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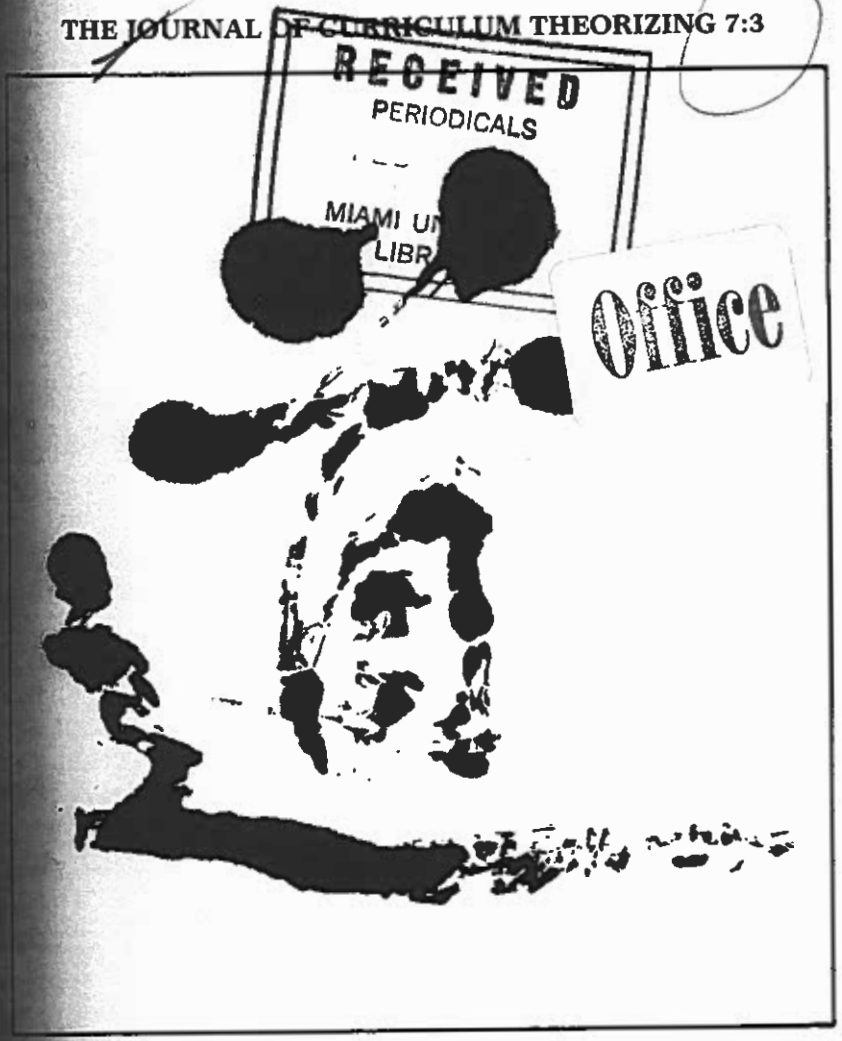

Seldom in Chinese calligraphy do we find displayed a single Chinese character. Yet, featured on the cover of this issue is a single character. TAO, written by Woo May, a noted chinese artist and calligrapher, in where very brushing dwells, The Way. In this work an alert viewer will detect the intamacy of the flurried moment when Woo May's vitalized brush touched paper.

Prior to her arrival to Canada in 1983, Woo May's painting and calligraphic work was silenced by the Cultural Revolution.

In pre-revolution years as a member of the Ling-Nan School of Art, Woo May participated in artistic efforts to transform the traditional style and themes in Chinese painting by heeding Western Art traditions. Of this effort, she says:

"I placed myself within this movement seeking within it an art form that flows from the dialectic between the art forms of the East and the West. And now that I am in Canada, I am trying to continue in the tradition of this movement by striving for the interplay between the diaphanous Western water color and opaque Chinese mineral color."

Of her current on-going works, she says:

"I seek in my current works, as bodily as I am able, the live tensionality of lights and colors. Moreover, I seek, as in 'The Cradle of Life' Series I am now immersed, the emergent life of paintings as the voices of the East and the West resound in a diaphony that speaks a single conversation. I see, too, a layered fusion of horizons—a fusion of the horizons of the past in the present and the present, and, as well, a fusion as I understand it of the horizon of the East in which I am rooted and that of the West, the horizon of my recently adopted land."

Presently, Woo May works in her art studio in Toronto.

The Voice of Waves by Woo May

The characters of the calligraphic work on p. 21 reads "The Voice of Waves." Woo May brushed these characters when she visited the Pacific coast on the occasion of a special exhibit of her works in Vancouver, British Columbia, in 1987.

