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Ms. Margaret S. Zaccone, JCT
53 Falstaff Road
Rochester, NY 14609, USA

Manuscripts should be addressed to:

Dr. William Reynolds, Editor
University of Wisconsin-Stout
Menomonie, WI 54751

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Main Editorial office: Education Department, University of Wisconsin-Stout, Menomonie, WI 54751

Staff:

Margaret S. Zaccone, Chief Administrative Officer, Rochester, NY
Dorothy Horton, Administrative Assistant, Rochester, NY
Joe and Sally Krier, Technical Assistants, Mac Home Publishing, Menomonie WI
Munson Printing, Inc. Red Wing, MN

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—W.M.R.—

Essays

Autobiography and the Architecture of Self

W. F. Pinar
Professor and Chair
Department of Curriculum and Instruction
Louisiana State University

Is there an authentic self? In Jungian terms,[1] this concept is roughly equivalent to the religious concept of soul. In Jung's imagery of self, Self is the totality of which ego, personality, animus, anima, and so on, are constituent parts. Personality is that which is socially expressed and constituted; it merges and separates itself from Self.

In this movement of merging and separating can be situated the issue of authenticity and inauthenticity.[2] If the personality is disjunctive with self, i.e., represents a denial, distortion, or some other form of convolution of that Self, we can judge the self (personality) as inauthentic. "He does not know himself" is a judgment that suggests the person being observed in some way is veiled from himself, is in contradiction with himself. On the contrary, the person whose actions express the smoothness, indeed, peacefulness, of being congruent with the Self, can be said to be authentic. Heidegger[3] sought this peacefulness, this pre-modern absence of angst and crisis, in much of his philosophical work. It is an end-state and a value embedded in much recent curriculum discourse.[4] Because ideas of self and authenticity/inauthenticity are common, perhaps increasingly so as curriculum

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riculum theory continues to borrow from continental philosophy and literary theory, they become appropriate subjects for scrutiny and theorizing, theorizing situated not in the parent disciplines in which they originated, but in contemporary curriculum discourses where we use them now.[5]

An Archeology of Self

Imagery of sedimentation, social or individual, is a literary device, not data, as Foucault[6] seems to say much of the time. Images provide a landscape, a way of describing, a point of view. For the moment, let us visualize the following.

Freud,[7] more importantly than Jung, has taught that "energy is neither created nor destroyed," that all that happens to us as infants and children remains, almost always hidden from view, but present nonetheless. These accumulations of experience, layers of sedimentation, social, private, of various modalities and categories, constitute a Self, and within the self, an ego, superego, an id. For Jung, the unconscious spheres of processes of these aspects of the individual are pre-individual, i.e., collective (as in species) as well as individual.

The issue of the private vs. social character of self formation[8] is non-problematic here. Important are the social (including specifically class) determinants of family and individual. As well, gender, and specifically political contents of self constitution are central. The issue problematic here concerns the implications of this complicated fact for those of us who work to understand curriculum and instruction. To move closer to the issue of implications, let us move now to illustrations of the above observations.

* * * * *

... and, being dashed
From error on to error, every turn

Still brought me nearer to the central truth.
(E. B. Browning, **Aurora Leigh**, Book First)

The central truth might well be who I am been conditioned to be, and its realization is living accordance with it. There is a psychic symmetry to such an achievement, but it is not without its difficulties, difficulties in travelling there and once having arrived.

Of course, schools create constant diversions from this destination of authentic self. For most public and private school children, the models of "learner" presented to them clash with who they are and the identities encouraged at home.[9] Social and class dislocations occur concomitantly with psychological distortions. As well, a capitalist economy, with its tendencies to commodify psycho-social processes, including personality constitution and identification, contributes to self-estrangement.[10] At this time in capitalism, at this place-nation-state, within educational institutions, the prospects for "authentic being" and "authentic self-knowledge" are few.[11] So it is that calls for a "return to things themselves", to the discovery of "authentic voice" have political as well as epistemological and pedagogical content. Such work involves a "bracketing" and distancing that makes psychologically possible a politico-cultural critique. Homileticians such as Troegger[12] see "authentic voice" as precondition for effective preaching; it is as well a precondition for other forms of pedogogy, in the present situation.

What does it mean to "be brought nearer the central truth"? For one who has been lost in a Heideggeran public world of false selves and false values, it means "returning home." For Heidegger, it meant literally staying home, refusing to accept university appointments in large, sophisticated cities such as Munich and Berlin. He preferred to remain in Freiberg, a city near his birthplace.

> Philosophical work does not take its course as the aloof business of a man apart. It belongs in the

> midst of the work of peasants. When the young peasant drags his heavy sledge up the slope, and then guides it, piled high with beech logs, down the dangerous descent to his house, when the herdsman, lost in the thought and slow of step, drives his cattle up the slope, when the peasant in his shed gets the countless shingles ready for his roof—then is my work of the same kind. It is intimately rooted in and related to the life of the peasants.[13]

Of course, for another, returning home, being home, might mean a city. The geographical move (or remaining) contributes variably to the psychological journey; it is the latter which is pertinent. Returning home means being relatively conscious of origins, being "open" to the disclosure of unconscious material (through dreams, waking fantasy and so on) and integrating those origins with present circumstances. Remaining near the place of one's birth may make such a process more possible, although this is only possibility, and Heidegger's reverence for home and birthplace is nostalgic.[14] For many, returning home means moving far away.

Once "home", is the issue resolved? The issue of authenticity may be, but the educational issue remains. What do I make of what I have been made? Put differently, what is to be the relation of the knower to the known? What if who I have been conditioned to be is a homophobe, a racist, a misogynist? Experiencing this racism may lead to psychological healing and self-acceptance momentarily, but even a partially conscious individual understands this posture is unacceptable. One must then work against this particular legacy, perhaps through logic, perhaps through prayer and other religious means, perhaps through study. The point is this: as significant as self-knowledge and authenticity are, as important as it is now for teachers to exemplify as well as know these *modes d'etre*, they do not constitute historical end-points or

psychological end-states. They set the stage for asking: what attitudes and actions are appropriate given this self-knowledge?[15]

For Foucault,[16] this question must be answered through identification with marginalized groups: the so-called insane, the impoverished, loathed groups of various categories. While for Sartre such an answer meant writing that was both philosophical and political in nature, and conventional political action, such as street activism.[17] Foucault acknowledges no such division; writing *is* political action. Theory *is* practice. Politics is the power competition among various discourses (world-views, world representations) and so the struggle over discourse is inescapably political.

This choice to identify with marginalized social groups can be made intra-psychically, and illustrates the order of thoughts and action implied by an "architecture of self". Of course there is no one-to-one correspondence between social group and intro-pychic elements, nor can the suffering of the former be compared to the repression of the latter. Acknowledging the ontological incommensurability one accepts still that political action can and ought to occur within the individual character structure, as well as across character types or groups. Reich and others[18] have sketched associations between "character structure" and political orientations. While such associations are more suggestive than descriptive (repressed liberals are hardly uncommon for instance), they do point to the appropriateness of linking the two spheres of concern, however complicated that might be.

Lasch adds a third element to this analysis: historical moment. In his 1985 study of what he terms **The Minimal Self**,[19] he argues that two twentieth-century events—the Holocaust (and the present threat of nuclear annilihation) and the development of an imagistic (read non-linear, and momentary) culture have eroded the self's sublimited relationship to the public sphere (and all objects within it,

including human beings). The self so receded it becomes self-involved or narcissistic, a developmental turn of events which makes for presentism (either solipsism or symbiosis, two sides of the same psychological coin) and political passivity. It also makes for anomie in the schools, where an antiquated curriculum (read non-imagistic compounded by excessive linearity) insures the atrophied capacity for sublimation withers further. Without a cultural and characterological basis for academic work, school officials and parents must resort to external rewards and (more commonly during the Reagan Restoration) punishments.[20] Returning home, finding the "central truth", discovering oneself, is only a beginning.

* * * * *

"The things one says are all unsuccessful attempts to say something else."

(Bertrand Russel, letter to Lady Otto Morrell, August, 1918)

Psychoanalysis is a systematic method for uncovering that which one does not say, does not know, who one was once but is not (exclusively or consciously) now. Psychoanalysis has scientific origins, although its scientific statues is a well-worn subject of dispute. Scientific or not, it is a system, and that may represent what for Gadamer is the wholly inappropriate movement of scientific method into human and cultural spheres. Rejecting Romanticist as well as scientific world views, Gadamer argued for a constructive (not in a Piagetian sense), aesthetic epistemology. It is a theory of knowing that takes creation more seriously than discovery.

Nietzsche attacks the very idea of a system, whether philosophical or scientific.[21] "The will to a system is a lack of integrity," he writes in *Twilight of the Idols*. He views systems of thought as veils of *maya*, functioning to protect us from the harsh and chaotic nature of human existence.

The distance that reflection and system-building creates between the individual and the turbulence and fluidity of everyday life is the distance of Apollonian dreaming. As such dreaming comforts us with "the healing balm of blissful illusion," it provides us a "splendid illusion that would cover dissonance with a veil of beauty.[22]

The Apollonian movement Nietzsche contrasts with the Dionysian impulse, an interest in piercing the veil created by theorizing and system-building, or the illusion of a stable, fixed, "authentic reef." Such stability is undermined by the Dionysian quest for an "intoxicated reality". While such a quest does yield closer contact with and a "truer" experience of reality than can Apollonian dreaming, Nietzsche acknowledges as well that unrestrained, this impulse quickly leads to excess and frenzy.[23]

Nietzsche's poles or orientations of contrast represent a very simple self system; they correspond (only in a limited sense) with Freud's imagery of id and super ego, although the Apollonian interest is less punative than it is stability-seeking. It may be that in each historical period different impulses ascend, and others recede, according to class, ethnicity, and of course according to individual within each class and ethnic grouping. For Lasch, the contemporary (male) self is undermined by the breakdown in the Apollonian illusion of constancy and fixed identity, and thus at the mercy of Dionysian inconstancy (a major symptom of which includes narcissism—self denied or fused). Interesting in this regard is Nietzsche's description of Dionysian impulses, in language very close to Lasch's account of symbiosis, that form of narcissism which projects self onto world, denying the independent existence (or identity) of each. Dionysus seeks to discover "the Mothers of Being", who lead the way to "the mysterious primordial unity." In object relations theory, [24] such language suggests the yearning of the over-determined (male) ego, excessively distanced from its pre-oedipal identification with the mother, now stranded in a world of

atomized items, whirling about without meaning or solace. It is the isolation and impotence of Lasch's solipsist.

One imagines the proliferation of the contemporary American school during times of cultural fluidity. Immigration was of sufficient magnitude during the period 1890-1930 that the fixed identity of a nation seemed threatened. Racist groups attempted to influence mainstream educational groups such as the National Education Association.[25] Perhaps at the height of this Dionysian development, the curriculum field was born, conceived of the parents of management/business and educational administration, brought up to ensure standardization. Its cultural function was to wean immigrants' children away from their parents (and from their parents' origins), to create for them a fixed American identity, one overdetermined (i.e., excessively patriotic), stereotypic, thus reliable. The emphasis of the curriculum was language, manners (including the range of cultural expectations and standards– dress, courtesy, etc., and preparation for mass labor, and arithmetic (for business).

Curriculum as enculturation, as political socialization is, in Nietzschean terms, an metaphysical expression of the human will to power. In this sense, curriculum is the human *hubris* to make order out of the chaotic, knowledge out of mystery. Nietzsche: "It is an eternal phenomenon; the insatiable will always find a way to detain its creatures in life and compel them to live on, by means of an illusion spread over things."[26] Intellectual historian Alan Megill comments:

> In 'Socratic' culture, men are claimed by the delusion that through the love of knowledge they will be able to 'heal the eternal wound of existence.' In 'artistic' culture, they are ensnared by a 'seductive' veil of beauty fluttering before their eyes. In 'tragic' culture, they are given 'metaphysical comfort' by the belief

> that 'beneath the whirl of phenomena eternal life flows on indestructibly."[27]

The scholar, the theorist, the intellectual believe they gain privileged points of view, by virtue of information unearthed, imaginatively interpreted, and convincingly argued. For Nietzsche, this belief is illusion. Academics and others who live "the life of the mind" are simply men and women also struggling to balm the "wound of existence." The Piagetian developmental achievement of formal operations is only another statement of this evasion. For Nietzsche, human abstract thought is "wretched, transitory, purposeless, forceful."[28] Human thought is a falsification of reality. Nietzsche: "Every concept originates through equating the unequal."[29] The Nietzschean world is without order, made up of atomized bits of matter and circumstance, incapable of yielding to generalization or conclusion. Science is the contemporary religion that denies and distorts this reality. The Christian God may be dead, Nietzsche asserts, but "He" is replaced by another God: Science. Scientists are the high priests of the modern period. They give hope of a better life after the present one, a life free from disease, toil, and ignorance. For Nietzsche these promises are no different than those offered by ecclesiastical officials: incapable of final substantiation, they lead only to tithing.

What is the function of human cognition in this "scheme" (anti-scheme)? Megill summarizes:

> In short, concepts do not give us a true, genuine knowledge of reality. On the contrary, they are bare schemata that rob reality of its multiplicity and human experience of its original richness and vitality.[30]

Where does Nietzshe leave us? In a world of Dionysian immediacy and sensuality? Yes and no. While he desires both, he acknowledges that only by transcending immediacy and sensuality into abstraction do human beings

achieve some degree of humanness. Megill observes on this point:

> ...Nietzsche envisages not the destruction of the conceptual world but rather...its deconstruction—that is, its transportation into a realm of aesthetic illusion and play.[31]

As artistic creation, as myth-maker, science is praised. In his *Human, All-Too-Human*, Nietzsche endorses "the spirit of science," "scientific knowledge," "scientific methods," the "clear thinking of reason," "rigorous thought, cautious judgment, and logical conclusions," and "the spirit of enlightenment" as opposed to "Romanticism".

Furthermore, as Megill explains:

> Artists, he suggests, are intellectual lightweights. The artist "does not stand in the front rank of enlightenment and civilization of humanity," for he remains a child or youth throughout his life, his development having been arrested "at the point where he was overcome by his artistic impulse". Artists are "always of necessity *epigoni*." They lighten the burdens of life, but their healing is only temporary, and in the meantime it has the unfortunate effect of discouraging men "from working toward a genuine improvement in their conditions". Their backward, childish condition leads to a belief in gods and daemons, to a spiritualization of nature, to a hatred of science.[32]

Yet this seemingly "positivistic" voice makes clear that science is—like art—also a fiction. What is praiseworthy about science is that which is praiseworthy about art: the capacity of fiction to make order out of the universe, to serve as "vital lie," to function as myths and as means by which myths can be created, destroyed, and reformulated. For Nietzsche the evil of contemporary science is its destruction of myth, and the creation of a Western culture

that is rationalistic and obsessively skeptical. Megill summarizes succinctly:

> According to Nietzsche, present-day culture is critical, rational, skeptical, and ironical—in sum, antimythical. The clearest expression of this antimythical drive is to be found in the way we approach our past. Our inclination, according to Nietzsche, is to examine the past in a critical and scientific spirit. In so doing, we have made mythic consciousness all but impossible. In Nietzsche's words, "it is probable...that almost everyone, upon close examination, finds that the critical-historical spirit of our culture has so affected him that he can only make the former existence of myth credible to himself by means of scholarship, through intermediary abstractions." Instead of living by a common native myth, which would give to our culture a firm foundation and protect it from the dissolving effects of the historical process, we try to live by a naive optimism and by faith in knowledge.[33]

This, in Nietzsche's view, is a disaster. For Nietzsche believes myth to be absolutely essential to the health of a culture:

> Without myth every culture loses the healthy power of its creativity: only a horizon defined by myths completes and unifies a whole cultural movement. Myth alone saves all the posers of the imagination and of Apollonian dream from their aimless wanderings. The images of the myth have to be the unnoticed omnipresent demonic guardians, under whose care the young soul grows to maturity and whose signs help the man to interpret his life and struggles. Even the state knows no more powerful unwritten laws than the mythical foundation that guarantees its connection

with religion and its growth from mythical notions. The problem, then, is to recover myth, and thus to restore the lost vitality of culture.[34]

Cultural myths are, of course, intertwined with personal myths. In one sense of architect of self works with the material of myths, especially its literary subgenre, stories. We tell stories about our families, our school history, etc., and in so doing interpret experience, creating fictions. Our personal stories occur in cultural stories, sometimes coinciding with the latter, sometimes told in opposition or denial of them. The point is that in a Nietzschean sense the self is fictive; it is an aesthetic creation, and the means by which the self is planned and "built" are story-telling and myth-making.

Curriculum which denies teachers' and students' interpretations, or accords them a marginal status, functions to either collapse the self into the subject material (as in the prototype of the obedient teacher or student who might display an encyclopediac memory but has few ideas of his own) or drive the self away, receded into itself (as in the prototypical case) of the estranged student, ego intact—if not overly determined and congealed—but incapable and unwilling to ever merge with material enough to acquire it. The possible educative functions of curriculum, including its conceptualization as building material for the architect of self, are inseparable from the processes of myth-making and storytelling.

* * * * *

"Reason...is the most stiff-necked adversary of thought."
Heidegger

The image of an architecture of self might suggest a fixed plan, a stable identity, a true or false self, in either case, an enduring and boundaried identity. While it is true that the image does imply fixity, it is also true that a plan can be altered. Indeed, a plan or an extant structure

(although less easily) is an art of creation, an aesthetic event in the Nietzschean sense (regardless its beauty). What is planned and constructed can be deconstructed.

In the architecture of self both moments are present, perhaps not simultaneously, but present nonetheless. Which moment to consciously cultivate depends upon the character of the existing structure. Lasch's minimal self, obsessed with itself (whether the obsession takes an obvious turn toward the self as in contemporary interests in health clubs or a less obvious ones when it is fused with the "other", and obsesses over the "earth")[35], it would seem to recommend a conscious attention to building a stable identity, an identity which stretches from a "private" or psychological self to the "public" or social and political self. For the excessively socialized individual, the over-determined self, the inflated ego of the [often male] corporate personality, the deconstructive moment is to be sought. Only via deconstruction can a reformulation of self begin, a self not frozen and overly fixed psychologically or socially, capable of perceiving and processing new information according to constantly adjusting notions of reality, the future and the past.

The scientization of the study of human life, particularly those forms evident in mainstream social science, accompanied two important historical developments in the West: the concerted effort toward cultural homogeneity in the face of mass immigration and the rise of mass production, with a corresponding homogeneity of the work force, both "blue" and "white" collar. The personality "produced" paralleled the structure of these developments: stable, predictable, common. The "minimal self", while inherently unstable, indeed driven by often unconcealed anxiety, still seeks culturally homogeneous forms. The schools still organize themselves as if cultural standardization were the main agenda item (as it may be in south Florida, southern California, and parts of South Central and southwestern U. S.). In general, however, in

the U. S., cultural standardization has been achieved. While social science, as science, has enjoyed limited success, the cultural myth that scientific generalization is possible about human life has been successfully propogated, especially by disciplines such as psychology and sociology.[36]

Heidegger opposed the scientization of the study of humankind precisely because he perceived its depersonalizing and anti-intellectual consequences. Within the academy, he understood that the questions asked would become smaller and smaller, confined by mathematicized methods of inquiry. He opposed what he saw as the tendency of contemporary scholarship toward methodological standardization, excessive and methodologically determined specialization, and trivializations.[37]

The character of cognition itself changes, he observes. Cognition becomes calculative, only interested in its own results and conclusions. Knowledge rather than that mode of relation to experience which is knowing, is esteemed. Heidegger is concerned with the act of thinking, not its conclusions. His thought is a "passionate thinking," a meditative rather than calculative thinking. The latter is one heritage of the scientization of contemporary thought, the replacement of ethics with engineering, morality with social science. We moderns dwell not in interior lives, rather in public ones. Megill comments: "[Heidegger] is saying that the banal and superficial life that we lead when, in the broadest sense, we are out 'meeting the public' conceals from us the knowledge that we are alienated beings and makes us feel 'at home' within the world."[38]

Heidegger's work exhibits a nostalgia for an earlier period, a time unmarred by inauthenticity, manipulation, and fabricated, public selves. To re-experience this earlier time, developmentally as well as historically, means "going home" to a "place" that is more primal. In this sense, Heidegger anticipates the symbiotic agenda of Lasch's

minimal self, an agenda in which rationalism, artifice, and industrial and post-industrial economics are suspect. Megill comments:

In short, Heidegger's nostalgia can be read as a longing for the immediate Dionysian presence of the origin, from which all division, all separation, all difference is excluded.[39]

Being, one presumes, is profoundly non-personal experience, and individuality, self, disappear. While such experience and knowledge merit our respect, they must be brought back to the public sphere if they we are to gain our everyday interest. As a moment, or series of moments in the deconstruction of an overly-determined public (probably male) ego, this Heideggeran regression to a pre-individual preoedipal merging with the Source is developmentally useful, perhaps even necessary. Only via destruction of the false self can the buried, authentic self be revealed. Laing[40] understood that breakdown, even madness, can represent necessary means to sanity in some cases. For the architect of self, should he judge his current edifice obscuring its foundation in ways that keep him ignorant of himself, such a study is advised. For the already broken-down, another order of work is appropriate.

* * * * *

The Kind of Body Society Needs

Foucault has studied institutional productions of personality. In prisons, psychiatric hospitals, and in schools particular versions of reality are breathed life, other versions choked. For Foucault, however, it is not an authentic self that is obscurred and distorted in these institutional forms of the impulse to "discipline" and "punish". There is no home to where one might return, no possibility of congruence with an already formed, imprinted personality. What one has been and is always "contains" what one has not been, and is not now. And

what has been rejected or repressed defines or can define the self as completely as what one accepts and integrates consciously. The participation of self in personality, the entire process and possibility suggested by the imagery of an architecture of self, is at every moment a political choice. Certain impulses are permitted expression, accorded status; others are not. Foucault observes that power "conceals," masks"; "censors", and "abstracts". It also "...produces; it produces reality; it produces domains of objects and rituals of truth."[41]

Power becomes form through discourse and language. In fact, for the Foucault of *The Order of Things*, all that exists *is* language, discourse.[42] The world *is* language, and vice versa. Theory, for instance, *is* practice. "Theory does not express, translate, or serve to apply practice: it is practice."[43] The surveillance of language by the psychiatric and educational establishments functions to perpetuate the repression of excluded groups and possibilities. Foucault seems to assume the cause of excluded groups, implying that their struggle keeps alive human possibility in any form.

The construction of self, including, its relational bonding with others and with objects, requires exclusion. The exclusion construction requires is annihilated at the cost of stasis and arrest. The architect imagines reforming even as he aspires for stability. The point is to suspend that which is excluded, not obliterate it, and in suspension marginalized elements are kept alive. Alive, they sustain the life of accepted elements. Obliterating madness by medicalization, situating its experience in formal codifications, "thrusts into oblivion all those stammered, imperfect words without fixed syntax in which the exchange between madness and reason was made."[44] If I insist on public precision or matter-of-factness in all my relationships, I annihilate the "inner speech" that foreshadows futures for which I cannot plan at present.

Foucault allies himself with possibilities, exclusions,

repressions. He does so in language and discourse. If reality is fundamentally discursive, then reality can be transformed discursively. Theory *is* practice. His motive is to demonstrate the arbitrariness of the extant order and the exclusions it contains.[45] Foucault's alliance with the mad, the imprisoned, the sexuality deviant, is provisional, however. Megill comments:

> One can thus imagine him turning against the discourse of homosexuality if that discourse becomes dominant, for far from ushering in the millenium, any such rise to dominance will merely provide the occasion for erecting new systems of exclusion. It is thus not surprising that Foucault's attitude toward the various so-called "action groups" with which he has been associated is peculiarly double-edged and ironical. He is willing to ally himself with these groups insofar as they are able to mount challenges to the existing order, attacking that order at one or another of its weak points. But insofar as they are committed to establishing new, allegedly liberating orders, he remains highly suspicious of them. For what Foucault has articulated is an instrument of systematic suspicion toward any order whatsoever—an analytical weapon that can be used against any and all "discursive productions" even those with which Foucault has for the moment aligned himself.[46]

His political stance is a subversive one, always so one suspects. If the social (or self) order is always arbitrary, the role of the intellectual is to represent the exclusions, whatever they may be.[47] The kind of body—physical body, personality, political body—society needs is the kind of body Foucault wishes to seduce, to pervert, to redo with excluded and marginalized material. His interest in schools would be not in what we term the hidden curricu-

lum (he would say it is obvious, only unstated), but those realities and possibilities of of language and relationality that, at first blush, are unimaginable. These might include, for instance, the meditative rather than the calculative, the intuitive rather than the rationalistic, the imagistic rather than the conceptual. A Foucauldian perspective might place the arts at the curricular center of schools—not science and mathematics. The excluded and marginalized elements become central, and the discursive formation that is the political present is perverted.

Commodified subjectivity—the kind of psychological body society needs—would be unravelled. The self might become dazed, not focused; immersed in lived time not appointment minutes; experience itself as a body, as being among physical objects, on the shore of Being. The manipulation of self for effect, for task completion, and the accompanying exchange quality of relationships—these would be attacked, seduced, made over in a Foucauldian architecture of self. The pleasures of expressivity—without an eye to its effect, loyalty, devotion (or rancor and revenge) toward the other, regardless its consequence for career or romance—these contrary de-commodified, exchange-defiant forms of self might typify a Foucaudian self. Such a self intends provocation not program, and its architecture requires both construction and deconstruction, sometimes simultaneously.

Derrida, more so than Foucault, is an ironist, at times a parodist.[48] He makes no argument, carefully assembling evidence to prove a point, to persuade a reader. At times he does not mean what he writes; at other times, he means what he does not write. Megill notes: "Every stance Derrida articulates has both its 'pro' and its 'anti' aspects; every portion that he adopts is immediately rendered nugatory."[49] Like Foucault, Derrida perceives no phenomenological essence, no definitive ground of being, no authentic self. There are truths that are so only because arbitrary exclusions and emphases obtain. Derrida attacks the nostalgic motifs in Heidegger's thought, although he requires Heidegger in order to do so.[50] Megill explains:

> Heidegger envisages destroying a tradition in order to get back to an original, unconcealed meaning. In Derrida the 'destruction' becomes a 'deconstruction', a simultaneous smashing down and building up, with no privilege granted to origin and with the tradition retained, though not in historicist form.[51]

In one sense, Derridean thought, in its intrinsic instability and dynamism, resembles Nietzsche's visions of reality as chaotic, without meaning. In another sense, however, Derrida supplies a method of thinking, and a method of participating in the architecture of self, that makes complex and ever-shifting order of Nietzschean chaos. It is order that deconstructs as it constructs, decommodifies and commodifies, and so on. Derrida uses the Hegelian concept of dialectical, but adds a fourth moment. After synthesis is deconstruction. There is nothing inevitably progressive in Derridean thought and history, and yet we are not stuck at some imagined stasis point, like Camus' Sisyphus. There is movement in the Derridean universe as there is stasis; there is intoxication as there is sobriety; there is profoundity and humor, each undermining, indeed perverting the other. The process is, of course, political as well as epistemological, and Derrida seems to support, like Foucault, the marginalized, not due to their intrinsic worthiness (or indeed superiority), rather because they *are* marginalized. In this regard, Jews are for Derrida what homosexuals are for Foucault.[52]

Certain orders of discourse have been marginalized as well. Derrida seems to believe that writing has been demeaned or "abased" over the course of Western history.[53] Speech has been valued more. For Derrida speech suggests immediacy, intelligibility, the experience and

expression of truth, "transcendence signified." Writing denotes secondariness, distance, abstraction. Derrida: "Writing, the sensible inscription, has always been considered by Western tradition as the body and matter external to the spirit, to breath, to speech, and to the logos,"[54] Megill notes:

> Speech is presence; writing, the denial of presence. Whereas the voice goes out immediately into the world and disappears immediately upon its being said, writing is a mediate form, separating itself from its origin and preserving itself even in the absence of that origin.[55]

Derrida: "[Writing is] a mediation and the departure of the logos from itself...Writing is the dissimulation of the natural, primary, and immediate presence of sense to the novel within logos."[56]

Whereas Nietzsche and Heidegger portray abstraction as distortions of and distractions from the *lebenswelt*, Derrida portrays the mediation of experience and being as intrinsic to the apprehension of reality at all. While speech may obscure the indelible mark and function of mediation and in so doing reduce the distance between the sensory and the discursive, it does not replace the space. Foucault and Derrida point to the duality of this epistemology of mediations. They observe that all human forms represent such mediations. For instance, the shape, play, and coupling of bodies are discursive forms. Foucault and Derrida deny the nostalgia of biologism which, for instance, suggests particular forms of love-making are "natural" while others are not. The judgment and experience of "naturalness" are discursively located and represent mediations of politics, economics, culture, and history. The coupling of specific anatomical parts and aversion of others, the very contours of the anatomy itself (i.e., fat vs thin for a non-subtle example) derive from discursive mediations.

* * * * *

Autobiography and the Architecture of Self

Writing in the Derridean sense becomes a kind of architecture, that space and those movements of mediation which give and take form to formlessness. A kaleidoscope of impulses, instincts, memories, and dreams are visualized, theorized, told as a story. Autobiography takes this task seriously, as it is the task of self formation, deformation, learning and unlearning. Speech like poetry and music can hover close to the Heideggerean "ground of Being," but writing, and in particular, the craft of autobiography, can soar, and from the heights, discern new landscapes, new configurations, especially those excluded by proclamations of Government, State and School.[57]

Lasch suggests that the (appropriate) terror of living in a present shadowed by Holocaust past and every moment possible has minimalized the self into political passivity, thus making more likely the occurrence of the dreaded. Minimalized, the self hovers close to presentistic psychological experience, obessing over its "condition", constantly seeking to maintain or improve the health the political world threatens to annihilate. Minimalized, the self flees from itself into mystical—read imagined—fusion with the earth, precisely that world from which—in fact—it has receded. The loss of relatedness to the public sphere, the extension of private to public self, implies the space of mediation, the secondariess of writing, the identification and empathy with the excluded or marginalized. Lasch points us back to the Judaic-Christian tradition.[58] Inasfar as this movement supports an architecture of self connected (in relation) to the "public" sphere, and not a movement toward ideological submersion in a tradition Nietzsche rightly named as rancor disguised as sweetness, it is a movement toward "maximalization" and not inflation.

Autobiography can serve as a method for enlarging, occupying and building the space of mediation. It enlarges the space by pushing back the edges of memory, disclosing more of what has been "forgotten", suppressed and denied. In order to do so the stories one tells must not be the ones we save for fellow airplane travellers or colleagues we meet annually at AERA. They are not stories to embellish and disguise the past and present, for an imagined effect. Rather, the autobiography that makes the self's architecture more complex moves below the surface of memory, requiring the dismantling of self-defenses. It retrieves sensory experience, and in so doing does not portray the past from the point of view of the present. Instead it undermines the stories we tell for comfort or amusement's sake, and allows (to a variable extent) a re-entry into the past, a re-experience of the past moment now somewhat present in its multidimensionality and orderlessness. Now, the edges of memory pushed back, the water and air of experience seep in, making the pool of memory larger, deeper, more complete.

One danger of autobiography is a further reification of these processes, and the construction of an unchanging edifice, a skyscraper proudly proclaiming its owner and occupants. Norman Holland's work may succumb to this danger as it insists that all unity resides in the reader.[59] He suggests there is no textual unity, objectively; however, there is unity in the biographic theme of the reader. Regardless, the literary text (and read text here as curriculum) is a Roschach test onto which the lived themes of readers are projected. There is no textual unity; the illusion of same is created by the projection onto texts of the unity inherent in life themes.

Of course there are such themes; there are true (and false) selves. What Holland's work may obscure, however, is that the truth in these themes inheres through their exclusion of others. The exclusions and absences are also true. By denying the partiality and arbitrariness of one's life theme(s), one substitutes a false stability and unity of self for a false unity of text.

Autobiography is not interesting because it supplies us a wealth of data. Such a preoccupation could represent another form of self commodification and reification. Autobiography is interesting when its telling enlarges and complicates the telling subject, *and* the listening subject. We are not the stories we tell as much as we are the modes of relation to others our stories imply, modes of relation implied by what we delete as much as by what we include.

Derrida's sense of speech as presence, writing as absence, suggests Lacan's view of self as the "empty subject", a subject defined by its relationships, incapable of thematic unity.[60] For Lacan the self is an empty space, an intersection of multiple functions, possibilities, voices, "answers" (questions) to the "questions" (answers) that constitute the Other.

Is there a true voice? A true self? Speaking of text, denying that text (or self) can ever be a plenitude, a configuration of elements patterned in themselves and pointing only to themselves, to the text. Derrida observes:

Every element...is contributed from the trace it bears in itself of the other elements in the chain or system. This linking [enchantment], this issue, is the *text*, which is only produced in the transformation of another text. Nothing, either in the elements or in the system, is ever or anywhere present or absent. Throughout there are only differences and traces of traces.[61]

Autobiography as alternately sublimated and desublimated modalities of self-self, self-other, and self-object relations, is itself an exclusion, an absence, in schools, in the public sphere generally. To engage oneself and others autobiographically reconnects the minimalized, psychological self to the public, political sphere as it de-commodifies interpersonal relations. Such engagement risks debasement if performed exclusively or primarily through speech, that presence of immediacy which

recapitualities the momentariness of mass culture. Through the "secondariness" of writing, solitary, in Kierkegaardian "soliloquy with oneself," can the architect construct (and deconstruct) his presence to himself and to others in the world. Like Nietzsche's Zarathrustra, she might reconfigure elements of herself, contradicting "...with every word, this most affirmative of all spirits; all opposites are in him bound together in a new unity."[62] The architecture of self is the construction of an authentic humanity; in this sense autobiography becomes the reformulation of History as well as of life history. As Nietzsche imagines:

Anyone who manages to experience the history of humanity as a whole as *his own history* will feel in an enormously generalized way all the grief of an invalid who thinks of health, of an old man who thinks of the dreams of his youth, of a lover deprived of his beloved, of the martyr whose ideal is perishing, of the hero on the evening after a battle that has decided nothing but brought him wounds and the loss of his friends. But if one endured, if one *could* endure this immense sum of grief of all kinds while yet being the hero who, as the second day of battle breaks, welcomes the dawn and his fortune, being a person whose horizon encompasses thousands of years past and future, being the heir of all the nobility of all past spirit– an heir with a sense of obligation, the most aristocratic of old nobles and at the same time the first of a new nobility– the like of which no age has yet seen or dreamed of, if one could burden one's soul with all of this– the oldest, the newest, losses, hopes, conquests, and victories of humanity? If one could finally contain all this in one's soul and crowd it into a single feeling– this surely would have to result in a happiness that humanity has not known so far: the happiness of a god full of power and love, full of tears and laughter, a happiness that, like the sun in the evening, continually bestows its inexhaustible riches, pouring them into the sea, feeling richest, as the

sun does, only when even the poorest fisherman is still rowing with golden oars! This godlike feeling would then be called– humanness.[63]

Notes

1. See, for instance, Jung, C. K., **The Integration of Personality.** New York: Farrar & Rinehart, 1939.
2. Identification and differentiation are primary moments in ego formation. See, for instance, the depiction of these matters in Nancy Chodorow, **The Reproduction of Mothering,** Berkeley, University of California Press, 1978.
3. For this interpretation of Heidegger's work, see Alan Megill, **Prophets of Extremity,** Berkeley: University of California Press, 1985.
4. The notion of discourse is associated with Foucault, Michael, **The Order of Things.** New York: Vintage, 1973.
5. This tendency to situate work in parent disciplines, not in curriculum studies, has siphoned off, to some extent, the potential influence of Phenomenology and Marxism upon curriculum studies proper.
6. The term is used in its ordinary sense, not in the rather technical sense in which Foucault distinguishes between discourse and language. See Megill, p. 208.
7. Freud, Sigmund, 1917(a), **Introductory Lectures on Psycho-Analysis,** SE, Vols. 15 and 16, pp. 3-476. London: Hogarth Press.
8. Jaccoby, R., **Social Amnesia,** Boston: Beacon Press, 1975.
9. Pinar, W. F., "Sanity, Madness, and the Schools," in W. F. Pinar (ed) **Curriculum Theorizing: The Reconceptualists,** Berkeley: McCutchan, 1975, pp. 359-383.

