

# Popular Culture and Pedagogy

# 266

“Only a fool would let an enemy educate his children.” – Malcolm X

K. Wayne Yang, Fall 2012, Thursdays 2-4:50p, SSB 103 \*\* CHANGE IN MEETING TIME \*\*

Off: Tu 8-9pm @ Middle of Muir Café (MOM), Th noon-1:30pm @SSB 222, kwayne@ucsd.edu

**The goal** of this seminar is for us to think about pedagogy far beyond just “teaching”. Rather, pedagogy is fundamental to any framework on power (as well as emancipation). Pedagogy is not limited to the realm of the didactic. We might think of pedagogy as how subjectivities are trans/formed:

- **either coercively** by systems of domination. According to Foucault, the object of disciplinary power is the ‘education’ or formation of the subject)
- **or by consent**. According to Gramsci, hegemony and counterhegemony are organized in the popular domain, in order to lead the commonsense.
- **or by critical action**. According to Freire, the oppressed can liberate self and others through conscientization + action = praxis.
- **or by desire, a.k.a. be/long-ing**. Multiple movements in black thought, black feminist thought, indigenous thought, native feminisms, and queer of color critique consider the denial and insistence of being, longing, and belonging by people-made-objects.

In this seminar, we will be rethinking popular culture very broadly, and pedagogy very broadly, in terms of repression, liberation and beyond.

**What is popular culture?** The most commonsense usage treats the popular as pop culture, the opposite of high culture, and thus often a debased culture, a media-overdetermined mass culture (as critiqued by the Frankfurt school). When we say ‘popular culture’, many people immediately think we are only talking about popular forms, e.g. hiphop music, television, fashion, etc. A more anthropological approach might expand popular forms to include everyday practices and customs. However, more Marxist-informed scholars consider the political possibilities of popular culture as a culture of “the people” – as in ‘black culture’, ‘working class culture’, or ‘youth culture’ (in the tradition of the Birmingham school). Perhaps most broadly, Antonio Gramsci refers to the popular as the domain of commonsense ideology, and thus various critical theorists (e.g. Stuart Hall) have rethought popular culture as a site of political contestation. Our class begins with a Gramscian perspective on popular culture as a site of hegemonic power for ruling interests as well as counterhegemonic power by social movement-makers.

Our class will also seek to disrupt Gramsci through a critique of civil society and the nation-state as social systems postulated upon colonialism, drawing heavily from various black, black feminist, indigenous, and queer writers.

**What is pedagogy?** Differing treatments of pedagogy can alternatively emphasize its repressive and emancipatory theorizations. For example, Paulo Freire critiques “banking education” and presents a critical “problem-posing” education as its antidote. In classroom teaching, pedagogy is often used as term to describe the craft of teaching as opposed to the content of the curriculum. However, pedagogy more broadly can refer to the hidden curriculum of institutions, media, family, nations. This kind of disciplining of bodies and souls is generally thought of as inherently repressive (as in Michel Foucault’s *Discipline and Punish*). “Critical pedagogy”, however, is an umbrella term often deployed to name critical forms of education inside and outside of classroom (street pedagogies, critical literacies, popular education, etc.) that are intended to challenge repressive institutions and their curricula.

Our class advances an even more expansive theory of pedagogy as the (repressive or emancipatory) trans/formation of subjectivities. Therefore, pedagogy is the mediating link between the inter/personal and larger apparatuses, institutions, structures, cultures, and movements.

### **Readings**

Download the digital reader from [ted.ucsd.edu](http://ted.ucsd.edu)  
Always bring the readings for the current week to class.

**Read deeply, not dismissively!** When you read, dive into the depths of the arguments, take notes on their contributions, look for the implied theories as well as the explicit ones. Critique when you have done this.

### **Requirements**

1. **Weekly response papers.** You will respond to 2 short writing prompts each week. Due by Wednesday 5pm
2. **Spoken word performance: “be/long-ing”**
3. **Annotated syllabus**
4. **Short video: “Performing theory”**
5. **Film festival.**

### **A note about workload**

This course has an extremely heavy workload because in conjunction with readings, students will be writing each week, and producing their own pedagogical texts.

### **A note about attendance**

I expect perfect attendance.

## Calendar – See Google calendar

### Unit 1. Critique of critical pedagogy.

The arc of this unit moves from critical consciousness to decolonization to desire.

1

Franz Fanon .....	Wretched of the Earth, Ch 1 “On Violence”
Paulo Freire .....	Pedagogy of the Oppressed, Ch 1 and 2
Audre Lorde .....	Poetry is not a luxury
Ernest Morrell & Jeff Duncan-Andrade .....	What they do learn in school: Hip-hop as a bridge to canonical poetry
Ernest Morrell .....	Linking literacy and popular culture, Ch 1 and 2
Ernest Morrell .....	Critical Research and the Future of Literacy Education

2

bell hooks .....	Teaching to transgress, Introduction
.....	Language: Teaching new worlds / new words
.....	Ecstasy: Teaching and learning without limits
Sandy Grande.....	Red Pedagogy
Eve Tuck and K. Wayne Yang .....	Decolonization is not a metaphor

3

Michel Foucault.....	The Body of the Condemned
.....	Panopticism
.....	The Carceral
Michel Foucault.....	The eye of power
Huey Newton .....	Freedom
Eve Tuck .....	Breaking up with Deleuze

### Unit 2. The popular, and social movements.

The arc of this unit moves from nation-state politics to indigenous/decolonizing politics.

4

Stuart Hall .....	Gramsci’s relevance for the study of race and ethnicity
Antonio Gramsci .....	“Intellectuals and Education” and introduction by David Forgacs
Frank Adams with Myles Horton .....	Unearthing Seeds of Fire: The Idea of Highlander, Ch 1 and 5

5

Naomi Klein .....	The Unknown Icon
Ziga Vodovnik .....	The struggle continues...
Zapatistas .....	Various writings of Subcomandante Insurgente Marcos
Gustavo Esteva and Carlos Pérez .....	The Meaning and Scope of the Struggle for Autonomy

6

Wilderson III, Frank. 2003. "Gramsci's Black Marx: Whither the Slave in Civil Society?" <i>Social Identities</i> . 9 (2): 225-240.	
Dennis Childs .....	"You Ain't Seen Nothin' Yet": Beloved, the American Chain Gang, and the Middle Passage Remix
Audre Lorde .....	Power
Cherrie Moraga .....	Looking for the insatiable woman

### Unit 3. Pedagogy beyond pedagogy

This very short last unit will consider desire, the sacred, shadow curriculum, radical dispossession, futurity.

7, 8, 9 TBD

Jacqui Alexander .....	Pedagogies of Crossing, Introduction
.....	Pedagogies of the Sacred: Making the Invisible Tangible
Audre Lorde .....	From the House of Yemanjá
Troy Richardson .....	Navigating the Problem of Inclusion as Enclosure in Native Culture-Based Education: Theorizing Shadow Curriculum
Gerald Vizenor .....	The Ruins of Representation: Shadow Survivance and the Literature of Dominance
Fred Moten .....	The case of blackness
Fred Moten and Stefano Harney .....	The university and the undercommons
James Cahill and Rachel Thompson .....	The insurgency of objects: A conversation with Fred Moten
Gayatri Gopinath .....	Bollywood Spectacles: Queer diasporic critique in the aftermath of 9/11
Linda Tuhiwai Smith .....	Twenty-five Indigenous Projects (From Decolonizing Methodologies)
Christine Sleeter .....	Decolonizing Curriculum