 4.2: Functional Domains of CLA**

As method CLA exposes key assumptions and metaphors that shape the way we think about the future and agency. This is the choral quality of CLA referred to above. As a tool of epistemic scrutiny it has the capacity to reveal the hidden assumptions that drive culture to shape systems of reproduction and the kind of rationality we deploy when problem solving. It operates chorally by offering a four part vocal harmony that divides social space into four layers: Litany (soprano), System (alto), Worldview (tenor), and Myth-metaphor (bass). These are neither hierarchical nor separate but coterminous being different readings of the one space. Thus each layer only makes theoretical

(musical) sense in relation to the others with the overall effect, its harmony, being what is experienced as 'real'.<sup>59</sup>

### Putting the Four Voices to Work

When introducing CLA, Inayatullah represents it as an iceberg as shown in Figure 4.3.



**Figure 4.3: CLA as Iceberg**

This figure helps us realize that the problem discussed in the newspaper, on television and around the kitchen table is in fact usually a shallow representation of a much deeper issue. This is the level of **litany**—it is public, official and unique. Thus, for example, the problem of violence in schools is not in any way seen as related to the problem

<sup>59</sup> Thus when a chord is struck, all notes within it define its tonal quality—major, minor, augmented, diminished, etc... Remove a note (voice) and the tonal orientation is changed.

of housing in the area. Each is a separate and discrete effect and is read as random, sensational and beyond our control. At this level agency is all about the individual.

However, when we want the problem resolved it is common for us to turn to the **systemic level** where there are structures and processes (police, politicians, bureaucrats) in place to 'massage' the problem. So, when considering violence in schools, the systemic response focuses on new penalties for students, punishment for schools and teachers with 'lax' disciplinary procedures, or more financial support for childcare workers. This is the system response and it is political, social, legal and economic. At this level agency needs to be managed and the individual acts as a customer and becomes a number.

It is rare for the public 'eye' to turn to the level of **worldview**. This is the province of theorists, political scientists, and philosophers. Here events like school violence are treated as discourse and read in relation to cultural systems of power that create contexts where violence is inevitable and in fact expected and necessary. Such discourse reads issues such as violence as essential for the validation and maintenance of specific forms of power and institutions. At this level authoritarianism, paternalism and nationalism battle it out with egalitarianism, gaian visions of unity and universalism. Hence this is the domain of the -ism. This level works at generating new forms of consciousness in response to the prevailing hegemonic worldview while agency is collective and contextualized. Though individuality is recognized it is seen as variations on a theme determined by history and culture.

The deepest layer of **myth-metaphor** is submerged and, to borrow Deleuze and Guattari's term, prephilosophical. This is the zone of unconscious awareness where deep stories function to ground logic, representation, discourse and identity in comforting and deeply meaningful myths and metaphors. Here school violence becomes a story of the father betrayed by his child. It could call forth one of two responses, either demanding an eye for an eye (Old Testament) or

urging a Prodigal Son reading (New Testament): the first story requires retributive justice while the second calls for ameliorative justice. At this level agency is mythic in nature and responds to a variety of archetypes such as the Father (Dark Father/Darth Vader) or the Servant.

CLA is often presented graphically as a chart (M. Bussey, 2004) such as that in Figure 4.4 which maps the above discussion of school violence.

<b>Violence in Schools</b>		
	<b>Response</b>	<b>Agency</b>
Litany	Punitive, hyperbole, random chaos	Individual/Discrete
System	Laws, rules, authority, order vs disorder	Managed persona, individual as number, customer
Worldview	Institutions create violence; Institutions are violent. World a violent place that needs rules, force and order. Authoritarianism vs. Anarchy/Panarchy	Agency collective, context bound by culture and history
Myth-metaphor	Abraham, Zeus kills his father, Darth Vader,	Darth Vader, the Servant.

**Figure 4.4: CLA of Violence in Schools**

CLA of course can also be used to challenge this situation. It can turn deconstruction on its head and invite participants to generate alternative readings. In this its rhizomic potential now becomes creative, offering reconstructions of context. Thus violence in schools can be challenged via alternative modelings in which CLA explores ways of countering the standard reading. Hence a Green school would suggest that agency at the level of litany might be expressed through activities that nurture, such as recycling and tree planting; at the level of system the managerial agenda offered in Table 4.1 would be challenged with a participatory and collective response to violence and environmental (inner and outer) degradation; the Green worldview of holistic, ecocentric and participative process would challenge the fragmented worldview of institutional mind with its inherent



authoritarianism; finally at the level of myth–metaphor we would challenge the Abrahamic model of the Dark Father with the Green Man and the feminine image of fecund Gaia.

In both cases CLA is offering deconstructive and reconstructive readings and presenting them taxonomically. CLA will be applied in this taxonomic way in the coming chapters, yet it will also be the object of scrutiny as it is enriched via a dialogue with the thinking of Deleuze and Guattari (1987; 1994) in order to clarify its process orientation. As noted, it is as a process theory of knowledge production that CLA has the potential to facilitate an alternative approach to pedagogy and curriculum that offers depth and context as the basis for meaningful learning.

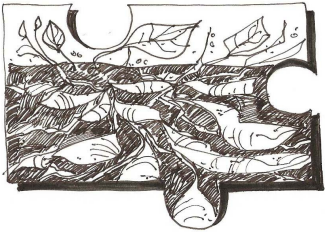
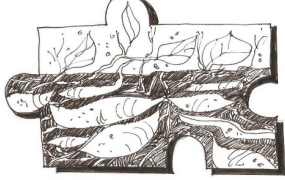
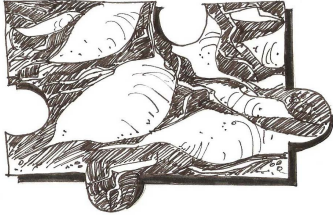
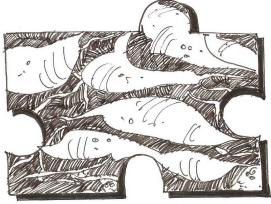
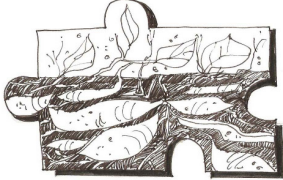
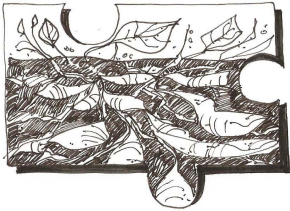
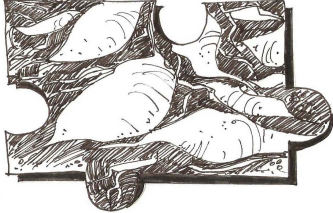
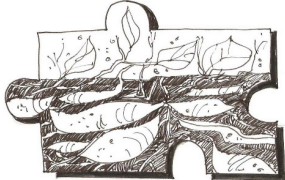
### CLA and Rhizome

Chapter 2 detailed the importance of the six shamanic concepts—geophilosophy, rhizome, intercivilizational dialogue, heterotopia, immanence and hybridity—for shamanic futures thinking. These concepts strategically disrupt accepted accounts of context, facilitating what Foucault described as a “voluntary insubordination” (Michel Foucault, 2002, p. 194) which draws on a range of critical positions—the critical continuum—in order to suggest alternative futures trajectories for the present. These macro-tonal and meso-thematic concerns can now be focused in CLA, the micro-vocal expression of shamanic futures thinking. The key to this understanding is CLA’s relationship with the concept of the rhizome. However it is worth noting that the other five shamanic concepts are also relevant to CLA.

For instance, CLA’s inclusive approach to context engages with these futures concerns an appreciation of geophilosophy promotes. Particularly in its concern for worldview and myth–metaphor, CLA enables futures thinking to grapple with deep civilizational issues and move practitioners away from geohistories and geophilosophies towards bio-futures. Such movement is linked to open and creative intercivilizational encounters where normative and prediscursive

awareness is embraced as other ways of knowing and being and represented in CLA, non-judgmentally, as opportunities that evoke new categories and hybrid formations. CLA in this way acts as a heterotopic lens that draws into its conceptual and human space—CLA workshops create this space—possible new formations and orderings that have been immanent in the context but previously suppressed and/or hidden by a single hegemonic way of being. In this way CLA models immanence as the rhizomic process *par excellence*. Finally, not only does CLA foster hybridity, it is itself a hybrid formation. Hybridity arises from encounters with an Other, or a set of others, that generate new formations. In CLA we find a set of rhizomic lines of flight that result in an encounter between structure, post-structure, Western critical and non-Western Tantric insights into the agency–structure conundrum (Ramos, 2003). Thus we are invited to ask: How can we affirm the new, hybrid arrangements that emerge? How can we move beyond fear of the new? How can we see ourselves as hybrids? The answers to such questions lie in the context and emerge through the reflexive awareness that CLA develops. It is however in CLA's relationship with Deleuze and Guattari's concept of the rhizome (1987) that we come to see the possibilities inherent in CLA as a process theory of being–becoming.

It will be argued in this section that rhizomic thinking enables CLA to be understood as a process theory of knowledge. This process engages the productive tension between agent and structure. When CLA is applied taxonomically to a context it enables the naming of elements of the context. This is how it was used in the above section when applied to violence in education. When it is applied in living settings such as a workshop, a home, an office, a community, it draws all involved into a negotiated construction of reality *as it is experienced and also as it might be*. This is the shamanic futures dimension of the process. Deleuze's pragmatism (Semetsky, 2006), which focuses on the construction of context rhizomically, is alert to the fluid and unique nature of such encounters and helps us better understand how such work occurs.

<b>CLA</b> With quotes from Deleuze and Guattari (1987)		
	← <b>Litany</b> → "shelter, movement, evasion, and breakout" p. 7	
	← <b>System</b> → "the multiple <i>must be</i> <i>made</i> " p. 6	
	← <b>Worldview</b> → "the rhizome pertains to a map that must be produced" p. 21	
	← <b>Myth-Metaphor</b> → "It's not easy to see things from the middle" p. 23	

**Figure 4.5: CLA and Rhizome**<sup>60</sup>

Rhizomic thought is sensitive to the uniqueness of context, what Deleuze and Guattari refer to as its multiplicity (1987, p. 8). They are also aware that rhizomic activity occurs in both the macro and micro contexts of human expression. Thus a rhizome may function civilizationaly, like the concept of democracy, or it may function at the micro level of human psychological process such as a desire or self-image. They use the analogy of the puppet and the puppeteer (ibid) to bring some coherence to the relationship between the various

<sup>60</sup> Rhizomes can fit together in all kinds of ways—there are no rules to this, simply attraction, repulsion, emergence, hybridity. The jigsaw puzzle rhizome plays with this idea. The clue for Deleuze and Guattari is that there are no right answers—only entries and exits (escape-ways).

hierarchies of existence. Though each rhizome may have a history, such as democracy, they challenge this history by arguing that rhizomes deterritorialized between contexts and when reterritorialized in a new context (ibid, p. 9) are made unique by virtue of the presence of other rhizomes that were not present in its previous context. Thus they argue that the rhizome is an antigenealogy.

Each layer of CLA can be seen to function rhizomically as unique configurations dependent on context and open to deterritorialization as a prelude to transformation, i.e. reterritorialization. Thus the relationship of CLA is one of a mutually enriching engagement. It is depicted in Figure 4.4.

### Charting CLA

As a hybrid method, CLA is incomplete without a normative base because as Deleuze and Guattari observe “we are still in the dark” (1994, p. 108) and for any future form to emerge—for a renewed critical agency to emerge—there is a need for an anchor, or orientation to ground in action a being beyond relativity or theoretical flight. For this, Inayatullah turns to the metaphysics of the Indian Tantric philosophy of mind (Ramos, 2003). In this tradition he found the concept of *kosas*. This is articulated by Sarkar (Sarkar, 1978a) and maps mind/consciousness as layered and thus acknowledges that reality–rationality is shaped differently according to the layer of mind one is situated in (M. Bussey, 2006a, p. 16; S. Inayatullah, 2004, p. 5). Such layering affirms CLA’s critical commitment to social justice and liberation and thus short-circuits the nihilistic relativism of extreme postmodernity.

CLA is interested in the nature of our being (ontology) not as an ontic fact but as the product of a specific line of flight that constructs the present as unique and fragile. It engages the individual, within institutional and social space, in detecting their own lines of flight and, when applied collectively, it constructs the space for groups to tell their own ‘histories’ in order to better understand context and to ask

questions that engage with this. Thus it moves isomorphically (S. Inayatullah, 2002b, p. 299) from the general to the specific and back again.

In layering reality via CLA our interrogation of context and the kind of agency needed to navigate it proactively becomes considerably more sophisticated. Once again the heterotopic nature of futures discourse is affirmed as it approaches different layers of CLA from different theoretical perspectives. This however, is not the space of the 'infinitely Other', as in the Foucaudian sense, but rather the space of the deferred. This interpretation follows both Marin's concept of 'neutral space' (L. Marin, 1990) and Hetherington's concept of 'spaces of transition and deferral' (Hetherington, 1997). This is where, as Latour (1991) argues, hybrid identities form that transgress the modernist boundaries of intellectual traditions and exist in what Probyn calls 'anxious proximity' (2001) and Baker and Heyning (2004) call dangerous coagulations.

The fluidity of this space is heavily indebted to the freedom provided by poststructural engagement with the concept of the real, but, as Inayatullah acknowledges, CLA is treated with suspicion by poststructuralists (S. Inayatullah, 2004, pp. 527-534). In this sense everything has been problematized, including the poststructural and the rational. Thus Shapiro notes:

What one regards as rationality in a given age has to do with what are regarded as legitimate performances within the strictures of prevailing institutions that control the meanings, which have a historically specific and local character. (2004, p. 125)

The present and the future have now become textual and can be read from multiple perspectives, yet CLA still holds that the real is maintained via structure and that people within structure can be either complicit in its maintenance or instrumental in its transformation.

This tension between pluralist relativity and structure is a central feature of the creative engine of CLA and provides a dynamism and level of insight lacking from one or the other. Certainly Inayatullah is

not alone in seeking to bridge the divide between two epistemological positions that offer real insights into social reality. Thus, CLA can be seen more broadly as an attempt to creatively apply the insights of a range of traditions, previously considered as separate competing domains. Best and Kellner (1997), as noted in Chapter 3 (footnote 50), for instance also seek to build bridges in the form of alliances, arguing for a radical reconfiguration of political engagement with neoliberalism. Thus they state that it is:

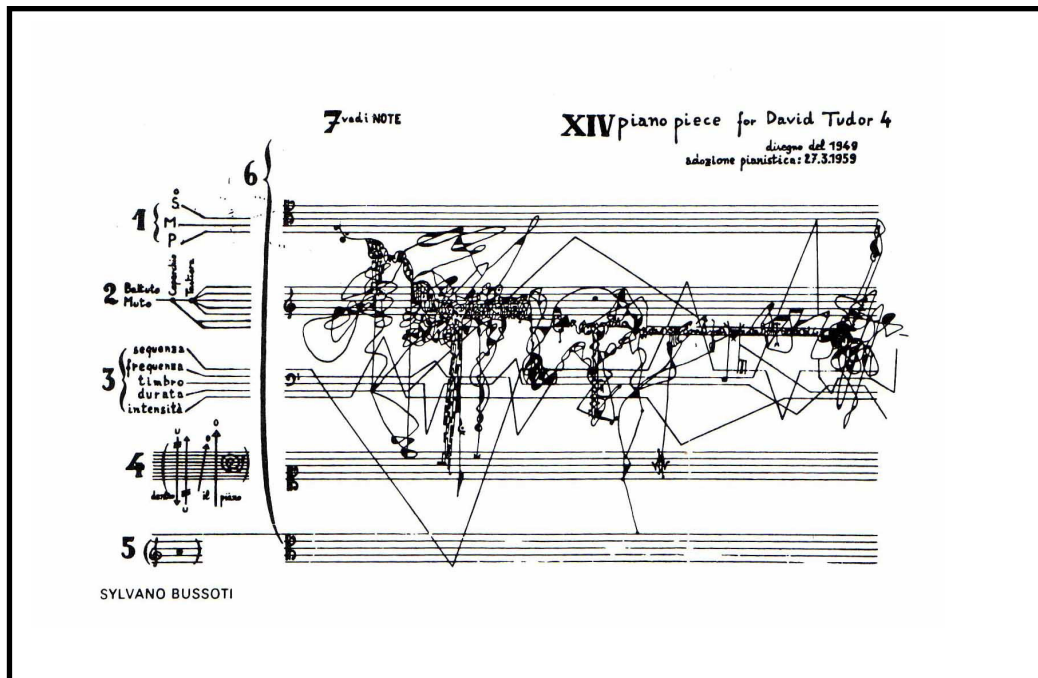
... a mistake, we believe, to ground one's politics in either modern or postmodern theory alone. Against one-sided positions, we advocate a version of reconstructive postmodernism that we call a politics of alliance and solidarity that builds on both modern and postmodern traditions. (ibid, p. 293)

As they see it, the divide is between micropolitical location—the poststructural reclaiming of subjectivity—and the macropolitical struggle for social transformation—the Marxist critical vision grounded in a historical metanarrative of progress. As noted in Chapter 3 such 'alliances' fail to go as far as the hybridization of the constituent parts and therefore are limited to strategic speculation, as neither party is prepared to sacrifice a core identity to allow another to emerge. Even so, Best and Kellner come closer than either Apple or Giroux when they call for a process analogous to CLA in advocating for a multiperspectival approach to theorising social action and participatory democracy:

Within the mode of theory, the democratic turn involves a shift toward more multiperspectival theorizing that respects a variety of sometimes conflicting perspectives rather than, as in modern theory, seeking the one perspective of objective truth or absolute knowledge. (ibid, p. 295)

### *The Instability of the Real*

Deleuze and Guattari also recognize the interplay between the micro and macro political but do not seek to capture it. They open their text *A Thousand Plateaus* with an image from the music of Sylvano Bussoi (Figure 4.6) in which the notes glide, slither and slide across the staves.



**Figure 4.6: From "A Thousand Plateaus"**

This image announces to the reader the instability of the 'real' and of theory. It poses a question beyond thought, or perhaps more correctly as Elizabeth St Pierre puts it, it suggests possible arrangements "that could make available the 'nonthought within thought'<sup>61</sup> that some of us long for" (2004, p. 284). What, following the musical metaphor, is the 'harmony' we seek here? A social planar context? Something akin to Inayatullah's 'horizontal' imagery? A socio-philosophical assemblage of possibilities? A kind of CLA 'machine' that traces 'a line of flight' that effects a certain deterritorialization where there is "neither imitation nor resemblance, only an exploding of two heterogeneous series" (G. Deleuze, and Guattari, Felix, 1987, p. 10)?

The point these authors are making, as St Pierre notes, is not what we do with the assemblage, the multiple and heterodox, but what emerges when these are allowed/enacted (2004, pp. 284-285). The analogical and metaphorical language they weave, the 'rhizome' they describe functions by associations, by links foreseen and unforeseen. As Deleuze and Guattari observe:

<sup>61</sup> (Deleuze & Guattari, 1991/1994, p.59)

...any point of a rhizome can be connected with any other, and must be. This is very different from the tree or root, which plots a point, fixes an order. The linguistic tree on the Chomsky model still begins at a point S and proceeds by dichotomy. On the contrary, not every trait in a rhizome is necessarily linked to a linguistic feature: semiotic chains of every nature are connected to very diverse modes of coding (biological, political, economic, etc.) that bring into play not only different regimes of signs but also states of things of differing status. ... A Rhizome ceaselessly establishes connections between semiotic chains, organisations of power, and circumstances relative to the arts, science, and social struggles. (1987, p. 7)

Of course, such an excursion into the rhizomic world of Deleuze and Guattari is risky as they state emphatically that “a rhizome is not amenable to any structural or generative model”, because it is the pure process of context and “is a stranger to any idea of genetic axis or deep structure” (1987, p. 12). Theirs is a space of tangential connections, one that is fluid and paradoxical, more concerned with the ‘between’ space Serres asserts is so important (1995, p. 34). Yet the poststructural intersection (of the subjective/interpretive—subjunctive mood) with social ‘reality’, what Arendt has called the ‘public realm’ (50ff),<sup>62</sup> where the ‘life-world’ is embodied and enacted, is well served by such a method as CLA and clearly aligns with the critical perspective argued by Giri where criticism “is life itself” (Giri, 2006, p. 2). So, although the rhizome itself is non-structural it finds a place within the process of CLA, as represented in Figure 4.4, as each layer captures what Deleuze and Guattari describe as planes of consistency where such a plane “(grid) is the outside of all multiplicities” (1987, p. 9).<sup>63</sup>

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<sup>62</sup> It has also be called by Damian Broderick ‘thick reality’ (Broderick, 1997, p. 160) and Jürgen Habermas (Habermas, 2003, p. 44ff) the ‘public sphere’.

<sup>63</sup> In seeking to describe what CLA terms ‘layers’ Deleuze and Guattari offer a very mathematical but useful outline: “All multiplicities are flat, in the sense that they fill or occupy all of their dimensions: we will therefore speak of a *plane of consistency* of multiplicities, even though the dimensions of this ‘plane’ increase with the number of connections that are made on it. Multiplicities are defined by the outside: by the abstract line, the line of flight or deterritorialization according to which they change in nature and connect with other multiplicities. The plane of consistency (grid) is the outside of all multiplicities” (1987, p. 9). This metaphorical use of mathematical and geometric spatiality flags Deleuze’s debt to the mathematical thought of Gottfried Wilhelm Leibniz



*Snapshot of CLA*

In drawing this further exploration of the possibilities inherent to a rhizomic CLA to a close, it is worth taking a snapshot of CLA that positions it within the shamanic futures field as a potent tool for engaging agency and structure. The following statements are worth considering:

At the theoretical level:

- CLA is both a method and a process theory. As method CLA functions taxonomically, as process-theory it functions rhizomically
- CLA as process theory, engages rhizome in order to articulate process within layers and relationally across layers
- CLA as a hybrid method, supports the heterotopic space opened by shamanic futures thinking that allows for the multiplicity and hybridity of specific contexts. Thus structure is recognised but 'read' through a poststructural lens as contingent, fragile and fluid
- CLA itself, being a hybrid form, is representative of the emergent potential called forth by a series of aporias that flag the inadequacy of language and Western philosophy to effectively deal with social process and the role of the individual within this
- CLA behaves both deconstructively and reconstructively as transformative praxis

At the process level

- Each layer of CLA is thick with the rhizomic possibility of its plane of immanence
- Moving up and down the layers, following causal chains, is well articulated by the concept of 'line of flight' and further reinforces the appreciation of the immanent creativity of all contexts at all levels

At the human level:

- CLA provides an analytic tool more concerned with the 'social struggles' of specific actors (as it were: their 'lines of flight') than with 'purifying' theoretical rigour. This occurs because CLA reads the social as structured/mediated through language, ideology and individuality.
- CLA, by following lines of flight, identifies where agency is located within each rhizomic layer

### Developing CLA as a Process–Theory

We now orient this micro-vocal investigation of CLA to a consideration of CLA's critical potential. The three premises restated at the opening of this chapter flag CLA's potential which can now be seen as two fold:

taxonomic and process oriented. As critique is a dynamically relational principle the rhizome has been introduced to further CLA as a process theory. It is now necessary to explore more deeply this relationship with the work of Deleuze and Guattari. CLA's capacity to deepen thinking and praxis that promotes a critical agency within the critical pedagogic field is linked to this engagement.

CLA as it intersects with education offers a horizon of critical enquiry. It thus plays a central part in any rethinking of critical agency within education. This rethinking acts like a utopic, to use once again Marin's useful term (1990), which is inherently futures oriented. Such a horizon motivates critical pedagogues such as those discussed in the following chapter theoretically while structural conditions of inequality, disadvantage and violence underpin their practical concerns. The critical agency that CLA's educative possibilities generate calls forth the condition of 'becoming-critical' as an antidote to the reversals that regularly occur in civilizational processes. This futures orientation, emerging as it does from a rethinking of the critical, has relevance for the critical pedagogic project as it generates a logic in which critical pedagogy challenges the present by questioning its own identity/becoming.

To use Deleuze and Guattari's phrase, critical pedagogic action seeks to deterritorialize the present tense of education. Its goal is to open up the sense of the critical, as Giri suggests (2006), to the entire range of human potential. Such an opening can occur when the present is deterritorialized, decentred, torn from its moorings. Hattam in his work on critical pedagogy and Buddhism argues, as has been argued in previous sections of this chapter, that such opening and uprooting happens in "a pedagogical space, a place of hybridity or double consciousness, a borderland that nurtures the possibility of mutual reinvention" (2004, p. v). Such mutuality presupposes the conversational ethics of intercivilizational dialogue Dallmayr (2002) alerts us to. Furthermore, Deleuze and Guattari quip that to create is to resist (1994, p. 110); when this assertion is linked to their comment

that “philosophy begins with the creation of concepts” (ibid, p. 40), then we must conclude that an expanded philosophy also resists the present.

Following this Deleuze and Guattari also state that “The present ... is what we are and, thereby, what already we are ceasing to be” (ibid, p. 112). They argue that the critical engagement with this contingent state involves us “Becoming stranger to oneself, to one’s language and nation...” (ibid, p. 110); here we find the shaman again, in the wings, waiting patiently.

CLA facilitates this ‘becoming stranger’ by mapping the ‘present-that-is-already-passing’ as a shared and unique moment. It brings together, in the way the map does for Deleuze and Guattari, “an experimentation in contact with the real” (1987, p. 12). And following their logic, while simultaneously abrogating it,<sup>64</sup> it offers a method for provoking new possibilities ‘rhizomically’. Precisely because education is past–present–future–becoming; locked in buildings of brick; bodies; visions, dreams, desires and nonthought; it is so difficult to effectively engage in linear analysis that can approach its concrete–fluidity (M. Bussey, Inayatullah, Sohail., and Milojevic, Ivana, 2008a, p. 1). CLA can be read as a Deleuzian–Guattarian rhizomic–machine that maps the intersections of concrete–fluidity that stamp the pedagogic field and plays hide and seek with the researcher.

Mapping creates a landscape. It is a creative act and may be thought of both as concrete geographical mapping and also as a cultural activity. Hutchinson alerts us to this fact, arguing that:

Metaphorically and genealogically speaking, our guiding images may be seen as forms of cultural maps. Such guiding images “naturalize” our orientations to the physical and social world, the steps we take in every day life and our anticipated future journeys. (2005)

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<sup>64</sup> This is a paradox! They argue that we need a method while declaring that the rhizome is an anti-method. CLA by offering sites for rhizomic process thus acts like a bottle for an unstable chemical.

Hutchinson sees maps as sites of cultural politics and argues that developing critical awareness of how context determines what is possible, and how map and context are self referential artifacts, is an important critical task. Both the futures spectrum and the critical continuum have suggested that thinking shamanically about context allows critical agency to become contextually aware. For Hutchinson this would mean finding pathways of practical hope, "From a critical futurist and peace education perspective, it is important to attempt to negotiate pathways of practical hope rather than make a labyrinth of cynicism, fatalism or despair convincing" (ibid, p. 10).

CLA's potential is enlarged when it is understood as a map that performs a number of specific tasks:

1. It generates pathways of practical hope through its process orientation
2. It maps epistemological context
3. It empowers those in context to engage context
4. It contains the energy of the rhizome, harnessing it to an understanding of context and transformation

The following section illustrates the cartographic possibilities for CLA when it rhizomically intersects with Deleuze and Guattari's thinking on the map.

### The Map: a Rhizomic CLA?

Deleuze and Guattari describe the map as follows:

The map does not reproduce an unconscious closed in upon itself; it constructs the unconscious. It fosters connections between fields, the removal of blockages on bodies without organs, the maximum opening of bodies without organs onto a plane of consistency. It is itself a part of the rhizome. The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible to constant modification. It can be torn, reversed, adapted to any kind of mounting, reworked by an individual, group, or social formation. It can be drawn on a wall, conceived of as a work of art, constructed as a political action or as a meditation. Perhaps one of the most important characteristics of the rhizome is that it always

has multiple entryways; in this sense, the burrow is an animal rhizome, and sometimes maintains a clear distinction between the line of flight as a passageway and storage or living strata (cf. the muskrat). A map has multiple entryways, as opposed to the tracing, which always comes back 'to the same'. The map has to do with performance, whereas the tracing always involves an alleged 'competence'. (1987, pp. 12-13)

It is not too difficult to see how CLA fits with this description of a rhizomic map. Firstly, CLA allows for the heterodox and transgressive. Secondly, it generates a space of possibility rather than dictating what goes in the space. Thirdly, it identifies loci around which meaning in the passing-partial-present aggregates, yet it avoids definition—allowing instead for those within the CLA 'bubble-rhizome' to define themselves as partially as those within the text (there is no without). Fourthly, it can be asserted that hybrids like CLA are rhizomic by nature/definition. The hybrid CLA fulfils its map potential while not exhausting it or being confined to it. This section will demonstrate this assertion by unpacking Deleuze and Guattari's statement.

- *The map does not reproduce an unconscious closed in upon itself; it constructs the unconscious.*

CLA validates the mythic, metaphorical and unconscious/preconscious dimensions of culture by representing this level as foundational. This level provides the energy that motivates human cultural creativity; when enacted face-to-face CLA invites participants to generate-identify-reconfigure their own myths. In this way the unconscious drives of a social-institutional context, say the libidinal economics of Deleuze and Guattari (1987, p. xiv), are made 'visible' not as 'things', but as processes and urges that emerge and dissolve as the process unfolds. The present becomes contingent, agency returns as the unconscious along with the conscious self which in turn becomes contested and open for reconstruction. When applied epistemologically, as in this thesis, CLA maps by analogy, suggestion, inference and association. Thus as Inayatullah points out:

The project here is to show that the real has come about for various reasons and that the coming about of a specific 'present' means the non-realisation of other 'presents'. Thus,

in any given moment, *what-is* is an imposition, a silencing of various ways of thinking, of doing, and a realisation of other ways of thinking. (2004, p. 71)

The autopoiesis of the individual becomes that of the social; and the autopoiesis of the social becomes that of each individual. The lines of flight available within any context are, from the point of view of both Deleuze and Guattari and CLA, infinite.

CLA enables the tracking of such lines, offering genealogy, deconstruction and meta-reflexive opportunities that are fractal in their engagements with the social/individual nexus. Hence the 'tracings' referred to by Deleuze and Guattari, are simple etchings on the cave wall, while CLA offers a rough approximation to the cave. Such a cavernous space is hinted at in Figure 4.7 in which a bodiless pair of hands beckons or perhaps seeks to repel. They have not yet made themselves. In one sense they represent Deleuze and Guattari's Body without Organs (BwO) (1987, p. 149ff), the constant possibility of the reconfiguration of desire through the binding presences of organism, significance and subjectification (ibid, p. 159). From the perspective of CLA they can be read as the human intersection with the mythic meta-self. They bind and unbind; beckon and repel. They are the conscious and the unconscious as they are both figurative and suggestive. CLA maps the conditionality of our social world. It produces a critical agency by offering us a possible way to construct the 'unconscious' conditions that bring coherence to the social-individual dialectic.



**Figure 4.7: Minotaur and the Mare before the Cave (Picasso)**

- *It fosters connections between fields, the removal of blockages on bodies without organs, the maximum opening of bodies without organs onto a plane of consistency.*

CLA acts in a similar way to Deleuze and Guattari's plane of consistency. The former acknowledges layers while the latter strata (1987, p. 69). The terrain mapped by both is paradoxically indeterminate yet Inayatullah (2004) allows, in fact, *insists* on a normative dimension to CLA.

I argue for an eclectic, integrated approach to methodology. The approach is not based on the idiosyncratic notions of a particular researcher. Nor is it a turn to the postmodern, in that all methods or approaches are equally valid and valuable. Hierarchy is not lost and the vertical gaze remains. But it challenges power over others and divorces hierarchy from the feudal/traditional modes... How myth, worldview, and social context create particular litany problems remains foundational. (Inayatullah, 2004, pp. 2-3)

Both however, trace connections and use them freely to develop concepts, associations, links and expose ruptures and asymmetries. Deleuze and Guattari write so poetically that their metaphors collide and tease: they have strata but no hierarchy; their plane of consistency can easily be read as a plane of inconsistency. Yet they offer the map as a rhizomic system that is fluid, eclectic and transgressive. It has, as they suggest above, the potential to create

the 'maximum opening' for BwO,<sup>65</sup> or as Inayatullah would have it, identity categories. Within CLA such categories are constantly disrupted and problematized, new stories and connections emerge and then destabilize: this is a map of potentiality as much as a method for the reterritorialization of identity and agency. In this way it corresponds in process, content and intention to what Deleuze and Guattari say of the plane of consistency:

What it comes down to is that we cannot content ourselves with a dualism or summary opposition between the strata and the destratified plane of consistency. The strata themselves are animated and defined by relative speeds of deterritorialization; moreover, absolute deterritorialization is there from the beginning, and the strata are spin-offs, thickenings on a plane of consistency that is everywhere, always primary and always immanent. (1987, p. 70)

- *It is itself a part of the rhizome. The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible to constant modification. It can be torn, reversed, adapted to any kind of mounting, reworked by an individual, group, or social formation.*

CLA is open: it can be, and regularly is, applied to any working or theoretical context. It moves across the social, rhizomically connecting, linking, disconnecting with context and subjectivity. In this sense it is the ultimate map. But it has the uncanny ability, not unlike Jack Sparrow's compass<sup>66</sup> in the movies *Pirates of the Caribbean*, to take us to where we wish to be: hence its normative base. Yet, despite the avowals of relativity, the philosophy of Deleuze and Guattari is motivated by the same desire as Inayatullah has to destabilise and problematize regimes of truth in order to release the creative potential that a good map contains. The implicit normativity of the rhizome is contained in their commitment to extract:

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<sup>65</sup> Body without Organs (BwO) (1987, p. 149ff), the constant possibility of the reconfiguration of desire through the binding presences of organism, significance and subjectification (ibid, p. 159).

<sup>66</sup> Jack Sparrow is the anti-hero of the movie *The Pirates of the Caribbean*. In this movie his compass keeps pointing in the direction of that which he most desires, with comic results when he falls for his best friend's girlfriend.



...from chaos the 'people to come' in the form that art, but also philosophy and science, summon forth: mass-people, world-people, brain-people, chaos-people—nonthinking thought that lodges in the three (art, philosophy and science), like Klee's nonconceptual concept and Kandinsky's internal silence. (1994, p. 218)

The rhizomic qualities of CLA, its ability to morph and shift context and identity are rooted in its chameleon-like ability to acquire meaning when in context. In the absence of an object CLA is nothing. Like a map it needs a territory to chart, coordinates and compass; and a purpose for going on the journey.

- *It can be drawn on a wall, conceived of as a work of art, constructed as a political action or as a meditation.*

CLA, like all maps, is an analogue for the Real but not in the mimetic sense, rather as an abstract representation or a symbol that condenses the properties (the marks, contours, forms) of reality into a system of signs. Inayatullah presents it, projecting it on the wall, via the analogue of the iceberg.<sup>67</sup> This image alerts us to how little of the Real we see. It reminds all involved with the CLA process that much behind the litany of day-to-day issues is unclear, uncharted and inaccessible. Much of the litanous is under writ by what Deleuze and Guattari characterise as "A silent dance" (1987, p. 69), a dance on alien terrain; a dance over a symbolic map such as that performed by Pueblo Indians (Sando, 1998). Who are the musicians? What is the key?

As a map CLA also reminds us that the dance is with a multitude, people from the past and from distant lands, people also from the future. CLA is a work of art and of heart: it is, as Leonard Cohen notes in his great poem "Dance Me to the End of Love", a dance with a burning violin; a dance beyond fear in which "We're both of us beneath our love, we're both of us above...". And the politics behind it all is liberatory and designed to expose power/knowledge coagulations

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<sup>67</sup> See [www.metafuture.org](http://www.metafuture.org)

through the hermeneutic of a cultural space constructed to open up possibility rather than close it down.

- *Perhaps one of the most important characteristics of the rhizome is that it always has multiple entryways; in this sense, the burrow is an animal rhizome, and sometimes maintains a clear distinction between the line of flight as a passageway and storage or living strata (cf. the muskrat). A map has multiple entryways, as opposed to the tracing, which always comes back 'to the same'.*

The emptiness of CLA means that it is the ultimate rhizome—all is connection, movement, with direction linked to intention (beware Jack Sparrow's compass). Entry is linked to direction and intention, and is open. This allows for a creative, non-prescriptive flexibility that allows agency to move across the layered/discursive field of the CLA-rhizome-map. Responsibility, in the practical context also shifts, as Inayatullah points out:

[W]ho solves the problem/issue also changes with each level. At the litany level, it is usually others—the government or corporations. At the social level, it is often some partnership between different groups. At the worldview level, it is people or voluntary associations, and at the myth/metaphor it is leaders or artists. (2007, p. 57)

- *The map has to do with performance, whereas the tracing always involves an alleged 'competence'. (1987, pp. 12-13)*

Finally, unlike 'tracing' that tends to be descriptive, analytical and constitutive, CLA is a map that is committed to forms of anticipatory action learning that challenge power structures, and the foundational assumptions that are often unconsciously accepted by both individuals, groups and epistemic communities (academics) as uncontested (Ramos, 2003). CLA's performativity is linked to context, and demonstrated rather than mandated *in situ*. Certainly, the normative basis for CLA's application—the intention of generating inclusive social pedagogies of resistance and re-enchantment that increase levels of

institutional, social and individual agency is a significant guarantor for such a positioning.<sup>68</sup>

### *Constructing a Method of the Multiple*

Shamanic futures thinking seeks to understand agency as a relational expression within context. CLA as a rhizomic and hybrid map of context is well placed to facilitate this process. Hybridity defines the process nature of the life-world as it is the product of rhizomic encounter. As has been noted, CLA is both hybrid in nature and temperament.

Through an exploration of the work of Deleuze and Guattari CLA was also been shown to be a useful vehicle for understanding the rhizomic process of becoming that these philosophers describe. In CLA the heterotopic, the immanent, the intercivilizational and the transdisciplinary all meet and are integral to its nature and process. In this way CLA clearly meets the criteria identified by Deleuze and Guattari for a method for attaining the multiple:

To attain the multiple, one must have a method that effectively constructs it; no typographical cleverness, no lexical agility, no blending or creation of words, no syntactical boldness, can substitute for it. (1987, p. 22)

CLA's hybrid and heterotopic nature constructs such a method. It thus facilitates critical analysis that is productive of conditions that expand life's possibilities and generates the kind of critical agency necessary for a vital critical pedagogy. To further demonstrate the degree of alignment between CLA and Deleuze and Guattari's rhizomic thinking, time was spent in this chapter exploring how CLA functions like the map that these philosophers describe as a tool for both constructing and theorizing the multiple. As a map CLA moves beyond taxonomic and schematic method to a process theory of being/becoming. In this it offers a way to think about critical agency pragmatically, in context, as part of an educative process committed to expanding the emancipatory politics at the heart of the critical pedagogic project.

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<sup>68</sup> Such possibilities is ably demonstrated in Patricia Kelly's work with undergraduate engineering students, see (Kelly, 2008).

In the coming chapters CLA will be applied passively in its taxonomical form to unpack the thinking of ten theorists about critical agency. Following the analysis given above, each thinker can be seen to function rhizomically within the cultural field that produced their thought, they can also be understood to be deterritorialized from their own contexts and brought together here in this thesis: they are reterritorialized, with the purpose of generating a hybrid conversation in a shamanic futures context in order to develop conceptual structures that enable thinking about critical agency. In this process, the following of a series of lines of flight, the viral nature of the rhizome is revealed. CLA, as a method of the multiple and the middle, acts as both vector and virus.

Deleuze and Guattari develop the rhizomic activity of viruses. They argue that rhizomic concepts and hybrid assemblages such as CLA function virally (1987, pp. 10-11). Yet viruses do require human intersections, lines of flight, in order to emerge into the social space, or what Deleuze and Guattari call the "excluded middle" (1994, p. 22), that is the context for both being and existence. The exploration of the thinking of Apple, Giroux, McLaren and hooks in the following chapter, Derrida, Butler and Deleuze in Chapter 6, and of West, Giri and Sarkar in Chapter 7, constitute a limited slice of such intersections. CLA will allow us to identify features of the critical agent from within the context of each of these theorists in order to facilitate a rhizomic dialogue between them and thus weave a sense of an emergent critical space that is both multiple and coherent, or as Deleuze and Guattari would call it, a play between chaos and "a chaos rendered consistent" (1994, p. 208).