10. Wexler, Philip, "Body and Soul," **Journal of Curriculum Theorizing,** 4:2, 166-180, and in W. F. Pinar (ed.), **Contemporary Curriculum Discourses,** Scottsdale, Arizona: Gorsuch Scarisbrick, 1988, pp. 201-222.
11. Processes of self-commodification imply varieties of self-disguise and betrayal. An Orwellian-like duplicity has characterized public policy discourse during the 1980's. Such massive and public-sphere distortion reduces the possibilities of individual or collective efforts at self-knowledge and self-architectures authentically related to their sedimented "foundations."
12. Perhaps in certain theological institutions there remains public support for self-excavation. See T. Troeger's work described in W. F. Pinar, "Time, Place, and Voice" in W. F. Pinar (ed.) **Contemporary Curriculum Discourses** (Scottsdale, AZ: Gorsuch Scorisbrick, 1988), pp. 264-278.
13. Quoted in Megill, p. 134.
14. This is Megill's argument, p. 120 ff.
15. An architecture of self may well exhibit self-contradiction or opposition. One form might accompany commodification (see note 11); another form and series of forms might accompany an ethical effort to refuse to succumb to social conditioning that was misogynist, racist, classist, homophobic, etc. As complex and worthy as self-excavation, self-understanding, and self-acceptance are, they are not developmental end-points.
16. See Megill, part III, "Michael Foucault and the Activism of Discourse," and specifically p. 197, for a commentary on Foucault's opposition to the "order of things."

17. Sartre, Jean-Paul. **Between Existentialism and Marxism,** New York: Pantheon, 1974. See Annie Cohen-Solal's recent biography for a detailed account of Sartre's enactment of his politics and philosophy. Cohen-Solal, Annie, **Sartre: A Life** Trans. Anna Concogui. New York: Pantheon, 1987.
18. Reich, Wilhelm. **Character Analysis,** New York: Noonday press, 1961. See as well Lasch, Christopher, **The Minimal Self,** (New York: Norton, 1984).
19. **Ibid.**
20. **Ibid.**
21. Nietzsche, F., **Human, All Too Human,** Lincoln: Univ. of Neb. Press, 1984, Trans. (Intro) Marion Faber w/Stephen Lehmann.
22. Nietzsche, F., **Twilight of the Idols,** in **The Complete Works of Friedrich Nietzsche.** Ed. Oscar Levy, N. Y.: Gorden Press, 1974.
23. Megill, chapters one and two. See also **Boundary** 2 (ix, 3; x; 1), "Why Nietzsche Now" for often brilliant essays explicating Nietzsche importance for students of contemporary culture. In particular see Daniel T. O'Hara, "The Prophet of our Laughter: Or Nietzsche As - Educator", (pp 1-79) for an articulation of interrelatedness of the Appolonian and Dionysian in an "architecture of self."
24. See Chodorow.
25. Selden, Steven, "Biological Determinism and the Normal School Curriculum," **Journal of Curriculum Theorizing,** 1:1, 105-122, and W. F. Pinar, (ed.) **Contemporary Curriculum Discourses,** pp. 50-65.
26. Nietzsche, F., **The Birth of Tragedy,** Garden City, N. Y.: Doubleday, 1956. Trans. Francis Golffing.
27. Megill, p. 41.

28. **Ibid.**
29. **Ibid.**
30. Megill, p. 49.
31. Megill, p. 53.
32. Megill, p. 67.
33. Megill, p. 75.
34. **Ibid.** Also, see O'Hara, for a discussion of Nietzsche's self-parody and anti-symbolic elements.
35. Lasch, 1984.
36. Bauman, Zgymut. **Hermeneutics and Social Science,** New York: Columbia University, 1978.
37. Megill, p. 107.
38. Megill, p. 118.
39. Megill, p. 125.
40. Laing, R. D., **The Divided Self,** New York: Pantheon, 1960.
41. Megill, part III.
42. Megill, p. 204.
43. **Ibid.**, p. 195.
44. **Ibid.**, p. 199.
45. **Ibid.**, p. 238.
46. **Ibid.**, p. 239.
47. **Ibid.**
48 **Ibid.**, p. 261. Derrida claims that Nietzsche is a self-parodist. See O'Hara, p. 14.
49. **Ibid.**, p. 266.
50. **Ibid.**, p. 269-270.
51. **Ibid.**, p. 270.
52. **Ibid.**, p. 304.
53. **Ibid.**, p. 285.

54. **Ibid.**
55. **Ibid.**, p. 287.
56. **Ibid.**
57. **Ibid.**
58. **Ibid.**
59. Holland, Norman, "Recovering 'The Purloined Letter': Reading As A Personal Transaction," in S. R. Suleiman and I. Crosman (Eds.), **The Reader in the Text.** Princeton: Princeton University Press, 1980. See William Ray, **Literary Meaning: From Phenomenology to Deconstruction** (New York: Basil Blackwell), pp. 62-77, for a particularly perceptive discussion of Holland's work. Ray's book is a useful study of contemporary literary theory, from which contemporary curriculum theory is increasingly indebted.
60. See Anthony Wilder, "Lacan and the Discourses of the Other," in K. Lacan, **The Language of Self,** ed. and trans. A. Wilder, NY: Delta, 1975, p. 182.
61. Derrida, Jacques, **Positions,** Paris, 1972, p. 38.
62. Nietzsche, Friedrich, **Ecce Homo,** trans. R. J. Hollingdale (New York: Penguin Classics, 1979), p. 106.
63. Nietzsche, **The Gay Science,** trans. Walter Kaufman (New York: Penguin, 1979) p. 268.

ROBERT BRACKMAN. *BOY AND DOG.*

Contributions of Theology to Theory in Educational Administration

Ellis A. Joseph
University of Dayton

In considering the contributions theology makes to whatever discipline or professional field of inquiry, one must do so with great care; for the limitations are formidable when one attempts to show how portions of any given inquiry cohere in any other.

Biggs (1985/1986) identifies several trends which emerge when one attempts to relate theology to "whatever": (1) one may contaminate the other; (2) there may be a happy marriage (two routes to the same truth); (3) theology may liberate "whatever" in that the latter develops under spiritual guidance; and (4) one or the other may be perceived as a limited partner. In examining the literature which constitutes the emerging knowledge base undergirding educational administration, it is not apparent how any of these trends may serve as a framework for ascertaining the contributions of theology.

Macdonald (1975), reflecting upon theorizers, feels one of the major camps of theorizers looks"upon the task of theorizing as a creative intellectual task which they maintain should be neither used as a basis for prescription or as an empirically testable set of principles and relationships" (p. 6). Given the state of theory in educational administration (to say nothing of relating theology to such theory), we do well to characterize our consideration here as "creative intellectual task".

Christian educators (Dupré, undated) lead us to believe that without "the foundation of a belief in God...the very root of values disappears and education degenerates into a nihilist anarchy of erudition. Where a transcendent absolute unites all educational goals an organic development of all human aspiration is, not guaranteed, at least

realistically possible" (p. 3). While this thesis is undoubtedly acceptable to many Christian educators, it certainly is questionable, to say the least, to the scholarly community in educational administration.

Those (Donlan, 1952) whose intellectual endeavor is directly concerned with the relationship between theology and education remind us of limitations which may emanate from basic misunderstandings of theology, as a discipline, by scholars in educational administration (Sachs, 1966). Many times, in exploring relationships between theology and education administration, scholars in the latter field seem to use God, Christianity, religion, theology, faith, and other terms as if they were interchangeable in meaning. Of course, they are not. For theologians (Donlan, 1952) "Faith attains the truths of revelation by simple assent, theology considers them discursively" (p. 3). It is the sapiential concept of theology which explains the relation of theology to faith and includes all that is said of the scientific nature of divine wisdom (Donlan, 1952). This presentation will attempt to stay faithful to the term "theology" while fully realizing that "...the decay of the philosophy of history is in no small measure to be blamed upon theology...that is, upon human intellectual endeavor to interpret the material of revelation" (Pieper, 1954, pp. 41-42). Even though we may be predisposed to accept this explanation for the decay in the philosophy of history, relying upon discursive reason and human intellectual endeavor may help in softening Jung's (1957) collision of the content of belief with knowledge. He is concerned that the irrationality of the former may be no match for the ratiocinations of the latter.

Some theologians (Donlan, 1952) may feel scholars in educational administration fail to understand the relationship between theology and other disciplines. Theology is considered extrinsic to other disciplines because it does not supply principles to any inferior science nor does it enter into the internal constitution of any other science.

This view would have us change our title form "Contributions of theology to Theory in Education Administration" to "Theology of Educational Administration."

Perhaps the best way to show respect for these limitations is to state one of our own: that this presentation is an initial exploration rather than a definitive statement. There are, at least, aspects of theory in educational administration which are congruent with content in the science of faith. Surely Hartman (1959) is correct when he says we may indeed suffer from a disequilibrium between our intellectual and our moral insight, and surely this suffering is a proper impetus for this initial exploration. Sorokin (1959) has asserted that "*The longest existing organizations are the great ethico-religious organizations—Taoism, Confucianism, Hinduism, Buddhism, Jainism, Christianity, Mohammedanism and the like*" (p. 9). If Sorokin is correct, then we should be encouraged to make initial explorations in three areas which may hold promise for future development: (1) the emerging numen, the presiding divinity or spiritual elevation of the rapidly definable field of study called educational administration; (2) theology's contribution to the metaphysics of the nomothetic and idiographic dimensions of educational organizations; and (3) the trend toward dianoetic intellection. These three explorations are interrelated and build upon one another.

The emerging numen. The principal purpose of this inquiry into the emerging numen is to show that more and more the insights attributed to educational administration, and the knowledge base from various fields which undergirds its developing course of study, may be found in the theological heritage preceding the elaboration of its guiding philosophy.

Joachim Wach (1944) has elaborated progression from theological heritage to philosophy. In his **Sociology of Religion** he sees religious development producing an over-all authority to decide and define doctrine. A system

of normative doctrine is substituted for a variety of independent mythological traditions thus leading to the origin of theology. Written tradition replaces oral tradition in the form of sacred writings. Fundamental conceptions as expressions of religious experiences are traditionalized into normative systems of faith by theologians, and theology eventually leads to philosophy.

During the late 1800's, the field of educational administration began to elicit interest from serious scholar-practitioners. These individuals, such as William T. Harris, who founded the **Journal of Speculative Philosophy** and was superintendent of schools in St. Louis, were products of an American society with normative systems of faith which influenced the philosophy and practice of schooling (Cremin, 1964). These individuals were part of an American society which was differentiated, and they naturally sought associations with others like themselves (Sills, 1957). Through influence upon individuals, normative systems of faith have an impact upon institutional systems in which these individuals participate. Hence, if we may paraphrase Lenski (1961), the influence operates at the social level (school) as well as the personal level (administrator).

Let us dwell upon these two levels. James Hanlon (1968) has written one of the very few disciplined theoretical works in educational administration– disciplined because he actually elaborates theorems. In developing his theorems he relies heavily upon Gordon Allport's (1955) notion of proprium, that is, "all those regions of our life that we regard as peculiarly ours" (p. 40). In additional to this focus upon individual uniqueness, Hanlon broadens his view in developing his Theorem 19 which states: "The leader of any group will be that person who fits very closely the ideal pattern of that group, has a high level of aspiration toward the goals (ideals) which the group is seeking at the moment, and has demonstrated either actual success or high potentional for success in attaining

those goals (ideals)" (p. 88). The ends which are likely to be chosen, then, are those contained in the ideal pattern, and the means are those contained in the world view resulting somehow from all those collective regions of lives regarded as peculiar to those lives (p. 48). We say "somehow" because for Hanlon one's "world view is not fully consciously and deliberately formed" (p. 42). Many aspects of it are appropriated subconsciously; by mode of inclination (Aquinas, 1947); through the sphere of *simplex intuitus* (Pieper, 1952); through a sudden presence of mind (Newman, 1948); through a valuation not explicitly stated (Reichenbach, 1951); and through those connaturalized, secret elements of evaluation which depend upon what a leader is (Maritain, 1951). The point is simply that the normative systems of faith which were a part of the American culture at the turn of the century were communicated to the pioneers of inquiry in educational administration through informal learning message systems (Hanlon, 1968; Hall, 1959).

Informal learning message systems often consist of taking a model and imitating it (Hall, 1959). We may infer that models of the church extant at the turn of the century had a profound influence upon educational institutions which in turn influenced the nature of educational administration as a field of study. Dulles (1974) identifies five models of the church. The institutional model is characterized by a high regard for conceptual clarity; respect for authority, law and order; triumphalism, ecclesiocentricity, clericalism, and rigidity. The servant model emphasizes altruistic service, particularly to the poor and less fortunate. The hearld model focuses upon receiving the complete self-forgetfulness of love. The interaction between I and thou becomes less demanding and more giving. The sacramental model is self explanatory. Many of the characteristics juxtaposed to these five models are present in the administrative processes of educational institutions.

Ingredients of the servant and communion models have had a profound influence upon the redefinition of power and leadership in organizations. George Homans (1950), in his classic work, **The Human Group,** seems to bring coherence and beautiful simplicity to endless speculations about the nature of leadership. For Homas "Leaders are leaders because of a high social rank which is derived, in part, from the excess of outgo over income in their individual exchanges of favors with followers" (p. 295). It seems, then, that true leaders insisit upon *gemeinschaft* relationships in which they are quite content to give and serve in greater proportion to receiving and to fulfilling egotistic desires.

In their enormously influential study entitled "Power is the Great Motivator, " which appeared in the **Harvard Business Review**, McClelland and Burnham (1976) outlined four stages in the development of leadership maturity. In stage one people are dependent on others for guidance and strength. In stage two people are interested in autonomy and in controlling themselves. People want to manipulate others in stage three. Instage four people lose their egotistic desires and wish to selflessly serve others (p. 107). Further, it is reported that in effective leaders disinterested statesmanship is vital, there is more concern about the welfare of the company than about self, self-interest is sacrificed for the welfare of the organization, and a keen sense of justice prevails (pp. 105-110). In relation to the servant and community models, there is a finding in McClelland and Burnham's study which approximates theologian Dulles' characteristics. They conclude that high power motive balanced by high inhibition tends to be altruistic (p. 103). Keep in mind power as it is being used by the authors means submerging the leader's need to achieve in favor of working to create conditions which make it possible for those working in the organization to achieve.

Benjamin Sachs (1966) was amongst a pioneer group

of scholars who sought to explore the relationship between the behavioral sciences and educational administration. In undertaking this task it is interesting to note he frequently referred to theological and religious factors in relation to the communion model. He devoted an entire chapter to empathy, stressing confidence in the worth of a human being as human being. He implores people in organizations to accept one another in their weaknesses. Elsewhere in his book he found it important to treat "approaches to universals," stating that "a search for meaning in a religious or secular sense" is a universal activity in the United States which he calls a Christian society while acknowledging the influence of Judaism and other theological systems (pp. 276-277).

Douglas McGregor (1960) perhaps has done more than any student of organizations to popularize the importance of positive assumptions about human nature as a means of building community between leaders, those who work with them, and their common task. McGregor's Theory "Y" has elicited faith in the notion that a person functioning in an organization can be trusted and has many admirable characteristics which are widely, not narrowly, distributed in the population.

Andrew Halpin (1956), famous for studying leadership behavior of school superintendents, identified two factors associated with leadership: initiating structure and consideration. His thinking is congruent with McGregor's when he indicates consideration refers to leadership behavior manifesting friendship, warmth, mutual trust, and respect.

Sachs, McGregor, Halpin, and others feel organizations influenced by the communion model are effective ones. They seem to call for consistency in the positive view of human nature. One may easily infer from their works that consistent faith in the good motivations which are a part of human nature will result in productivity. Two other pioneers, Milstein and Belasco (1973), in studying

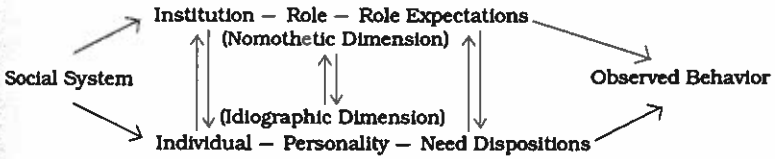
the relationship between educational administration and the behavioral sciences found it vital to emphasize the value of Bloom's (1973) work on consistency in an administrative context: "...A highly consistent environment is likely to produce marked effects on the students while a highly inconsistent environment is likely to have only a negligible effect on students' development both in the cognitive as well as affective domain' (p. 155).

When modern theologians write about the supervisory functions in administration, they use many of the same concepts social scientists and students of educational administration have adopted in stressing the importance of the communion model. Kenneth Pohly, a theologian interested in the purpose and function of supervision in ministry, defines supervision as a "way of doing ministry in which two or more people covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment" (Pohly, 1977, p. 64). For Pohly the biblical roots of supervision may be found in the covenant concept of the Hebrew/Christian tradition, a concept containing promise and response and an offer of life with a condition of accountability.

An axiom of value seems to be developing which specified the qualities of the emerging numen. Axiom of value, as it is being used here, means "that a thing is good if it has the qualities that define its concept..." (Hartman, 1959, p. 20). For example, a chair can be called a good chair if it possesses the properties which define the concept "chair". "Good" administration is coming to be defined as possessing qualities which cohere in theological heritage: servant, altruism, *gemeinschaft*, empathy, positive assumptions about human nature, trust, and covenant. Other qualities of the emerging numen will become evident in our consideration of metaphysics in the context of theology.

The servant and communion models are especially related to theology's contribution to the metaphysics of the nomothetic and idiographic dimensions of educational organizations.

Theology, metaphysics, and the idiographic and nomothetic dimensions of educational organizations. Antithetical to the ideals of the communion and servant models are the levels of frustration, failure, short-term perspective, and conflict in organizations. These result from "a lack of congruency between the needs of healthy individuals and the demands of the formal organization" (Argyris, 1973). Along with Argyris, perhaps no scholars of administration have done more than Getzels and Guba (1957, p. 424) to focus attention upon the conflicts which may arise in organizations when there is a lack of harmony between institutional expectations (nomothetic dimension) and individual need dispositions (idiographic dimension):



Often the nomothetic dimension is not clearly elaborated. Even if it is clearly elaborated, it is not unusual to observe in practice a lack of fealty to the elaboration. In too many organizations those who constitute the idiographic dimension are not consulted in the determination of the nomothetic dimension.. These organizational maladies are well known enemies of communion and servant models. Argyris, Getzels, Guba and others who are students of the administrative process are responsible for producing three decades of advocacy for being sensitive to the idiographic dimension, the dimension of the individual.

As long as the inquiries of students of organizational behavior are confined only to the insights of that field, difficulties with the idiographic dimension will persist. We should recall that metaphysics (the study of being as being), when developed within the context of theology (Aquinas' **Summa Theologica**, for example), contains a marvelous framework with which to perceive individuals. Newman (1927), Brennan (1955), and others see metaphysics as aiding us in our struggle to see unity in the diversity of being. It is metaphysics which educates us about different kinds of "unities" in being. Let us take the word "man" with Tom, Dick and Harry in mind. To the extent that all we know about Tom. Dick and Harry is that each is a man, then we see them in univocal unity. They are the same. When we know that each of these men has different desires, talents, physical attributes, and so on, then we see them in their differences. They are not the same. When we see the differences within the sameness (they are all men), we see Tom, Dick and Harry in their analogical unity. They are in one sense the same insofar as they are all men. They are different insofar as they have differenct talents, color hair, and so on. We could juxtapose the word "bark" to tree and to dog. We could juxtapose the word "caring" to Al Capone and to Mother Theresa. These would be examples of equivocal unity.

For some theologians all aspects of being are connected because of the acts and works of the Creator (Newman, 1927). In this sense metaphysics is studied and developed in a theological context. Because metaphysics has often been done in a theological context we have been exposed to the notions of univocal, analogical, and equivocal unities in being. We have learned that the only way we can make sense in viewing human beings is to see them in their analogical unity, that is, as people whose differences exist within their sameness.

The idiographic dimension can not be properly understood without a grasp of the analogical unity of being.

Certainly it is understandable how formal organizations come to be incongruent with the needs of healthy individuals if univocal and equivocal errors in viewing being are extant. How often have we read that people in organizations are viewed as numbers? How often has the word "productive been attached to "X" person and to "Y" person in the same manner that "bark" is used in relation to tree and to dog?

To qualities of the numen, then, we may add: harmony between the nomothetic and idiographic dimensions of organizations through viewing individuals in their analogical unity.

The qualities of the numen suggest the developing field of educational administration is seeking, in a broad sense, a sort of spiritual density. These qualities, should they remain unexamined, are products of only circumferential knowledge. If they are examined, one may conclude they lead education administration closer to the center of history, to other than intro-temporal concerns.

The trend toward dianoetic intellection. Jacques Maritain (1959) has speculated upon the existence of a kind of knowledge which attains a glance at the center by starting from the circumference. It is a radial knowledge which goes from the outside in. He calls that knowledge dianoetic intellection. It deals with essences rather than accidentals, with deep meanings rather than proximate and shallow concerns.

A generation of school administrators being prepared at our prestigious institutions to consider the notion of "curriculum" in its deepest sense have been told the object of the realms of meaing (general/liberal learning) "is to lead to the fulfillment of human life through the enlargement and deepening of meaning" (Phenix, 1964, p. 5). The "curriculum should be designed to counteract destructive skepticism, depersonalization and fragmentation, overabundance and transcient" (p. 5). Phenix (1964) speaks of an ontological anxiety arising from the fact that we must

must die and from confronting the final hour of annihilation. He sees the post modern period as dominated by skepticism, relativism, aimlessness and futility. People see themselves "beset by doubts no arguements can digest" (pp. 31-32); they see themselves asking questions to which they can find no answers; they see themselves as part of a depersonalized mass culture which has lost faith in Transcendence.

In his **Realms of Meaning** Phenix (1964) provides curriculum administrators an analysis of the starting points of each discipline. It is not our purpose here to examine each discipline, but his treatment of biology, for example, encourages curriculum administrators to engage in dianoetic intellection. In biology Phenix (1964) teaches that taxonomy is being progressively subordinated to theoretical analysis. Meaning in the life sciences is said to consist primarily in "theoretical understanding of how the various orders of living things come into being" (p. 108).

One could hypothesize that the literature of educational administration is situated within the broader matrix of an American culture influenced by Christian theology and predisposed to engage in dianoetic intellection. It should be noted we are not speaking here of what some call a civil religion and its influence upon schooling (Perko, undated) or of the "republican religion" of de Tocqueville (1961). We are speaking of the continuance of what Perko (undated) calls the Protestant *paideia:* The "United States was a Protestant Christian country, and...the schools were important agencies for inculcating evangelical beliefs" (p. 15). Gustafson (1981) reminds us that the "process of socialization not only carries a recognizable tradition through time and across cultures and societies but also provides for the 'internalization' of its meanings by those who participate in it." Tradition, he says, "is not just remembered...it is often relived" (p. 231). It has been established that leadership is a product of

formal training and socialization. This was true in the various Greek city states, in the Ngoni tribe in southern Africa, in every known culture (Wynne, 1981).

The literature of educational administration suggests scholars and leaders in the field have been socialized in a culture influenced by theology. In the context of socialization we are viewing theology as a practical discipline, as "a way of construing the world, a way of perceiving, interpreting, and articulating life in the world as it is related to the power that brings it into being and in whose hands is its ultimate destiny" (Gustafson, 1981, p. 195). Because theology is a way of construing the world theocentrically, Gustafson's view is that it is a practical discipline. Educational administation is a practical discipline in the temporal order. Theorists in education administration such as Hanlon (1968) perform the classic function of the laity which is to mediate between the spiritual and temporal orders in such a way as to penetrate and shape the temporal order by spiritual action. It is in this manner theologians see the spiritual joining the temporal (Murray, 1945; see also Maritain, 1938).

Ordinarily a practical discipline such as educational administration is regarded as being concerned with things intro-historical, to use Pieper's (1954) term, rather than with extra-temporal ends. The language of Hanlon's (1968) theorems coheres in Pieper's (1954) reflections on the end of time: that is, the end of administrative activity is regarded as more important and more pressing than the question of just how one administers or what occurs during the process of administration.

Between 1400-1800 most of the members of the governing and military classes in the Ottoman Empire were born to families of Christian subjects. The Christians were an exploited minority, and the official religion was Islam. This was a deliberate act of the government. The government did not want its national leaders to come from groups with special interests which were proximate and

intro-temporal. Therefore, different "Christian groups were required to surrender certain members of their young children to the state, and the children, separated from their families and communities, were reared and educted in state institutions" (Wynne, 1981, p. 5). Strong moral character of these students was prized. When special interests in leadership are no longer a factor and when the activity of leadership is focused upon an extra-temporal end (witness Mother Theresa), an enormous respect is elicited even from those of a different or no theological heritage. In researching some implications for administration in the study of perception Zalkind and Costello (1973) conclude that we weight perceptual evidence "coming from respected (or favored) sources more heavily than that coming from other sources" (p. 261).

At the turn of the century, when American educational administration began its development in earnest, the "respected source" which socialized the field's leaders could be considered our Protestant theology, a theology which predisposed us to think of extra-temporal concerns, of essences rather than accidentals, and of glancing at the center rather than the circumference.

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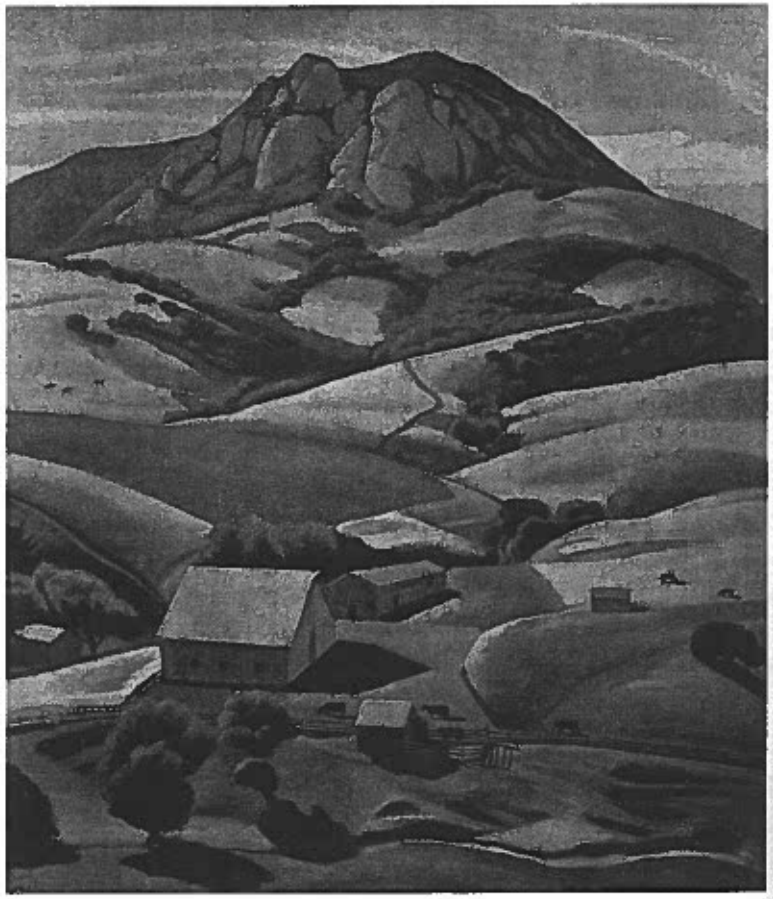

EDWARD BRUCE. *A DAIRY RANCH.*

Flesh of the Earth, Voice of the Earth Educational Perspectives on "Deep Ecology"

Florence R. Krall
University of Utah

Introduction

We are not asking ourselves if the world exists; we are asking what it is for it to exist.[1]

A Navajo child home after a day in a city school approached her mother tearfully, "Today we had to tell our teacher where our ancestors came from. Everyone came from some place like France except me. I didn't know what to say. We're from France too, aren't we?" "No, we are not from France," replied the mother. "Next time the teacher asks you where you came from, you tell her you came from the Earth."[2]

The Navajo mother, in her simple but direct reply, affirmed a radical ecological principle that is the focus of this paper and that, I propose, should ground the identity of every school child, and for that matter, every citizen of this planet. Like the stones under our feet, the birds of the air, and the animals crawling and running among us, we are a part of the flesh of the Earth[3]; the same voice speaks to each of us. As fellow creatures, with access to the same flesh and voice, we have the right to live our lives to fulfillment and the obligation to live those lives in harmony with the other elements of the Earth.

We are joined in a primordial flesh and voice of the Earth through our incarnate experiences. A common voice vibrates in our cells that are composed of the same Element. The voice becomes audible through our individual lived experiences; it resonates when we experience the world together.

Openness to teachings from the Earth is essential as

we traverse the various landscapes of our lives. In readiness like ripe pods, we are split apart by "brute" experiences. In the same movement in openness, our being is dispersed into and filled with other life worlds. Our intentionality is redirected as we form new lenses for seeing and believing and with revised perceptions reconceptualize our "human condition." Burning questions (although often impossible questions) arise out of our reflections and will to know. Such is the course of human inquiry and the commonality of our lives lived in this world of which we are a part.

An interrogation entered my life some twenty years ago when my ecological consciousness was piqued by Marston Bates' *The Forest and the Sea.* [4] His descriptions of the complex interrelationships in rain forests jolted me out of an anthropocentric view of individuals and cells into a biocentric world of interrelated ecosystems. A primal consciousness drew me toward untrammeled and wild places and the secrets they hold to our complex but logical existence; a primordial faith assured me, that being a child of the earth, I could have access to this logic if I but learned how to listen.[5]

Through teaching and studying, I was led to environmental education and ultimately to a new natural philosophy, generally referred to as "Deep Ecology." As opposed to "Shallow Ecology" with its "life boat", resource management, and utilitarian ethic, the roots of deep ecology are in Ligia Maria Bezerra De Albuquerque's words "planted in many lines of human thought, all converging on a common theme: "natural harmony." Albuquerque elaborates:

> Implied in this broad theme is the important notion of *biospheric egalitarianism:* the capacity of beings to be totally present to each other, while further affirming and enhancing the differences and identities of each.

> Also implied in this theme of natural harmony is the need for a *sense of place.* Reestablishing ties with the land brings to life the deeply ecological child, buried since infancy. As Paul Shepard points out, "knowing who you are is impossible without knowing where you are." And by having a sense of place, we will also acquire a *bioregional identity,* a knowledge about the soils, waters, plants, animals and the human cultures that are part of a particular place.
>
> Deep ecology is most of all a way of life, which leads us to a permanent bonding with nature. But in order to achieve this long-lasting unity with the earth, we have to change. Not superficially, but deep in our hears. We have to review not only our policies toward the environment, but the alternatives we are presently offering to the system. We have to, most of all, analyze the philosophy underlying these short-range ecological alternatives and start to look for a different, long-lasting one, deeply ecological, perennial—a philosophy of nature.[6]

With the tenet of natural harmony as its underpinning, "Deep Ecology" is rooted in disciplines such as ethics, theology, and social ecology. But no body of knowledge, no ideological orientation in itself is sufficient to guide us toward this natural ethic. How then do we come to sense this harmony in our lives so that our actions reflect its light? The first step, as I see it, is for each of us to question the course of our own existence.

This query had led me to a series of questions: What is my relationship to the earth? What is my relationship to other creatures? Am I of equal importance? What does it mean to live rightly on this planet? What can tribal people, original people, tell me about how to live? The questions have been impatient as well as impossible. The tentative proposition at the end of each impossible ques-

tion has always contained a normative "should." The intent has been to uncover meaning in my experiences in this world in order to live more harmoniously.

The continued quest to understand the nature of my existence has lead each year to a new question that penetrates my being, dominates my thoughs, influences my dreams, and colors my experiences like a wash over a painting so that each aspect of my existence takes on a different hue. At times like this, I need new instruments to cope with my uncertainty. But being human, I am left only, as Merleau-Ponty asserted with "seeing, speaking, and thinking...the repeated index, the insistent reminder of a mystery as familiar as it is unexplained, of a light which illuminating the rest, remains at its source in obscurity."[7]

The current question: "What does it mean to live in a world of which I am a part?" seems to me to be a more possible question. Rather than placing myself outside of or opposed to the world, it embeds me within the context of the lived situtation I am trying to understand. It situates me in dynamic interaction with the world rather than in a bad dialectic with opposite views acting to annihilate each other.[8] Less impatient, it senses possibilities even in the impossible.

In this paper, the question is elaborated in two ways: by rendering a phenomenological account of my most significant experience of the last year, the reunion of the Class of '44, and by placing in counterpoint to my experiences the understandings I have gained from Merleau-Ponty's last books.[9]

Forty years ago, a story written in common for 12 years by my classmates was interrupted by graduation. Twenty-three years ago another life story was interrupted by the death of Merleau-Ponty. During the summer of 1984, I picked up both stories, one in a weekend reunion, the other in the posthumous publications of Merleau-Ponty, pieced together from his rough notes. Both expe-

riences have left me with a feeling of tenuousness: I want the authors to return to finish what they started. I long to suspend the moment, now gone, to draw it out. But out of both experiences, reading and reunion, has also emerged a sense of order and fit. Like an archeologist, I have unearthed a treasure that intuitively has struck a deep cord of remembrance. It will take me some time to brush aside the dust to reveal the true nature of the find. As is the case with each new breath we take, this paper is only a beginning.

Reflection

> What is given is not a massive and opaque world, or a universe of adequate thought; it is a reflection which turns back over the density of the world in order to clarify it, but which, coming second, reflects back to it only its own light.[10]

Sunset. Once more, at this magical conjunction of day and night, I found myself turning toward reflections rather than the source of light. Long shadows, stretching across my path intensifying the gray-green of desert shrub, assured me that I would arrive about on time.

When the announcement of the reunion arrived in the spring, I knew I would make an appearance. Having avoided the 25th reunion, I felt this time a need to attend out of a sense of obligation to classmates who had organized the affair but more importantly, to satisfy a yearning to be there. If I were to continue my full commitment to an authentic life,[11] I needed to tie the loose ends of the past firmly to the present. Furthermore, as a professor of education called upon to justify the importance of a profession beleaguered with criticism, I needed to resurrect the twelve years of my own public education laid to rest so 40 years before, an education shared with classmates in this high rugged Wyoming terrain, and to reflect upon the impact of that education upon my present views. Furthermore, I needed to make that reflection

question my relationship to the world, to enter the "forest of references" the interrogation aroused to "make it say, finally, what in its silence it meant to say."[12]

As the time approached for the reunion, I became a disjointed triad despite my logical assertions for being there. One part of me became a sceptic, dragged reluctantly along, dreading the return, refusing to get caught up in the moment, waiting to see. Another part of me circled the dates on the calendar, returned the questionnaire and deposit, packed the clothes into the car, and headed north with a full tank of gas. A third part stood to the side, waiting, eyes cast skyward, pensively eyeing reflections, "ears pricked"[13] for the deep rhythm that at times became slightly audible.

As the weekend approached, I became busier and busier at the office. Everything planned down to the last minute. No time for thinking– or backing out. At the same time, the ambience outside my window, the unusual clarity of the air beckoned to me and held me in awe. The horizon where the contours of mountain and sky joined. The tiny bit of the lake showing through the drooping branches of paper birch outside my window. The green of the lawn. The blue of the sky.

The day before, for example. Shadows, showers and sunshine had raced across the plaza outside my office window, the aftermath of a summer storm that exploded over the valley the previous night, shaking me to wakefulness with crashes of thunder and flooding my bedroom with flashes of light. All day, the storm had reconsidered. That evening I left my office anticipating the sky.

