University of Alberta

The Evolution of Critical Theory: An Analysis of Dialogue in *Pedagogy of the Oppressed*
by

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Abstract

Many theorists disagree on the correct interpretation of Marxism and Critical theory as it has evolved and developed throughout the progression of history. Some claim that Critical theory lacks incorporating diverse perspectives and individual agency while others claim that this is not the original intention of the Scholar. Although the changes seem miniscule, they have grave implications on whether Critical theory is appropriate to how a community can mobilize against Social Justice issues. Is it possible for individuals to unite despite the perpetual differences in ontologies and epistemologies? This research paper uses Sandoval's *Methodology of the Oppressed* to compare with Paulo Freire's *Pedagogy of the Oppressed* to understand how communities can potentially navigate around individual conceptual differences and generate an ethical commitment for change appropriate to their context.

Key words:

Critical theory, Paulo Freire, Critical Pedagogy, Dialogue, Differential Consciousness, Philosophy, Popular Education

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Introduction

Critical Education has the ability to divulge core issues of today's society, but many scholars (as cited in Rikowski, 1997) have articulated the struggle of finding a resolution to these issues. Often, the arguments are overgeneralized or the solution causes positionalities to compete against one another. The focus of this Capping Paper is not on any particular socio-economic standpoint in society, but my attempt at understanding how different standpoints interact and how a society can dialectically, through cohesive reflection and action, communicate. Throughout my research, the scholars that I identified with most (Sandoval, 2000; Allman, 2001/2010; and De Lissovoy, 2015) called for centering differences in ontologies and epistemologies and a need for dialogue where those differences could be dissolved and united. My aim is to understand how to delineate, describe, and articulate this process of community consciousness of different positionalities.

Research Problem

My Capstone Project centers around the question: How might the book *Pedagogy of the Oppressed* by Paulo Friere theoretically inform the Dialogue of Difference in Solidarity?

With the many socio-economic issues we are currently faced with, I along with many other scholars (Allman, 2001/2010; Sandoval, 2000; De Lissovoy & Cook, 2020) argue that we need to generate Dialogue for Solidarity. Dialogue in this sense is defined as "political determination and dialectical unity between word and action" (as cited in De Lissovoy & Cook, 2020, p. 79). Different individuals within a community need to dialogue in order to stand in solidarity for political determination against various sociopolitical issues. However, such discourse with diverse positionalities can become convoluted and obstruct dialectical unity. I follow De Lissovoy & Brown's (2013) call for a Solidarity in Difference, where "differences

come together within a framework that does not seek to subsume them into any particular

subject" (p. 550). Since several authors (Allman, 2001/2010; De Lissovoy, 2015; Tuck and Yang,

2012) have cited Paulo Friere for his writings on Critical Education as a tool for consciousness,

my research specifically focuses on Paulo Freire's book *The Pedagogy of the Oppressed* to

understand how he embedded Solidarity in Difference into community consciousness.

<div align="center">**Literature Review**</div>

History of Dominant Trends in Marxism

In the early 20th century, Critical theory was developed by the Frankfurt School as a

result of the Soviet Union's increasing rigidification and vulgarization of Marx's thought (as

cited in Allman, 1999/2007, p. 55). Totalitarianism was the Soviet Union's purported

interpretation of Marx's theory: societal change was a result of the inevitable process of

economic laws and there was no place for human intentions or agency (Allman, 1999/2007).

Most Critical theorists attempted to place human agency and class struggle back into social

change by emphasizing concepts of Marx's thought such as consciousness and praxis (Allman,

1999/2007). The works of theorists (Antonio Gramsci, Bertell Ollman, and later Paulo Friere) are

often characterized as Humanistic Marxism due to their emphasis on the primary work of Marx's

early writings and agency (Allman, 1999/2007). However, during the Capitalist Golden Age after

World War II, roughly around 1948-1970, many scholars questioned the relevance of Marx

because of a decline in class struggle (Allman, 1999/2007). In 1971, Structuralism was a major

trend by scholars such as Louis Althusser, Paul Willis, Samuel Bowles and Herbert Gintis, who

theorized that the economy determines ideological and capitalist social superstructures (Allman,