In this sense both Deleuze's plane of immanence, the "thinking chaosmos"<sup>69</sup> of critical life (1994, p. 208), and Foucault's heterotopia, the expectant state that provides life with possibility and surprise, are similar to the biological repository of the rainforest in which potential evolutionary possibilities lie dormant (Hawken, 2007). Just as bird flu

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<sup>69</sup> This concept is discussed in greater detail in Chapter 6.

and ebola<sup>70</sup> require human interaction with animals to generate hybrid super viruses, so human interaction with concepts and their vibrational 'energy fields'—what Sarkar calls *microvita* (Sarkar, 1991)—results in conceptual hybridity which also act virally. Deleuze and Guattari sum up this condition clearly:

We form a rhizome with our viruses, or rather our viruses cause us to form a rhizome with other animals. As Francois Jacob says, transfers of genetic material by viruses or through other procedures, fusions of cells originating in different species, have results analogous to those of 'the abominable couplings'<sup>71</sup> dear to antiquity and the Middle Ages.' Transversal communications between different lines scramble the genealogical trees. Always look for the molecular, or even submolecular, particle with which we are allied. We evolve and die more from our polymorphous and rhizomic flux than from hereditary diseases that have their own line of descent. The rhizome is an antigenealogy. (1987, pp. 10-11)

CLA will map some of the rhizomic connections that result in the 'abominable couplings' that occur in the between associated with Deleuze and Guattari's 'excluded middle'. In so doing it will offer partial genealogies of the present that add depth to the two dimensional (antigenealogical) nature of the rhizome. In keeping with Deleuze and Guattari's analysis of the concept as both absolute and relative, such genealogies will be fragmentary and contingent. As they point out, "every concept always has a *history*, even though this history zigzags, though it passes, if need be, through other problems or onto different planes (1994, p. 18, italics in the original). CLA follows the zig and the zag as lines of flight bounded by context and propelled by sets of energy dynamics unique to the thinker in question. It also identifies planes as coordinates on the map of the life-world and orders them around the mytho-poetic, the paradigmatic-epistemic, the systemic and the discrete and litanous.

Such ordering allows for the micro-vocal, the ephemeral moment in all its uniqueness and provisionality, as it intersects with structure. In this

<sup>70</sup> Ebola Hemorrhagic Fever: see

<http://www.cdc.gov/ncidod/dvrd/spb/mnpages/dispages/ebola.htm>

<sup>71</sup> Such couplings are the chimera of ancient myth.

way the present is simultaneously resisted and affirmed (Deleuze & Guattari, 1994, p. 108). CLA's sensitivity to voice is due to it being a hermeneutic device that offers partial genealogies by mapping the causal processes that produce collective and individual readings of context. In this, both the hermeneutic and the genealogical are necessary to uncover the generative logics (Connell, 2004), the hegemonic impulses (Gramsci, 1971), of the critical terrain because they both shed light on different ways in which the life-world is constituted. Michael Shapiro, in his discussion of the tensions inherent in Foucault's work, elucidates this well:

The genealogical and hermeneutic strategies thus work together. First, naturalizing views of the intrinsic value of things, genealogy reveals the process by which human beings invest the world with value as part of the process through which meanings are produced. But, second, once a world of significance is formed and continuously reproduced within the use of such established systems of meaning, one can ask value questions *about* it, and this kind of question *about* value is a hermeneutically not genealogically inspired question. (Shapiro, 1992, p. 46)

Shapiro separates hermeneutic questions from genealogical questions. In this way CLA, as a poststructural method indebted to Foucault (Ramos, 2003), can be seen to engage genealogically with Deleuze and Guattari's rhizomes: How were they formed? Which lines of flight are significant? etc.; while simultaneously asking hermeneutic questions about them: What part of experience do they privilege? Who gains from this reality and who loses? etc. ... Furthermore, it problematizes such questions by interpreting consciousness through the lens of Sarkar's rereading of Tantra as a new form of critical rationality (M. Bussey, 2000; S. Inayatullah, 2002a; Sarkar, 1993a)

In this lies CLA's hybrid power. Tantra brings a sense of depth to the otherwise two-dimensional rhizomic field. Thus the questions CLA generates can be seen as layered events that have operational utility determined by their horizontal-rhizomic context: fix it questions, system questions, paradigm questions and myth-metaphor questions; while the interplay between layers that is afforded by the vertical gaze

that is a central feature of Tantra, breaths life into what is otherwise a dry and academic activity. CLA's indebtedness to Tantra, its intercivilizational richness, allows for story/myth/narrative as both a culturally and an existentially integrative device. CLA acknowledges the constructedness of context affirming the structural imperatives that shape experience while placing human consciousness (presence)—the mystery of being, within structure as that which vivifies it. In this way the critical becomes structurally sensitive, discursive and contemplative, allowing for both multiple entry points as well as escape routes.

### The Coming Chapters: Applying CLA

CLA as a map of the multiple situates meaning making within different hermeneutic levels and contextualizes the heterotopic processes of a shamanic futures thinking. Not only does the nature of the problem determine the interpretive device (nothing new in this), but all devices relate to one another within an over-arching interpretive spectrum-continuum. Thus a rhizomic appreciation of CLA affirms the transdisciplinary and eclectic nature of futures thinking giving it both a form and a rationale. It is in reading CLA rhizomically that the question posed at the opening of this chapter, as to how CLA's potential to navigate agency best be realized, is answered.

As noted above, the CLA rhizome map provides the rationale for the following three chapters. In these chapters the thinking of ten theorists as it relates to critical agency will be explored. The approach taken will be rhizomic in nature, following lines of flight<sup>72</sup> in each thinker's writing. All are seen as part of a critical plane of consistency in which as much is immanent as revealed. Intersections are numerous and—to maintain parallelism with Deleuze and Guattari's work—each writer's thought as captured in the text can be thought of as a 'plateau' which is another analogy from Deleuze and Guattari. The plateau is "a

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<sup>72</sup> Each line of flight marks the passage of a rhizome from one context to another, one thinker to another, one history or civilization to another.

multiplicity connected to other multiplicities by superficial underground stems in such a way as to form or extend a rhizome" (1987, p. 22).

Each chapter functions as a rhizomic survey and concludes with an application of CLA in order to discern how they position the critical agent in their discourse. The rhizomic process is one of relationships, intersections and separations and is described by Deleuze and Guattari as "an antigenealogy". They go on:

It is a short term memory or antimemory. The rhizome operates by variation, expansion, conquest, capture, offshoots... the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectible, reversible, modifiable, and has multiple entryways and exits and its own lines of flight. (1987, p. 21)

The purpose therefore is to map a range of readings (lines of flight) of the critical subject in order to be well positioned for a rethinking of the critical agent in the context of educational praxis in Chapter 8. Such a mapping brings into partial focus the critical terrain over which we seek the critical agent—that being capable of navigating life itself through the application of the critical faculty Giri identifies as a longing for more life (2006) and Dallmayr sees arising out of a conversational ethics that is both inclusive and capable of generating new categories to think and act by (2002).



## Part 2: Charting Critical Agency

Part 1 was concerned with the question: What kind of futures theory and method best suites such an inquiry? It has been argued that a shamanic futures thinking that works the futures spectrum by deploying appropriate disciplinary and/or inner knowledge allows us to engage thinking on agency that is neither linear or binary in nature, and thus able to make sense of the messiness of being-becoming as it is experienced at the interface of structure and agency.

Part 2 applies CLA to the thinking of ten theorists concerned with critical agency and the liberation of human potentiality. The question, given the claims made for CLA in Part 1, is: What does a Causal Layered Analysis of ten theorists reveal about the critical continuum? This research occurs over chapters 5, 6 and 7. The intention has not been to offer definitive coverage of either the thinkers or the terrain but to flag critical markers that bring an understanding to both the diversity and unity of the critical programme. This process can be presented metaphorically as a form of critical *kama sutra* in which it is acknowledged that these positions are unstable and interactive. Given the grounded nature of critical work, it has been argued that hybridity is a defining feature of such encounters and that critical activity has much in common with the *kama sutra* as an interactive, reciprocal, dialogical and athletic – remember Deleuze and Guattari describe working to create new concepts as a kind of ‘philosophical athleticism’ (1994, p. 8) – process involving pleasure and *eros* (b. hooks, 1993; McWilliam, 1999).

CLA is applied at the end of each chapter to profile how each theorist constitutes critical agency. This work acknowledges context and reveals the interplay between deep stories (*mythos*) and the ascription

of agency in order to identify the epistemic coordinates that function to construct intelligibility. It can be seen to construct a space in which the relative and absolute are united (G. Deleuze, and Guattari, Felix, 1994, p. 22). Such constructive work, as we have seen in Chapter 2, is hybrid in nature as it combines both structural and poststructural features. The folded nature of the interpretive application of CLA in this thesis is again acknowledged as it both reveals and conceals, arranging and rearranging the critical stands into various configurations. The purpose has been to illustrate how the multiple and fluid nature of modernity is resisted not through a totalizing theory but, as Best and Kellner observe, through multiple and multiperspectival forms of critical resistance (1997, pp. 288-290). Thus Chapters 5, 6 and 7 develop a sense of the critical possibilities available for any rethinking of critical agency.

## Chapter 5: Mapping Critical Pedagogy

*This chapter focuses on the following question: How have four renowned critical pedagogues rethought agency in the face of the declining fortunes of critical pedagogy? This question requires the placing of critical pedagogy into its educational context. Firstly critical pedagogy will be situated in its North American context then Apple's four tasks of critical pedagogy are introduced. This is followed by a rhizomic account of education. The deterritorialization of critical pedagogy is then presented as a function of the dominance of the neo-liberal rhizome. Hoy's concept of 'resistance' is introduced to further the understanding of hegemony as a process that requires dissent. This is followed by an outline of the repositioning of Apple, Giroux, McLaren and hooks in the face of this resistance. The chapter concludes with a CLA of these repositionings and the suggestion of a critical agent for each thinker.*

### Introduction

Rethinking critical agency has required considerable theoretical preparation. This has involved a layered theoretical focus on the macro-tonal context of futures thinking, the meso-thematic development of a critical grammar and the micro-vocal elucidation of CLA as a method flexible enough to engage both the subjective and structural processes that underpin a pragmatic engagement with agency. This chapter, as the first of three chapters in which CLA is used to unpack the thinking of four theorists on critical agency, must first contextualize their work in regards to education and the tradition of critical pedagogy. Critical pedagogy has been chosen as a suitable starting place for this research because it has been the most concerned with the libratory nature of pedagogy as a social tool for the emancipation of people from authoritarian and parsimonious knowledge systems (Freire, 1972; Illich, 1971). This chapter situates critical pedagogy within the broader educational field as one rhizome amongst many and outlines how those committed to its libratory

agenda have dealt with its struggle in a decidedly conservative and limited educational and political environment. It then uses CLA to unpack the thinking of four critical pedagogues and suggests possible critical agents for each.

Critical pedagogy has arguably been most successful as a coherent educational movement in the United States. Certainly its most vocal and prolific advocates, in terms of writing, are located there. As noted in previous chapters these writers include Michael Apple, Peter McLaren, Henry Giroux and bell hooks, all of whom will be the subject of this chapter's examination of agency and the repositioning these writers have made in the face of what David Hoy has called critical resistance (2005).

There are, of course, plenty of other significant writers who have made substantive contributions to the field. Jean Anyon (2005) for instance has written extensively about policy, race and gender, while Joe Kincheloe (2008) has focused on schooling, power and culture. Other noted theorists include John Holt (2004) whose work is often linked to the home school movement, Antonia Darder (2003) who has focused extensively on race and education, Ira Shor (I. Shor, 1992; I. Shor, and Freire, Paulo, 1986) who worked closely with Paulo Freire (1972), as did Pepi Leistyna who is interested in the implementation of a critical multicultural curriculum (1998), Maxine Greene (2001) who has explored the aesthetic dimension of resistance and critique, Jeffery Duncan-Andrade (2008) whose focus is on urban schooling and John Taylor Gatto (Gatto, 2002, 2008) whose concern is on the impact of schooling on intellectual freedom.

This list is by no means exhaustive but is intended to (1) broadly map the critical activity within the North American setting, and (2) establish the importance of this field of action—both theoretic and geographic—for this study.

The question driving this chapter is: How have Apple, Giroux, McLaren, and hooks rethought agency in the face of the declining fortunes of

critical pedagogy? In exploring this issue, CLA will be used to unpack their critical responses to an educational terrain that is both diverse but also, as Pinar (2006) and Jardine, Friesen & Clifford note, considerably impoverished (2006).

### The Critical Context

This section will focus on the critical context and those working in the field of critical pedagogy who have worked over the past three decades to elaborate a critical response to the Western educational paradigm that treats issues of access and equity as marginal to the educative project ((M. Bussey, 2006c). This context has largely been shaped by pedagogues in North America.<sup>73</sup> It is appropriate therefore to situate critical pedagogy within its North American context. Reference will also be made to the four core tasks that Apple (2006) identifies as central to its praxis(2006). These tasks provide a useful benchmark for critical agency and will be used throughout this thesis in order to clarify approaches to the critical that emerge from an exploration of critical thinking beyond the parameters of critical pedagogy.

This tradition, as the radical Marxist critical pedagogues Gustavo Fischman and Peter McLaren acknowledge, “has produced one of the most dynamic and controversial educational schools of thought of the last 30 years” (2005, p. 426). Yet it must also be acknowledged that for many the question of what critical pedagogy is, exactly, has become confused and as a result its relevance to immediate educational concerns has dimmed. Thus William Ayers et al. (2004) recently observed:

Critical pedagogy. Whatever insurgent energy once pulsed through those words—giving them life and investing them with power and possibility—has been largely lost, their meaning sapped away with over use and misuse, reduction and dogmatic application. (2004, p. 123)

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<sup>73</sup> It is worth checking out Kincheloe’s great overview of North American critical pedagogues (Kincheloe, 2008).

Such a paradox lies at the heart of this thesis. The tradition rooted in the critical cultural theory of the Frankfurt School of social theorists who worked the creative tension between Marxism and Freudianism (Adorno, 1973; Dallmayr, 1991; Horkheimer, 1972) and first clearly articulated by Paulo Freire (1972) has, over the passage of time, fragmented to such an extent that, as Apple observes, it is no longer possible to refer to critical pedagogy in the singular (2000, p. 251). Such fragmentation is of obvious concern for many but also reflects the fragmentation of culture and identity over the past generation as the result of the rhizomic process of cultural evolution. It is as much to be celebrated as lamented. Enthusiasm for the rhizomic and fractal nature of the critical pedagogical field is warranted as it frees the teacher from being 'schooled' or 'disciplined', allowing them to think what McWilliam described as "impure thoughts" (1993). Lamentation is also warranted as with the loss of identity can come a loss of relevance and an opening of the core aspirations of critical pedagogues to the easy dismissal Ayers and his colleagues deliver (2004).

### *The Critical Pedagogic Field*

Critical pedagogy has had its advocates world wide, but as a label it has been less effective than in North America where it still has a strong following. In Australia there are, for instance, McWilliam (1993) who has taken a poststructural turn, and Sandra Taylor (1997) who remains largely structurally Marxist in orientation; there is also Alan Luke who is now working with Critical Discourse Theory (2005). All three have roots in the critical pedagogical milieu of the 1970s and 80s but would not now, and perhaps never have, identify with the label critical pedagogue. Similarly, in England there are 'old style' Marxists such as Michael Young (1971), Glenn Rikowski (2001) and Mike Cole (2003) who would wear the label uneasily. In Europe itself there is a range of Marxist positions and the Habermasian extension<sup>74</sup> of the Frankfurt School, but again it would be incongruous to apply the term critical pedagogue to critical thinkers such as Axel Honneth (2007) or

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<sup>74</sup> Some would argue for diminution of the Frankfurt legacy (Hattam, 2004; Whitebook, 1995).

Pierre Bourdieu (1971) whose work cuts across the field, sharing core concerns, but lacking congruence with it.

What is clear is that the term has ruptured and that those who encounter it today are less bound by its disciplinary nature and more open to the critical disposition it flags. Thus Apple wants his doctoral students to be open and demonstrate a critical attitude to their multiple contexts rather than be 'clones' (Torres, 1998, p. 38). To be a critical pedagogue today means to be committed to the task of challenging, via critique, research and dialogue, the habits of social, cultural, political and economic conditioning. What began as a specific school of thought has become less tangible but more flexible. As a result Apple talks about inclusivity in the critical project, arguing that both poststructuralists and neo-Marxists have a significant contribution to make to it (2006, pp. 679-680). Such inclusive repositioning is to be found in the work of Giroux (2003b) and hooks (2003) as well as other writers on critical theory such as Steven Best and Douglas Kellner (Best, 1997, 2001), Ernesto Laclau and Chantal Mouffe (2001), and Michael Peters (1996). McLaren on the other hand, while appreciative of poststructural insights, is less conciliatory when it comes to Critical Pedagogy. McLaren's position is worth stating in full as it represents the uncompromising face of a specific Marxist, or as he calls it, radical critical pedagogy:

I began to critique postmodern rebellion as a rebellion without a rationality, without an argument, where signs are set in motion in order to shape consciousness as some 'raw' (as opposed to 'cooked') incarnation of unreason, where significations hustle the signifiers for the cheapest (i.e., most simple) meaning, and where social life is reduced to barroom conversations about political drunkards trapped in a sinkhole of slumbering inertia and collapsing heresies. That is not to say that I don't believe there is a place for an aesthetics of rebellion or that we cannot venture into the nonrational (or even the irrational) in order to challenge the system. But we need an overall philosophy of praxis to give our rebellion some conceptual and political ballast. (2006, p. 122)

Apple on the other hand while maintaining his commitment to neo-Marxist theory is less stinging in his assessment pointing out that:

... a situation had been created in which some postmodernisms and poststructuralisms had positioned themselves as total replacements for Marxist and neo-Marxist theories and more structural accounts. This was definitely not something with which I agreed. Instead of such a 'replacement' strategy, I argued that both sets of approaches were crucial and that the wisest thing one could do was to let these different and partly incommensurable approaches 'rub against each other' Where 'the sparks fly' in that tense, but productive, relation is where progress will be made. (2006, pp. 679-680).

### *Four Tasks of Critical Pedagogy*

Critically minded pedagogues are interested in these 'sparks' and in the rhizomic creative potentiality of the encounter between traditions of thought. The danger in being open to dialogue is that it weakens identity but the danger of being insular and 'tribal' is that one becomes irrelevant in the broader scheme of things. Apple proposes four tasks for critical work (2006). This is one way of broadening the conversation and deepening the potential for a broad based critically minded pedagogy to have an increasingly clear voice in educational debate. His four tasks are:

1. Critical action must bear witness to the connection between education and relations of power
2. Critical action must also identify contradictions and the spaces where resistance is possible
3. Furthermore, it must redefine research to allow for the documentation of local resistances to power; what Apple calls acting as 'secretaries' and presumably facilitators-spokespeople for such groups when needed
4. Finally, it has to work to keep traditions of radical resistance alive. This means working to keep memory and relevance alive so that social amnesia does not erode the academic and social legitimacy of such traditions. (2006, pp. 681-682)

Such tasks anchor critical work in critical praxis without reducing it to rhetoric. They will be returned to periodically in the following chapters as they ground critical work in a set of practical tasks that establish a set of coordinates for critical praxis. It is important however to also have an appreciation for critical pedagogies' relationship with education as a general field of cultural endeavour. The following



exploration of education identifies a range of rhizomic processes at work. What we find is a layered rhizomic field that is hierarchically ordered. When viewed in this way the immanence of critical pedagogy is appreciated but its struggle for legibility, the reason for its failure as a revolutionary force, is also clearly understood.

### Education as Rhizome

Education can be read as a rhizome rich in traditions that have clear historical and contemporary energy. In this sense the rhizome is a cultural process—education; yet it is also, at another level or functional domain, a discursive field defined by traditions of thought that determine the discourse and focus of educators. Yet education is only one rhizome amongst a range that constitutes the political economy of the modern world. If we recall the analogy Deleuze and Guattari gave of the puppeteer and the puppet (1987), with society taking the part of the puppeteer and education that of the puppet, we see the structural relationship of education within the rhizomic social field. There are other 'puppet' rhizomes also that compete with education for society's attention while simultaneously complementing its function: there are for example the economic rhizome, the media rhizome and the family rhizome. Together society, education the economy, the media and the family constitute an assemblage of intersecting rhizomes (1987, p. 8) of different dimensions or magnitude as illustrated in Figure 5.1. Such a rhizomic map captures in profile a political economy of the social process.

<b>Society</b>			
Education	Economy	Media	Family

**Figure 5.1: A Rhizomic political Economy**

Within education there are also many rhizomes which act as discursive lines of flight. For instance there is the respectable humanist rhizome, the practical utilitarian rhizome, the environmental green rhizome, the discursively aware critical rhizome and so on (M. Bussey, 2006a). Each rhizome could be thought of as a paradigm or discourse but this fails to

account not just for the process nature of each, but also for how they relate to one another: for what Deleuze and Guattari would describe as the lines of flight and the deterritorializations and reterritorializations each performs on the other (1987, pp. 8-22).

Nevertheless what emerges is a layer of rhizomic dimensions that can be mapped as in Figure 5.2.

<b>Society</b>						
<b>Education</b>						
Humanist	Utilitarian	Romantic	Critical	Democratic	Green	Spiritual

**Figure 5.2: The Educational Rhizome**

Chapters 6 and 7 will also examine the rhizomic nature of the critical field by tracing specific 'lines of flight' that inform the libratory possibilities for critical agency in education. The focus of this work will be to determine some possible modalities agency takes within the critical context. This understanding is facilitated by applying CLA to each rhizomic configuration.

As noted above the process structure of the rhizome deepens CLA's potential as an analytic tool by mapping the horizontal layers CLA articulates not simply as empty spaces but as living processes, lines of flight, that constantly shift according to context and also the intent of those who act within its field. For instance, Figure 5.3 illustrates how two rhizomes of education can be read in each layer of a CLA of education. Both the child-centred and outcome-centred approaches to education are rhizomic in that they move across cultural and political space linking with other rhizomes and forming hybrid expressions. CLA offers a cameo of both.

<b>Child-Centred Rhizome</b>	<b>CLA</b>	<b>Outcome-Centred Rhizome</b>
Fun	← Litany →	Success
Flexible	← System →	Accountability
Holistic	← Worldview →	Analytic
Many hands make light work	← Myth/Metaphor →	Dog eat dog

**Figure 5.3: Rhizomic CLA**

This thesis takes a rhizomic approach to meaning making because it is not concerned with 'truth' *per se* but with the effects of its futures thinking (May, 1994, p. 36). Thus its focus is neither on ideological critique nor on political realities but on the space *between* where the rhizome acts as a descriptor for the epistemic realities of any field of action.

### Mapping Pedagogy's Rhizomic Traditions

How critical pedagogy responds to the educational milieu of which it is a part is a rhizomic question, as the response is not simply a one way affair. When read rhizomically the co-creativity of a setting becomes visible (N. Gough, 2007). Critical pedagogy is one amongst a range of traditions that are embedded as rhizomes in the present (M. Bussey, 2006a). These rhizomes were already introduced above. Over the years there has been much interplay between these 'lines of flight'.<sup>75</sup> When we look at critical pedagogy from this perspective we discover a number of traditions. Some are today more politically and economically favoured than others because they both support the status quo and because they make sense within the context of late capitalist society. This sense making—legibility—is important because some rhizomic traditions are almost invisible as a result of the dominance of a specific worldview or what Deleuze and Guattari would call a rhizomic plateau (1987, p. 21).

Each rhizome—tradition is premised on how we define humanity, the purpose of education and the role of schooling within society. To understand how these function, it helps to describe them in terms of form—metaphor—verb and core value. Thus, each assumes a key form that represents how education is organized—we have for instance, liberal and vocational education; each form in turn is based on a working metaphor such as mind or hand. The nature of action can be thought of verbally in such cases as conceptualizing or making, while

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<sup>75</sup> William Pinar et al.'s comprehensive text on North American curriculum theory is an excellent example of how these traditions have worked on one another.

each holds a core value such as justice or order as its guiding principle. As noted above there is a range of such rhizomes. Together they constitute the educational context. The **humanist rhizome**<sup>76</sup> drove much of post-medieval European thinking about education, learning and ethics. It is still a dominant force today though it has always struggled with the **utilitarian rhizome**<sup>77</sup> which values education for its social function—both in reinforcing societal values as well as preparing citizens for their place within the system. The **romantic rhizome**<sup>78</sup> has also been powerful and has driven specific modernist aspirations concerning the individual and accounts for both a child-centred approach to learning as well as the belief that education facilitates the creative expression of individual potential.

The **critical rhizome** owes much to these three rhizomes yet is suspicious of the mind–body split of the humanists, the complicity of education with power that is inherent to the utilitarian rhizome and the hyper-individualist tendency of the romantics. Its focus is on the individual embedded in the collective and its concerns are with education that drives personal and social evolution within the local context. The **democratic rhizome**<sup>79</sup> focuses on the social contract and sees education as the key institution for facilitating democratic ideals and values. The **green rhizome**,<sup>80</sup> like the critical and the democratic, is also concerned with a form of collective being. This is configured as an ecological position that understands the world as a system of

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<sup>76</sup> Represented by the work of R.S. Peters and Paul Hirst but having a long pedigree dating back to Erasmus in the sixteenth century.

<sup>77</sup> Essentially functionalist and theorized within the context of policy and bureaucracy—however with clear links with E. Durkheim and Talcott Parsons. A modern manifestation is found in the work of Thomas Friedman (Friedman, 2005).

<sup>78</sup> Represented by the work of A.S. Neill, Maria Montessori and Rudolf Steiner and having a pedigree dating back to J.J. Rousseau (Lawrence, 1970).

<sup>79</sup> Cannot go past John Dewey (Dewey, 1997) here—he laid a pragmatic foundation for democratic processes in education.

<sup>80</sup> There is a plethora of work on environmental education and education for sustainable development—Noel Gough's work is representative of this though all this work is committed to transdisciplinary method. A good general theorization is to be found in the works of Thomas Berry (Berry, 1990) and Edmund O'Sullivan (O'Sullivan, 2001).

processes. Similarly the **spiritual rhizome**<sup>81</sup> also takes a collectivist approach—yet individuality and collective are read as two mutually sustaining principles with relationship between all beings as its core value.

As noted earlier each of the rhizomic traditions functions within a specific form that reflects the epistemological orientation that each rhizome takes, defining its expression. Each form in turn is premised on a specific metaphorical understanding of the dominant organizing principle for the world. This accordingly assumes a procedural form of action that can be represented as a key verb which is a defining feature of agency within that form. Underpinning form, metaphor and verb is the core value that drives the rhizomic process. Figure 5.4 offers a visual representation of these rhizomic relationships, yet they should not be thought of as discrete elements but as part of a whole that configures the broader context of education (M. Bussey, 2006a).

	<b>Form</b>	<b>Metaphor</b>	<b>Verb</b>	<b>Core value</b>
<b>Humanist</b>	Liberal	Mind	Conceptualize	Justice
<b>Utilitarian</b>	Vocational	Hand	Make	Order
<b>Romantic</b>	Individual	Will	Create	Passion
<b>Critical</b>	Collective	Imagination	Become	Empower
<b>Democratic</b>	Social	Contract	Consent	Freedom
<b>Green</b>	Ecological	System	Connect	Sustainability
<b>Spiritual</b>	Holistic	Spirit	Relate	Relationship

**Figure 5.4: Overview of the Educational Rhizome**

This rhizomic analysis of the educational context allows for critique as a function of the pedagogic to be understood as part of its plane of immanence. That it has been lost to this plane, remaining an unfulfilled potentiality, is a historical reality. That it should remain lost in the future is a question about how civilization is reframed continually in the face of a discourse's struggle for emergence. Self definition is a significant part of this struggle and critical pedagogues, like many on

<sup>81</sup> Represented by educational tracts from diverse traditions such as St Augustine's *Confessions* and Patanjali's *Yoga Sutras*. More recently it has found powerful voices in the work of Parker Palmer (Parker J. Palmer, 1998), Ron Miller (R. Miller, 2000), Tobin Hart (Hart, 2001) and Yoshihiro Nakagawa (Nakagawa, 2000).

the left of politics, have been quick to point at the effects of neoliberalism on the education and social field.

### *The Neoliberal Rhizome*

Of central concern to critical pedagogues has been the dominance of neoliberal discourse over the past two decades. They have seen it as the defining cultural form that has muted the impact of the critical pedagogic agenda. Giroux sums the situation up with some force:

If we are to believe the prophets of neoliberalism, it is easier to imagine the end of the world than the end of capitalism. Within this dystopian universe, the public realm is increasingly reduced to an instrumental space in which individuality reduces self-development to the relentless pursuit of personal interests, and the realm of autonomy is reduced to a domain of activity 'in which ...private goals of diverse kinds may be pursued'. (2003a, p. 92)

Giroux goes on to list the various ways that neoliberalism has impoverished the collective lives of Americans. Of course he has a particular focus on education which once was public and free but has now been "turned over to market forces" (ibid). The 'attack' on the common good is so deep, he argues, that critical agency is dissolving and being replaced by a "growing sense in the American popular imagination that citizen involvement, social planning and civic engagement are becoming irrelevant..." (ibid). Neoliberalism has, to use George Lakoff's (2005) term, 'framed' the debate about public and private issues and silenced—by making unintelligible or to use Deleuze and Guattari's term deterritorializing—coherent critical opposition.

It is worth looking at the neoliberal rhizome and its ability to consume intelligibility before turning to a closer examination of the work of Apple, Giroux, McLaren and hooks. The consumerist mindset of modernity demands novelty<sup>82</sup> as the need for the new drives capitalism (Sassatelli, 2007). Although neoliberalism claims to protect traditional (i.e. collective) values, it in fact consumes them (see Lakoff, 2005, p. 4ff). Neoliberalism works through a form of logical sequencing that

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<sup>82</sup> See Frederic Jameson here in (Loader, 1999).

privileges novelty, which it sells in the marketplace. This utopian space can be accessed if one has been enterprising; novelty is the reward for submission to the neoliberal value system. It is in the market place that the 'novel' is consumed. The market place is the key metaphor for the neoliberal project while two verbs, enterprise and consume, characterize agency. The core value is competition, which orders reality and promotes the myth of equal access according to merit (Gidley, 2008; Milojevic, 2004)—meritocracy—in a vacuum of power where structure (class, gender, ethnicity) are, as Deleuze and Guattari might describe it, deterritorialized (1987, p. 10). The neoliberal rhizome is mapped in Figure 5.5.

	<b>Neoliberal</b>
<b>Form</b>	Novelty
<b>Metaphor</b>	Market Place
<b>Verb</b>	Enterprise/Consume
<b>Core Value</b>	Competition

**Figure 5.5: The Neoliberal Rhizome**

Figure 5.5 allows for the process of deterritorialization to be seen as a coherent exclusion of other possibilities. Thus novelty silences the collective form of the critical rhizome (see Figure 5.4) because the collective, being premised on pattern, ritual and conformity, cannot compete with the allure of the new. Similarly, the market place concretizes social process and excludes the metaphorical power of the imagination. The same is true of the concrete nature of the verbal construction of neoliberal beings as one involving enterprise and consumption. This excludes the critical emphasis on becoming. The former is focused and measurable while the latter is open-ended and aspirational. Of course the core neoliberal metaphor of competition erases the critical commitment to empowerment as the former is antagonistic/dialectic while the latter is emancipatory and inclusive. This tension is represented as a process of deterritorialization in Figure 5.6.

	<b>Neoliberal</b>	<b>Deterritorialization</b>	<b>Critical</b>
<b>Form</b>	Novelty		Collective
<b>Metaphor</b>	Market Place		Imagination
<b>Verb</b>	Enterprise/Consume		Become
<b>Core Value</b>	Competition		Empower

**Figure 5.6: Deterritorialization as Process**

Essentially this deterritorialization is the dominance of one form of rationality, or framing, over others (G. Deleuze, and Guattari, Felix, 1987, p. 10). Reterritorialization occurs when a rhizomic field reproduces itself in the social and legitimizes and disseminates a new form of rationality. Lakoff dryly captures this process when he observes:

We may be presented with facts, but for us to make sense of them, they have to fit what is already in the synapses of the brain. Otherwise facts go in and then they go right back out. They are not heard, or they are not accepted as facts, or they mystify us: Why would anyone have said that? Then we label the fact as irrational, crazy, or stupid. (2005, p. 17)

To reterritorialize critical pedagogy requires a reframing of discourse and story. This is Lakoff’s message. Such reframing begins with those engaged with the struggle though it can often be renewed from the periphery of the epistemological space. This point was noted in Chapter 3 when discussing the role of distance as a shamanic device for destabilizing the present (Deleuze, 2006, p. 15). How critical pedagogues respond to this problem of deterritorialization is an important indicator of their thinking on critical agency. What we find is that the struggles of critical pedagogy have a personal dimension and that in repositioning thinking the limits of critical pedagogy have been probed. The nature of this probing is illustrative of the relationship of theoretical context to forms of resistance and the limits of the possible.

*Resistance*

The response of Apple, Giroux, McLaren and hooks to the neoliberal ascendancy of the past decades has been a personal journey. Each has theorized their experience in their own way, yet it has been much



more than a theoretical encounter. hooks (1993), McWilliam (1999) and Carlos Alberto Torres (1998) argue that teachers occupy lived contexts with the result that this period of struggle has been a deeply 'embodied' experience for them all (M. Bussey, 2008b).

hooks reflects on the level of resistance faced by critical pedagogues in their working environments. This is a physical as well as emotional state for her and reflects the cost that comes with struggle.

Although for most of my teaching career the university classroom has been an exhilarating place, in recent years I have begun to feel the need for significant time away from my job. I was burning out. Entering the classroom at the big city university where I taught, I began to feel as though I was entering a prison, a closed-down space where, no matter how hard I tried, it was difficult to create a positive context for learning. (2003, p. 13)

For hooks, it was a case of *no matter how hard she tried*. This is a significant admission. Hoy (2005) argues that counter resistance to this state of affairs has become multiple and contradictory. It has been as much a question of biography as of theoretical or political positioning. Resistance dances<sup>83</sup> with the social, the historical and the personal and is twofold, as Hoy points out:

The word 'resistance' does not of itself distinguish between emancipation and domination. That is why I speak of *critical* resistance. Critique is what makes it possible to distinguish emancipatory resistance from resistance that has been co-opted by the oppressive forces. (2005, p. 2)

Torres situates this critical resistance in "the enfleshment of power and education in personal biographies" (1998, p. 7) or, to use a Foucauldian term, the biopolitics of the educational encounter (Agamben, 1998). The emancipatory drive of critical pedagogy and pedagogues has been 'resisted' by the neoliberal context that has become hegemonic in recent years, thus affirming Hoy's binary

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<sup>83</sup> This is a 'concrete' metaphor. Lewis (Lewis, 2007), in his analysis of biopower, links together his "own theory of dance education with the critical pedagogical tradition in order to anchor the "utopian imagination" in a practice of the body" (P. 54). Dancing therefore is both a physical performance of resistance and also a metaphor for the interplay between fields (rhizomes) of resistance.

proposition.<sup>84</sup> Such oppressive resistance has required careful repositioning on the part of critical pedagogues in order to continue the emancipatory engagement with the knowledge/power nexus. The utopian drive of critical pedagogy is what fuels its resistance, yet as Hoy reminds us, it also posits the form of its expression:

... utopian imaginings of freedom may not be aware of the extent to which they presuppose the patterns of oppression that they are resisting. ... resistance is contextually bound to the social and psychological structures that are being resisted. Indeed, drawing a distinction between resistance and compliance would not be possible outside of a given power regime. The particular social structure provides the grid of intelligibility for making sense of the actions as conforming to or dissenting from the given power configuration. (2005, p. 3)

The complicity of 'imagination' in the formation of power is what underpins Hoy's argument. Nandy recognizes this and argues that utopias are essentially violent in that they essentialize alternatives (1987). Poststructural positions recognize this also and refuse to be drawn into end game scenarios of a utopian kind, hence Foucault developed the concept of heterotopia (1986) and Derrida talks of the 'enlightenment to come' (2005). Marin, on the other hand seeks, to operationalize the utopian urge by speaking of a utopic that acted as an aspirational spatial lens (1984). More recently in the critical field Ilan Gur-Ze'ev has worked with the idea of a 'concrete utopia' which draws on the ethical 'I', "as stance which precedes rationality, morality and politics" (2003, p. 11) and a moral-political space which:

refers heavily to theoretical sources as diverse as ideology critique, cultural studies, post-colonial discourse, and certain feminist trends which culminate in a social struggle over the possibility of autonomy, reflection, and transcendence as a dialogical, communal, and anti-violent existence. (ibid)

At issue is the need to resist and engage a form of critique that enables a coherent alternative to neo-liberalism to emerge. Giroux articulates this need clearly:

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<sup>84</sup> Such resistance is also captured in Inayatullah's six ways to use futures under the category of microvita where the pressure for change creates solidity in that which is resisted (S. Inayatullah, 2007, pp. 21-22).

I want to rethink my position on resistance and schooling. Times change. It has now been many years since I first formulated the notions of radical pedagogy and what it meant for teachers to be engaged intellectuals. The pessimism today, globally, is more pronounced. Teachers are under siege all over the world like they never have been in the past, and schools are assaulted relentlessly by the powerful forces of neo-liberalism, which want to turn them into sources of profit. (2003c, p. 7)

The following sections look at this critical resistance, the task of rethinking, and how Apple, Giroux, McLaren and hooks have repositioned in the face of this resistance. Understanding this provides a platform for the CLA work to be done in identifying their constructions of critical agency.

### *Michael Apple*

In the face of resistance and the supremacy of what he describes as a conservative, neoliberal common sense, Apple has moved from a conventional neo-Marxist stance to a more culturally flexible, neo-Gramscian position (1999, p. 177), in which he urges critical pedagogy to build tactical counter-hegemonic alliances<sup>85</sup> that create and maintain discourses of resistance that offer practical alternatives via the creation of “Defensible, articulate, and fully fleshed-out alternative critical and progressive policies and practices in curriculum, teaching, and evaluation...” (2000, p. 250).

In his repositioning Apple acknowledges the influence of poststructural thought while simultaneously flagging his concerns over its apparent disregard of political economy. Nevertheless, he advocates for alliances of parallel and mutually incommensurable approaches that account for the fact that though “reality is complicated” it is none the less ‘real’ and deserves to be treated as such (Torres, 1998, pp. 27-28).<sup>86</sup> He

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<sup>85</sup> As noted above, Steve Best and Douglas Kellner (Best, 2001) make similar arguments, as do Ernesto Laclau and Chantall Mouffe (Laclau, 2001), and Michael Peters (Peters, 1996).

<sup>86</sup> Environmental theorist Lesley Price makes a similar point arguing, “for a simultaneous bringing together of the two ontological/epistemological approaches, so that they are present in our analyses at the same time, and no sleight of hand is required” (Price, 2004, pp. 437-438).

sums up his concerns and thoughts on a creative engagement with various 'post' positions as follows:

... a situation had been created in which some postmodernisms and poststructuralisms had positioned themselves as total replacements for Marxist and neo-Marxist theories and more structural accounts. This was definitely not something with which I agreed. Instead of such a 'replacement' strategy, I argued that both sets of approaches were crucial and that the wisest thing one could do was to let these different and partly incommensurable approaches 'rub against each other'. Where 'the sparks fly' in that tense, but productive, relation is where progress will be made. (2006, pp. 679-680)

Apple is not worried about epistemological tidiness, though he is aware of the importance of theoretical clarity. He declares in an interview with Torres that he is "not in a church" and therefore not worried about "heresy" (1998, p. 30). What concerns him is "getting it right" (ibid). Social justice is paramount here. Hence his development of the four practical tasks of critical pedagogues introduced earlier. He situates his own theory in the light of his working class childhood and with recent unpleasant experiences of the discriminatory power of the new right economy in the US<sup>87</sup> (ibid, p. 21-23). Thus he wants to ensure that we have not just found "new ways of saying old things" (ibid, p. 30).

For Apple there is no longer the possibility of a unitary response to current conditions. What is called for is a recognition of the validity of "multiple critical communities" that engage the widening "dynamics of power" (1999, p. 177). In this way he envisions inclusive and flexible alliances of "diverse emancipatory movements" that enact a form of "decentered unity" in which "Multiple progressive projects, multiple 'critical pedagogies', are articulated... each of them related to real struggles in real institutions in real communities" (2000, p. 251). Of issue for him is the poverty of imagination that constitutes the realities of neoliberal educational contexts. Such impoverishment needs to be

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<sup>87</sup> His son nearly died and would have done so had they not had the economic power to pay for medical and psychiatric assistance—such a position he acknowledges ruefully is not available to many.

addressed, he argues, through the seeding of ideas and stories that tell of, and bear witness to, empowerment (ibid, p. 252). Thus his response to structure, relying on an emancipatory imagination, is less formulaic than early critical pedagogical pronouncements, which tended to privilege class and be abstract and philosophical in nature.