A dense, grey, disc-shaped cloud hovered above, blocking the sun's rays from valley and surrounding mountains. In sharp contrast, cumulous clouds billowed in pure whiteness, a backdrop to the purple-shadowed mountains silhouetted without relief. Between the white and grey clouds ran a strip of azure sky. The contrast was breathtaking; the beauty relentless.

I drove to a friend's house for dinner and, two hours later, walked into a new valley flanked with new mountains. After releasing its load, the rain cloud had moved eastward forming a purple curtain behind mountains whose relief was etched precisely in golden light. As I watched, the golden lines faded and the earth itself, the rocks and bare soil of the mountains, began radiating red tones. It wasn't until the tones turned to deep magenta that I looked west to see the sun setting in a blaze of colors.

Despite the need to pack, I raced my car to the Eleventh Avenue Park (like the Little Prince, I know how quickly sunsets fade), parked my car, and jogged west to watch the ending of this natural extravaganza.

"Did you get some good shots?" I asked a photographer on his way to his car.

"Yes, a magnificent sunset with kites in the foreground."

"Did you happen to get any shots of the mountains to the East? The light and perspective were unbelieveable."

His puzzled look told me he had not thought to photograph the reflections of a sunset. I walked westward into his tangerine sunset, kites still floating in the foreground. Just as I could not see exactly what he saw, my experience was prohibited to him. In Merleau-Ponty's words, "This is as it must be if the other is really the other...His views and my own are inserted into a system of partial perspectives, referred to one same world in which we coexist and where our views intersect...two entities into the same being."[14]

Sunset, approaching again, caught me in a totally different setting but drew me in the same way into the landscape and into reflections. Since turning off Interstate I-15 and heading north on 89, I had been driving over a broad, flat plain, flanked on either side by high ridges, like a bird locked in some incomprehensible migratory pattern not to be interrupted. The broad Cumberland Flats I was driving, are familiar terrain to me, a part of the

now famous (at least in geological circles) Overthrust Belt, an anticline running north-south through the North American continent where huge oil and gas reserves were mysteriously discovered after oil prices sky-rocketed following the "Energy Crisis." The Cumberland Flats are a strike valley, the remnants of softer sediments eroded away between more resistent layers of upturned, tilted strata buckled originally by compressional forces of the Earth. The harder layers of shale and limestone now form mountain ridges on either side of this high desert expanse. These ridges contain coal, the original cold, black life-blood of this region.

Up on the ridges junipers grow. In protected sandy areas, one can find fire rings and obsidian chips, manos and matate, and, on a good day, a perfect arrowhead. The Shoshone migrated north and south along this route with the season. And before them, ancient tribes dwelled here.

Less than a century ago, mining towns sprang up along the foothills of the two ridges running northward. The mound, the side of old Cumberland Number Two, my mother's birthplace in 1903, is always the half-way mark I take note of driving across this vast expanse. Conroy, Blazon, Elkol, Starmine. Ghost towns, mining camps, started as tent camps, grew into company towns with frame houses reflecting the sameness of modern housing tracts. Nothing remains of these towns distinguished now only by middens where local folk sort through Prince Albert, Calumet Baking Powder and Red Star Lard cans and rusted parts of kerosene lamps to find purple bottles that once held cod-liver oil, cough syrup, and vanilla.

In the winter the road is hellish. One loses perspective on a sea of driven snow that streams across it leaving drifts and black ice. At such times, one must direct all concentration toward keeping on course.

But during non-winter months (about seven in a "good" year if you disregard an occasional snow storm), I can abandon myself to the horizon, leaving myself open to

the things I have come to expect. Deer and antelope herds, and occasionally an elk, golden eagles riding the thermals upward out of sight while white-rumped Marsh hawks skim low seeking rodents. Sometimes a coyote or fox can be seen bounding through the high grass along Albert Creek where waterfowl dwell.

Spring is a special time for me along this route. Hundreds of deer and antelope, after a cold, hard winter, warm themselves in the sun gathering energy as they graze along south-facing slopes. Sandhill cranes, interrupted in migration by frequent spring snow squalls, circle in trumpeting confusion and reorient themselves northward. But it is the sheep that most successfully call up memories of the past. The flats are strewn with small bands of sheep, called "drop herds," composed of ewes heavy with lambs that will be birthed bleating onto this desert soil and will pick themselves up and follow their mothers northward to the summer ranges in the high mountains a hundred miles to the north. Along the way, the ewes will be sheared and the lambs will be "docked" of tails, testicles, and part of their ears for marking. The herds will coalesce into bands of 2-5000 sheep tended by herders on horseback trailed by trusty sheep dogs, "camp jacks," and sheep camps, the "homes on the range."

I was raised on a sheep ranch 10 miles east across the mountain as the crow flies. Unlike most environmentalists, I like sheep. As a child, I was bonded to their look, sound, and smell. My father lambed his sheep around the old Conroy mine. Always an opportunistic and inventive thinker, he once drove his herd into the mine shaft and abandoned houses at the old Conroy mining camp to save them from a devastating May snowstorm.

But that was another time and another place. Now my eyes sought the open horizons as I blocked out fences, railroad spurs, and the maze of roads that had sprung up in response to "progress" and "development." Off to the west, the mountain, stripped of its natural contours by

the insatiable appetite of the power plant at its base, came into view. Keeping it in the periphery of my vision and slightly out of focus, I vowed that *no way* would I take part in the field trip planned there the next day. After making a showing that evening, I would slip out and head home.

The strip mine left behind, I headed up a slight grade and in a few minutes was driving through a small community sprawled in abandonment across foothills on the banks of the Hamsfork River. For better or for worse, and for whatever reasons, I was home.

Reunion

> It is the thing itself that opens unto me the access
> to the private world of another.[15]

I had butterflies in my stomach as I pulled the door open to the Friendship Center. It felt like the first day of school. The Class of '44 was gathered in small animated groups. Like a faded corsage at the bottom of a trunk, waves of remembrance tugged at my memory. Faces, reflecting my own estrangement, turned toward me.

"There she is now."

"Floss, is it really you? I would never have recognized you."

"Did you always wear glasses?"

"I won't tell her who I am. She has to guess."

"Tell me the truth. You don't remember me do you? You never did know I existed."

"I've waited for that kiss since the seventh grade."

Hugs, tears, kisses, laughs. Like purple glass in a ghost town, we picked up the pieces and fit them together— gently. The story, interrupted by graduation forty years before, began again where it left off. The beat commenced, picked up the rhythm that was there before, had always been there, is there even though we are parted once more. bonded in common to sagebrush, strong winds, and open sky, we needed no time to learn to relate. Like magnets, we were drawn unconditionally to each other. We had come to help each other understand where we were and how we got there.

Originally we numbered forty-five. Five are dead. Fifteen did not return. Twenty-five of us had come together to justify the ambiguity of our lives. In an incredulous moment of recognition, we were brutally confronted with the mirror of our aging and with the path to death we started on when, like lambs, we were dropped into this cold Wyoming desert.

Through dinner and afterward, dynamic clusters coalesced, broke apart, and reformed with different configurations of participants. Conversations were interrupted or left dangling to be taken up with someone else:

"You always..."

"Do you remember..."

"I'll never forget..."

"Remember the time..."

"I've always wondered..."

"Whatever happened to..."

"Kids now days..."

Under the talk another voice articulated the expansive reality unfolding between us, a dialogue without words.[14] Clustered together, shoulders touching, feeling the proximity of others, we peered at photos being passed around. The faces were so tiny and blurred! We adjusted our glasses, took them off, put them on— laughed in frustration at our inability to see or remember. Who was that person fourth from the left in the back row in the '38 class picture? And what about the little one in '35 sitting on the school steps, chin in hands, looking out at a world long since dimmed? The old photo taken from a dusty box on a closet shelf or from an old album drew us toward it. It became the lover's eye reflecting back caring that began building in each of us. Like a giant fly with a many-faceted eye, we joined to view the photos from different dimensions.

We were, in fact, very different. We had drifted there,

somehow, from Alabama, Texas, California, and places in between. The pictures joined us, fixed our attention, provided inroads into our separate beings.

We went over and over the photos. Named the faces. Giggled in delight at our own childness. Uneasy about looking into each others eyes, we looked and looked at the pictures.

An experience of totality, the looking was important. It lead us to each other and to a shared perception that drew us out of our private worlds and placed us in the context of a larger territory. We could not discount a single face, could not abandon a single waif unnamed and uncared for on the school steps. To do so would have been to annihilate ourselves. And so we looked and looked and kept working on remembering.

As the faces in the pictures were transformed and valued in a different way, the person standing next to me became less strange. Our separate perceptions drew us closer together and in the process transformed each of us. It was the looking that was important, and the wanting to see. Our private, isolated lives were joined in this common experience of the world.

Unable to look into her eyes till then, I had treated her politely but distantly. Now I sensed our commonality, our sisterhood. Although not the closest of friends, we had lived through the hard years of our early unsuccessful marriages in this small town. Our children grew up together. I had been their teacher. Now I felt drawn to her. We stopped in passing, looked at each other deeply, and embraced. We said very little. As Merleau-Ponty beautifully described such an experience:

> And suddenly there breaks forth the evidence that yonder also, minute by minute, life is being lived: somewhere behind those eyes, behind those gestures, or rather before them, or again about them, coming from I know not what double-ground of space, another private world shows through, through the fabric of my own, and for the moment I live in it. I am no more than the respondent for the interpellation that is made to me. To be sure, the least recovery of attention persuades me that this other who invades me is made only of my own substance: how could I conceive, precisely as *hers*, *her* colors, *her* pain, *her* world, except as in accordance with the colors I see, the pains I have had, the world wherein I live? But at least my private world has ceased to be mine only; it is now the instrument which another plays, the dimension of a generalized life which is grafted onto my own.[16]

We were drawn back to those children in the pictures, that age, generation, and educational cohort, those children of the depression. No one told us we were poor, no one told us we were dirty. And yet we must have been both. Somehow we forgot the poverty; we only remembered the extent of our interrelatedness.

Later that evening on a rack holding old year books, donated by senior citizens, I found *The Leader* published in 1926, the year of my birth. In it was a picture of Mr. Burgoon, my principal during those elementary school years. At assemblies, he would stand before the canvas curtain painted with romantic landscapes (I still remember the thud of the roller when the curtain came down) to deliver little lectures to the student body. We marveled at his pot belly and his round face that flushed when he talked. His "Message to the Boys and Girls of District Number Two" recalled the tenure of those talks.

> It is no disgrace to be poor; it is sometimes a disgrace to be rich; it is always a disgrace to be ignorant. Ignorance implies not lack of opportunity but lack of ambition. A good education is a guarantee of a man's willingness to work, and his ability to accomplish. There is no royal road to

> learning; every step of the way must be won by hard, sweaty labor. But an education is worth every effort that it takes—not for the mere dollars and cents that it will bring, but for the power that it gives a man to get and enjoy the best things in life.[17]

That night, tossing sleeplessly, I found my life joyfully yet painfully suspended without certitude somewhere between the child in the photo and the professor who had walked into the sunset. The best things in life. Enjoyment. Is that where we went wrong? Or is that all any human desires? And toward what ends were we all working our way through this life? I had come full circle and found myself tumbling in space.

Relationship

If I was able to understand how this wave arises with me, how the visible which is yonder is simultaneously my landscape, I can understand *a fortiori* that elsewhere it also closes over upon itself and that there are other landscapes besides my own.[18]

The morning was overcast and threatening rain when we boarded the yellow school bus at the high school in preparation for the tour of the strip mine. I had abandoned all thoughts of heading home early. A team of horses could not have dragged me away from this generational cohort or from the experiences that were drawing up memories long suppressed.

The jubilance of our first encounter was replaced by deep introspection. We boarded the bus quietly, admitting to each other that we "hadn't slept a wink." The previous night we had joyfully taken up our cohort once more. Our isolated, individual horizons had been fused in remembrance. On the bus, we were not just contiguous temporarily and spatially. We were moving together and listening together to the guide and to a deeper voice. The previous day we had abandoned ourselves to the joy of

reunion. On this overcast morning, we sat in the company of others, wondering what this all meant.

Our guide had been well indoctrinated through years of work primarily with the original coal company that began operations in this area and recently sold out to a large national corporation. He spoke with some nostalgia of the good old days when the coal company owned the stores, the homes, and, as the song goes, the souls of the miners. His loyalty to the company was understandable. Although presently a supervisor, he had always been a miner. Looking at him with tenderness I remembered that after a hard day in the mines he brought me roses and candy. I stared at the rain that had started to fall in a fine drizzle and wondered how long ago that was.

The bus headed out toward the Cumberland Flats and the strip mine. Children of immigrants, most of the passengers had lived in one of the mining camps reduced to nothing by time and mentioned by our guide in passing. He explained how old company houses were transported into the present community and used to build new homes for a population that was waxed and waned with energy developments since the camps closed and the strip mine opened. I have watched the familiar boom or bust pattern unfold in the weekly "Gazette."[19]

Coal dust coalesced into black muck in the drizzle. The bus lumbered along the winding road, past the coking plant, the conveyors, and the old Elkol tiple still in use. Restoration, EPA, subsidence, sulphur free, BTU's, kilowatts. The words were familiar. I had heard them before. The landscape was familiar. I had been here before. My students and I took field trips here each year. Yet I now felt lost in this moonscape.

The bus pulled to a stop next to one of the huge trucks. There was a lot of talk about horse power and tons as the men disembarked to take pictures next to tires that dwarfed the bus. I peered through the rain-streaked window at the dismal scene. The week before I was given

an article written by a visitor from the people's Republic of China who had come to observe farming practices in the United States. His comments on surplus wealth applied also to this scene. At first he thought "the United States was so rich because it had such advanced technology and science." But after he had seen the rich farm land, he concluded "that the prosperity came from the earth. The surplus wealth from the land supported the manpower to develop science and technology."[20]

Once more loaded, the bus continued between huge pits and past revegetation projects which in three years had produced amazing growth from top soil, carefully stored. When returned, it provided a good seed bed as well as a base for many of the uprooted plants. The guide stressed how government regulations for stock-piling top soil and for reclamation increased costs. He expressed resentment for restrictions that decreased profits.

The bus pulled to a stop next to the main pit. I sat inert. I had seen this gaping chasm before, this high wall that might give way, this black hole into which we could fall. But to ignore the pit was to say it didn't exist, that only we sitting on the bus were real.[21] So I forced myself to join the others at the edge of the pit that fell away below us, its depth accentuated by striations of coal seams distorted by distance.

At the bottom of the pit was a huge shovel used to load enormous trucks that haul the tons of coal. How many thousands per day, did he say? Our guide described the problem of subsidence, the caving in of the bottom or sides of the pit into old mine tunnels.

> Under the desert floor, subterranean tunnels weave through and interconnect the thick, black seams. Our grandfathers, hunched over, faces streaked with sweat, follow the light of kerosene lamps, listening fearfully for the creaking sounds that warn them that the earth is acting to fill the gap they have created. They are accompanied by young boys, our fathers and uncles who help them load cars of coal paid for by the ton. At nightfall, they emerge to justify their existence over homemade wine to brighten the darkness of the days in this cold, grey land, or beer bought in bars where "maids" work as white slaves to pay their "mentor" for transportation to the United States.

Compared to the giant machines biting hungrily into the pit, the picks and shovels of our ancestors were nothing. Yet it is with the same movement the pit is dug and filled today. The difference in only in magnitude, time, and space.

The striations of the pit drew our history into the present in bold strokes, layers of experience sedimented, stripped of its covering were laid bare to be mined of significance. Past surfaces were released and came into contact with our present. Conceived in this high cold sagebrush desert, we were the flesh of this earth. Children of immigrants, in a classless society unaware of their poverty, we were joined in cultural diversity and strife. Our proud parents, strong and hard-working but often illiterate, wanted, above all, that their children be educated and freed of their labors.

I was quiet and pensive on the ride back to town as my thoughts soared above the landscape tracing the contours of a new reality.[22] A "natal bond"[23] had been reestablished. My connection to this cohort ran deeper than any group consciousness or any deity that could be called upon. Our continuity resided in the common primordial substance out of which we were formed. Coal dust, Eocene sediments, and snow melt coarsed through our veins. The tunnels dug and the faces on the back row demanded to be acknowledged for the same reason. We all counted the same in a world of which we were a part. And our existence, then as well as now, depended on the land and the bounties it brought.

That evening we celebrated joyously. Interspersed

with prayers, jokes, and eating, awards were presented for looking young or having the most children. Motherhood and apple pie were still alive and thriving in good, solid American conservatism.

The class picture was a phenomenon in its own right. Amidst kidding and laughter we rearranged ourselves repeatedly by size and shape so that every smiling face was totally visible. I finally came to rest next to him. He took my hand, reminding me that at our graduation ceremony, we had stood next to each other, just so.

Later, on a tiny dace floor circled by tables of youth staring in amusement, we danced to a Western band. At first shy, I gained confidence under the expert hand of my partner. Only a moment had passed since we had jitterbugged to "Chatanooga Choo Choo" or danced cheek to cheek to Glen Miller's big band.

In the final meeting of the Class of '44 we were served a delicious luncheon in a circular-windowed mansion on the desert overlooking the fossil cliffs from which the owners had fashioned an international fossil fish enterprise. I left early, keeping my composure through most of the "good-byes." With one exception. With closed eyes, we stood embraced, our sobs vibrating in union through our breasts.

As I left, I thanked the host and complimented him on the beauty of their home and the extent of their accomplishments. "Now all I need to do is walk on water," he said. "You are walking on water," I mumbled as I got into my car. I drove slowly over the sediments formed millions of years before when an inland sea occupied that space and formed fossil fish and fuel. I took the long way over the mountains. Instead of heading straight home, at the junction, I turned off at the waterfowl refuge. The rising lake had reduced the marsh to a single road that disappeared like a vanishing point into the water in the distance. It was sunset. I drove until I saw a red-eyed grebe. I needed help with re-entry.

Re-entry

> The close, the far-off, the horizon in their indescribable contrast form a system and it is their relationship within the total field that is the perceptual faith.[24]

The campus is still. Having completed my brief excursion abroad to last summer's reunion, I have returned to this office, the the hub of my life, and to the question posed earlier—what does it mean to live in a world in which I am a part? Once again the stark contrast between brick buildings, trees, and foothills is softened by evening light. A spectator, I stand on the periphery, my eyes moving from office to distant horizon and back again.

The spider plant hangs grotesquely incongruent in the window. Outside a cascade of leaves forms a yellow curtain. Filled with this season, I look forward to winter when my eyereach, laced only with a few bare, brown branches, will range unobstructed across the meeting place of sky, lake and mountain clad in winter white.

The persistent interrogation, my constant companion during the last months, followed me across the parking lot this morning as I walked toward Milton Bennion Hall. Passing a diminutive tree, I frightened a flock of feeding birds from its limbs, adorned with clusters of tiny crab apples. As I stood for a moment, marvelling at the beauty of the crab apple redness, another crimson tone shimmered in the sun at the edge of my vision. I walked past the Thunderbird in the parking stall, admitting to the special quality of Thunderbird redness, when another scarlet image took form in my mind.

It was that grebe again—and its red eye that had moved me one day to write:

> Rays at sunset through long, light years
> collide with the eye of the grebe
> at the precise moment it surfaces

golden tufts and sleek head dripping.

Rays, glaring red, collected secondhandedly,
enter my brain and explode in
a shimmering cascade of consciousness
that carries me aloft into other worlds.

Staring into the red eye of a grebe one summer evening on the marshes, I was overcome by the notion that the light rays that entered its eye were now creating images on my brain. The idea generated a feeling of intimacy and reciprocity between the grebe and myself that I have felt few times with any creature and, for the most part, have tried to discount.[25]

The grebe invited me to take up once more that reflective moment that had not yet said what it needed to say. Now at this pause, I return to the eidetic image, that mysterious engagement between the grebe and myself to let meaning emerge like a butterfly from its chrysalis, the new form cancelling out the old, leaving only an empty shell.

Out of that brief moment when our eyes met (Naess calls it cross-species identification), came the recognition that the grebe and I *are made of the same flesh of the Earth and have access to the same Voice.*[26] Not only are we composed of the same elements, the matter that coalesced into this planet out of which life forms came to being, we are also a part of that "Nature," our true mother, the "flesh."[27] At that moment and at that place, the grebe and I were in an animal-person-world relationship. We were always, be being at that moment and at that place.[28] We were caught in an eternal web of hunger, sunshine, dreams, and storms. We are a part of everything that has ever transpired on this planet, including dinosaur, bird song, drum, *and* Thunderbird. We can never leave this world. We can never die to it.

In that impulse came the realization also that *we*

count in the same world and in the same way.[29] Composed of the same Nature and matter, the grebe and I were "dropped" into the world without volition or consent. Despite our species difference, we have the same intrinsic worth; we count the same. We have the same right to complete our life cycles in harmony and self-realization; we are a part of a greater mixed community of diverse creatures such as "humans, bears, sheep, and wolves."[30]

Thirdly, *the world belongs to each of us without division or loss, an ideal unity that suffices and untangles every problem.* [31] As a human, I am capable of wanton destruction or compulsive consumption of the earth's finite resources. What I do to the earth I do also to the grebe and to myself. Thus waste and pollution are suicidal acts. Self-realization for both of us is hindered, as Naess points out, when my own high standard of living, dominated by quantification, takes precedence over relatedness, diversification, and integration.[32] The earth in its most undisturbed state offers us the most hope for solace and wisdom. We must live in balance with the resources as well as in harmony with its creatures.

Lastly, *our individual perspectives intersect in the same world.* [33] Our relationships are reciprocal. We are not isolated entities but parts of a greater whole to which we have limited access. Our actions, like aftershocks, are felt throughout the system. Our landscapes intersect. A co-participant, the grebe is not the object of my investigation, created because I think it exists, but a subject in its own right that enters my life in an intersubjective and mutualistic relationship. Dichotomies fade in a world where the intrinsic value of the other is acknowledged.

In this paper I have attempted through appropriation of my lived experiences of the summer reunion with a cohort and through reworking the encounter with the grebe, the reflective-interpretive process as Langan defines it[34], to take a stand toward a philosophy of Nature. Although most of the paper was devoted to rendering the

cohort experience, I returned to the grebe to emphasize a biospheric and egalitarian cross-species orientation.

Out of the introductory pedagogic mandate that every child should be taught that she or he came from the Earth have emerged four postulates grounded in the context of "deep ecology" and framed in the words of Merleau-Ponty. I reiterate: We are made of the same flesh of the Earth and have access to the same voice. We count in the same world and in the same way. The world belongs to each of us without division or loss, an ideal unity that suffices and untangles every problem. Our individual partial perspectives intersect in the same world.

Arne Naess, the Norwegian philosopher and originator of the terminology "Deep Ecology" has said that ecology is "deep" when it leads us to question "normative" and descriptive premises; it is philosophical when it attempts to realize wisdom rather than science or information and is based on general value priorities.[35] To attempt to realize wisdom, although a worthy undertaking, is a painful human ordeal because it entails death and disillusion of old ideals.

We can only guess where his last notes were taking Merleau-Ponty. I agree with Abram[34] that, although still homocentric, he was moving toward a deep ecological view. Any philosophy that erases subject-object dichotomies and extrinsic valuing of humans, as did his, is deeply political as well as ecological.

Merleau-Ponty cautioned us of two errors in thinking: of the "solopsistic illusion that consists in thinking that every going beyond is a surpassing accomplished by oneself"[37] and of "high altitude" thinking, ungrounded theories. The former may lead us to drown in our own image; the latter, to a dogmatism that ignores other entries to the world. It is only through incarnate experiences of the world that we truly begin to understand.

Any philosophy, even an "ecosophy" can go astray. As Adorno aptly pointed out some forty years ago:

> It is not man's lapse into luxurious indolence that is to be feared but the savage spread of the social under the mask of universal nature, the collective as a blind fury of activity...which permits development...hostile to qualitative difference. Perhaps the true society will grow tired of development and, out of freedom, leave possibilities unused, instead of storming under a confused compulsion to the conquest of strange stars."[38]

Pedagogy and philosophy aside, it may in the end be the wild places that hold the key to creature self-realization and biospheric harmony. Out of "brute" experiences, we may yet come to Merleau-Ponty's perceptual faith that "there is being, there is a world, there is *something*...there is cohesion, there is meaning."[39]

Notes

1. Maurice Merleau-Ponty, **The Visible and the Invisible.** Edited by Claude Lefort (Evanston: Northwestern University Press, 1968), p. 96.
2. Told to me by M. E. Krall.
3. "Earth" is used here to denote the universal biosphere rather than earth (this planet) or world (the entities perceived by humans.)
4. Marston Bates, **The Forest and the Sea** (New York: Time Incorporated, 1960).
5. Dolores La Chapelle proposes that "It's not that Nature refuses to communicate with us, but that we no longer have a way to communicate with it." Dolores La Chapelle, **Earth Wisdom** (Silverton: Finn Hill Arts, 1978), p. 4.
6. Ligia Maria Bezerra De Albuquerque, **Reflections on a Dream—Toward a "Deep Ecology" Curriculum for Brazilian Children** (Salt Lake City: University of Utah, 1984), pp. 30-31.

7. Merleau-Ponty, p. 130.
8. **Ibid.**, p. 91.
9. **The Visible and Invisible** was the primary source but **The Prose of the World,** edited by Claude Lefort (Evanston: Northwestern University Press, 1973) and **Signs** (Evanston: Northwestern University Press, 1968), were also useful.
10. Merleau-Ponty, p. 36.
11. Thomas Langan, "Phenomenology and Appropriation," **Phenomenology and Pedagogy,** Vol. 2, No. 2, 1984, p. 109. Langan defines authenticity as "the self's assumption of full responsibility for itself through its ability to respond to the deepest needs and possibilities of the situation."
12. Merleau-Ponty, p. 40.
13. An expression borrowed from Hsu Ying, graduate student from the People's Republic of China.
14. Merleau-Ponty, pp. 78-82.
15. **Ibid.**, p. 11.
16. **Ibid.**
17. A. L. Burgoon, "Education," **The Leader** (Kemmerer, Kemmerer Gazette, 1926).
18. Merleau-Ponty, p. 35
19. As in all energy impacted boom or bust towns in the West, the city fathers have rallied to the needs of vast development projects that strain the social resources of the community at the same time bringing in tax dollars for new schools, libraries, jails, senior citizen centers, and mental health facilities for the young bachelor construction workers, often isolated in prefab "man camps," and young wives who find themselves in trailers rocked interminably by relentless Wyoming winds. These young adults often find solace and companionship in bars. Exploited of their own labors, they take out their resentment, their uprootedness and their alienation, on the land and themselves through consumptive and compulsive activities labeled falsely as recreation.

    Senior citizens, also the victims of the inflationary rises in costs, have taken a more positive approach to their survival in the boom or bust environment. The Friendship Center is a good example. Besides providing a place for senior citizens to meet, eat, and find companionship, the Center provides extra funds for those who can cater to groups like the Class of '44. One look around the Center reveals a commitment to the tradition and history of the town. The walls are covered with pictures of old mining camps; several members are working on histories of the area.
20. Liu Zongren, "A Look at U. S. Farm Life," **China Reconstructs,** Vol. 33, No. 8 (August 1984), p. 60.
21. Merleau-Ponty, p. 28.
22. **Ibid.**, p. 45.
23. **Ibid.**, p. 32.
24. **Ibid.**, p. 22.
25. Florence R. Krall, "Pedagogy and Politics of Place." A paper presented at the Conference on Curriculum Theory and Practice. Dayton, Ohio, 1983.
26. Merleau-Ponty, p. 30
27. **Ibid.**, p. 267.
28. **Ibid.**, p. 113.
29. **Ibid.**, p. 83
30. Arne Naess, "Self-Realization in Mixed Communities of Humans, Bears, Sheep, and Wolves," **Inquiry,** Vol. 22, pp. 231-241.
31. Merleau-Ponty, p. 31.

32. Arne Naess, "Identification as a Source of Deep Ecological Attitudes," **Deep Ecology**, edited by Michael Tobias (San Diego: Avant Books, 1985), pp. 256-270.
33. Merleau-Ponty, p. 87.
34. Langan, p. 101.
35. Naess, pp. 256-258.
36. David Abram, "Merleau-Ponty and the Voice of the Earth," unpublished paper.
37. Merleau-Ponty, p. 143.
38. Theodore Adorno, **Minima Moralia** (London, 1974), pp. 156-157. Quoted by Murray Bookchin, "Toward a Philosophy of Nature—The Bases for an Ecological Ethics," **Deep Ecology**, edited by Michael Tobias (San Diego: Avant Books, 1985), p. 235.
39. Merleau-Ponty, p. 88.

MACDONALD PRIZE

Reconceptualizing Inquiry in Curriculum: Using Multiple Research Paradigms to Enhance the Study of Curriculum

by Nelson L. Haggerson

Introduction

This paper is presented to both exemplify and continue the work done in curriculum by James B. Macdonald. In 1971 Macdonald delivered a paper titled, *The Domain of Curriculum*, at the annual meeting of the American Educational Research Association in New York City. The paper was only recently published in the *Journal of Curriculum and Supervision* (Macdonald, 1986). In that paper Macdonald not only addressed *The Domain of Curriculum*, but he pointed out the need for more acceptable and appropriate ways to inquire into the nature of the curriculum as he defined it. Macdonald seemed to be anticipating the influence of Kuhn (1962), Janstch (1975), Polanyi (1966), the Hermeneutists (Palmer), the Critical Scientists (Apple) and others who contributed to the revolution in research, and, of course, he contributed to that revolution in much of his work (Macdonald, 1986; Brubaker and Brookbank). The purpose of this paper is to discuss how the use of multiple research paradigms can enhance the study of curriculum as defined by Macdonald in his 1971 paper.

The Domain of Curriculum

Boundaries. The boundaries of the curriculum according to Macdonald (1986) are the boundaries of the school system. The are:

> "an identifiable set of people, locations, and functions in which we can agree persons playing roles and having status are acting in an ascribed social

32. Arne Naess, "Identification as a Source of Deep Ecological Attitudes," **Deep Ecology**, edited by Michael Tobias (San Diego: Avant Books, 1985), pp. 256-270.
33. Merleau-Ponty, p. 87.
34. Langan, p. 101.
35. Naess, pp. 256-258.
36. David Abram, "Merleau-Ponty and the Voice of the Earth," unpublished paper.
37. Merleau-Ponty, p. 143.
38. Theodore Adorno, **Minima Moralia** (London, 1974), pp. 156-157. Quoted by Murray Bookchin, "Toward a Philosophy of Nature—The Bases for an Ecological Ethics," **Deep Ecology**, edited by Michael Tobias (San Diego: Avant Books, 1985), p. 235.
39. Merleau-Ponty, p. 88.

MACDONALD PRIZE

Reconceptualizing Inquiry in Curriculum: Using Multiple Research Paradigms to Enhance the Study of Curriculum

by Nelson L. Haggerson

Introduction

This paper is presented to both exemplify and continue the work done in curriculum by James B. Macdonald. In 1971 Macdonald delivered a paper titled, *The Domain of Curriculum*, at the annual meeting of the American Educational Research Association in New York City. The paper was only recently published in the *Journal of Curriculum and Supervision* (Macdonald, 1986). In that paper Macdonald not only addressed *The Domain of Curriculum*, but he pointed out the need for more acceptable and appropriate ways to inquire into the nature of the curriculum as he defined it. Macdonald seemed to be anticipating the influence of Kuhn (1962), Janstch (1975), Polanyi (1966), the Hermeneutists (Palmer), the Critical Scientists (Apple) and others who contributed to the revolution in research, and, of course, he contributed to that revolution in much of his work (Macdonald, 1986; Brubaker and Brookbank). The purpose of this paper is to discuss how the use of multiple research paradigms can enhance the study of curriculum as defined by Macdonald in his 1971 paper.

The Domain of Curriculum

Boundaries. The boundaries of the curriculum according to Macdonald (1986) are the boundaries of the school system. The are:

> "an identifiable set of people, locations, and functions in which we can agree persons playing roles and having status are acting in an ascribed social

setting with their major responsibility being to promote, encourage, and so fourth, the learning of youngsters." (208)

Furthermore, the *units of discourse and conceptualization* regarding curriculum postulated by Macdonald, are *acts and events*. Those units "may be observed and/or inferred from observation and always take place in situations. He elaborated further when he said:

> "situations have boundaries, events have beginnings and ends, and acts are observable and inferred from observation. Situations provide character and scope to events, and events project patterns and are patterned by actions in a transactional process." (209)

In other words the essentials of curriculum within the boundaries identified as the school system are acts and events. Those acts and events are the foci of inquiry into curriculum.

Relationships. Events and acts within the *domain of curriculum* are related to each other. These relationships may be political, scientific, aesthetic or ethical. Macdonald calls for research efforts which focus on the events and acts and the various relationships among them within the boundaries of the curriculum rather than the technical problems upon which much curriculum research has been concentrated: "One would hope that research efforts in curriculum would focus upon these relationships rather than be aimed primarily at technical problems as they presently seem to be" (210). It is in response to Macdonald's own request in his 1971 piece (Macdonald, 1986), that I present: *Reconceptualizing Inquiry in Curriculum: Using Multiple Research Paradigms to Enhance the Study of Curriculum*. In carrying out this endeavor I will use a metaphor, a conceptual framework, multiple examples and a concluding argument.

The Metaphor of the Stream

A metaphor is a form of figurative language which calls for multiple meanings, multiple interpretations and implies comparisons and contrasts (Haggerson, 1985). In this article the "stream" metaphor is used to provoke thought and feelings about various forms of reality within the *domain of the curriculum* (Lakoff and Johnson). More explicitly, the stream metaphor in this article has been selected to depict four basically different approaches to research and attendant roles of researchers. Each phase of the metaphor, which I will designate a verbal image, is appropriate to explicate some aspect of inquiry in curriculum and to help the reader understand perspectives regarding the attendant researcher roles, both as inquirers and fashioners of the curriculum. This approach will be in keeping with Macdonald's notion of "an ontological orientation (which) is grounded in concern for the nature of reality that shapes curriculum— not only a social reality that the school reflects, but an underlying reality that reflects a concern for the nature of being and relating-in-the-world" (Macdonald, 1986).

The metaphor of the stream, as a way to gain understanding of various modes of inquiry, was adapted from Eric Jantsch's (1975) *Design for Evolution: Self-Organization and Planning in the Life of Human Systems*. The metaphor actually has to do with the relationships between the object of inquiry or research and the subject doing the research (inquirer) including the assumptions made about both. The *first* image of the stream metaphor depicts the researcher sitting on the edge of the stream observing, measuring, counting and describing the stream as it is. The researcher may also manipulate some aspect of the stream, for instance the width, and observe the results of the manipulation. In both cases the researcher is objective, remains aloof, presumes to make no difference in the stream being studied. In terms of the curriculum the researcher studies the acts and events and

relationships between and among them dispassionately. Jantsch (1975) calls this research paradigm "Rational." I call the paradigm "Theoretical, " set aside from practice. The term theoretical, when used in scientific education, has the connotation of being aside from, aloof from practice, concerned mainly with theory, prediction and generalization, I add it as a descriptor of the rational paradigm to enhance understanding. As I develop the conceptual framework in the next section I will use both terms in order to give broader meaning to the concepts being named.

In this first image the researcher is the objective knower of the stream, the known reality. The stream is a reality separate from the researcher. The stream is knowable by the fact that it can be measured in one way or another. (If it exists it can be measured, an assumption generally accepted in the rational paradigm.) Neither measuring the stream nor the instruments used to measure it are presumed to make a difference in the stream. The researcher in the rational paradigm may, indeed, be the sociological inquirer with a sociogram, a monova statistical package and a large computer printout which reveals statistical differences and variances. The report to the district school board may indicate that "Whites snub Blacks significantly more often than they do Hispanics."