1999/2007). In this sense, "the 'economic infrastructure' determines the institutions (political,

juridical, and so on) in the 'superstructure'" (Rikowski, 1997, p. 554). However, this

interpretation turned out to be reductionist and deterministic with a lack of human agency

(Allman, 1999/2007). As a result of Althusser's definition of *Relative Autonomy*, classes

achieving relative social autonomy within the economic structure, Cultural Marxists attempted to

incorporate agency by theorizing cultural forms of resistance with a weak economic

determination (Rikowski, 1997). Others tried to incorporate Structuralism with *Resistance*

theory, class struggle with a strong economic determination. However, agency within Resistance

theory remained vague (Rikowski 1997). When Resistance theory was first developed by Willis

(1977), it contained elements more similar to fascism than socialism (Allman, 1999/2007). Paulo

Freire emerged with his method of critical pedagogy as one of the attempts to merge Resistance

theory with a focus on consciousness (Allman, 1999/2007). Although there are other routes, this

paper focuses on the method and viability of Humanistic Marxism.

Much of this description of critical theory is historically specific: concepts in relation to

things that arise or exist during a specific socio-economic formation or organization of society

(Allman, 1999/2007). Critical theory cannot be *Transhistorical*, truths applied to the entirety of

human history, because these generalized truths end up lacking in substance that is virtually

useless for critical purposes (Allman, 1999/2007). Allman (1999/2007) and Rikowski (1996)

have detailed that much of the dominant Marxist trends are misinterpretations because they

follow historical progression and rarely analyze the totality of Marx's original works.

Nevertheless, "in relation to the Gramscian formula, 'pessimism of the intellect, optimism of the

will,' [critical race theory] tends toward the former, and critical pedagogy toward the latter" (as

cited in De Lissovoy & Brown, 2013, p. 548). At its core, Critical theory is about emancipation

of individuals and communities, but the problem lies in what emancipation looks like and what

the core issues are. On one hand, racism occurred before Capitalism, so abolishing the system

may not actually reach the core issue of social hierarchy (Apple, 2015). On the other hand, Allman (1999/2007) and Peet and Hardwick (2015) fully encapsulate that any adjustments to Capitalism are ineffective to emancipation because the system inherently places the capitalists against the worker. For Rikowski (2018), Marxism takes a stand at the side of the oppressed because it is against any adjustments to capitalism as long as the core contradiction remains. However, with a degree of unpredictability in how other systems will unfold until they are actualized, the question lies in when to identify capitalism as a crisis, neglect all the positive aspects of capitalism, and trust that an alternative system will not produce the same issues (Rikowski, 2018). Once all critiques of capitalism are pronounced, an alternative future is left vague. Similar to when Roland Barthes speaks of critiques regarding western dominant systems of power, "once my bad temper is exhausted . . . I have no language left at all" (as cited in Sandoval, 2000 p. 142,3 -143,4). In addition to the issues of economic functionality, this literature has yet to introduce positionalities of race and gender that challenge the ontological and epistemological assumptions of Critical theory. Ignoring these assumptions is itself "sexist, racist, and, at this historical moment, deeply inadequate to address the condition of life in this planet" (Carpenter & Mojab, 2017 p. 4).

Ontological/Epistemological critiques of Critical theory

While it is arguable that the unfolding of history is not the true interpretation of Humanistic Marxists and Critical theorists (Rikowski, 1996), there is a tendency for Critical theory to invisibilize the colonizer on the side of the oppressed (Sandoval, 2000). In analyzing the Black Abolitionist movement and the Black Radical movement, both historical events demonstrate a deeply seated racism in the United States that cannot be simply erased with critical education (De Lissovoy & Brown, 2013). Both movements were interested in an alliance with

white activists in order to have greater exposure and gravitated towards the socialist ideologies of

white activists. However, Socialist philosophies took priority over anti-racism and a white

paternalistic relationship with Black activists formed as the movements progressed (De Lissovoy