### *Henry Giroux*

Giroux, like Apple, is from a working class background and has performed a similar repositioning but unlike Apple he has sought to situate his commitment to class within a broad ranging commitment to a cultural politics in which language "is a terrain of struggle" (Torres, 1998, p. 144) and class is one of a number of critical processes in capitalist culture. Thus he states:

I think it is difficult after fifteen years of critical work in feminism, race theory, postcolonialism, popular culture, and other areas to view class as the only or more important category for explaining the dynamics of social struggle. I never thought that class was an unimportant social determinant, I simply refused to believe that class as a category, or any other taken alone, could provide an explanation for everything. (ibid, p. 142)

Giroux is concerned not so much to forge alliances, as Apple is, but to explore "the inter-relationships among categories" (ibid) and through this to develop a language of critique that opens up possible interventions that were unidentifiable within a single narrative. This has led him to push "the rhetorical and theoretical boundaries of common sense" (ibid, p. 144). Central to this concern is his anchoring his work in a normative context that deliberately seeks to address Arendt's claim that critical thinkers are faced with an "ominous silence that ... answers us whenever we dare to ask, not 'What are we fighting against?' but 'What are we fighting for?'" (1954/1993, p. 27). This imbalance between critique and construction is outlined by Giroux as follows:

In part, what currently passes for much of radical educational theory represents a language of critique, devoid of any language of possibility, which, in turn represents a view of

politics without the benefit of a substantive moral discourse or a programmatic vision of the future. (1988, p. 204)

This programmatic vision he also referred to as a “concrete utopianism” “informed by a passionate faith in the necessity of struggling to create a better world” (1983, p. 242).

Giroux’s career also reflects the risks involved in critique and pursuing a critical politics. He was denied tenure at Boston University in 1982 because, as his dean John Silber remarked, he wrote “shit” (Torres, p. 133). He then went to Miami where he worked in relative isolation for nine years, subsequently moving to the vibrant culture of Penn State in 1992. By then the chill winds of neo-conservative ascendancy were blowing strongly. Following 9/11 and the Second Gulf War he moved again, but this time outside the United States.

This occurred in 2004 when he left his respected position at Pennsylvania State University in the United States and moved north over the border to McMaster University in Canada. Such a shift reflects his ongoing commitment to resistance while flagging his determination to find contexts for ongoing critical engagement with the knowledge/power nexus. Giroux had been increasingly critical of the US response to the terror attack on the Twin Towers, the easy manipulation of the media and of information in general, and the growing passivity of the public. This went hand in hand with attacks on academic freedoms and on the resourcing of educational institutions. In an interview Giroux maintained that:

... universities in the United States are being undermined by both their increasing alliance with corporate values and interests, on the one hand, and the equally dangerous attack on academic freedom by the political and religious Right, on the other hand. (2005, p. 184)

He states that his relocation to McMasters University was because it is committed to developing a culture of civic engagement and cultural diversity in which academics are chosen because of their diversity and their preparedness to take risks. He goes on to point out that the

critical pedagogical dimension of engaged learning is central to the humanities department there:

I see McMaster working very hard to provide a new face for the Humanities. That is, a Humanities that is not just about enlightenment, in the traditional sense of the term—critical yet utterly contemplative—but is also about preparing students to intervene in public life so as to expand and deepen the possibilities of a global democracy. I think this is a Humanities that resurrects the best of its critical traditions while at the same time using those traditions, along with the development of new technologies, information systems, and interdisciplinary crossings to define the university as a public sphere, essential to sustaining a vibrant democracy and to help educate students who will be the individual and social agents central to such a challenge. A vibrant university fulfils its public role when it provides the institutional and symbolic resources necessary for young people to develop their capacities to engage in critical thought, participate in power relations and policy decisions that affect their lives, and transform those racial, social, and economic inequities that close down democratic social relations. (ibid, p. 187)

For Giroux the issue is the engagement with cultural processes that legitimate narrow definitions of what education is. Thus, his work has shifted from an earlier concern with theory to an engaged praxis that is situational, flexible and contextual. His critical repositioning has seen changes in life trajectory in response to the increasing privatization of the public sphere.

Giroux has developed what he calls a 'critical cultural politics' (Torres, 1998, p. 136). This allows him to see how critical pedagogues have been outflanked in the struggle for legitimacy in the USA and also more broadly throughout the West. He recently pointed to the lack of cohesion in the praxis of critical resistance, noting:

If the liberal Left seems particularly dishevelled and ineffectual at this point in history, then the conservatives, by contrast, appear to be masters of persuasion and organization. Working for decades at grassroots organizing, they have taken both pedagogy and politics deadly seriously. The conservative assault on education at all levels began in the 1970s, following the white working- and middle-class backlash against civil rights-era programs such as affirmative action and bussing. Schooling was increasingly reconfigured as a private rather than a public good. (2006, p. 67)

Essentially Giroux's work has been about developing strategies and processes for an engaged pedagogy. This has been done in the understanding that theory on its own is useless and that action without theory is blind.<sup>88</sup> Thus, he is always looking for an opportunity to not simply throw stones at the system but to engage with its liberatory potential in the form of the mechanisms, such as education and democracy, that hold the key to alternative futures. His privileging of the future in his analysis of the present is probably his most strategic insight:

Educators and other cultural workers need a new political and pedagogical language for addressing the changing contexts and issues facing a world in which capital draws upon an unprecedented convergence of resources—cultural, political, economic, scientific, military, and technological—to exercise powerful and diverse forms of hegemony. ... This suggests developing forms of critical pedagogy capable of appropriating from a variety of radical theories—feminism, postmodernism, critical theory, poststructuralism, neo-Marxism, etc., and those progressive elements that might be useful in both challenging neoliberalism on many fronts while resurrecting a militant democratic socialism that provides the basis for imagining a life beyond the 'dream world' of capitalism. (2004b, pp. 31-32)

### *Peter McLaren*

The work of McLaren has shown less willingness to change or compromise. After exploring postmodern thinkers in the 1980s he returned to an uncompromising Marxism because:

Marx's work enables me to explore with fewer theoretical constraints, in more capillary detail, and with more socio-analytic ballast, the dynamic complexity of the social totality. Marxism provides me with the conceptual tools necessary to navigate between the Scylla of positivism and the Charybdis of relativism. (2006, p. 43)

He has raised Marxist critique to poetic heights and forged a position of deep antagonism to the dominancy of neoliberalism and global capitalism. There is often a grace and fervor in his writing;

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<sup>88</sup> This is an early and consistent position for Giroux who was arguing such as early as 1983(Giroux, 1983). It is indicative of his debt to Marxism but fails to recognize the poststructural insight that all action presupposes theory as ideology.



furthermore, he has gathered around him a number of practitioner theorists, some of whom were past students,<sup>89</sup> who are developing the radical Marxist critique he promotes in numerous areas. His paradoxical position is well captured by the title of a recent text called *Rage and Hope* (2006). In this he pours scorn on attempts to engage with the behemoth of the state, claiming that any such move is to invite, as noted above, a “complacent relativism” (ibid, p. 119). This relativism according to McLaren arises from the dilution of the focus of critical pedagogy that has resulted from the postmodern transdisciplinary turn many critical pedagogues have taken as they struggle to achieve its libratory goal of demystifying capitalist ‘reality’ and restoring agency to people (ibid, p. 118). Such criticisms are aimed not just at postmodern theorists but also critical theorists, and Marxists, such as Kellner, Best, Laclau and Mouffe, who all in their way have sought to forge alliances with various post structural and postmodern positions.

For McLaren and Farahmandpur this amounts to little more than “unweav[ing] at night what each day is stitched back together by the commodity logic of capital” (2005, p. 150). For them the fragmentation of the opposition to capitalism is the result of the dilution of critical pedagogy in the face of the hegemony of neoliberalism. It is as if they are proposing the direct antithesis of the ‘back to basics’ called for in the conservative reterritorialization of education in the Western world. For McLaren and Farahmandpur what is called for is a recommitment to the Marxist roots of a critical pedagogy which has been appropriated by postmodern theory: “Radical theorists such as Paulo Freire and Antonio Gramsci have been disinterred from Marxist soil where they first drew breath, and their graves now sprout the saplings of postmodern theory” (2005, p. 8).

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<sup>89</sup> Also creating ejournals such as *Journal for Critical Education Policy Studies* <http://www.jceps.com/?pageID=article&articleID=88>

McLaren's strategy has been to return, explicitly, to a Marxist historical analysis combined with a polemic that draws on the textual strategies of postmodern critique. The result is a 'back to basics' Marxist radical critical stance which informs his radical pedagogy. Thus he, with Farahmanapur, asserts:

Never before has a Marxian analysis of capitalism been so desperately needed than at this particular juncture in history, especially since the global push towards finance and speculative capital. It is becoming increasingly clear that the quality of life in capitalist nations such as the United States is implicated in the absence of freedom in less developed countries. Global carpetbaggers and 'bankerist Overworlders' profiteering from human suffering and bargain basement capitalists with a vision of transforming the environment into Planet Mall are bent upon reaping short-term profits at the expense of ecological health and human dignity and drawing ever more of existence within their expanding domain, cannibalizing life as a whole. (ibid, p. 4)

McLaren seeks to reconfigure critical pedagogy as revolutionary pedagogy in order to distance himself from a strategy that "is good as far as it goes" (2006, p. 53) yet obviously, in his opinion, does not go far enough. Such a revolutionary pedagogy is described as follows:

Revolutionary pedagogy refers to taking an active part in a total social revolution, one in which acting and knowing are indelibly fused such that the object of knowledge is irrevocably shaped by the very act of its being contemplated. That is, the very act of contemplation (I need to emphasize that this act of contemplation is collective and dialogical) shapes—and is shaped by—the object under investigation. The knowers are shaped—through dialogue—by the known. Revolutionary pedagogy attempts to produce an excess of consciousness over and above our conditional or naturalized consciousness, to create, as it were, an overflow that outruns the historical conditions that enframe it and that seek to anchor it, so that we might free our thought and, by extension, our everyday social practices from its rootedness in the very material conditions that enable thinking and social activity to occur in the first place. (ibid, p. 54)

### *bell hooks*

When coming to hooks' work after reading Apple, Giroux and McLaren one is struck by its grounded nature. Writing as a black woman she grounds her pedagogy in a self-reflective narrative that constantly

addresses the subjectivity of knowledge and power. This strategy she links to her 'blackness':

Cultural criticism has historically functioned in black life as a force promoting critical resistance, one that enabled black folks to cultivate in everyday life a practice of critique and analysis that would disrupt and even deconstruct those cultural productions that were designed to promote and reinforce domination. (1990, p. 3)

hooks grounds her work in this black everyday life and she acknowledges that this does not please some of her colleagues, even the black ones, with her work being excluded from books of 'black' criticism (ibid, p. 7).

There is a homely and personal tenor to her writing which is absent from the work of her white, male compatriots. As noted, some of this difference is stylistic; a rhetorical device that deconstructs the disembodied academic voice, grounding it in lived experience that resonates with the reader. In this she seeks to 'bear witness' to an 'engaged pedagogy' that, though aware of suffering everywhere, is rooted in joy, pleasure and play, and therefore escapes the righteous ire of many involved in articulating critical resistance. Her fire is of a different kind. hooks grounds her voice in her politics—feminist, black and critical—in order to be heard. Thus she adopts a confessional voice and writes of:

... my effort to use language in ways that speak to specific contexts, as well as my desire to communicate with a diverse audience. To teach in varied communities not only our paradigms must shift but also the way we think, write, speak. The engaged voice must never be fixed and absolute but always changing, always evolving in dialogue with a world beyond itself. (1994, p. 11)

For hooks, all her experiences are relevant to her pedagogy. As a black woman in a capitalist 'white male supremacist' world she was always made aware of her bodily difference and this has been her touch stone in her evolution as a critical theorist of pedagogy and culture. Her response to resistance from the dominator social norms has been to push the frontiers of her thinking and pedagogy further; to transgress

the boundaries of critical pedagogy in deliberately holistic interventions. Thus she began to critique the dualities that maintain power relations and underwrite the privilege of the academy and the processes critical pedagogy seeks to expose. She observes that:

It was difficult to maintain fidelity to the idea of the intellectual as someone who sought to be whole—well-grounded in a context where there was little emphasis on spiritual well-being, on care of the soul. Indeed, objectification of the teacher within bourgeois educational structures seemed to denigrate notions of wholeness and uphold the idea of a mind/body split, one that promotes and supports compartmentalization. (1994, p. 16)

In advocating for a more holistic pedagogy she is aware that she is challenging not simply boundaries in the conventional, academic sense, but also in the personal sphere of performative pedagogy. The safety and security found in traditional relationships are stripped away when the teacher seeks to embody relationship and passion in the context of the classroom. The teacher must walk their talk and actually commit to a process of self-reflection. This is not for the feint hearted as hooks points out:

Progressive, holistic education, 'engaged pedagogy' is more demanding than conventional critical or feminist pedagogy. For, unlike these two teaching practices, it emphasizes well-being. That means that teachers must be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students. (1993, p. 15)

hooks came to this understanding as she met the limitations of critical pedagogy in her own work. For her this well-being is built from the ground up, starting with our bodies and their place in the learning encounter.<sup>90</sup> Thus the erotic and the passional are primary pedagogical functions (hooks, 1993) and she bears witness to them, as a black woman and as a feminist, in all her writings. She grounds her move to an embodied critical praxis on a two fold argument. Firstly, she

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<sup>90</sup> It is worth following this idea of well being through the work of Nel Noddings who has written extensively on the subject (Noddings, 2003).

acknowledges that, as noted in the discussion of the critical *kama sutra*:

Understanding that eros is a force that enhances our overall effort to be self actualizing, that it can provide an epistemological grounding informing how we know what we know, enables both professors and students to use such energy in a classroom setting in ways that invigorate discussion and excite the critical imagination. (ibid, p. 60)

Secondly, hooks also argues from the position of an engaged Buddhism. This might seem a tenuous position for someone working within the purportedly materialist paradigm of critical theory, yet is a logical extension of her critique of the body/mind split<sup>91</sup> and also an example of a theorist meeting the limits of critical pedagogy in words and categories and moving further along the critical continuum outlined in Chapter 3. She is however, the first to acknowledge the transgressive nature of her position:

I'm often asked, 'Why Buddhism?' 'Why would you be interested in Tibet?' Particularly by black people who say, 'What about the work here?' 'What about all those white Buddhists who don't give a shit about what's happening to us right here?'

I think it is very important to not give away Tibet, but to link the freedom of Tibet with our freedom, and for me to understand, as an African-American woman, that my being is connected to the being of all those toiling and suffering Tibetan people, to know that though I may never see or know them, we are connected in our suffering. That connection is part of our understanding of compassion: that it is expansive, that it moves in a continuum. (2003, p. 159)

In this critical resistance we find hooks, who recently defined herself as "a Leftist dissident feminist black intellectual" (2003, p. 195) advocating for the "power of prophetic imagination" (ibid). In her words and teaching she pushes the boundaries of critique to challenge conventions. Her work is possible because she is situated as a black woman outside the dominator mindset of many of her American peers,

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<sup>91</sup> Such a shift is also encountered in the work of David Loy (not to be confused with Darwin theorist David Loye) who argues strongly for a relevant Buddhist social theory (Loy, 2001).

yet she is the first to acknowledge that ironically she: "...had also been empowered by a world of 'white male privilege' to speak to masses of white people who probably have never listened to a black female give a lecture..." (ibid).

### *The 'Constrained Ideal'*

Tracing the critical repositionings of Apple, Giroux, McLaren and hooks allows us to see how key figures in critical pedagogy have responded, as individuals, to the fragmentation of what was once a clearly defined strategy for engaging power imbalances within educational contexts. Hattam sums up one part of the problem, borne out in the above discussion, which is that critical pedagogy has become a marginalized discourse which "is presently engaged in a series of complex debates with various postmodernisms whilst its sensibility is also being tamed, invalidated or perverted" (Hattam, 2004, p. v).

Yet, as Hattam acknowledges, the problem goes beyond this. It involves fundamental ontological and epistemological questions that hinge on how the world is constructed and what assumptions we make about power, reality and our relationship to it. In many respects these are everyday questions—common sense issues of how to navigate life. Yet they are also futures oriented questions which can be analyzed to open up what Giroux calls the language of possibility (1988, p. 204).<sup>92</sup> In this 'language' we are concerned not simply with semantic issues but with processes that *make* a difference returning us to issues at the heart of a critical pedagogy of transformation but, as hooks acknowledges when she says teaching is performative (1994, p. 11; 2003, pp. 14-15), with a phenomenological concern for the grounded nature of transformation in personal biography and cultural praxis. Kincheloe points to this when he states that becoming "educated, becoming a critical complex practitioner necessitates personal transformation" (2004, p. 58).

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<sup>92</sup> Apple uses the same phrase in (2000, p. 229).

The critical complex practitioner, code for critical pedagogue, is an abstracted being. He or she is the one we meet in the classroom who cares about the greater vision of the enclosed world of the class; the rhizomic ebb and flow of the learning community. This abstracted being is, however, also a real person dealing with the day-to-day mess of life and this is the first lesson. Critical pedagogy is what Noddings calls a “constrained ideal”, it is something akin to her own constrained ideal of ‘care’. She describes this ideal thus:

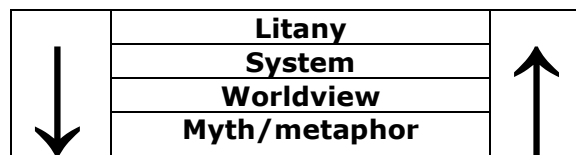
Construction and acceptance of the constrained ideal keep the one caring close to the concrete. As she is tempted to soar into the clouds of abstraction—where everything but gross contradiction can be set right—she is reminded by the weight of her Marley’s chain of who is speaking. It is she, the real creature with flawed ideal. How lovely she would be without the flaws. But that is a nonsensical yearning. The flaws are earned and permanent. The task now is to confine them and stem their increase. (2003, p. 109)

### CLA of Critical Agency

All four theorists are aware that a new kind of agency is required to break out of this constrained ideal. All in their own way search for a critical agent able to engage the structure that constrains their ideal. All draw on their own personal resources, their core narrative, to develop a critical response they feel is appropriate to the nature of the human context they seek to transform.

CLA allows us to better understand this process and map how Apple, Giroux, McLaren and hooks develop agency that is relevant to educational settings where critical pedagogical encounters occur. As described in the previous chapter CLA allows for an understanding of context that acknowledges both the structural forces at work as well as the role of individuals in negotiating these structures. Consisting of four levels, as shown in Figure 5.7, litany describes the day-to-day experience of people and organizations and tends to describe discrete events, apolitical happenings—both sensational and mundane—and the general ‘argy bargy’ of life. The system level describes the social and

political institutions and processes to which people generally turn when seeking resolution to issues experienced at the litany level. The worldview level represents the values and assumptions about the real that underpin the rationality applied to any specific context. This is the level of epistemology and paradigm. Finally, at the level of myth-metaphor we find the often unconscious, inchoate processes of story, and metaphorical code that 'presses our buttons', as it were, and can ignite large amounts of energy rapidly in the name of story or image. The arrows on Figure 5.7 indicate that context is a process in flux, never stable, always in motion and highly interactive.



**Figure 5.7: Overview of CLA**

CLA is applied in the following section to the work of Apple, Giroux, McLaren and hooks. It allows us to tease out the subtle shifts in emphasis between these writers who share some common ground but in many ways strike quite different balances with the world they are seeking to challenge and change.

*Unpacking Apple, Giroux, McLaren and hooks*

At the level of litany, the surface milieu of struggle and discrete learning encounter, Apple suggests four tasks which underpin the praxis of a critical agent. Such tasks are grounded, practical and real and can therefore be transferred from setting to setting, and although they presuppose a deeper critical context they can still be enacted unreflexively to some purpose. Giroux is less prescriptive but also focuses at the level of litany on civic engagement. This is part of what drew him to McMaster's University: its commitment to the civic engagement of its students. Such engagement is potentially the site of meaningful critical work. McLaren focuses civic engagement on a recommitment to a core Marxist analysis of the capitalist state and its



implication in global finance. At the level of litany, recommitment acts like a lever (as does Apple's four tasks) that can release agency from a dull acceptance of the colonized present. hooks on the other hand acknowledges the everyday for what it is—the place we all inhabit. For her this level of litany, situated in the everyday-ness of life, is the backdrop to all meaningful action and it is therefore not to be dismissed as the random mess around which theory must work; rather it is the basis for all grounded theory.

The way these authors think about litany is reflected in their understanding of the system level of context. For Apple his dominant interest in is the forging of alliances between different interest groups. These alliances are not bound to arenas of political engagement, though they are also not excluding of these, but tend to be transdisciplinary and also trans-paradigmatic. For Giroux, the fluid nature of cultural process is preferred over the constructivist understanding for which Apple argues. Giroux sees system as the arena of critical cultural politics. Like Apple's approach, such politics is inclusive in nature but recognises the place of flux, negotiation and hybridity as important features of what would otherwise be a highly strategic but limited approach. McLaren takes a different tack and argues for a politics of resistance. His is a clearly dialectical method ground in a Marxist theory of revolution and political economy. For hooks the system level is what frames meaning at the litany level where everyday experience grounds action in an engaged pedagogy of presence. Her feminist background and sensitivity to race—as an embodied condition—all lead her to argue for an engaged pedagogy that works with the human presence within system.<sup>93</sup>

Apple sets tasks at the litany level and proposes alliances at the system level. Such a strategic and practical approach is ground at the worldview level in a discourse of resistance. His discursive approach to worldview seeks to bridge the space he has identified between Marxist

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<sup>93</sup> This has much in common with aspects of Deleuze and Guattari's thinking in which bodies without organs populate system. Where they depart is in how the physical is conceptualised—with hooks always acknowledging the visceral nature of being.

analysis of the political economy of capitalism and the cultural experience of capitalism. Such a manoeuvre is indicative of his debt to Gramsci, yet still flags his commitment to a Marxist dialectical understanding of change. At the myth–metaphor level this commitment to resistance is symbolized by the witness who tells it ‘as it is’. There is a fearlessness in this witnessing that energizes his entire response to capitalist hegemony. Agency for Apple expresses this commitment to witnessing *for* the future. Such witnessing invokes an emancipatory imagination that engages dialectically with dominant visions of the future. The critical agent articulates clear and just alternatives to the logic of Capital. He or she thus bears witness for the oppressed, embodies a discourse of resistance to the dominant rationality of capital, forges alliances across epistemic boundaries and seeks, at the level of litany, to complete Apple’s four tasks as best he/she can in an imperfect world.

Giroux sees litany as the arena for civic engagement and system as the forum in which a critical cultural politics is enacted. For him such politics is practical and engaged and at the level of worldview inspired by a concrete utopianism which strives towards betterment via pragmatic steps. Giroux’s sensitivity to process at these levels is premised at the mythic level on the web—the interactive metaphor for cultural process and both individual and collective development. For him, the critical agent is a militant individual committed to a democratic socialism. Such a critical agent values the web of culture while negotiating it with a concrete utopianism that transforms aspiration into action. Such action invokes a critical cultural politics that is sensitive to process while holding a range of difference (race, gender, ability, etc. ...), not just class, as equally significant determinants and experiences at the level of civic engagement.

Peter McLaren demands recommitment at the level of litany and resistance at the level of system. Such an uncompromising stance is grounded at the level of worldview in a Marxist historical analysis. His position is defiantly dialectical and rejects both strategy and dialogical

engagement as tools for change, citing revolution as the only response to a pervasive capitalist hegemony. Revolution is his mythic signifier as it captures the entire ethos of the original Marxist enterprise. To deviate from this for McLaren is to invite assimilation by that which one resists. Revolution forms the backdrop for McLaren's critical agent who is a radical pedagogue committed to a Marxist historical analysis that resists the hegemonic system of state-capital and demands a recommitment to core Marxist values at the level of litany as the only alternative to a pervasive desiccation of meaning and value.

hooks is arguing for an embodied critical agency that embraces the everyday at the level of litany and advocates for an engaged pedagogy at the level of system. As a practicing Buddhist, she works at the level of worldview towards an holistic synthesis of the mind-body split that is apparent in the work of Apple, Giroux and McLaren. Thus her argument for a critical consciousness is embodied rather than materialist/idealist. To this end she draws at the myth-metaphor level on a prophetic imagination that is a synthesis of her black Christian roots (b. hooks, & West, Cornel, 1991) and her adopted Buddhism. For her the critical agent is an embodied intellectual who sees struggle as symptomatic of the human condition. Thus body and mind are sites of reflexive self awareness that underpin a revolutionary critical consciousness that recognizes our separateness as an existential as well as structural condition to be resisted as part of critical praxis but never overcome.

This analysis provides a taxonomy of features of critical agency as expressed by these thinkers and is summarized in Figure 5.8 in a CLA chart with each theorist's critical agent given at the bottom.

	<b>Michael Apple</b>	<b>Henry Giroux</b>	<b>Peter McLaren</b>	<b>bell hooks</b>
<b>Litany</b>	Practical alternatives—the 4 tasks	Civic engagement	Recommitment <sup>94</sup>	The every day
<b>System</b>	Alliances	Critical cultural politics <sup>95</sup>	Resistance	Engaged pedagogy
<b>Worldview</b>	Discourses of resistance	Concrete utopianism	Marxist historical analysis	Holistic synthesis of Critical conscience: embodied pedagogy
<b>Myth/metaphor</b>	Witness <sup>96</sup>	Web	Revolution	Prophetic Imagination
<b>Critical Agent</b>	Emanicipatory Imagination	Militant democratic socialist	Radical Pedagogue	Embodied Intellectual

**Figure 5.8: CLA of agency in Apple, Giroux, McLaren and hooks**

## Conclusion

CLA helps clarify how Apple, Giroux, McLaren and hooks have responded as critical pedagogues to the less than successful passage of critical pedagogy into the educational mainstream. In answer to this chapter's question, responses to the mixed fortunes of critical pedagogy have varied considerably with McLaren advocating a kind of radical conservatism that returns practitioners to the Marxist basics of critical pedagogy, Apple affirming a cultural Marxism and Giroux an engaged critical politics, while hooks augments her leftwing feminist and race theory with new categories from both Buddhism and Christianity.<sup>97</sup> It is in hooks' stepping outside of the dominant Western analytic that this thesis finds most relevance. Her geophilosophical

<sup>94</sup> Critical pedagogy becomes radical pedagogy—individual recommitment to the Marxist roots of CP—back to basics as a form of radical conservatism.

<sup>95</sup> inter-relationships among categories.

<sup>96</sup> One of Apple's four tasks.

<sup>97</sup> A four quadrant analysis, indebted to the work of Ken Wilber (Wilber, 2006) and Richard Slaughter (R. A. Slaughter, 2004, p. 138ff), of these positions indicates that hooks has pushed agency into an inner domain that corresponds with the upper left quadrant; Apple and Giroux are roughly positioned in the collective cultural domain of the lower left while McLaren can be seen to fall clearly into the social structural quadrant of the lower right.

repositioning flags the need for substantively different categories that affirm the layered nature of a more fully functional critical agent.

The quest for such categories and a broader poststructural engagement with the limits of language and thinking is continued in the next chapter which examines the thinking of Derrida, Butler and Deleuze.

## Chapter 6: Derrida, Butler and Deleuze

*This chapter focuses on the following question: How does poststructuralism, as represented in the work of Derrida, Butler and Deleuze, deal with the limits of language? It begins by situating the work of Apple, Giroux, McLaren and hooks in the futures spectrum. The apophatic nature of critical praxis is discussed and the work of Derrida, Butler and Deleuze introduced. These three thinkers' ideas are then sketched and a CLA gloss provided for each. Three critical agents are identified and then placed alongside those taken from the critical pedagogues. The chapter concludes with the work of Derrida, Butler and Deleuze being compared with Apple, Giroux, McLaren and hooks on the futures spectrum.*

### Introduction

The previous chapter outlined how four critical pedagogues had responded to the deterritorialization of critical agency under the influence of a neo-liberal ascendancy. All can be seen to have followed in unique ways the advice of their Marxist compatriot, Frederic Jameson, who has argued that "The only way through a crisis of space is to invent a new space" (cited in Stephanson, 1989, p. 18). All can also be seen, with the exception of hooks, to have stayed true to their Marxist roots and focused on the material and ideological sources of dissent. When understood shamanically in the context of the futures spectrum developed in Chapter 2, they can be seen to focus on the empirical, interpretive and critical domains of critical work. Giroux pushes into the anticipatory with his development of a grammar of possibility and a concrete utopianism. hooks goes further with her engaged Buddhism, developing a discursive space that is also holistic and shamanic, building a bridge between the concreteness of present injustice and the possibilities of a more equitable future. This is a critically spiritual task for hooks who—arguing from her Buddhism—

states that “the bridge of illusion must be shattered in order for a real bridge to be constructed” (2000).

This chapter continues this research by exploring how Derrida, Butler and Deleuze have developed poststructural lines of flight that also ‘invent new spaces’ from which dissent and constructive engagement can emerge. Not being pedagogues, these thinkers are more broadly concerned with the philosophical and social contexts that frame considerations of agency. In this we move along the critical continuum, not in a straight line but rhizomically, moving from thinking about the critical as an academic exercise to a phenomenological exploration of engaged reflexivity motivated by the “eternal desire to move from perfection to perfection” that Giri, who occupies a similar space to hooks, characterizes as a dimension of “life itself” (2006, p. 2). In this way epistemology, once again, is linked to life processes and critical agency can be understood as a faculty of human activity.

CLA will be applied to this movement as it enables us to chart the overlap between the subjective approach necessary for critical reflection and the objective adjustment needed to address context with a critical sensibility. As Inayatullah observes “Action is embedded in epistemology” (2004, p. 2) and we move a step closer to an understanding of critical agency as an awareness of self in relationship with context.

In this chapter this, as Deleuze and Guattari point out, will require a kind of “philosophical athleticism” (1994, p. 8).<sup>98</sup> It also requires a creative engagement with the possibilities of the critical imaginary<sup>99</sup>—the heterotopic and immanent potentiality of the critical terrain—from which categories and concepts can emerge.

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<sup>98</sup> Their statement on this athleticism is worth quoting in full as it sums up the spirit of the creative encounter they claim is the work of real philosophy: “Some concepts call for archaisms, and others for neologisms, shot through with almost crazy etymological exercises: etymology is like a specifically philosophical athleticism” (ibid).

<sup>99</sup> This idea draws on the work of Cornelius Castoriadis who argues for a social imaginary (Castoriadis, 1997).

The work of Derrida has been chosen because of his interesting relationship with Enlightenment thought and the project of reason (Derrida, 2005). Butler on the other hand follows some of the interesting thinking hooks calls forth relating to an appreciation for the embodied ethics of the critical space (Butler, 2004). Meanwhile Deleuze, who philosopher Alain Badiou described as the “metaphysician of the divergent world of modernity (1994, p. 55), represents a line of thinking also rooted in the Enlightenment project. Unlike Derrida, however, who pursues the rational, Deleuze seeks to invoke a range of irrationalities that challenge the generally accepted categories of philosophical production (G. Deleuze, 2006). Their thinking is then explored via CLA and mapped in relation to Apple, Giroux, McLaren and hooks.

### Working the Rhizome

The critical positions presented in this chapter are free from the constraints faced by Apple, Giroux and McLaren. Yet they do not go as far as hooks, in engaging an alternative civilizational discourse in the quest for a revitalized critical field. They all seek to engage with the geophilosophy of the West via categories that the ancient Greeks described as apophatic (B. Baker, 2007; Sells, 1994). Such spaces have a performative dimension in which incommensurability is managed without being merged. As Baker notes: “*performative apophasis*, [is] a style of discourse that erupts and intensifies amid perception of aporia of transcendence. ‘Aporia of transcendence’ refers to perceptions of irresolvable dilemmas of naming” (2007, pp. 3-4).

Such spaces can be expressed in multiple ways. The critical for instance can be read metaphorically as a waking up to oneself and one’s position in the world—this is how Freire describes being human:

It is as conscious beings that men (sic) are not only *in* the world, but *with* the world, together with other men....Men can fulfil the necessary conditions of being *with* the world because they are able to gain objective distance from it. Without this objectification, whereby man also objectifies himself, man



would be limited to being *in* the world, lacking both self-knowledge and knowledge of the world. (1998, p. 499)

This relationship of being both *in* and *with* the world is expressed mytho-poetically by Roberto Callaso as a waking up:

Brahma said, 'Interrupting a deep sleep is like interrupting two lovers in their coitus.' The world begins with the interruption of a sleep. Which is why wakefulness is the only proof of existence. And why the world is fragmented and cannot achieve fullness. And why it constantly seeks to reconstruct fullness. In vain, because the discontinuous will never pass over into the continuous. Mathematics tells us that, last outpost of all that is. (1999, p. 401)

Callaso shifts Freire's grammar of philosophical pronouncement from abstraction to fluid process in which 'objectification' becomes 'wakefulness' and we are alerted to Giri's and Sarkar's longing for perfection, the movement from light to more light, that he sees driving an extended critical enterprise (Giri, 2006, p. 2; Sarkar, 1993a, pp. 121-122). For Callaso 'critical wakefulness' invokes the longing for unity that underpins human action and links it to the aesthetic and fractal elegance of mathematics. In this he simultaneously charts and transgresses a critical space that is alive to both reason and the discontinuous.

This chapter maps how Derrida, Butler and Deleuze read this critical aporia and account for the tension between reason and the discontinuous. Thus it follows Foucault in positing a critical encounter that is not binary in nature but positioned aspirationally in relation to 'something other than itself' in such a way as to evoke possibilities beyond any current framing of a context's potentiality. Thus Foucault states:

... critique only exists in relation to something other than itself: it is an instrument, a means for a future or a truth that it will not know nor happen to be, it overseas a domain it would want to police and is unable to regulate. (2002, p. 192)

Such a position takes on a quasi-form in Deleuze and Guattari's anti-method rhizome which paradoxically calls upon method to attain the multiple: "To attain the multiple, one must have a method that effectively constructs it; no typographical cleverness, no lexical agility,

no blending or creation of words, no syntactical boldness, can substitute for it" (1987, p. 22).

It was argued in Chapter 4 that CLA is such a method. It is a hybrid futures space that, while still retaining structural features, is ambiguous and heteronomous. In this it facilitates the creative encounters with previously discrete disciplinary and cultural processes necessary for thinking *apophatically*<sup>100</sup> and acting beyond the current limitations of language and what Deleuze and Guattari call the conceptual assemblages of the West. This is the space of potentiality, of Foucault's heterotopic possibilities and of shamanic futures thinking. Such a space challenges the accepted linguistic practices of academic disciplines and calls forth a hybrid and fluid syntax that enables reinvigorated critical positions to emerge.

The following exploration is constructed rhizomically and thus allows for considerable play between the positions in order to stress similarities and differences and the rhizomic possibilities suggested by these. The outlines are not intended as definitive statements on each thinker's *opus* but should be seen as sketches that facilitate a rhizomic exploration of the critical potential of each to further thinking about agency. And, following Deleuze and Guattari, we can ask "what would such thinking be if it did not constantly confront chaos?" (1994, p. 208). The answer to that question lies in the process nature of the encounter—thinking that is neat and comfortable is distant from life; futures thinking on the other hand embraces process and offers an untidy path through the 'chaosmos' of the life-world.<sup>101</sup>

### Jacques Derrida

Much Western critical theorizing over the past century or so has occurred with the understanding that the only escape for a captive

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<sup>100</sup> It is interesting to speculate on what kind of thinking can occur as silence—however many traditions such as the Quakers, honour silence as a form of communion and being. Tony Judge presents an interesting perspective on this tension (Judge, 2008d).

<sup>101</sup> Deleuze develops this idea over many years—it is used here in the sense he and Guattari deploy (1994, p. 208). It also appears in his earlier work *Difference and Repetition* (1994, p. 57).

rationality lies in the creation of new categories.<sup>102</sup> The result has been not simply the emergence of a colourful array of neologisms—and here we are reminded of Heidegger’s liberties with language and also Deleuze and Guattari’s intellectual athleticism—that verge at times on the baroque, but also sets of categories and creative social criticism that has a poetic, even shamanic quality. This tension is the result of the problematic nature of ‘reality’ as a field of engagement. The critical in both its structural and poststructural forms is sceptical of the real, seeing it as both productive and produced within relational and potentially hegemonic interactions. Thus John Law and John Urry argue:

... the ‘real’ is indeed ‘real’, it is *also* made, and ... it is made within relations. No doubt many, perhaps most, of those relations have little to do with social investigation or social theory. But at the same time many do. So our suggestion is that certain kinds of social realities are performed into being in social science, and *this does not make them any less real*. (2004, p. 395)

Reality therefore can be seen as relational—or as Deleuze would have it: folded (1993). Yet its physical and political, economic and cultural processes are everywhere represented in formations that are ‘concrete’ and undeniable. Thus Derrida, in conversation with Giovanna Borradori (2003), observed of *le 11 septembre*: “... our sadness and condemnation should be without limits, unconditional, unimpeachable; ...responding to the undeniable ‘event,’ beyond all simulacra and all possible virtualization...” (ibid, p. 89).

In such a context our bodies are vulnerable as Butler reminds us, and furthermore, as both she and Derrida note, of variable existential worth (Borradori, 2003, p. 92; Butler, 2004, p. xiv). Yet the way the context is languaged is problematic. So, only weeks after the attack Derrida reflected on the mantric quality of 9/11 in the media:

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<sup>102</sup> Nietzsche flagged this as did Freud and it was taken up in the visual arts and music and then also film. The Frankfurt thinkers then in various ways took Marxism and worked it into a range of insights and hybrid forms.

I believe always in the necessity of being attentive first of all to this phenomenon of language, naming, and dating, to this repetition compulsion (at once rhetorical, magical, and poetic). To what this compulsion signifies, translates, or betrays. Not in order to isolate ourselves in language, as people in too much of a rush would like us to believe, but on the contrary, in order to try to understand what is going on precisely *beyond* language and what is pushing us to repeat endlessly and without knowing what we are talking about, precisely there where language and the concept come up against their limits: 'September 11, *le 11 septembre*, 9/11'. (ibid, pp. 87-88)

What Derrida identifies here is the inability of language—a form of incantation—to capture something beyond thought.<sup>103</sup> What kind of criticism can be engaged in this context where language is, as Derrida notes, afflicted with anxiety, "which can only be an anxiety of language, within language" (1978/2002, p. 1)? Repetition of a phrase like 'September 11' masks the incomprehensible, functioning as an aspect of the human representation of reality which seeks to avoid the 'unknowable' through a linguistic turn that deflects human impotence and the implications of this impotence. Such anxious language is also common in the management of social forms such as education. Thus we find repetitive phrases such as 'No child left behind' and 'Falling standards' assuming incantatory qualities in the media and popular imagination.

For Derrida such surface reality can be read as a text that performs this deflection. This is the litany of the day-to-day, the mantric mindless repetition he refers to in relation to 9/11 as it was portrayed by the media. His analysis of this event and the cultural response to it is illustrative of his deconstructive method and hinges on his reading of 'terror'. He identifies three 'autoimmunitary' terrors which "feed into and overdetermine one another" (Borradori, 2003, p. 100). The first is drawn on a wound to the symbolic unity of a perceived state of security, we become vulnerable to the irrational and unpredictable forces of terror; the second is when the terror is transferred

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<sup>103</sup> It could be argued here that the mantric is a linguistic turn that is a kind of thought-beyond-thought. Certainly this is the way it can be understood in traditions where *mantra* performs a deeply physico-psycho-spiritual function.

(projected) into the future, the terror is open ended, diffuse, yet thickly present: "Traumatism is produced by the *future*, by the *to come*, by the threat of the worst *to come*, rather than by an aggression that is 'over and done with'" (ibid, p. 96).

The third autoimmunitary terror lies in the resistance of violence to violence—the circular nature of violence: the vendetta in which all is consumed, yet which sustains identity and validates the future. This triple mix of overdetermining conditions becomes 'concrete' in the space of the unknowable, haunting the past with regret, the present with fear and the future with darkness: "...this horizon of nonknowledge, this nonhorizon of knowledge (the powerlessness to comprehend, recognize, cognize, identify, name, describe, foresee), is anything but abstract and idealist..." (ibid, p. 94).

### *CLA of Derrida*

Derrida's reading of this space can be mapped via CLA as a layered response to the:

Consciousness of having something to say as the consciousness of nothing: this is not the poorest, but the most oppressed of consciousnesses. It is the consciousness of nothing, upon which all consciousness of something enriches itself, takes its meaning and shape. (1978/2002, p. 8)

So, for Derrida the system is full of discursive formations in which 'words' or 'signs' can be taken as litany. The system orders and maintains power via specific rules and rationality, yet it demonstrates at every encounter with Otherness, the 'plasticity of reason' (2005, p. 145): its context-nature. The worldview that underwrites this demonstration of plasticity situates agency in an ethical encounter that always inverts or deconstructs that which is encountered, the act of encounter and the possibility of a counter-encounter. Such a discursive strategy allows for a 'hypercritical faith' in the reason to come (ibid, p. 153). Such a reason emerges from an encounter of two reasons of equal merit, the aporia that gives form and force to the between. This is for Derrida a critical hiatus. In this Derrida does not offer synthesis but perpetual critique as the endless endeavor of

humanity to come to grips with context: of the universal and the unique in the quest to somehow reach agreement on the nature of the moment as an ethical compromise. Thus the *mythos* of the epistemic terrain is one of fertile tension in which the Enlightenment is to come (ibid, p. 147). The critical rational subject seizes agency at the moment when the event is encountered in an ethical act of self making through encounter with the other.