The *second* image is that of the researcher in a boat in the stream. The researcher's weight and balance do affect the stream, as do the depth and the swiftness of the stream affect the inquirer. The researcher here becomes emotionally involved. The water is rough, smooth; it is awesome, it is soothing; the researcher wonders if the boat is sturdy, fears the boat might capsize. The inquiry is less objective, more subjective, is concerned with feelings as well as ideas, is concerned with the interaction of the researcher and the stream. Both the measurer (inquirer) and the measurement instrument now make a difference in the stream and the stream makes a difference in them. This interaction between the researcher and the stream drives the researcher to create a mythological world of personal relations: "I conquered the stream, I love the stream, I am fearful of the stream; the stream is like a dancer, soft and smooth, powerful and intriguing; the stream is a mirage, when you try to measure it, it slips away"" Jantsch (1975) calls this research paradigm "Mythological," where the researcher still lives largely in a "mythological everyday world whose order is built from subjective qualities and their *interactions*" (emphasis mine). I originally called this paradigm "Practical," as did Schwab (1970) and Schubert (1980). The practical paradigm brings quality, feelings, myths, emotions, passion, yes practice, into focus. It includes as the forces, within the *domain of the curriculum*, both known and unknown, traditional and transitory with which the curriculum developer works. While I do use the term "Mythological/ Practical" to describe this paradigm, it needs to be said that the term "Mythological" in this case applies to a classical meaning of the term (Campbell). In that vein a myth is an answer to an unanswerable question which becomes part of the tradition by which we live. Mythology is the study of such myths. In the curriculum there are many such myths by which we act. In our research it is crucial to inquire into all the forces, both conscious and unconscious which affect us as researchers as well as curriculum makers.

The curriculum maker as researcher in this paradigm interacts with students, counselors, administrators, parents, sports activities, the school play and, at the same time, observes the interactions. Moments later the researcher records perceptions of these interactions in memo form, perhaps on the "notepad" used with her word processor, perhaps in her personal journal. In my opinion the social or physical indicators (statistics) used in the rational paradigm are hardly capable of furnishing valid

indicators of the interplay of qualities as they are experienced by individuals involved.

A poignant example of the curriculum maker as researcher in the mythological/practical paradigm is that of counselor Sherrie Bartell (1981) who was doing research on the phenomena of what she called "synergistic" couples. She noticed that certain of the teams of adults in her school were different from other teams. She undertook to find out the nature of the differences. during her interviewing of what she had intuited as "synergistic" couples she got so involved with the couples that she became an integral part of the synergistic phenomena. (Synergy is the phenomenon of the whole being greater than the sum of the parts. In this case, the "synergistic" couple– team– was more than the sum of the individuals involved.) Transcripts of her interview tapes reveal that during the interviews she was both participant in the discussion and observer of the couples' interactions. She used the term "observing-participant" (p. 319) to describe her role as researcher. Being an adjuvant is another aspect of inquiry about which Bartell wrote:

Being an adjuvant means the researcher not only affects the process but is in return affected by the interaction. This is very different from research procedures which structure the researcher as catalyst. As a catalyst the researcher manipulates the circumstances, affects change and then withdraws unchanged at the completion of the procedures (p. 320).

In the mythological/practical paradigm the researcher in the boat in the stream is participant-observer, observing-participant and adjuvant and is able to study political, social, aesthetic and ethical relationships within the domain of curriculum as called for by Macdonld. In these roles the inquirer does not make the assumption of objectivity.

The *third* image of the stream metaphor is one in which the researcher becomes the stream, takes part in

the movement and direction of the stream. Identification with the stream is so complete that the speed and location of the stream cannot be measured, indeed they are meaningless concepts. The researcher is both the source of the stream and the agent, the subject and the object. This image is one of a changing reality; it transcends the feedback relationships and mutual adaptations of the mythological approach. In this approach which Jantsch (1975) calls the "Evolutionary" paradigm, the researcher imprints him/her self on the world, shapes it according to his/her own image by virtue of feeling and being an agent of evolution, of "sharing in the essence of universal motion...Thus the evolutionary approach corresponds to an *essential* attitude (as distinct from an existential one), interested in purpose and in the *primum movens* (p. 88)." I have named this approach "Transformational." in that the goal of transforming or healing seems more pertinent to curriculum than does "Evolution." For instance, as we consider the process of helping a student move from a poor attitude to a good one we seem to be concentrating on a process of transformation.

I discovered the meaning of the evolutionary approach when doing dream analysis in Gestalt therapy training. I realized that the dream I was analyzing was Nelson and nobody else and that when I "caught" the meaning of the dream I was transformed, healed. It was during a series of dream analyses that I also discovered the relationship between therapy and research. The two were so intertwined in my experience that they took on meaning similar to the researcher becoming the stream in the metaphor being used here.

I know a teacher/coach/researcher who coached high school football for twenty-three years and among his players there were only three knee injuries in all that time. He inconspicuously taught his players a form of self-hypnosis. He and they became the stream to the extent that they were healed, transformed from the physical

beating they took on the field. It was several years after his coaching career ended that he picked up a book on "unconventional medicine and therapies" which named the phenomena he had been experiencing for twenty-three years; the name was "self-hypnosis." To become the stream is another way to inquire into the events, acts, and relationships of the curriculum– "not only a social reality that the school reflects, but an underlying reality that reflects a concern for the nature of being and relating-in-the-world" (Macdonald, 1986).

The *fourth* image of the researcher and the stream came as late as 1985 when I realized the the "critical" function of research was not sufficiently covered by the stream metaphor as it had been elucidated by Jantsch (1975). I call this mode of inquiry the "Critical" or with Soltis (1984) the "Normative" paradigm in which the researcher having a keen awareness of an respect for the other research approaches and a norm from previous stream experience, critiques the stream for its multiple realities, both manifest and hidden. In so doing the researcher as critic fulfils a goal of the critical paradigm by being emancipated from the undertow of the stream which may be insidious, and at the same time by making others aware of the hidden realities the researcher as critic demystifies the stream and allows others freedom, too. In the domain of the curriculum the critical researcher, be s/he teacher of formal researcher discovers; the values of the "hidden" curriculum, the messages of textbooks about gender roles and racial undercurrents, who is running the schools, that the values of the industrial complex are still rampant in the school's hidden curriculum...And in so doing writes about these hoping to raise levels of awareness and emancipate people from the shackles of the "hidden."

Although Macdonald recognized and used this research paradigm extensively, it seems appropriate to place it in juxtaposition to the other paradigms as we

continue to search for ways to enhance the study of curriculum. The question is often asked, "Does the researcher as critic, having emerged from the stream and dried off," so to speak, "have to have been the stream for some period of time?" My answer to that question, at this time, is, "yes." The role requires other skills and knowledge, but it also requires having been the stream, having been raised from "false consciousness."

The stream metaphor has been used here to depict four basically different approaches to research with particular attention to the attendant roles of researchers in each paradigm. Each image of the metaphor is appropriate, I argue, to some aspect of research in the domain of curriculum as defined by Macdonald in his article (Macdonald, 1986).

Conceptual Framework

In the second part of the article I will use a conceptual framework from which to discuss multiple paradigms to enhance the study of curriculum. This framework allows us to see how advocates and users of each of the four paradigms discussed in the first section of the article address what I call the major aspects of research. These aspects as they appear in the framework are 1) Problem Source, 2) Role of the Researcher, 3) Methods of Inquiry, 4) Modes of Inquiry, 5) Research Population, and 6) Research Goals. (See Figure I) I will use a set of "if-then" statements beginning with the research goals of each paradigm to illustrate the relationships between the various elements of the conceptual framework.

The Rational/Theoretical Paradigm

Research goals. If our research goal is to generalize our findings to a larger population or make predictions under certain conditions, then the most appropriate paradigm within which to inquire is the rational/theoretical paradigm. The *research methods* commonly used to

***Figure I: A Conceptual Framework to Explicate Multiple Research Paradigms to Enhance Inquiry in the Domain of Curriculum**

Paradigms:	Rational/ Theoretical	Mythological/ Practical	Evolutionary/ Transformational	Normative/ Critical
Aspects:				
Problem Source:	Hypotheses to be verified	Practice, Situations, Extant	Person, New Visions of Reality	Norms, Institutions, Classes
Role Of Researcher	Objective-Observer	Participant-observer	Self-Analyst Total-Participant	Critic Revisionist
Methods Of Inquiry	Experimental, Descriptive, Historical, Documentary History	Naturalistic, Ethnographic, Ideographic, Phenomenological, Oral History	Therapy, Metaphor, Meditation, Journal-Writing, Autobiographical, Hermeneutics, Heuristics	Critical-Analysis, Hermeneutics
Modes Of Inquiry	Verification, Quantitative/ Explanation	Discovery, Qualitative/ Explanation, Interpretation	Self-Discovery, Understanding	Critical Interpretation, Understanding
Research Subjects, Objects	Population, Random Samples	Specific Sample, Units, Interactions, Relationships	Person in Relation with Others and the Universe, Interactions	Myths, Norms, Ideologies, Institutions, Hidden Curriculum
Research Goals:	Generalizations, Predictions, Causal Probabilities	Naturalistic Generalization, Action, Theories	Change, Healing, Transformation	Awareness, Emancipation, Demystification

*authors: Nelson Haggerson
Noreen Garman
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attain the goal of generalization are experimental, descriptive and historical. In general, the larger the sample of subjects and the fact that they are randomly selected from a given population makes the likelihood of strong predictions and generalizations greater. The *researcher*, in this case, is advised to take necessary precautions to be objective and to use valid and reliable instruments with which to gather data and work toward *verification* of hypotheses and theories. The researcher is "sitting by the side of the stream" in this paradigm.

Curriculum researchers use the rational/theoretical approach to determine attitudes, efficacy of methods, productivity, efficiency of certain approaches, logistical aspects of acts and events, and student progress as measured by tests, etc. The difficulties in random sampling and controlling variables in the domain of curriculum, as defined by Macdonald, make predictions and generalizations regarding the curriculum suspect. However, granting limitations of both past and present inquiry in this vein, with the sophistication of statistics and of some researchers in this paradigm, we need to continue to look to the rational/theoretical paradigm to enhance our study of curriculum.

The Mythological/Practical Paradigm

If, as healthcare educator Phyllis Stern (1970) says, the *research goal* is to probe into "uncharted waters," or if we want to delve deeply into the quality of certain phenomena and develop theory about them, then we should inquire in the mythological/practical paradigm. Another goal of the practical paradigm researcher is to generate what is called a "naturalistic generalization" (Stake and Trumbull). The research findings and conclusions represented as a naturalistic generalization make sense to the reader of the report, they elicit vicarious experiences on the part of the reader. For instance, having read Varenne's (1982) study, "Jocks and Freaks: The

Symbolic Structure of the Expression of Social Interaction Among American Senior High School Students," I said, "Yes, that makes sense. That fits the reality I know. I am willing to dismiss some of my earlier stereotypes in view of his findings and conceptualizations. I wonder if I had not better inquire further into this phenomenon myself." George Spindler (1982), in his book *Doing the Ethnography of Schooling: Educational Anthropology in Action* presents a number of provocative studies in the *domain of curriculum* which enhance our understanding of curriculum, as well as ways to study in this domain.

Glaser and Strauss (1967) suggest a "methodology" titled "grounded theory" with which to study "uncharter waters" or human phenomena including feelings, emotions, perceptions and values which are idiosyncratic. The goal of "ground theory" is to generate theory to explain phenomena. Data may be collected through interviews, observations, unobtrusive measures (e.g. student records, yearbooks, erosion of the grass where the students walk...), surveys, and arranged as case studies. (This brief listing of methods gives reason to call "grounded theory" a methology, rather than a method.) The point is that the theory about the acts and/or events in the school is generated from the data systematically collected from direct experience. Those of us who have done ground theory studies know it is a rigorous process (Belok and Haggerson). We sometimes feel we will drown (to continue the stream metaphor) in the amount of data we gather, but then we have ways to code and analyze those data that ultimately make sense of them (Glaser, 1978).

In using "grounded theory" we may need only a small sample of people to interview or to observe. If we can gather enough data about those few and can generate a theory to explain the phenomena we have a large enough sample. The notion of "theoretical sampling" as contrasted to random sampling is used in "grounded theory" research. In simple terms the "theoretical sample" is that

sample about which we build a theory. As part of theoretical sampling we sometimes collect data about very different or contradictory phenomena in order to help us establish better boundaries on the "theoretical sample" from which we generate the theory.

It becomes apparent as we think through this paradigm that the researcher is a *participant-observer*, is "in the boat in the stream." We no longer make an assumption about being objective or not affecting the persons interviewed or observed, rather we accept the fact that we do make a difference; we then make every effort to be aware of and explicate our biases. Inquiring within this paradigm allows for the teacher/researcher, the administrator/researcher, the curriculum-maker/researcher to function in multiple roles within the domain of the curriculum. The likelihood of relevant research is much greater than when the "objective" researcher must be an outsider. There are, of course, limitations in being a participant-observer researcher. However, when we add the mythological/practical research paradigm to the rational/theoretical (and the other two to be explained later) we have enhanced the possibilities of a comprehension of the acts and events in the domain of curriculum.

The *problem source* in this paradigm is in the here and now, it is within the situation, the domain. As teachers, curriculum researchers, administrators or other school personnel interested in inquiry in curriculum we have our research problems right in front of us, as was illustrated by Kathleen Wilcox (1982) in her study "Differential Socialization in the Classroom: Implications for Equal Opportunity," and Walter Precourt (1982) in his "Ethnohistorical Analysis of an Appalachian Settlement School." Out of these mythological/practical studies of acts and events in the domain of curriculum we can generate grounded theories, improved practices and meaningful curriculum policies.

The *modes of inquiry* used in the mythological/prac-

tical include discovery, discovery of aspects of acts and events, discovery of meanings and discovery of relationships. We also use qualitative explanations so that we don't restrict ourselves to the "extent" or "amount" but we delve into the nature, composition, form, consistency, etc. of the acts or events. When we do that, then of course we become engaged in interpretation of the acts and events. The interpretations are a function of our perceptions, the setting, the biases we bring with us, the mental constructs we use and the type and form of data we gather.

As we discuss the aspects of this paradigm seeing that our focus is our practice, what we do, and that our own identity is involved (participant-observer) we may have a better understanding of the name "mythological/practical" for the paradigm. That is, we have combined the mythological—I am in the boat in the stream, involved in the beauty, the treachery and the subtleties of the stream and our relationships—of Jantsch (1975) and the practical—the practice of doing curriculum here and now in the setting of the school—of Schwab (1970).

Evolutionary/Transformational Paradigm

If our *research goal* is to change, heal or transform, especially ourselves, we should use the evolutionary/transformational paradigm for our research parameters. Here is a case where we need to begin with our own research of ourselves. For many years this was not acceptable, but in recent times we have discovered that to study the "person" we must study ourselves, as well as others (Rogers). Several *methods* of self-study and report are available to us. For instance the intensive journal is valuable and there is help for us in learning how to use the journal (Progoff). I have used the journal extensively in my own change process and find it invaluable. I have found, for instance, that as I write, solutions to perceived problems, be they curriculum problems or others, and new problems come to me as do insights into new situations.

My doctoral students tell me about coming to the same kind of insights as they write in their journals. Pinar (1975) and his colleagues and students have made legitimate the autobiography as a research method appropriate for affecting change, healing and transformation. Meditation (Benson) is often used as a research method appropriate for affecting change, healing and transformation. As part of our curriculum research and development at Pre-Hab, a school designed and operated for wards of the State, we have used Gestalt therapy and certain body therapies (Ebrahemi) to bring about change. We started with ourselves in in-service activities. We then used the techniques with the adolescents in the school. *Modes of Inquiry* in this paradigm include self-discovery and understanding, both of which seem to be integral parts of change, healing, and transformation.

The *role of the researcher* in the evolutionary/transformational paradigm is that of self-analyst, total participant. This may be the most difficult of the roles practiced by the researcher to explain. Paradoxically, one is not playing a role while one "is the stream." Perhaps Assagioli (1965) explains it best when he says there is about human beings an "I" which can place itself apart from all the other subpersonalities. Hence the human being can both be totally involved (be the stream), and at the same time observe the total involvement. Macdonald would understand this, as a matter of fact he would probably relish in it. Marilyn Ferguson (1980) devotes much of her book, *The Aquarian Conspiracy*, to explicating and explaining the phenomena in this paradigm. The fact that many schools of therapy insist that therapists in training go through many hours of therapy or analysis before they practice on/with others should serve as a model for us curriculum developers/implementers/researchers who have as our goal change, healing and transformation in the domain of curriculum.

The Normative/Critical Paradigm

If our *research goal* is to be aware of the myths and values by which we live (Campbell), the metaphors we live by (Lakoff and Johnson) and the ideologies (Apple) which mold our biases, and furthermore, if we want to be emancipated from those hidden forces (The hidden curriculum) which tug and pull at us, and if we want to replace unworkable myths with workable images (demystification), then we should concentrate our research efforts in the normative/critical paradigm. In this case, the *research population* (focus) may itself represent the myths and metaphors by which we live, the ideologies which guide us. We now have specific research methods to help us in this realm, as we have had for a long time. It is just that conventional curricularists haven't made these methods part of their inquiry (Apple).

Critical analysis is a way to dig deeply into the meanings of the words and concepts we use, the nonverbal gestures we display, the symbolism and structures we design and use, and the aesthetic and moral principles which weave throughout our lives. Here are some of a series of questions we might ask of the acts and events in the school. Is our language sexist, racist jargon? Are our power figures always presidents and policemen? Are our gestures intimidating, threatening, challenging? Are the "rules" by which we operate explicit or implicit? Can we give only average evaluations to those we supervise because they are average or is it because the institution which demands fiscal accountability is already morally bankrupt and cannot handle diversity? Both critical analysis and hermeneutics (Packer) provide us with ways to uncover what is really operating with us and the institutions in which we work, go to school, and have our professional being. As researchers in this paradigm we become not only participant-observers but critics and revisionists of the stream. It is more risky to be a researcher in the normative/critical paradigm than it is in the rational/theoretical or the mythological/practical paradigms, because: we are likely to uncover power structures that reveal insidious motives or just plain greed; we are likely to find out that the acts and events of the curriculum are undergirded by hidden forces which when revealed will, just be the revelation, bring about or demand changes in power structures or myths which are only tradition bound; and we may topple previously unquestioned persons from cherished positions. As we think about the history and the scholarship of *The Reconceptualists*, that group and movement to which Macdonald made such a contribution and which meant so much to Macdonald, we realize that a major thrust of their scholarly work fell in the normative/critical paradigm and that they greatly enhanced the study of curriculum (Apple, 1985; Grumet, Huebner, Molnar, Pinar, Spodek, Wolfson, Stinson, Burke).

Perhaps the searching question which drives us curricularists to the normative/critical paradigm is, "Are we educators the victims of forces underlying the curriculum of which we are unaware and do we victimize those we are responsible for educating by our lack of awareness?" Or, as Fried (1980) asked, "Are we engaged in the delivery of services only, or do we strive for personal empowerment for those with whom we work?"

Concluding Statement

It has been my intent in this paper to both exemplify and continue the work done in curriculum by James B. Macdonald. I selected a particular piece of Macdonald's work which only recently appeared in published form as a basis for my work. (Hopefully mine will be the first scholarly response to that particular piece.) The essence of that piece was to define the *domain of curriculum*, to set forth the units of discourse regarding curriculum and to discuss the various relationships of those units. Macdonald, both explicitly and implicitly, called for exten-

sive inquiry regarding the totality of the curriculum as for extensive inquiry regarding the totality of the curriculum as he defined it. He said, "Thus, for me, the curriculum is what is learned (and immediately suggests what can be learned and why something is or is not learned as correlative questions). Thus, the domain of curriculum is the conceptual theory that encompasses the realities that are relevant for providing explanations to these questions" (Macdonald, p. 207). Part of my response to his call for further inquiry was to suggest that we now have at least four research paradigms from which we can inquire into curriculum I elaborated on each of the four indicating their major aspects and orientations and argued that all four can enhance the study of curriculum. I also responded to his "ontological" orientation, both because that is my orientation and because I wanted to continue his work in that direction. I pursued that through a somewhat elaborate use of the "metaphor of the stream" in order to illustrate how the researcher, be s/he the teacher, administrator, counselor or pure researcher "is grounded in concern for the nature of reality that shapes curriculum—not only a social reality that the school reflects, but an underlying reality that reflects a concern for the nature of being and relating-in-the-world" (Macdonald, p. 206). The metaphor suggests numerous ways in which the researcher relates to the curriculum (stream). The argument goes that by using multiple research paradigms, with particular emphasis on the roles and relationships of the researcher, we can enhance the study of curriculum, and that both exemplifies and continues the work done by Macdonald. The article, which puts all four paradigms in juxtaposition, not as conflicting conceptions of research, but as complementary ways of inquiring into curriculum, is a way of "reconceptualizing inquiry in curriculum" and hence is appropriate discourse for the *Journal of Curriculum Theorizing*.

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AOKI AWARD

A Hope for Helplessness: Womanness At The Margin In Schools

Angéline Martel
McGill University, Montreal

Linda Peterat
University of British Columbia

Preface

This article is a tribute to Dr. Ted Aoki. As an educator, a thinker, and a leader, he has encouraged his students to seek in their own contextual situation the questions that guide their lives. In this article, we have engaged in a conversation to help us reflect on our life in school as women. We then expressed what we saw as a series of issues revolving around the center core. We have used the notion of marginality as expressed by Ted Aoki in the context of minorities in order to help us probe the essence of the patriarchal system. That reflections grounded in the experience of the marginality of women in school stem from Ted Aoki's influence is not surprising since he has always encouraged and valued individuals' struggling in coming to terms with tradition and status quo. His notion of marginality as a hope in hopelessness has given us that very hope.

This article evolved from an on-going conversation between the authors. The paper was written as a dialogue and, in order to keep the fluidity of conversation, the first part is presented as a dialogue. It is in the conversation that each author is shaken from her taken-for-grantedness and allowed to probe more deeply into the marginality of women in schools. The second part stands as a reflection on the margin expressed in the first part. There

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is a hope, that in this presentation format, a sense of searching, of true dialogue will emerge.

A. Womanness at the Margin in Schools

Angéline - Let's begin with a metaphor. Let us assume that our life as human beings can be imagined as if it were a static object, an apple, for example. Different ways of interpreting the apple as a phenomenon are possible:

- The inner seeds can be viewed as the most important part of the apple and the flesh can be thought to protect and sustain the seed. The flesh is the enticement for animals to act as the distributing agents for the seeds.
- Or the flesh, being the largest and juiciest part, can be considered as the primary source of apple-ness. It gives it shape, texture, and taste.
- Or the flesh of the apple can be seen as the ovary of a fertilized flower, the seeds being the fusion of maleness and femaleness into the hope of a new tree.

Linda - Now let us turn to our contemporary Western society and its network of social relations. How could it be represented by the apple? Since the system is patriarchal, the inner seeds would represent the male gender. In patriarchy, it is officially the core that is valued, the male seed that carries the tradition. The female seed is melted with its function as a womb, a surrounding flesh. And, in case we think the metaphor of the apple is overly bizarre, let us remember that it is presumed that patriarchy evolved from the realization of biological paternity. We then have a core, a center that has taken on the dominance of a valued entity. Women revolve around this core. They are the margin, the periphery, or the edge; they are the extraneous flesh which protects the core.

Angéline - Yes, embedded within the flesh is a protected

core. How does this core command allegiance from the surround? Can we consider the example of the apple in terms of the social position of women? Is it that the social position of women is representative of women's bodily experience—surrounding, receiving, protecting, nurturing of others—that our bodily relations are duplicated in our knowledge relations?

Linda - When we liken women's lives and experiences within a social system to the flesh of an apple in which the seeds have been glorified, we are saying that women have been claimed to be subservient to the core. Is it that women are genuinely "flesh" or is it that they have learned to be literally the "pulp," the "fleshy substance" that surrounds the honored core? In order to question the relationship between womens' body, experience, and knowledge, shall we turn to their life within schools? How can we best describe in relation to women the knowledge that schools vehicle?

Angéline - Our schools ascribe to the ideal of objective knowledge—abstract, value free, factual. Knowledge is commodified, assumed to exist externally, detached as fact, able to be possessed, given. Generally it is the teacher who is viewed as possessing knowledge which students may also come to possess, in an exchange for diligence and work. In this way knowledge and mind, as the locus of mental labor, are separated from body and established in a relationship of power and authority between student and teacher.

Linda - The knowledge offered in school is a prime example of the exhortation: "Go forth and multiply." Objectively as the valued core of knowledge has given rise to a multitude of mindful sons: mathematics, biology, grammar, physics, chemistry. The mind-set is similar; objective facts are presented. The very separation of

knowledge into subjects is a testimony of an itemization of knowledge possible only through abstraction and objectivity. The totality of the context, of the body/mind can then be removed. It is only rarely and with giggles of unfamiliarity that students are encouraged to measure their feet, smell a flower, create a crazy sentence, gaze at a fly, or slam a door (to hear the noise, of course)! Even the subjects that could offer an occasion for reflection on embodied life are disguised sons in skirts. Social studies becomes a chronology of battles and kings within geographical confines and castles. During health, students learn how an apple is digested, emphasizing the function of gastro-intestinal juices and carbohydrate. Second languages? Well, students must learn vocabulary and grammar if one day they want to communicate to someone. Physical education often becomes techniques of arm and foot movement. And, so the prevalent mode of knowledge is multiplied within and through the school subjects. The analogy to sons and daughters is of course metaphorical in order to show patriarchy.

Angéline - We can consider this multiplication in another light. Posing as interest free, objective knowledge has eliminated women and their bodily difference in the formation of knowledge and at the same time has claimed their mindful allegiance through the claim of universality. Sheila Tobias (1978) has pointed out the occasions when women have not behaved as expected in experiments to test psychological and sociological hypotheses. They skew or distort the data, and they are eliminated from the results. Women are treated as aberrations rather than as indications of the limitations of a particular theory. Abraham Maslow's theory of motivation and self-actualization is limited by being based on traditional male values which place self-esteem and self-actualizing needs on higher planes than affiliation needs (Shakeshaft & Nowell, 1984).

Similarly, Lawrence Kohlberg's theory of moral development is limited for its base in research on males.

Linda - Carol Gilligan points out specifically that the idealized mode of formal thinking is male-stream. She claims:

> The individual meeting fully the developmental challenges of adolescence as set for him by Piaget, Erikson, and Kohlberg, thinks formally, proceeding from theory to fact, and defines both the self and the moral autonomously, that is, apart from the identification and conventions that had comprised the particulars of his childhood world (1977, p. 481).

This type of formal thinking becomes the norm, the core around which knowledge is built. So, abstract, objective knowledge becomes valued and Gilligan's use of the pronouns "his" and "him" is not a lack of consciousness of language conventions. "His," "him" are to be taken literally.

Angéline - On the other hand, women create a problem for Piaget, Erikson, and Kohlberg. Gilligan states:

> Understandings of development have all been plagued by the same problem, the problem of women whose sexuality remains more diffuse, whose perception of self is so much more tenaciously embedded in relationships with others and whose moral dilemmas hold them in a mode of judgment that is insistently contextual. The solution has been to consider women as either deviant or deficient in their development (1977, p. 482).

Linda - If we return to the metaphor of the apple, we see that the core is beginning to glow with glorification. From

male thinking emerges a knowledge from that we have described as abstract, objective, external and de-contextualized. Because this knowledge is identified with a male-as-norm, it becomes a feature of patriarchy. Collins concludes:

> Patriarchal thought is characterized by being objective rather than subjective, rational rather than intuitive, linear rather than circular, logical rather than mystical, dissecting rather than unifying, abstract rather than concrete (1974, p. 51).

Angéline - Schooling emerges as glorifying the core, identified as male and associated with the traditional male sphere of public life and action. The very linking of education with schooling and the restriction of definitions of education to the public sphere, devalues and intimates that that which goes on outside the school is not education. In this sense, the family and its "educational" activities became a matter of the primate sphere, the sphere of women and mothers. This is the distinction made by Jane Roland Martin when she shows that education includes on the productive sphere of life, to the exclusion of the reproductive. Martin states:

> Education, like politics, is defined in relation to the productive processes of society, and the status of women and the family are "a-educational" as well as a-political (1982, p. 137).

In delimiting the field of action of education, the body, women's body particularly with its power of reproduction, is relegated to a sphere where its powers and importance in society are invisible, excluded from the male mainstream and devalued.

Linda - This denial and elimination is problematic if we consider Merleau-Ponty's (1973) claim that it is our bodily presence in the world that make knowing possible. He

states that it is through our body that we can speak the world, because the world in turn speaks to us through the body. This is articulating what women have known and lived all along in the private sphere.

Angéline - If we consider the word "knowledge," we recognize its reference to the valued knowledge of patriarchy. When it refers to embodied knowledge, the language itself becomes negative, in "carnal knowledge"– knowledge that in common parlance refers to passions, animality, worldly knowledge. Patriarchal knowledge attempts to control and eradicate the totality of knowledge, namely embodied knowledge, by exclusion and devaluation. In so doing, and in the sharp distinction between the transmission of valued knowledge in the public sphere, and the devaluation of knowledge in the private sphere, the realm of carnal knowledge, is a testimony of excluding the body from the core. Once again, women represent the flesh through their reproductive bodies and they gravitate around the purity of the male seed.

Linda - Let's consider a lived example for every female: The moment of menstruation. First, we have to ask why biology or sex education lessons in school focus on conception and anatomy (both male and female) excluding a very large part of women's sexuality, from menstruation to ovulation, to pregnancy, to birthing, to breastfeeding. It renders visible in the curriculum the moments in which males partake; it fails to surface knowledge of women's own bodily experiences. Secondly, while menstruation is excluded from the official curriculum, it is very much a part of every young woman's experience. The image that students get of menstruation, mostly through talking among themselves, is a negative one. Sandra Lewis, in a poem entitled "There is No Real Problem of Pain," speaks of the grade eight name for IT: "The Curse."

After class the giggling boys
What do you do when you get IT
while driving a car?
Stop at a Kotexaco Station (1982, p. 19)

Angéline - Yet women do not always feel negative about menstruation. Sandra Lewis also says:

I can proclaim my womanhood
proudly
but only to other women
and, even then, with a whisper (1982, p. 19).

Linda - And so, women in schools create their own celebrations on the margin of the formal curriculum. Exclusion forces them to find their own corner. Tobias speaks about one lunch hour at school:

> We girls sat chatting in the sun on the school steps at the south entrance. That day I relish above all other school days. We, each in turn, revealed to the group experiences with our monthly "periods"...Some of the younger girls surprised us when they spoke up: others sat listening attentively. Our talk drew to an end and we linked arm around waist until there was a chain of about twelve of us spanning the school yard, laughing and dancing in the sun while our younger sisters, cousins, and friends watched.
>
> In retrospect, we had intuitively initiated ourselves into womanhood... (1982, p. 8).

Angéline - The exclusion from the core of such an important moment in women's life in school cannot be a chance happening. We have to ask why women's menstruations are viewed as negative by patriarchy? Margaret Sutherland gives us a clue:

> It could be argued that above all menstruation brings us awareness of not being in full control (1981, p. 77).

Linda - Sandra Lewis echoes:

And he says, god you're a
bitch, what's your problem
anyway, got your period?
and frowns at that sign
of weakness.

I feel guilty about those
little spots,
that lack of control
over my own body (1982, p. 19).

Menstruation reminds women that control of their body is not possible. In this reminder, patriarchy asks: How can you be so illogical, irrational, as to let your blood flow? Inadequacy and guilt speak loudly.

Angéline - At the same time, menstruation reminds everyone of mortality. Sandra Lewis states:

Passing months remind me
of my own mortality (1982, p. 19).

Menstruation is a flaw for the patriarchal system. It is a blemish that my spoil the core of the apple. It is so viewed because menstruation is a bodily phenomenon reminding a system valuing de-bodied knowledge that the mind has no control over some happenings, eventually over death.

Linda - Perhaps there is an added interpretation to the blatant exclusion and the negative overtone of menstruation. When women value their bodies and see the happening positively, menstruations become a celebration of power. A first menstruation is a hope and a promise of children. It is a passage into realization that life will be transmitted again. Menstruation viewed as the blood of

death in patriarchy becomes a celebration, the blood of life. An Ojibway Indian woman speaks in these terms:

> So many times I have heard the traditionalists speak of the "power" a woman has during menses. The way they tell it is positive and spoken of with reverence. The terms they use are poetic and meaningful: "Changing Woman" - "My grandmother is visiting me." The "rites of passage," puberty ceremonies were/are looked upon as gifts to women, a time of joyful recognition in the change from girlhood to womanhood (Tobias, 1982, p. 9).

Angéline - With the words "power of women," we realize more deeply why patriarchy negates women and excludes them to the margin. To allow the reproductive, bodily power of women to be valued in the system would demand that the sperm-seed-core be inclusive of the ovum-flesh. But the very basis of thinking-as-normal and knowledge is abstract, not bodily contextualized. Under these conditions, a recognition of bodily power would request a reversal of the core-flesh value, a reversal of patriarchy. And so women are marginalized in order to dismantle their powers. Patriarchy brings its power to bear on women's bodies and schools are an institution where it takes place.

Linda - Michael Foucault has talked of schools as institutions aiming to control the body and sexuality of children.

> The school was one of the most important sites for the play of power-knowledge; the sexuality of school children was of paramount interest to all those concerned with education, from the architects who designed the buildings to the teachers who taught in them. The distribution of the pupils in the classroom, the planning of recreation, the shape of the dormitories (with or without partitions, with or without curtains), the rules for bedtime and sleep periods—all this was directed at the child's sexuality. A whole learned literature proliferated around the schoolboy and his sex (in Sheridan, 1980, p. 172).

Angéline - Foucault's reference to the male sex while speaking of children is a further testimony of the exclusion of women. This being said, we want to submit that control of men's sexuality is necessary in so far as it is in relation to women. The restrictions imposed on men's bodies is ultimately a denial of the woman's body. The control exerted on men is to ensure that they do not, ultimately align with women. That would pose a danger to the patriarchal system.

Linda - Very early in school life, team sports for boys help create a bonding between males while channeling their bodily energies and experiences. Jon Young (1985) noted that boys' recess play tends to be sports-oriented organized games while girls didn't seem to focus on such obviously team-oriented activities. The importance of team sports for men becomes interesting when we see the games played as incarnations of sexual politics. Games like hockey, tennis, racketball, baseball, badminton, and golf involve a stick-like object representing the male sexual organ. The object of the game is to direct and control the ball representing the female ovum/womb. When the ball becomes larger, the game involves only the control of the ball: basketball, football, and soccer are examples. In these sports, boys/men bond together to act out the symbolic interplay of gender in patriarchy. In these games, the power of the egg/womb is diffused. It is brought under the power of the male. The very activities of bashing, throwing, pushing, kicking, and hitting carry in them a devaluing of the ball/woman/womb/egg. One does not treat with such harsh control when one holds in

respect. Team sports are then a part of schooling very early on in life. They serve to establish a bonding between men and to incarnate bodily the sexual politics of the patriarchal system.

Angéline - Team sports between men, while creating a spirit of kinship again exclude women from the core confirming their marginal position. In the sexual politics of sports, women become the objectified other: the ball. Women, when included serve to support their marginality. As spectators, and as cheerleaders, they are allowed to continue the glorification of the male. But, when women participate in team sports, they do so among themselves because they, it is thought, can not compete with men. While game playing, however, women are forced to adopt the rules and mind-set of patriarchy. Exclusion or co-optation to the core: Those are the alternatives.

Linda - Exclusion and devaluation of the body for women provide a situation in which women see their self as other, literally the ball in sports.

Angéline - Sandra Lee Bartky claims that the adolescent girl coming of age, apprehends her body "not as the instrument of her transcendence, but as 'an object destined for another" (1982, p. 134). The maturing female body carries with it a certain prescription– it is for other– child, male. Simone de Beauvoir speaks of the adolescent girl's experience as a doubling: "instead of coinciding exactly with herself, she now begins to exist outside" (1961, p. 300). Bartky claims:

> The sexual objectification of women produces a duality in the feminine consciousness. The gaze of the other is internalized so that I myself become at once seer and seen, appraiser and the thing appraised (1982, p. 134).