& Brown, 2013). For example, Abolitionist Fredrick Douglass stated that "Black slavery was

becoming an 'already read text' for White activists" (Johnston, 1988, as cited in DeLissovoy and

Brown, 2013) and Black Radicalist W. E. B. Du Bois questioned submitting their interests to

Whites who would vote "not simply to their interests, but a sacred duty to underbid the labor

market, vote against labor legislation and fight to keep their fellow laborers down." (as cited in

De Lissovoy and Brown, 2013, p. 544). De Lissovoy and Brown (2013) stated that solidarity

needs to occur in order to reach and support marginalized groups and to redefine co-existence

between the oppressor and the oppressed. Still, the question is how to incorporate other

positionalities without subsuming them into deep seated agendas of social hierarchical systems?

Marx stated that, "knowledge produced perpetuates the domination of other social classes by the

ruling class" (as cited in Chilisa, 2011, p. 35). De Lissovoy and Brown (2013) have reasoned

these events as Critical theory has not reached deep enough into the social hierarchy within the

movements. However, Sandoval's (2000) research on the critical writings of prominent

American feminist theorists of the 1980s revealed that liberal, cultural, and marxist feminisms

have "[failed] to incorporate the analysis of power beyond gender relations in their relationality"

(p. 49). In addition, Kaplan critiques that classification of feminisms tend to create a 'fictional

landscape,' where "'the other structuring relations of society fade and dissapear' leaving us with

the "'naked drama of sexual difference as the only scenario that matters'" (as cited in Sandoval,

2000, p. 50,1). Tuck and Yang (2012) have also critiqued Friere's book, *Pedagogy of the*

Oppressed on the vague definition of the oppressor and decolonization as simply a change in

mindset. The literature is conflicting on whether or not Critical theory inherently carries

oppressive tendencies because of its relations with the dominant ideologies. Yet, there is a

pressing need for the subordinated groups to frame and define their relation with the oppressor as

the struggle progresses.

Although Critical theory is valuable for challenging the dominant ideology and

empowering people to change society radically (Chilisa, 2011), it lacks in detailing alternative

systems of knowing and being. As some historical events demonstrated, Critical theory silences

other epistemologies by centering the dominant ideologies of white activists that have a hidden

and deeply rooted social hierarchy in the United States. Since capitalism can turn into a factual,

yet austere argument (De Lissovoy, 2015), social movements can also be limited to educating a

respectable leader that makes decisions for others. Not only does this lack critical engagement

with others, alternative social systems of economy can also be dismissed. The Abolitionist and

Black Radical movement gravitated towards the socialist economy, yet Tuck and Yang (2012)

stated that the goal of settler colonialism was to diminish Indigenous claims of land over

generations. If the western, socio-economic system can be logically sustainable and equitable,

can it justify a dominance over other societies?

Sandoval (2000) warns that positionalities should not be sustained because that

establishes neocolonialism by normalizing capitalism and intersectionality as the inevitable,

unresolvable hierarchy. Dialogue is needed with the hope to redefine difference, power, and

unity. If Critical theory focuses on how power is interlinked with the system, breaking down

power should be a collective effort based on the critical engagement of subjects rather than for

one party to decide what is right (De Lissovoy & Cook, 2020). However, dialogue has often

benefited the oppressor and the dominant ideology. For example, liberal acts of free speech and

commitments to unity are often an act of oppression because of a lack of historical and cultural

roots (De Lissovoy & Cook, 2020). The question is how to incorporate difference within the

socioeconomic system. De Lissovoy and Brown (2013) detailed three models that solidarity

incorporated into difference: First, *Solidarity as Unity*, where difference is assimilated for a

single national identity; Second, *Solidarity as Alliance*, where difference is negotiated between

participants such as the antiracist movements; and Lastly, *Solidarity in Difference,* where

differences is centered as a critical framework for participants. De Lissovoy and Brown (2013)

claim that the correct interpretation of Critical Pedagogy is Solidarity in Difference towards

commitment. Yet there are many conflicting opinions of Critical Pedagogy: either it limits

difference and minimizes other perspectives, or creates difference that may result in an

unresolvable solution.