In this Derrida relies on his reading of Emmanuel Levinas. Yet the outcome of this encounter should be both ethical and practical—he is arguing for a form of deconstructive pragmatism. This is so because for him, 'the task and duty' of philosophy is practical and unconditional (ibid, p. 126), namely:

... an unconditional rationalism that never renounces—and precisely in the name of the enlightenment to come, in the space to be opened up of a democracy to come—the possibility of suspending in an argued, deliberate, rational fashion, all conditions, hypotheses, conventions, and presuppositions, and of criticizing unconditionally all conditionalities, including those that still found the critical idea, namely, those of the *krinein*, of the *krisis*, of the binary or dialectical decision or judgement. (ibid, p. 142)

### Judith Butler (& Derrida)

This line of flight delivers us rhizomically to Butler who explores the triple vulnerability, the three 'autoimmunitary' terrors, described by Derrida as the basis for an understanding of the "fundamental sociality of embodied life" (2004, p. 28) and asks: "...what politics might be implied by staying with the thought of corporeal vulnerability itself? ... Is there something to be learned about the geopolitical distribution of corporeal vulnerability from our own brief and devastating exposure to this condition?" (ibid, p. 29).

Butler conjectures that the future, in the post 9/11 context, is not simply, as Derrida would have it, the site for terror but also of the possibility of transformation, a transformation many fear, for to change is to become other than what one currently is. Thus the sense of

shock, grief and loss following the attack on the Twin Towers becomes mourning, and she proposes that:

Perhaps, ... one mourns when one accepts that by the loss one undergoes one will be changed, possibly forever. Perhaps mourning has to do with agreeing to undergo a transformation (perhaps one should say *submitting* to a transformation) the full result of which one cannot know in advance. There is losing, as we know, but there is also the transformative effect of loss, and this latter cannot be chartered or planned. (ibid, p. 1).

Both Butler and Derrida are hovering around the space where words reach their limits skewered both on the eternal possibility of their inversion or of their being emptied of meaning beyond the phatic; becoming as Derrida notes, "the cry of need before desire, the gesture of the self in the realm of the homogenous" (1978/2002, p. 179) where mourning in both its unique and generic, even clichéd<sup>104</sup>, form reminds us of finitude where beginning and end fold: "each time another end of the world, the same end, another, and each time it is nothing less than an origin of the world" (2005, p. 95).

Both Derrida and Butler develop their 'perplexity' around Emmanuel Levinas's discussion of the face as a mode of understanding a foundational Jewish ethic (Butler, 2004, p. 131; Derrida, 1978/2002, p. 177). Both identify the inherent tension prescribed by this concept. For Derrida it is the tension of incongruity:

Levinas simultaneously proposes to us a humanism and a metaphysics. It is a question of attaining, via the royal road of ethics, the supreme existent, the truly existent ('substance' and 'in itself' are Levinas's expressions) as other. And this existent is man, determined as face in his essence as man on the basis of his resemblance to God. (ibid, p. 178)

This work with incongruity is a figure within much of Derrida's thinking. It is not a contradiction that paralyzes: rather it energizes and directs human social action. Derrida is developing a form of deconstructive critique that punctures the surface of simulacra in order to free it from hermeneutic and normative anchors that hold the concept a prisoner of

<sup>104</sup> The device of the cliché is an important form of commentary and can be used to destabilize authoritative readings of contexts pertaining to death, mourning and transformation (M. Bussey, 2008c).

habit and political expediency. Thus Simon Critchley and Richard Kearney note of his analysis of cosmopolitanism that:

He locates a double or contradictory imperative within the concept of cosmopolitanism: on the one hand, there is an unconditional hospitality which should offer the right to refuge to all immigrants and newcomers. But on the other hand, hospitality has to be conditional: there has to be some limitation on rights of residence. All the political difficulty of immigration consists of negotiating between these two imperatives. Derrida's identification of a contradictory logic at the heart of the concept of cosmopolitanism is not staged in order to paralyse political action, but, on the contrary, in order to enable it. (2001, p. x)

There is a certain, to use Derrida's term, im-possibility here. Yet the impossibility is constitutive of Derrida's "reason of the Enlightenment to come" (2005, p. 147), one that illustrates "the power and impotence of reason" when faced with the opposition between the "calculable and the incalculable"<sup>105</sup> (ibid, p. 146). This tension is met in one form or another in all critical contexts as it prefigures the gap *between* what Derrida calls the incalculable and the exceptional singularity (2005, p. 148). Derrida posits that the between-consciousness that is emerging in the critical field prefigures a rupture in reason, one that will demand a new rationality:

It is a matter of thinking reason, of thinking the coming of its future, of its to-come, and of its becoming...My recourse to the lexicon of *unconditionality* has proven useful to me because tradition and translation ... facilitate its intelligibility, indeed its pedagogy ... Another language will perhaps one day help us to say better what still remains to be said about these metonymic figures of the unconditional. But whatever this other language may be, this word or this trope, it will have to inherit or retain the memory of that which, in the unconditionality of reason, relates each singularity to the universalizable. It will have to require or postulate a universal beyond all relativism, culturalism, ethnocentrism, and especially nationalism... (2005, pp. 148-149)

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<sup>105</sup> This can be read in many ways but boils down to the singular and the universal—the tension between agency and structure, the micro and macro political contexts of social engagement. This is a tension which fascinates Derrida. He sees it as 'original' to the human condition, being a "presence without phenomenon, this phenomenon with no other beginning than the rending cry that separates language from itself at its birth..." (Derrida, 2005, p. 95).



For Butler, following a closely related rhizome, the face signifies the aporia between representation and the unrepresentable, or, as Derrida would have it, between singularity and the incalculable.<sup>106</sup> Though the face as represented in the media tells something of the individual, it fails to facilitate a full encounter. Butler (2004, p. 128ff) goes to some lengths to illustrate this point, arguing that the face, as photographic image/representation can be used to sanitize the represented space of the human: to nullify the human and thus our identification with it and hence the ethical claim it has upon us to act. Thus she notes of the images of Afghan women that sprang up everywhere following the US invasion of Afghanistan and the ousting of the Taliban in 2003: “we seem to be charting a certain ambivalence” (ibid, p. 142):

In a strange way, all of these faces humanize the events of the last year or so; they give a human face to Afghan women; they give a face to terror; they give a face to evil. But is the face humanizing in each and every instance? And if it is humanizing in some instances, in what form does this humanization occur, and is there also a dehumanization performed in and through the face? (ibid, p. 142-143)

In this way she draws our attention to the disjunction between the face as mediated through a cultural process of commodification and political management and the less tangible, more searching presence in Levinas’s thinking of the face. Not only does Butler assert that “the face is not exclusively a human face” (ibid, p. 141), reminding us that we find our Other, and therefore our humanity, in all contexts in which an encounter occurs; she also points to the fact that the face represents both a commandment not to kill but also the ‘evacuation of language’: “the sonorous substratum of vocalization that precedes and limits the delivery of any semantic sense” (ibid, p. 134). Thus she concludes:

... the ‘face’ does not speak in the sense that the mouth does; the face is neither reducible to the mouth nor, indeed, to anything the mouth has to utter. Someone or something else speaks when the face is likened to a certain kind of speech; it

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<sup>106</sup> This condition Deleuze and Guattari describe as *n-1*; the unique amongst the multiple (1987, p. 21).

is a speech that does not come from a mouth or, if it does, has no ultimate origin or meaning there. (ibid, p. 132-133)

It is in this enigma that Butler (and Levinas) finds the human, and therefore the ethical relationship that sustains identity, is captured in the “very disjunction that makes representation impossible...”:

For representation to convey the human, then, representation must not only fail, but it must *show* its failure. There is something unrepresentable that we nevertheless seek to represent, and that paradox must be retained in the representation we give. In this sense the human is not identified with what is represented but neither is it identified with the unrepresentable; it is, rather, that which limits the success of any representational practice. The face is not ‘effaced’ in this failure of representation, but is constituted in that very possibility. (ibid, p. 144)

Just as Derrida finds the pedagogic in a critical capacity to reason beyond reason, so Butler also holds the aporetic critical stance as a possibility of addressing real and current political issues. In her analysis of the US ‘War on Terror’ (a war fought as much at ‘home’ as abroad), the face comes to represent Derrida’s “universal beyond all relativism” where the powers of discourse fail to comprehend their alterity. Thus she observes:

If critical thinking has something to say about or to the present situation, it may well be in the domain of representation where humanization and dehumanization occur ceaselessly. (ibid, p. 140)

Butler is arguing for a form of critical politics that grounds debate, action and reflection in an ethical sense of shared and embodied vulnerability. The pedagogical implications of such a position tie in with hooks’ argument for embodied educational praxis, in which agency is linked to this vulnerability as an ethical imperative. An awareness of this vulnerability could well allow us to hear the pain of others and respond appropriately, yet this is precisely what is prohibited under the current modes of representation where, as Derrida notes, “form fascinates” in the absence of the force to create a meaningful category for the Other (1978/2002, p. 3). To short-circuit these dominant forms requires a shamanic leap beyond the hegemonic coerciveness of

language/representation, aligned as it is with dominant forms of power/knowledge. Such a move requires us, Butler explains:

... to hear the face as it speaks in something other than language [in order] to know the precariousness of life that is at stake...[and] to return ... to the human where we do not expect to find it, in its frailty and at the limits of its capacity to make sense. (2004, p. 151)

### *CLA of Butler*

Vulnerability has deeply mythic and shamanic resonance. Via CLA it appears as the story that levels, as in the Greek underworld where king and pauper are equal shades in the eternity of dusk (Calasso, 1993). Vulnerability means that the bullet and the face function at the level of litany, while the representation of these via the media is the systemic performance of the discrete and fragmented life-world of modernity. Epistemologically, at the level of worldview, vulnerability provides the ground for a paradigm of dynamic engagement built upon a shared ontological condition. In Butler's critique the face ironically holds the dual condition of representing the other (litany) and mirroring one's own humanity, and the implication that we too are other (myth). The systemic response is to reinscribe the social as a field of mutual engagement in a fragile social arena that is held together by a universal condition. The litanous thus becomes the discrete pains of one's shared humanity (face) and the front cover of *Time* magazine (face).

The strategies mobilized by Derrida and Butler in their struggle to free the critical from its over dependence on 'language' occur within the discursive field of Enlightenment rationality. Yet, to break free they must invert or negate key elements of that rationality, acknowledging *apophysis* in the limits of the representable and of knowledge itself. The dilemma contained in this paradox requires, Derrida argues, a new linguistic idiom that can deal with contradictions by accommodating them rather than demanding a dialectic resolution. This for him, is both the responsible and the reasonable course of action in a world that ultimately is not constituted by zero sum dualities but a synthetic totality that is not totalizing:

To be responsible, to keep within reason, would be to invent maxims of transaction for deciding between two just as rational and universal but contradictory exigencies of reason as well as its enlightenment. The invention of these maxims resembles the poetic invention of an idiom<sup>107</sup> ... (2005, p. 158)

Thus Derrida concludes that reason itself must be reasoned with (ibid, p. 159) as there is an unbridgeable gap between the rational and the reasonable, the universal and the particular. It is this 'gap' that is addressed in different ways by all theorists committed to what Hattam calls the "emancipatory knowledge interest" of all critical engagements (2004, p. 35). In this the didactic nature of critique and the critical stance becomes apparent. Critical work can be seen as a form of engaged pedagogy that never allows the context for the learning to be glossed over by the content under examination. Its inherent reflexivity is the source of a form of radical doubt that consistently energizes and reconfigures its field of immanence allowing for innumerable lines of flight.

### Gilles Deleuze

Butler and Derrida are both committed to the Enlightenment project while being critical of it. Deleuze, often with Guattari, can be seen to challenge its very fabric. Agency for Deleuze is linked to the folding, unfolding and refolding of the monad-subject (1993).<sup>108</sup> This is foundationally an ethical business in which reason covers a spectrum of possibilities, and ethics, as Hickey-Moody and Malins point out, "involves opening up the potential for the unknown" (2007, p. 4). Deleuze is not interested in clear reason but in its shades. As Badiou notes:

He does not meet the debate head-on. No, he shades. Nuance is here the antidialectic operator par excellence. Nuance will be used to dissolve the latent opposition, one of whose terms the clear magnifies. Continuity can then be established locally as an exchange of values at each real point, so that the couple clear/obscure can no longer be separated, and even less brought under a hierarchical scheme, except at the price

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<sup>107</sup> This reminds us of Deleuze and Guattari's 'archaisms', 'neologisms' and other "crazy etymological exercises" (1994, p. 8).

<sup>108</sup> Deleuze takes the term 'monad' from Leibniz.

of a global abstraction. This abstraction is itself foreign to the life of the world. (1994, p. 54)

In this context the ethical monad–subject recognizes their contingency and their heterodoxy and replaces dangerous concepts such as Truth and Rightness with compromises built around context and plurality. This is what underpins Deleuze and Guattari’s concept of geophilosophy which introduces the ethics of ambivalence and the remarkable, as Gough explains:

Deleuze and Guattari’s geophilosophy cannot tell us precisely how we might resolve the dilemmas produced by this encounter with difference, but I am prepared to argue that they offer a more ethically defensible approach to seeking such a resolution than conventional Western philosophies that repress difference in the name of what is ‘right’ (and righteous). For Deleuze and Guattari (1994): ‘Philosophy does not consist in knowing and is not inspired by truth. Rather, it is categories like Interesting, Remarkable, or Important that determine its success or failure’ (p. 82). Their philosophy is a creative and hopeful practice whose purpose is not to be ‘right’ in an abstract or universal sense but to contribute to the quality of ‘real’ lives. (2007, p. 287)

This geophilosophical perspective engages a critical relationship with our constructed realities and selves. It grows out of our experience but is folded into our consciousnesses as processes that are forever both beginning and ending, thus the individual is, as Deleuze notes, an “infinite seriality” (1993, p. 25), an open-ended work in progress.<sup>109</sup> This process is guided by concepts that have the potential to reframe experience, leading to new experiences, new foldings, and the breaking out of previously hegemonic structures. This is a rhizomic process that is multiple, ambiguous and fluid. The grounding of philosophy in the field of human action is central to Deleuze and provides its ethical and empirical core. Thus as Hickey-Moody and Malins note, “For Deleuze all philosophy has a symbiotic relationship with social empiricism,” and they continue, “...it depends upon ongoing connections with social fields to keep it alive, just as those social fields

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<sup>109</sup> Derrida describes Deleuze as “the philosopher of serial singularity” (Derrida, 2003, p. 193).

need philosophy to open them up and keep them moving" (2007, pp. 2-3).

Deleuze brings an attention to reality that is respectively textual, ideative and grounded in a set of unique experience that are read as multiple, intersecting the singular. He sees the becoming subject at sea in a chaotic and fractal world, the *chaosmos* (1994, p. 57). Constantin Boundas argues that this concept is central to understanding the subject as partial, incomplete and always bound to context: "It is chaosmos, that is to say, the becoming-world, that posits the constitution of the subject as a task, and chaosmos again that guarantees that the constituted subject will not emerge" (1994, p. 102).

The folded nature of being-becoming is such that the world is legible only when it intersects the becoming consciousness of the individual, or what Deleuze calls 'monad'.<sup>110</sup> This world contains that which is always beyond, always mystery, yet it is also the relative world of lived experience where students and teachers struggle with the day-to-day. Deleuze acknowledges the poetry of this relationship of monad to world:

The world exists only in its representatives as long as they are included in each monad. It is a lapping of waves, a rumor, a fog, a mass of dancing particles of dust. It is a state of death or catalepsy, of sleep, drowsiness, or of numbness. It is as if the depths of every monad were made from an infinity of tiny folds (inflections). Endlessly furling and unfurling in every direction, so that the monad's spontaneity resembles that of agitated sleepers who twist and turn on their mattresses. (1993, p. 86)

Unlike Derrida and Butler who engage with the world combatively and as a result clarify their ideas, Deleuze uses the world as a process of contextuality, the site of "the singular-*as-event* when event means:

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<sup>110</sup> Deleuze borrows this term from Gottfried Leibniz who wrote a book entitled *Monadology*; it was Leibniz who inspired Deleuze's book *The Fold*. Boundas quotes Bruce Baugh on Deleuze's use of the word 'individual': "the individual is not a bare particular a 'this' like any other 'this,' but a singularity that has a determinant content in virtue of its actual genesis, that is, in virtue of its history of coming to be" (Cited in Boundas, 1994, p. 103).

everything that happens, in as much as everything happens" (italics in original, Badiou, 1994, p. 56). In his work the abstract is only the condition for process, and, particularly with Guattari, Deleuze's focus is intentionally political and ethical. He admitted for instance that both he and Guattari:

... have remained Marxists, in two different ways, perhaps, but both of us. You see, we think any political philosophy must turn on the analysis of capitalism and the ways it has developed. What we find most interesting in Marx is his analysis of capitalism as an immanent system that is constantly overcoming its own limitations, and then coming up against them once more in a broader form, because its fundamental limit is Capital itself. (Cited in Derrida, 2003, pp. 194-195)

For Deleuze this Marxism is liquid and anchored to his commitment to critical engagement with the world—his social and transcendental empiricism. This takes the form of a thorough critique of rationality and the subject and their empirical roots in the geophilosophy of the West. So unlike Derrida, who looks to words for their own inversion, or Butler who grounds her critique in the Other, he places the rational subject *in situ*. Thus, rationality itself can be seen as irrational. For instance he and Guattari argue, "...the capitalist machine does not run the risk of becoming mad, it *is* mad from one end to the other ...and this is the source of its rationality" (cited in Hickey-Moody, 2007, p. 14).

Deleuze's approach is qualitatively different from both Derrida and Butler who tackle issues epistemologically. Deleuze plays between the ontological and epistemological, destabilizing both. From the perspective of CLA he can be seen to be more focused on the myth-metaphor level of process while Derrida and Butler are more engaged with worldview.

### *CLA of Deleuze*

For Deleuze, the critical monad-subject is formed through experience—he or she is a being who is perpetually becoming, through repetition; never stable, always contingent; afloat in the **litany** of

events that explode around them like anti-aircraft flack. Thus he notes:

Underneath the self which acts are little selves which contemplate and which render possible both the action and the active subject. We speak of our 'self' only in virtue of these thousands of little witnesses which contemplate within us: it is always a third party who says 'me'. (1994, p. 75)

At the system level these 'little selves' are organized around habit which is underwritten by repetition in which experience is 'folded' in upon the monad and anchors it to identity. His is a worldview driven by a social-transcendental empiricism that defines the systemic experience of reality. Such an empiricism may form the context for self-becoming but does not explain the depths of the folded self. This occurs via the fold, a form of what Deleuze calls "transcendental empiricism" (G. Deleuze, 1994, pp. 56-57; Semetsky, 2006, pp. 33-34) in which he sees, "The line of the world ... inscribed vertically upon the unitary and inner surface of the monad" (1993, p. 132). Such *becoming* is rooted in the mythos of the eternal return which has all the properties of a natural system, Deleuze's metaphorical pool dedicated to describing process—the organic, growing, multiplying, dying, renewing, folding and unfolding, paradoxically creative universe of experience. This process–nature is powered at all levels by experience, experience of the event, that functions differentially according to the level under investigation. In this the event is, as Badiou pointed out, "both omnipresent and creative, structural and extraordinary" (1994, p. 56); from our perspective, experience takes the form of what Deleuze called 'pricklings'—"the representative of the world in the closed monad" (ibid, p. 87).

### CLA of Derrida, Butler and Deleuze

We have seen how Derrida seeks to reason with reason and posits an Enlightenment to come, while Butler muses on a form of "speech that does not come from a mouth" and Deleuze challenges the rational foundations of philosophy itself. We are now in the position to draw



together the CLA analyses of Derrida, Butler and Deleuze given below in Figure 6.1) and posit critical agents in the manner we did for Apple, Giroux, McLaren and hooks in the previous chapter.

Furthermore, we have enough of a gathering of critical thinkers to begin the work of exploring how the critical rhizome is travelling (unraveling) across the academic and cultural terrain under examination. This terrain is still solidly Western in orientation, though the Other is invited in, addressed and honoured as an antidote to the Western *logos*. Derrida describes this connection to alterity—the otherness of a tradition—as essential for the tradition’s maintenance and continuity. Thus he argues: “A total logos still, in order to be logos, would have to let itself be proffered toward the other beyond its own totality” (1978/2002, p. 122). Chapter 7 will expand on this engagement or proffering of the Western *logos* towards the other beyond its borders. In doing so it will be demonstrated that the Other lies not beyond its totality but rather in its own dreams and already well engaged in hybrid connections such as those discussed in Chapter 2. This chapter has, however, explored the plasticity and resilience of the Western critical terrain and a range of new categories and the processes that rhizomically flow around them.

From a futures’ perspective this exploration is not simply an academic exercise, but is aimed at the release of potential, in the form of new categories, into the cultural and educational space inhabited by schools and their communities (Hicks, 2002, p. 13). The work of Derrida, Butler and Deleuze highlights the creative and open ended nature of thought on agency once it is freed from the constraints of a limited vision of human potential anchored in linear and impoverished approaches to knowledge and education (Gatto, 2002; Jardine, 2006; V. Miller, 2006). Derrida, Butler and Deleuze develop new categories for thinking about agency that enrich the critical field. In doing so they are providing us with tools for a richer engagement with the subject of Western theory. Their search for escape-ways from the narrow confines of thinking bound by the traditional “Cartesian, Kantian, and

Husserlian subject” (Boundas, 1994, p. 99) provides the foundation for cultural, and therefore curricula<sup>111</sup> abundance, as opposed to the scarcity model imposed on most educational thinking (Jardine, 2006).

The critical terrain that emerges from the exploration of Derrida, Butler and Deleuze’s work has a great deal to offer thinking about critical agency. From it we come to see three different, but complimentary understandings of who the critical actor might be. The CLA summaries above are presented in Figure 6.1 and a critical agent is suggested for each.

	<b>Jacques Derrida</b>	<b>Judith Butler</b>	<b>Gilles Deleuze</b>
<b>Litany</b>	Word	Bullet and Face	Event
<b>System</b>	Discursive Rationality	Representation	Repetition
<b>Worldview</b>	Deconstructive Encounter	Embodied Ethics	Social-Transcendental Empiricism
<b>Myth/metaphor</b>	Enlightenment to Come	Vulnerability: Story that Levels	Eternal Return
<b>Critical Agent</b>	Rational subject (to come)	Vulnerable subject	Becoming Nonphilosophical Subject

**Figure 6.1: CLA of Derrida, Butler and Deleuze**

What emerges is a move towards a reading of agency less grounded in the categories and history of critical theory that drives critical pedagogy. Agency must now be understood as a play between the inner and outer processes that frame meaning while any thinking about it must be more open to the “perplexity of language” to which Derrida points (1978/2002, p. 1). This movement is captured in Figure 6.2 which charts the critical trajectory that is emerging from this analysis.

<sup>111</sup> In this I foreshadow the exploration of curriculum that will occur in chapter 6 where the implications for curriculum of an expanded and vigorous critical agency are explored.

	<b>Critical Agent</b>
<b>Apple</b>	Emancipatory Imagination
<b>Giroux</b>	Militant democratic socialist
<b>McLaren</b>	Radical Pedagogue
<b>Hooks</b>	Embodied Intellectual
<b>Derrida</b>	Rational subject (to come)
<b>Butler</b>	Vulnerable subject
<b>Deleuze</b>	Becoming Nonphilosophical Subject

**Figure 6.2: Critical Trajectory**

hooks occupies an interesting bridging place in this work as she in many ways stands with a foot in both camps. As her work is an expression of a critical black feminist phenomenology (1990) it picks up on the embodied nature of aspects of both Butler's and Deleuze's work. For instance, at the level of worldview she and Butler have much in common—Butler argues for an embodied ethics of vulnerability that is close to the embodied pedagogy advanced by hooks. Similarly at the level of litany, hooks develops the idea of the 'every-dayness' of being which is similar to Deleuze's understanding of the event which prickles the skin and is "omnipresent and creative, structural and extraordinary" (Badiou, 1994, p. 56). For Apple, Giroux and McLaren there is a greater reliance on the structural imperatives of critical theory and on the categories and tropes—alliance, strategy, resistance, revolution, radical—that accompany this approach. Hence strategy is a central feature of their thinking with the result that for Apple the witness wields an emancipatory imagination, while Giroux advocates for a critical agent that is militant and McLaren advances one that is radical, having returned to the structural roots of an aggressive Marxism.<sup>112</sup>

<sup>112</sup> It is worth noting that hooks too thinks in terms of strategy: "Cultural critics who are committed to a radical cultural politics (especially those of us who teach students from exploited and oppressed groups) must offer theoretical paradigms in a manner that connects them to contextualized political strategies. For me, critical pedagogy (expressed in writing, teaching, and habits of being) is fundamentally linked to a concern with creating strategies that will enable colonized folks to decolonize their minds and actions, thereby promoting the insurrection of subjugated knowledge" (b. hooks, 1990, p. 8)

It is easy to make too much of these differences when working the critical field but Derrida, for instance, is keenly aware that how one sees the world determines what one perceives is possible in the world. For him the Marxism of Apple, Giroux and McLaren binds them to the classic Western ontology which has been "dominated since Socrates by a Reason which receives only what it gives itself, a Reason which does nothing but recall itself to itself..." (1978/2002, p. 120). In this he is acknowledging what Deleuze, a self-confessed (transcendent?) Marxist, with Guattari develop in the concept of geophilosophy in which Western philosophy is seen as upholding "a peculiarly transcendent European subject" (1994, p. 98).

Derrida's rational subject-to-come stands wordless in the face of this transcendent subject, because words have proven to be compromised. Butler's vulnerable subject sees in the face of the transcendent subject a denial of vulnerability which is reckless, while Deleuze's folded monad subject set out to become the other of the transcendent subject. Thus he and Guattari note, "Becoming is always double, and it is this double becoming that constitutes the people to come and the new earth. The philosopher must become nonphilosopher so that nonphilosophy becomes the earth and people of philosophy" (1994, p. 109).

Of course a good case can be made that there is much nonphilosophy in the work of Apple, Giroux and McLaren and that this appears in different ways for each. Certainly the witnessing subject of Apple, following his four tasks, determines to speak on behalf of Deleuze and Guattari's 'acephalic, aphasic, or illiterate'. Such a mission, embedded in an inclusive cultural politics can also be seen at the heart of Giroux's critical vision in which agency was militant and democratically socialist, and where the critical subject was free to resist and create: "[f]reedom in this instance meant being able to think critically and act courageously, even when confronted with the limits of one's knowledge" (Giroux, 2004a, p. 795).

McLaren, too, is insistent that critical work is grounded in a cultural politics of engaged resistance where the critical agent engages with society "from the bottom up" (2006, p. 326). Yet the work of all three is structurally confined "by a Reason which receives only what it gives itself" (Derrida, 1978/2002, p. 120) and though striving, one might say yearning, to use hooks' term (1990), to escape the structural trap—what Derrida has called the 'structuralist invasion' (1978/2002, p. 1)—through a revolutionary praxis is in fact joined at the hip to it. This is the point Hoy makes of critical resistance; it is not just complicit in the maintenance of the object of resistance, it also reinforces it because "resistance is contextually bound to the social and psychological structures that are being resisted" (2005, p. 3).

### Summary

This contextuality of resistance is pointed to by Dewey whose work on agency was touched on in Chapter 2. For him dualisms and binaries were distractions as they drew attention away from "the social factors that operate in the construction of individual experience" (1938, p. 21). Derrida, Butler and Deleuze each push their social theoretical and philosophical contexts to the limit seeking to punch holes in the closure that reason brings to alternatives. This is their answer to the question posed at the opening of this chapter. When faced with the limits of language other forms of discourse need to be deployed. The shift in emphasis can be understood musically as a shift in pitch. They are interested in how we construct our realities rhizomically and in depths that are overlooked by Apple, Giroux and McLaren who are more interested in how we build our realities through what we do.

That Apple, Giroux and McLaren are concerned with the construction of reality through human action is no surprise, as Marxist labour and structure are fundamental to their understanding of reality and social ordering. Derrida, Butler and Deleuze are less interested in this. Theirs is a poststructural engagement in which textuality is also an ordering and for Deleuze this pushes him to generate categories that are open-ended and encompassing of process. In this he comes close to hooks'

Buddhism, which separates her from both groups in aligning her with normative traditions such as those discussed in the coming chapter.

This quest for new categories was alluded to by Arendt in Chapter 2 in her observation that philosophy is in search of new categories, new stories that will loosen the hold of context on our consciousnesses (1958, pp. 182-184). Such musing lead to an exploration of geophilosophy, as developed by Deleuze and Guattari (1994), which provides a clear critique of the power of context and the complicity of capitalism and Western imperialism in the development and temper of philosophy. It lead also, in Chapter 3, to a deeper exploration of how language and Western philosophy are both implicated in the failure of critical pedagogy to achieve its libratory potential. In this, context again can be seen at work. The rhizomic processes of education, the threads of tradition that generate and maintain meaning, place critical pedagogy into a context where the co-creativity of rhizomic processes are apparent and can be seen to determine legibility. This was illustrated in the previous chapter's exploration of the education rhizome. The dominance of the neoliberal rhizome has been acknowledged and its capacity to deterritorialize (delegitimate) alternatives discussed. This line of flight was further developed in Chapter 3 where time was spent exploring the postcolonial work of Guha, Nandy and Lal, who argue that the epistemological lens of modernity provides a limited account of reality.

The next chapter will pursue this line of thought further by exploring the work of thinkers who deliberately locate themselves within normative traditions. The power of their thinking on agency is that they turn to these traditions as a resource for new categories that enliven and deepen a discussion that even in the hands of Derrida, Butler and Deleuze has a high degree of self-referentiality.

## Chapter 7: Cornel West, Ananta Kumar Giri and Prabhat Rainjan Sarkar

*This chapter focuses on the following question: How can intercivilizational dialogue expand our thinking on critical agency? This question is engaged through an exploration of the work of West, Giri and Sarkar. The danger of negative critique is also explored with reference to Mahatma Ghandi. CLA is applied to this research and critical agents are suggested for each. This work is then tied into the findings of the previous two chapters and mapped on to the futures spectrum where it is also linked to the critical continuum.*

### Introduction

This chapter complements the previous two chapters by exploring the work of Cornel West, Ananta Kumar Giri and Prabhat Rainjan Sarkar. As with Derrida, Butler and Deleuze, these thinkers are not primarily pedagogues. Their interest in agency is however broadly pedagogical in that they explore new understandings of human capacity and purpose. These thinkers draw on three normative traditions, Black American Christianity, Indian Vedanta and Indian Tantra respectively, for inspiration in thinking about critical agency. It has been a theme throughout this thesis that new categories, derived from intercivilizational dialogue, are needed to deepen and expand our thinking about agency. This chapter is illustrative of this contention, continuing the work in previous chapters of demonstrating that, as Lakoff notes, "Thinking differently requires speaking differently" (2005, p. xv).

The logic for this approach has been argued within the framework of shamanic futures thinking. Six concepts provide the basis for this approach. There is geophilosophy (1994) which highlights the circular nature of Western philosophy which has been its own interlocutor,

critic and muse. To break this deeply entrenched narcissism demands that we bring new conversations, drawn from beyond the Western fold, into Western philosophy's field of immanence. This intercivilizational dialogue addresses Hannah Arendt's observation that the Western philosophical tradition had run out of categories for thinking about the critical agent within the context—the experiential field—of modernity (1958). This proposition was further elaborated through an examination of the work of Latour who argues that theorists and practitioners need to be engaged with the life-world space of the *between* where hybridity, not ideal purity, orders the process of social reality (1991). This point was also developed further through the work of Deleuze and Guattari on the process orientation of the rhizome and the creative, heterotopic richness, of the immanent: such work allows us to think of critical agency as fluid, unstable and ongoing (1987, p. 8ff). This move shifts the attention from a reified critical agent to the process world where 'becoming-critical' defines human potentiality.

In exploring the work of West, Giri and Sarkar this chapter pushes the critical continuum into new areas of possibility. West's work is rooted in an expansive Christianity that seeks to ground critique in the Christian ethic of servanthood and prophesy (b. hooks, & West, Cornel, 1991), while Giri builds on this by taking an intercivilizational approach which embraces categories drawn from the Vedantic tradition (Giri, 2006). Sarkar on the other hand occupies a space in relation to West and Giri, analogous to that of Deleuze to Derrida and Butler, of challenging the very forms of the debate. His critique comes from outside the Western philosophical theatre of action entirely (S. Inayatullah, 2002a; Sarkar, 1988b). As such he stands in a sense as Deleuze and Guattari's non-philosopher (1994, p. 109) who speaks for, and is one of, the acephalic, aphasic and illiterate. Drawing on a revitalized Tantra, Sarkar ruptures categories (S. Inayatullah, 2002a, p. 5) extracting "from chaos the shadow of the 'people to come'" (Deleuze & Guattari, 1994, p. 218).



This chapter therefore explores *critique born of traditions*. These traditions are read rhizomically but the depth of a tradition, having a normative core and a cultural axis, brings a qualitative shift to thinking about critical agency (Dallmayr, 2002). CLA reads these critical rhizomes as expressions of traditions which supply ontological trajectories that do not accept the materiality of the social as the only realm of the real.

What follows are overviews of the work of West, Giri and Sarkar. Each is followed by a CLA treatment of the material covered. As we are dealing with rhizomic traditions, two of which are Indian, some time is also spent looking briefly at Mahatma Gandhi as his historical and mythic role is indicative of a certain kind of neutralized agency.

This work will be followed by an examination of the critical agents proposed by West, Giri and Sarkar and then a link will be made from these to the findings of the previous two chapters. Now we turn to an examination of the prophetic work of West.

### Cornel West

The work of West is closely aligned in many respects to that of hooks, and to a lesser degree also Apple, Giroux and McLaren. Like hooks, West's thinking is an expression of African American Christianity that draws on a deep tradition of resistance and embodied critique. For West, the issues at stake are personal. For him engaging with power is a reflexive process of acknowledging one's rootedness in history and the ways in which this shapes language, aspiration and agency. As a result he argues for: "... a reconception of philosophy as a form of cultural criticism that attempts to transform linguistic, social, cultural and political traditions for the purposes of increasing the scope of individual development and democratic operations" (1999, p. 168).

West, like Apple, Giroux, McLaren and hooks, is concerned with concrete engagements in the social that are still theoretically informed, with an awareness of the historical and structural dynamics of society that are fundamentally oppositional. Here West calls upon an

appreciation of, and commitment to, tradition which is the source, for better or worse, of human orientations to the social:

To keep alive a sense of alternative ways of life and of struggle requires memory of those who prefigured such life and struggle in the past. In this sense, tradition is to be associated not solely with ignorance and intolerance, prejudice and parochialism, dogmatism and docility. Rather, tradition is also to be identified with insight and intelligence, rationality and resistance, critique and contestation. Tradition per se is never a problem, but rather those traditions that have been and are hegemonic over other traditions. All that human beings basically have are traditions—those institutions and practices, values and sensibilities, stories and symbols, ideas and metaphors that shape human identities, attitudes, outlooks and dispositions. These traditions are dynamic, malleable and revisable, yet all changes in a tradition are done in light of some old or newly emerging tradition. Innovation presupposes some tradition and inaugurates another tradition. (ibid, pp. 167-168)

West's interest, his creative engagement, is with the possibilities of his tradition—black, Christian, American pragmatic—to rethink modernity.<sup>113</sup> Thus, as Rosemary Cowan points out, he applies a "prophetic imagination to develop an alternative consciousness for our time" (2003, pp. 4-5). As noted above, the prophetic imagination affirms the critical stance's commitment to developing alternative visions, narratives and possibilities. West, like Apple and Giroux, seeks to make sense of these possibilities via alliances that weave across various disciplinary and cultural boundaries. In this he is sensitive to the cultural dynamic of context and also seeking to engage the creativity of the hybrid nature of the life-world. Thus Cowan says of West that he "...seeks to develop alliances across the lines of difference in order to fashion a pluralistic political culture that sustains both difference and connection between diverse groups in its population" (ibid, p. 3).

However, unlike Apple and Giroux who approach this task as Marxists, he draws on a prophetic Christianity to provide the ethical and mythic structure for this encounter. As noted above, West argues that

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<sup>113</sup> West is also a pastor and teaches in the Department of Religion at Princeton.

traditions that become hegemonic silence creative process. However, he also notes that when they are released from this position they can initiate previously unthinkable innovative cultural responses. West describes these as enabling traditions (West, 1999, p. 171). In education they can be seen as any of the rhizomic strands presented in Figure 5.4 which, when not monolithic, enrich and invigorate the pedagogic field. Such enabling traditions for West however are religious in nature. They not only identify us with the poor of the world, who he points out are “deeply religious” (ibid), but also form the bedrock of our own identity keeping us from the abyss of self annihilation. West sums this up:

I do not think it possible to put forward rational defenses of one’s faith that verify its veracity or even persuade one’s critics. Yet it is possible to convey to others the sense of deep emptiness and pervasive meaninglessness one feels if one is not critically aligned with an enabling tradition. One risks not logical inconsistency, but actual insanity; the issue is not reason or irrationality, but life or death. (ibid)

West asserts this in the face of what he describes, in conversation with hooks, as the “pervasive impoverishment of the spirit” that marks contemporary society (b. hooks, & West, Cornel, 1991, p. 51). He sees this as notable of peoples, such as poor African Americans, who have been multiply marginalized: far from the centre of the economy, racially discriminated against, and for black women, also subject to patriarchy. In such a context he develops a prophetic pragmatism, similar to that advocated by Grey (2000) in Chapter 3, as a call—a prophetic voice—to liberation from the spiritual bonds that underpin the psychic bondages that, in turn, underpin the economic bondages of materialist modernity. He develops this prophetic stance as a form of pragmatism and links it to the ontological roots of his thinking in his faith:

I believe that Christian stories and narratives provide insight into our very brief pilgrimage and sojourn on this globe. It provides us with a way to demand that service and sacrifice, care and love sit at the center of what it is to be human. It reaffirms that we are human to the degree that we love, and care and serve. (hooks, 1991, p. 53)

For West, Christianity can be an enabling tradition—one that supplies categories and the epistemic coordinates for a revived ethics of engagement with civil society. By introducing a prophetic discourse into both analysis and action, West seeks to establish a basis for critical renewal at both the social and personal levels. For education this means acknowledging the role tradition has in shaping education and directing its concerns. Prophetic imagination thus challenges current educational forms that seek to strip it of deeper meaning—the stories of becoming that have held earlier civilizational projects together. Yet to avoid the hegemonic and colonizing aspirations of much unilateral civilizational discourse West grounds his thinking intercivily in his vision of the prophetic pragmatist who speaks beyond the dominant discourse while affirming local voice and democratic process. This intention he makes absolutely clear in his description of the prophetic pragmatist:

The distinctive hallmarks of a prophetic pragmatist are a universal consciousness that promotes an all-embracing democratic and libertarian moral vision, a historical consciousness that acknowledges human finitude and conditionedness and a critical consciousness that encourages relentless critique and self-criticism for the aims of social change and personal humility. (1999, p. 170)

West is arguing for a broad and ethical engagement with the anti-democratic, parochial, ahistorical and limited populism of American culture. In this he is arguing for an engaged citizenship that is legible within the Christian and democratic context of American life.

### *CLA of West*

CLA allows us to explore West's thinking as a form of philosophic praxis (1999, p. 169) in which the critical agent is both prophet and participant. Democracy, for West, presupposes an ethical commitment to outcomes that extend well beyond the self. His mythic orientation is Old Testament Heroic and his worldview is radical Black Christianity which is expressed as a form of democratic liberation theology (Cowan, 2003). For him the systemic is the field of democratic capitalism, it facilitates the divergence and multiplicity that historical consciousness

fosters. Thus it is potentially both a vehicle of oppression and liberation. Agency becomes a unique engagement with context and the language and traditions that determine the historical moment at which the individual becomes aware of the constructed nature of their world and therefore, of its contingency. West sees the aporetic nature of being expressed in the tension between possibility and dire circumstance. For him this means that the utopian urge of the prophet is tempered by the actual conditions of life experienced by the majority of humanity. System becomes the locus for an operationalized expression of the demand for social justice—the *demos* taking capitalism to task—and the amelioration of suffering. Litany, that surface reading of discrete and disconnected experience, is best expressed as the stones the Palestinians throw and the bodies of the suicide bombers annihilating themselves in the face of the tragedy of life and history. West formulates this insight well:

Prophetic pragmatism, as a form of third-wave left romanticism, tempers its utopian impulse with a profound sense of the tragic character of life and history. This sense of the tragic highlights the irreducible predicament of unique individuals who undergo dread, despair, disillusionment, disease and death *and* the institutional forms of oppression that dehumanize people. Tragic thought is not confined solely to the plight of the individual; it also applies to social experiences of resistance, revolution and societal reconstruction. (ibid, p. 166)

Looking now towards the next rhizome, West can be seen as part of a prophetic pragmatic Christian tradition that emerges in public spaces to form plateaux with rich subterraneous connections with adjacent, normatively aligned critical traditions such as the Vedantic work of Giri (2006). Such connections are readily apparent in the work of Giri where normative assumptions ground human experience and orient it toward the life-world in critique and creativity (2006, p. 17). What becomes apparent in this is that cultural traditions, though remarkably diverse, also have strong similarities. West, for instance, can be seen to be following in the footsteps of the black Methodist preacher Howard Thurman (1899–1981). Thurman visited India in 1936 and reflected deeply on the nature of religious and spiritual life in that country. He

notes in his autobiography that after a time he was able to “stand side by side with a Hindu, a Buddhist, a Moslem, and know that the authenticity of his experience was identical with the essence and authenticity of my own” (1979, p. 120).