Linda - If I can clarify for a moment where our dialogue has gone thus far, we have described the knowledge which our schools perpetuate as objective, decontextualized, patriarchal, and focused on productive processes of society. We have also claimed that in the formation of this knowledge, women have been excluded from consideration and men represent the social norm. While females are eliminated as subjects, we have used the experience of menstruation to show that the body/sexual being of women is denied and at the same time feared and controlled within patriarchal schooling.

Angéline - Michel Foucault offers an idea relevant to our considerations. It can help us probe beneath the surface of valued knowledge in schools. He suggests that in an institution's denying and regulating, we as participants in the institution realize what it is that is important (Sheridan, 1980). We might then say that in denying bodily difference at the surface level, we as participants experience body as making all the difference. The abstractness, detachment from self, and denial poses as cover for the gender identification process that is the real learning. Females coming of age in our society are situated in a total network of social relations which, while denying, define their social existence as marginal. But the body does not relinquish its powers so easily. What is denied at the structural surface level, survives as a deep undercurrent, and so schools are saturated with sexuality.

Linda - Allow me to present one example from children's lives. I found in my twelve year old son's pocket the following joke and the fact it was a wrinkled note tells us that it was passed along as a hidden object, a forbidden thought.

> Did you know that Eve was the first salesman?
> She exchanged an Apple for a Wang!

We first note the gender excluding language: salesman. Then, we note the derogatory tone to women because it is inserted in the story of women's "downfall" and first sin. My son is internalizing this attitude toward women. However, what this story indicates is that the body/ sexuality is an undercurrent moving through and below the official curriculum. My son perhaps did not know what the word "Wang" means, but he could well guess the context of the joke and its reference to body was intuited.

Angéline - Another example is offered by my nine year old daughter. Here is a skipping rope song that she learned:

> I met my boyfriend at the store
> He bought me ice cream
> He bought me cake
> I went home with a belly ache
> Mama, mama I think I'm sick
> Call the doctor, quick, quick, quick.
>
> Doctor, doctor, will I die?
> Count to five and you're alive.
> One, two, three, four, five
> I'm alive.

The first thing we note is again the gender identification. The world of traditional male and female roles unfolds before marriage takes place. This is the world of children in adult roles. The boyfriend meets the young girl at the store and he does the buying. The girl is following the boy, eating what he buys her. She is passive and fragile. She doesn't control her eating and overindulges. The mother becomes the helper by calling the doctor. She is saved by the great white knight, the doctor.

Linda - However, the sexual parallel of the story is hardly disguised. It is a story of premarital sexual relations, of pregnancy, of the fear of death in child birth, and of re-birth. One, two, three, four, five could in reality be the one

to nine months of pregnancy. Children spontaneously replay sexual politics. Their body is very much present but not in the formal curriculum.

Angéline - We have thus far showed how valued thinking and knowledge in schools exclude and devalue women's bodily experience. We have alluded to exclusion from the formal curriculum. We need to briefly recapitulate how women are concretely excluded. We need to be reminded how women are invisible not only in the form of thinking and knowing but by their very absence in the formal curriculum.

Linda - Parents and society think that times are changing. It is said that things are much better for women now. While the illusion of change pervades, the situation needs to be looked at again. In the formal curriculum women are still the blank margins on the pages of textbooks. They are the white absence against which stand out the written voice of patriarchy.

Angéline - Our language arts and English courses lack images of women, and female authors. Shakespeare, Hamlet, MacBeth, and King Lear are studied. Patricia Galloway (1980) examined materials used in forty-two English courses in the curriculum in Ontario. Women are barely represented among the authors of the material in the curriculum.

> Eight times more of the literature listed on the forty-two courses was written by men then women. Five courses included no literature written by women at all; another five included only one female-written selection (Galloway, 1980, p. 11).

Linda - A similar ratio was obtained between male and female characters in the material.

> Seven males are featured as main characters in

> this literature for every one important female. Similarly, seven times as many selections have male chief characters as have a balance of males and females in important roles. (Galloway, 1980, p. 13).

Angéline - The problem of the under representation of women is compounded by the probability of misrepresentation as well, for two-thirds of this small pool of female characters is the creation of male writers. Thus, only one important character out of twenty-four is a female character from a woman's perspective.

Linda - Women's experience is given no resonance in the formal curriculum One voice, the male voice, dominates. It is the singing core-us of the apple. Women are the other. They are mostly absent or the helpmates of history. They are not center, not norm. They are not given equal representation.

Angéline - Once again, how do women experience their invisibility? Dale Spender expresses hopelessness in terms of doubt:

> We *doubt* our own feelings and ideas. We search for words which encode our meanings, which describe how we feel and think, but the words are not there. So we doubt more. Each day of our lives we are informed that women do not count, that we are wrong, that our difference descriptions and explanations are ridiculous or unreal. If we try to insist on their validity, we can be discounted again, as aggressive or emotional (unfeminine or feminine, but either way is wrong)(1982, p. 53).

Invisibility assigns non-existence to women who wonder, doubt their experiences and their very presence.

Linda - The question of presence and absence in the curriculum leads to the physical presences (and apparent absences) of children in schools. It begs the questions: How do males and females and teachers relate to each other? What network of interconnections develops in schools?

Angéline - There is an abundance of research on the subject of gender interaction in schools. We need here to review a few to indicate that women are again marginalized in their presence. Their being there becomes invisibility; they are the new emperor's clothes, or when they are acknowledged as present, it is often as a negative reference group for males...the flesh of the apple turns to purée.

Linda - Dale Spender (1982) has illustrated that we, as teachers, are often unaware of the extent to which our sex biases influence our interactions in the classroom. Even when teachers think they are spending equal time interacting with boys and girls, they are interacting twice as frequently with boys as with girls. When teachers interact with girls more than one-third of the time, the teacher and the boys in the class perceive it as more than one-half of the time. Boys are more likely to be disruptive in class, and more frequently secure the teacher's attention and response. A high interaction cycle with boys is set– teachers give more attention, offer more praise, and encouragement. Boys talk more, make more demands, question and challenge more. Classroom interaction is dominated by boys' talk, boys' questions. A teacher comments:

> It's a bit harder to keep the boys' attention during the lesson...at least that's what I've found so I gear the subject to them more than I do the girls who are good at paying attention in class (Clarricoates, 1978, p. 356-357).

Angéline - In the interactions between teacher and students, girls are silenced, they become spectators, wallpaper flowers, listeners of the boys who, given more time and attention, form the dominant valued core and command the action of the classroom. This command places boys foremost in the minds of teachers as they plan classes so that teaching in very specific ways is directed to boys. For example, teachers report:

> The girls will read anything so I always choose a book that will interest the boys.
>
> Nearly all of the books have male characters because the girls don't mind reading about males, but the boys won't read about females.
>
> Boys are very particular. They won't have anything to do with things that are "sissy" you know. So we read lots of stories about adventures and spies, that sort of thing (Spender, 1978, p. 3-4).

Linda - In our schools, girls form a negative reference group for boys. They represent a category which boys despise, find despicable, and do not want to identify with. Consider a young boys reaction to being called "a sissy" or "a girl." Dale Spender states:

> That boys do not like girls, that they find them inferior and unworthy, and even despicable– is a conclusion hard to avoid when observing and documenting the behavior of boys toward girls in school. There is evidence that boys frequently make insulting and abusive (often sexually abusive) comments to girls. There is also evidence that more often than not teachers do not take them to task for this behavior– it is considered 'natural' for boys to hate girls.

Teacher's comment:

> All boys behave like that at their age, it's a stage they go through (1982, p. 85).

Angéline - Girls learn early that their presence and participation in the classroom are not valued by the teacher. They learn they are inferior and despicable in the eyes of boys. Both these lessons set the stage for self-doubting which permits the establishing during adolescence of the internalized, devaluing other. This is illustrated by Elizabeth Fennema (1980) who found that up to a certain age when girls were asked whether they are capable of being mathematicians, and whether they like, enjoy and are competent at mathematics, they invariably answered yes. The boys said no: girls could not be mathematicians. During adolescence, many of the girls changed their opinions and began to state that girls could not do math. They denied their own experience and took on the perspective of the boys when they reached the age at which boys' opinions became important.

Linda - The marginality of women in schools has been shown by probing valued/devalued knowledge, the formal curriculum, and interactions in schools. Primarily this marginality has surfaced through exclusion and devaluation. Women as a result develop a negative self-identity based on doubtfulness, womanness as other, and under-estimation. This experience is akin to that of racial and ethnic minorities who also gravitate around the center core of the patriarchal dominant figure.

B. Standing Back from the Conversation: A Hope for Hopelessness

Marginality has appeared in a rather negative light in reference to women. However, Ted Aoki points the way to the positive arena of marginality:

> Sitting where I am, a Japanese Canadian, it seems to me that we can turn this thing about in the sense that to be at the margin is a wonderful place to be because you are caught between the dominant and the dominated. That's where the action is. And isn't that a good place to be? And if we are to define the margin in a different way, and in a different context, it might mean for the minority groups a kind of heartening, hopeful place, rather than a hopeless place (in Young, 1985, forthcoming).

This paper is about hopelessness and hope, dominated and dominator, marginality and alternatives. It is an ever mindful reflection that the institution of schooling is established within a patriarchal system and that marginality is a hopeful place to be.

We saw hope in linking together the experiences of ethnic and racial minorities with the experiences of women in schooling. These experiences occur in the larger social context of life in a patriarchal system. The labels of "domination," "dominator," and "dominated" identify a way of life within a system where a core-in-dominance allows groups to be gravitating around an iconic seed. We began our dialogue metaphorically with an apple symbolizing this relationship for, we wanted to suggest the hope in the flesh-ness, the richness of the surround, the margin. The status of groups and individuals is fluid, at times they are insiders, at times outsiders, at other times they live an ambiguous status. However, the deeper question pertains to the very phenomenon that status, or core, of apparent necessity, always enters into human relations. In linking minorities and women's life and being together, we hope to question some of the grounds of the patriarchal system. In doing so, we wish to indicate how valuing womanness (and minorities) may help to change a system where status, power, and domination are status quo.

Status quo itself is an interesting word in our language. The fact that status is a doublet of state is an indication that, built right into the language, is a desire to maintain the status, the state, the system.

But this very system, and let us not forget that system means an "organized whole, standing together," that system then through the connotations of order and logic also reinforces a vision of the world where human life is ordered within a state system. Mainstream thought and language do not provide alternatives. Except perhaps "anarchy" with all the negative connotations and frightening social visions that the word may bear.

Then, there is no socially accepted alternative that is deemed viable. We are then attempting to create alternatives when we, ourselves and our listeners, are caught in a dominant way of thinking as usual.

How then did we proceed methodologically? Mary Daly speaks about the process of unspooking as she calls it, our perceptions. It is a process of unthinking the status quo. She states:

> The way back to reality is to destroy our perceptions of it. Yes, but these deceptive perceptions were/are implied through language— the all-pervasive language of myth, conveyed overtly and subliminally through religion, "great art," literature, the dogmas of professionalism, the media, grammar. Indeed, deception is embedded in the very texture of the words we use, and here is where our exorcism can begin (1978, p. 3).

Without trivializing Daly's work, we can indicate that unthinking a thinking-as-usual, seeking genuine alternatives can be brought in two ways. First, by restoring patriarchal interests in the vision of reality that it has constructed and secondly, by questioning language itself. Language, through its etymology, through the associations that are made, can help us understand the interests of the status quo and probe alternatives.

The word "marginality" is a recognition that the margin, the outside, the brink, the verge, is bordering a valued center. The negative connotations that the patriarchal system has integrated into the language tell us that margin is always in reference to another entity, never on its own. Women and minorities are on the margin to the extent that they do not participate in or influence normative thinking/action. They thus gravitate on the exterior with interests and experiences other than those sanctioned by the core. However, at other moments, marginals enter the core. They become important to the core when they allow the continuation of the status quo, when they buy the merchandise that it sells.

Margin can be inverted on itself. Instead of being on the verge of disaster, the margin can be on the verge of change. The white space around the words becomes the space for reflection, for the writing of new words. The flesh as the protective surround has potential for assigning to new allegiances. Margin is then a word that points to the limit of the possible. Instead of repressing, excluding and devaluing the margin, it should be taken on its own ground: the hope of future possibilities.

Hope and Hopelessness

If we consider Ted Aoki's words again in relation to minorities, it becomes clear that hope lies in a change, in a re-definition of social relations. That schools are a hopeless place for minorities and women is not obvious to the dominant group. This group would say "All is well in the best of all words" as Voltaire once parodied. However, lets listen to some testimonies. Here are the words of a Czechoslovakian parent:

> My son was born in Canada. When he started school he could speak Czech and English. Now he is in grade five. How he can listen, speak, read and write in English but can only listen to some Czech. This is not fair. There is so much friend pressure to speak English that he won't even try to speak Czech. He won't bring friends home and his mother and I are having problems. His self-concept is a half boy. That is not right. Can we not teach English and still have our children proud of their ancestry and mother tongue? (in Bain, 1981, p. 26)

The despair that he expresses is emblematic of the life of minorities who see their identity and allegiance eroded by the power of the dominant core.

The hopelessness of minorities is their marginality in a patriarchal system. To be at the margin does not necessarily lead to despair if marginality is valued, recognized, and allowed to survive as an alternative or as one of many other marginal positions in a society. However, when marginality is experienced as an erosion of one's being or one's children's being to the dominant group, it arouses cries of despair. In a patriarchal system, the social drains the ontological.

And so it is also for women. We adopt the term "womanness" to speak of the being of woman, "Womanness" is different from gender in that the latter is a socialized version of womanness. This socialization takes place in the patriarchal system that we know in Western culture. Gender then refers to "the set of meanings, expectations and roles that a particular society ascribes to sex." While "differences due to sex should be stable and appear in all cultures if they are genuinely biologically determined, gender differences vary widely from one culture to another" (Megarry, 1984, p. 17). Womanness is the primordial ground of being of the female sex. It is then womanness, "la féminitude" as it has been called by French feminists that we aim to restore, but the road is fraught with pitfalls.

That womanness is subject to an erosion by the dominant male-stream and this within the patriarchal institution of schooling, is not evident. It is like the apple.

We are not often aware that the fleshy substance we eat was, in the beginning, the ovary of the flower that swelled to provide protection for the seeds.

While ethnic and racial minorities are easily identifiable, women and girls in schools are taken for granted as part of the population demography. Because they are taken for granted, it is harder to show how the socialization of their womanness is similar to that of minorities. This is so for two reasons. First, the dominant malestream will find it even more difficult than with minorities to recognize its dominating stance vis-á-vis half of the population that is ever present, and yet absent, like the air we breathe. Conversely, it is also difficult for women and girls to articulate the feelings of marginality that are often experienced in their relationships with the dominant group. Brenda, has this to say upon reflecting on her schooling:

> I think that I have been extremely lucky to have the luck not to have to deal with too many unjust restrictions upon me because I'm female. When I think of it, most of the males I've had to deal with, at least for the more important times in my life, have been fairly open about equal opportunity, and have never really acted like god in telling me what I can and can't do. But then, every so often I think that that may be because I've just followed a route that is very acceptable for women, that is, the teaching profession. I often wonder why it is that I got turned off to the sciences and mathematics. Was it truly because I didn't like them or was it because something in my education, something that I took for granted, turned me off to it? I don't know. After going back to [my old high school] and having such a different reaction to the male chauvinist jokes I used to hear, I think there may have been many things that affected me when I was young that I just wasn't aware at the time. It's really unfair the way children are so subject to whatever we, adults, proudly throw at them (Brenda's journal, March, 1985).

The hopelessness that Brenda lives is less clearly articulated, less concrete than that of the Czechoslovakian parent. Brenda has not lived the distinct cultural transplantation that immigrants and consequently minorities live. She has not identified a culture shock. Instead, she grew up taking for granted the stance of the dominant group. Hence, when we speak of womanness in schooling, we are speaking about being within an air that could be considered normal but is patriarchal. It is the male-as-norm bio-sphere.

The hopelessness for women is double: being a woman is marginalized and it is difficult for both dominant group and the marginalized women to recognize in very concrete terms this marginalization.

The Hope of Marginality

And wherein lies the hope in being marginal? It seems that exclusion and devaluation are powerfully negative. How can it be positive, hopeful for women and men?

The first hope lies in the very recognition of marginality. The first part of our paper was an attempt to emphasize what we do know deep in our bones and heart. Even though many of the thoughts we have displayed have been expressed before by the feminist tradition, it was important to place them again in the foreground. These thoughts about marginalization form the canvas of a tapestry. The articulation of marginalization allows a deeper question in our lives. Once again Ted Aoki helped us understand the hope in marginality. He states:

> This kind of opportunity for probing does not come easily to a person flowing in the mainstream. It comes more readily to one who lives at the margin— to one who lives in a tension situation. It is, I believe, a condition that makes possible

> deeper understanding of human acts that can transform both self and world, not in an instrumental way, but in a human way (1983, p. 325).

The realization of marginality allows a deeper understanding of life and is the seed for transformation. Since they are at the margin, women are able to question the very idea of domination as standard to every human relation. The limit of the possible is to question: Can human relations take place in a non-dominant context? When patriarchy attempts to envision what matriarchy might have been at the dawn of history, it becomes another system of domination, the patriarch is replaced by the matriarch. Yet, women in their lives, can understand the possibility for a system where domination might not exist. It is marginality that will allow a genuine probing beneath domination and may lead to a different network of relations.

When women begin to see in everyday happenings in schools that their womanness is excluded and devalued, they can begin to ask questions about the patriarchal way of being. They can name the domination they are subjected to. They can name the difference between the genderized female and womanness. They can name patriarchy and they can identify its features like a landscape. Mitrano has pointed out that patriarchy is a way of viewing the world:

> Regardless of its origins, patriarchy soon came to mean more than political leadership or lines of descent. It came to mean a mind-set, a world view, a perspective through which all reality was (and is) viewed (1981, p. 15).

It is the very way of viewing, of thinking, that marginalization can challenge. Indeed it is the very existence of a mind set that can be questioned.

In questioning the hold of mind-set on life, marginality also questions the mind. Re-valuing embodied experience

and bodies becomes a spontaneous retort to mind-set. Marginality then allows women to discover and value a suppressed realm of their life, in which whole-ness is valued. The despair encountered by the realization of marginality creates the paradox of realizing one has something to loose, one's womanness. And, so women set out to discover this womanness in their bodies, as well as in their minds. The differences and similarities emerge. Marginality then shifts from a power struggle to a celebration of womanness. In the living of marginality, in the questioning that it fosters, lies the discovery of a new world. The body informs the mind and the mind informs the body. Then a harmonious balance appears, alternate relationships emerge. Beyond a questioning of domination, marginality brings a whole-ness of body and mind capable of inverting the status quo. That is the second hope of marginality.

The first hope of questioning that marginality brings introduces a second layer of hope: that of joining body and mind in a celebration of new social networks. By excluding and devaluing women's bodies, patriarchy has searched for an ideal of rationalized, intellectualized society. The mind through instrumentality has become the powerhouse of patriarchy. The third hope of marginality leads to a broader societal change: that the harmony of body and mind form the bases of social network, that the apple be truly an apple, not only a glorified core surrounded by flesh. While the first two levels of hope focused on women, the social network requires that men and their bodies be valued. The powerhouse of domination that patriarchy has set has also excluded many men and although it was not the subject of this paper, we need to indicate here that many efforts have been made to press in the same direction as marginalized women. Men too have been in some ways marginalized by patriarchy. This is where the feminists meet phenomenologists, hermeneutists, mi-

norities, children, adolescents, older aged persons, people from less-industrialized countries, etc.

The ultimate hope of marginality is in a changing social network. Perhaps one day because of marginality, the center core will itself be transformed into another margin in such a way that everyone, every group will find and value its place. Dale Spender puts it this way:

> If and when the world is described and explained from the multiple perspective of human beings (and not just the dominant group), if and when knowledge is encoded by all, and forms part of the record for all, we will not be living in a patriarchal society as we know it today (1982, p. 38).

The ultimate hope of marginality is a very long term hope. It is the hope that a celebration of womanness, just like a celebration of minorities, of children, of phenomenologists, etc., can transform the patriarchal system. In the meantime, marginality brings a final hope, that of guarding against the illusion of change.

Much rhetoric has been devoted to show how the situation of women has changed. Promises of equal opportunities, equal salaries, equal job expectations seems near realization. Yet the rhetoric of equality takes place on the grounds of patriarchy. It is shown by Jane Gaskell that women are not gaining equality. They are in fact becoming more marginalized. As an example, she concludes on the subject of school that:

> Schooling can help a girl, relative to other girls, but it is not effective in overcoming group differences between males and females...
>
> Men who get a teaching certificate are more likely to be employed in higher paying jobs not related to education [while] the tendency for women to revert to traditional jobs increases as time since graduation increases (1983, p. 229).

The absolute dollar amount of differences in salaries has widened between women and men in eleven years from 1962 to 1973 and the list goes on. The hope in marginality is that it helps cut through the illusory rhetoric of change and it allows women to see that in fact the patriarchal system has not relinquished its dominant hold.

Living on the margin is a way of being in patriarchy for women. As long as the social network is a system and is patriarchal, there must be no illusion of change. Patriarchy is the rule of the patriarch with its dominating mind-set and its mind-set of domination. The very naming of patriarchy is a realization that the matriarch and her daughters are excluded from the core; it is a way of guarding against illusion. When our naming of the social network can be changed and when that naming coincides with a valuation and inclusion of womanness, then perhaps women will not need to remind themselves of their marginality.

Can final words tell us what the formal education institution of schooling in patriarchy is for marginalized women? Mary O'Brien comments on the contradiction for feminism, invoking social transformation and formal education, since:

> Educational systems and school curricula are structure hierarchically and are profoundly conservative: educational institutions are bastions of male supremacy and ruling class power (1983, p. 3).

Women need to remember their marginal status and refuse to learn the school lessons of devaluation and exclusion. This refusal becomes their real education as the etymology of the word "ex-ducere" requests that it be.

As for equality, our paper has suggested that it would mean entering the dominant core of the patriarchal system. Equality is competition in patriarchal terms and every women who achieves equality must marginalize herself at the same time for:

> What we need to appreciate is that the problem of sexism and education will not be overcome by inserting some positive images of women in the curriculum, by appointing a few more women to senior posts or even by encouraging girls to stay longer at school and reach the relatively higher standards of their brothers so that they no longer "underachieve" (Spender, 1982, p. 37).

That some women move to the core of the apple can be only a temporary solution that may, in the end, allow a diffusion of the core. But contact must be kept with the flesh. Women at the core need to marginalize themselves with their sisters.

While working at the core, women must remind themselves that their womanness is at the margin. As long as a woman moves to the core, she serves to reinforce the structure of domination. She enters the patriarchal game; individuals may win while womanness loses. But when women return to the margin, they strengthen the hope for long term transformation. Short term core gains in equality cannot alone be substantial. A core will always be a core: devoid of the delectable taste of life for women. Equality in patriarchy is equality on the grounds of men.

We have not in this paper spoken about sexism because we attempted to probe more deeply into education as a foundation of patriarchy. Sexism is one way of naming the exclusion and devaluation that patriarchy imposes on women. It points to a profound living of marginality. As we shift from experience to social structure, we realize that patriarchy as status quo is the organizing force for social relations. Realizations of sexism are part of the questioning that the margin allows.

In this paper, we have first expressed how women are marginalized by exclusion and devaluation through knowledge, the formal curriculum, and interaction in the classroom. We have then shown how marginality is a hope for social transformation. Through the metaphor of the

apple we described what we see as life at the margin. Yet this margin is so defined because of the patriarchal content. Social transformations would bring a different context. As Ted Aoki indicates, such a change implies the redefinition of marginality that we have attempted:

> And if we were to define the margin in a different way, and in a different context, it might mean for the minority groups (and women) a kind of heartening, hopeful place, rather than a hopeless place (in Young, 1985, forthcoming).

The traditional fruit of knowledge need not be core alone. We must remember that the seed of the apple is the fertilized egg of the flower. It is both male and female, and as such, calls for the dismantling of a view where a core dominates interaction and vision.

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RAYMOND THAYER. *THE OLD ARTIST.*

A Genealogy of Curriculum Researchers

William H. Schubert
Ann Lynn Lopez Schubert
Leslie Herzog
University of Illinois at Chicago

George Posner
Cornell University

Craig Kridel
University of South Carolina

This article builds upon previous work by several of the authors: Schubert and Posner (1979), Posner and Schubert (1979), Schubert and Posner (1980), Schubert (1980), Schubert, Posner, and Schubert (1982), and Schubert (1986). Initially, the purpose of the research was to generate a chronological portrayal of scholars who contributed to the curriculum field. The chronology was designed vis-a-vis mentor-student connections. The assumption was that such portrayal provides a kind of intellectual sociology of curriculum scholars. Moreover, it was hoped that such connections might reveal insights about schools or tendencies of thought in the curriculum field.

This study also is tied to a much larger study of the books that comprise the primary literature of the curriculum field (Schubert, 1980; Schubert, Schubert, and Herzog, 1986; and Schubert, 1987). This study produced *Curriculum Books: The First Eighty Years* (Schubert, 1980), and subsequent installments of that bibliographical history of curriculum in the twentieth century. Together, the genealogical constructions and the bibliographical history produce at least a structure of an intellectual sociology of the curriculum field.

It is quite evident, however, that such a structure is necessary, but far from sufficient, if the goal of such knowledge is to account for the character of curriculum thought that has emerged throughout the century. We thought, for instance, that if we broadened and deepened the pool of information, we

might generate a clearer reflection of the influences of significant groups of curriculum scholars throughout the century. By surveying members of major curriculum organizations (e.g., Professors of Curriculum, the AERA SIG on Creation and Utilization of Curriculum Knowledge, The Society for the Study of Curriculum History, and other selected contributors to curriculum literature), we were able to discover books, articles, and persons that curriculum scholars deem most influential in their lives, as well as those that such scholars deem most educationally valuable for novices, curriculum leaders, and fellow scholars. Results of these rather elaborate surveys (Schubert, Posner, and Schubert, 1982) were considered in light of several different category schemes of curriculum thought: Schubert's intellectual traditionalist, social behaviorist, and experientialist (Schubert, 1980 and 1986); Eisner's cognitive processes, academic rationalism, personal relevance, social adaptation and reconstruction, and technology (Eisner, 1985); Pinar's traditionalist, conceptual empiricist, and reconceptualist (Pinar, 1975, 1978, and Giroux, Penna, and Pinar, 1981); Kliebard's humanist, social efficiency, developmentalist, and social meliorist (Kliebard, 1986); Orlosky's and Smith's humanist, disciplinary, analytic, and futurist (Orlosky and Smith, 1978); Schiro's scholar academic, social efficiency, child study, and reconstructionist (Schiro, 1978); Huenecke's structural, generic, and substantive (Huenecke, 1982); and Miller's and Seller's tramsmission, transaction, and transformation (Miller and Seller, 1985). While all of these category schemes (and others not mentioned) are useful for perceiving similarities and differences among orientations to curriculum studies, it is impossible to argue convincingly that a given orientation evolved from a particular mentor-student network, or more broadly from a network of scholars who considered one another to be key influcens or who read and valued the same literature. The configuration of mentors, students, colleagues, respected authors, and valued literature does, however, move in the direction of enhancing understanding of contemporary and historical trends in curriculum thought and practice.

More than any other outcome, then, the current research points in the direction of questions that should be addressed if the origins of the curriculum field are to be more adequately understood. Several directions for such inquiry are sketched below. This is followed by a portrayal of our most up-to-date genealogical connections. (It should be noted that data on current and past institutions of scholars listed continuously change; thus, it is very difficult to remain current. Similarly, some persons studied with more than one doctoral mentor, thus, they appear in more than one genealogical three. Moreover, dates given by more than one source sometimes conflict, and it is difficult to track down the correct information. Even historical sources offer contradictory information on dates, places, mentor-student connections, etc.). While all of these caveats need to be taken into consideration when perusing the genealogical charts, we have done a great deal of checking and double-checking the portrayals. Further, the chart style of format illustrates our desire to solicit assistance in revising the genealogy through communication with fellow curriculum scholars, educational historians, and other educational researchers.

Genealogical Differences

When one thinks of genealogies, one typically thinks of similarities. As important as it is to study and attempt to explain similar outlooks within genealogical trees, it may be even more significant to focus on influences that brought trends that differed from ancestral origins. For example, the largest and most dominant tree, that which begins with von Helmholtz and Wundt, reveals some interesting transformations. While Cattell, who studied directly with Wundt, remained essentially consistent with his mentor, Thorndike (Cattell's student) moved a psychological focus clearly in the direction of education. Moreover, Thorndike also advocated numerous political implications for testing as well as educational psychology. What contributed to this movement of thought? Strayer, a prominent student of Thorndike, turned to

educational administration and developed the large scale school survey movement. How did he become committed to this line of work? Caswell, Strayer's student, developed the first synoptic curriculum text. Might this have been influenced by Strayer's attempt to be synoptic vis-a-vis comprehensive school surveys? How did Caswell arrive at the comprehensive notion of curriculum development? What contributed to his commitment to building cooperation as a central theme in curriculum? Caswell, one of the most influential of curriculum mentors in this century, influenced several students who later became influential themselves in quite different directions. For example, Foshay offered insightful perspectives on numerous curriculum issues, was a founder of International Educational Assessment, and recently devoted much study to the spiritual nature of curriculum and teaching; Miel built on cooperative learning ideas from a group process orientation and furthered international education through the founding of the World Council of Curriculum and Instruction; and Saylor and Alexander wrote one of the most widely used synoptic texts in the history of the field. It is intriguing to consider why some of Caswell's students moved in one direction while others moved in other directions. Likewise, it is interesting to speculate on the magnitude of influence Caswell had on dominant directions taken by his students.

The Caswell branch of the von Helmholtz/Wundt tree invokes one illustration of a configuration of historical questions. Other trees and other branches are equally heuristic. Transformations in orientation from Judd, to Tyler, to Goodlad, to Eisner, to Walker elicit many questions, in another branch of the a von Helmholtz/Wundt tree. Similarly, from the Herbart tree, the line from Stoy, to DeGarmo, to Bode, to Alberty, to Klohr or Van Til raises fascinating questions of influence. To understand more of the dynamics of influence (including and beyond mentoring) requires more comprehensive and penetrating study of a biographical character. Richly constructed biographical writing would be likely to augment the study of genealogical connections significantly. Butt and Raymond

(1987) suggest a range of approaches to the study of biography. Biographical study also can be pursued through oral history of the kind described by Sitton, Mehaffy, and Davis (1983). We now turn to some of the dimensions of intellectual history and sociology that could be illuminated by more extensive and creative use of biographical inquiry.

Recommendations for Biographical Study of Genealogy

By coupling the study of genealogical connections of mentors and their prominent students with studies of the history of curriculum thought since the late nineteenth century (e.g., Sequel, 1966; Schubert, 1980; Kliebard, 1986; Franklin, 1986), it is possible to envision a number of questions and hypotheses for further investigation. Such investigation could point toward both greater understanding of our curricular roots and enhanced capacity to deal with issues in contemporary curriculum theory and practice.

Looking carefully at the genealogy, for example, reveals that certain mentors spawned students who carried strikingly similar orientations to their research, theory, and practical engagement. While such influence seems undeniably connected with the advisor or mentor, one wonders how much was derived from mentoring and how such mentoring was conducted. (Of course, it should be noted that while students of highly influential mentors carried on certain dominant characteristics of their mentor, they obviously developed unique perspectives of their own through influences not derived from the mentoring process.) In considering the common threads of influence from mentors carried on in work of their students, it is necessary to probe biographically into backgrounds of mentors, students, and others who significantly influended them. While this is beyond the scope of the current project, we can now point out dimensions of biographical inquiry that could flow from this study.

Let us begin by considering some prolific mentors. It is almost always the case that prolific mentors were also major contributors to curriculum scholarship. This is, however, more

the case if *prolific* refers to generating other scholars as contrasted with curriculum leaders in schools and other practice-based sites. Four trees (Von Helmholtz/Wundt/Cattell/Thorndike; Herbart/Stoy/ DeGarmo/Bode/Alberty; Park/Young/Herrick; and Dearbourne/Inglis) account for a huge proportion of curriculum scholars. The largest tree (Helmholtz) produced such curriculum scholars as Hollis Caswell, H. R. Douglas, Thomas Briggs, Leonard Koos, Harold Hand, William Kilpatrick, Franklin Bobbitt, W. W. Charters, William C. Bagley, Harold O. Rugg, and Henry Harap. What do all of these curricularists have in common? Though it may seem obvious to say today, they all were committed to the creation of a new kind of professional, both scholar and practitioner: the curriculum specialist. thus, they all contributed concomitantly to the creation of the curriculum field. Stemming from direct or indirect mentorship by Wundt, Cattell, Hall, Bagley, Thorndike, and/ or Judd, they all adhered to and promoted a notion of scientific inquiry, though the interpretations of science varied considerably. Moving to generations in which major curricularists came to the fore, students of Caswell (Foshay, Miel, Saylor, and Alexander) all kept alive the spirit of cooperative or democratic inquiry. Tyler, whose mentor was Judd, mentored Louis Raths, John Goodlad, Herbert Thelen, Louise Tyler, Benjamin Bloom, and Ole Sand, among others. All of these students emerged as scholars who valued curriculum based on clear purposes that served as a basis for evaluating consequences. Elliot Eisner, Goodlad's student, joined a strong background in the arts with the Tyler/Goodland orientation to fashion a novel perspective on evaluation known as educational connoisseurship and criticism, patterened after criticism in the arts. Eisner's students, e.g., Gail McCutcheon, Elizabeth Vallance, Decker Walker, Thomas Barone, and Robert Donmoyer, have continued the development of criticism and connoisseurship through artistic forms of qualitative evaluation.

While additional examples of strong mentorship can be found in the Von Helmholtz/Wundt tree, other trees are

similarly exemplary. In the Herbart/Stoy/DeGarmo tree we find that Boyd Bode was mentor to a number of philosophers of education, one of whom was Harold Alberty, who moved into the realm of curriculum. Alberty's major students (Paul Klohr, Victor Lawhead, and William Van Til) kept alive a commitment to a deep level of reflection on values and liberal democratic discourse. This is evident in Van Til's perpetuation of the annual Spring Conference as a forum for dialogue among educational theorists and leaders, and in the community of discourse maintained by many of Klohr's students (e.g., Norman Overly, William Pinar, Janet Miller, Robert Bullough, Paul Shaker, Leigh Chiarelott, Craig Kridel) and their students at annual conferences organized by William Pinar over the past fifteen years. through the conferences, books, and **The Journal of Curricualum Theorizing**, Pinar has developed an expanded community of scholars stemming from those he mentored. Common interests within this community included phenomenology, hermeneutics, autobiography, literary criticism, and radical psychoanalysis. Such a course of curriculum study offers consdierable alternative to many of the mainstream scholars who stem from the Judd and Thorndike branches of the Von Helmholtz/Wundt tree.

Alternative positions also stem from the Park/Young/Herrick tree. Although a much smaller tree, those who studied with Virgil Herrick (especially James B. Macdonald and Dwayne Huebner) brought a high level of political awareness to curriculum discourse. Alex Molnar, John Zahorik, Esther Zaret, and John S. Mann, students of Macdonald, and Michael Apple, a student of Huebner, clearly bring a critical political perspective to curriculum that focuses on social justice vis-a-vis class, race, ethnicity, and gender. As much as any other contemporary mentor, Apple has developed a coterie of former students who carry on and extend work of this kind. Examples include the work of Nancy King, Landon Beyer, Linda McNeil, Kenneth Zeitelbaum, Joel Taxel, Daniel Liston, and others.

The point of the above is that the curriculum field has witnessed strong and durable mentorship relationships. Today

is no exception as illustrated above by Eisner, Pinar, and Apple. Similarly, a large number of influential students stemmed from mentorship by contemporary scholars such as O. L. Davis, Gerald Firth, Ted T. Aoki, Louise Berman, and others (many of whom moved into leadership positions in schools and other practice-oriented sites). One can, of course, find a large number of mentor-student relationships in the curriculum field in which students and their subsequent work bear little if any resemblance to mentors. One must take great care in trying to imply too much mentorship connections. This point is made well by David Pratt on his returned questionnaire: "This is a fascinating area. Its ramifications are legion—birthing, nurturing, cloning, etc." The point is made half-humorously, but the serious half is also important. The analogy should not be exaggerated. What is most intriguing about mentorship research in curriculum is that which is barely uncovered by the investigation, i.e., that which pushes toward varieties of biographical inquiry for further illumination.