Theoretical Framework

Differential Consciousness

The theory that I will use to interpret my data is Differential Consciousness theory from

Chela Sandoval's (2000) book *Methodology of the Oppressed.* The theory of Differential

Consciousness is useful because it centers differences within social movements. As mentioned in

the literature review, the main issue of Critical theory is the tendency to assert dominance over

other ways of knowing and being. Sandoval (2000) uses Jaggar's critique to state that Critical

theory and Marxist Feminist theory "[tends] to recognize only differences of class" (p. 70).

Sandoval describes the problem of western theory as not simply framing and limiting alternative

perceptions of reality, but also forcing individuals to carry binary options where both are

detrimental and bend towards the inevitability of domination and difference. Still, some have

chosen "drifting." "I choose *not* to choose; I choose drifting" (Barthes, as cited in Sandoval,

2000, p. 142,3) implying that even though there is no other visible option or articulation of their reality, individuals refuse to conform and choose to treasure what they hope for and their experiences. In the context of the United States 1970-80's women's movement, Differential Consciousness is born out of third world feminists to "[map] the ideological spaces wherein oppositional activity in the United States has taken place" (as cited in Sandooval 2000, p. 54,5). However, Differential Consciousness is not "historically or telelogically organized; no enactment is privileged over any other; and the recognition that each site is as potentially effective in opposition" (Sandoval, 2000 p. 54,5). Different poets and scholars have articulated this term and this process in different ways. Below I describe how differential consciousness is used to incorporate differences from Sandoval's comparison of Roland Barthes, Jacques Derrida, and Hayden White.

The State of Differential Consciousness

As explained earlier, Differential Consciousness is creating a space for difference where one mode or ideology does not hold power over or consume another, as well as challenging one another's way of thinking to create a collective commitment specific to context. Sandoval (2000) expands this theory from previous interpretations in the literature review by articulating what the process of entering difference and towards collective commitment looks like. Differential Consciousness is a state shared among various poets and scholars, but articulated in different ways. These similarities and differences of these descriptions piece together the various ways individuals conceive Differential Consciousness, but never able to fully articulate this emotional state until one experiences it.

Roland Barthes describes the process of entering into this state as a process of falling in love: the small distinct point that "breaks through social narratives to permit a bleeding,

meanings unanchored and moving away from traditional moorings" (Sandoval, 2000, p. 140,1).

The lover's way of thinking is altered, not because of another all consuming ideology, but

because of a sort of painful disruption that they start to become empathetic towards the other.

Still, Barthes claims that falling in love is only one vehicle of entering into this state (as cited in

Sandoval, 2000). When one becomes "engulfed by love," they drift outside of the fatal social

structures and enter into a place of possibility (Sandoval, 2000, p.160). The focus of this 'love' is

no longer on the lover or the other, but on the ideal of what both individuals hope for it to

become. In this place of possibility is then what Roland Barthes describes as the "abyss" of love

where differences have dissipated to a "zero degree" of all meaning (Sandoval, 2000, p. 160). In

the state of being in love, individuals detach themselves from established social constructions

and enter into a space of possibility.

Jacques Derrida describes the state as *Differance* is to "aggravate the obtrusive character"

of a hidden present meaning (as cited in Sandoval, 2000, p. 147,8). Derrida states that Western

Ideology has divided meaning (a middle voice or character) into binary oppositions

(male/female, white/black, heterosexual/homosexual, human/nonhuman etc.) (Sandoval, 2000, p.

