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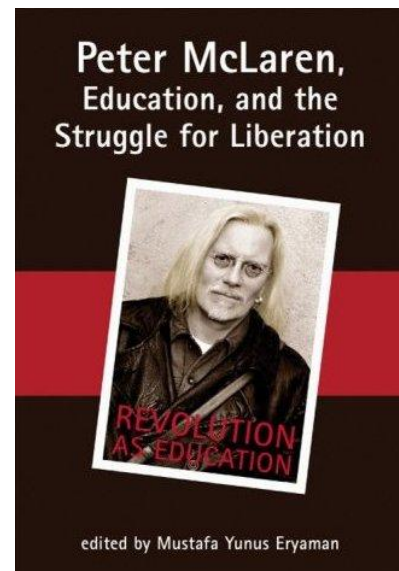
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Peter McLaren, Education, and the Struggle for Liberation (2009) is an homage to McLaren's work as well as a bridge connecting his work to a wide array of liberatory concerns. Authors include friends and students of McLaren's who are also scholars of his work. Their work references many of McLaren's seminal works, giving readers brief summaries as well as a primary reading agenda. Further, the authors take those works and align them with other pieces in the canon of critical and socially just literature in an attempt to bring McLaren's work back into the contemporary conversation of marginalization and liberation. Of note in the text is also a collection of images woven throughout. The artist, Erin Currier, says that she works to "know and to make known the plight of the ill-understood" (p. xxi). In doing this, her images add a poignant reflection of the marginalized whom critical pedagogy seeks to liberate.

The collection of essays that make up *Peter McLaren, Education, and the Struggle for Liberation* opens with a preface by Samuel Day



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Fassbinder. His stated goal is “to point to an educational path which will allow people to think rationally about life after capitalism” (ix). Indeed, this chapter brings together the disparate ideas of global climate change, capitalist greed, and education for social justice via a new critical pedagogy, which emanates from McLaren’s work.

Following the preface is an introduction by editor, Mustafa Yunus Eryaman. This brief work is a succinct review of McLaren’s critical, revolutionary, radical, and multicultural pedagogy, which is rooted in the Marxist simplicity of “from each according to his or her ability and to each according to his or her need” (p. 3). Fassbinder continues in chapter one, “Interfering with Capitalism’s Spell: Peter McLaren’s Revolutionary Liminality.” Here Fassbinder argues that elements of McLaren’s concept of the “liminal servant” can be used to disrupt capitalism via “revolutionary critical pedagogy” (p. 5). The first half of this piece invokes McLaren’s work to establish the concept of liminal servant. That concept is then suggested as the vehicle through which revolutionary critical pedagogy is delivered and capitalism is stalled.

Chapter two, “Imagining the Impossible: Revolutionary Critical Pedagogy Against the 21st – Century American Imperium,” by Valerie Scatamburlo-D’Annibale, explores themes rooted in a Marxist Humanism that she claims “animate” McLaren’s revolutionary critical pedagogy. She argues that this understanding is vital as “liberal humanist versions of critical pedagogy . . . have virtually abandoned all forms of class analysis” (p. 19). This work criticizes critical theories locked in textual discourse and challenges revolutionary critical pedagogues to “confront the actual conditions” of injustice (p. 40).

Jointly, Juha Suoranta and Olli-Pekka Moisio tackle “Critical Pedagogy as Collective Social Expertise in Higher Education” in chapter three. Based on their own teaching experiences, these authors deal with the practical side of employing critical pedagogy in higher education toward the end of generating “pedagogical, individual and societal transformation” (p. 55). The authors invoke McLaren to establish the principles of critical pedagogy, which are then discussed as a prescription to fight the existing individualistic, competitive, and superficial knowledge of college life (p. 62-63). Especially helpful in the chapter is a succinct chart comparing what the authors call “radical teaching and learning” and “traditional teaching and learning” (p. 67).

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Gregory Marin's contribution, "Remaking Critical Pedagogy: Peter McLaren's Contribution to a Collective Work," follows. This chapter traces McLaren's activist life and the response to it from Freire's widow and others. Specifically, it discusses McLaren's influences, his resistance work, and his turn toward a more revolutionary stance. While McLaren's critics are discussed, most critiques are quickly dismissed as simply not recognizing McLaren's "multilayered" work (p. 92).