Questions that emerge include: What is the character of mentoring provided by different curriculum leaders? How does such mentoring (perhaps revealed through in-depth interviews) differ between those whose students clearly exemplify a community of shared interests and those who do not? What kinds of pedagogical devices, beyond coursework and dissertaion advisement, by mentors who have closely knit former advisees? Beyond the mentoring relatitonship, how did advisees decide to study with a particular mentor in the first place? What kind of biographical context and life history led to what kind of mentor-student connections? Beyond the doctorate, what kinds of influences helped to shape the character of subsequent scholarly contributions? What personal encounters, colleagial relationships, readings, experiences with professional groups, consultancies, research projects, kinds of universities or other career homes, etc.? What isolated, even fugitive, historical studies might be tapped to enlighten connections and relationships that built the curriculum field? Pursuit of questions such as these could enrich understanding

of the history and context that made the curriculum field what it is today, and its interpreataion helps fashion what it will become tomorrow.

End Note

Within the limits of no financial support for this project, beyond $150 grant from the AERA SIG on Creation and Utilization of Curriculum Knowledge in 1979, we have tried to be as inclusive as possible. We are aware that there may be errors in charts presented and that there are certainly many names, dates, and institutions yet to be listed if the information were available to us. We thank those who have supplied information in response to our questionnaires and other inquiries over the years. A special thanks goes to Ralph W. Tyler, Hollis Caswell, and James Beane who have generously provided information for this project. We encourage readers to let us know if they discover omissions or errors; we apologize in advance for inaccuracies that may be included in the current version. We plan to incorporate new material in a future update. With thanks in advance.

William H. Schubert
University of Illinois at Chicago
College of Education Box 4348
Chicago, Illinois 60680

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Von-Helmholtz...Wundt

1	Von-Helmholtz, H. L.			Heidelberg
1-1	Wundt, Wilhelm			Leipzig
1-1-1	Arpts, George F.	Leipzig		Columbia U.
1-1-2	Cattell, J. McKeen	Leipzig	1886	Columbia U.
1-1-2-1	Thorndike, Edward L.	Columbia U.	1898	Columbia U.
1-1-2-1-1	Strayer, George D.	Columbia U.	1905	Columbia U.
1-1-2-1-1-1	Buros, Oscar	Columbia U.	1928MA	
1-1-2-1-1-2	Mort, Paul	Columbia U.	1924	Columbia U.
1-1-2-1-1-3	Elsbree, Willard	Columbia U.	1928	Columbia U.
1-1-2-1-1-3-1	Reutter, L. Edmund	Columbia U.	1950	Columbia U.
1-1-2-1-1-3-1-1	Firth, Gerald	Columbia U.	1959	U. Of Georgia
1-1-2-1-1-3-1-1-1	Hart, Nancy C.	U. of Georgia		Oglethorpe Schools
1-1-2-1-1-3-1-1-2	Colbert, Vada J.	U. of Alabama	1972	N. Georgia College
1-1-2-1-1-3-1-1-3	Collisom, Karen	U. of Georgia	1976	Greenwood, S. C.
1-1-2-1-1-3-1-1-4	Curry, Thraith	U. of Alabama	1970	U. of Alabama
1-1-2-1-1-3-1-1-5	Black, Lorraine	U. of Alabama	1972	Samford U.
1-1-2-1-1-3-1-1-6	Terrell, Mary Sue	U. of Alabama	1970	Jackson & Lee U.
1-1-2-1-1-3-1-1-7	Spisa-am, Wichit	U. of Minnesota	1967	Thailand, M. of Ed.
1-1-2-1-1-4	Caswell, Hollis L.	Columbia U.	1929	Columbia U.
1-1-2-1-1-4-1	Foshay, Arthur	Columbia U.	1949	Columbia U.
1-1-2-1-1-4-1-1	Wann, Kenneth	Columbia U.	1951	Columbia U.
1-1-2-1-1-4-1-1-1	Spodek, Bernard	Columbia U.	1962	U. of IL U-C
1-1-2-1-1-4-1-1-1-1	Davis, Michael	U. of IL U-C		Virginia Cmwlth. U.
1-1-2-1-1-4-1-1-1-2	Stewart, Ida	U. of IL U-C		U. of Houston
1-1-2-1-1-4-1-1-1-3	Schickedanz, J.	U. of IL U-C		Syracuse U.
1-1-2-1-1-4-1-1-1-4	Ade, William	U. of IL U-C		Adv. Tech., VA
1-1-2-1-1-4-1-1-1-5	Andrews, Pearl E.	U. of IL U-C		Southern U.
1-1-2-1-1-4-1-1-1-6	Bright, Linda	U. of IL U-C		Albuquerque, NM
1-1-2-1-1-4-1-1-1-7	Brown, James G.	U. of IL U-C		San Francisco St. U.
1-1-2-1-1-4-1-1-1-8	Chafel, Judith	U. of IL U-C		Indiana U.
1-1-2-1-1-4-1-1-1-9	Colker, Larry	U. of IL U-C		U. of S. Calif.
1-1-2-1-1-4-1-1-1-10	Eggleston, Pat	U. of IL U-C		Costa Mesa, CA
1-1-2-1-1-4-1-1-1-11	Hirabayashi, R.	U. of IL U-C		U. of Calgary
1-1-2-1-1-4-1-1-1-12	Hoot, James	U. of IL U-C		
1-1-2-1-1-4-1-1-1-13	Hutchins, E.	U. of IL U-C		Elliot, ME
1-1-2-1-1-4-1-1-1-14	Jensen, Mary A.	U. of IL U-C		
1-1-2-1-1-4-1-1-1-15	Kratz, Barb B.	U. of IL U-C		Day Nursery Assn., IN
1-1-2-1-1-4-1-1-1-16	Lee, Marjorie C.	U. of IL U-C		Howard U.
1-1-2-1-1-4-1-1-1-17	McCall, Dorothy	U. of IL U-C		Grambling U.
1-1-2-1-1-4-1-1-1-18	Morpurgo, Jane	U. of IL U-C		Child Dev. Ctrs., VA
1-1-2-1-1-4-1-1-1-19	Morris, Jeanne	U. of IL U-C		Illinois State U.
1-1-2-1-1-4-1-1-1-20	Heller, Susan P.	U. of IL U-C		Phoenix, AZ
1-1-2-1-1-4-1-1-1-21	Russell, Ruth	U. of IL U-C		Albrook, A.F.B.
1-1-2-1-1-4-1-1-1-22	Saracho, Olivia	U. of IL U-C		U. of Maryland
1-1-2-1-1-4-1-1-1-23	Shirrmacher, R.	U. of IL U-C		Rollins College
1-1-2-1-1-4-1-1-1-24	Sword, Jeane	U. of IL U-C		U. of MN-Duluth
1-1-2-1-1-4-1-1-1-25	White, Doris	U. of IL U-C		Virginia Cmwth. U.
1-1-2-1-1-4-1-1-1-26	York, Mary E.	U. of IL U-C		Portland State U.
1-1-2-1-1-4-1-1-1-27	Cassidy, D.	U. of IL U-C		Northern IL U.

1-1-2-1-1-4-1-1-1-28	Spidell, Ann	U. of IL U-C		Texas Christian U.
1-1-2-1-1-4-2	Miel, Alice	Columbia U.	1944	Columbia U.
1-1-2-1-1-4-2-1	Chasnoff, Robert	Columbia U.	1958	Kean College
1-1-2-1-1-4-2-2	Berman, Louise	Columbia U.	1970	U. of Maryland
1-1-2-1-1-4-2-2-1	Holmes, Edward	U. of Maryland	1975	
1-1-2-1-1-4-2-2-2	Murphy, Joyce	U. of Maryland	1974	Maryland State
1-1-2-1-1-4-2-2-3	Stuvenson, Carol	U. of Maryland	1973	Montgomery County
1-1-2-1-1-4-2-2-4	Hoy, Mary Ellen	U. of Maryland	1986	Resurrection School, VA
1-1-2-1-1-4-2-2-5	Little, Shirley	U. of Maryland	1986	Anne Arundel Com. Coll.
1-1-2-1-1-4-2-2-6	Marino, Anne	U. of Maryland	1986	U. of Maryland
1-1-2-1-1-4-2-2-7	Arnold, Stephen	U. of Maryland	1985	Prince Georges Sch., MD
1-1-2-1-1-4-2-2-8	Woronecki, Dennis	U. of Maryland	1985	Prince Georges Sch., MD
1-1-2-1-1-4-2-2-9	Proffitt, Thomas	U. of Maryland	1984	Harford Cty Schools., MD
1-1-2-1-1-4-2-2-10	Brimfield, Renee	U. of Maryland	1983	Montgomery Cty Schl., MD.
1-1-2-1-1-4-2-2-11	Jenkins, Helen	U. of Maryland	1982	George Mason U.
1-1-2-1-1-4-2-2-12	Golden, Sr. Anna	U. of Maryland	1982	Srs. of the Holy Cross, IN
1-1-2-1-1-4-2-2-13	Jackson, Rose	U. of Maryland	1980	Indiana State U.
1-1-2-1-1-4-2-2-14	Trader, Margaret	U. of Maryland	1980	Hagerstown Pub. Sch. MD
1-1-2-1-1-4-2-2-15	Yarborough, T.	U. of Maryland	1980	U. of Wisconsin
1-1-2-1-1-4-2-2-16	Cotton, Eileen G.	U. of Maryland	1979	U. of California
1-1-2-1-1-4-2-2-17	Richardson, J. E.	U. of Maryland	1979	Gallaudet College
1-1-2-1-1-4-2-2-18	Main, Gail Robert	U. of Maryland	1978	U. of California
1-1-2-1-1-4-3	Saylor, John Galen	Columbia U.	1941	U. of Nebraska
1-1-2-1-1-4-3-1	Kimpston, Richard D.	U. of Nebraska	1963	U. of Minnesota
1-1-2-1-1-4-3-1-1	Lee, Ching Chan	U. of Minnesota	1983	Private Univ., Korea

1-1-2-1-1-4-3-1-2	Baldwin, Annie	U. of Minnesota	1977	U. of Minnesota
1-1-2-1-1-4-3-1-3	Parsons, Rolf	U. of Minnesota	1978	Area Voc. Schl., MN
1-1-2-1-1-4-3-1-4	Tennyson, Carol	U. of Minnesota	1977	N. States Power, MN
1-1-2-1-1-4-3-1-5	Hughes-Weiner, G.	U. of Minnesota	1983	MN Comm. College, MN
1-1-2-1-1-4-3-1-6	Dragseth, Kenneth	U. of Minnesota	1980	Edina Pub. Sch., MN
1-1-2-1-1-4-3-1-7	Kim, Sung Kyu	U. of Minnesota	1982	Pub. College, Korea
1-1-2-1-1-4-3-1-8	Shanedling, J. R.	U. of Minnesota	1982	Minneapolis, MN
1-1-2-1-1-4-3-1-9	Anderson, Gayle	U. of Minnesota	1983	Wt. Bear Lake Schl., MN
1-1-2-1-1-4-3-2	Reece, Jerald	U. of Nebraska	1960	New Mexico State
1-1-2-1-1-4-3-2-1	Mahn, Donna	New Mexico State	1986	U. of Texas
1-1-2-1-1-4-3-2-2	Rodero, Carol	New Mexico State	1985	Dept. of Defense, Germany
1-1-2-1-1-4-3-2-3	Rey, Yolanda	New Mexico State	1985	El Paso Pub. Schools
1-1-2-1-1-4-3-2-4	Padilla, Pamela	New Mexico State	1984	Gadsden Schools, NM
1-1-2-1-1-4-3-2-5	Kelley, Sandra D.	New Mexico State	1984	Diversified Tech., TX
1-1-2-1-1-4-3-2-6	Polk, Marydelle	New Mexico State	1983	Louisiana State U>
1-1-2-1-1-4-3-2-7	Castillo, Mary H.	New Mexico State	1983	U. of Texas
1-1-2-1-1-4-3-2-8	Mayorgo, Janet	New Mexico State	1983	U. of Texas
1-1-2-1-1-4-3-2-9	Dacus, Judy	New Mexico State	1985	Zia Computers, NM
1-1-2-1-1-4-3-2-10	Rigg, Denis	New Mexico State	1981	American School, Mexico
1-1-2-1-1-4-3-2-11	Chavez, Rudolph	New Mexico State	1980	California State U.
1-1-2-1-1-4-3-2-12	Hetzel, August G.	New Mexico State	1980	College of Santa FE
1-1-2-1-1-4-3-2-13	Fletcher, Pat	New Mexico State	1979	E. New Mexico Univ.
1-1-2-1-1-4-3-2-14	Livingston, R. M.	New Mexico State	1979	Socorro Pub. Sch., NM
1-1-3-1-1-4-3-3	Smith, Ronald	U. of Nebraska	1966	Ed. Comm. of States
1-1-2-1-1-4-3-4	C'Hanlon, James	U. of Nebraska	1964	U. of Nebraska

1-1-2-1-1-4-3-5	Jaenije, Vaughan	U. of Nebraska	1967	Eastern IL State
1-1-2-1-1-4-3-6	Mcardle, Richard	U. of Nebraska	1969	Cleveland State
1-1-2-1-1-4-3-7	Hapi, Richard	U. of Nebraska	1960	Kent State U.
1-1-2-1-1-4-3-7-1	Demyam, Peter P.	Kent State U.	1976	Johns Hopkins U.
1-1-2-1-1-4-4	Alexander, William M.	Columbia U.	1940	U. of Florida
1-1-2-1-1-4-4-1	Williams, Emmett	Peabody College	1963	U. of Florida
1-1-2-1-1-4-4-2	Wiles John	U. of Florida	1972	U. of Montana
1-1-2-1-1-4-4-3	Strickland, Kate	U. of Florida	1976	U. of Texas
1-1-2-1-1-4-4-4	Sistrunk, Walter	U. of Florida	1966	Mississippi State
1-1-2-1-1-4-4-5	Kealy, Ronald	U. of Florida	1969	Frostburg S.T.C., MD
1-1-2-1-1-4-4-6	Compton, Mary	U. of Florida	1967	U. of Georgia
1-1-2-1-1-4-4-7	Baker, Dan	U. of Florida	1974	U. of Tennessee
1-1-2-1-1-4-4-8	Burke, William I.	U. of Florida	1975	U. of N. Carolina
1-1-2-1-1-4-5	Kendall, Glenn	Columbia U.		California State
1-1-2-1-1-4-6	Spain, Charles	Columbia U.	1923	Peabody College
1-1-2-1-1-4-7	Basler, Roosevelt	Columbia U.		Peabody College
1-1-2-1-1-4-8	Oliver, George	Columbia U.	1950	William & Mary
1-1-2-1-2	Gates, Arthur I.	Columbia U.	1917	Columbia U.
1-1-2-1-2-1	Bond, Guy L.	Columbia U.	1936	U. of Minnesota
1-1-2-1-2-1-1	Shores, J. Harlan	U. of Minnesota	1940	Ul of IL U-C
1-1-2-1-2-1-1-1	Schubert, William H.	U. of IL U-C	1975	U. of IL at Chicago
1-1-2-1-2-1-1-1-1	Watkins, William H.	U. of IL at Chicago	1986	U. of Utah
1-1-2-1-2-1-1-1-2	Laske, David	U. of IL at Chicago	1987	Chicago Pub. Schls.
1-1-2-1-2-1-1-1-3	Zissis, Georgiana	U. of IL at Chicago	1987	Chicago, IL
1-1-2-1-2-1-1-1-4	Melnick, Carol R.	U. of IL at Chicago	1988	U. of IL-Chicago

1-1-2-1-2-1-1-2	Rodgers, Fred	U. of IL U-C	1966	U. of IL U-C
1-1-2-1-2-1-1-3	Durkin, Dolores	U. of IL U-C		U. of IL U-C
1-1-2-1-2-2	Zirbes, Laura	Columbia U.	1928	Ohio State U.
1-1-2-1-2-2-1	Swearington, Mildred	Ohio State U.	1950	Florida State U.
1-1-2-1-2-2-1-1	White, Charlotte	Florida State U.	1974	Dept. of Ed., FL
1-1-2-1-2-2-1-2	Barber, Raymond	Florida State U.	1972	Drexel U.
1-1-2-1-2-2-1-3	Esposito, James	Florida State U.	1972	U. of Virginia
1-1-2-1-2-2-1-4	Cleary, Lynn	Florida State U.	1970	U. of South FL
1-1-2-1-2-2-1-5	Perry, Ione	Florida State U.	1967	Dept. of Ed., N.C.
1-1-2-1-2-2-1-6	Marshall, Carol	Florida State U.	1960	Kansas State U.
1-1-2-1-2-2-1-7	Spicola, Rose	Florida State U.	1960	
1-1-2-1-2-2-1-8	Magacioni, Virginia	Florida State U.	1959	U. of Georgia
1-1-2-1-2-3	Jackson, Phillip	Columbia U.	1954	U. of Chicago
1-1-2-1-2-3-1	Weiss, Joel	U. of Chicago	1970	OISE
1-1-2-1-2-3-2	Sosniak, Lauren	U. of Chicago	1982	U. of IL-Chicago
1-1-2-1-2-3-3	Zumwalt, Karen Kepler	U. of Chicago	1975	Columbia U.
1-1-2-1-3	Cubberley, Ellwood P.	Columbia U.	1905	Standford U.
1-1-3-1-3-1	Douglas, Harl R.	Stanford U.	1927	U. of Colorado
1-1-2-1-3-1-1	Romine, Stephen	U. of Colorado	1947	U. of Colorado
1-1-2-1-3-1-1-1	McKean, Robert	U. of Colorado	1954	U. of N. Colorado
1-1-2-1-3-1-1-2	Richardson, Rob	U. of Colorado	1966	U. of N. Texas
1-1-2-1-3-1-1-3	Rothstein, Bob	U. of Colorado	1970	Kansas State U.
1-1-2-1-3-1-1-4	Hause, Richard	U. of Colorado	1967	Denver Schools
1-1-2-1-3-1-1-5	Amundson, David	U. of Colorado	1976	
1-1-2-1-3-1-1-6	Al-Jallal, Abdulaziz	U. of Colorado	1973	King Abdulaziz U.

1-1-2-1-3-1-1-7	Kirby, Darrell	U. of Colorado	1964	New Mexico State
1-1-2-1-3-1-1-7-1	Howard, Bert	New Mexico State	1962	Gilroy Schools
1-1-2-1-3-1-1-7-2	McConville, J. L.	New Mexico State		U. of Texas
1-1-2-1-3-1-1-7-3	Vaughan, Ted	New Mexico State		U. of Wyoming
1-1-2-1-3-1-2	Anderson, Vernon E.	U. of Colorado	1942	U. of Maryland
1-1-2-1-3-1-2-1	Nossman, Lois	U. S. Int. U.	1977	Grossmont H. S.
1-1-2-1-3-1-2-2	Telford, Katherine	U. S. Int. U.	1976	Carlsbad H. S.
1-1-2-1-3-1-2-3	Wood, Johanna	U. of Maryland	1973	D. C. Schools
1-1-2-1-3-1-2-4	Stratom, Jadellano	U. of Maryland	1972	U. of Maryland
1-1-2-1-3-1-2-5	Huden, Mary Oliver	U. of Maryland	1973	College of Notre Dame
1-1-2-1-3-1-2-6	Flanagan, William	U. of Connecticut	1955	RI Com. College
1-1-2-1-3-1-2-7	Goldberg, Arthur	U. of Connecticut	1952	RI Com. College
1-1-2-1-3-1-2-8	Elkins, Deborah	U. of Connecticut	1955	Queens College
1-1-2-1-3-1-2-9	Peipper, Alice	U. of Maryland	1973	Central, CT
1-1-2-1-3-1-2-10	Yina, Neville	U. of Maryland	1974	Jamaica, Min. of Ed.
1-1-2-1-3-1-2-11	Hollidyrt, George E.	U. of Minnesota	1947	U. of Wyoming
1-1-2-1-3-1-2-11-1	Hugins, George	U. of Wyoming	1960	Adams State College
1-1-2-1-3-1-2-11-2	Richers, Elmer	U. of Wyoming	1969	Lakewood Schools
1-1-2-1-3-1-2-11-3	Johnson, Burdett	U. of Wyoming	1970	Weber State College
1-1-2-1-3-1-2-11-4	Overholt, James L.	U. of Wyoming	1970	State College, Chico
1-1-2-1-3-1-2-11-5	Rasmussen, Richard	U. of Wyoming	1969	LaCrosse State
1-1-2-1-3-1-2-11-6	Lynch, Herbert L.	U. of Wyoming	1964	Iowa State College
1-1-2-1-3-1-2-11-7	Tredway, Dan	U. of Wyoming	1959	Western State
1-1-2-1-4	Briggs, Thomas	Columbia U.	1914	Columbia U.
1-1-2-1-4-1	Rufi, John	Columbia U.	1925	Columbia U.

1-1-2-1-4-1-1	Van Dyke, L. A.	U. of Missouri	1942	
1-1-2-1-4-1-1-1	Woods, Bob	U. of Iowa	1950	U. of Missouri
1-1-2-1-4-1-1-1-1	Starr, Robert	U. of Missouri	1970	U. of Missouri
1-1-2-1-4-1-1-1-2	Denton, Jon	U. of Missouri	1972	Texas Tech.
1-1-2-1-4-1-1-1-3	McCurdy, Don	U. of Missouri	1967	Nebraska U.
1-1-2-1-4-1-1-1-4	Guenther, John	U. of Missouri	1970	Kansas State U.
1-1-2-1-4-1-1-1-5	Wood, Fred	U. of Missouri	1965	Pennsylvania State U.
1-1-2-1-4-1-1-2	Sturges, A. W.	U. of Iowa	1959	U. of Missouri
1-1-2-1-4-1-1-2-1	Frieson, David	North Dakota	1964	U. of Alberta
1-1-2-1-4-1-1-2-1-1	Hersom, Naomi	U. of Alberta	1969	U. of British Columbia
1-1-2-1-4-1-1-2-1-1-1	Preston, Raymond	U. of Alberta	1975	W. Australian Inst.
1-1-2-1-4-1-1-2-1-1-2	Blakey, Janis	U. of Brit. Columbia		U. of Alberta
1-1-2-1-4-1-1-2-1-1-3	Pylypiw, James	U. of Alberta	1974	Lakehead U.
1-1-2-1-4-1-1-2-1-1-4	Oberg, Antoinette	U. of Alberta	1975	U. of Victoria
1-1-2-1-4-1-1-2-1-1-5	Masters, Bernard	U. of Alberta	1973	World Bank, WA
1-1-2-1-4-1-1-2-1-1-6	Chalmers, Hal	U. of Alberta	1972	U. of Moncton
1-1-2-1-4-1-1-2-1-1-7	Jiffaris, David	U. of Alberta	1973	Australia
1-1-2-1-4-2	Spears, Harold	Columbia U.	1939	San Francisco Schools
1-1-2-1-4-3	Leonard, J. Paul	Columbia U.	1929	San Francisco State
1-1-3	Judd, Charles	Leipzig	1896	U. of Chicago
1-1-3-1	Crawford, C. C.	U. of Chicago	1923	U. of S. California
1-1-3-1-1	Mickelson, John M.	U. of S. Calif.	1947	Temple U.
1-1-3-1-1-1	Gross, Bernard	Temple U.	1971	Antioch School of Ed.
1-1-3-1-1-2	Hough, John B.	Temple U.	1961	Ohio State U.
1-1-3-1-1-3	Appel, Marilyn	Temple U.	1968	Med. College of PA

1-1-3-1-1-4	Moskowitz, Gertrude	Temple U.	1960	Temple U.
1-1-3-1-1-5	Glatthorn, Allan	Temple U.	1960	U. pf Pennsylavania
1-1-3-2	Tyler, Ralph	U. of Chicago	1927	U. of Chicago/SRA
1-1-3-2-1	Raths, Louis E.	Ohio State U.	1933	Ohio State U.
1-1-3-2-1-1	Fleming, Robert	Ohio State U.	1946	New York U.
1-1-3-2-1-1-1	Raths, James	New York U.	1960	U. of IL U-C
1-1-3-2-1-1-1-1	Hauwiller, James	U. of IL U-C	1976	Montana State
1-1-3-2-1-2	Fleck, Henrietta	U. of Chicago	1944	
1-1-3-2-2	Goodlad, John	U. of Chicago	1949	UCLA
1-1-3-2-2-1	Torgunrud, Eugene	UCLA	1971	Prov. of Alberta
1-1-3-2-2-2	Con, Fatiman Hamid	UCLA	1971	U. of Malaysia
1-1-3-2-2-3	McClure, Robert	UCLA	1965	NEA
1-1-3-2-2-4	Sinclair, Robert	UCLA	1968	U. of Massachusetts
1-1-3-2-2-4-1	Sadker, D.	U. of Mass.		
1-1-3-2-2-4-2	Sadker, M.	U. of Mass.		
1-1-3-2-2-4-3	Ghory, W.	U. of Mass.		
1-1-3-2-2-4-4	Philips, M.	U. of Mass.		
1-1-3-2-2-4-5	Nieto, S.	U. of Mass.		
1-1-3-2-2-4-6	Girard, K.	U. of Mass.		
1-1-3-2-2-4-7	Crandall, D.	U. of Mass.		
1-1-3-2-2-4-8	Olouch, G.	U. of Mass.		Kenya
1-1-3-2-2-4-9	Brown, J.	U. of Mass.		
1-1-3-2-2-4-10	Ray, G.	U. of Mass.		
1-1-3-2-2-4-11	Mkangaza, G.	U. of Massachusetts		Zambia
1-1-3-2-2-5	Purdom, Daniel	UCLA	1967	U. of South FL

1-1-3-2-2-6	Klein, M. Frances	UCLA	1965	Pepperdine U.
1-1-3-2-2-7	Goodman, Kenneth	UCLA	1963	U. of Arizona
1-1-3-2-2-8	Eisner, Elliot W.	U. of Chicago	1962	Stanford U.
1-1-3-2-2-8-1	McCutcheon, Gail	Stanford U.	1976	U. of Virginia
1-1-3-2-2-8-1-1	Kyle, Diane W.	U. of Virginia	1979	U. of Louisville
1-1-3-2-2-8-1-2	May, Wanda T.	Ohio State U.	1985	Michigan State U.
1-1-3-2-2-8-1-3	Ross, E. Wayne	Ohio State U.	1986	SUNY at Albany
1-1-3-2-2-8-1-4	Hannay, Lynne	Ohio State U.	1984	Ontario Inst.-Stud. in Ed.
1-1-3-2-2-8-2	Vallance, Elizabeth	Stanford U.	1975	St. Louis Museum of Art
1-1-3-2-2-8-3	Walker, Decker	Stanford U.	1969	Stanford U.
1-1-3-2-2-8-3-1	Berk, Leonard	Stanford U.	1975	OISE
1-1-3-2-2-8-3-2	Schaffarzich, Jon	Stanford U.	1973	Cresap, McCormick
1-1-3-2-2-8-3-3	Maling, Jill	Stanford U.	1977	Australia
1-1-3-2-2-8-3-4	Hessler, James	Stanford U.	1977	Amer. Opthalmology Assn.
1-1-3-2-2-8-3-5	Quick, Suzanne	Stanford U.	1984	Everyman's U., Israel
1-1-3-2-2-8-3-6	Guri, Sara	Stanford U.	1984	
1-1-3-2-2-8-3-7	Stone, Carol	Stanford U.	1977	
1-1-3-2-2-8-3-8	Rutherford, M.	Stanford U.	1982	
1-1-3-2-2-8-3-9	Priones, Eva	Stanford U.	1982	
1-1-3-2-2-8-3-10	Keiser, Judith	Stanford U.	1982	
1-1-3-2-2-8-3-11	Alpert, Jacob	Stanford U.	1982	
1-1-3-2-2-8-4	Nelson, Murry	Stanford U.	1975	Pennsylvania State U.
1-1-3-2-2-8-4-1	Romanish, Bruce	Penn. State U.	1980	St. Cloud State U.
1-1-3-2-2-8-4-2	Handler, Bonnie S.	Penn. State U.	1981	Central CT State U.
1-1-3-2-2-8-5	Barone, Thomas	Stanford	1978	N. Kentucky State

1-1-3-2-2-8-6	Donmoyer, Robert	Stanford	1980	Ohio State U.
1-1-3-2-2-8-7	Henderson, James	Stanford U.	1981	Roosevelt U.
1-1-3-2-3	Thelen, Herbert	U. of Chicago	1945	U. of Chicago
1-1-3-2-3-1	Rehage, Kenneth	U. of Chicago	1949	U. of Chicago
1-1-3-2-3-2	Olson, George	U. of Chicago	1978	Roosevelt U.
1-1-3-2-3-3	Parkay, Forrest	U. of Chicago	1978	U. of Florida
1-1-3-2-4	Tyler, Louise	U. of Chicago	1947	UCLA
1-1-3-2-4-1	Griffin, Gary	UCLA	1971	U. of IL at Chicago
1-1-3-2-5	Bloom, Benjamin	U. of Chicago	1942	U. of Chicago
1-1-3-2-5-1	Krathwohl, David	U. of Chicago	1953	Syracuse U.
1-1-3-2-5-2	Anderson, Lorin	U. of Chicago	1973	U. of S. Carolina
1-1-3-2-6	Frieche, Fred	Ohio State U.		
1-1-3-2-7	Wirt, Jim	Ohio State U.		
1-1-3-2-8	Arnold, Dwight	Ohio State U.		
1-1-3-2-9	Grimm	Ohio State U.		Wayne State U./NEA
1-1-3-2-10	Weedon, Viv	Ohio State U.		
1-1-3-2-11	Hartung	Ohio State U.		
1-1-3-2-12	Sand, Ole	U. of Chicago	1949	National Educ. Assoc.
1-1-3-2-12-1	Joyce, Bruce	Wayne State U.	1959	Stanford U.
1-1-3-2-12-1-1	Selden, Steve	Columbia U.	1972	U. of Pennsylvania
1-1-3-2-13	Cronbach, Lee J.	U. of Chicago	1940	Stanford U.
1-1-3-3	Koos, Leonard V.	U. of Chicago	1916	U. of Minnesota
1-1-3-3-1	Bossing, Nelson L.	U. of Minnesota	1925	U. of Minnesota
1-1-3-3-1-1	Adkin, Arthur	U. of Minnesota	1958	U. of Maryland
1-1-3-3-2	Hand, Harold C.	Columbia U.	1933	Stanford U./U. of I. U-C

1-1-3-3-2-1	Mackenzie, Gordon N.	Stanford U.	1940	Columbia U.
1-1-3-3-2-1-1	Passow, A. Harry	Columbia U.	1951	Columbia U.
1-1-3-3-2-1-2	Hass, C. Glen	Columbia U.	1953	U. of Florida
1-1-3-3-2-1-2-1	Bauch, Jerold P.	U. of Florida	1967	U. of Georgia
1-1-3-3-2-1-2-2	Roberts, Arthur D.	U. of Florida	1968	U. of Connecticut
1-1-3-3-2-1-2-3	Bolden, Bernadine	U. of Florida	1977	U. of North FL
1-1-3-3-2-1-2-4	Comfort, Ronald	U. of Florida	1971	U. of Virginia
1-1-3-3-2-1-2-5	Jackson, Michael	U. of Florida	1971	Southern IL U.
1-1-3-3-2-1-2-6	Giblin, Thomas R.	U. of Florida	1971	U. of Colorado
1-1-3-3-2-1-3	Frazier, Alexander	Columbia U.	1950	Ohio State U.
1-1-3-3-2-1-2-1	Wishon, Philip	Ohio State U.	1975	East TN State
1-1-3-3-2-1-2-2	White, Mary Lou	Ohio State U.	1973	Wright State
1-1-3-3-2-1-2-3	Luckey, Evelyn	Ohio State U.	1972	Columbus Schools
1-1-3-3-2-1-2-4	Pilder, William	Ohio State U.	1968	Greenwich, N. Y.
1-1-3-3-2-1-4	Lewis, Arthur J.	Columbia U.	1957	U. of Florida
1-1-3-3-2-1-4-1	Erb, Thomas	U. of Florida	1977	U. of Florida
1-1-3-3-2-1-5	Hock, Louise	Columbia U.	1954	New York U.
1-1-3-3-2-1-6	Tanner, Laurel	Columbia U.	1968	Temple U.
1-1-3-3-2-1-7	Leeper, Robert	Columbia U.	1950	ASCD
1-1-3-3-2-1-8	Bellack, Arno	Columbia U.	1953	Columbia U.
1-1-3-3-2-1-8-1	Kliebard, Herbert	Columbia U.	1964	U. of Wisconsin
1-1-3-3-2-1-8-1-1	Tom, Alan	U. of Wisconsin	1966	Washington U.
1-1-3-3-2-1-8-1-2	Franklin, Barry	U. of Wisconsin	1974	Kennesaw College
1-1-3-3-2-1-8-1-3	Gordon, Beverly	U. of Wisconsin	1979	Ohio State U.
1-1-3-3-2-1-8-1-4	Stanic, George	U. of Wisconsin	1983	U. of Georgia

1-1-3-3-2-1-8-1-5	Tlusty, George	U. of Wisconsin	1986	UW-Eau Claire
1-1-3-3-2-1-8-1-6	Page, Reba	U. of Wisconsin	1984	U. of CA-Riverside
1-1-3-3-2-1-8-1-7	McNeil, Linda	U. of Wisconsin	1977	Rice U.
1-1-3-3-2-1-8-1-8	Hunt, Thomas	U. of Wisconsin	1971	Virginia Tech.
1-1-3-3-2-1-8-1-9	Rosario, Jose	U. of Wisconsin	1976	IN U. Northwest
1-1-3-3-2-1-8-1-10	Willis, Carol	U. of Wisconsin	1976	Rutgers U.
1-1-3-3-2-1-8-2	McNeil, John D.	Columbia U.	1956	UCLA
1-1-3-3-2-1-9	Elliott, David	Columbia U.	1963	U. of CA-Berkeley
1-1-3-3-2-1-10	Lawler, Marcella	Columbia U.	1949	Columbia U.
1-1-3-3-2-1-10-1	Eash, Maurcie J.	Columbia U.	1959	U. of Mass.-Boston
1-1-3-3-2-1-10-2	Grant, Sydney R.	Columbia U.	1962	Florida State U.
1-1-3-3-2-1-10-3	Grimsley, Edith	Columbia U.	1969	U. of Georgia
1-1-3-3-2-1-10-4	Hain, John	Columbia U.	1959	SUNY
1-1-3-3-2-1-10-5	McInnes, John A.	Columbia U.	1969	Inst. of Ed., Toronto
1-1-3-3-2-1-10-6	Mullen, David	Columbia U.	1960	U. of Georgia
1-1-3-3-2-1-11	Doll, Ronald C.	Columbia U.	1952	Richmond College
1-1-3-3-2-1-12	Barnes, Fred P.	Columbia U.	1953	U. of IL UC
1-1-3-3-2-1-13	Pritzkau, Philo T.	Columbia	1952	U. of Connecticut
1-1-3-3-2-1-13-1	Zais, Robert S.	U. of Connecticut	1968	Kent State
1-1-3-3-2-1-13-1-1	Kasabira, T. S.	Kent State	1980	S. African Cables
1-1-3-3-2-1-13-1-2	Hildebrand, A.	Kent State	1986	Kent State
1-1-3-3-2-2	Lowe, William	U. of IL UC	1960	U. of Rochester
1-1-3-3-2-2-1	Shuster, David	U. of Rochester	1976	Rochester Inst. Tech.
1-1-3-3-2-2-2	Harley, Steven	U. of Rochester	1975	Eastman-Kodak
1-1-3-3-2-2-3	Ellison, Robert	U. of Rochester	1974	Webster, N. Y.
1-1-3-3-2-2-4	Claunch, Edna	U. of Rochester	1973	SUNY
1-1-3-3-2-2-5	Sullivan, Judith	U. of Rochester	1972	U. of Rochester
1-1-3-3-2-2-6	Fisher, Lawrence	U. of Rochester	1971	Wellsley, Maine
1-1-3-3-2-2-7	Morse, Philip	U. of Rochester	1972	SUNY
1-1-3-3-2-2-8	Stoff, Sheldon	Cornell U.	1965	Adelphi U.
1-1-3-4	Monase, Walter S.	Columbia U.		
1-1-3-5	Counts, George S.	Columbia U.	1916	Columbia U.
1-1-3-5-1	Cremin, Lawrence	Columbia U.	1936	Columbia U.
1-1-4	Hall, G. Stanley	Leipzig		Clark U./Johns Hopkins
1-1-4-1	Bobbitt, Franklin	Clark U.		U. of Chicago
1-1-4-2	Dewey, John	Johns Hopkins U.	1884	Columbia U./U. of Chicago
1-1-4-2-1	Kilpatrick, William H.	Columbia U.	1912	Columbia U.
1-1-4-2-1-1	Streitz, Ruth	Columbia U.	1930	Ohio State U.
1-1-4-2-1-1-1	Shane, Harold G.	Ohio State U.	1943	Indiana U.
1-1-4-2-1-1-1-1	Mecklenberger, J.	Indiana U.	1975	NASB, Washington
1-1-4-2-1-1-1-2	Weaver, Roy	Indiana U.	1976	Ball State
1-1-4-2-1-1-1-3	Young, Doris	Northwestern U.		
1-1-4-2-1-1-1-4	Husk, Charlotte	Northwestern U.		Ohio State U.
1-1-4-2-1-1-1-5	Leavitt, Jerome	Northwestern U.	1952	CA State, Fresno
1-1-4-2-1-1-1-6	Feyereisen, K.			Wayne State U.
1-1-4-2-1-1-1-7	Jones, Suzanne	Indiana U.	1983	Kentucky
1-1-4-2-1-1-1-8	Chen, Ai-Yen	Indiana U.	1984	Singapore
1-1-4-2-1-1-1-9	Slattery, Kay B.	Indiana U.	1985	
1-1-4-2-1-1-1-10	Mortier, Julie J.	Indiana U.	1984	Gary, IN