150,1). To enter into this state of Differance is to make "... "necessarily violent transformation"

by dominant languages "By an entirely different language" (Derrida, p. 158, as cited in

Sandoval, 2000, p. 148,9). Both Barthes and Derrida call for a certain painful disruption,

although neither describe what this disruption entails. Still, through this disruption, the third

meaning is positioned upfront to be at a place of Differance where individuals are "set free, no

longer invisible through the uprising presence of subjects out of colonization" (p.151,2). For

Derrida, to be at a state of difference means being at a state where no ideology categorizes or

limits another person's framework.

For Hayden White, "human and social sciences [insofar as they are based on or presuppose a specific conception of historical reality] are blind to the *sublimity* of the historical processes and the *visionary* politics it authorizes" (as cited in Sandoval, 2000, p. 153,4). To enter into a specific mode of consciousness, the practitioner needs to break from oppositional ideology to oppositional ideology, and instead "change one's relation to it" (as cited in Sandoval, 2000, p. 154,5). Similar to "swearing an oath" (I swear to tell the truth, the whole truth, and nothing but the truth) "the actor *becomes* in the moment of acting, is "made" in the same way the judge, promiser, or oath taker is "made" in the act" (as cited in Sandoval, 2000, p. 155,6). Rather than for one party to generate an appropriate ideology, social relationships need to shape and reshape themselves to commit to the visionary politics that they once proclaimed to.

All of the three examples show the process of categorization of western politics, the pain of understanding the perspectives of others, and to arrive at a place where differences are centered towards a commitment of community.

Methodology

Methodology of the Oppressed

I use a Qualitative Research Design derived from Chela Sandoval's Methodology of the Oppressed to analyze Paulo Freire's *Pedagogy of the Oppressed*. I will mainly be focusing on Chapter 3 of *Pedagogy of the Oppressed* as it addresses the concept of Dialogue directly. In addition, I will also address sections related to Dialogue as it arises. As Freire frames the concept of dialogue, I will be comparing it with the Methodology of the Oppressed by Chela Sandoval to understand the intricacies of these steps. Sandoval's model is based on Barthes' Conceptual model of how ideology is formed. I will be explaining Barthes' Conceptual Model of how ideology is formed in order to frame Chela Sandoval's methodology.

Barthes' Conceptual Model for emancipatory consciousness borrows from three primary terms in linguistics to describe the basic structure of any humanly generated systems of meaning (Sandoval, 2000) (see Appendix A). For any meaning to develop, it needs to go through the process where a human experience occurs (Signifier), and the individual rationalizes the meaning of this experience (Signified), then there is a relational term or concept that connects this event to the experience (Sign). The relationship between the Signifier and Signified are arbitrarily connected through historical and cultural roots, yet society often sees this connection as natural. As a result, this "natural" Sign transitions into a new Ideological Signifier that new signified concepts build towards Meta-Ideology/Signification, "Ideologization of Ideology itself" (as cited in Sandoval, 2000, p. 108,9).

Sandoval's Methodology of the Oppressed contains five tools to navigate around these elements of Signifer, Signified, Sign, Ideological Signifier, and Signification (Sandoval, 2000): First, Semiology: "reading the signs of power" (p. 109); Second, Mythology: "[deconstructing] those sign-systems (p. 109); Third, Meta-Ideologizing: "creating new "higher" levels of signification built onto the older, dominant forms of ideology" (p. 109); Fourth, Differential movement: allowing consciousness to challenge the connection between sign and Meta-Ideologizing (p. 110,1); and Fifth, Democratic imperative, "an *ethical* ideological code that is committed to social justice according to egalitarian distributions of power across such differences coded as race, gender, sex, nation, culture, or class distinctions" (p.111,2). Through using these tools, the community deconstructs and challenges social concepts while also welcoming differences towards a path of commitment that is appropriate to context.

Data

Overall, *Pedagogy of the Oppressed* details Freire's critical pedagogy for the third world and by implication, all underprivileged people towards a path to reclaim their humanity. This data section will be focusing on how Freire describes this process in Chapter 3.