Following Martin's concise review of McLaren's evolution is Brad Porfilio's chapter, "The Possibilities of Transformation: Critical Research and Peter McLaren." This is the only chapter to directly consider the influence of McLaren's work on research practice. Porfilio discusses the ways in which McLaren's work influenced his own development as a teacher, scholar, and researcher. Specifically, it was through McLaren's work that Porfilio arrived at considering the hegemony of "technocentric discourses" (p. 104), especially with regard to women and girls. The chapter reviews his research in this area, his findings, and implications of this and other research conducted through a critical lens.

Porfilio's call for revolution over reaction leads to a more elaborated discussion in David Gabbard's chapter, "Peter McLaren and the 3 R's: Reflection, Resistance, and Revolution." This chapter traces McLaren's career in what Gabbard calls a "profile" form (p. 127). In doing so it provides a very clear trajectory for path of McLaren's work.

Andrew Michael Lee's chapter titled "As Usual, the Critical are Always 'Right': Political Pedagogues, That Haranguing Horowitz, and the Timely Interventions of Peter McLaren" uses McLaren's work to argue that education should never be "neutral" and "non-political" (p. 137). The chapter situates McLaren's work in the political climate of the US as compared to that abroad and then considers the author's own teaching experiences. From here, Lee discusses the challenges from the right, particularly from David Horowitz. Lee then answers the challenges and lays out a rationale for allowing McLaren's words to continue to fuel the flames of anti-oppressive education (p. 158).

Chapter eight, "Embodying the Critical Pedagogy of Peter McLaren: The Cultural Expression of Papo di Asis and the Phillippine Diaspora," is written by Michale Viola. This chapter uses McLaren's work as a frame to support an argument that Papo de Asis's work "is an embodiment of revolutionary critical

pedagogy” (p. 169). The work begins with a review of McLaren’s core understandings then introduces Papo di Asis. The article also includes a brief history of the Philippines as it impacts the work of di Asis. Interspersed throughout are images of de Asis’s work, which clearly reflect his critical view of life in the Philippines.

Arshad Ali’s “Radical Education in the Critical Moment: Envisioning a Revolutionary Praxis of Language, Teaching and Race in a Time of War” follows Viola’s look at de Asis. This chapter leads to a call to return to a critical pedagogy in the image of Freire’s work after detailing how the current educational system works in tandem with “imperial ideology” to maintain inequities (p. 188). The critical pedagogy Ali outlines attends to various aspects of schooling including particular content areas such as American History and topics such as race and citizenship.

Mustafa Yunus Eryaman returns in chapter ten with Martina Riedler to write “From Interpretive Progressivism to Radical Progressivism in Teacher Education: Teaching as Praxis.” This chapter traces the issues in teaching and teacher education, the existing conceptions of teachers and teacher education, and a critique of the existing conceptions. The article concludes with how a revolutionary praxis in the vein of McLaren’s work can move teaching “closer to the moral and political realities of everyday life” (p. 215).

The final two sections of *Peter McLaren, Education, and the Struggle for Liberation* include personal reflections from McLaren. Chapter eleven is a transcribed interview with Peter McLaren by Michael F. Shaughnessy, and the afterword is written by McLaren. In the interview, Shaughnessy has McLaren identify key points in his work, consider the political legacy of the Bush administration and neoliberal globalization, discuss the foundations which bear his name and with which he works, consider the legacy of Freire, and look ahead to consider the future. In his afterword, McLaren discusses his early optimism for “educational revolution” and what he has found to be a continued struggle against defeat (p. 237). In the face of that struggle, though, he highlights the various paths that critical pedagogy has taken and the path that he took under the mentorship and friendship of Paulo Freire and Henry Giroux. Following a reflection of his work, he looks ahead to the perils of continued unfettered capitalist greed and domination. To deal with that world, McLaren concludes with a consideration of the new insights he has gained and how they can play a part in the

“anti-capitalist and anti-imperialist struggles throughout the globe” (p. 243).

This text serves not only as a review of McLaren’s work and influence but also as a bridge to other work related to the struggle for liberation. Each author demonstrates how McLaren’s work influences other aspects of education, culture, and politics among other things. This work gives perspective to both seasoned scholars of McLaren’s work and critical pedagogy as well as novice scholars experiencing the depth of critical pedagogy for the first time. Finally, it offers a trajectory for conceptualizing the praxis of revolutionary critical pedagogy.

About the Reviewer

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