

Summary Number 3 on *Theory, Resistance, and Education*, Chapter 3 by Henry Giroux
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In chapter 3 of *Theory, Resistance, and Education*, Giroux analyzes theories on social and cultural reproduction. Such ideas are established by sociologists like Althusser, Bowles, Gintis, Bourdieu, and Bernstein. Giroux critiques their theories to pave the way for an emancipatory resistance theory and critical pedagogy to explore and find agency for people who are marginalized based on race, class, and gender.

Althusser, Bowles, and Gintis argue that schooling is a place where people forcefully conform to beliefs and attitudes and work roles in society to support the dominant class and capitalism. Giroux believes that the thoughts of Althusser et al. don't allow for any development of "human agency" or consciousness about their condition at schools to address their concerns.

Giroux moves on to the theories by Bourdieu and Bernstein to discuss cultural reproduction in schools which is the mechanism by which the dominant culture is passed along. Bourdieu believes that families pass along cultural capital that the schools reinforce. Giroux believes his Bourdieu's theory doesn't inform on opportunities for transformation ideology or resistance pedagogy based on class, gender, and racial marginalization. Bernstein believes that knowledge, that can be negotiated, is determined by the dominant culture and due to "social control", and he also doesn't offer a critical pedagogy for the oppressed.

Giroux suggests a critical pedagogy and resistance theory in schools to address historical and social disparities based on class, race, and gender; personal and political expression; and personal experiences. Critical pedagogy can create a counter-narrative to explain defiance and school failure and develop means of empowerment and transformation.