Freire's Elements for Cultural Synthesis

Freire's critical pedagogical method serves the purpose to liberate humankind. This process of liberation is done through dialogue that is found upon love, humility, faith, trust, hope, and critical thinking: Love for each other and for life yearns for a commitment to support individuals as problems come up; Humility provides space for communication and understand various perspectives; Faith in the power of humankind to create and transform; Trust in the intentions of other people and their genuinity; Hope in the possibility for a better future; and Critical thinking which defines transformation of reality as understanding the history of a space and to transform that space throughout time (Freire, 1970/2010). Dialogue is this constant process of incorporating and valuing each individual's understanding of this historical space, then the community collectively transforms and changes the space that they live in.

Freire also structures dialogue as a process of Word Praxis: the combination of action and reflection integrated within two parties. Dialogue "is the encounter between men, mediated by the world, in order to name the world" (Freire, 1970/2010, p. 76). Once the situation is labeled, individuals are able to change it (Freire, 1970/2010). Embedded within this practice is the assumption of *conscientizacao,* according to Freire's translator, "refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (as cited in Global Campaign for Peace Education, 2020). Dialogue in this sense is to understand the contradictions within their social, political, and economic histories within the

community and to change these relations. Once change occurs, "the world in its turn reappears to the namers as a problem and requires of them a new *naming"* (Freire, 1970/2010, p. 76). This way, the community constantly goes through this cycle of finding the contradiction, understanding and articulating it, then changing it. The goal is not "to hold fast to the guaranteed space and adjust to it" because it would lead to naive thinking which "often overlooks the concrete, existential, present situation of real people" (Freire, 1970/2010, p. 82). The goal is also not to act without reflecting on the histories and relations similar to animals which, "[lack] objectives which they themselves have set, living "submerged" in a world to which they give no meaning" merely reacting to instinct (Freire, 1970/2010, p. 87). The goal for the teacher-student is to, "teach the masses clearly what we have received from them confusedly" and to understand the world in order to change it (Malraux, Mao-Tse-Tung, as cited in Freire, 1970/2010, p. 82). The conflict embedded within generative themes is always present within the human-world relationship because there will always be those who want to maintain this space and those who want to change it.

Hence, Critical Pedagogy is a process of dialogue to merge the different perspectives of the community towards liberation. It is important to maintain the dignity of individuals within the group and to focus on the way communities think rather than what is right. Even when the educator has a particular perspective, "this does not mean that [the educator] may transform the thematic investigation into a means of imposing [their] values" (Freire, 1970/2010 p. 102). The agency for change has to be focused on the values and needs of the community, not from the researcher. Even if "it happens that objectively the masses need a certain change, but subjectively they are not yet conscious of the need, not yet willing or determined to make the change," then the researcher should wait patiently (Freire, 1970/2010, p. 83). The goal is for the group to divide

and reintegrate until the community arrives at an agreement and align closely to the "nuclei of

contradictions" and to think of possibilities that address these contradictions (Freire, 1970/2010,

p. 104). Freire terms this as the process of transitioning from real consciousness, establishing

awareness of limit-situations, to generating potential consciousness, the untested practicable

solutions of limit-situations (Goldman, as cited in Freire, 1970/2010, p. 106). Still, the

difficulties of reaching an agreement is not simply within the confusion, but also with aspects of

fear for what this transition of change might imply; These limit situations are most often

exhibited within individuals in the middle-class (Freire, 1970/2010). In order to counter this,

individuals "would need to have a total vision of the context in order subsequently to separate

and isolate its constituent elements and by means of this analysis achieve a clearer perception of

the whole" (Freire, 1970/2010, p. 75). In this case, coding and problem-posing are useful to

reverse the starting point to analyze the whole in order to make "possible a new, critical attitude

towards the limit-situations" (Freire, 1970/2010, p. 95). Overall, Freire addresses differences

through the organic process of criticality in order to better understand power and commit toward

liberation.

