

Notes

Series Editor's Preface

1. See Bernstein, Basil (1990) for a detailed elaboration of re-contextualization in the institutional context of education where it refers to mediation between the *generative* field of production/creation (originating practices in science and art, etc.) and the *pedagogic context of reproduction* as curriculum and pedagogy.
2. See Barthes (1973; 1975), on the theme of open and closed textualities, 'writerly' and 'readerly' texts. In academic capitalism, however, we may suggest that the social dialectic in mass society forms of *reading* are consumption practices with *texts as commodities* and is distinguished from readerly texts which are self-revealingly open and thus *for the reader to write*; this is, in fact, transcended to some extent in higher education, and thus has the potentially critically realist relational form of knowledge-making practices contra commodification. Academic textbooks, while clearly commercial products with limited shelf life, are invitations to dialogue and to write, and thus are potentially very *productive* as creative sources of initiation. This has many ramifications at several levels of critical practices, not least for this text.
3. See: Small (2005) *Marx and Education*, Ashgate Publishing; also <https://www.marxists.org/subject/education/index.htm>.
4. See, for valuable illustration of dialogical possibilities the string at <http://libcom.org/forums/theory/context-marxs-i-am-not-marxist-quote-09062009>.
5. For an excellent exposition of Marx's dialectical methods, see: Olman (2003), especially Chapter 4, accessible at http://www.nyu.edu/projects/ollman/docs/ssr_ch04.php. Also on Marxism, Historical Materialism and Critical Realism: Sayer (1979); Bhaskar (1979); Bhaskar (1991, appendix two); Bhaskar and Callinicos (2003); Bhaskar (2008a).
6. "Andragogy" refers to post-secondary education, the on-going "education" of adults.

7. For situationist practices, see: Debord, G (1967) with illustrations at Google Images' "Eat the bankers."
8. "Social phenomenology" refers to the domain of conscious awareness in experienced active life, the focus of ethnographic inquiry.
9. *Immanent critique*: demonstrating both that system outcomes are necessary under present structural conditions but dialectically have the possibility of generating alternative progressive outcomes, too. *Ideology critique*: demonstrating the relations between structural powers and cultural forms, the articulations of power/knowledge. In this context, pedagogy of critique refers to the dialectics of open-ended teaching and learning from/in activist practices of resistance and to opposition combining immanent and ideology critique.
10. US Immigration Reform Bill, 2013.
11. *Existentialism* is a realist and materialist philosophy of practice referring to the individual's emergent and incomplete recognition of facticity of *being in the world* as a condition of any practices (e.g., in the objectivity of cultural forms in a variety of modes for ongoing thinking and acting within the time and place of *now*). See: Sartre (2008).
12. Empiricism tends uncritically to identify facts and reliable knowledge with immediate experience. Idealism tends to frame understanding in relation to abstracted philosophies of perfection.
13. Realism: philosophy of practice designating the object of knowledge as being "prior to" and/or outside the knowing procedures. Ontology takes precedence over epistemology.
14. Critical realism, while agnostic on assigning finality as truth in focused inquiry, seeks to identify realities as mechanisms lying "behind" the appearance in experiences (the "empirical" as delivered in specific disciplined information collection procedures) and combines ontological realism in the emergent relational nature of social and material realities, including emergent articulations in their confluences for any specified time/place with epistemological thrownness, in that all knowledge is transitive and constituted in remediable and provisional "critical" cultural forms. For an excellent summary, see: Hedlund deWitt, N (2013) "Critical Realism: a Synoptic Overview and Resource Guide for Integral Scholars," Mets Integral Foundation, accessible at https://metaintegral.org/sites/default/files/Critical%20Realism_4-12-2013.pdf.
15. This theme can only be lightly touched upon here. On another note of art as *creativity in critique*, the methodological themes of *critical realist historical materialism* may be invoked for considering the possibilities of critically representing *complexity of/in uncertainty* as existential issues for "intellectuals." Here we might cite innumerable creations in world literatures for "critically realizing" transcendence

