
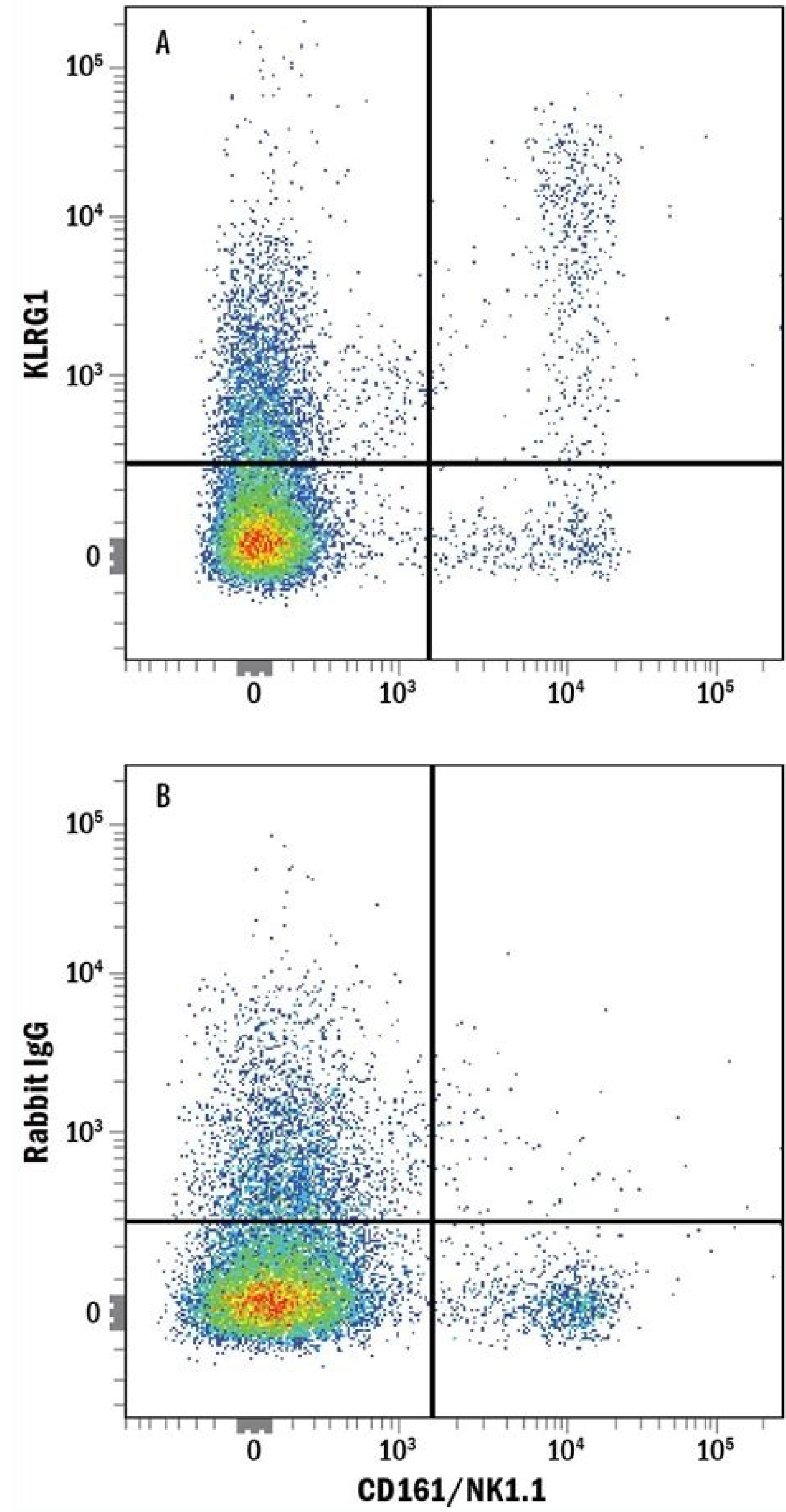


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FEATURE ARTICLE

Critical Literature Pedagogy

TEACHING CANONICAL LITERATURE FOR
CRITICAL LITERACY

Carlin Borsheim-Black, Michael Macaluso, & Robert Petrone

This article introduces a Critical Literacy Pedagogy (CLP), a pedagogical framework for merging goals of critical literacy with canonical literature instruction.

For one reason or another, certain texts (e.g., *The Great Gatsby*, *To Kill a Mockingbird*) have become staples of the secondary literacy classroom and constitute what we refer to as the “high school canon”. Although this group of texts evolves over time and some texts are not taught in certain contexts, this corpus of literature prevails as dominant (Applebee, 1993; Stallworth & Gibbons, 2012). Oftentimes, these canonical texts perpetuate ideologies that are also dominant—about Whiteness, masculinity, heterosexuality, Christianity, and physical and mental ability, for example. Furthermore, familiar approaches to literature instruction, such as New Criticism and Reader Response, typically leave

these dominant ideologies unexamined and unquestioned, thereby potentially perpetuating ideologies that privilege some and marginalize others. Critical literacy, by contrast, aims to draw attention to implicit ideologies of texts and textual practices by examining issues of power, normativity, and representation, as well as facilitating opportunities for equity-oriented sociopolitical action (e.g., Comber & Simpson, 2001; Morrell, 2009; Luke, 2000). In addition to equipping students with skills and strategies for traditional textual analysis and production, a critical literacy approach also teaches students to read and write *against* texts: to identify and understand that language and texts are not neutral and always ideological. Therefore, critical literacies consist not only of academic literacies associated with reading and writing texts for traditional purposes but also practices associated with reading and writing *against* traditional curricula in school and dominant popular culture, multimedia, and other texts students encounter outside of school. Critical literacy has roots in critical social theory of the Frankfurt School (Habermas, 1975), which might be described as a broad, interdisciplinary, neo-Marxist approach to criticism and critique of society with a commitment to social change. Critical social theory posits that all knowledge is constructed and



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