Analysis

Comparing the Methodological Differences between Sandoval and Freire

In comparing the two texts, Sandoval's method is for the researcher to critique the current

social systems, while Freire's is more of an instructional text for the Critical Educator. Although

both texts are not formatted the same way, the focus for both is often on the way the oppressed

articulates and conceptualizes their current reality. Similar to the way Sandoval describes when

an individual 'drifts' until they can create a language that encompasses their emotion, Freire

presents multiple codes for individuals to articulate and understand their current contradictory

reality. For Sandoval, the focus is for people to understand this contradictory pain of the oppressed and commit to resolving this particular aspect. On the other hand, Freire reverses the starting point and focuses on a general thematic that lingers within the community and to produce codes for individuals to understand this core conflict. Codifications allow individuals to pass the boundaries of limit situations of the middle class to generate a "total vision of the context" (Freire, 1970/2010, p. 85). However, Codifications are meant to disconnect an individual from their emotional starting point because dominated people often lack a "critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole" (Freire, 1970/2010, p. 85). Although Freire's codifications can "present significant dimensions of an individual's contextual reality" (Freire, 1970/2010, p. 85), Freire's pedagogy separates from the dialectical method at the very start by leaning towards critiquing an ideology rather than supporting an individual's emotional disruption. Freire takes many precautions to protect an individual's dignity by focusing on the human-world relationship and the way they formulate ideas. Freire tells the educator-student to relate the codification directly to the participants' felt needs and to "wait patiently" if participants are subjectively "not yet conscious of the need" or "determined to make the change" (Freire, 1970/2010, p. 75). Freire also recommends significant community involvement and allows them to find relevant thematics, but I am not sure if all of this justifies labeling a thematic rather than for a community to articulate the problem themselves. This implication seems to have a paternalistic undertone that is focused on winning over participants to fit into a particular perception of reality. Similarly, the way Freire addresses this book to the educators presents them as agents of change, centering their perspective as objectivity. Sandoval (2000) critiques Marxist feminism as to only analyze the relation between gender and class (p. 49). Is it possible to create

an egalitarian space for differences in viewpoints rather than to continually critique the core of an ideology? On the contrary, Freire's precaution may point to one of the weaknesses of Sandoval's method as the participants are unable to fully grasp the totality because they are hyper-fixated on the fragmented feelings. Both risk settling on the needs of the oppressor in that Freire's method isolates an individual's starting point to critiquing a particular ideology and Sandoval's method does not settle on a particular critical ideology.

Still, separate from this initial difference, the methods are relatively similar. Both methods consider liberation as focusing on the needs of the oppressed and uniting different perspectives of the oppressed. The success of both are also dependent on the incorporation of different perspectives and ideologies.

Discussion

Disruption

An aspect that should be considered but is not mentioned throughout the text is the idea of disruption. In the Theoretical Framework section of this paper, Sandoval mentions a 'painful disruption' is needed in order for individuals to enter into Differential Consciousness. However, she does not detail what this disruption is going to be like. Freire states that violence is initiated and inherent within the oppressor because, "they love only themselves" (Freire, 1970/2010, p. 37). Furthermore, the oppressed are incapable of initiating violence because they are "the result of violence" (Freire, 1970/2010, p. 37). However, Freire (1970/2010) also states that "consciously or unconsciously, the act of rebellion by the oppressed (an act which is always, or nearly always, as violent as the initial violence of the oppressors) can initiate love" (p. 38). This act of violence occurs because of the oppressed desire to restore humanity that they lost from the oppression (Freire, 1970/2010, p.38). While the act of taking power back from the oppressor

allows the oppressed to stand on equal grounds, this act can also be defined as the oppressed mirroring the violence of the oppressors. The line is blurred whether or not to incorporate violence, because without it individuals will continue to be oppressed through an invisibilized deeply rooted social hierarchy. Contrary, the incorporation of violence contains the possibility for change and understanding difference, yet risks just perpetuating the oppression the oppressors have demonstrated.