Recognizing the substantive similarity of human experience does not mean that the cultural solutions to existential or social problems are the same—nor does West or Thurman suggest they are. What we find in the work of Giri is a dialogue between civilizations in which he draws on India’s spiritual, cultural and conceptual resources to deepen the encounter he facilitates between Western critical theory and an indigenous intellectual renaissance. In this context he develops a pragmatic spiritual critique founded on a “practical spirituality” (2006, p. 5) that can be seen to parallel and augment the work of West.

### Ananta Kumar Giri

Adopting a transdisciplinary and cross civilizational approach, Giri brings to the Western critical stance an appreciation for the “reflective self” (Giri, 2006, p. 5). He begins by affirming the critical stance’s commitment to “overcoming the natural blindness ... [via] a rational deliberation on the form of life to which one belongs” (ibid, p. 4). Such rational deliberation brings into question both the normative institutions that transmit and shape tradition and the purported objectivity of reality. This engagement he characterizes as a hypothetical attitude, but it is one he sees, as does West, as in danger of simply being critical without being engaged. This, of course, was the problem identified by Apple, Giroux, McLaren, hooks and others in Chapter 5. Thus he asserts that “after taking a hypothetical attitude to one’s society, a critic has to come back to the society in order to transform it” (ibid). Yet he points out that to transform society requires us to transform ourselves: “Rethinking civil society now calls us to realize that the cultivation of an appropriate self is crucial to the revitalization of the public sphere...” (ibid, p. 309).

Such cultivation of self leads Giri to formulate a tripartite spiritual criticism that links prophecy, martyrdom and *Bhakti*<sup>114</sup> (ibid, pp. 6-8). He sees such a position as essential for a vital critical approach:

I wish to submit for your consideration that social criticism now needs to have an agenda of spiritual criticism that encompasses rational criticism. More specifically, the Habermasian agenda of practical discourse needs to be part of an agenda of what can be called *practical spirituality*. Practical spirituality, as Swami Vivekananda argues, urges us to realize that “the highest idea of morality and unselfishness goes hand in hand with the highest idea of metaphysical conception...The watchword of all well-being, of all moral good is not ‘I’ but ‘thou’. Who cares whether there is a heaven or a hell, who cares if there is an unchangeable or not? Here is the world and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. (ibid, pp. 5-6)

Such engaged spiritual criticism is more complex than West’s as Giri draws together the Western critical tradition and runs it through a traditional Indian Vedantic lens. His is an intercivilizational project<sup>115</sup> in which he draws on a range of Western critical thinkers—from the structural voices of Habermas, Giddens and Adorno to phenomenological and post modern thinkers such as Levinas, Derrida and Foucault. While doing so he introduces Indian postcolonial thinkers such as Vinay Lal and Ashis Nandy and also representatives of India’s rich spiritual traditions such as Vivekananda, Rabindranath Tagore and Mahatma Gandhi. His over-riding concern is to deepen the Western critical project with a spiritual critique, to fill the perceived aporias of critical theory and address the normative antagonisms of poststructuralism via a dynamic ethical engagement with life where criticism, as noted in Chapter 3, ‘is life’ (Giri, 2006, p. 2). The end result of such a critique is the emergence of an ethic of servanthood.

Hybridity is more noticeably present in Giri’s work than it is in West’s. The latter offers a familiar hybrid manifestation: the Christian social

<sup>114</sup> Devotional spiritual enthusiasm.

<sup>115</sup> It is interesting to note that West affirms intercivilizational process but remains within his own Christian tradition. Hooks however has merged her Black Christianity with an engaged Buddhism. Giri uses the categories of Vedanta while situating them alongside social theoretical categories. He also draws upon West as he shapes his thinking about prophecy while integrating it with broader categories such as *bhakti* and *tapashya*.

ethic of West's prophetic pragmatism. Such an approach to the social West explains is dubbed:

... prophetic in that it harks back to the Jewish and Christian tradition of prophets who brought urgent and compassionate critique to bear on the evils of their day. The mark of the prophet is to speak the truth in love with courage—come what may. Prophetic pragmatism proceeds from this impulse. (West, 1999, p. 171)

Giri's 'spiritual criticism' shifts the emphasis from the Judeo-Christian to the Vedantic. This opens up the social to a range of new critical categories, such as *bhakti* (devotion), *sadhana* (meditation) and *tapashya* (service), taken from the Sanskrit. Such terms, Giri asserts, do not invalidate or supersede Western critical tools but augment them—just as Western social theory compensates for the Vedantic silence on matters social. On its own, Giri points out, the Western preoccupation with reason is not enough:

Critical theory from Aristotle to Habermas has shared an uncritical faith in the ability of rationality to arrive at the integration of life; in thinking about the task of social criticism today there is probably a crucial need to think about the limit and possibility of such a preoccupation. There is a commitment here to a 'rational criticism of culture' that leaves untouched the question of the infrarational and the superrational or the supramental challenges of the human condition, not to mention that it is not reflective enough about such a basic problem as the cultural construction of rationality itself. (2006, p. 5)

Similarly, on its own the Vedantic approach, typified by Shankara, is weakened by an emphasis on the individual's quest for enlightenment over/outside of social considerations. Thus:

Dialogue with deconstruction can help us have a picture of differential integration in thinking about the relationship between the self and the other...the Vedantic privileging of the self needs to pay more attention to the needs of the other. It is a part of our history that the Vedantic notion of essential divinity of self has not made much difference to the brutality of the caste system in Indian society and tradition. (ibid, p. 339)

The cultural critique being developed by Giri is the result of global encounters between civilizations and the growing confidence of the



non-West to return to central cultural paradigms that anchor social engagement in culturally coherent values and perspectives. Fundamental to Giri's explorations is his acknowledgement of the tensions and violences within civilizations and their philosophical and metaphysical traditions. In this sense dialogical critique is multilateral, containing within its discursive space the *between* both Latour and Serres refer to, in which new social forms of both critique and engagement form (Latour, 1991; Serres, 1995, p. 65).

This concept of civilizational dialogue has also been explored by Fred Dallmayr who's work has influenced Giri. Dallmayr explores the possibilities of inter-civilizational dialogue as a form of radical critique. He acknowledges that true dialogue involves risk:

In Gadamer's words, hermeneutical enquiry is based 'on the polarity of familiarity and strangeness (*Fremdheit*),' in that a person entering dialogue must be willing to undergo questioning, even of a radical kind. Hence, he adds, dialogical understanding as the 'true locus of hermeneutics' always hovers in the 'in-between': between self and other, familiarity and strangeness, presence and absence. (2002, p. 27)

Dallmayr also confirms the need for the dialogical parties—in this case civilizations—to reflect upon themselves as well as bring new critical insights to the encounter. This is a powerful critical tool because globalization has resulted in both convergence and divergence. As noted in Chapter 2, such encounters have not been one way; the tensions between global and local perspectives and dynamics have generated hybrid concepts that display clear normative roots but have broad applicability to civic life:

Reflecting diverse historical trajectories, different civilizations manage their own complexity and multiplicity in highly distinctive ways—prompting them to resort to differentiated cosmologies, ontologies, and epistemologies. With regard to civilizational encounter this means that, to be fruitful, dialogue has to be both intra- and inter-civilizational, establishing linkages across both historical and geographical boundaries. (ibid. p. 27)

Cross civilizational critique reveals the *between* as a powerful creative space—a shamanic space rich in heterotopic possibility. The space is also present in the encounter developed by West between Christianity

and the social democratic and pragmatic traditions within Western civilization itself. The prophetic is one powerful shamanic *topos* within the critical landscape. It is important to further explore this critical possibility as this broadens the prophetic critique offered by West.

The prophetic is part of Giri's concept of spiritual criticism. This entails three interlinked positions involving the prophet, the martyr and the *bhakta*. The prophet may or may not be part of a specific tradition (Christian, Hindu, Islam, etc. ...) but he or she "use[s] the name of God to build their movements against the forces of oppression" (2006, p. 6). Such criticism draws on some ancient 'truth' that is born again in the context of the prophet as an impetus to transformation. Such an action takes us "back to the beginning where the social critic is the prophet" (ibid). It also invites the realization that any one can be a prophet, that the prophet emerges from the *between* and thus breaks down traditional power relationships inverting habitual rationality and problematizing the present as a hegemonic closure of possible social processes and conditions.

Giri's second critical device is the martyr, the witness (2006, pp. 6-7; p. 308) whose own destruction brings into question the powers of destruction. Giri sees martyrdom as a form of *tapashya* (penance, sacrifice, service). Thus a martyr is a social critic whose ultimate critique is self annihilation. In this he draws on J.P.S. Uberoi (1996, p. 88) who posits martyrdom within the "non-dualism of loving self-sacrifice". The martyr and the prophet overlap though they are not synonymous. This is so because while all prophets are potential martyrs the reverse is not the case. A martyr may be unconsciously propelled to die for a cause without being able to articulate the drives that lead to such an act—i.e. act as a prophet (Giri, 2006, p. 308); yet all prophets risk martyrdom in the dual cause of individual and social transformation.

Giri also points to a fundamental asymmetry in the relationship of martyr to society. The martyr-as-servant is ethically linked to the other in a way that places emphasis not on individual identity and

rights but on the identity and rights of the other. This shifts the critical ground away from the rights based parity discourse of Western dialogic thought, such as that of Martin Buber and Dallmayr, and rhizomically links the terrain to the work of Levinas<sup>116</sup> whom Giri acknowledges:

But Levinas gives fundamental priority to the other: We have a fundamental responsibility to the other, rather than to ourselves. This responsibility is unconditional irrespective of whether the other reciprocates us or not. For Levinas, even the responsibility of the other to self is predicated upon the responsibility of the self to the other. Therefore, unlike the symmetrical relationship of I–Thou of Martin Buber, the self–other relationship in Levinas is characterised by a fundamental asymmetry: ‘In the radical asymmetry of the ethical...I am responsible even for the responsibility of the other’. (ibid, p. 338)

Giri develops this asymmetry into an ethic of servanthood (2006, p. 335ff) in which the central *tapashya* of the social critic is to be witness and guide and to embody this process as a form of *sadhana* (meditative/reflective praxis<sup>117</sup>). As all are potentially prophets, we are also potentially critics. Civil society depends on the active practice of critique, of witnessing the ‘water’ as Robert Bellah once put it.<sup>118</sup> Without this critical engagement civil society will lack creative dynamism:

Those who inhabit civil society are not only rights-bearing, judicial beings but are also spiritually integral beings, and unless civil society is animated and enriched by their *sadhana* of self-transformation and the *tapashya* of unconditional ethical obligation of the self to the other and society, then it cannot perform its creative and critical functions. (ibid, p. 289)

Giri is advancing an embodied form of critical engagement, his application of Vedantic categories enables him to ground aspects of the Western critical tradition in not simply intellectual analysis but also

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<sup>116</sup> It is interesting to see how Levinas plays a seminal role in the thinking of Giri as well as in the thinking of Derrida and Butler on the subject of the other, the face and the glance.

<sup>117</sup> It should be noted that this complex word carries multiple meanings—another important overtone here is the notion of effort—the effort to transform oneself through reflection/reflexivity.

<sup>118</sup> One aspect of the critical stance, prophetic or otherwise, is to make ‘the fish aware of the water’, especially in the face of what Robert Bellah et al. calls the “invisible complexity” (Bellah, 1985, p. 207).

cultural experience and memory. This is a challenge that is embodied in his third category within spiritual criticism: *bhakti*. *Bhakti* means 'devotion to the Divine' and is a core expression of the Indian spiritual identity. Implicit to this idea is the overpowering sense of the Other as the *sine qua non* of the *bhakta's* existence. In this sense we are reminded of West's own statement above, that he would not *be* without his Christian faith; he is clearly a Christian *bhakta* with a deep relationship with Christ. These specific Sanskrit terms however point to the highly performative nature of practical spirituality. They have clear implications for education in that teaching no longer is primarily a functional exercise but becomes an encounter built around spiritual assumptions about the real and human purpose. West's prophetic spirituality is more discursive than Giri's embodied spirituality in that its premise is the democratic encounter. For Giri spiritual criticism implies an engagement with self that challenges both parties to become more of what they could be in potential. To be prophet for Giri means to be servant and *bhakta*. Such ideas are not alien to West but hidden within his democratic praxis which emphasizes the demos over the play between individual and collective and the inner transformations Giri demands for this to be authentic. Giri explains (2006, p. 7) that there are many categories of *bhakti* and that the most grounded and socially relevant, given that some forms can become hysterical expressions of collective devotion or quietistic withdrawals from the world, is what Giri describes as *shudra bhakti*.

The *shudra* is one of four categories used within Vedantic discourse to classify types of socio-psychological expression. These categories, called *varnas*, consist of the *shudra* or worker, one who struggles against the physical and natural restrictions of life—they seek to dominate the world through their labour; the *ksattriya* or warrior who fights against the social and political restrictions, seeking to dominate through force; the *brahmana* or *vipra* who is the intellectual and develops systems, theories and ideologies to make the world meaningful—they dominate the world through myth, ideology, law and science; there is also the *vaeshya* who are the acquirers or

merchants—today’s capitalists—who struggle against the restrictions of tradition and want, seeking to dominate via commodification (Hayward, 2006; S. Inayatullah, 1999).<sup>119</sup>

Giri applies these categories as a typology to situate his thinking about social action. Sarkar takes this one step further by suggesting that they underpin the social cycle that drives historical process. Peter Hayward and Joseph Voros’s (2006) commentary on his macrohistorical application of the *varnas* helps deepen this understanding:

Sarkar’s theory of the social cycle is concerned with the ways that humans, and their social organizations, have dealt with the existential problems of how their physical and social environments relate to one another. His theory of macrohistory (Galtung & Inayatullah, 1997, p. 132-140) proposes that civilization has cycled through four major ‘states’ (*varnas*): being dominated by the environment (*shudra*); attempting to dominate the environment with the body (*ksattriya*); attempting to dominate the environment through the mind (*vipra*); and, by dominating it through the agency of the environment itself (*vaeshya*). His theory defines these four ‘states’ as both material power structures and as well as epistemic or paradigmatic forms of individual and collective psychology. (ibid, p. 285)

It should be noted that Sarkar draws on, and to some extent synthesizes, both the metaphysical and structural domains being mapped here. In this context the *varnas* are best understood as maps of the social, offering in the broadest of strokes the key social-psychological orientations to the life-world. In this context Giri is offering the *shudra* as an analogue of the servant because he couples it with *bhakti*; the *shudra bhakti* becomes the one who works for the world, out of a love instilled by an identification of creation with Divinity, of self with other, as opposed to the one oppressed by it as it is generally understood in Hindu literature. This typology also suggests that in education we can have approaches to learning that mirror these internal psycho-social positions. Thus there is the teacher as *shudra*

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<sup>119</sup> For examples from the Christian tradition the first three are easy to identify: *shudra bhakta* = Mother Teresa; *ksattriya bhakti* = St Ignatius Loyola; *vipra bhakta* = St Thomas Aquinas; some philanthropists are undoubtedly *vaeshya bhaktas*.

*bhakti* who serves through devotion to the child, there is the teacher as *ksattriya* who brings warrior mind to the fight against ignorance. This is the position taken by many critical pedagogues who recognize the power differentials in education and fight against them. There is also the teacher as *vipra*, the intellectual and aesthetic guardian of tradition and the promoter of critical inquiry and plain curiosity. Then there is the teacher as *vaeshya* who understands the importance of cultural capital and feels at home in the knowledge economy where ideas are the currency that underpin social process.

Giri, in focusing on social action, sees the *shudra* as the ultimate *bhakta*:<sup>120</sup>

*Bhakti* movements in Indian traditions have been yet another example of spiritual criticism, where we meet social critics as saints who dissolve the categories between the priest and the laity and fight for a relationship of dignity. ... *Shudra bhakti* is characterised by a passion to serve God, society, and the Other without any precondition. The objective of criticism and creativity then is to enable human beings to be *Shudras*—servants of God, servants of an ideal relationship and good society that grants human dignity to all. *Shudras* represent labour in Indian tradition, and in *Bhakti* movements, labour and devotion, that is, *shrama* and *bhakti* come together for the sake of transformation. (ibid, p. 7)

Giri has identified the necessity for a cross-civilizational dialogue in order to expand the language and categories of the critical and enable critique to engage with dimensions of the social previously beyond its reach or partially bundled together into the psychoanalytic categories of some of the Frankfurt School critical theorists (Whitebook, 1995). Giri argues for spirituality as a critical form, thus refining his earlier definition; he also argues that criticism is not in the service of, but rather enables us to become, “servants of God, servants of an ideal relationship and good society that grants human dignity to all” (ibid).

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<sup>120</sup> Giri’s *shudra bhakti* is the equivalent of Sarkar’s *karma yogi*; *shudra* means ‘worker’ while *karma* in this context means ‘work’. They are analogous terms though Sarkar’s choice of *karma* is significant in that he is seeking to separate the social psychology of the *varnas* from spiritual psychological expression as in *kama yoga* (physical yoga), *jinana yoga* (intellectual yoga), and *bhakta yoga* (devotional yoga) (Sarkar, 1981, p. 78). Yoga here indicates a holistic relationship with the world that involves a striving towards unity, or as Giri puts it a longing to move from perfection to perfection.

Sarkar makes a similar point, stating that service to others is the bedrock of personal spiritual progress (1994a, p. 26ff). For him critique is a matter of pushing boundaries until they cease to confine thinking to limited and partial representations of existence. Thus, as we expand our expressive ability “our thought process will develop, and with that development, we will be able to embrace all within one and the same Entity” (Sarkar, 1988a, p. 14).

Such an extension of categories is central to the libratory agenda of prophetic critique for both Giri and Sarkar. Interestingly, Giri offers the critic-as-demon as a way of conceptualizing the critic’s function vis-à-vis the social world. In this he is augmenting the shamanic role laid out by Nandy and developed in this thesis as a function of futures thinking (2007). Thus Giri concludes:

Prophetic criticism, martyrdom, and the Bhakti movements are examples of spiritual criticism in society and history. They are not innocent of the dynamics of power in both their method and the object of social criticism but they are not confined to it. They propose a different relationship between knowledge and power where knowledge does not end in the acquisition of power but in the cultivation of an understanding and *sraddha*. These initiatives in criticism help us to realize that the social critic is a *tapashya* and the *tapashya* of criticism is a *tapashya* of *sraddha*. As Chitta Ranjan Das argues: ‘like the demon (the critic) is not engaged in this *tapashya* for the acquisition of more power but for more *sraddha* (reverence for life). It is *sraddha* that makes knowledge radiant, expands it to right fields of activities, and makes one capable of more giving and true *sraddha* acts as the mother of courage. (2006, p. 7)

### *CLA of Giri*

Giri’s work offers a broader range of epistemic coordinates than West’s because he (1) initiates a deep intercivilizational dialogue rich in new categories, and (2) draws a clear link between self and society through the reworking of a series of Vedantic categories which allow him to develop a dynamic socio-spiritual language. Thus he argues for “cultural creativity as a *sadhana* of self and institutional transformation” that “requires multidimensional effort at both individual and collective levels” (2006, p. 17). In the civilizational encounter he describes, cultural dialogue holds the key to resistance

to, and transformation of, hegemonic Western philosophy, economics and social science.

When applying CLA to Giri's work, words become the stones of the Palestinians (i.e. litany); the system is enacted within a cultural space that becomes porous and fluid as a result of intercivilizational dialogue. Worldview is Vedantic in orientation though distinctly hybrid. It is free from passivity and insularity, and energized through dialogue and also a pragmatic (and in this he is close to West) process orientation to the categories Vedanta brings to the intercivilizational engagement. At the level of myth–metaphor he calls upon the image of the servant as *shudra bhakta* committed to the eternal process (*sadhana*) of self- and social transformation. Agency thus falls to the *shudra bhakta* who mobilizes the power of the demon critic in the service of knowledge, not for power, but for the cultivation of a reverence for life (*sraddha*).

#### *Moratorium: Critic-as-Demon*

Before exploring Sarkar's development of critical agency as a transformative category it is useful to evoke the image of Mahatma Gandhi who fulfils much of what Giri is pointing to in his discussion of the critic-as-demon but who also demonstrates the risk one takes when identifying so completely with a critical cultural inversion. The mythic analogue of the demon is apposite as the demon inhabits the depths, both challenging and threatening the categories of convention. Its ambivalent nature reminds us that language, once thought clear and transparent, has become opaque and ambiguous. The demon is a deconstructive transformative force that points to the role of radical difference in the process of resistance and transformation.

Giri makes much of the role of Mahatma Gandhi in formulating an alternative indigenous position to colonial and colonizing thinking. Certainly he fits the categories developed by Giri and explored above. Gandhi was a prophet whose *tapashya* was to serve the oppressed, he was also unintentionally a martyr and he aligned himself with the *shudras* as a class—he embraced the *dalits* (untouchables) whom he called *harijan* (children of God)—while also adopting the role of *shudra*



*bhakti* and working for liberation from colonial domination (Gandhi, 1957).

Similarly, Lal sees Gandhi as an embodiment of critique (2002). He describes Gandhi's 'nondissenting dissent' as a formidable challenge, not only to the British of his day but also (and at all times) to all practitioners of power as manifest in the nation-state. In Lal's analysis, Gandhi posed a challenge to India's political elite who systematically sought to diminish Gandhi's relevance for political practice and nation-state building. The strategy, Lal maintains, was to make him irrelevant by elevating him to the status of father of the country. The critic-as-demon that is represented by Gandhi is also the critic-as-shaman or prophet. The categories conflate, shift, merge and separate. There is vision here, there is also danger, risk and a sense of open ended potentiality. Thus Lal's reflections on Gandhi have a decidedly mythic sensibility:

Gandhi's peculiar mode of dissent was to enter into ... an 'infinite' game, the purpose of which is not to win (as it is with the finite game) but to continue playing, and thereby give our assent to the proposition that as human beings we are morally bound to the principle that the conversation must never cease. (Lal, 2002, p. 174)

Lal continues by relocating power from a purely political context, where it has been confined and sanitized by the West and also Indian *Realpolitik*:

Gandhi was surely the first (and quite likely the last) political leader in modern India to understand that power exists to be disowned, and that there can be strength without power...To locate the sources of Gandhi's strength, and his unique appeal across the most diverse strands of Indian society, it is imperative to recall the deep mythic structuring of Indian civilization. (ibid, p. 179)

Gandhi as demon/prophet/shaman spans the categories that made Modernity coherent, inverting them. As in the work of Giri, Gandhi embodies the intersection of different universalizing lines of flight. The intercivilizational dialogue that began, in a highly unilateral way with early globalization (aka colonization) was drawn together in Gandhi's political-mythic engagement with the British and those elements of

India's elites that stood to gain from a postcolonial nation state. Thus Lal concludes:

Gandhi's example suggests how Western universalisms might be brought into some engagement with other universalisms—yes, other universalisms, not particularisms—and how we could be moving towards formulations of dissent that are not merely disguised forms of oppression. (ibid, p. 182)

From Sarkar's perspective Gandhi's mythic stance falls short of a fully fledged critical agency as he remains mythically a prisoner of the category of Other—the demon—he so effectively wielded in his struggle with the British. By contrast, Sarkar suggests the critical agent as *sadvipra* (1978b, pp. 139-141), a being who synthesizes elements from the social cycle and provides a pragmatic and contextually relevant critical agent. CLA helps us understand this important difference. For Gandhi, resistance was embodied by identification with India's eternal present—a mythic space of Otherness vis-à-vis the West. To Gandhi litany is the white noise of Westernization as embodied by the British Raj, it can be understood as the materialist trappings of modernity, its factories, cars, guns, and fashion, that were destabilizing Indian culture. The Raj imposes an alien system upon the Indian landscape which Gandhi rejects, leading him to evacuate the systemic level, which is left waiting to be filled with an Indian-ness that he does not articulate. His resistance to modernity is rooted in the worldview of Hindu civilization which offers a source of indigenous power that casts Modernity as the other. His inversion draws deeply on mythic and metaphoric memory in which the critic plays the role of the demon—the *mahatma*—whose existence represents otherness, resistance and return.

Engaged critical agency requires a dynamic that was inclusive. Gandhi was too distant and, once Independence was achieved, he had no positive vision beyond the mythic resurgence of deep Indian culture in which the future was to be found in the past. Thus he could provide no bridge to the future, only a way back to the past. It was easy, therefore, as Lal notes, for India's elites to deify Gandhi while

neutralizing his social and political message. This is the risk the critic runs, of being consumed by that which is opposed: Gandhi as figure-head remains so alien that the force of his critique is reduced to slogans and pictures on t-shirts. Educationally the critic-demon reminds us that to challenge by arguing for *deschooling* as Illich (1971) did, or by establishing alternative schools where there is no apparent structure, means to loose sight of the social realities of pedagogy and while evoking romantic images of schools without walls failing to make any headway with the schools that exist as the defining reality of children world wide (Postman, 1973).

From the point of view of CLA Gandhi remains in the cavernous depths of social process. He embodies the prophetic-martyr-*bhakti* of Giri's analysis but is demon: standing beyond rather than engaging in the culturally pragmatic spirituality that is the potentiality of expansive global encounters. In this sense Gandhi can be read as the ultimate expression of what J.M. Bernstein is referring to when he writes of the "sacrifice of mastery" as "self-dispossession" (1993, p. 182).

### Prabhat Rainjan Sarkar

Sarkar, like Gandhi, inhabits the mythic space of India's eternal present, yet his strategy has not been to reject modernity but to situate it historically and mythically within the Tantric meta-narrative of the social cycle (Sarkar, 1978a, p. 80). Thus he approaches the modern securely placed within a category that itself reads the modern as simply a manifestation of spiritual and social forces in dynamic and creative play. From this perspective the modern is no more or less real than Gandhi's timeless India. This hermeneutic shift allows Sarkar to transcend the boundaries that define modernity and through a creative encounter between a socially revitalized Tantra and Western empiricism propose a critical being who stands not against modernity, but as a rational and critical response to its contradictions. He brings together the universalisms described by Lal and presents them as what Inayatullah calls the "eminently rational". Inayatullah explains:

The rational is the real, it is that which leads to the spiritual, to the maximization of individual and collective 'happiness' and a minimization of pain. The irrational is not the right brain and the 'intuitive' of the New Age spiritual movement, it is not counterpoised to the rationality of modernity. Rather to Sarkar, modernity is the irrational as it exists within a grid of the geopolitical. That is, it exists within a network of nations, religions and ideologies that have as a goal the finite, the limited and thus the dogmatic. Modernity exists within a grid of discursive identity that necessitates an opposite. For example, identity in one nation means non-identity in another; identity in one religion means non-identity in another; and, identity in one gender means non-identity in another. For Sarkar, the rational must be an identity that is all embracing, the ultimate real. Being itself. (2002a, p. 3)

In Sarkar,<sup>121</sup> who draws on an indigenous Tantra to develop a thorough revision of human potential, we encounter the shamanic collapse of dialectical categories that have sustained Western philosophy and political thought on agency.<sup>122</sup> As Inayatullah notes above, Sarkar's project stands beyond modernity's categories. Derrida, Butler, Deleuze, West and even Giri, despite his Indian context and Vedantic roots, are all thinkers who start their explorations epistemically situated within Western modernity and work dialectically with it. Sarkar by contrast, *is* a representative of the Other, not dialectically as with Gandhi, but as one who responds as Other to the present.

From Deleuze and Guattari's perspective he is an exponent of nonphilosophy, in that "the Orient is not before philosophy but alongside" (1994, p. 95). This parallel form of thinking is anchored to an attitude towards being that is, from Sarkar's perspective, the Orient-self, individuated via a relationship with the *telos* of becoming-God (Sarkar, 1994a, p. 108ff). Like Deleuze, he challenges his own

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<sup>121</sup> "For Sarkar, then, the reconstitution of spirituality becomes a defense against modernity and a purposeful effort to unite *in* the world with all other living beings, and thus as an effort to transform the withdrawn self of antiquity and the segmented self of modernity" (1999, p. 143). "Sarkar, himself, argues for a spiritual knowledge interest, one that delegitimizes rationalistic qua modernity modes of knowing as well as intellectual qua mind ways of knowing" (ibid, p. 144).

<sup>122</sup> This is where Gandhi was caught—as a dialectical response to the modern.

tradition from within by inverting traditional Indian Tantric practice and culture. In this way Sarkar can be described as the other of the Other.

Sarkar, like Giri, critiques the traditional metaphysical orientation that invalidates the lived realities of most people. He then offers a form of spiritual praxis that informs critical agency with a pragmatism and revolutionary ardor that links personal spiritual growth with social engagement (1992b, p. 94). In this way, Sarkar steps beyond the timeless ahistoricity of the metaphysic of Eastern thought described by Lal (2002, pp. 121-122), and situates spiritual practice in the social realities of people. This is a polychronic context in which multiple temporalities occupy the same context. The modern, as a powerful distraction, therefore is simply one arena of social and temporal activity which is to be extended to include a range of categories previously relegated to Orientalist accounts of the exotic and the esoteric (Said, 1995). The result was that he developed a dialectical philosophy that integrated spiritual and practical excursions into philosophical, social and economic concerns. In this he sought to develop the conceptual potential of Tantric thought through an engagement with social struggle (Sarkar, 1988a, p. 14). This resulted in him reworking ancient Sanskrit categories and also, like Deleuze, providing new categories when they were absent or insufficient. Though many of his categories were reworkings of traditional Tantric concepts such as *bhakti* and *sadhana*, others were neologisms of which any poststructural philosopher would be proud. Thus he coined the terms neohumanism<sup>123</sup> (1982), microvita<sup>124</sup> (1991) and Prout<sup>125</sup> (1988a).

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<sup>123</sup> The hybridity of the term 'neohumanism' is easily demonstrated. It has a Greek prefix linked to a Latin root and was devised by an Indian mystic-philosopher. It draws on both critical and poststructural insights into reality while retaining its normative commitment to the social, economic and spiritual growth of all that is on the planet and in the universe.

<sup>124</sup> Micro-vita = small life; this is Sarkar's introduction of consciousness as a life energy into quasi-scientific language. Microvita are essentially the building blocks of the universe. Much smaller than atoms, they are, according to Sarkar, the bridge between consciousness and matter. Hence this ancient dualism ceases to distort our perception of reality. The material world, the psychic world of thought and the spiritual

These distinctly hybrid concepts describe holistic approaches to reality that link personal and collective development with transformative critical praxis. They all work together to develop a holistic and integrative telos to both account for, and promote, human evolution. In this, neohumanism provides the aspirational context of longing for the Great that is grounded in a relational ethics; microvita offers an account of consciousness that shifts across material, psychic and spiritual reality; and Prout grounds both in a socio-economic praxis that balances the interests of the collective and the individual without stifling individual expression. Educationally this points towards a form of critical spiritual praxis that works with local needs while holding up a meta vision of human potential and purpose.

Sarkar's project, situated dialogically vis-à-vis the Western theatre of philosophy, is perhaps easy to categorize as shamanic. What is significant is that it mirrors in many respects Deleuze's strategy of distanciation and deterritorialization. Furthermore, it is significant that Sarkar remains in the oral tradition of Tantra—he spoke but did not write; this task was left to his followers. His linguistic strategy was not to privilege the printed text but to embody the intellectual richness of the premodern, pretextual universe of 'timeless time'. Though many of his talks have been recorded, and published, his concern has been—

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world are all part of one whole, merely being different places in a continuum from crude to subtle.

<sup>125</sup> Prout, is derived from the acronym PROUT which comes from PROgressive Utilization Theory. This is a socio economic template for structuring the civic world around just and equitable economic and agrarian processes that link regions with global flows of capital. This is a new socioeconomic paradigm with core values being at minimum:

- guarantee the basic necessities of life to all
- provide resources and opportunity for the full development and expression of human potentials to all
- recognize the interdependence between individual and collective interests
- ensure sustainable use of global resources
- foster living in harmony with earth's other living beings
- put an end to standing armies and nations' capacity to wage war
- shift the locus of political power from nation-states to a planetary confederation, and simultaneously shift economic power from global to local and regional levels
- ground our planetary unity in a shared reverence for the sacred
- end suppression, oppression, and repression
- foster mutual respect and unity amidst our diversity
- invest leadership roles in those who are competent, moral, and selfless

(List drawn from [WWW.PROUTINSTITUTE.ORG](http://WWW.PROUTINSTITUTE.ORG); see also [www.proutcollege.org](http://www.proutcollege.org))

through speaking *to—to* to reinforce the relational nature of spoken thought as a form of “intellect ... always associated with benevolence” (Sarkar, 1997, p. 96).

### *CLA of Sarkar*

Sarkar is concerned with the quality of lives and calls for the exercise of benevolent rationality. Agency for him centres on the citizen as *sadvipra*—the one who simultaneously rises above the historical boundedness of context while still being embodied in the context (Sarkar, 1978b, pp. 139-141). Hayward and Voros see in this category of *sadvipra* “the embodiment of an integral perspective and action and the means by which the traditional social forces can be transcended and society can evolve rather than merely change” (2006, p. 289). As critical agent the *sadvipra* can interrupt the social cycle at points when exploitation and corruption become the dominant mode of social discourse. The *sadvipra* embodies a form of consciousness that is unfolding, to use Deleuze’s term, and contextual. Sarkar sees such a being as attuned to a universal sentiment that outweighs the narrower sentiments that normally confine judgment and awareness. Theirs, he argues, is a path of synthesis that raises them above time, place and person:

While remaining within the boundaries of time, place and person, people should endeavor to go beyond, to transcend these limitations and march on towards the Infinite. There is no other alternative to reach the goal of the Infinite than following the path of synthesis, than evolving a synthetic consciousness. (1988a, p. 13)

This move towards synthesis Sarkar describes as mysticism, it is open ended and relational, being the mission of the critical agent (1997, p. 84). Yet this is not the quietistic mysticism familiar to both Western and Eastern traditions. This is a muscular politically aware mysticism that reads human activity as layered and fluid, and thus does not distinguish between the worldly and the other worldly. In this way Sarkar’s *sadvipra* navigates the litany of egocentrism in which most modernist people and cultural forces are immersed, this is the famous

*maya* of illusion and changing forms. Sarkar follows traditional Tantric cosmology and describes the system as following natural laws—the laws of the physical universe and of *karma*—which he collectively groups under the heading of *prakrti*. Such a ‘natural’ system differs from Deleuze in that it is the operative principle of social and natural life; for Deleuze the natural is the underlying metaphor for social organization. Sarkar’s epistemic worldview is that of *kurukshetra*, the battle field in the *Bhagavad-Gita* upon which the forces of knowledge and ignorance, *vidya and avidya*, perpetually struggle (Sarkar, 1978a, p. 332, 1994b, p. 96ff). This struggle drives the epistemic context Sarkar develops in which beings work from unit self towards cosmic self in a process of improvement/evolution that, from the human perspective, is eternal. Within this paradigm the *sadvipra* recognizes that individual evolution must, ironically, be collective (M. Bussey, 2007; Sarkar, 1978a). The *sadvipra* is the ultimate servant of the collective space, which is charged neohumanistically with Divine energy.<sup>126</sup> It is this awareness that provides the *sadvipra* with the context to transcend local sentiments and geocentricism (ibid, p. 111).

Sarkar describes this paradigmatic space mythically with reference to the *Brahmachakra*, the cycle of creation which is both story and meaning for the system level.<sup>127</sup> This provides the *mythos* around which his Tantric epistemology emerges. Deep knowledge, *vidya*, is that which integrates and leads the knower towards synthesis; a sense of unity of ego with the whole. This universalist category evokes a synthetic rationality with deep sympathy with Deleuze’s transcendental empiricism (1994). Both thinkers are concerned with the pragmatic issues of becoming *in the world*, yet they differ markedly in that for

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<sup>126</sup> The *sadvipra* is anchored in the social project Sarkar called neohumanism. This is driven by a commitment to self and other, what Sarkar himself called ‘subjective approach and objective adjustment’ (Sarkar, 2000, p. 18). In this way he bound the liberation of self, both as a spiritual and social being, with the liberation of the Other, as the collective identity of both the social and natural world. Thus he effects a postmaterial ‘turn’ that collapses identities only to reinscribe them as relative referents within a range of historical and cultural contexts.

<sup>127</sup> “*Brahmachakra*—the Cosmic Circle is but a cosmic dance in which every create object under the magic spell of the cosmos is moving in proper harmony and rhythm” (Sarkar, 1978, p. 80).



Sarkar the drive to become is explicitly mystical, as in longing for self transcendence (1978a, p. 79); while for Deleuze it is necessitated by the need to escape from the depths of a subject's interior (1993). This takes the form for Sarkar of a movement towards wholeness and unity in which the becoming subject moves from a becoming-I position to a becoming-we position; for Deleuze movement is towards greater differentiation and multiplicity in which the becoming-I searches for itself in the world of things and is remade on each new encounter (1993).

The networked series of critical rhizomes, part personal narrative part discourse, that correspond to this exploration represent a rhizomic arrangement of interventions that both augment and challenge traditional Western assumptions about the practice of critical theory as a mode of social engagement. Such engagements, as Giri, Lal and Inayatullah point out above, tend to be monological: shaped and driven by specific Western and often prescriptive forms of rationality. Structure is assumed in these encounters because of the specifically cultural and normative linguistic challenges posed by these interlocutors. The work of West, Giri, Lal and Inayatullah all occurs in 'conversation' with eminent Western social critics and critical formations that represent specific strands in the West's philosophical and cultural reflections upon its own construction. The 'West' of course is a highly problematic category as it is a decidedly heterogeneous space. Yet its usage is as a geophilosophical counterpoint to not simply a postcolonial dissent, but as Dallmayr (2002) asserts, an endeavor to engage effectively in a cross-civilizational discourse that is rich in creative power and transformative insight.

This extended conversation will be mapped in the following section.

### CLA of West, Giri and Sarkar

By introducing the work of West, Giri and Sarkar to this exploration of the critical terrain, thinking about critical agency begins to break out of the geophilosophical conditioning that has framed and constrained the

debate to date. The necessity for new categories has been argued throughout this thesis in the face of the critical impasse identified in Chapter 3. The intercivilizational possibilities, both immanent and heterotopic, that are emerging in the face of globalization are a precondition for the creative rupture necessary for a rethinking of agency. hooks, in her struggle for an authentic critical pedagogy, has availed herself of this route by embracing Buddhism. Yet this has, for her, been reflected largely in an inner orientation, as the categories contained within this practice have largely remained absent from her work.<sup>128</sup> The creativity of thinking from within traditions is demonstrated above with the prophet, the martyr, the servant and the *sadvipra* all emerging as categories that extend and enable such work.

These critical possibilities are now mapped in a combined CLA and summarized in Figure 7.1 where a critical agent for each thinker is also identified.

	<b>Cornel West</b>	<b>Ananta Kumar Giri</b>	<b>Prabhat Rainjan Sarkar</b>
<b>Litany</b>	The stones the Palestinians throw	Words	Egocentricism of <i>maya</i>
<b>System</b>	Democratic Capitalism	Culture	Natural System as <i>prakrti</i>
<b>Worldview</b>	Radical Black Christianity	Vedantic Dialogue	Purposeful Creation, <i>Brahmachakra</i>
<b>Myth/metaphor</b>	Old testament Heroic	Servant as <i>shudra bhakta</i>	Battle Between <i>vidya</i> and <i>avidya</i> , Knowledge and Ignorance on the <i>Kurukshetra</i>
<b>Critical Agent</b>	Prophetic Citizen	Critic as Demon-Servant	<i>Sadvipra</i>

**Figure 7.1: CLA of West, Giri and Sarkar**

<sup>128</sup> This is not the case for Loy or Hattam who have worked the categories to negotiate a transformative critical space between critical theory, social science and Buddhism (Hattam, 2004; Loy, 2001).