1-1-4-2-1-1-1-11	Tabler, Bernadine	Indiana U.	1983	Fletcher Natl. Bank, IN
1-1-4-2-1-1-1-12	Abrahamson, Judy	Indiana U.	1985	Florida
1-1-4-2-1-1-1-13	Rehak, Rosemary	Indiana U.	1986	Bloomington S, H. S.
1-1-4-2-1-1-1-14	Contreras, Michele	Indiana U.	1986	Denver, CO
1-1-4-2-1-1-1-15	Ovando, Carlos	Indiana U.	1976	U. of Alaska
1-1-4-2-1-1-1-16	Silvernail, David	Indiana U.	1975	U. of Maine
1-1-4-2-1-1-1-17	Reiter, Gayle	Indiana U.	1986	Indiana U.
1-1-4-2-1-2	Taba, Hilda	Columbia U.	1932	San Francisco State
1-1-4-2-2	Hook, Sidney	Columbia U.	1927	New York U.
1-1-4-2-3	Young, Ella Flagg	U. of Chicago	1900	Chicago Schools
1-1-4-2-4	Wirt, William	U. of Chicago		Gary Schools
1-1-4-2-5	Charters, W.W.	U. of Chicago	1904	U. of Chicago
1-1-4-2-5-1	Monroe, Walter	U. of Chicago	1915	U. of IL U-C
1-1-4-2-5-1-1	Corey Stephen	U. of IL U-C	1930	Columbia U.
1-1-4-2-5-1-1-1	Eash, Maurice	Columbia U.	1959	U. of IL CC
1-1-4-2-5-1-1-2	Halverson, Paul	Columbia U.	1952	U. of Georgia
1-1-4-2-5-1-1-2-1	Walker, William	Syracuse U.	1962	Alfred U.
1-1-4-2-5-1-1-2-2	Donegan, Dennis	Syracuse U.	1964	U. of Pittsburgh
1-1-4-2-5-1-1-2-3	Crane, P.	U. of Georgia	1975	U. of West FL
1-1-4-2-5-1-1-2-4	McDiarmid, G.	Syracuse U.	1965	OISE
1-1-4-2-5-1-1-2-5	Swyers, William	U. of Georgia	1969	Virginia Commwlth. U.
1-1-4-2-5-1-1-3	Trump, J. L.	U. of Chicago	1943	U. of Il U-C
1-1-4-2-5-2	Dale, Edgar	U. of Chicago	1928	Ohio State U.
1-1-4-2-5-2-1	Chall, Jeanne	U. of Chicago	1947	Harvard U.
1-1-4-2-6	Merriam, Junius	Columbia U.	1905	U. of Missouri

1-1-5	Titchener, Edward	Leipzig	1892	Cornell U.
1-1-5-1	Bagley, William C.	Cornell U.	1900	Columbia U.
1-1-5-1-1	Stratemeyer, Florence	Columbia U.	1924	Columbia U.
1-1-5-1-1-1	Short, Edmund	Columbia U.	1965	Pennsylvania State U.
1-1-5-1-1-1-1	Handler, Bonnie	Penn State U.	1980	Central Conn. State U.
1-1-5-1-1-1-2	Hultgren, Francine	Penn. State U.	1982	U. of Maryland
1-1-5-1-1-1-3	Nolan, James F.	Penn. State U.	1983	U. of Scranton
1-1-5-1-1-1-4	Rosales-Dordelly, C.	Penn. State U.	1984	Central Venezulan U.
1-1-5-1-1-2	Openshaw, M. Karl	Columbia U.	1963	U. of Colorado
1-1-5-1-1-2-1	Ganey-Wieder, Mary	U. of Colorado		U. of Colorado
1-1-5-1-1-3	Lindsey, Margaret	Columbia U.	1946	Columbia U.
1-1-5-1-1-4	Hermanowicz, Henry	Columbia U.	1960	Pennsylvania State U.
1-1-5-1-2	Rugg, Harold Ororway	U. of IL U-C	1917	U. of Chicago/Columbia U.
1-1-5-1-2-1	Smith, B. O.	Columbia U.	1938	U. of IL U-C
1-1-5-1-2-1-1	Nuthall, Graham	U. of IL U-C	1966	New Zealand
1-1-5-1-2-1-2	McClellan, James E.	U. of IL U-C	1955	SUNY
1-1-5-1-2-1-3	Lieberman, Myron	U. of IL U-C	1953	U. of S. California
1-1-5-1-2-1-4	Goodson, Max	U. of IL U-C	1949	U. of Wisconsin
1-1-5-1-2-1-5	Coombs, Jerold	U. of IL U-C	1964	U. of British Columbia
1-1-5-1-2-1-6	Amieke, Shino	U. of IL U-C	1959	U. of Hawaii
1-1-5-1-2-1-7	Ennis, Robert	U. of IL U-C	1958	U. of IL U-C
1-1-5-1-2-1-8	Engle, Shirley	U. of IL U-C	1953	Indiana U.
1-1-5-1-2-1-8-1	Taylor, Bob	Indiana U.	1957	U. of Colorado
1-1-5-1-2-1-8-1-1	Sherk, Harry	U. of Colorado	1971	Alberta, Dept. of Ed.
1-1-5-1-2-1-8-1-2	Prait, Robert	U. of Colorado	1970	U. of N. Iowa

1-1-5-1-2-1-8-1-3	Pynneson, Thomas	U. of Colorado	1972	U. of Texas
1-1-5-1-2-1-8-2	Longstreet, Wilma	Indiana U.	1970	DePaul U.
1-1-5-1-2-1-8-3	Hutson, Harry	Indiana U.	1978	Indiana U.
1-1-5-1-2-2	Hanna, Paul	Columbia U.	1929	Stanford U.
1-1-5-1-2-2-1	Wilson, Herbert	Stanford U.	1957	U. of Arizona
1-1-5-1-2-2-1-1	Scotkin, Jacie	U. of Arizona	1977	U. of Arizona
1-1-5-1-2-2-1-2	Beezer, Bruce	U. of Arizona	1970	N. Carolina State
1-1-5-1-2-2-1-3	Cappoueelo, Emma	U. of Arizona	1965	U. of Massachusetts
1-1-5-1-2-2-1-4	Justin, Neal	U. of Arizona	1969	Florida Atlantic U.
1-1-5-1-2-2-1-5	Borral, David	U. of Arizona	1976	San Diego State U.
1-1-5-1-2-2-2	Drummond, Harold	Stanford U.	1948	U. of New Mexico
1-1-5-1-2-2-2-1	Van Dongen, Barbara	U. of New Mexico	1975	Albuquerque Schools
1-1-5-1-2-2-2-2	Ramsey, Curtis	Peabody College	1958	Bir Seit U., Israel
1-1-5-1-2-2-2-3	Miller, Jack	Peabody College	1959	Peabody College
1-1-5-1-2-2-2-4	Jones, Douglas	Peabody College	1957	U. of N. Carolina
1-1-5-1-2-2-2-5	Hughes, James	U. of New Mexico	1973	Oakland U.
1-1-5-1-2-2-2-6	Hargrove, Richard	Peabody College	1957	Lamar U.
1-1-5-1-2-2-2-7	Sloan, Fred	Peabody College	1957	Southern IL U.
1-1-5-1-2-2-2-7-1	Dobson, Russell	U. of Oklahoma	1966	Oklahoma State U.
1-1-5-1-2-2-2-7-1-1	Goldenberg, Ron	Oklahoma State U.	1972	U. of Georgia
1-1-5-1-2-2-2-7-1-2	Graham, Bill	Oklahoma State U.	1975	U. of Tulsa
1-1-5-1-2-2-2-7-1-3	Roubinek, Darrell	Oklahoma State U.	1973	SW Missouri State U.
1-1-5-1-2-2-2-7-1-4	Hopkins, W. Scott	Oklahoma State U.	1973	Cameron Univ.
1-1-5-1-2-2-2-7-1-5	Norton, Linda	Oklahoma State U.	1974	Univ. of Oklahoma
1-1-5-1-2-2-2-7-1-6	James, William	Oklahoma State U.	1976	Cameron Univ.

1-1-5-1-2-2-2-7-1-7	Hardin, Joyce	Oklahoma State U.	1978	Lubbock Christ. College
1-1-5-1-2-2-2-7-1-8	Lee, Hyun Nun	Oklahoma State U.	1978	Korea Christian College
1-1-5-1-2-2-2-7-1-9	Dawson, Grayden	Oklahoma State U.	1979	Texas Christian Univ.
1-1-5-1-2-2-2-7-1-10	Biaggi, Ljisa	Oklahoma State U.	1982	Univ. of Caraboba, Venez.
1-1-5-1-2-2-2-7-1-11	Foreman, Larry	Oklahoma State U.	1984	Oklahoma State U.
1-1-5-1-2-2-2-7-1-12	Marshall, Pat	Oklahoma State U.	1986	Univ. of Nevada, Reno
1-1-5-1-2-2-2-7-1-13	Funk, Gary	Oklahoma State U.	1986	SW Missouri St. U.
1-1-5-1-2-2-2-7-1-14	McCarty, Betty Jo	Oklahoma State U.	1986	Arkansas Tech. U.
1-1-5-1-2-2-2-8	Davis, O. L.	Peabody College	1958	U. of Texas
1-1-5-1-2-2-2-8-1	Gay, Geneva	U. of Texas	1972	Purdue
1-1-5-1-2-2-2-8-2	Gregory, Thomas	U. of Texas	1969	Indiana U.
1-1-5-1-2-2-2-8-3	Button, Christine B.	U. of Texas	1972	Indiana U.
1-1-5-1-2-2-2-8-4	Ponder, Gerald	U. of Texas	1974	North Texas State
1-1-5-1-2-2-2-8-5	Kysilka, Marcella	U. of Texas	1969	U. of Central FL
1-1-5-1-2-2-2-8-6	Hunkins, Francis	Kent State U.	1966	U. of Washington
1-1-5-1-2-2-2-8-6-1	McKim, Les	U. of Washington	1977	Belevue Schools
1-1-5-1-2-2-2-8-6-2	Boone, Stan	U. of Washington	1970	Shoreline Schools
1-1-5-1-2-2-2-8-6-3	Clegg, Blanche	U. of Washington	1970	Akron U.
1-1-5-1-2-2-2-8-6-4	Douce, Hermond	U. of Washington	1969	U. of Jamaica
1-1-5-1-2-2-2-8-6-5	Parker, Walter	U. of Washington	1982	U. of Washington
1-1-5-1-2-2-2-8-7	Kean, John	Kent State U.	1965	U. of Wisconsin
1-1-5-1-2-2-2-8-8	Anderson, Steve C.	U. of Texas	1984	Georgetown Schls., TX
1-1-5-1-2-2-2-8-9	Appleton, Ann L.	U. of Texas	1975	California Schools
1-1-5-1-2-2-2-8-10	Appleton, Frederic	U. of Texas	1971	California Schools
1-1-5-1-2-2-2-8-11	Baker, Anita S.	U. of Texas	1985	Baylor Univ.

1-1-5-1-2-2-2-8-12	Barnes, William J.	U. of Texas	1973	
1-1-5-1-2-2-2-8-13	Boyvey, Mary Rose	U. of Texas	1969	Texas Educ. Agency
1-1-5-1-2-2-2-8-14	Brashear, Robert M.	U. of Texas	1969	Western Michigan U.
1-1-5-1-2-2-2-8-15	Clarke, Donald S.	U. of Texas	1986	E. African Seminary
1-1-5-1-2-2-2-8-16	DeKing, Leon R.	U. of Texas	1971	Laredo State Univ.
1-1-5-1-2-2-2-8-17	DeLeeuw, Gary J.	U. of Texas	1972	Univ. of Calgary
1-1-5-1-2-2-2-8-18	Dueck, Kathryn W.	U. of Texas	1974	Univ. of Calgary
1-1-5-1-2-2-2-8-19	Earle, David D.	U. of Texas	1982	
1-1-5-1-2-2-2-8-20	Fedigan, Laurence	U. of Texas	1971	Edmonton, AB
1-1-5-1-2-2-2-8-21	Galvez-Hjornevik, C.	U. of Texas	1984	IBM, Austin, TX
1-1-5-1-2-2-2-8-22	Grady, Merle B.	U. of Texas	1975	Western Kentucky U.
1-1-5-1-2-2-2-8-23	Grasty, William K.	U. of Texas	1969	U. of Central FL
1-1-5-1-2-2-2-8-24	Haggard, Doris J. G.	U. of Texas	1986	Greenville Schls., NC
1-1-5-1-2-2-2-8-25	Hansen, Jessee M.	U. of Texas	1971	Provo Schools, UT
1-1-5-1-2-2-2-8-26	Hawener, Rebecca M.	U. of Texas	1974	Lockhart, TX
1-1-5-1-2-2-2-8-27	Hearn, Delmer D.	U. of Texas	1969	
1-1-5-1-2-2-2-8-28	Hewlett-Gomez, M.	U. of Texas	1985	Texas Educ. Agency
1-1-5-1-2-2-2-8-29	Hinojosa, Eduado M.	U. of Texas	1976	Laredo St. Univ.
1-1-5-1-2-2-2-8-30	Girsch, Gail A. M.	U. of Texas	1979	Virginia Schools
1-1-5-1-2-2-2-8-31	Hodge, Robert L.	U. of Texas	1972	Univ. of Tennessee
1-1-5-1-2-2-2-8-32	Hood-Hanchey, Janet	U. of Texas	1981	Private Schl., Dallas, TX
1-1-5-1-2-2-2-8-33	Hoover, Donald L.	U. of Texas	1970	Baton Rouge Schls., LA
1-1-5-1-2-2-2-8-34	Houston, Alice V.	U. of Texas	1974	Seattle Schls., WA
1-1-5-1-2-2-2-8-35	Howard, Walter R.	U. of Texas	1971	Texas School District
1-1-5-1-2-2-2-8-36	Isham, Mark M.	U. of Texas	1984	E. New Mexico U.
1-1-5-1-2-2-2-8-37	Jackson, Charles E.	U. of Texas	1983	Tultan State U.
1-1-5-1-2-2-2-8-38	Jeter, Jan T.	U. of Texas	1972	L.S.U. Med. School
1-1-5-1-2-2-2-8-39	Karns, Edward A., Jr.	U. of Texas	1966	Supt., Illinois
1-1-5-1-2-2-2-8-40	Kenyon, Earle W.	U. of Texas	1979	U. of Texas, San Antonio
1-1-5-1-2-2-2-8-41	Khoynejad, G.	U. of Texas	1980	Iran Schools
1-1-5-1-2-2-2-8-42	Kirkwood, Grace	U. of Texas	1974	Consultant, Chicago
1-1-5-1-2-2-2-8-43	Kraus, Larry L.	U. of Texas	1977	U. of Texas, Tyler
1-1-5-1-2-2-2-8-44	Kubiak, Daniel E.	U. of Texas	1975	Texas
1-1-5-1-2-2-2-8-45	Kuhlman, Sandra E.	U. of Texas	1978	Insurance Industry
1-1-5-1-2-2-2-8-46	Mangold, Lana P..	U. of Texas	1974	Dallas, TX
1-1-5-1-2-2-2-8-47	Marshall, John D.	U. of Texas	1985	Nat. College of Educ.
1-1-5-1-2-2-2-8-48	Martin, Kathleen C.	U. of Texas	1974	Univ. of Dallas
1-1-5-1-2-2-2-8-49	Maxson, Marilyn M.	U. of Texas	1977	Mary Washington College
1-1-5-1-2-2-2-8-50	McCoy, Charla Dean	U. of Texas	1975	Dallas Schools
1-1-5-1-2-2-2-8-51	Mehaffy, George L.	U. of Texas	1979	San Diego State U.
1-1-5-1-2-2-2-8-52	Morehouse, Percy Jr.	U. of Texas	1980	Weber State College
1-1-5-1-2-2-2-8-53	Morse, Kevin Reeves	U. of Texas	1969	Pan American U.
1-1-5-1-2-2-2-8-54	Nedler, Shari Evans	U. of Texas	1972	U. of Colorado, Denver
1-1-5-1-2-2-2-8-55	Oliveira, Arnulfo L.	U. of Texas	1970	
1-1-5-1-2-2-2-8-56	Peterson, Brady, Jr.	U. of Texas	1982	Killeen, TX
1-1-5-1-2-2-2-8-57	Pfeiffer, Isobel L.	U. of Texas	1966	West Georgia College
1-1-5-1-2-2-2-8-58	Phillips, Robert L.	U. of Texas	1982	Georgetown Schls., TX
1-1-5-1-2-2-2-8-59	Purvis, John R.	U. of Texas	1971	Univ. of Alska
1-1-5-1-2-2-2-8-60	Quickenton, Arthur J.	U. of Texas	1979	Appalachian St. U.
1-1-5-1-2-2-2-8-61	Rodriguez, Edgar H.	U. of Texas	1975	Pan American U.

1-1-5-1-2-2-2-8-62	Rogers, Virginia A. M.	U. of Texas	1969	U. of Kentucky
1-1-5-1-2-2-2-8-63	Rowold, Milam C.	U. of Texas	1983	
1-1-5-1-2-2-2-8-64	Rynn, Gary T.	U. of Texas	1978	U. S. Navy
1-1-5-1-2-2-2-8-65	Sayavedra, Leo	U. of Texas	1976	Loredo State U.
1-1-5-1-2-2-2-8-66	Schubaer, Schaker	U. of Texas	1982	
1-1-5-1-2-2-2-8-67	Selke-Kern, Barbara	U. of Texas	1986	U. of Texas, Austin
1-1-5-1-2-2-2-8-68	Skinner, Ray, Jr.	U. of Texas	1966	
1-1-5-1-2-2-2-8-69	Slobodian, June J.	U. of Texas	1965	
1-1-5-1-2-2-2-8-70	Smoot, Billy R.	U. of Texas	1968	Austin Schols., TX
1-1-5-1-2-2-2-8-71	Tiene, Charles D.	U. of Texas	1983	Kent State U.
1-1-5-1-2-2-2-8-72	Tinsley, Drew C.	U. of Texas	1968	
1-1-5-1-2-2-2-8-73	Webb, Clark D.	U. of Texas	1970	Brigham Young U.
1-1-5-1-2-2-2-8-74	Young, Pamela R.	U. of Texas	1923	Colorado
1-1-5-1-2-3	Harap, Henry	Columbia U.	1923	Columbia U.

Herbart...DeGarmo...Bode

1	Herbart, J. F.	Gottingen	1802	Konigsburg
1-1	Hartenstein, G.			Leipzig
1-2	Drobisch, M. W.			Leipzig
1-2-1	Ziller, T.			Leipzig
1-1-2-1	Rein, W.	Leipzig	1854	Leipzig
1-2-1-1-1	McMurry, Charles	Halle and Jena	1887	North. IL U./Peabody Coll.
1-2-1-1-2	McMurry, Frank	Jena	1889	Columbia
1-2-1-1-3	VanLiew, C. C.	Jena		Peabody College
1-3	Frick, O.	Jena		Halle
1-4	Stoy, K. V.			Jena
1-4-1	De Garmo, C.	Halle	1886	Cornell U.
1-4-1-1	Bode, Boyd	Cornell U.	1900	Ohio State U.
1-4-1-1-1	Alberty, Harold	Ohio State U.	1927	Ohio State U.
1-4-1-1-1-1	Spafford, Ivol	Ohio State U.	1936	
1-4-1-1-1-2	Luecking, Evelyn	Ohio State U.	1956	
1-4-1-1-1-3	Lawhead, Victor	Ohio State U.	1950	Ball State
1-4-1-1-1-4	Ramseyer, John	Ohio State U.	1949	
1-4-1-1-1-5	Chieva, Clare	Ohio State U.		
1-4-1-1-1-6	Robertson, Jack	Ohio State U.	1947	
1-4-1-1-1-7	Noda, Daniel	Ohio State U.	1952	
1-4-1-1-1-8	Van Til, William	Ohio State U.	1946	Indiana State U.
1-4-1-1-1-8-1	Vars, Gordon	Peabody College	1958	Kent State U.
1-4-1-1-1-8-1-1	Broda, Herbert	Kent State U.	1977	Wayne County Schools
1-4-1-1-1-8-1-2	Dyer, Daniel	Kent State U.	1977	Harmon Middle School
1-4-1-1-1-8-1-3	Bergmann, Sherrel	Kent State U.	1976	Lake Forest College
1-4-1-1-1-8-2	Fox, Charlyn Joyce	Indiana State U.	1974	U. of Missouri
1-4-1-1-1-8-3	Warren, Paul	New York U.	1967	Boston U.
1-4-1-1-1-8-4	Gibonney, Richard	Peabody College	1957	U. of Pennsylvania
1-4-1-1-1-8-5	Kelly, Marvin	Indiana State U.	1973	Florida Schools
1-4-1-1-1-8-6	Turner, Harold	Peabody College	1956	U. of Missouri
1-4-1-1-1-8-7	Replogle, Vernon Loy	Illinois State U.	1951	Illinois State U.
1-4-1-1-1-8-8	Morris, Robert	Indiana State U.	1977	Northern IL U.
1-4-1-1-1-8-8-1	Martin, David M.	Auburn U.	1980	Montevallo U.

1-4-1-1-1-8-8-2	Johnson, Scott	U. of S. Carolina	1985	Livingston U.
1-4-1-1-1-8-8-3	Slamkowski, Dorothy	Northern IL U.	1986	Purdue U.
1-4-1-1-1-8-9	Groebli, John	Peabody College	1958	
1-4-1-1-1-8-10	Denemark, George	U. of IL U-C	1956	U. of Kentucky
1-4-1-1-1-8-11	Weir, Edward			
1-4-1-1-1-8-12	White, Charles			
1-4-1-1-1-8-13	Platte, Degroff			
1-4-1-1-1-8-14	Lounsbury, John	Peabody College	1954	Georgia College
1-4-1-1-1-8-15	Hedges, William	Peabody College	1954	U. of Florida
1-4-1-1-1-8-16	Thurman, Robert	Peabody College	1959	U. of Tennessee
1-4-1-1-1-8-17	Turney, David			
1-4-1-1-1-8-18	Blackburn, Jack			
1-4-1-1-1-8-19	Amend, John			
1-4-1-1-1-8-20	Leathers, Ronald M.			
1-4-1-1-1-8-21	Dixon, R. Joseph			
1-4-1-1-1-8-22	Cheney, Mary Ross			
1-4-1-1-1-9	Klohr, Paul	Ohio State U.	1948	Ohio State U.
1-4-1-1-1-9-1	Overly, Norman	Ohio State U.	1966	Indiana U.
1-4-1-1-1-9-1-1	Ovando, Carlos	Indiana U.	1976	U. of S. California
1-4-1-1-1-9-1-2	Baron, Daniel	Indiana U.		Indiana U.
1-4-1-1-1-9-1-3	Silvernail, Daivd	Indiana U.	1977	U. of Maine
1-4-1-1-1-9-1-4	Sears, James	Indiana U.	1984	U. of S. Carolina
1-4-1-1-1-9-2	Shaker, Paul	Ohio State U.	1975	Mount Union College
1-4-1-1-1-9-3	Saleh, Labiba	Ohio State U.	1963	Jordon, Min. of Ed.
1-4-1-1-1-9-4	Abdel-Hálim, Ahmen	Ohio State U.	1964	U. of Cairo, Egypt

1-4-1-1-1-9-5	Beegle, Charles	Ohio State U.	1965	U. of Virginia
1-4-1-1-1-9-6	Chiarelott, Leigh	Ohio State U.	1976	Bowling Green State
1-4-1-1-1-9-7	Bullough, Robert	Ohio State U.	1976	U. of Utah
1-4-1-1-1-9-8	Williams, David	Ohio State U.	1973	City Colleges of Chicago
1-4-1-1-1-9-9	Pinar, William	Ohio State U.	1972	Louisiana State U.
1-4-1-1-1-9-9-1	Coward, Russell	U. of Rochester		SUNY, Brockport
1-4-1-1-1-9-9-2	Wallenstein, Sandra	U. of Rochester	1980	Diona Press
1-4-1-1-1-9-9-3	Schwartz, John	U. of Rochester		U. of Rochester
1-4-1-1-1-9-9-4	Padgham, Ronald	U. of Rochester		Rochester Inst. Tech.
1-4-1-1-1-9-9-5	Somers, Stephen	U. of Rochester		HEW-Washington
1-4-1-1-1-9-9-6	Grumet, Madeleine	U. of Rochester	1979	Brooklyn College
1-4-1-1-1-9-9-7	DeMocker, Steven S.	U. of Rochester	1986	Vermont
1-4-1-1-1-9-9-8	Lewis, J. P.	U. of Rochester	1986	Rochester Inst. of Tech.
1-4-1-1-1-9-9-9	Reynolds, William M.	U. of Rochester	1986	U. of Wisconsin-Stout
1-4-1-1-1-9-9-10	Francis, B. R.	U. of Rochester	1985	Rochester Schls., NY
1-4-1-1-1-9-9-11	Polowe, S.	U. of Rochester	1985	Rochester Inst. of Tech.
1-4-1-1-1-9-9-12	Sachs, M. C.	U. of Rochester	1985	Rochester Inst. of Tech.
1-4-1-1-1-9-9-13	Reiniger, M. E. H.	U. of Rochester	1982	Greece Schools., NY
1-4-1-1-1-9-10	Butterfield, William	Ohio State U.	1967	U. of Tennessee
1-4-1-1-1-9-11	Dickerscheid, Harold	Ohio State U.	1969	Urbana College
1-4-1-1-1-9-12	Flinchbaugh, Robert	Ohio State U.	1970	Cincinnati Comm. College
1-4-1-1-1-9-13	Wingard, Edward	Ohio State U.	1970	Central St. U.
1-4-1-1-1-9-14	Scheirer, Elinor	Ohio State U.	1971	U. of N. Florida
1-4-1-1-1-9-15	Parvand, Mohamad	Ohio State U.	1971	Univ. of Teheran
1-4-1-1-1-9-16	Jackson, Raleigh	Ohio State U.	1972	Calif. State College

1-4-1-1-1-9-17	Zisenwine, David	Ohio State U.	1974	Univ. of Tel Aviv
1-4-1-1-1-9-18	Morgan, Nancy G.	Ohio State U.	1975	Washington, D. C.
1-4-1-1-1-9-19	Miller, Janet	Ohio State U.	1977	Hofstra U.
1-4-1-1-1-9-20	Gilley, George	Ohio State U.	1978	Educ. Consult., St. Louis
1-4-1-1-1-9-21	Chorowsky, Joshua	Ohio State U.	1980	Jewish Ed. Council, WI
1-4-1-1-1-9-22	Koop, Anthony	Ohio State U.	1980	Macquarie U. Australia
1-4-1-1-1-9-23	Kridel, Craig	Ohio State U.	1980	U. of S. Carolina
1-4-1-1-1-10	Frick, Herman	Ohio State U.	1942	Florida State U.
1-4-1-1-1-10-1	Harris, Samuel	Florida State U.	1961	U. of West Fl
1-4-1-1-1-10-2	Hernandez, Dave	Florida State U.	1968	Florida Tech. U.
1-4-1-1-1-10-3	Oberhausen, Marilyn	Florida State U.	1975	Brenau
1-4-1-1-1-10-4	Houmes, Gary	Florida State U.	1970	Winthrop College
1-4-1-1-1-10-5	Seigel, Betty	Florida State U.	1961	W. N. Carolina State
1-4-1-1-1-10-6	Shannon, Robert	Florida State U.	1960	U. of South FL
1-4-1-1-1-11	Laughlin, Hugh	Ohio State U.	1926	Ohio State U.
1-4-1-1-1-11-1	Harmen, Earl	Ohio State U.	1958	U. of Utah
1-4-1-1-1-11-1-1	Pitt, Carl	U. of Utah	1969	Horne, Montana
1-4-1-1-1-11-1-2	Krall, F. R.	U. of Utah	1972	U. of Utah
1-4-1-1-1-11-1-3	Wright, Ted	U. of Utah	1971	
1-4-1-1-1-11-1-4	Mitchell, Charles	U. of Utah	1971	Indiana
1-4-1-1-1-11-1-5	Strautopoulos, Irene	U. of Utah	1969	Athens, Greece
1-4-1-1-2	Hulfish, H. Gordon	Ohio State U.	1924	Ohio State U.
1-4-1-1-3	Griffin, Alan			Ohio State U.
1-4-1-1-4	Kircher, Everett	Ohio State U.	1938	
1-4-1-1-5	Jewett, Robert	Ohio State U.	1947	

Robert Park

1	Park, Robert	U. of Heidelberg	1904	U. of Chicago
1-1	Young, Kimball	Stanford U.	1921	U. of Wisconsin
1-1-1	Herrick, Virgil	U. of Wisconsin	1938	U. of Wisconsin
1-1-1-1	Macdonald, James	U. of Wisconsin	1956	U. of N. Carolina
1-1-1-1-1	Zahorik, John	U. of Wisconsin	1971	U. of Wisconsin
1-1-1-1-2	Molnar, Alex	U. of Wisconsin	1972	U. of Wisconsin
1-1-1-1-3	Zaret, Esther	U. of Wisconsin	1967	Virginia Commwlth. U.
1-1-1-1-4	Ubbelohode, Robert	U. of Wisconsin	1972	Earlham College
1-1-1-1-5	Mann, John	U. of Wisconsin	1966	
1-1-1-1-5-1	Willis, George	Johns Hopkins U.	1971	U. of Rhode Island
1-1-1-1-5-2	Doll, William	Johns Hopkins U.	1972	Louisiana State U.
1-1-1-1-6	Weingarten, Ira	U. of N. Carolina	1979	
1-1-1-2	Bennett, Roger	U. of Wisconsin	1970	Memphis State U.
1-1-1-2-1	Bentham, B. J.	Texas Tech U.	1977	IDEA, Los Angeles
1-1-1-3	Huebner, Dwayne	U. of Wisconsin	1959	Columbia U./Yale
1-1-1-3-1	Apple, Michael	Columbia U.	1970	U. of Wisconsin
1-1-1-3-1-1	Rosario, Jose	U. of Wisconsin	1976	Indiana U.
1-1-1-3-1-2	King, Nancy	U. of Wisconsin	1976	Towson State U.
1-1-1-3-1-3	Franklin, Barry	U. of Wisconsin	1974	Kennesaw College
1-1-1-3-1-4	Urevbu, Andrew	U. of Wisconsin	1979	Nigeria
1-1-1-3-1-5	Pettit, John	U. of Wisconsin	1980	Peace Corps
1-1-1-3-1-6	Gitlin, Andrew	U. of Wisconsin	1980	U. of Utah
1-1-1-3-1-7	Hwang, Jung-Jye	U. of Wisconsin	1981	Taiwan Normal U.

1-1-1-3-1-8	Beyer, Landon	U. of Wisconsin	1981	Cornell College
1-1-1-3-1-9	Erdman, Jean	U. of Wisconsin	1981	U. of Wisconsin
1-1-1-3-1-10	Taxel, Joel	U. of Wisconsin	1980	U. of Georgia
1-1-1-3-1-11	Gorder, Karen	U. of Wisconsin	1982	Oregon, A.F.T.
1-1-1-3-1-12	Tabakin, Geof	U. of Wisconsin	1983	Knox College
1-1-1-3-1-13	Rojas, Yolanda	U. of Wisconsin	1984	U. of Costa Rica
1-1-1-3-1-14	Christian-Smith, Linda	U. of Wisconsin	1984	Marian College
1-1-1-3-1-15	Kim, Ki Seok	U. of Wisconsin	1985	Seoul National U.
1-1-1-3-1-16	Teitelbaum, Kenneth	U. of Wisconsin	1985	Syracuse U.
1-1-1-3-1-17	Densmore, Kathleen	U. of Wisconsin	1985	Nicaragua
1-1-1-3-1-18	Liston, Daniel	U. of Wisconsin	1986	Washington U.
1-1-1-3-1-19	Hudak, Glenn	U. of Wisconsin	1986	U. of N. Dakota
1-1-1-3-1-20	Choe, Won Hyung	U. of Wisconsin	1986	Han Nam U., Korea
1-1-1-3-1-21	Asanuma, Shigeru	U. of Wisconsin	1986	St. Luke's College, Japan
1-1-1-3-1-22	Jungck, Susan	U. of Wisconsin	1985	National College of Ed.
1-1-1-3-1-23	Roman, Leslie J.	U. of Wisconsin	1986	Louisiana State U.
1-1-1-3-1-24	Mc Carthy, Cameron	U. of Wisconsin	1988	Louisiana State U.
1-1-1-3-2	Manolakes, Theodore	Columbia U.	1961	U. of IL U-C
1-2	Estvan, Frank	U. of Chicago	1949	Wayne State U.
1-3	Eberman, Paul	U. of Chicago	1950	U. of Wiscosnin

Walter Dearbourne and Alexander Inglis

1a	Dearbourne, Walter	Columbia U.	1905	Harvard U.
1b	Inglis, Alexander	Columbia	1911	Harvard U.