Totality

Both Sandoval and Freire highlight the need for individuals to understand an ideology in its totality in order to critique it or gather its bare essentials or core contradictions. Freire states that the critical "aim" of the researcher is to "regard the area as a totality, and visit upon visit attempt to "split" it by analyzing the partial dimensions which impress them," (Freire, 1970/2010, p. 103). Likewise, Sandoval (2000) states that "paradoxically, it is the very moment of original perceptual *jouissance* - a blissful seeing - that is what is required of the practitioner" (p. 102,3). However, if the focus is on love and the separation away from oppression, is there a possibility to construct a society based on praxis rather than to wait to change when someone 'bleeds'?

Difference

What may be understated but present in this paper is the importance of love, relationships and community. The focus for both methods is less on the functionality of western theory, but to value individual experiences and the ability for them to control their own material reality. Critical pedagogy provides this hope by problematizing social concepts and creating opportunities for individuals to rearticulate these concepts for social commitment appropriate to the context. The Methodology of the Oppressed focuses on how individuals articulate their

experiences and to have others understand their perspective. Although both methods have thoroughly explained their perception of change, the question remains vague on the degree in which others can fully comprehend an individual's rooted historical and cultural experiences. On the one hand, this opens up the need for diverse communication and understanding, but on the other hand, to what extent can these differences be fully understood in dialogue when others do not have the same experiences?

Conclusion

This capping paper explored Critical Pedagogy as it has developed and integrated into reality and may inspire new ways of understanding the structural implications of social movements. Recurring elements in this research need to be addressed within a community discussion, namely, the incorporation of differences, power dynamics within a group, and commitment as a community. Freire and Sandoval have tried to address this through a Solidarity in Difference; a balance between comprehending a particular ideology and being open to center change that supports other perspectives. While it may be debatable whether to focus on the true contradiction of an ideology, where an individual bleeds, or a completely different method not mentioned here, the success of a social movement is determined by how much the perspectives are aligned within the community.

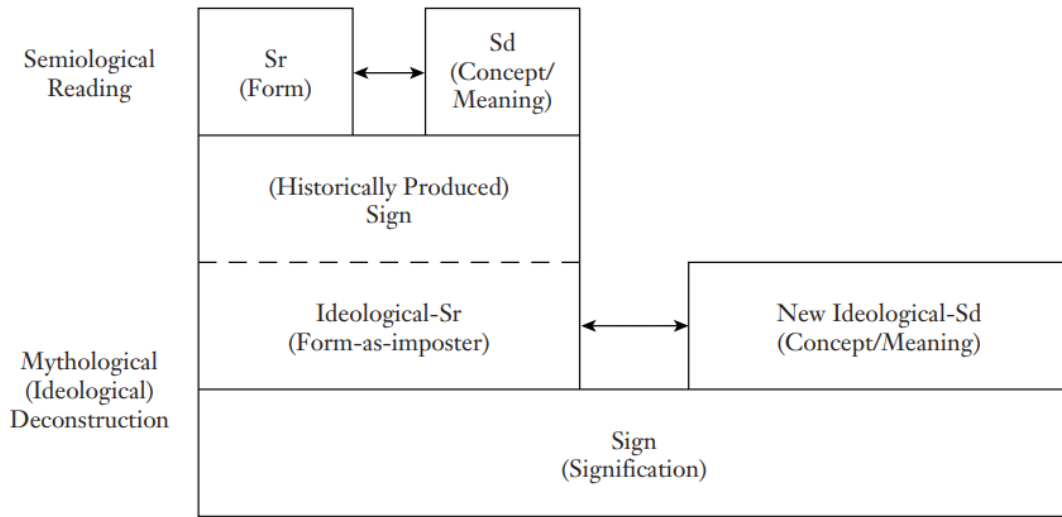**Appendix A: Barthe's Conceptual Model (As cited in Sandoval, 2000, p. 99)**

Semiological Reading	Sr (Form)	↔	Sd (Concept/ Meaning)	

(Historically Produced) Sign

- -

Ideological-Sr (Form-as-imposter) ↔ New Ideological-Sd (Concept/Meaning)

Mythological (Ideological) Deconstruction

Sign (Signification)

Figure 5. Four ways to decode the ideological signifier and sign.

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