When looking at the critical agent posed by each thinker a civilizational arc emerges with Cornel West most clearly legible within the tacit geophilosophy of the West in which the prophet, rooted in Judeo-Christian thought and the citizen, grounded in democratic discourse, are both familiar figures. Giri bridges East and West with his dialogical approach, deeply engaging with categories from within Vedanta to enrich the encounter. Sarkar, on the other hand represents a mythic counterpoint to Western thought on agency. He mobilizes deeply cultural structures and images that challenge thought on agency to move beyond recognized motifs in order to reimagine critical agency as a *positive* (and here the contrast with Gandhi is significant) critical force. All three critical rhizomes provide new categories for thinking about and engaging critique, drawing on epistemological forms and mythic resources unavailable to the secular and Enlightenment discourse embodied one way or another in the work of Apple, Giroux, McLaren, Derrida, Butler and Deleuze. hooks, as noted, with her hybrid working of Marxism, feminism, Black Christianity and Buddhism straddles traditions, though like Cornel West she does inhabit a place more clearly legible to Western geopolitical thought.

Yet, putting the obvious and potentially distracting civilizational play between East and West aside, the critical work of West, Giri and Sarkar can be seen to continue and complement the work of all the critical thinkers presented in this thesis. The array of positions has been compared to a form of critical *kama sutra* in which proximity, both anxious and pleasurable, suggests the sexual potential for new and hybrid possibilities for rethinking critical agency. Language and the categories evoked by intercivilizational dialogue further the conceptual development of the critical field, offering a richer grammar of possibility through a re-enchantment of social and historical space. This has involved an exploration of the possibilities, and impossibilities, of language in which writing becomes a form of autopoiesis, calling forth a newly conceived critical subject.

What emerges from a comparison of the CLA work done in Chapters 5, 6 and 7 is a web of critical possibilities in which overlap and synergy are far more apparent than contradiction. In this, futures thinking can be seen as qualitatively different from purely philosophical activity where analysis and nuance are regarded as foundational to the enterprise. CLA helps us see this clearly. At the systems level for instance futures thinking is concerned with operationalizing personal and social space in order to achieve optimal outcomes at all levels of action. Thus the call by Apple and Giroux for alliances between epistemic and disciplinary positions is perfectly reasonable and strategically advisable. At the level of worldview alliances can be seen as partial. Hybridity between civilizational positions becomes the *modus operandum* at this level, energizing futures thinking and empowering futures practitioners with new categories and concepts. The mythic–metaphoric level of futures thinking involves grounding the categories and concepts emerging from hybrid encounters in images, stories, metaphors that draw on the personal and collective dreams and aspirations of all parties involved in the context. Litany, by contrast, is the latest poll or innovation, a movie, book or song; it is also a conversation over a coffee, an argument over dinner and a smile.

For futures thinking the concept of the prophet developed by West and Giri (as well as Grey (2000) and Fox (2003)) has connections with all the critical agents identified in the critical terrain explored in this thesis. For instance, Apple's critical agent embodies an emancipatory imagination which is a central resource of the prophet. Similarly, the prophet speaks for the people and is prepared to physically resist oppression thus evoking Giroux's militant democratic socialist. Furthermore, the prophet is a teacher of radical principles that destabilize knowledge–power elites and thus fulfils McLaren's call for critical agents to be radical pedagogues. The prophet also is their message. As noted, Gandhi is a good example of this though Nelson Mandela is a better example of a positive expression of the prophet in

action. This embodied dimension links the prophetic to hooks' conception of the embodied intellectual.

The prophet also has a deep interest in the future and a form of understanding that pushes reason, rational space, into new and potentially libratory areas. In this the prophet aligns with Derrida's rational subject to come. The prophet too, as Giri notes (2006, pp. 6-7), is also physically vulnerable and may become a martyr to the cause for which they advocate. In this, Butler's recognition that the vulnerable subject has critical potential is also affirmed. Finally, the prophet also invokes an inversion of sense, a new-sense and a non-sense, that is akin to Deleuze and Guattari's nonphilosophy of the folded monad-subject who advocates for the acephalic, the aphasic and the illiterate (1994, p. 109).

The prophet as citizen (West), demon-servant (Giri) or *sadvipra* (Sarkar) is, however, a category of being that can also become impotent and trivialized which is, perhaps, for the prophet the worst of fates. This line of argument was developed in relation to Gandhi where as demon-critic he became so other as to only generate an empty alternative to the present: i.e., a non-present, outside of history. The prophet who radically inverts the present is always at risk of this fate.<sup>129</sup> McLaren can be seen to be running such a risk with his dismissal of all form of dialogue 'with the enemy' as reformist 'tinkering' (2006, p. 327ff). His goal of "building an anti-capitalist movement within the context of the notion of a permanent revolution" (ibid, p. 328) is premised on a future so other as to be lost to the present, just as Gandhi's rejection of modernity was lost to his contemporaries in post-raj India.

To return to Apple's four critical tasks (2006), these can be related also to the prophetic power of critique. They can be seen as part of the critical continuum that moves from the abstract engagement with

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<sup>129</sup> Ilan Gur-Ze'ev is another radical pedagogue who runs this risk by invoking a negative theology of critique which has close links with the *via negativa* of medieval Christian mystic thought (Gur Ze'ev, 2003).

social and political conditions, through a secular and grounded praxis, to an embodied and spiritual awareness that just as our subjectivities are layered and fluid, so too must critique be, to adequately express the potential for critical agency. In fact, it does not require a lot of effort to align such a spiritually aware prophetic critique with the four tasks Apple outlines. His call for critical action to bear witness to power relations and for research to document resistance has real congruence with Grey's use of 'dangerous memory' and 'prophetic lament' that must be performed to energize the critical field, freeing it from social amnesia and the dullness of spirit that this creates (2000). Furthermore, his call for critical action to identify contradictions and spaces of resistance closely parallels West's description of prophetic resistance (1999) which in turn picks up on Sarkar's point that neohumanist vision is a potent tool in keeping hope alive (1982). Similarly, Apple's call to keep memory and relevance alive is similar to Giri's appreciation of the role of prophetic imagination as a vehicle for maintaining and directing critical resistance by affirming the richness and diversity of such resistance and generating a vision for its continuation and relevance in the future.

Such practical tasks resist being made irrelevant, acting as an antidote to otherness. West's prophet citizen, as the name suggests having a civil arena of action, clearly has the capacity to carry forward the work of witnessing, redefining activity and research as reflexive praxis, while finding spaces for resistance and engaging in dangerous memory, to use once again Grey's apt phrase (2000, p. 37). These tasks also save Giri's critic-as-demon from the emptiness of absolute otherness by grounding his prophetic critic as servant in the work of resisting and redefining, which for Giri also involves the dangerous memory work of reclaiming tradition. Similarly, Sarkar's concept of *sadvipra* embodies Apple's four tasks, working as witness to relations of power as they appear in context, pointing to contradictions between practice and social welfare, rethinking research and reflection while identifying sources of hope and resistance within traditions in order to create the

critical consciousness that is foundational to all sustainable human activity.

There is also a clear utopian stream in all these rhizomic lines of flight. Yet it is balanced with reference to the kind of critical action Apple identifies. The critical continuum for all its diversity is still coherent, held together by an ethical commitment to others and to the pedagogic works that such commitment calls into action. This is partly due to the universality of the human condition which evokes a critical response that bears remarkable consistency across both disciplinary and cultural divisions. The critical language called forth is no doubt representative of such difference, and when we engage with alternative civilizational categories as we have in this chapter, it becomes simultaneously more evocative and more opaque. The shamanic nature of West's, Giri's and Sarkar's work extends critique and demonstrates how each tradition has radical categories that enable them to challenge injustice and exploitation across the board as symptoms of human malpractice common to all domains.

### Mapping the Critical Topography

The critical topography mapped over the last three chapters is rich in variations on a critical theme. The micro-vocal work reveals a range of voices that collectively produce a critical tonal field of variety and nuanced subtlety. When seen as positions that are closely aligned, their hybrid potential becomes apparent and is suggestive of a rich array of possibilities that can be both transgressive and libratory. These positions are summarized in Figure 7.2 which completes Figure 6.2 presented at the end of the previous chapter.

	<b>Critical Agent</b>
Michael Apple	Witness with emancipatory imagination
Henry Giroux	Militant Democratic Socialist
Peter McLaren	Radical Pedagogue
bell hooks	Embodied Intellectual
Jacques Derrida	Rational Subject to Come
Judith Butler	Vulnerable Subject
Gilles Deleuze	Becoming Nonphilosophical Subject
Cornel West	Prophet Citizen
Ananta Kumar Giri	Critic as Servant-Demon
Prabhat Rainjan Sarkar	Sadvipra

**Figure 7.2: Map of Critical Agency**

These critical agents all walk paths that are contextually powerful and there is considerable overlap. Yet they are also rooted in the preoccupations, epistemological orientations and values that emerge rhizomically in different lives. Each thinker develops a critical agent that is consistent with their construction of reality. Critical action will be based on how the world is to be approached and ordered. For instance, Apple’s critical agent, the witness with an emancipatory imagination, could be expected to focus on empirical research, the analysis of worldviews and ideological predispositions and an engagement with power as an ideological field that defines reality. Much of this work is wrapped up in his four tasks. These tasks can also be seen, with their emphasis on cultural advocacy<sup>130</sup> and witnessing, to engage to some degree with the anticipatory and prophetic.

What we see is that as the critical form moves towards shamanic critique it becomes increasingly inclusive of other critical positions, with Giri and Sarkar both emphasizing the empirical grounded nature of service while linking it ontologically with a critically spiritual orientation to the world (M. Bussey, 2000). Giri achieves this through deploying the *shudra bhakti* as a grounded agent that, as *shudra*,

<sup>130</sup> The keeping of traditions of resistance alive and the deploying of dangerous memory.



works and, as *bhakti*, embodies spiritual critique (2006). Sarkar presents the *sadvipra* as a critical being that encompasses and transcends the dominant socio-psychological types (*varnas*) of worker, warrior, intellectual and entrepreneur by linking them to a spiritual hub (Hayward, 2006; S. Inayatullah, 1999). He achieves this by developing a neohumanist philosophy of holistic development and linking it to a grounded socio-economic philosophy he calls Prout (1988a). In this way he offers both a critically expansive comic vision grounded in a pragmatic and programmatic approach to integrated economic and agricultural planning. You can not get much more grounded than that.

### Conclusion

What this chapter demonstrates is that, in answer to the question posed at the outset, intercivilizational dialogue expands our thinking on critical agency by generating new categories and developing forms of critique that work beyond the limits of the geophilosophical boundaries of the West. This happens, not as in the cases of Derrida, Butler and Deleuze, by subverting the language and categories of an already established tradition, or by creating new categories genealogically linked to this tradition, but by introducing new categories with radically Other origins and awarenesses.

When such encounters occur both parties are transformed and hybrid creations emerge that stimulate further critical growth. All critical agents become stronger as a result and thought on education is rewarded with the inclusion of a range of categories previously denied to the discourse because of its geophilosophical limitations. The implications for education are twofold. Firstly, critical agency can be fostered through a curricula engagement with the critical continuum. Secondly, as this continuum is built around a sensitivity to the micro-vocal nature of context, CLA is an ideal tool for thinking about educational processes that foster critical agency.

## **Part 3: Where next for pedagogy?**

In Part 2 the question: What does a Causal Layered Analysis of ten theorists reveal about the critical continuum? was explored. It was found that the taxonomic gaze of CLA identified a range of critical coordinates with which to rethink agency along the critical continuum. This is very relevant to curriculum thinking which is as interested in content, what do we do? as it is in the scaffold of knowledge, how do we make meaning? The CLA overview, run along a critical line that pushes boundaries and engages in intercivilizational dialogue, greatly enlarges the categories for thinking about critical agency and how to foster it educational settings.

This thesis has been focusing on how critical agency can be rethought for curriculum and educational praxis. To do this has required three parallel lines of analysis: (1) **developing** a futures space that legitimates a broader range of conceptual categories through which agency can be viewed; (2) **examining** a range of critical positions in order to develop a critical continuum that complements the work done in developing the futures thinking that takes place in (1); and (3) **deepening** our understanding of CLA as a cultural map of critical engagement that empowers those in context to access a critical agency that is aware of context and yet embedded in it.

These three strands have been treated fugally with the recognition that any one of these processes on its own would fail to enable an understanding of critical agency that would have any practical relevance for critical educational praxis. Together, however, they map out a terrain that is richer in metaphor, more culturally alive and sensitive to layered and contextual process. Part 3 brings these threads together to create a prospective futures space within which to look at the question: Where next for pedagogy?

## Chapter 8: Critical Poetics and a Causal Layered Pedagogy

*This chapter focuses on the following question: What are the implications of the meta theory of Part 1 and the profiling of critical agency in Part 2 for a poetics of the critical and a rounded curriculum to foster this? To address this requires that the fugal threads of the macro-tonal, the meso-thematic and the micro-vocal are drawn together. This necessitates three sections: the first links the futures spectrum to the critical continuum by offering a set of critical expressions and formations; the second finds resolution to the meso-thematic line of flight in a critical poetics that synthesizes the CLA work done in Part 2; the third draws the analysis of Parts 1 and 2 together and suggests a Causal Layered Pedagogy (CLP) as a conceptual schema for rethinking critical education praxis.*

### Introduction

This thesis began with an overview of Futures Studies (FS) but quickly moved to a more fluid and less epistemically tight form of futures thinking. This futures thinking was characterized as shamanic and it has been argued, emphasizes the process nature of the task, being less inclined to get involved in the epistemological wrangles that shape disciplinary boundaries.<sup>131</sup> Shamanic futures thinking proposes a futures spectrum that recognizes context as definitional of process while seeing process as fluid and therefore not bound by context. Certainly this thesis is more concerned with doing futures than defining it, however, the negotiation of a futures space has been necessary in order to allow for the freedom and creativity this kind of futures work demands. Emphasizing context over theory, shamanic futures thinking implies that the thinking is the doing. In other words, though analytically useful as a distinction, in practice no futures work occurs

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<sup>131</sup> Richard Slaughter's critique of American futures in one example of this boundary work; another is his and other's work on shaping up an Integral Futures profile (R. A. Slaughter, Hayward, Peter. and Voros, Joseph 2008) and the response of Sohail Inayatullah and others to this boundary policing (*Futures*; forthcoming).

unless it develops a parallelism between ideational and physical process.

This chapter seeks a degree of resolution. This resolution will lay the foundation for the exploratory futures thinking to be done in the final chapter. The fugal process of this thesis has worked with three strands or thematic voices which have, as in all fugues, run parallel to one another while creating an overall unified resonance. This resonance can be thought of as a resonance of purpose, namely to create a futures space that creatively engages with critical agency and produces concepts, á la Deleuze and Guattari,<sup>132</sup> that reveal the new and ground pedagogical practice, critical praxis, in a broader set of personal and cultural possibilities. So in this chapter each strand will be drawn together in its own right by (1) summarizing the work on critical agency conducted in Part 2 and presenting it in relation to a set of critical formations that express the kind of futures praxis best suited to context; (2) outlining a critical poetics that incorporates the CLA work done on the critical continuum in Chapter 5, 6 and 7; (3) developing CLA in response to (1) and (2). It is in this third section that some suggested answers to the question, Where to for pedagogy? are offered.

These strands generate a range of resources that supply cohesion and direction. Again the fugal analogy helps. The three concerns that opened this thesis are returned to in this chapter. The first section returns to the macro-tonal work of Chapter 2 and links the futures spectrum to the critical continuum by offering a set of critical formations (aural centres of gravity) that supply contextually relevant critical guidelines for action and engagement. This is a broader form of futures thinking that is not just epistemologically sensitive but also alive to intuition, presence and the creative force of Spirit.

In section two, the meso-thematic line of the fugue finds resolution in a critical poetics that will synthesize the CLA work done in Chapters 5,

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<sup>132</sup> They state that the purpose of philosophy is the creation of new concepts (1994, p. 2).

6 and 7. Presented as readings of agency along a critical continuum this section provides resources for thinking about critical agency that are sensitive to context and purpose and relevant to the curricula focus required to foster critical facility.

In Section three the voicing and registers of the fugue<sup>133</sup> are found in the play of CLA which will be suggested as a curricula template of considerable power in developing a conceptual schema for rethinking critical education praxis. To this end a Causal Layered Pedagogy (CLP) will be explored as a forum for an expanded and abundant curriculum that fosters critical agency as the central priority of educative endeavor.

### Section 1: The Macro-tonal

The shamanic futures thinking developed and applied in this thesis establishes a set of six concepts that enables a sustained engagement with the relationship of the individual to their context. The emphasis has been on process rather than taxonomy as relationship implies active and embodied work through which both identity and context are shaped and grounded. In this the shamanic concepts of geophilosophy, rhizome, intercivilizational dialogue, heterotopia, immanence and hybridity have all been important in establishing the tonal range, to use the fugal analogy again, of this futures research.

In Part 2, ten voices, a wonderful choir singing in harmony across the critical continuum, all focused on issues of subjectivity, liberation from oppressive structure, and critical agency, were surveyed. CLA was the taxonomic-analytic method used to offer interpretive insight into how agency was constructed and critical agents identified that worked the range of epistemic contexts that constitute the critical continuum. This continuum was in turn linked to the futures spectrum developed in Chapter 2 to offer an integrated vision of the shamanic futures field.

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<sup>133</sup> Soprano = Litany; Alto = System; Tenor = Worldview; Bass = Myth-Metaphor.

Both the futures spectrum and the critical continuum have the potential to inform the thinking on curriculum that will occur in this chapter. Such thinking must identify core epistemological and procedural markers around which learning as a process of *conscientization*, to use Freire’s wonderful term (1998), must occur. These markers are orientations around which pedagogic expression clusters. These expressions have been mapped in Chapter 6 and 7 as either weak or strong. When projected on to the critical continuum a range of epistemological expressions emerge as critical orientations central to the intellectual and pedagogic concerns of each theorist.

For instance, in Figure 8.1 the critical expression of Apple, Giroux, McLaren and hooks is represented.

		<b>Expression</b>	
	<b>Critical Agent</b>	<b>Strong</b>	<b>Weak</b>
<b>Apple</b>	Witness with emancipatory imagination	Empirical research; Analysis of worldviews; Discourses of power	Critical <i>kama sutra</i> ; Prophetic Critique
<b>Giroux</b>	Militant Democratic Socialist	Empirical research; Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i>	Prophetic Critique
<b>McLaren</b>	Radical Pedagogue	Empirical research; Analysis of worldviews; Discourses of power	Critical <i>kama sutra</i>
<b>hooks</b>	Embodied Intellectual	Empirical research; Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i> ; Prophetic Critique	Spiritual criticism

**Figure 8.1: Critical Expressions 1**

This figure illustrates how all four critical pedagogues have common concerns. Yet they are not the same—even when they appear, as Apple and McLaren do, to have exactly the same match—as a reading of both indicates that Apple relies more heavily on the interpretive

function of analysis of worldview than McLaren who adopts a more structural concern for power. The difference lies in how agency has been constructed by each thinker. Apple's witness is more contextually sensitive than McLaren's radical who in true Marxist fashion privileges economic production over interpretive process. hooks, as has been noted repeatedly, diverges from her male compatriots by emphasizing the embodied and holistic domains of critical activity in conjunction with critical analysis and social research and action. In this she anticipates the shamanic tenor of this investigation.

Similarly, Figure 8.2 illustrates the movement, anticipated by hooks, towards a range of more inclusive emancipatory politics of knowledge and practice.

		<b>Expression</b>	
	<b>Critical Agent</b>	<b>Strong</b>	<b>Weak</b>
<b>Derrida</b>	Rational Subject to Come	Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i>	Empirical research; Prophetic Critique
<b>Butler</b>	Vulnerable Subject	Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i>	Empirical research; Prophetic Critique
<b>Deleuze</b>	Becoming Nonphilosophical Subject	Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i> ; Prophetic Critique	Empirical research; Spiritual Criticism
<b>West</b>	Prophet Citizen	Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i> ; Prophetic Critique	Empirical research; Spiritual Criticism
<b>Giri</b>	Critic as Servant- Demon	Empirical research; Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i> ; Prophetic Critique; Spiritual Criticism	Critical praxis
<b>Sarkar</b>	Sadvipra	Empirical research; Analysis of worldviews; Discourses of power; Critical <i>kama sutra</i> ; Prophetic Critique; Spiritual Criticism	Reification of Tantric categories; no structure for holding <i>sadvipra</i> accountable

**Figure 8.2: Critical Expressions 2**

In this figure, as in the previous, it is the critical agent that sets the parameters. Thus for Derrida the emphasis is on rationality while for Butler it is vulnerability that defines the temper of action she focuses

on. Both, as theorists, are weaker on empirical grounding as they occupy the discursive terrain of poststructural theory. Similarly, the spiritual is not considered, though both gesture towards the prophetic possibilities inherent to a critique that acknowledges the embodied and prediscursive dimensions of human experience.

When we consider the normative traditions represented by West, Giri and Sarkar, we also find an enlarged palette of critical possibilities. West, working from within the critical Christian tradition, explores possibilities of harnessing the critical tropes of the Christian *mythos* in order to challenge dominant materialist and Enlightenment assumptions about social order and human potential. His prophetic citizen is a bridge between the North American democratic tradition which is pragmatic in nature and the Christian vision of human possibilities aligned to a telos of transcendence that powers political vision and will. Giri is similar to West in that his academic interests link with his rootedness in Indian culture. He pushes further than West in that he draws into his discursive project concepts drawn from Vedanta that are alien to Western thinking on civil society and human agency. Thus his emphasis on spiritual criticism can be seen to be anchored in a vision of critique that is still legible to a Western geophilosophy. Thus he fails to go as far as Sarkar who, placed entirely outside of Western academe, is free to act as the other who engages with the West from beyond its epistemic frame. His understanding of spiritual critique, as embodied in the *sadvipra*, is more engaged than Giri's in that he insists on a spiritual practice as the medium that integrates the physical, intellectual and spiritual in the name of service to humanity.<sup>134</sup> For Giri spiritual criticism rooted in Vedanta tends to be more passive than for Sarkar as he is unclear about a critical praxis to ground his approach. The problem faced in Sarkar's approach is that there is a want of checks and balances (how do we hold the *sadvipra* accountable?) and a failure to engage—as Giri does—with the Western tradition due to his

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<sup>134</sup> This may be not such an issue as Giri has a new book coming out that links development work with self development, it has the significant title: *Self-Development and Social Transformations?: The Vision and Practice of the Self-Study Mobilization of Swadhyaya*, Lanham, MD , Lexington Books (forthcoming).



total reification of the Tantric episteme. Thus he risks a similar fate to Gandhi—the critic as demon—because his critique is so radical as to be negated by its very alterity.

*Critical Formations*

The nuances of this critical work are further expanded when cross referenced, as in Figure 8.3, which maps the possibilities for engaged critical action across the futures spectrum.

<b>Futures Spectrum: Critical Formations</b>						
	<b>Empirical</b>	<b>Interpretive</b>	<b>Critical</b>	<b>Anticipatory</b>	<b>Holistic</b>	<b>Shamanic</b>
<b>Empirical</b>	Statistics	Interviews	Analysis	Emergent trends	Systems thinking	Serve
<b>Interpretive</b>		Dialogue	Other-ness: geophilosophy and geohistory	Utopic Space	Prediscursive	Listen
<b>Critical</b>			Dissent	Visioning	Embodied Resistance	Immanence
<b>Anticipatory</b>				Participate	Change Agent	Transform
<b>Holistic</b>					Evolve	Microvita
<b>Shamanic</b>						Meditation

**Figure 8.3 Critical Formations**

This figure illustrates the range of pedagogical engagements available to a curriculum committed to a holistic critical pedagogy (for an expanded version see Appendix 2). The inner logic of engagement is distributed in a way that is contextually responsive to a process orientation towards knowledge production. Such a figure maps the epistemic potential for shamanic futures thinking to expand the grammar of critical theory and thus the ability of critique not just to resist but actively create alternatives to the impoverished worldview of Modernity (Jardine, 2006). In this the co-creativity of the universe is once again demonstrated (M. Bussey, 2009b; Kaku, 1997) and the power of a reflective critical agent affirmed. This action of *conscientization* Freire describes as an interactive process involving awareness, action and relationship:

Consciousness of and action upon reality are, therefore, inseparable constituents of the transforming act by which men become beings of relation ... If it is true that consciousness is impossible without the world that constitutes it, it is equally

true that this world is impossible if the world itself in constituting consciousness does not become an object of its critical reflection. (1998, p. 500)

Largely it is facilitated by words, but words—the vehicles of thought—as Tolle reminds us (2005, p. 26), in Chapter 2, that do not define us but free us to be co-creative beings. John O'Donohue points to this when noting that:

The noise of words keeps what we call the world there for us. We take each other's sounds and make patterns, predictions, benedictions and blasphemies. Each day, our tribe of language holds what we call the 'world' together. Yet the uttering of the word reveals how each of us relentlessly creates. Everyone is an artist. Each person brings sound out of silence and coaxes the invisible to become visible. (1997, pp. 13-14)

The macro-tonal domain of shamanic futures thinking brings this creativity into the educational context as an array of core epistemological and procedural markers around which learning can occur. Such learning is further enriched when contextualized by a poetics of the critical. This is the focus in the next section which draws together the thinking done in this thesis on the meso-thematic issue of critique.

## Section 2: A Critical Poetics

The critical has been the theme of this thesis. It supplies the drama around which all deliberations gather. Like all fugal themes it appears to be deceptively simple but when it unravels over the analytic journey of the fugue it becomes increasingly dense and increasingly paradoxical. Attention has been paid to how the critical stance in fact shifts across a continuum of sites that move from the engaged, the abstract, to the embodied and the shamanic. As it moves the critical reveals new logics, new possibilities, both for the subject who is becoming—critical but also for sites of practice such as education.

When we look for a poetics of the critical we need to refine the typology given above (engaged—abstract—embodied—shamanic) by looking for structure to help us understand what a term like 'critical' connotes. Poetics does this in two ways, (1) it *orders*, makes sense of

an area, working out rules that make the incoherent, coherent. Thus, poetics offers a mechanism of “ordering and sense making” within a culture (Stallybrass, 2002, p. 278); (2) this ordering is *performed* to make legible the process under examination and to maximize its effects. Thus we find Aristotle describing the nature of poetry in order to work out how to write good poetry and also assess the merit of a poetic work. In this sense *poetics* “‘proves’ itself in its use” (Booth, 1992, p. 387). This proving essentially occurs in the maximizing of the effect of the critical in the arena of its performance. In this way we see that critique is a form of *technē*<sup>135</sup> in which, as Amélie Rorty argues, form and function fit (1992, p. 3).

The critical journey taken by this thesis is illustrative of the journey of our emergent global culture where civilizations and their traditions are encountering one another as a result of the dynamic of globalization. It has therefore required intercivilizational dialogue, the identification of the geophilosophical biases of Western philosophy and the introduction of a shamanic temper to broaden the lexical range and conceptual resources available to any consideration of critical agency as a useful tool for engaging pedagogy (Dallmayr, 2002; G. Deleuze, and Guattari, Felix, 1994; Giri, 2006). Four key shifts have been flagged in this journey. Firstly, we move from what Inayatullah has described as a “modernist understanding of language” that sees language as “transparent, adequately describing the world it represents” (2009). This is the kind of critical work that assumes, as Habermas does, that we can develop ideal speech situations where intention and communicative reason (R. Young, 1990, p. 75ff) work to diminish misunderstandings. It also helps us ‘probe beneath the surface,’ as Slaughter explains, “of social life and to discern some of the deeper processes of meaning-making, paradigm formation and the active influence of obscured worldview commitments” (2004, p. 89).

This leads us to critique that is deconstructive and engages a range of genealogical and hermeneutic tools with which to probe beneath the

<sup>135</sup> Greek word meaning craft, craftsmanship or art.

surface of a reality that is not read structurally but decoded semiotically. Critique now begins to challenge the real, as the sole context for making sense of context. In this we find the destabilizing capacity for critique beginning to emerge and language shifting from privileging clarity to recognizing its opacity and its complicity with context. The imagination too, is a tool in this work as Bachelard notes:

... imagination takes its place on the margin, exactly where the function of unreality comes to charm or disturb—always to awaken—the sleeping being lost in its automatisms. The most insidious of these automatisms, the automatism of language. (1994, p. xxxv)

Thirdly, we ground critique in lived experience. This begins as Giri points out “with a description of the dynamics of relationships in life” and ends with “An eternal desire to move from one summit of perfection to another” (2006, p. 2). This critical journey Giri tells us is life and hooks anchors it in an embodied, erotic response to the learning context (1993). That Giri can develop such an understanding is illustrative of the need for critique to draw on other traditions beyond the Western Diaspora. The civilizational encounters charted by all Diaspora creates hybrid forms that mobilize the creative forces of encounter in a critical *kama sutra* where “dialogical encounter” becomes the *modus operandi* for unveiling new critical possibilities (Gur Ze'ev, 2003, p. 19). The critical movement begins what Gur Ze'ev calls “a self-creating human moment in which the ethical ‘I’ becomes reality” (ibid). This leads to a fourth shift.

This space opens up in response to this critical pressure, thus charting a line of flight that moved from critical forms that assume the light and clarity of language to critical forms that understand the possibilities of darkness, paradox and mystery.<sup>136</sup> This is the shamanic space of the

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<sup>136</sup> Bachelard points out how the poetic sensibility can liberate memory and identity. “A great verse can have a great influence on the soul of a language. It awakens images that have been effaced, at the same time that it confirms the unforeseeable nature of speech. And if we render speech unforeseeable, is this not an apprenticeship for freedom? What delight the poetic imagination takes in making game of censors!” (Bachelard, 1994, p. xxvii).

prediscursive where non-linguistic forms of being and doing generate critical possibilities that evoke a range of sensibilities—the prophetic, the spiritual, the poetic, etc. ...—that enable a deeper becoming—critical to engage within personal and social space. This shift offers a rethinking of the possibilities of relationship, what Sarkar calls a neohumanistic consciousness of the possibilities inherent in the subject’s correspondence with the cosmos (Sarkar, 1997). This awareness begins a rapid dissolution of ego-centredness—this “creative destruction” Senge et al. point out is a symptom of our time of flux and change (2004, p. 84). Richard Tarnas explains that this awareness senses a ‘synthetic correspondence’ of micro with macro in which:

the universe [is recognized as] a fundamentally and irreducibly interconnected whole, informed by creative intelligence and pervaded by patterns of meaning and order that extend through every level, and that are expressed through a constant correspondence between astronomical events and human events. (2006, p. 77)

This folded awareness creates a new ethical field of critical action where:

The self and world are inescapably interconnected. The self doesn’t react to a reality outside, nor does it create something new in isolation—rather, like the seed of a tree, it becomes the gateway for the coming into being of a new world. (Senge, 2004, p. 92)

This in turn brings about a new relationship to knowledge and knowledge production. The critical initiates a dynamic play between the knowable and the unknowable in which critical consciousness shifts and modulates, allowing for suspension and inversion. Bachelard captures this tension:

Knowing must therefore be accompanied by an equal capacity to forget knowing. Non-knowing is not a form of ignorance but a difficult transcendence of knowledge. This is the price that must be paid for an oeuvre to be, at all times, a sort of pure beginning, which makes its creation an exercise in freedom. (1994, p. xxxiii)<sup>137</sup>

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<sup>137</sup> Bachelard is making an argument for a poetics of space and is seeking to create a phenomenological space that is embodied and where meaning is reflected in the

It is in the transcendence of knowledge that the new lies and this new is both an inner and outer quality of being-becoming in which the critical acts as an impetus towards greater relational capacity anchored in a wisdom of being or what Senge and his colleagues call 'presence' (2004).

The critical continuum clearly moves from the outer world that is empirically verifiable and structurally coherent to an interpretive, dialectical and deconstructive position. It then turns to an embodied and subjective presence that is phenomenological in character, being perspectival and relative in nature. Then it finally moves to an interactive space that is relational and mythic. At all times the critical is identifiable as a process (1) analytic probing beneath, (2) deconstructive interpretive, (3) embodied synthetic, and (4) relational spiritual.

There is nothing remarkable about these positions as they describe different dimensions of reality experienced by us as conscious beings. What is important is that they act as nodes around which critical processes can be configured in a way that can meet the critical impasse described in Chapter 3 where a poverty of language and sign was identified as lying at the heart of critical pedagogy's struggles for coherence and relevance.

### *The Virtue of Critique*

At the heart of all critique lies skepticism, a distrust of appearance, hence it 'probes beneath the surface'. Yet, as Young points out, critique needs to be responsible:

Too often, critical educators have brought the whole of the life-world under a general rhetoric of criticism, causing an unspecified and free floating fear to permeate even the most innocent aspects of daily life ... Such attacks on the life-world serve only to penetrate it, cause it to break down, and open up its ecology to colonization by the more exotic plants of

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intimate arrangement of human existence. He is quoting the art critic Jean Lescure here. It should be noted also that Bachelard would not wish to push for a metaphysical orientation towards human existence.

one-sided rational domination or nihilism. (R. Young, 1990, pp. 70-71)

To compensate for such extreme corrosive violence we can follow Foucault's suggestion that critique is a virtue that aims at helping us to be governed a little less (2002, pp. 192-193). This virtue of critique is at its broadest grounded in a neohumanist ethic that is relational and subsumes the empirical, deconstructive, synthetic and spiritual forms we have encountered in this survey of the critical continuum (M. Bussey, 2006b).

In the hands of Sarkar, neohumanism adopts a softness that gloves the radical possibilities of critique (Sarkar, 1982).<sup>138</sup> As a process it alerts the critical practitioner to modes of functioning in the life-world that limit potential. Such limitations are all forms of 'governance' that, as Foucault would have it, discipline the subject (Michel Foucault, 1995). Sarkar describes these limitations as sentiments and he argues that love and longing (desire) for limitlessness are the dynamics that enable the critical subject to ultimately move beyond them and transcend context. These expanding circles of awareness and relation were mapped in Figure 3.2.

Sarkar maps out a shamanic space that engages the spiritual as a critical tool while also demanding critical intervention at the physical level in the form of service and socio-economic planning (Prout). Neohumanism is the link in this process taking this critical and spiritual sensibility and grounding it in a pragmatic concern for the life-world. Such an orientation can be termed critical spirituality (M. Bussey, 2000). The critical with its focus on libratory struggle is the link that transforms spirituality from an other-worldly orientation to a process that engages with the empirical, deconstructive, embodied and relational contexts of human activity described above.

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<sup>138</sup> "That which makes the mind soft and so strong and strenuous as it may keep itself in a balanced state even in the condition of pain, and creates perpetually a pleasant feeling within, is called love" (Sarkar, 1978a, p. 146).

When all four contexts (empirical, deconstructive, holistic and spiritual) are taken together it is possible to sketch out a critical poetics which engages agency holistically. The critical spirituality of neohumanism allows critical practitioners to map out critical action as layered and purposeful. The critical process accepts diversity and thrives on difference and the marginal. As a virtue it acknowledges that critical agency is a process of becoming free while being true to context, as context and consciousness are mutually sustaining phenomena (Freire, 1998).

### *Critical Poetics*

To return to the discussion of the poetics of critical activity it is important to start with the fit between function and form (Rorty, 1992, p. 3). Critique that seeks to 'probe beneath' can take either empirical or deconstructive turns, while critique that focuses on the embodied and relational tends to be normatively oriented, ecumenical, drawing on myth and exploring paradox and prediscursive intuitive and spiritual space.

In all contexts the function of critical activity can be seen to be liberatory. In oppressive authoritarian contexts, political, economic or both, the body may need to be liberated. In monocultural contexts it is the mind that needs to be freed from psychic poverty and the lack of choices that accompany this. Where choices are apparent yet the inner resources are habituated to neediness then critical activity turns to the imagination and visionary process. And where materialism crushes the inner world, then spirituality, love and longing become resources in liberating subjectivity and generating meaning and purpose.

How the critical responds to such contexts determines its form. For instance Apple's four tasks (2006) can be seen to meet a range of current needs that fall within the oppressive, monocultural and habituated contexts by critiquing power relationships, exposing contradictions in the system and identifying ways to resist exploitation and oppression of difference, redefining research in order to compensate for the impoverished imaginary of academia and



activating 'dangerous memory' (Grey, 2000) and imagination as part of the work of keeping traditions of radical resistance alive (Apple, 2006, pp. 681-682). Yet these tasks stop short of a full engagement with oppression and the impoverished imaginary by not engaging with materialism and spiritual poverty.

These four tasks are indicative of many critical practitioners' emphasis to date on engaging with the material and structural conditions of oppression. For a rounded poetics to emerge, libratory activity needs to account for that which lies beyond the discourse of the politico-economic system that determines materialist culture and the cravings that drive it. As noted repeatedly throughout this thesis, bell hooks' work pushes these boundaries by grounding her thought in an embodied consciousness and in an ongoing dialogue with Buddhism in search of meaning and categories to help her grapple with the deeper alienation that besets our world. A critical poetics needs to deal with this vital omission without in any way diminishing the important work of the four tasks.

Aristotelian poetics is designed to place the human and the true at the heart of poetic activity.<sup>139</sup> All his categories, *mimesis*, *technē*, etc., are designed to further this end (Rorty, 1992). Critical poetics is designed to liberate consciousness from narrow contextual limitations.<sup>140</sup> All such libratory work is grounded in the life-world and driven across the critical continuum by a respect for empirical reality, at one end, and the tools necessary for engaging it and also spiritual reality, at the other end, and a host of new<sup>141</sup> tools for engaging with this. Accordingly this thesis has constructed a critical topography that acknowledges six critical contexts and the processes needed to engage

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<sup>139</sup> It is worth contrasting Aristotle's *Poetics* with Sarkar's thought on art as a function of libratory critique to understand that the Greek focus on description lacked the transformational force to invoke artistic practice as a form of social activism. See (M. Bussey, 1999).

<sup>140</sup> From the human perspective there is no escape from context. What the critical poetics does is replicate the movement captured in Figure 3.2 where horizons of the possible keep expanding.

<sup>141</sup> The paradox of course, is that these so called new tools are in fact ancient spiritual insights and practices.

with these: (1) the empirical, (2) the interpretive, (3) the critical, (4) the anticipatory, (5) the holistic, and (6) the shamanic.

Apple's four tasks begin this work and alert us to the value of prophetic critique and the bearing witness that accompanies it (Grey, 2000; West, 1999). It also points to the role of empirical, interpretive and critical analysis and imagination that is required to identify contradictions and the spaces where resistance is possible (Bachelard, 1994; Giri, 2006). Furthermore, it evokes an embodied response, 'acting as secretaries' in the form of practical and grounded research that documents, 'bears witness' to, local resistances to power (Anyon, 2005; Gatto, 2002). Finally, it also promotes dangerous memory in the work of keeping traditions of radical resistance alive (Michel Foucault, 2001; Giri, 2006; Grey, 2000). As was demonstrated in Chapter 7, it is possible to align, with some license, these tasks with the aims of West and Grey. However, Giri and Sarkar push beyond these tasks by introducing a range of civilizational categories—*sadhana*, *bhakti*, *dharma*, etc.—that spiritualize the conversation while Deleuze also pushes beyond the structural constraints of Apple's programme by engaging a nonphilosophical space where process, in the form of the rhizome, privileges the multiple, the immanent and the hybrid. Deleuze holds these fractal possibilities in a delicate balance and operationalizes them via the concept of the fold (G. Deleuze, 1993). Both Deleuze in his concept of nonphilosophy and Sarkar who posits *nirguna* or an attributionless cosmic principle also flag the category of emptiness which represents, paradoxically, the critical awareness of that absence-as-potentiality which is totally beyond the horizon.<sup>142</sup> This can be in the form of the critic-as-demon that Giri describes, or as represented by Gandhi; but it can also be in the emptying out of categories that define. In this sense it is a form of critical silence or *apophysis*.

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<sup>142</sup> For both Foucault and Derrida, the horizon acts a limit point beyond which nothing can be known. "The present of presence and the presence of the present suppose the horizon, the precomprehending anticipation of Being as time" (Derrida, 1978/2002, p. 167).

Thus a critical poetics becomes rich and deep and can be seen to offer a range of possibilities. Figure 8.4 maps the poetic elements of critique and suggests a process and expression for each.

Critical Poetics		
Poetic	Process	Expression
Libratory Praxis	Combination of theory and practice	Subjective approach and Objective adjustment
Embodied	Discursive and prediscursive	Shamanic Futures Thinking
Passionate	Head, Heart and Body	Thinking is feeling—feel the story
Craft <i>technē</i>	Develop tools to engage the life-world	Can be taught as an approach to life
Pragmatic	Reality constructed interactively	Focused on practical issues of life-world
Relational	Desire energized by love and longing—restless energy	<i>Conscientization</i> : Involves tension between the micro and the macro
Context Specific	Critical Continuum	Moves across the futures spectrum; paradox and hybridity
Process Oriented	Rhizome as process: Each moment is unique and emergent	Becoming—Ending—Becoming; systaltic movement; fold
Emptiness	No Process	No Expression (the ultimate paradox)

**Figure 8.4: A Critical Poetics**

The poetics of critique maps a sense of being human that is free from the confines of a critical Marxist temperament that was examined in Chapter 5. Like consciousness itself, as mapped in the neohumanist circles of Figure 3.2, it can be seen to move from physical needs, to intellectual needs and then to spiritual needs. As has been acknowledged regularly in this thesis, this is a mythic journey, one which breaks down barriers to critical capacity and expands our sense of critical agency to the infinite.