1-1	Hopkins, L. Thomas	Harvard U.	1922	Columbia U.
1-1-1	Leese, Joseph	Columbia U.	1943	Coumbia U.
1-1-1-1	Marchand, Antoinette	SUNY		Temple U.
1-1-1-2	Regan, Ellen	SUNY		OISE
1-1-2	Firth, Gerald R.	Columbia U.	1959	U. of Georgia
1-2	Bruner, Herbert	Harvard U.	1925	Columbia U.
1-2-1	Wood, Hugh	Columbia	1937	U. of Oregon
1-2-1-1	Lawrence, G. Beryani	U. of Oregon	1965	
1-2-1-2	Upraity, T. N.	U. of Oregon	1961	Nepal's Ambs. to France
1-2-1-3	Akers, Howard	U. of Oregon	1953	
1-2-1-4	Newbry, Burton	U. of Oregon	1953	Usaid, Katmandu, Nepal
1-2-1-5	Debernardis, Amo	U. of Oregon	1951	
1-2-1-6	Iwpecoven, Hoevard	U. of Oregon	1951	
1-2-1-7	McNutt, Paul	U. of Oregon	1950	
1-2-1-8	Smith, Richard	U. of Oregon	1947	

George Beauchamp

1	Beauchamp, George	Michigan State U.	1950	Northwestern U.
1-1	Talmage, Harriet	Northwestern U.	1967	U. of IL CC
1-2	Conran, Patricia	Northwestern U.	1975	Bexley City Schools, Ohio

Max Beberman

1	Beberman, Max	Columbia U.	1953	U. of IL U-C
1-1	Dilley, Clyde	U. of IL U-C		

1-1-1	Roetter, Michael	U. of Toledo	1976	Ownes Tech. College

Lois Beilin

1	Beilin, Lois	Columbia U.	1969	Hunter College

Ted T. Aoki

1	Aoki, Ted T.	Univ. of Oregon	1969	Univ. of Alberta
1-1	Oh, Mahn	Univ. of Alberta	1986	Ed. Res. Inst., Korea
1-2	Sung, Il Je	Univ. of Alberta	1986	Korean Ed. Dev. Inst.
1-3	Hui, Sook	Univ. of Alberta	1986	Lucheon Teach. Coll., Korea
1-4	Chappell, Eric	Univ. of Alberta	1985	St. Dept. Ed., Australia
1-5	Boppe, Michael	Univ. of Alberta	1985	Four Worlds Proj., Alberta
1-6	Van Damme, John	Univ. of Alberta	1985	
1-7	Carson, Terry	Univ. of Alberta	1984	Univ. of Alberta
1-8	Fahlman, Lila	Univ. of Alberta	1984	Edmonton Schl. Dist.
1-9	Harrison, Edward	Univ. of Alberta	1984	Terrace Schl. Dist., B. C.
1-10	Peterat, Linda	Univ. of Alberta	1983	Univ. of Brit. Columbia
1-11	Everett-Turner, Lorraine	Univ. of Alberta	1983	Univ. of Lethridge
1-12	Burt, Eric	Univ. of Alberta	1983	Univ. of Lethbridge
1-13	Favaro, Basil	Univ. of Alberta	1982	Mt. Allison U., N. B.
1-14	Rothe, Peter	Univ. of Brit. Col.	1979	Ed. Res. Inst., B. C.
1-15	Werner, Walter	Univ. of Alberta	1977	U. of Brit. Col.
1-16	Wilson, Donald C.	Univ. of Alberta	1976	Univ. of Brit. Columbia
1-17	Ledgerwood, Douglass	Univ. of Alberta	1975	N&W Vancouver Schl. Dis.
1-18	Hughes, Andrew	Univ. of Alberta	1975	Acadia U., N. B.
1-19	Hausen, Raymond	Univ. of Alberta	1975	Oregon State
1-20	van Manen, Max	Univ. of Alberta	1973	Univ. of Alberta
1-20-1	Smith, David	Univ. of Alberta		U. of Calgary
1-20-2	Smith, Stephen	Univ. of Alberta	1988	Simon Fraser
1-21	Anderson, Robert	Univ. of Alberta	1972	Ontario Inst. Stud. in Ed.

Roland Callaway

1	Callaway, Rolland	Bradley U.	1953	I. of Wisc.-Milwaukee
1-1	Hunsaker, Johanna	U. of WI-Milw.	1978	U. of San Diego
1-2	DeBack, Vivien	U. of WI-Milw.	1980	U. of San Diego
1-3	Harris, Patricia	U. of WI-Milw.	1982	Milw. School of Engin.
1-4	Baruch, Steven	U. of WI-Milw.	1982	Milw. Public Schools

Dorothy Miller

1	Miller, Dorothy	U. of Pittsburgh	1960	U. of Pittsburgh
1-1	Dyer, Prudence	U. of Pittsburgh	1966	Drake U.
1-1-1	Gerlovich, Jack	Drake U.	1977	Dept. of Pub. Instr.
1-1-2	McGrady, Bonny	Drake U.	1976	Des Moines Schools
1-13	Wilson, Lorraine	Drake U.	1975	Cen. of Appl. Ekisti.

J. Cecil Parker

1	Parker, J. Cecel	Columbia U.	1941	U. of CA, Berkeley
1-1	Costa, Arthur	U. of CA, Berkeley	1969	California State U.

1	Fahey, George	**George Fahey**		
1-1	Miller, Yvonne	U. of Wisconsin	1940	U. of Pittsburgh
		U. of Pittsburgh	1973	Norfolk State U.
1	Grey, William S.	**William S. Grey**		
1-1	Burton, William	U. of Chicago		U. of Chicago
		U. of Chicago		Harvard U.
1	Haggerty, M. E.	**M. E. Haggerty**		
1-1	Pick, Wesley	U. of Minnesota		U. of Minnesota
1	Willard, Ruth	**Ruth Willard**		
1-1	Gengler, Charles	U. of Iowa	1954	U. of Oregon
		U. of Oregon	1965	Oregon College of Ed.
1	Johnson, Mauritz	**Mauritz Johnson**		
1-1	Posner, George	Cornell U.	1954	Cornell U.
1-1-1	Rudnitsky, Al	SUNY, Albany	1972	Cornell U.
1-1-2	Confrey, Jere	Cornell	1976	Smith College
1-1-3	King, Jean	Cornell U.	1980	Cornell U.
1-2	Duke, Daniel	Cornell U.	1979	Tulane U.
		SUNY, Albany	1972	Stanford U.

1	Brink, William	**William Brink**		
1-1	Bishop, Leslee	Northwestern U.	1930	Northwestern U.
		Northwestern U.	1960	U. of Georgia
1	Brown, Bob Burton	**Bob Burton Brown**		
1-1	Vickery, Tom Rusk	U. of Wisconsin	1963	U. of Florida
1-1-1	McIntyre, D. John	U. of Florida	1968	Syracuse U.
		Syracuse U.	1977	Illinois
1	Campbell, Roald	**Roald Campbell**		
1-1	Myers, Donald	U. of Chicago	1940	U. of Chicago Oklahoma State U.
1	Chase, John	**John Cahse**		
1-1	Anderson, Robert	U. of Chicago	1940	U. of Chicago U. of Chicago
1	Clift, Virgil	**Virgil Clift**		
1-1	Ornstein, Allen	Ohio State U.		New York U.
		New York U.		Loyola U.

1-2	Rubin, Louis	U. of CA, Berkeley	U. of IL U-C

Art Partridge

1	Partridge, Art		
1-1	Hosford, Philip	Stanford U.	1959 U. of N. Colorado
1-1-1	Dowell, Art	U. of N. Colorado	1963 New Mexico St. U.
1-1-2	Barker, Marie	New Mex. State U.	1973 Arapahoe Jr. College
1-1-3	Shroder, Angela	New Mex. State U.	1973 U. of Texas
1-1-4	Smith, Calrence	New Mex. State U.	1975 U. of Texas
1-1-5	Neuenfeldt, John	New Mex. State U.	1973 Arapahoe H. S.
		New Mex. State U.	1977 U. of Wisconsin

Carl Rogers

1	Rogers, Carl	Columbia U.	1931 U. of Chicago/Ohio
1-1	Combs, Arthur	Ohio State U.	1946 U. of Florida
1-1-1	Frymier, Jack	U. of Florida	1957 Ohio State U.

G. L. Berry

1	Berry, G. L.	U. of Colorado	1963 U. of Alberta
1-1	Westbury, Ian	U. of Alberta	1968 U. of IL U-C
1-1-1	McKinney, W. Lynn	U. of Chicago	1972 U. of Rhode Island
1-1-2	Kepler, W.	U. of Chicago	1977 Columbia U.
1-1-3	Arlin, M.	U. of Chicago	1972 U. of British Columbia

K. Koehang

1	Koehang, K.		U. of London
1-1	Kelly, P. J.	U. of London	1972 U. of London
1-1-1	Nicodemus, Robert	U. of London	1973 The Open U.

Herman Sigvald

1	Sigvald, Herman		U. of Lund
1-1	Husen, Torsten	U. of Lund	U. of Lund
1-1-1	Dahllof, Urban	U. of Lund	U. of Goteborg
1-1-1-1	Lundgren, Ulf P.	U. of Goteborg	1972 Stockhom Inst. of Ed.

F. B. Knight

1	Knight, F. B	Columbia	1920
1-1	Remmers, H. H.	State U. of Iowa	1927 Purdue U.
1-1-1	Gage, N. L.	Purdue U.	1947 Stanford U.
1-1-1-1	Clark, Christopher	Stanford U.	1976 Michigan State U.
1-1-1-2	Peterson, Penelope	U. of Wisconsin	1976 U. of Wisconsin
1-1-1-3	Winne, Phillip	Stanford U.	1975 Simon Fraser U.
1-1-1-4	Shutes, Robert	Stanford U.	1969 Texas A & M U.
1-1-1-5	Rosenshine, Barak	Stanford U.	1968 U. of IL U-C
1-1-1-6	Corno, Lyn	Standford U.	1978 Columbia U.

Charles Bekenshaw Mendenhall

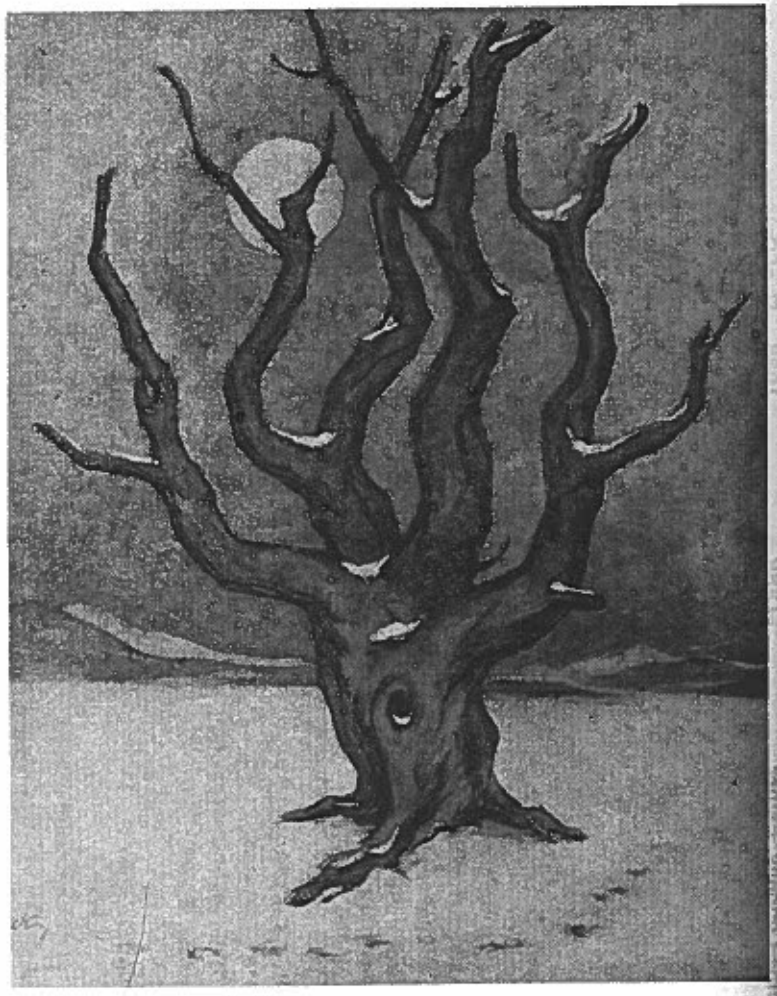
1	Mendenhall, Chalres Berkenshaw	Ohio State U.	1940	Ohio State U.
1-1	Blackman, Charles	Ohio State U.	1957	Michigan State U.
1-1-1	Rathmiller, Peggy	Michigan State U.	1968	Michigan State U.
1-1-2	Phillips, James	Michigan State U.	1960	Kent State U.
1-1-2-1	McNally, Elaine	Kent State U.	1976	Iowa State U.
1-1-2-2	Hamden, Mohamed Ziad	Kent State U.	1977	U. of Ryad, Saudi Ar.
1-1-2-3	Lerrick, Stephen	Kent State U.	1976	Amer. School Health
1-1-2-4	Kunstel, Franke	Kent State U.	1975	U. of S. Carolina
1-1-2-5	Forgan, Harry	Kent State U.	1969	U. of Miami
1-1-2-6	Andreyka, Robert	Kent State U.	1969	Pennsylavania State U.
1-1-2-7	Deming, Basil	Kent State U.	1971	U. of Maryland

Sewall Wright

1	Wright Sewell	U. of Chicago	1915	U. of Chicago
1-1	Schwab, J. J.	U. of Chicago	1936	U. of Chicago
1-1-1	Connelly, F. M.	U. of Chicago	1968	U. of Chicago
1-1-1-1	Enns, Robin	OISE	1982	U. of Moncton
1-1-1-2	Elbaz, Freema	OISE	1980	U. of Haifa
1-1-1-3	Clandinin, Dorothy Jean	OISE	1983	U. of Calgary
1-1-1-4	Ephraty, Nevat	OISE	1983	
1-1-1-5	Kroma, Siaka	OISE	1983	Njala U. College, W. Africa
1-1-1-6	Deverell, Rita	OISE	1984	U. of Regina
1-1-1-7	Whyte, Jacqueline	OISE	1985	
1-1-1-8	Enns-Connolly, Esther	OISE	1986	U. of Calgary
1-1-2	Roby, Thomas	U. of Chicago	1973	City Colleges of Chicago

Melvin E. Haggerty

1	Haggerty, Melvin E.	Harvard U.	1910	U. of Minnesota
1-1	Eurich, Alvin C.	U. of Minnesota	1929	Stanford U.
1-1-1	Krug, Edward A.	Stanford U.	1941	U. of Wisconsin
1-1-1-1	Harnack, Robert S.	U. of Wisconsin	1952	U. of Buffalo/SUNY-Buffalo
1-1-1-1-1	Toepfer, Conrad F.	U. of Buffalo	1960	SUNY-Buffalo
1-1-1-1-1-1	Beane, James A.	SUNY-Buffalo	1971	St. Bonaventure
1-1-1-1-1-2	Stewart, William	SUNY-Buffalo	1973	St. U. College NY, Potsdam
1-1-1-1-1-3	Brough, Judith	SUNY-Buffalo	1983	Shippensburg U.
1-1-1-1-2	Eisle, James	SUNY-Buffalo	1965	U. of Georgia
1-1-1-1-3	Bartoo, Eugene	SUNY-Buffalo	1969	U. of Tennessee



EMLEN ETTING. *PASSAGE.*

CURRICULUM PROJECTS & REPORTS

Confluent Curriculum Development: A Logical Proposal

Robert M. Jones and John E. Steinbrink
University of Houston-Clear Lake

"What is essential is invisible to the eye."
The Little Prince
Saint-Exupery

"Learning is essentially a process of discovering personal meaning."
"Affective Education or None at All"
Arthur Combs

Curriculum development is an imprecise term as are most terms in the curriculum field. Curriculum development is used here in its broadest sense to include all of the processes of constructing, implementing and evaluating curricula. The products of the curriculum development process are both curriculum materials and the supportive instructional strategies used to implement the curriculum.

For the past thirty years, curriculum development, as it affects the schools, has been characterized by a narrow focus on the transmission of lower level cognitive information (Goodlad and Klein, 1970). Although debates about definitions, specification of objectives and other curricular issues have flourished, there has been a remarkable

degree of agreement on the basic components of the curriculum development process as set forth by Tyler (1949): (1) aims, goals and objectives; (2) content; (3) organization of learning activities; and (4) evaluation. While the Tyler statement has been refined and focused by the work of Bloom (1956), Krathwohl (1964), Taba (1962), Mager (1962), and others, the basic paradigm set forth almost forty years ago has remained primarily intact.

This article, which is based on working with teachers as curriculum developers, represents an attempt to expand the "Tyler framework" into a more holistic model. The purpose is fourfold:

1. To overview briefly the contemporary background of the confluent education movement and its relationship to curriculum development.
2. To describe a confluent curriculum development model based on contemporary educational though.
3. To present examples of confluent instructional objectives and to elaborate on some of the practical implications that result when one chooses to use an expanded definition.
4. To discuss the nature of evaluating confluent learning outcomes and to recommend some specific evaluation techniques that facilitate confluent instruction.

Some Historical Notes

A primary thrust of curriculum development during the past four decades has been on clarifying the relationship of the four elements identified by Tyler and improving the effectiveness of the cognitive knowledge transmission process. An important contribution to the curriculum field during this time has been the identification and publication of a taxonomy of educational objectives for the cognitive domain by Bloom and his associates (1956). Research based on using and validating this taxonomy has demonstrated that learning can occur at more than

one cognitive level. Bloom identified and proposed six cognitive levels: Knowledge, comprehension, application, analysis, synthesis, and evaluation. This work has functioned as a major model for curriculum development and teaching-learning research. Research findings have raised questions about the sequence and hierarchical relationship of the levels in the taxonomy (Orlich et al, 1985). Little doubt exists, however, that planning, teaching and evaluating for knowledge outcomes is a markedly different process from planning, teaching and evaluating for application, analysis, synthesis, and evaluation outcomes. It is also evident that a knowledge base is necessary to support the higher level outcomes.

An effective technique for differentiating among levels of learning outcomes has been the use of specific objectives. Robert Mager (1962) advocated the use of behavioral objectives. His work and subsequent refinements by instructional systems advocates stressing the planning, teaching, and evaluating of specific behaviors at predetermined cognitive levels has exerted a strong influence on curriculum development, curriculum development models and the instructional process. Although once controversial, the use of specific objectives is now the conventional wisdom of contemporary curriculum development and related instruction. Davies (1976) has published an excellent analysis of objectives, their history, forms, formats, and implications for curriculum and instruction.

The initial framework for the curriculum development process was relatively fixed and dealt only with the cognitive domain. Later Krathwohl, Bloom, and Masia added a significant element when they identified the major categories in the affective domain (Krathwohl, 1964). The five levels they proposed for the affective domain were: Receiving, responding, valuing, organizing and characterizing by a value or value complex. The affective domain and its taxonomy, while far more complex and abstract than the taxonomy of the cognitive

domain, was quickly embraced by those educators who wished to stress affective outcomes. It was common to hear the terms "cognitive curriculum" and "affective curriculum" used to describe programs based on objectives from one or the other domain.

The Confluent Model for Curriculum Development

Recent research with the taxonomies has confirmed the importance of receiving and responding as prerequisites for valuing and, even more importantly, that valuing is related to cognitive development (Orlich et al, 1985). The overall relationship of the cognitive and affective domains has been further developed and enunciated insightfully by George I. Brown and his colleagues who formulated a model of teaching-learning that has become known as confluent education (1971; 1976). Brown and his colleagues defined the term in this manner:

> Confluent education, as set forth in **Human Teaching for Human Learning**, encompasses a philosophy and a process of teaching in which the affective or emotional aspects of learning flow together with the cognitive or intellectual functions. It is the beginning of a serious attempt to renew one of the oldest and soundest traditions in Western education—that is, education for the whole person: The emotions, body and spirit as well as the mind.

Brown and his associates have primarily focused on the instruction side of the curriculum-instruction interface. Operationally, the confluent education movement has focused on teaching strategies and teacher development rather than on expanding the curriculum development model to include and integrate affective and cognitive outcomes.

One of the first publications to incorporate knowledge level cognitive objectives, skill or higher cognitive objectives and operationally defined objectives in the affective

domain was the Forty-Fourth Yearbook of the National Council for the Social Studies *Teaching American History: The Quest for Relevancy*. This yearbook, edited by Allan O. Kownslar (1974), presents curriculum units that demonstrate how affective elements can be integrated into the curriculum and applied to the instructional setting. Kownslar and his colleagues presented practical teaching units which incorporated the theoretical elements of Bloom and Krathwohl (cognitive and affective outcomes), Mager (behavioral objectives) and Brown (confluent education). Knowslar successfully demonstrated the use of both cognitive and affective obejctives in designing learning activities and evaluation schemes to achieve confluent learning outcomes.

Kownslar's straightforward approach to the use of instructional objectives is of great interest to confluent curriculum practitioners. The cognitive objectives are presented at two levels: "Knowledge" and "skill" or "process development." These objectives describe in general, but not rigid behavioral terms what the learner should know and be able to perform at the completion of each learning activity. The affective objectives are divided into three general categories: Social participation, empathizing and value clarification. While these terms are not found as specific categories in the taxonomy of the affective domain, they are operationally useful terms. Social particiaption, for example, reflects the taxonomic levels of receiving and responding. Empathizing is reflective of a pre-valuing or "value fitting" state where students try on new and different roles in varied settings. This can be a significant process in the personal definition of values and their organization into a value complex. Value clarification, a term used by Simon (1966), denotes a process used to assist learners in recognizing, examining, and perhaps redefining their own values.

Kownslar developed a process for developing curriculum units with both affective and cognitive objectives, but

he stopped short of integrating cognitive and affective elements into the same instructional objective. Confluent curriculum development calls for this further step, the integration of both cognitive and affective elements into a single objective statement to create a more realistic learning experience.

Writing Confluent Objectives

In examining the work of Brown and Kownslar, it is evident that confluent learning activities are useful and exciting and that curriculum planning objectives can be written in both domains and integrated into confluent learning activities. This understanding leads to a basic question underlying confluent curriculum development. If objectives can be written and used effectively in the cognitive and affective domains separately, then why can't these elements be combined into confluent objectives that fuse the two domains? A confluent objective could then be defined as containing a knowledge or skill level cognitive component and a social participation, empathy, valuing or value clarification level affective component.

It is not proposed to develop a separate taxonomy of confluent educational objectives. Our purpose is to suggest that almost any combination of cognitive and affective action verbs currently in use may be combined in a compound sentence. Most often this single procedure will result in a higher order, holistic learning activity. Individual reading assignments and whole class "listen-to-lecture" sessions are changed by the confluent objective into small group inquiries, discussions and problem solving activities. The cognitive element of the objective defines the knowledge or skill to vbe acquired while the affective element raises the qualitative issue of how best to acquire it.

This section presents several illustrations of confluent objectives that have been used in curriculum projects.

Upon completion of this activity, the student will be able to:

Explain how the Eskimos perceive themselves as closely related to the animals they hunt and empathize with:

- a hunting society and the hazards its members encounter
- their need for hunting skills in order to survive
- their wish for harmony and reverence among themselves and the animals they hunt

(Source: Primary unit on environmental education using folkart as the content)

List at least five reasons why the United States must import petroleum and empathize with our nation's difficulty in becoming petroleum independent in the next decade.

Read and analyze a data table; express one's feelings in a discussion group about the prospects for the United States becoming independent in petroleum production in the next decade.

Make a predicition of future trends based on a supported hypothesis and explain how this choice could affect your future life style.

Form generalizations about domestic petroleum production and imports; relate these to your current personal consumption patterns and perceived future consumption patterns.

(Source: Secondary unit on energy and economics developed by the energy Curriculum Institute Project, UH-Clear Lake)

Classifiy Ancient Sumer into one of four types of economic systems and:

- express one's feelings about the differences in economic systems

- empathize with the plight of the typical citizen in a traditional economic system

(Source: **World History, Confluent Economic Education,** Free enterprise System course using the newspaper as a data source. A secondary unit develop by John E. Steinbrink)

Collect data on human reaction time by participating as a productive member on a research team.

(Source: **Ourselves, A Study of Human Similarities and Differences.** An elementary unit developed by Robert M. Jones)

These examples demonstrate the flexibility that can exist within the confluent curriculum development process. Once the objective is constructed, the other steps in the traditional process follow. The key element and significant difference in confluent curriculum development is the acceptance of a new objective construction protocol which allows for combinging both cognitive and affective components. While this has not been a common practice, there is nothing either historical or technical to prevent the utilization of this procedure.

Bloom and his colleagues did not inted for the publication of their work to polarize curriculum development into cognitive and affective camps; unfortunately, this happened. In reality, cognitive and affective elements are interrelated. Brown and his colleagues have popularized this idea in teaching, but curriculum developers appear to have avoided the issue. Davies, writing in **Objectives in Curriculum Development** (1976), describes the relationship between the two domains:

> In Krathwohl, Bloom and Masia (1964), the affective domain is studied. The domain is concerned with feelings, tone, emotion and varying degrees of acceptance and rejection. It is attitudinal in character, and should be viewed as yet another facet of the curriculum of which the cognitive is only a part. In other words, the two domains represent the heads and tails of the same situation, rather than quite different and unrelated schemes. While the cognitive domain may be seen as having both a content and process orientation, the affective domain has largely a process orientation.

This statement is powerful not only for its description of the relationship of the cognitive and affective domains but also in its implication for developing confluent objectives, confluent learning activities and confluent evaluation schemes.

Confluent objectives conform more nearly to reality than the use of cognitive objectives alone or the separate use of cognitive and affective objectives. A wealth of action verbs and product statement combinations exists. Theoretically, curriculum based on confluent objectives is not only as consistent and as sound as curriculum based only on cognitive or affective objectives, but it also represents a more powerful and comprehensive paradigm because both cognitive and affective elements are incorporated as subsets.

Developing Confluent Learning Activities

To achieve the stated objectives of the curriculum unit, teaching-learning activities are employed. These activities may take many forms. In confluent curriculum with its emphasis on both cognitive and affective outcomes, several types of learning activities appear to be effective. The body of research developed around the National Science Foundation sponsored curriculum projects in science, mathematics and social studies makes a strong case for the effectiveness of inquiry and the use of concrete manipulative objects in teaching for skill level outcomes (DeRose, Lockard, and Paldy, 1979). These reports have been further strengthened by the research of Renner (1976) and others who have investigated the

ability of school age children and adults to perform at abstract levels. These findings suggest that activities which involve the learner in concrete interactions are effective in achieving skill level outcomes and developing positive student attitudes. Confluent curriculum development seeks to minimize the use of abstract learner-passive activities and to maximixe the use of individual and group inquiry.

Other learning activities in the forms of games, simulations, and guided fantasies have also proven useful in confluent curriculum design. While games certainly foster social interaction and provide opportunities to experience winning and losing in a non-threatening environment, simulations provide an even more confluent experience by providing for knowledge acquisition, skill development, social participation, empathy exposure and value clarification. At still another level, guided fantasy provides the opportunity for students to value, empathize, and inquire in varied settings in both the past and future.

Evaluating Confluent Learning Outcomes

Evaluation of confluent learning outcomes is straightforward. Teachers are generally well prepared to evaluate knowledge level outcomes. In far too many cases, the primary process used in the classroom involves only the use of pencil and paper tests to measure knowledge and comprehension. Skill level outcomes, on the other hand, require the demonstration of a process or the development of a product. Quite differently, affective componenets are evaluated by noting the quantity and quality of student participation. Feedback is utilized in this process, but to be most effective, it should be non-normative and non-evaluative in terms of a response or an action being right or wrong. In the case of confluent activities, the cognitive portion can be avluated by pencil and paper testing and product inspection. This requires specific planning at the skills level and the use of activity task

sheets, check lists and evaluation portfolios. The affective components of the activites can be identified, verbally processed, and responses and processes can be clarified. Students" individual attitudes about the learning activity and statements about their own perceptions of its outcomes should not be "graded" in the conventional sense. Students are quite capable of providing useful feedback to each other. As an activity card in the Essence Curriculum Project stated, procedures can reverse this situation and promote trust by evaluating in a descriptive, objective, and humanistic manner.

The Effect of Confluent Curriculum Development on Instruction

A major change in classrooms which results from implementing confluent curriculum development is the increased use of cooperative teaching/learning methods. By specifying the affective elements of "social participation," "empathizing" and "value fitting-valuing," the curriculum designer promotes cooperation rather than competition. these objectives require group efforts and interpersonal involvement in problem solving. Research indicates that cooperative learning methods contribute significantly to student achievement at all levels, in different subject areas, and in different geographical locations (Slavin, 1981). Researchers also report improved intergroup relations between different sex and ethnic groups and between normal and mainstreamed students. Further, improved student self esteem and improved attitudes toward school are claimed (Slavin, 1982).

While thousands of schools have successfully implemented cooperative learning methods, their use is not widespread. Again this curious situation can perhaps best be explained by the constrictive nature of the curriculum design model which is dominated by the use of "cognitive-only" objectives in public school curriculum. A

related and even more powerful criticism of the situation is given by Berliner, "Alas, such technology (cooperative learning models) is not finding its way quickly into programs of teacher education" (1984). In this respect, colleages of education may be much more responsible for promoting an outdated curriculum design and development system than is commonly realized.

Whatever the reasons for the dominance of teacher-led, passive learning activities in schools, the technical and procedural changes to implement a confluent curriculum are relatively simple and easily within theoretical constructs. The implications for improving the quality of instruction and subsequent learning are broad and sweeping. Consider these contrasting instuctional scenarios:

A. Traditional Curriculum

In an elementary science class, fourth grade students listen to a lecture on human reaction time as part of a unit on animal behavior. The lecture is followed by a laboratory activity in which pairs of students test their reaction time by having one student drop a ruler while the other one grabs it with his/her fingers as quickly as possible. The average number of inches per student turns out to be around ten and many students are unable to catch the ruler at all. The conclusion of the class is that human reaction time is relatively slow.

B. Confluent Curriculum

In another fourth grade science class, a group of students is involved in a study of the same topic. While using the same textbook and materials, the teacher includes some science process skills combined with social participation, empathy and valuing objectives. The students do the same ruler dropping activity and then participate in "The World Championship Handsqueeze Contest" (Jones and Fitzmaurice, 1987). In this activity, the entire class stands in a circle and times the passing of a handsqueeze from person to person. Surprisingly, the handsqueeze passes around the circle of thiry students in

under 6 seconds and with practice, the time drops to 3.7 seconds! Doing some mathematical calculations, it is determined that the students are reacting rapidly and passing the handsqueeze at nearly thirty miles per hour. The conclusion is that human reaction time is relatively fast.

In addition to this totally opposite conclusion from the first class, the students in the second class develop interpersonal skills in group work, break down stereotypes by working with members of the opposite sex, and develop empathy and understanding for teamwork in the scientific process.

These scenarios illustrate how confluent objectives, broaden the curriculum to include real life or "life-relevant" situations as opposed to traditional "school-relevant" ones. The inclusion of both cognitive and affective objective components legitimatizes and validates what normally only a few talented teachers intuitively do—teach in a confluent manner!

Conclusion

Confluent education recognizes that successful teaching begins in the affective domain. In the past, curriculum workers have been polarized into affective and cognitive camps for too long while outstanding teachers in the real world were intuitively confluent. The time has come to integrate confluent elements into all curriculum, creating a new generation of holistic, humanistic materials and processes that are both useful and effective. A logical proposal is to investigate expanding the traditional curriculum development model to include cognitive and affective statements in objectives for the planning of instructional units and expanding learning activites and evaluation systems to nurture the resulting outcomes. For this to happen, the basic format for writing instructional objectives must change. The "hyphenated" or complex sentence objective employing both cognitive and

affective components should replace the limited behavioral format. Real change in schools will occur only when we integrate these basic changes into the existing curriculum development model. Confluent educators have long since shown the way; curriculum specialists must now confront the situation and develop new protocols and formats to validate and formalize an expanded model.

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Significant Others

Notes on the Education of Deaf Persons, Special Groups, and Linguistic Minorities

Bonnie Meath-Lang
National Technical Institute for the Deaf

Going Through Customs

Leeds, England
7 January 1988

I make tea, arrange the posters from Germany on the floor for hanging, and avoid the duffel bag. The boxes, too, look as though they were handled by a mob on the Rue St. Jacques at the height of the French Revolution. The inspection stickers dangle from the packets with incongruous pride, and they bring me back to the previous night, and our first experience with British education: in the Customs Hall of a small northern airport.

Stumbling off the plane in the dark, after a rather bumpy Channel crossing, we were ushered into a garishly-lit, concrete room, and greeted by an army at the Passport Controlle. This may be a small international airport, but it is thorough (we noted a number of flights to Northern Ireland, the probable reason for the care taken). Harry and I looked at each other and braced ourselves for a long evening—as Americans working abroad—while the Dutch businessmen ahead of us, slightly

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inebriated after the rough flight, looked distressed. We could soon see why, as the officials fine-combed a missionary nun's satchel...

Suddenly, we were approached out of turn by an officer. We started to parrot our carefully-stated "why we're here and how our colleges have arranged exchange" speech, when he said, pleasantly, "Oh I'm not being 'official' right now... I'm interested in your sign language. Which of you is deaf? My son is, you see..."

A story was told in a Yorkshire accent, and could have been told in any North American variety. The boy was eleven, bright, but not coming along as well as hoped. School policies seemed restrictive and inflexible toward family communication. But the parents had visited many schools when the child was at entry-age, and this was reputed to be a good one. The school emphasized life in a "hearing world." Wasn't that appropriate? Didn't the professionals know best?

We could only respond with more questions:

"What are you seeing at home?"
"How do you and your wife feel?"
"Have you asked your son how he feels about schooling?"

No, communication was difficult; not much dialogue could be sustained at home...

"Are you happy, then, with the communication education that you and your son are getting? Is he ready for anybody's world when he's not even fully involved with your family's?"

We explained that we were not in England to "push" any single communication method. Such actions only serve to deny the individuality and preferences of many types of deaf persons. The uniqueness of persons within the range of disabilities

is the most profound rationale for educational options—and educational life-work.

And no, I'm afraid, Officer, that professionals do not always know what's best—particularly when we cause parents and students to doubt their instincts, and die to our own.

The agent wished us luck and thanked us for the chat. Unbeknownst to us, his supervisor had taken our bags. He waved us to the other side of the barricade. We emerged, alone and "approved," on a dark,wet street—to find our apartment, our best instincts, and the options.

* * * * *

The University of Leeds, West Yorkshire, England has started a specialist teacher education programme in deaf education. The programme emphasis and philosophy is that of bilingual education (BSL and English) in a Total Communication context. For further information, please write to Robert Baker, Primary Tutor, School of Education, The University of Leeds, Leeds, England LS2 9JT.

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"Anthropologists have always known that bilingual, bicultural people are a threat to a culture because they carry within them the knowledge that the perspectives and identities of any one culture are not fixed, natural, and God-given. They therefore carry within them the seeds of cultural change. If anyone doubts the anxiety that such a view can induce...they should meditate on the hysteria of the best-selling book *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* (Bloom, 1987)."

—James Paul Gee, "Dracula, the Vampire Lestat, and TESOL," *TESOL Quarterly, 22* (2), 1988, p.221.

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A number of readers have expressed an interest in the political, social, and existential meanings of the Gallaudet University protest of March 6-13, 1988. An excellent summary and interpretation of the events at Gallaudet, from a Deaf perspective, are provided by Jack R. Gannon, author of Deaf Heritage , in a special issue of the Gallaudet Alumni Newsletter (Volume 22, No. 6). For information on obtaining copies, please write Gallaudet Alumni Newsletter, Kendall Green, 800 Florida Ave. NE, Washington, DC 20002, U.S.A.

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In response to questions raised at several sessions in Bergamo, a brochure, *Guidelines for Reporting and Writing about People with Disabilities*, advises on currently preferred language and portrayal issues related to particular disabilities. The guidelines have been informed by over 50 national disability organizations. Writers may obtain single copies for $0.15, and inquire about bulk orders, from The University Affiliate Center, 508-509 Allen Hall, West Virginia University, P.O. Box 6122, Morgantown, West Virginia, 26506-6122.

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Please continue to send information, short articles, pertinent quotations, poetry and teaching experiences for use in the section— and your comments and critiques are welcome. There has been one suggestion to re-title the section, and I'd appreciate your thoughts and improvements, as well as contributions. Please write Bonnie Meath-Lang, National Technical Institute for the Deaf, 1 Lomb Memorial Drive, Rochester, NY 14623.