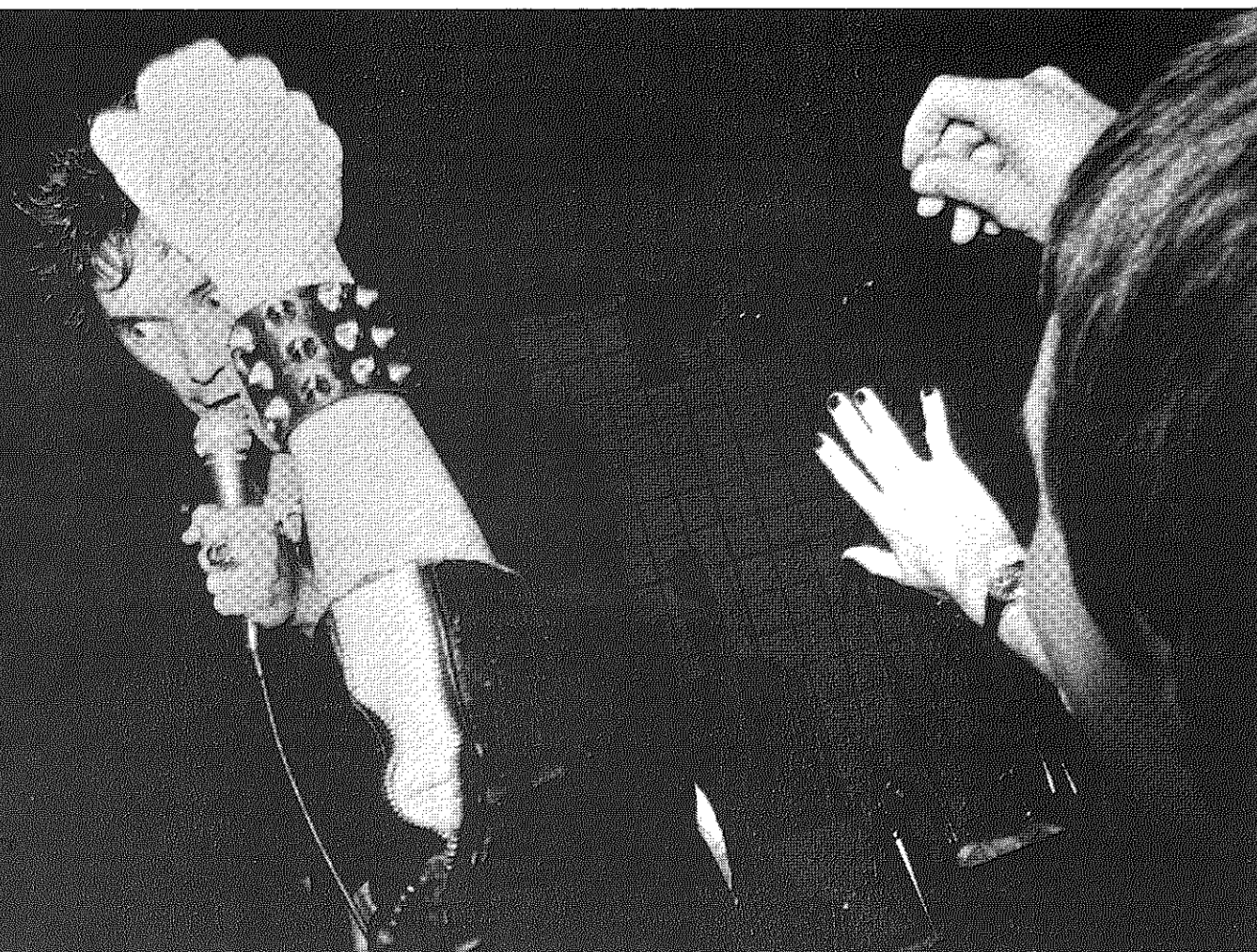


STEREO

MOURNING



(ON NO LONGER)

RECEIVING

(CKLN)

Note, to begin

with, a program not embarrassed by its content, which takes, in fact, that content to be the local. This being the turning away from a convention (a repetitious force) whose agendas only ever recognize the local as an illegitimate distraction (where, here, the marriage which legitimates would be a contract that promises a place in an international market; an arrangement that is stipulated as proper and professional, and in the face of this, the illegitimate equals an amateurish impropriety whose appearance produces embarrassment, that is, distracts or stumbles a stride made sure by its commitment to its professional direction). And if such conventional agendas should find local non-contracted items to deliver, it would recover any discomposure suffered therein by offering said items under a banner of speciality; constructing a sophistication which plays to fashion-consciousness, underwritten by an adherence to the intelligent, and announcing such a commitment with a promise of the interesting. This is to say that face is saved by negotiating a contract. But it is not as if the alternative would not also trade off some idea of the legitimate; it is not requirement of contract itself that marks a difference so much as a clientele, as announced, and the articulated arrangements and stipulations. The difference pivots on a certain mechanism of patronage and an operation of magnanimity.