### *Summary of the Critical*

A poetics of critique presents a set of critical opportunities for educative and curricula engagement with libratory process. As a result

the vision of human potentially is greatly expanded. This enlarged range draws for inspiration on the six shamanic concepts and the futures spectrum. It includes lessons taken from the CLA work done on critical thinkers who have developed useful and contextually relevant profiles of critical agency.

The critical field can be seen to trace the journey of thinking on agency over the past century. It moves from the neo-Marxist structuralism of the early critical pedagogues with their debt to the Frankfurt School, through the poststructural deconstructive turn to a variety of postmaterial and indigenous positions. It would be easy to paint this as a linear development, like simplistic Darwinian evolution, but it is more a response, as Arendt points out (1958), to new questions and an emergent array of categories that help us grapple with the question of critical agency.

In developing a critical poetics the intention has been to explore a wide range of relevant critical contexts to a futures engagement with the question of agency and pedagogy. A shamanic futures perspective has been argued for, that is fluid, inclusive and creative. The critical poetics offered here has been crafted, here *technē* is important, to complement this space. Thus, to return to the fugal analogy, we have now developed a tonality and set of harmonic rules in futures thinking, and a dynamic and inclusive theme in a critical poetics that allow us to engage Causal Layered Analysis as the medium by which both theme and tonality can be rethought with relevance for education and critical praxis. The next section explores this final strand of this thesis. In Section 3 CLA, as voices and register, will be developed pedagogically with particular reference to curriculum that is abundant (Jardine, 2006).

### Section 3: Causal Layered Pedagogy

The fugal journey of this thesis draws to a close in this section. The speculative nature of futures thinking comes into its own when aligned to a practical context such as education. In CLA, which (1) represents

an exercise in futures thinking that (2) offers the vocal range for us to understand how critical agency morphs according to context, we have a vehicle for engaging critical agency in the context of educational practice. Those with a stake – students, parents, teachers, administrators, communities and governments – in the educational process are now framed within contexts that can be read as determining choices, assumptions and also tipping points. In this the journey of agency intersects with pedagogy as a site in which human aspirations and possibilities are shaped, realised and contested.

As was shown in Chapter 4, CLA offers a map of knowing–being–becoming that fits well with Deleuze and Guattari’s understanding of rhizomic space and cultural process (1987, p. 21). This section will explore the implications of this ‘map’ for curriculum by suggesting a Causal Layered Pedagogy (CLP) that has the capacity to enhance critical agency along the critical continuum by engaging the full range of a critical poetics.

#### *Educational Relevance of CLA*

In Chapter 4, CLA is described as a ‘method of the between’ as it draws into its analytic the power of structure while locating it in the unique context of the moment in which it is being applied. Each unique context is intimately associated with the individuals involved. CLA invites these stake holders to reassess their position within the context, and provides a process for reclaiming personal and collective agency. In doing so it negotiates the space between the agency of the individual and the definitional and purposive authority of the system within which they operate. Meaning in this context is no longer imposed on the individuals by the structure they inhabit but becomes fluid and negotiated, and is located in the ontological and epistemological processes that occur in the functioning of the collective dynamic, or what might be called, following Deleuze and Guattari, the agency–structure ‘machine’ (1987, p. 346).

As an organizing principle CLA allows curriculum to be rethought as an agency–structure dialogue that does not just account for the process of

the individual, but relies upon it for an integrated learning praxis, while allowing for context—the school, the discipline, the syllabus, the politics of learning—to effectively embed the personal within an historical, cultural, institutional narrative that is committed to functional goals and reliable outcomes.<sup>143</sup> As a method of the *between* CLA helps reveal the inner processes at work in educational contexts. Here tables, spelling, tests and dates represent the litany of the day-to-day; the testing, disciplinary forms, school rules and curricula guidelines represent the system level; the commitment to enlightenment reason and scientific method and a peculiarly Western aesthetic speak to worldview; while a mixture of nation-state and consumerist narrative blend with family, community and personal stories to create the psycho-emotional state in which learning occurs and to which myth-metaphor refers (see Figure 8.5).

Litany	Information: multiplication tables; historical dates, spelling and grammar, tests, etc...
System	Testing, disciplinary forms, school rules and curricula guidelines
Worldview	Commitment to Enlightenment reason and scientific method and a peculiarly Western aesthetic
Myth/Metaphor	Nationalism and consumerism (the images and stories that provide the emotional energy in these) blend with family, communal and personal 'stories'

**Figure 8.5: CLA of Educational Environment**

Inayatullah observes of CLA that it is “More inclusive of individuals, their perspectives and the worldviews that give them meaning and create their identities” (2004, p. 540). This link between the personal and its context brings to each CLA encounter a spontaneity and ownership that reaffirms the individual and collective agency of those involved. People discover that they are not simply prisoners of the ‘system’ but consciously and unconsciously work to create it. The implications are that *they can also change what they do not like*. If they feel battered by the day-to-day chaos of litany CLA offers them a

<sup>143</sup> In this I am thinking of the MacDonald’s formulae of reliability, predictability, replicability and assessability.

way to ground their experiences in deeper contexts that are broader and more meaningful; if they feel the system drives everything CLA allows them to see the values that inform this process and helps them to identify contradictions and ways in which their values, once submerged, can become clearer and more relevant; for those who always see the 'Big Picture'—there is the reminder that there are structures that create and maintain realities and that people do suffer and struggle at the day-to-day level as a result of ideological pressures driven from a distance; similarly when myth-metaphor is understood and engaged CLA draws the links to the empirical world and the way the micro and the macro interact and reinforce one another.

### *Causal Layered Pedagogy*

Causal Layered Pedagogy (CLP) follows CLA in linking deep, personal and collective forces—the myth-metaphor and worldview/paradigm—with the structure and forms of expression we associate with everyday reality. The learning classroom, the subject matter of each discipline, the text book and syllabus are all representations of systems of meaning and practice that have deep cultural, historical and personal 'stories' (Milojevic, 2002). CLP has the potential not simply to navigate or explicate the deeper levels of meaning making that inform curricula thought and practice but to actually grapple with these and suggest processes of engagement that can shift the balance towards transformative process and away from what Jardine and his colleagues describe as a deficit model of education (2006). These processes focus on the tasks and possibilities mapped out in Figure 8.3 which charted the critical formations that emerge when critical agency engages with epistemic context. With a sensitivity to critical formations an abundance of learnings becomes available to curricula planners more concerned with process than content.

Curriculum provides the interface between the worldviews that generate the maps of meaning and the system seeking to ground this in practice. Thus individual teachers and students live it at the level of

litany while traditionally experiencing it as something external to them: a received body of 'wisdom' organised to meet the functional requirements of system. At its worst it can be dry, distant, oppressive and even violent. Yet it need not be so. William Pinar and his colleagues have argued that curriculum should be thought of as a conversation (2000, p. 848) while Jardine and his colleagues develop the idea of curricular abundance (2006). What is central to their thinking is that curriculum is a social practice. CLP draws the social into the learning processes as a response to this insight. It can be understood as a response to this observation from Pinar et al.:

After the curriculum has been developed, that is, after the phases of policy, planning, design, implementation, embodiment in material form (including in print and/or technological forms), then supervised and evaluated, what is still missing in the effort to understand curriculum as institutional text? It is the experience of teaching and learning. (2000, p. 744)

As social practice focused on experience of teaching and learning curriculum can expand on the functional demands placed upon it and begin conversations about who-we-are-in-context. CLP takes as a premise the fact that we are multiple (M. Bussey, 2008b; Heilman, 2005), not singular, beings and that how we function in an environment is not necessarily the only story to be told. As Deleuze has argued in *The Fold* our identities can be understood as an engagement with the 'real' in which we are forever folding and unfolding according to circumstance (1993).

CLP is therefore focused on how the unique interacts with the universal, in this the word 'causal' flags the multitude. It implies process, the rhizomic working out of becoming, and presence, the critical capacity to be still in the midst of process, while linking context, temporal breadth and depth, multiplicity, responsiveness, and participation. In all this it is closely akin to Deleuze and Guattari's rhizomic thinking which is fluid, sticky and creative (G. Deleuze, and Guattari, Felix, 1987; N. Gough, 2007). It is also reflective of a neohumanistic preoccupation with the subject-object interface that



makes it process oriented, practical and focused on the *becoming* nature at the heart of human potential (M. Bussey, 2000, 2006b). Thus, it is a permanently unfinished and open ended project. While CLP can be seen to offer a map of the learning process that is layered and accounts for depth, it also takes a rhizomic approach to understanding how the context is rich with unspoken potentiality, representing what Deleuze and Guattari would call 'planes of immanence' (1994).

Through use over time CLA has become much more than the deceptively simple scaffold of reality. As noted in Chapter 4 it can now be described as a hinge concept (M. Bussey, 2009a) that reflexively encompasses both the taxonomic approach to context and the participative. The former is passive though most useful as an analytic tool; the latter is dynamic and highly effective as a form of transformative praxis. Thus CLP, in its process orientation, is potentially emancipatory as it has the power to evoke co-creative responses to context that return to those involved a sense of agency rooted in the critical consciousness of their place in context.

#### *The curricula field*

CLP offers multiplicity and ambiguity, sensitivity to context and a participatory promise by understanding that each individual learner embodies a curricula field of meaning making that is drawn from the collective pool of shared meanings while simultaneously being linked to their own unique life context. This life context is consciously expressed in family and community but is also a product of what Sarkar called their bio-psychological profile<sup>144</sup> (1998, p. 263). Deleuze and Guattari help in this understanding of process. In focusing on the interface between personal context and structure CLP begins the learning journey from the Chaosmos (1994, p. 76) of the micro and aligns this with the macro functional drives of the epistemic assemblages (1987, pp. 22-23) that order meaning and direct institutional priorities.

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<sup>144</sup> This Tantric concept links one's body (including hormones and cellular memory) with mind (including one's neuroses and emotions) and spirit (one's deep life lessons and unspoken longings).

By working this terrain CLP can be seen, like CLA, to produce realities<sup>145</sup> and identify a range of interactive and layered processes as constitutive of the context and praxis of the moment. As a method it is far from impartial as, like all critical engagements, it reconfigures possibility, allowing those in a specific site or context to recognize agency and to understand who is best positioned to engage a particular issue.

### *Curricular implications of CLP*

We can begin to explore the curricular implications of CLP by considering Figure 8.6 which outlines what learning looks like when configured via CLP and the kind of agency promoted through this learning. In this form, indicators and agency are presented in general terms and are in need of contextual fleshing out. Through such a reading of learning as layered and nested in context CLP begins a conversation about learning process and learning style which alerts us to the critical continuum agency inhabits and suggests appropriate learning interventions across this.

It is possible to begin deepening this schema in a number of ways. In Chapter 4 a range of considerations was outlined for CLA that have direct curricula relevance for CLP. For instance, that CLA functions, as shown in Figure 4.2,<sup>146</sup> as two over-lapping domains allows us to see

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<sup>145</sup> What emerges is an interactive, reflexive engagement with the real. Law and Urry, in their discussion about method in social science, present this case well:

The move here is to say that *reality is a relational effect*. It is produced and stabilized in interaction that is simultaneously material and social. Heisenberg wrote about a version of this problem in physics: 'What we observe is not nature itself, but nature exposed to our method of questioning.' There is little difference between physics and social science here: theories and methods are protocols for modes of questioning or interacting which also *produce* realities as they interact with other kinds of interactions. This means that we are *not* saying that reality is arbitrary. The argument is neither relativist nor realist. Instead, it is that the real is produced in thoroughly non-arbitrary ways, in dense and extended sets of relations. It is produced with considerable effort, and it is much easier to produce some realities than others. In sum, we are saying that the world we know in social science is both real and it is produced (2004, pp. 395-396).

<sup>146</sup> It is worth also acknowledging that this twofold process (see Figure 4.2) in some ways also develops Deleuze's folded approach to being in which the depth of the being are only aver partially revealed through 'foldings' in the realm of the taxonomic or descriptive.

CLP in the same light. At the taxonomic level it functions as standard curriculum in that it defines (labels) the content of a knowledge field. In this it is clearly structural in intent. At the process–theory level this knowledge becomes fluid and contextually alive. This is the discursive and prediscursive domain which is poststructural and neohumanist in temper. The curriculum field that CLP charts is, therefore, a relational space where knowledge and the critical subject negotiate meaning, process and indicators for success. It can also be seen that the taxonomic has a correlation with the levels of litany and system while the process–theory also is embedded in the levels of worldview and myth–metaphor.

	<b>Form</b>	<b>Indicators</b>	<b>Agency</b>
<b>Litany</b>	Information	Replicate	Piecemeal Learner
<b>System</b>	Disciplines	Control/Mastery	Goal-Oriented Learner
<b>Worldview</b>	Purpose	Building/Change	Interactive Learner
<b>Myth–Metaphor</b>	Story	Transformation	Reflexive Learner

**Figure 8.6: Map of CLP 1**

Similarly, the rhizomic nature of CLA, as represented in Figure 4.5 and outlined in the comparison of CLA to the map of Deleuze and Guattari (1987, pp. 12-13), emphasizes the need to understand all structure as relative to the context and alive to alternative readings and possibilities. This suggests that agency can be thought of, via CLP, as a range of modalities that correlate with both the futures spectrum, which maps knowledge domains, and the critical continuum which translates these domains to fields of action (as shown above in Figures 8.1 and 8.2 as critical expressions and particularly in Figure 8.3 as critical formations that emphasize processes for facilitating critical agency). In fact, Figure 8.3 provides the content for a comprehensive causally layered pedagogy.

	<b>CLP</b>	<b>Curriculum</b>	<b>Agency 'Becoming-critical'</b>	<b>Modality</b>
<b>Litany</b>	Content/data—the specific information captured in a lesson; lesson plan; activities	Service, Discrete Learning, Play, yoga, work	Piecemeal Learner: Busy	No Context: Body on the move; Mind Expanding/Accumulating
<b>System</b>	Structure—scaffolded syllabi	Disciplines; systems thinking; lines of flight—Futures Spectrum	Goal-Oriented Learner: Applied	System as Context: Body set on task; Mind Building
<b>Worldview/Paradigm</b>	Episteme—curricula formations	Weave knowledge; find relationship; wholes greater than parts—Critical Continuum	Interactive Learner: Engaged	Civilizational/Paradigmatic context: Body with other bodies; Mind Relating
<b>Myth-Metaphor</b>	Ontology—stories, dreams, traumas, hopes and fears	Arts; stories that inspire; meditation; silence—Critical Poetics & Critical Formations	Reflexive Learner: Immersed	Transpersonal/Transcendental Context: Body and Mind Role Playing; Mind Becoming

**Figure 8.7: Map of CLP 2**

Figure 8.7 expands on this work and ties it to Figure 8.6 which identified learning modalities within the CLP curricula field as piecemeal, goal-oriented, interactive and reflexive and places these 'becoming-critical' agents in an overarching framework that begins to illustrate possible directions for education evoked by the CLP approach to curriculum thinking. As the curricula field is reconfigured via CLP (Figure 8.7) a wide range of possibilities for engaged critical pedagogy emerge. The piecemeal learner can be kept busy with a range of critical activities that build identification with service and learning. The goal-oriented learner turns these activities into critical tasks, remember Apple's four tasks for instance (2006), and builds

conceptual fields to achieve these. The interactive learner goes deeper linking how they know to their context and building relationships with their peers and the world around them that fulfil deeper needs for belonging and becoming. The reflexive learner adopts a playful stance, becoming aware of the contingent nature of their self and their context. This awareness deploys the critical poetics in a range of aesthetic, creative and spiritual forms that loosens the grip of narrow sentiments on identity and opens the critical agent to an empowered role within context.

### *Exploring CLP*

The journey of the critical agent charted in Figure 8.7 is deepened through a reflection on how the critical agents that inhabit the critical contexts explored by Apple, Giroux, McLaren, hooks, Derrida, Butler, Deleuze, West, Giri and Sarkar help us begin to understand process and learning style and thus the potential directions a rethinking a curriculum might take. Figure 8.8 reminds us of how critical agency is configured for each of these theorists and will form the basis for a brief exploration of CLP. What is central for curriculum theorists is an understanding of the product of the curricula process: *what kind of individual is the desired outcome of schooling?* This is understood as a question, as Pinar et al. note, about “what can be created of what we have been conditioned to be?” (2000, p. 51). These curriculum theorists argue that current curricula work is marked by increased complexity and richness (ibid, p. 25); in short ‘what we have been conditioned to be’ is expanding. This thesis has tapped into this expanded complexity by exploring the thinking of a range of theorists in order to increase the range of possibilities for thinking about critical agency in the context of curriculum. Thus as Pinar et al. note, “By bringing everyone into the same room we aspire to put an end to the exclusionary politics of traditional curriculum text books...” (ibid, p. 6)

Of course an overview of ten thinkers is not ‘everybody’,<sup>147</sup> but the

<sup>147</sup> The encyclopaedic book by Pinar et al. being well over 1000 pages long indicates the range of voices working this area (W. F. Pinar, Reynolds, W. M., Slattery, P. & Taubman, P. M., 2000).

selection has not been random. It has begun with theorists working within the critical pedagogical domain and moved to poststructural and then postWestern thinkers in order to explore the rhizomic creativity of the emergent field in such a way as to throw light on the question of how curriculum might engage more reflectively with agency. The heterotopic possibilities in a conversation between ten thinkers is already rhizomically rich.

Figure 8.8 begins the discussion of how CLP opens up the complicated conversation of curriculum to new lines of flight by putting the agency structure dialectic to work rhizomically.<sup>148</sup> In this way it works not so much from the paradigmatic to the particular, as Pinar et al. suggest (2000, p. 849), but draws both into a productive relationship with the potential to generate hybrid learning outcomes.

	<b>Critical Agent</b>
Michael Apple	Witness with emancipatory imagination
Henry Giroux	Militant Democratic Socialist
Peter McLaren	Radical Pedagogue
bell hooks	Embodied Intellectual
Jacques Derrida	Rational Subject to Come
Judith Butler	Vulnerable Subject
Gilles Deleuze	Nonphilosophical folded subject
Cornel West	Prophet Citizen
Ananta Kumar Giri	Critic as Servant-Demon
Prabhat Rainjan Sarkar	Sadvipra

**Figure 8.8: Map of Critical Agency**

Apple’s work, which is summed up in his four tasks, situates his critical agent as one who engages with the form of litany—information—via the medium of community engagement. Thus piecemeal learning, which is the hallmark of litany, looks for practical alternatives to dominant practice in the student’s own world. At the systems level Apple searches for effective responses to neoliberal dominance by fostering an interdisciplinary temperament through alliances. These alliances are underpinned at the worldview level by a discourse of

<sup>148</sup> This figure was introduced as Figure 7.2.

resistance in which the student adopts the *habitus* of the political and cultural worker who promotes his four tasks through a range of epistemological strategies such as community work, advocacy or witness for local struggles and indigenous movements. Such work is anchored in the mythic process of the witness who paradoxically remembers a new story for the future.

For Giroux, whose critical agent is the militant democratic socialist, piecemeal work of litany engages the student in the political through the process of civic engagement. Curriculum would include such work while at the level of system critical agency would be fostered through the process of critical cultural politics which alerts the student to the hegemonic nature of dominant knowledge patterns and how these are reinforced through institutions. Such work takes an emancipatory approach at the worldview level through fostering a concrete utopianism via a discourse of possibility. Giroux's cultural commitment means that at the level of myth-metaphor agency is developed through an integrative approach to learning that is like a web that fosters radical possibility. Thus he draws on cultural studies, feminist critique, postcolonial theory and Marxist analysis differentially to create critical landscapes alive to those who inhabit them.

Following these accounts we come to McLaren who develops the critical agent as radical pedagogue. At the level of litany, McLaren engages the daily grind through making a recommitment to the Marxist roots of critical pedagogy. Learning at this level is driven by an engaged Marxism rooted in the system level where the goal-oriented learner applies structural analysis to the knowledge-power interface in order to foster resistance. This work would elicit a curricula response anchored at the worldview level in a Marxist historical analysis of the economics of knowledge production and would require considerable analytic nerve. This radical pedagogy is anchored in turn at the myth-metaphor level in the discourse of revolution and is committed to the theatre of rage and hope (McLaren, 2006).

hooks softens this revolutionary line by adopting a less doctrinaire approach to critical agency. At the level of litany, she anchors her embodied intellectual, qua critical agent, in a pedagogy of the everyday, where awareness is fostered through a sense of solidarity with all who share the everyday as the bedrock of their being. The life-world is thus a site of significant learning. She brings coherence to this work at the system level by developing an engaged pedagogy that draws on story for coherence and context (see her work in: b. hooks, 1994, 2003). This is more than a stylistic penchant as she anchors it in her commitment to a feminist phenomenology and a Buddhist appreciation for consciousness that is integrative and holistic and expressed through an embodied pedagogy which she grounds in the myth-metaphor of prophetic imagination that generates new categories and stories.

Derrida lifts this work with story to the discursive in which his critical agent, the rational subject to come, engages with litany through the application of clear thinking. He is still deeply committed to the rational project in this. For him the litany is the word as fragments of the real and life is like wandering along the beach collecting unique shells (words). This collecting at the level of system is organized through discursive rationality and exercised through the practice of inverting words/concepts to see the secret they hold. This practice is anchored at the level of worldview in a commitment to the deconstructive encounter where the interactive learner must interrogate their world by reasoning with reason. This interrogation is grounded mytho-metaphorically in a commitment to the Enlightenment to come where the glance, the act of glancing, takes us beyond words (Derrida, 1978/2002, p. 122) to a deep encounter with the Other who teaches us about ourselves.

For Butler this encounter with the other flags our vulnerability. Thus she posits the vulnerable subject as her critical agent for whom at the level of litany, process is captured by the bullet and the face and evokes a form of compassionate thinking where reason is led by the



heart. For the goal-oriented learner working at the system level this implies engagement with representation and the interrogation of image as a surface that conceals intrinsic value. This work on representation is founded at the level of worldview in an embodied ethics, ever mindful of vulnerability as the *sine qua non* of human existence. Here learning takes place via encounters that open and shift and move pedagogy away from content and towards process and reflection. Butler grounds such learning at the myth–metaphor level in the story that levels, where embodied vulnerability grounds all understanding in the ethics of reciprocal openness to the other.

For Deleuze this intimate space is captured by the process–concept of the fold (G. Deleuze, 1993). At the level of litany his nonphilosophical folded subject works with events which are negotiated via associative thinking which is sensitive to relationship and rhizomic possibility. Such work implies at the system level a sensitivity to the cultural process of repetition—a folded repetitive thematic—which pedagogically calls for a sense for both pattern and discontinuity (G. Deleuze, 1994). Such work is grounded at the level of worldview in a sense of the social relevance of a transcendental empiricism that links a sense for possibility with an understanding of the process of immanence and both *de* and *reterritorialization*. The myth–metaphor driving this line of flight is the natural system with its rhizomic and hybrid processes and is expressed as a permanent becoming in which the old falls away and the new is constantly revealed.

Such expansive concerns take a normative turn in the hands of West who brings his African-American Christian analytic to bear on the issue of agency which takes the form of the prophet citizen. The litanous for West evokes the throwing of stones as a way of understanding the nature of piecemeal resistance to a hegemonic order. At this level curricula work can help in the identification of targets (for the stones). Such critical work is premised at the system level on a democratic capitalism where advocacy takes on pedagogical relevance as a form of social pedagogy. As noted, West’s critical agent is firmly grounded in

the worldview of radical Black Christianity and engages both dangerous memory and the bearing witness needed to energize the advocacy of the system level. Mythically this work is informed by the Old Testament heroic narrative which is atemporally honouring the roots of tradition while keeping the eyes on the horizon.

Giri follows West in bring a normative tradition into dialogue with the social issues that frame meaning and inform curriculum. His critical agent, the servant–demon, engages litany as a discursive phenomena which reads words as cultural code and seeks to address this by initiating the telling of alternative stories. At the system level culture drives meaning and can be engaged with pedagogically via dialogue between civilizations. In developing this, Giri deploys a range of Vedantic categories which he uses to begin dialogue at the worldview level intended to generate hybrid forms of understanding and action. The mytho-metaphorical narrative driving this is the concept of the *shudra bhakta* through whose sacrifice the collective is redeemed, thus invoking death and transformation in the service of the whole.

Finally, Sarkar, whose critical agent is the *sadvipra*, identifies *maya* as the process that drives litany and gives birth to our ego sense.<sup>149</sup> The pedagogical response at this level is service, or *yajina*, in which agency is built around service to the world, to human beings, to those in the past and to the Divine (Sarkar, 1992b, p. 100ff). The system level is built around relationships of order that follows laws of cause and effect that Sarkar sees as natural systems—thus everything from *karma* (the laws that govern life death and rebirth) through to institutional rules all fall within the ambit of natural systems which he calls *prakrti*. The pedagogic response here is to explore these laws and also to work at constructing new rules. All such work falls within the ambit, at the level of worldview, of a purposeful creation, *Brahmachakra*, in which all of creation is part of one ongoing and unfolding drama of being–becoming in which the foundational condition is a sense of relationship,

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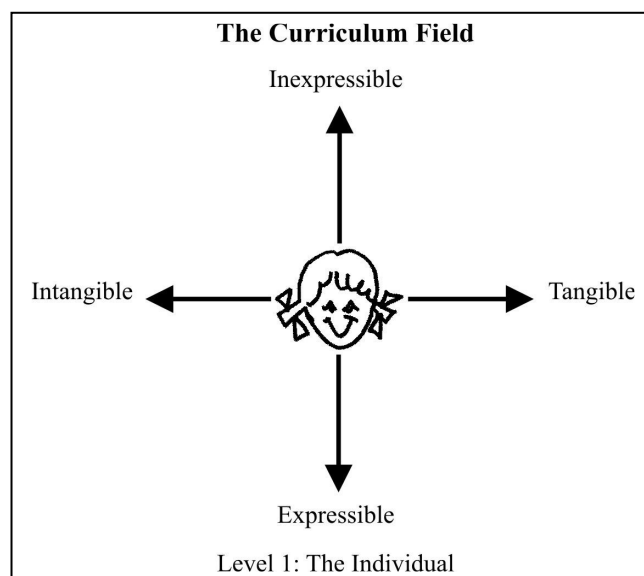
<sup>149</sup> Thus Sarkar notes: “This Mâyá (creative principle) is the Mother of the individuality of the unit entity, for without Mâyá individuality does not come into being” (Sarkar, 1975, p. 4).

or what Sarkar calls 'one universal family'. At the level of myth-metaphor this purposeful unfolding is set in a dialectical context Sarkar compares to a battlefield, the *Kurukshetra*, and is driven by the primal force of longing for expansion, for the Great. Such longing is a strong drive and can be a powerful source of inspiration in pedagogical contexts. Here the critical agent works to understand themselves in relation to that which they desire.

These synopses are but seeds for a deeper engagement in the curricula implications of CLP. They are summarized in Appendix 1. The variety of responses are illustrative of the open ended possibilities that emerge when Pinar et al.'s advice is taken and we invite everyone into one room (2000, p. 6). Furthermore, these are not hermetically sealed lines of flight but fertile rhizomes that evoke the multiple possibilities of the critical *kama sutra*, rather than the exclusive monogamy so dear to Western thought. This is an important feature of the futures thinking inherent to this thesis. For the critical to function it needs to be able to sense immanence: the heterotopic possibility in multiplicity. CLP enables the educational implications of such immanence to be explored in context.

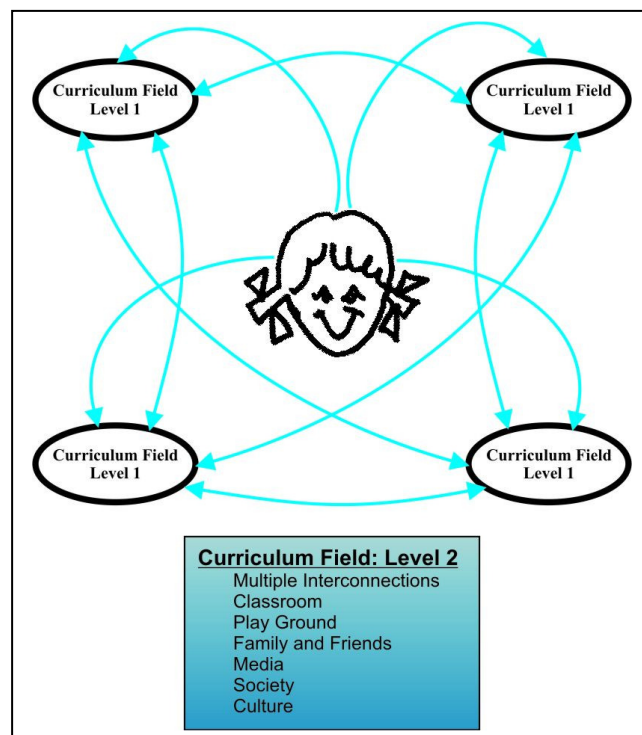
### *Summary of CLP*

Each of the critical agents explored in the previous section represents a curricula field composed of both subjective and objective conditions that can be mapped as in Figure 8.9 below.



**Figure 8.9: Curricular Field Level 1—The Individual**

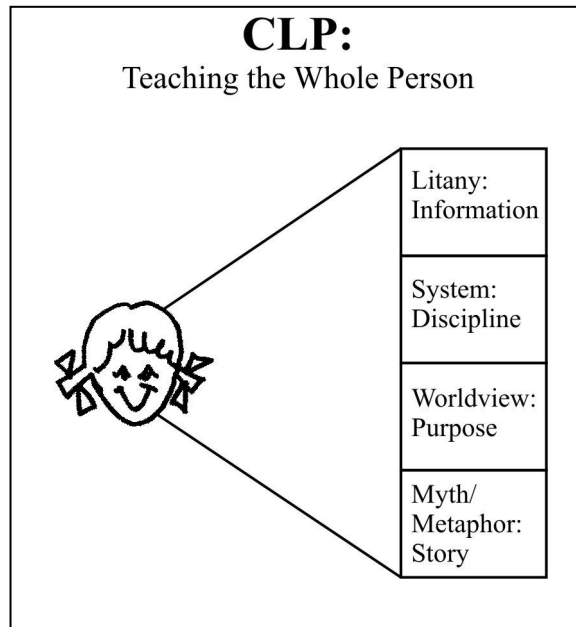
The complexity of curricula interactions amplifies considerably when we have a range of fields interacting. Such interactions can be either synergistic or entropic. CLP has the potential to enhance synergy over entropy. The complexity of the multiple curricula field interaction is illustrated in Figure 8.10.



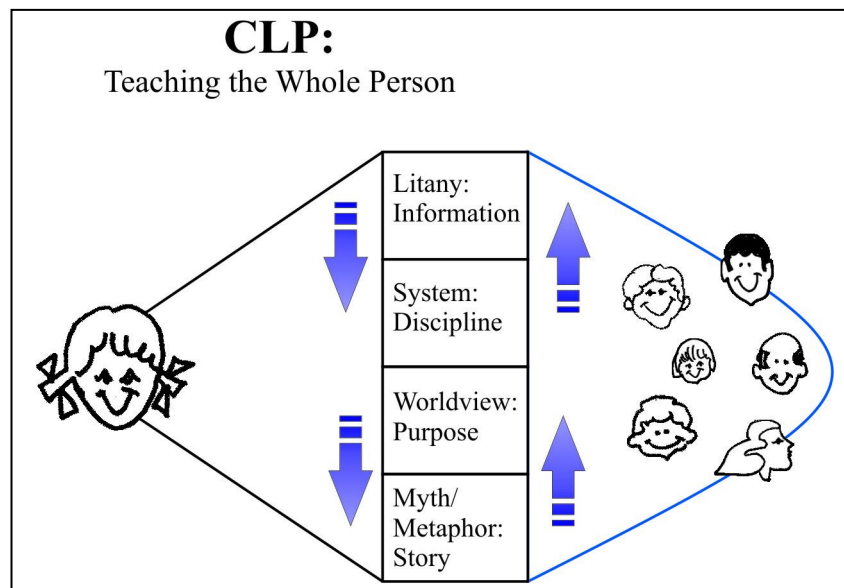
**Figure 8.10: Curricular Field Level 2—The Collective**

By personalizing the curriculum field and linking it directly with individuals involved in any educational encounter CLP can be understood as a child centred, or students-centred, approach. Yet as CLP also clearly accounts for system needs and the environments that arise from worldview and myth-metaphor, it simultaneously works at the macro and meso levels of paradigm and policy. Yet both paradigm and policy are not something in them selves, but are dependent on

individual and communal assent. Thus we find in practice that teaching for the whole person has both an individual and collective dimension. These two domains are captured in Figures 8.11 and 8.12.



**Figure 8.11: The Subjective Domain**



**Figure 8.12: The Collective Domain**

One of the implications of the individual–collective interface outlined here is that students—all of whom carry a pre-existing set of experiences and assumptions—must be *invited* to interact with their

learning. This is the co-creative dimension where curriculum provokes us, as Pinar et al. note, “to reflect on and to think critically about ourselves, our families, our society” (2000, p. 848). CLP invites students to define their learning context. Thus learning becomes meaningful and personal while retaining clear links to social context. The teacher acts as facilitator<sup>150</sup> in this process and the curriculum is seen as multi-layered, consisting of immediate skills, structural processes, growing self awareness of the paradigms at work and their own relationship to knowledge production via story. Thus the CLA structure informs the fluid approach to meaning generation at the heart of CLP. It defines four contexts for learning, each with its own temporal referent, and focuses attention on issues, context, process and skills appropriate to each. This is mapped in Figure 8.13 below.

	<b>CLA (Education focus)</b>	<b>CLP</b>	<b>Time Frames</b>
<b>Litany</b>	Educational Policy; Educational fads; Media driven single issues	Content/data— the specific information captured in a lesson; lesson plan	Day to day
<b>System</b>	Institutions and their laws; bureaucracy and due process; institutional culture/habit	Structure— scaffolded syllabi	1 to 3 years; 3 to 10 years if we are lucky
<b>Worldview/Paradigm</b>	Rhizomic Traditions— humanism, empiricism, utilitarianism, romanticism, socialism, etc...	Episteme— curricula formations	50 to 100 years; psychology of an era
<b>Myth/Metaphor</b>	Culture/Civilization— national stories, local and indigenous frames and mythic frames such as Christianity, Hinduism, Islam and Buddhism	Ontology— stories, dreams, traumas, hopes and fears	100 to a 1000 years

**Figure 8.13: Overview of CLA and CLP with Time Frames**

<sup>150</sup> The role of the teacher is outlined in Appendix 3.

A flexible and robust curricula approach needs to account for the daily context of the classroom and the eternal yearnings of humanity. The pedagogical potential of CLP is yet to be proved. Yet its promise is manifold. As a curricular tool CLP both offers a map of knowledge that greatly expands the frontier of the knowable in order to account for and elicit deeper sources of agency. As a *praxis* of knowing and as the *technē* of doing it does not just offer new categories but rather new ways of approaching knowing and the knowable. In this way it casts a wide net which offers an account of both the unique experience of individual and context while accounting for the archetypal forces that shape our daily negotiation of reality. In this it engages with Deleuze and Guattari's focus on the 'body' as the locus of power, meaning and possibility by offering within a supple framework a way to deal with their concern:

We know nothing about a body until we know what it can do, in other words, what its affects are, how they can or cannot enter into composition with other affects, with the affects of another body, either to destroy that body or to be destroyed<sup>151</sup> by it, either to exchange actions and passions with it or to join with it in composing a more powerful body. (Cited in C. Albrecht-Crane, & Slack, J. D., 2007, p. 100)

CLP offers an account of these *affects* and operationalizes the space in which they function in rhizomic, eternally shifting formulations. It differs significantly from traditional curricula thought by working a temporal continuum that accounts for day to day experience without ignoring the medium and long term contexts and purpose of pedagogy (cf. Figure 8.13). It also shifts the curricula context from the system level, as it is currently located from the perspective of CLA, and involves curricula planning and practice—and all key learning stakeholders—in a dialogue with the layered nature of affective states and processes. Instrumentally CLP thus brings to the teaching moment an awareness of the eternal while bringing to the eternal a pragmatic engagement with context and process that it would otherwise lack. So

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<sup>151</sup> It should be noted that for Deleuze and Guattari 'destroy' does not necessarily mean annihilation; rather when a body encounters another it may change as a result and cease to be what it was and become something new.

despite the fact that teaching is so involved with the minutiae of the daily comings and goings of the classroom (M. Bussey, 2008b), it now becomes consciously involved in aspects of pedagogy previously hidden—as interior and subjective—from the pedagogical view. Appendix 3 provides a CLP anecdote to illustrate a possible application of CLP to the classroom context.

### Concluding Remarks

In answer to the question “What are the implications of the meta theory of Part 1 and the profiling of critical agency in Part 2 for a poetics of the critical and a rounded curriculum to foster this?” this chapter has proposed that a critical poetics emerges from the shamanic futures thinking that generates a spectrum of possible futures activity sensitive to constructions of the critical along a continuum that describes a wide range of expressions and forms that ground critical activity in real contexts. This in turn has led to the outlining of a causally layered pedagogy that creates the curricula space to express these expressions and forms.

The multiple voices of CLP bring texture and closure to this final section of the thesis. The fugal treatment of harmony (futures thinking) and theme (critical agency) finds expression in voice—the singing of the ‘music’ which is this thesis. The ecumenical tone of shamanic futures thinking introduces multiplicity as a creative and dynamic driver of social process. The charting of a critical terrain in which agency emerges from context and ripples with vigour along a critical continuum offers a deepened poetics of the critical. CLA in this context becomes a vehicle for rethinking critical educational praxis as a causally layered pedagogy with the depth and flexibility to foster a critical renaissance in education and beyond.





## Chapter 9: Towards a Critical Renaissance

*This chapter considers that question: What might a critical renaissance in education involve? It examines the concept of renaissance and explores the co-creativity of context. The humanism and neohumanism of two renaissances, the European and the Critical, are then described. This leads us back to a discussion of critical poetics and the six shamanic concepts which leads to reflections on the shared self and the role of love in all critical and libratory work. A brief summary of this thesis' journey is then offered.*

### Introduction

This chapter functions as a musical coda to this thesis. It suggests that the future of education from kindergarten to university would be greatly enriched if it were to experience a critical renaissance. The thesis itself has attempted to create the theoretical space for this suggestion by charting a shamanic futures context from which to read critical agency as a layered and rhizomic process. As noted throughout this thesis the shamanic futures thinking provides the macro-tonal context while the critical provides the meso-thematic substance. The micro-vocal, however, is where the critical is enacted, either theoretically as in the work of the ten theorists discussed in Part 2, or practically as in the lives of students and teachers engaged in libratory education.

This focus on the micro is important. This is where CLP comes into its own as it reveals the critical expressions most helpful for students and teachers in engaging their context. This is education with its feet on the ground, yet aware of the broader sweep of the libratory agenda that provides the thematic glue for a purposefully critical education. This is what Heilman describes as "education on a manageable scale that begins with the here and now. It is a personal education rooted in the everyday" (2005, p. 141). It is in the everyday that hooks locates

critical action (2000), it is in the everyday that the service Giri (2006) and Sarkar (Sarkar, 1988c) both talk about is performed and critical choices are made. This is a place where feeling and identity shift and shape across landscapes of being and becoming as described by Deleuze and Guattari (1987), in which it is not what one knows that counts, but what one does. In this sense it is prediscursive and non-rational in its process nature. Successful teachers know this: it is not the amount of theory one can deploy in the battle of words, it is in the strength of the heart and the amount of love one has at one's disposal that deep teaching lies.

Bernie Schein, a teacher who fits this description, in writing of his long teaching career notes:

... contrary to traditional educational theory and practice the true liberators of love, creativity and intelligence are emotion, not rationality, the heart and soul, not the brain, feelings rather than thought, personality and character rather than I.Q. tests and standardized test scores. Further, love, creativity, and intelligence are naturally inseparable, indivisible, and intertwined. (Schein, 2008, p. 2)

This is not a linear process, but involves the rhizomic weaving of meaning across domains of being. Again Heilman helps here by pointing to what she calls a Eutopic Critical pedagogy which is "an *idiosyncratic education* that allows criticality to be something one can move in and out of, something that all sorts of people might do" (2005, p. 141). The Eutopic, being the 'good place'—as opposed to the 'nowhere place' or 'perfect place' of utopia—is where we all can function as becoming beings. It is a place where we can move in and out of the critical continuum acknowledging the layered nature of such work. As Rachael Kessler writes, "The body will not grow if it is not fed; the mind will not flourish unless it is stimulated and guided. And the spirit of the child will suffer if it is not nurtured" (2001, p. 108).