- without the “transcendental,” while maintaining attention to depth ontology. See Maxim Gorky’s drama *Children of the Sun*, amongst many other specific items across innumerable representational genres, including Brechtian, pre- and non-Brechtian theatre, etc.
16. Thus “textbooks” may be vital resources for productive work in recontextualization, too.
 17. Emergence refers to the critical methodological theme that the *whole is always more than the sum of its parts*. The dynamics in the whole are autonomous from any such “summing,” or, indeed, “summary,” so while the parts are *necessary* conditions of the existence of the emergent “thing,” its properties are not reducible to that “summing” and are *its own*, conditions of its integrity in “it-ness.” For detailed elaborations, see: Bhaskar (1998; 2008; 2009).
 18. See footnote “v.”
 19. The term is associated in sociology with Giddens (1984) by which structure is both medium and outcome of action.
 20. Rawls’ *difference principle* argues that inequalities in social relations should only exist if they work to the benefit of the least well-off (Rawls: 1999).
 21. In the work of Garcia-Marquez (1989; 2003) alienation and repression are complex historical moments *in/as solitude* and are constituted critically by depiction in depth ontology, with dialectical, multi-levelled, poly-scalar textuality, as “materialist” and “realist” in this relational critical form. See: Guardiola-Rivera, O (2010).
 22. For “pink tide,” see for discussion and recent literature: Kirby, P (2010) “Probing the significance of Latin America’s ‘Pink Tide,’” *European Review of Latin America and the Caribbean Studies*, 89 (Oct), pp. 127–133; and Prevost, G (et al) (2012) *Social Movements and Leftist Government in Latin America: Confrontation or Co-optation*. London: Zed Books.
 23. See current information on developments related to the League for the Fifth International, accessible at: <http://www.fifthinternational.org/about-us>.

1 Wallerstein and Mészáros: Scholars for the Twenty-First Century

1. See for example: <http://spanishrevolution11.wordpress.com/2013/06/09/the-free-republic-of-taksim/>.
2. See for example: *Monthly Review Press*’s use of this characterization and endorsement by Chávez in its publication of Mészáros’ work Meszaros, I. (2008), “The Challenge and Burden of Historical Time,” *Monthly Review Press*, New York; Meszaros, I. (2010), “Social Structure and Forms of Consciousness,” *Monthly Review Press*, New York.

2 Wallerstein's World-Systems Analysis

1. Two key terms are at times used interchangeably within the broad field of world-systems analysis (WSA)—“the capitalist world-system” and “the capitalist world-economy.” In this text, we use capitalist world-economy when addressing and highlighting economic dimensions of systems, and world-system when consciously invoking the multiple dimensions and operations of what are often the subject of separate disciplinary studies, i.e., the operation of a single capitalist world-economy across ostensibly sovereign nation-states; these states with diverse national polities operate within an elaborated interstate system.
2. These figures are derived from a 2009 curriculum vitae available publicly for download here: <http://www.iwallerstein.com/about/>
3. The other two mechanisms were identified as the military strength or dominant/hegemonic powers in the world-system, and the ideological commitments of key cadre and administrative staff to the system, seeing their personal well-being as dependent on the survival of the system Wallerstein, I. (1979), *The Capitalist World-Economy*, Cambridge University Press, Cambridge.

4 Educating Critical Citizens for an Alternative World-System

1. A notable and tangible example of such an attempt, beyond his extensive academic writing and lectures, was Wallerstein's endorsement as part of the “Group of Nineteen” intellectuals, of the *Porto Alegre Manifesto* as part of the 2005 World Social Forum, setting out 12 proposals to “give sense and direction to the construction of another, different world” (http://www.openspaceforum.net/twiki/tiki-read_article.php?articleId=276).
2. The emphasis on standardized assessments across much of the world, linked to countries' participation in international testing regimes of PISA and TIMSS and the comparisons that follow, has clearly worked against such practices with teachers and schools pressured to focus on basic and decontextualized literacy and numeracy skills, and rote practice for testing.

8 Conclusion

1. We have noted the promotion of Mészáros, and to a lesser extent Wallerstein, within contemporary Venezuela, and acknowledge the likelihood of there being varying levels of engagement in different parts of the world. Our claim here is based on our working knowledge of contemporary research literatures, in English, in the fields of comparative and international education and political science.

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