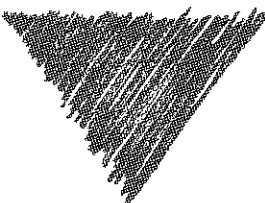
Note, second-

ly, a certain notion of the political, and particularly one which provides for a relation to an economy of explication, that is, a politicality that remains (always) to be revealed in conjunction with a composition and a composer (as explicators). And, here, a difference is already to be marked but within that very notion of conjunction; that the explicit is to be revealed by assuming a political relation in composing and in being a composer. A relation, then, that is accounted for by a commitment to the presentation of its issue. It would position itself as alternative to a choice of not dealing with such matters (for reasons which would articulate the matters as addendum). If it still suffers to designate the political as category, only this yime as category embraced rather than deferred, the question would continue to turn on a notion of the political as supplement, and also on a submission of the explicit as self-evident; a principle comfortable with the acceleration commensurate with its becoming implicit, its articulation already inaugurated and, thereby, as though unnecessary to repeat. For the categorical delineation retains a place for supplement inasmuch as its name could be a reduction and is thus available to challenge; whether its calling be cause to remedy or poison. This choice, too, serves to maintain a composure (a composing) again. It is for the sake of this further composition that a certain politicality remains, again, to be articulated.

Note, finally,

that this reception, given in the wake of reception lost, a loss mourned certainly, although not wholly lost as its resonance occasions this mourning and perhaps for some further notes, this reception, resonating, itself, if the acceptance of a certain calling to or of the alternative, finds itself entertaining such within a slight reserve, a reservation as it were, which both holds a place for and a distance from. In particular, that distance is to be registered against the sufficiency of a topic itself; against the acceptance of becoming political as itself already alternative, inasmuch as this becoming would undermine the explication of a relation which is already political (at the same time that this relation may bear its explication as inexhaustible) at the moment of situating its strategic specificity. If there was a question concerning closure, say, upon interpretation, by such a situating of a specific political strategy in regards to a composition, a question, then, of this as a finalizing move, this question becomes in the situating of an alternative a non-question. The alternative becomes a subversion of that question. And yet this is to repeat the move of its so-called alter. For, it is not as if this question is ever asked, but is itself situated as prior reasons for not allowing the presentation of that which would beg it; it is repressed, perhaps, in the face of its own inexhaustibility. It is this political move which continues to be covered and which serves to produce quantifiable differences while maintaining the same ground. If it is still refreshing, it is still contingent upon a reticent conjunction; a silenced 'but'.

MICHAEL BOYCE



TOWARDS A PEDAGOGY OF LIBERATION

An Interview With Henry Giroux

Peter McLaren

Illustration By
Michael Merrill

The appearance of the Bovey Commission in Ontario bears passing testament to late capitalism's—and late bolshevism's—onward rush to subject all aspects of education to the dictates of the market. If liberal capitalism at least attempted to preserve vestiges of the classical idea of education as the free play of ideas, as well as the critique of established moral codes, contemporary educational policy unites morality and pedagogy in one blessed tryst: the pursuit of ideas is at one with the worship of Mammon in league with a convenient God. There are no valid practices which are not economically useful, and there is no valid economics which does not serve the demands of the mechanisms of capital. Late capitalism—like early capitalism—sees the state as entirely beholden to the market.

borderlines will return to the theme of the educational crisis in later issues. Meanwhile it is important to record that counter-strategies cannot be based on preserving the order that is passing. Practice begins in the schools, in the community colleges, in universities as they are now. And these practices must be seen as inherently actively political, just as the policy-makers see their practices as passively (disinterestedly) political.

Ioan Davies

Henry Giroux

Giroux is the author of over 70 articles and seven books. Two of his books, Ideology, Culture and the Process of Schooling, and Theory and Resistance in Education were nominated by the American Educational Studies Association as Critics' Choice Selection, indicative of the most significant books in the field of education for 1982 and 1983. He has a forthcoming book, co-authored with Stanley Aronowitz, called Education Under Siege.