The critical continuum accounts for all these functional domains, the physical, the intellectual and the spiritual, and CLP maps the space so that a range of literacies pertaining to each becomes legible. No longer is the educational focus on enabling the dualist sense of separated ego

in a dialectical, often competitive and punitive relationship with the world as structure, resource and nemesis. Rather, the individual enters relationally into context as a co-creator, as Loy argues: "I am not other than the world: I am what the world is doing right here, right now" (2002, p. 214). In this new pedagogical awareness lies the possibility for a critical renaissance in education.

## Renaissance

For critique to have a rebirth, or renaissance, it needs to find a new formulation that spans the contradictions that currently mark the field. The development of the meso-thematic critical plane, in characterizing critical activity as a rhizomic and embodied process, offers such a formation as a poetics of the critical. The critical *kama sutra* presents process as relational and intentionally flags the role of *eros* in the attraction and pleasure that occur amidst critical action. To envisage a critical renaissance is perhaps a little ambitious. But, to follow Giri's wonderfully rich definition of critique as life (2006, p. 2), this ambition is in proportion to the task of living fully human lives. To return to our potential as critical beings who use thought instead of being possessed by it, heralds a renaissance of meaning and purpose (Tolle, 2005). This renaissance has been described by Sarkar as a liberation of intellect, one which demands of humanity that they 'wake up' and "and do something in all the spheres of life" (1988c, p. 47).

Renaissance is a profoundly evocative term. It is used here precisely because it is such. To traditional historians it evokes a sense of a renewed and "invigorating mental climate" (Blainey, 2000, p. 296), "a decisive stage or turning point in the development of an entire civilization" (Butterfield, 1979, p. 133) that involves "an inward ripening" of the mind (Huizinga, 1924, p. 307). As an historical period the European Renaissance shapes the use of the concept today as a broad cultural signifier associated with the unleashing and balancing of creative and contradictory forces. Thus Richard Tarnas (1991) points to the "Renaissance integration of contraries" underpinned by the

“critical religious intellectuality” of humanists such as Erasmus and Thomas More. For Tarnas:

... the unique position in cultural history held by the Renaissance as a whole derives not least from its simultaneous balance and synthesis of many opposites: Christian and pagan, modern and classical, secular and sacred, science and religion, poetry and politics. (1991, p. 229)

This balance and synthesis does not imply suppression or homogenization. In the current context, the multiplicity evoked by the term ‘renaissance’ is essential. As a rhizomic term it is a ground for action and renewal.<sup>152</sup> Hence, it is a term that Deleuze and Guattari would describe as constituted by “Diverse movements of the infinite [that] are so mixed up in each other ... [that] they constitute ... its fractal nature...” (1994, p. 38).

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<sup>152</sup> What a rhizomic term the renaissance is is underlined by an overview of its usage to date.

Some *Other* Renaissances (all dates are approximate)

- Egyptian Renaissance—Amarna art and Akhenaton 1300BCE
- Greek Renaissance eighth century BCE
- Carolingian Renaissance eighth century of Common Era (CE)
- Ottonian Renaissance ninth century CE
- Islamic Renaissance, eighth century to the thirteenth century CE
- Twelfth century Renaissance (Europe)

Also National renaissances

- Hindu Renaissance (first decades of twentieth century)
- Bengali Renaissance nineteenth century
- Chinese Renaissance 1970s—instigated by Taiwan as a counter measure to the destructive energy of the Cultural revolution
- A variety of Indigenous Renaissances such as Native American Indian Renaissance and the Australian Aboriginal Renaissance (dating from the 1970s on)

We can’t even talk about the European Renaissance as this is not specific enough—so we have the:

- Italian Renaissance (1300–1600)
- German Renaissance (1450–1650)
- French Renaissance (1400–1650)
- Spanish Renaissance (1490–1620)
- English Renaissance (1500–1620)

A critical renaissance is concerned with unlocking the dynamic energy of contradiction and the reconfiguration of the once vibrant critical pedagogic tradition whose mission to liberate consciousness from habit and conditioning was occluded by the 'dark ages' of neoliberal hegemony which privileged "a hard-working, innocent, patriotic, law-abiding citizen whose exhibitionist narcissism, instrumental view of other human beings, and conventionality are justified by his conformity to the dominant social norms" (Nandy, 2002, p. 119). It heralds a rethinking of human agency beyond such conformity and of relationship to the world of structure and form. This rethinking pushes us away from a unified worldview to one which is multiple and layered. In this recognition of the layered nature of reality in which 'diverse movements of the infinite' generate hybrid formulations, new critical expressions such as Giri's servant-demon and West's prophetic pragmatist appear. This movement also reinvigorates the humanism of the European Renaissance which challenged humanity to see itself as one family rather than as tribal units. Sarkar suggest a neohumanism to extend this task of humanism to the entire universe (Sarkar, 1982). Neohumanism is one of the voices of the emergent renaissance of critical consciousness in which intellect expands to incorporate the prediscursive, the embodied and the spiritual and human identity expands from tribal allegiance to species, the humanist project, to a universalist recognition of self as participant and co-creator in the universe of forms (M. Bussey, 2006b).

### Co-creativity of Context

Critique is a creative act across domains of being and is mapped by the critical continuum. Giri alerts us to it in his assertion that critique is 'life itself' while Sarkar expands on this, spelling out the layered and contextual nature of being to be addressed in the critical renaissance:

There are three important strata in life: the physical stratum, the psychic stratum and the spiritual stratum. In the physical stratum, there are many strata: say, scientific achievement, social progress, political life, economic life, culture life. People often say that this twentieth century is the century of science.

No, it is not the truth. Human life has been associated with science from the prehistoric era, from the very birth of humanity on this earth about one million years ago, and not only in this twentieth century. And as long as there will be a single human being, there will be an age of science. (1988c, p. 47)

For Sarkar, science is an approach to life that is contextually rational and critically committed to the use of a benevolent intellect (1993a, p. 248). Thus he refers to meditation as a 'spiritual science' that obeys a set of logically coherent and transferable rules, while also being faithful to the procedural rules of all scientific inquiry: hypothesize, test, share findings, peer review the findings, test again, and so on.<sup>153</sup> Ramon Gallegos Nava develops this idea by linking a pedagogy of love to that of science in order to shift the focus on mechanistic science to one in which the method embraces the entirety of human experience. Thus he argues:

... the essence of science is not merely information: It is the existence of a certain rationality, an inquiring mind, a conscious activity that produces, changes, transforms, and rejects knowledge. Information is the raw material with which the scientific mind works. Yet it is consciousness that lends significance and attributes some cultural meaning to the models. (2001, p. 74)

Interestingly, there is both a macro and micro dimension to this cultural process. Sarkar, for instance, points out that "Culture is the collection of different expressions of human life. The culture of the entire human race is one, but there are different local expressions" (1988c, p. 50). The critical continuum is sensitive to these expressions both epistemologically and ontologically. CLP opens this dimension up by alerting educational process to the micro-cultural formations of

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<sup>153</sup> In one discourse he observes: "What is science? Science means, that which is based on rationality and pays proper attention to cause and effect. About 2000 years ago, one philosopher named Maharśi Kañáda said, "Where there is no causal factor, there cannot be any effect".

Spiritual practice comes within the scope of Science. The first scientist who invented this spiritual science was Lord Shiva who was born about 7000 years ago" (1998, p. 331).

classroom, school and locality.<sup>154</sup> Thus the universalizing drive of meta theory is averted and hegemony undermined. CLP is actively counter hegemonic in affirming the co-creativity of the micro domain of human activity. This brings co-creativity to the fore in all educational encounters designed to foster the critical sensibility. In addition, co-creativity alerts us to the uniqueness, the peculiarity and idiosyncrasy of context in which expression must be crafted to effectively engage with the moment, yet it also grounds this work in broad libratory and pedagogical goals to maximize the potential immanent to each encounter. Joanna Macy reminds us of this, noting “where consciousness co-arises with form, it is, in every instance, particular. It is characterized not by sameness, but by its own unique presence, its ‘thatness’” (2007, p. 41). This connection *to*, embeddedness *in*, context is the critical connection that once revealed allows for action to grip those becoming-conscious beings who inhabit the moment.

The critical renaissance can be found wherever such awakenings are occurring, where the new humanism of the expanded heart is being manifest. This new renaissance is found in the works of those pushing the boundaries of the knowable, trying to out think thinking, and challenge the ability of any system to be comprehensive, save in its omission of comprehension. As indigenous American pedagogue Sandy Grande argues, “no theory can, or should be, everything to all peoples—difference in the material domain necessitates difference in discursive fields” (2004, p. 166). Such difference is mapped in this thesis shamanically along a continuum of critical domains and in the futures spectrum.

### *Two Renaissances*

The critical renaissance lies in potentiality, immanent to the current global context in which hybridity is outpacing conformity as the dominant social formation. The pedagogy of such a renaissance like the earlier European Renaissance requires a fundamental orientation to

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<sup>154</sup> Sarkar stresses this: “While imparting education you should also remember that there are certain local conditions, local problems and local requirements” (1988c, p. 50).



guide inquiry and action. The European Renaissance had the seven liberal arts of grammar, rhetoric, logic, geometry, arithmetic, music and astronomy (Tarnas, 1991, p. 175). The critical renaissance has the six critical rationalities of empiricism, interpretation, critique, anticipatory engagement, holism and shamanic futures thinking. These rationalities relate to the driving logic of the layer of the life-world most dominant in a context, as mapped in Figure 8.3 they give rise to a range of critical formations that enable curricula thought. They are presented in Figure 9.1 alongside the pedagogical processes central to Renaissance humanism.

<b>European Renaissance: seven liberal arts of Renaissance Humanism</b>	<b>Critical Renaissance : six critical rationalities of Critical Neohumanism</b>
grammar	Empiricism
rhetoric	Interpretation
logic	Critique
geometry	anticipatory engagement
arithmetic	Holism
music	shamanic futures thinking
astronomy	

**Figure 9.1: Two Renaissances**

The shift in focus between these two renaissances is marked. In Renaissance humanism the focus was on intellectual development. This emphasis can be understood in the context of the period which was marked by an emergent confidence in human intellect. The Critical Renaissance reflects the context of the early twenty-first century which has lost confidence in intellect alone to manage the future. It can be seen as a response to the multiple challenges that have emerged after a lengthy period of faith in the instrumental rationality of the modernist project. This project is marked by what Gatto calls the 'magical promise' that there is 'one answer' for every problem (2002). The Critical Renaissance moves us beyond 'one answer' cravings to readings of multiplicity that are not invitations to relativity but calls for engagements with realities that offer strategic insights into how to

navigate a complex reality whilst allowing for processes that are paradoxical and, as such, well beyond current modes of strategic work

### Critical Poetics

The critical poetics looks at the six critical rationalities and links them affectively to critical process. Unlike the Aristotelian *poetics* which fits nicely with the seven liberal arts, a critical poetics is more than a set of rules, functioning instead as a set of relational frames of reference that reconfigure how we know, what we know and the purpose of our knowing. It holds out to us the possibility of a different way of being in which pedagogy reclaims its central place as a social, even communal, activity—as opposed to a bureaucratic and professionalized function of the state (R. Miller, 2000). Thus it also acts as a source of critical inspiration<sup>155</sup> at a time when Western education has become increasingly monosyllabic and anorexic. Parker Palmer sums the shift up when he acknowledges that:

The way we teach depends on the way we think people know; we cannot amend our pedagogy until our epistemology is transformed. If teaching is reformed in our time, it will not be the result of snappier teaching techniques. It will happen because we are in the midst of a far-reaching intellectual and spiritual revisioning of reality and how we know it. (1993, p. xvii)

Furthermore, the poetics can act as an antidote to narrow and prescriptive readings of critical praxis provided by some stalwart critical pedagogues such as McLaren (McLaren, 2006). By emphasizing the multiple and the affective and linking educational praxis to the contextual and discursive process of CLP, story emerges as the subjective ground upon which critical agency can be based. Heilman sees this as a core element of an embodied imaginary of critical pedagogy. She argues that “A very different approach would be a critical education aimed at helping students create different stories of

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<sup>155</sup> We must remember the inspiration of the early humanists when they found the world revealing itself through to them as a result of the emergent intellectual rigor of their disciplinary approach. Similar enthusiasm was felt in the Enlightenment when reason again became more clearly defined as the tool par excellence for understanding and controlling the physical world.

self, a Critical Pedagogy that has as a primary goal helping students imagine critical life identities and stories" (2005, p. 125).

Palmer adds to this the role of collective process in this re-storying of being and becoming where "knowing is a profoundly communal act" (1993, p. xv). In this, life is reimagined rhizomically as the *course of being* through the life-world where the critical subject develops a layered appreciation for how knowing and discrimination is to be enacted.

### Six Shamanic Concepts

Rather than enforcing a one size fits all policy, the critical poetics affirms the micro context of learning without diminishing its global libratory aspirations. Such critical educational work can be seen, as Gatto describes it, as forms of "monumental localism" (2002, p. 74) which offer human scale responses to the meta educational obsession of state systems. The problem is that institutions have long memories and power, for whom centralization is always the answer, is loath to change what works as a system of domination. Thus Gatto observes:

These are surrealistic times. The scientific school establishment continues to float plans for further centralization in the form of national standards, a national curriculum, and improved national standardized testing. Magical promises are everywhere: machines are the answer; massive interventions are the answer; new forms of pre-schooling are the answer; baseball bats, bullhorns, and padlocks are the answer. In the face of a century and a half of searching for it unsuccessfully, nobody seems to doubt for a minute that there is an answer. One answer. The one right answer. (2002, p. 73)

To think our way out of this monotheistic drive has required expanding the cultural base of critical praxis to include non-Western traditions of critical inquiry. Drawing on Nandy's work, this has been characterized as a form of shamanic futures thinking premised on six shamanic concepts. These concepts allow us to begin thinking pedagogically in a non-linear and open ended way. They challenge the 'magical promise' that 'one answer' will ultimately set us all free. Thus geophilosophy

and intercivilizational dialogue herald educational forms that are not simply multicultural, glossing the hegemony of Western predatory cultural practice with a supermarket assortment of cultural artefacts (M. Bussey, 2007). Geophilosophy critiques the primacy of any single system of thought while intercivilizational dialogue invites conversation, dialogue and multiple encounters across both the macro and micro contexts of education. The concept of the rhizome enables such encounters to be understood as multiple, creative and unique. These contexts are also rich in alternatives that can be read heterotopically and understood as processes that are immanent and productive of hybrid forms. And these hybrid forms are unique to context though linked by the critical thread that reads education as a liberatory process that expands the potential of each context from the utilitarian, to the human to the universalist. In this sense the critical poetics fosters critique as a virtue (Michel Foucault, 2002, pp. 192-193) that functions holistically across a range of contexts. Thus the futures spectrum and the critical continuum both identify the epistemic orientation and the critical formations and expressions that correspond to these.

### *The Shared Self*

To deal with education today requires not just resistance to the present, as Deleuze and Guattari call for (1994, p. 108), but also resistance to history (Guha, 2002). Educational institutions are monolithic state structures designed to produce the building blocks of the capitalist state. Even critical pedagogy, committed as it is to critical engagement with the educational Leviathan, is bound by its rules and therefore trapped. Critical pedagogy, as deployed by Apple, Giroux and McLaren, is an Enlightenment geophilosophical project that privileges a narrow dialectic over a broad ecumenicism that nurtures multiplicity over any single hegemonic synthesis. Chet Bowers makes this point: "... the theorists who view themselves as agents of radical social change are themselves reproducing the conceptual patterns of the past" (2001, p. 4). He goes on:

... to view change as the expression of linear progress, the individual as an autonomous decision maker, and the world as human centered ... is to espouse the family of ideas and values that coevolved with the Industrial Revolution. (ibid, p. 183)<sup>156</sup>

Nandy offers the 'shared self' as a way of reimagining identity and agency. This self is caught between the old and the new, and is thus akin to the shaman, "... openness to voices, familiar or strange, may well have to be the first criterion of the shared self which transcends nation-states, communities, perhaps even cultures" (2007, p. 187).

The key here is the 'familiar and strange'. This tension has been charted throughout this thesis. The approach has not been to seek resolution in a singularity that functions as a theory of everything, but to orchestrate a critical space that is layered, plural and dynamically creative. CLP has been proposed as a curricula tool for negotiating such a space where knowledge is understood to function contextually as a tool for reading the ordering processes that can be understood to generate meaning for those in context. In this it follows Nandy who argues:

... it is possible to venture the proposal that to survive beyond the tenure of modern knowledge systems, the language of liberation will have to take into account, respectfully, the quests for freedom that are articulated in other languages and in other forms, sometimes even through the language of silence. (ibid, p. 186)

CLP facilitates this 'quest for freedom' by proposing a "a living curriculum" (Gatto, 2002, p. 78) in which, as Edmund O'Sullivan notes, "the primary educator is the whole earth community" (2001, p. 197). This universal outlook is fuelled by what hooks calls "love in action". Thus she says:

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<sup>156</sup> Bowers develops his critique around this link: "the arguments for what constitutes a morally just society are still being framed in terms of the Western, high-status way of thinking that represents the individual as the basic social unit. Indeed, at the core of these analyses is an interlocking set of culturally specific assumptions that have gone largely unquestioned" (Bowers, 2001, pp. 2-3).

To me, all the work I do is built on a foundation of loving-kindness. Love illuminates matters. And when I write provocative social and cultural criticism that causes readers to stretch their minds, to think beyond set paradigms, I think of that work as love in action. While it may challenge, disturb and at times even frighten or enrage readers, love is always the place where I begin and end.

A central theme of *all about love* is that from childhood into adulthood we are often taught misguided and false assumptions about the nature of love. Perhaps the most common false assumption about love is that love means we will not be challenged or changed. No doubt this is why people who read writing about racism, sexism, homophobia, religion, etc. that challenges their set assumptions tend to see that work as harsh rather than loving.

Of all the definitions of love that abound in our universe, a special favorite of mine is the one offered in *The Road Less Traveled* by psychoanalyst M. Scott Peck. Defining love as "the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth," he draws on the work of Erich Fromm to emphasize again and again that love is first and foremost exemplified by action—by practice—not solely by feeling. (2000, e-article)

In this passage hooks delineates a central theme in any poetics of the critical, namely that love as action builds the world we yearn for. It is the force that Giri alerts us to in criticism driven by the "eternal desire to move from perfection to perfection" (2006, p. 2). In this we can pick up on the thematic title of Macy's book *World as Lover: World as Self*. Similarly, Sarkar (1986, p. 2) argues that love, as force, as stamina, as benevolent intellect, is the core principle for any praxis that rests on a relational stance in which unit being constructs self through engagement with other. Thus he points out that, spiritually, the liberation of self cannot be achieved without service to other. This is the essence of his critical spirituality of neohumanism: That critique is informed by a vision of self and other as self sustaining, mutually transformative praxis.

## Conclusion

In exploring the meta question, Where next for pedagogy? we adopted a fugal approach that involved weaving between the macro-tonal context of futures thinking, the meso-thematic issue of critique and

critical action and the micro-vocal work of CLA. This theoretical work was undertaken to allow for an effective engagement with the question of how to rethink agency with relevance for curriculum and educational praxis.

Such a rethinking involved the development of a shamanic futures process that introduced six shamanic concepts. It also led to a CLA of the work of ten theorists who provided an account of critical agency that moved across the epistemic field. Thus a futures spectrum and a critical continuum were developed and the notion of a critical *kama sutra* proposed that accounted for the rhizomic nature of context and the hybrid possibilities emerging in an increasingly interlinked world.

Causal Layered Pedagogy was then proposed as a way of rethinking education that was informed with a critical vision and attuned to the micro contextual nature of educational encounters. Pedagogy that takes these issues to heart will initiate practices that balance the needs of individuals and communities with the broader liberatory goals of an education committed to the liberation of intellect. In this liberation lies the possibility for a critical renaissance that will turn the impoverished and miserly attitudes towards knowledge and learning on its head. Though such a shift may sound unrealistic, the findings of this thesis suggest that the social imaginary of our emergent global civilization is rich in the processes that herald such a shift in priorities and values. The heterotopic nature of education as a rhizomic field of multiple possibilities, a number of which have been flagged throughout this thesis, underline this fact. The ruptures in language, the hybrid forms emerging from multiple encounters and the aspirational drive linked to a sense of promise couched in the threat of civilizational decline all beckon towards a new way. Perhaps such a promise, linked to a poetics of the critical and the causally layered pedagogy to drive this, will initiate the Critical Renaissance future generations deserve.

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## Glossary of Key Terms

**Acephalic:** literally headless; usually applied to an egalitarian society; used by Deleuze and Guattari to indicate an unrepresented category, a group that is headless/faceless, also without legitimate thought or value.

**Agency:** Capacity to act within structure that is linked to freedom of choice, the awareness of alternatives and the ability to make them.

**Aphasic:** literally out of time; used by Deleuze and Guattari to indicate a group of people or set of ideas, knowledges, that is unintelligible to the dominant – hegemonic – geophilosophy and geohistory of the West.

**Apophatic:** knowledge gained through negation; awareness of contradictions pushes knowing beyond words into a prediscursive space often as a result of consciousness of aporia.

**Aporia:** an insoluble contradiction or paradox; a doubt about the truth of a statement in the face of evidence both for and against such a truth.

**Avidya:** ignorance, the source of ego identification with matter.

**Becoming:** For Deleuze and Guattari becoming is the experience of the individual; thus they challenge Heidegger's sense of Being and the common sense notion that we 'are', providing it with a dynamic unfolding energy.

**Bhakti:** Sanskrit term for spiritual devotion; such devotion is qualitative, i.e., expressed through the context or through the personality of the devotees (known as *bhakta*).

**Body without Organs (BwO)** (Deleuze and Guattari, 1987, p. 149ff), the constant possibility of the reconfiguration of desire through the binding presences of organism, significance and subjectification; we

are not primarily biological beings but socialized identities that operate as configurations of desires and drives.

***Brahmachakra***: Tantric concept of evolution, literally the 'wheel of Brahma'; driven by emergence of consciousness while paradoxically being consciousness itself *in action*; driven by longing, the meta and ethical context for all life.

**Causal Layered Analysis**: futures method used throughout this thesis; offers an account of social reality that works the interface (or between) of agency and structure; consists of litany, system, worldview and myth–metaphor, presented as an iceberg (see **Figure 4.3**); hinge concept that acts both as taxonomic tool for deconstruction and reconstruction of the real, while offering a process theory that makes the relationship of agent to structure the determinant in transformative praxis (see **Figure 4.2**). CLA can be both an inner and an outer call to transformative praxis.

**Causal Layered Pedagogy**: approach to curriculum theory and educative praxis that models CLA; works the critical poetics and the critical continuum via a commitment to context and the interaction of agency with structure.

**Critical agency**: The sense that we can act within structure but challenge through awareness of structure the limits this places upon us; Becoming: revolutionary; Becoming: critical; Becoming: whole.

**Critical Continuum**: empirical, interpretive, critical, anticipatory, holistic and shamanic; application of the futures spectrum to critical engagement, the critical continuum locates appropriate action in context, identifying critical formations of relevance to curricula thought and CLP. See **Appendix 2**.

**Critical Field**: context for critical activity today; the sum of its history and the potentiality inherent to intercivilizational dialogue. Mapped by the critical continuum.

**Critical *kama sutra*:** metaphor for describing the rhizomic process of encounters that are creatively charged, fertile, productive of hybrid critical forms that revivify our thinking about critical agency and praxis; deliberately flags the sexual nature of encounter and cross fertilisation between categories, concepts and lines of flight; plays on the multiple positioning thinkers engage in and on the possibilities for new positions to emerge through the analytic process of CLA.

**Critical Poetics:** nine principles that underpin a holistic critical praxis (see **Figure 8.3**); designed to liberate consciousness from narrow contextual limitations; all such libratory work is grounded in the life-world and driven across the critical continuum by a respect for empirical reality, at one end, and the tools necessary for engaging it and also spiritual reality, at the other end, and a host of new tools for engaging with this; maps and operationalizes an expanded sense of being human.

**Critical Renaissance:** For critique to have a rebirth, or renaissance, it needs to find a new formulation that spans the contradictions that currently mark the field. Just as the European Renaissance developed a humanism based on the seven liberal arts, so the Critical renaissance presents a neohumanism that applies the six critical rationalities that contextualize critical praxis (see **Figure 9.1**). As a historical period the Renaissance shapes the use of the concept today as a broad cultural signifier associated with the unleashing and balancing of creative and contradictory forces. In the current context, the multiplicity evoked by the term 'renaissance' is essential. It is a ground for action and renewal.

**Curricula Field:** context for critical action; useful in unpacking curricula implications of CLP (see **Figure 8.9**); the zone of local critical praxis yet able to expand to allow for rhizomic context and encounter, cross fertilization, hybridity and immanence.

**Deterritorialization:** as part of the rhizomic process of movement from context to context a line of flight jumps across time, place,



person; this jump or movement is the deterritorialization of the rhizome. Thus, the concept democracy has moved from ancient Athens to modern nation state. Is it the same context? A genealogical analysis reveals it has moved through various incarnations that have at time legitimized or delegitimized it. Each movement has involved deterritorialization and each re-emergence into public discourse and practice is a reterritorialization.

**Fractal:** as in a process that is multiple, eternal and convergent/divergent; Deleuze and Guattari describe reality as fractal claiming that it behaves rhizomically – as a process state in which multiplicity and the unexpected are at work

**Fugue:** musical form involving strict counterpoint using voices of different ranges; used as a metaphor for the process structure of this thesis, involves three voices (areas of concern): 1. futures thinking, 2. the critical continuum and 3. critical agency.

**Futures Spectrum:** range of contexts for futures work; covers futures thinking appropriate to empirical, interpretive, holistic and shamanic contexts; flags the importance of physical and spiritual realities to futures work. See **Figure 3.1**.

**Geophilosophy:** one of the six shamanic futures concepts; enlarges the field of concepts and signs that we can deploy to account for difference, challenges the absolutist root of Western philosophy and history by linking both to the universalizing culture of capitalism; Thinking geophilosophically allows the analysis to enter into creative synergy with non-Western concepts and possibilities. Geophilosophy implies process.

**Haptic:** experienced by the body; embodied and sensual

**Hegemony:** the dominant ordering of the real that suppresses alternatives to the real; alternatives are forced to adopt the rules and language of the dominant order.

**Hermeneutic:** an interpretive lens such as critical theory, Marxist dialectic and poststructuralism.

**Heterotopia:** one of the six shamanic futures concepts; Foucault's concept of the potentialities inherent to context; usually at least partially present in context yet obscured by a dominant ordering

**Hybridity:** one of the six shamanic futures concepts, the product of rhizomic encounters, what actually happens in the life-world is hybrid, not pure; the critical *kama sutra* generates hybrid forms that actually work the between of the life-world.

**Immanence:** one of the six shamanic futures concepts; in the Deleuzean sense implies both the possibility of inversion and the ground on which any philosophizing occurs.

**Intercivilizational Dialogue:** one of the six shamanic futures concepts, generates new categories by engaging different worldviews in both deconstructive and reconstructive dialogue; establishes context for hybridity, heterotopia and immanence; when geophilosophies interact new possibilities emerge.

**Karma:** In Tantra and the Vedas, universal law of cause and effect, which works across lifetimes; reframes 'accidents' as 'incidents' that are consequences resulting from past action.

**Kurukshetra:** battlefield in the Mahabharata where Krishna and his allies overcame the enemies of justice; place where the Bhagavad-Gita was revealed by Krishna to his disciple Arjuna.

**Line of flight:** Each line of flight marks the passage of a rhizome from one context to another, one person to another, one history or civilization to another, etc...

**Macro-Tonal:** the futures context for this thesis, i.e. that of shamanic futures thinking; this provides the guidelines, processes and ethical orientation for this study.

**Maya:** of illusion and changing forms. Associated with litany, the experiences of life that maintains ego identity and attachment, i.e. identification, to the 'real'.

**Meso-Thematic:** the 'critical' is the theme for this thesis, it supplies the material for analysis and the intellectual anchor for the research; it is the space between the macro tonal which is the disciplinary orientation of the thesis and the micro vocal which is the local practice and methodological orientation; it is developed over the course of the thesis as a sliding signifier into a critical continuum which allows us to come to grips with the nature of critical activity and develop a critical poetics.

**Microvita:** living energies in the form of consciousness that are positive, negative or neutral in essence; the crudest are viral in nature but most exist beyond the capacity of technology to detect them and are sense inferentially by effect or through meditation; theory proposed by P. R. Sarkar to explain consciousness and the link between matter-mind- spirit.

**Micro-Vocal:** focus on the critical agent in context; as method this also points to CLA as a critical domain in understanding the interface between agent and structure.

**Neohumanism:** theory proposed by P. R. Sarkar that suggests the emergence of a new orientation to human agency based on relationship and benevolent intellect instead of the analytic and objectifying reason of humanism and the Enlightenment; spiritual orientation to the Cosmos that challenges the parochial and groupist sentiments of that maintain current identity and relationship patterns.

**Nirguna:** Sanskrit term for the 'attributionless cosmic principle'; beyond the three *gunas* – static, mutative and subtle – that maintain physical reality; all that is that is beyond all that is.

**Nonphilosophy:** anything that is illegitimate vis-à-vis the geophilosophy of the West.

**Plateau:** convergence of rhizomic lines of flight into an apparently stable, but porous and fragile state of balance that appears as coherent and is taken as a position within a field such as critical theory and poststructuralism.

**Poetics;** originally used by Aristotle to describe the rules for writing poetry; now used to describe a set of rules that presuppose an aesthetic relationship to reality and order; presupposes a direct relationship between function and form.

**Prakrti:** Sarkar uses this term to describe the natural processes of the universe, i.e it is evolutionary in nature; could be thought of as Tantric systems theory.

**Prout:** acronym for PROgressive Utilization Theory; form of holistic economics that integrates thinking about local practice with ethical assumptions about the purpose of humanity and practical implications of Neohumanist theory.

**Reterritorialization:** part of the rhizomic process; see *deterritorialization*.

**Rhizome:** one of the six shamanic futures concepts; a process structure that represents the social and epistemological field as multiple, interconnected, chains of meaning that are endlessly reassembled from perspective and context; as it is multi-layered it at times refers to the macro processes of discourse and paradigm, at other times it accounts for meso processes such as institutional and community history and meaning, while at other times it refers to the micro of life story, thought processes, emotional relationships, and even fragments such as words, concepts and images.

**Sadhana:** Sanskrit term for meditation; this is its loose usage – to be more specific, it is a process of struggle to identify with the Cosmos, or Divinity, involving body, mind and spirit.

**Sadvipra:** Sarkar's concept of a realized critical being who embodies the strengths of all the *varnas*. Such a person recognizes that individual evolution must, ironically be collective.

**Shamanic Futures Thinking:** extension of Futures Studies and standard futures thinking to include a sensitivity to the prediscursive, civilizational, embodied and spiritual aspects of agency; generates a futures spectrum that includes material, psychic and spiritual epistemological positions; organized around the six shamanic concepts of futures thinking.

**Shudra:** one of the four *varnas* of the social cycle, a worker.

**Shudra bhakti:** Giri's critical agent working, with devotion, for the wellbeing of humanity and creation.

**Sraddha:** reverence for life; Vedantic concept used by Giri as a motive for critical action.

**Six shamanic futures:** six concepts that work the intersection of the structural and poststructural insights into constructions of the real; geophilosophy, rhizome, intercivilizational dialogue, heterotopia, immanence and hybridity (see **Figure 2.4**); these concepts encompass the contextual diversity that constitutes the futures spectrum.

**Structure:** That condition which frames meaning, determines choices; the context we inhabit.

**Tantra:** holistic indigenous Indian spiritual tradition; breaks taboos to achieve a newer more integrated consciousness; sees life as a struggle between knowledge and ignorance (*vidya* and *avidya*) in which whatever creates fear, division and mistrust should be regarded as 'not-knowledge' while everything that fosters and enhances freedom of thought, solidarity and empathy is the foundation of knowledge; tends to be practical in orientation as opposed to Vedantic thought which is more abstract – though this disambiguation is only partial as they share many categories which differ in subtle ways.

**Tapashya:** Sanskrit term for service, one of the ten ethical practices at the root of yoga; service that involves sacrifice.

**Varna:** four major 'states' (*varnas*): being dominated by the environment (*shudra* or worker); attempting to dominate the environment with the body (*ksattriya* or warrior); attempting to dominate the environment through the mind (*vipra* or intellectual); and, by dominating it through the agency of the environment itself (*vaeshya* or merchant). This theory defines these four 'states' as both material power structures and as well as epistemic or paradigmatic forms of individual and collective psychology. Together constitute the social cycle as envisaged by Sarkar.

**Vedanta:** Indian spiritual tradition based on the *Upanishads*; source of categories used by Giri to develop a spiritually engaged and holistic critical theory; argues that the core of all spiritual traditions are the same; tends to be more theoretical than Tantra (cf).

**Vidya:** knowledge, spiritual insight as opposed to ignorance, ego bondage of *avidya*.

**Yajina:** Sanskrit term, service that implies an expanded agency built around service to the world, to human beings, to those in the past and those in the future.

# Appendices

## Appendix 1: CLP Process and Style

### 1. Agency and Piecemeal Learner

Indicator: Replicate  
Form: Information

	<b>Critical Agent</b>	Process	Style
Michael Apple	Witness with emancipatory imagination	Practical Alternatives	Community work
Henry Giroux	Militant Democratic Socialist	Civic Engagement	Political Engagement
Peter McLaren	Radical Pedagogue	Recommitment	Engaged Marxism
bell hooks	Embodied Intellectual	The Every Day	Solidarity
Jacques Derrida	Rational Subject to Come	Words as fragments of the real	Clear thinking
Judith Butler	Vulnerable Subject	Bullet and Face	Compassionate thinking
Gilles Deleuze	Nonphilosophical folded subject	Events	Associative thinking
Cornel West	Prophet Citizen	Throwing Stones	Identify target
Ananta Kumar Giri	Critic as Servant-Demon	Words cultural code	Tell stories
Prabhat Rainjan Sarkar	Sadvipra	<i>Maya</i>	Service as <i>yajina</i>



## 2. Agency and Goal-Oriented Learner

Indicator: Control/Mastery

Form: Disciplines

	<b>Critical Agent</b>	Process	Style
Michael Apple	Witness with emancipatory imagination	Alliances	Inter disciplinary
Henry Giroux	Militant Democratic Socialist	Critical Cultural Politics	Hegemony
Peter McLaren	Radical Pedagogue	Resistance	Structural analysis
bell hooks	Embodied Intellectual	Engaged Pedagogy	Stories of Being
Jacques Derrida	Rational Subject to Come	Discursive Rationality	Practiced Inversions
Judith Butler	Vulnerable Subject	Representation	Interrogate the image
Gilles Deleuze	Nonphilosophical folded subject	Repetition	Pattern and discontinuity
Cornel West	Prophet Citizen	Democratic Capitalism	Advocacy
Ananta Kumar Giri	Critic as Servant-Demon	Culture	Cross Cultural Dialogue
Prabhat Rainjan Sarkar	Sadvipra	Natural Systems	Construct new Social rules

### 3. Agency and Interactive Learner

Indicator: Building/Change

Form: Purpose

	<b>Critical Agent</b>	Process	Style
Michael Apple	Witness with emancipatory imagination	Discourses of Resistance	Political and Cultural worker
Henry Giroux	Militant Democratic Socialist	Concrete Utopianism	Discourse of Possibility
Peter McLaren	Radical Pedagogue	Marxist Historical Analysis	Analytic nerve
bell hooks	Embodied Intellectual	Holistic Synthesis of Consciousness	Embodied Pedagogy
Jacques Derrida	Rational Subject to Come	Deconstructive Encounter	Reason with Reason
Judith Butler	Vulnerable Subject	Embodied Ethics	Encounters
Gilles Deleuze	Nonphilosophical folded subject	Socio-Transcendental Empiricism	De- and Re-territorialization
Cornel West	Prophet Citizen	Radical Black Christianity	Bearing Witness & Dangerous Memory
Ananta Kumar Giri	Critic as Servant-Demon	Vedantic Dialogue	Hybrid forms
Prabhat Rainjan Sarkar	Sadvipra	Purposeful Creation: <i>Brahmachakra</i>	Relational Being

#### 4. Agency and Reflexive Learner

Indicator: Transformation

Form: Story

	<b>Critical Agent</b>	<b>Process</b>	<b>Style</b>
Michael Apple	Witness with emancipatory imagination	Witness	Remember a new story
Henry Giroux	Militant Democratic Socialist	Web	Radical Possibility
Peter McLaren	Radical Pedagogue	Revolution	Rage and Hope
bell hooks	Embodied Intellectual	Prophetic Imagination	New Categories
Jacques Derrida	Rational Subject to Come	Enlightenment to come	Glance beyond words
Judith Butler	Vulnerable Subject	Story that Levels	Intimate Space Between I-and-Thou
Gilles Deleuze	Nonphilosophical folded subject	Natural Systems	Becoming
Cornel West	Prophet Citizen	Old Testament Heroic	Honouring Roots with Eyes on the Horizon
Ananta Kumar Giri	Critic as Servant-Demon	Servant as <i>shudra bhakta</i>	Death and Transformation
Prabhat Rainjan Sarkar	Sadvipra	Battlefield of <i>Kurukshetra</i>	Longing for the Great

## Appendix 2: Futures Spectrum—Critical Formations

	<b>Empirical</b>	<b>Interpretive</b>	<b>Critical</b>	<b>Anticipatory</b>	<b>Holistic</b>	<b>Shamanic</b>
<b>Empirical</b>	Counting, measuring, testing, spelling	Show and tell, stories, documentaries, social science	Social studies, Media studies, Politics	Documentaries on new science, nature, technology, energy, etc	Mind mapping, systems thinking, ecological studies, futures	Serve others, visit the elderly, soup kitchens, fund raising
<b>Interpretive</b>		Negotiated space, group work, listening to others	Myths for other places and times, alternative histories	Utopian story writing, plays, movies, novels such as Obernewtyn (Carmody, 1987)	Feelings, movement, dance, singing, sitting, playing, laughter, joy	Active listening, empathy, presence, openness, feel the story
<b>Critical</b>			Activism, PCAP, challenge stereotypes	Write plays, stories, songs, paint, design houses, cities, Prout...	Vegetarianism, growing own food, walking and biking more, buy local, footprint, tears	Looking for alternative stories to explain, every problem is an opportunity
<b>Anticipatory</b>				Design classroom, school, communities, get involved in grass root movements	Inspire others to do the above, newsletters, passionate engagement	Subjective approach – objective adjustment, alignment, being who we want to be
<b>Holistic</b>					Change patterns and relationships in school, home, community	Microvita, energy, space, integrity, alignment
<b>Shamanic</b>						Meditation, presence, stillness, kiirtana, spiritual songs, back to meditation

### Appendix 3: A CLP Anecdote

Some years ago I was working with a group of children 7 to 12 years of age. They were a diverse ability group. The classroom was an open space in that it was situated in a dome (Figure A1) and there were no student desks—only work stations and work areas. Students would move through activities, with the more mature self-directing their studies and showing considerable responsibility.



**Figure A1: With students at the dome classroom**

My job, as teacher (or biggest kid), was to initiate learning contexts. Thus the child-centred environment negotiated learnings with a curriculum that was a product of structural and pragmatic needs of society and state. I was the interface. On one occasion a number of students were very much involved in playing board games so I introduced a thematic learning process built around these games and the students' intense interest in them.

So far this all sounds very much like a general holistic educational environment. Using CLP as a curricula tool however, I was able to direct learning with the help and support of the students in such a way that they took much of the responsibility for what happened during these work sessions.

What happened was this:

- Litany: students collected games; tried them out; found rules; built ancient or rare games from designs from the internet; visited the museum; visited a creative toy shop; played heaps of games; organised tournaments and play-ins ...
- System: students explored rules (why are they important?); wrote reports on games; kept a log of who was playing what games and, where appropriate, kept a record of winners, losers, top scores; explored the mathematics of games (especially cards); designed their own games—writing rules, creating characters, etc.; turned games into stories ...
- Worldview: students looked at games from different cultures and civilizations; asked questions about why certain games came from particular places; noticed hybridity in action as games morphed over time and through interaction with different technologies, etc.; asked about why we like rules and why some rules are competitive (i.e. punitive in nature) while others are inclusive and designed around win-win values; looked also at computer games and the values these portray—i.e. issues of violence, pattern, predictability and whether they offered open or closed scenarios ...
- Myth-metaphor: looked at games they like to play and asked about what this might say about themselves; explored fun; shared fun with others; organised a games museum and invited friends and family to visit; looked at life as a game; looked at win-lose and win-win in the context of games they like to play; looked at which games made them feel good and why ...

We all agreed that a game museum and game day at school would be the best way to collectively demonstrate our learning in this area. The games day was a great success, parents and friends were inspired and the children felt fulfilled. Games they learnt were an important part of life and learning.