Listen To The Snow by Tse Yim

The two character calligraphy on p. 122 calls upon us to Listen To The Snow. It is a work of Tse Yim, a leading Chinese calligraphy master now in Vancouver, British Columbia. He studied Chinese calligraphy under Lam Chin-shek.

Tse Yim is a graduate of the University of British Columbia, Vancouver, Canada, and undertook post-graduate library studies at the University of Strathclyde, Glasgow, Scotland. Since 1968 he has been Chinese Librarian at the Asian Studies Center, U. B. C.

-T.T.A.-

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Cover: *"TAO"* by Woo May

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Ted Aoki's energy, enthusiasm and commitment are an example to us all. We hope you will accept this **JCT**, Ted, as a gift from our community as we also appreciate all the gifts that you have given us.

-W.R.-

Essays

TEACHING AS CURRICULUM SCHOLARSHIP: HONORING PROFESSOR TED TETSUO AOKI

Dr. Terrance R. Carson
Department of Secondary Education
University of Alberta
Canada

It was on May 25, 1985 that many of the former graduate students of Professor Ted Aoki gathered in Edmonton for a curriculum seminar which was to be followed later in the evening with a celebratory meal in a favorite Chinese restaurant. These students came from across Canada and the United States. They numbered among them a dean of education, professors of curriculum, school and school district administrators, and teachers. The occasion for the gathering was the retirement of Dr. Aoki as Professor and Chairman of the Department of Secondary Education at the University of Alberta.

The ambience of that day reflected something of the significance of the life and work of professor Aoki to curriculum theory and practice. Each of the students had contributed a personal account of their own experience with Dr. Aoki. These were placed in a leather bound book presented to him on this day. The book was entitled "A Curriculum of Vitaes". In the introduction Max van Manen wrote:

> In this book, the life of the educator Dr. Ted Aoki is recollected by the collected lives of his students. The ancient Greeks had a notion which they called "eudaimonia" which

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> In this book, the life of the educator Dr. Ted Aoki is recollected by the collected lives of his students. The ancient Greeks had a notion which they called "eudaimonia" which

refers to the distinct and unchanging identity accompanying a person throughout life. To be eudaimon means to live well or to live blessedly according to one's essence. The only way the well-being of the daimon can be grasped is through the voice of story. Only by means of the backward glance of the story do we have access to the significance and truthfulness of who a person is.

What followed were the stories told by his students. There were many who recounted first meeting him:

"He at once made me feel welcome."

"I will never forget that moment when I first shook Ted Aoki's hand."

"We chatted of our personal backgrounds...that highlighted our mutual interests in a range of topics from sociology to religion."

"It took more than two hours...I have never experienced either in Korea or in Canada such a dialogue between a professor and a student."

Others spoke of what it was like to study with him. How he pushed and prodded "to the limits of the known, then nudged me over to grapple with the uncertainties of the unknown". They mentioned his encouragement and care, but they also described the exacting standards of scholarship. One former student described it like this:

My neatly typewritten pages were covered with red notes, then black and then pencil...My vision blurred with tears. I sat in stunned disbelief...but as I read the comments again, it slowly dawned on me the care that had gone into the editing, the suggestions, the questions. I knew I could trust him and that I must accept his challenge.

Ted Aoki is first and foremost a teacher. To work with him is to experience the work of an educator as a venturing forth into a shared world, asking the questions of life with others who also dwell within schools, inside ministries of education, and in the

university. But these questions are asked with a practical intent and with a deep interest in humanizing these institutions. I suspect that so many students remember their first meeting with him, because it is the beginning of a journey where one comes to travel with a different view towards schooling and curriculum ever afterwords. It is a journey into the familiar made mysterious, and in the posture of the infinte and yet possible task of being an educator.

Many times his students would recount with fascination Dr. Aoki's subtle questions that "roused a sleeping mind", and which "penetrated to the heart of a particular issue". For example in an earnest discussion on curriculum development and decision making Dr. Aoki asks, "Is there not a better word to describe what we often refer to as a 'community'?". Silence. Reconsideration. And now a renewed conversation with a keener awareness of the language of the talk.

Ask Dr. Aoki about his method of questioning—how did he accomplish the productive silences? How did he know the appropriate time to allow the question to present itself? He replies simply, "because I didn't know the answer".

As Walter Werner points out, this teacher does not interpret himself. By example he shows the strength and humility of a practitioner of an interpretive pedagogy which does not seek to gain control over the subject matter, but remains ever a beginner inviting those around him to join in the conversation of curriculum scholarship.

Dr. Aoki does not talk very much about community, and yet he fosters a strong sense of collegiality and community among those with whom he works. I believe that this is one reason why so many of his former students gathered on the occasion of his retirement. As I recall, Dr. Aoki never stands out or dominates a seminar or a classroom. He encouraged students with diverse interests and backgrounds to come together, each feeling able to make a genuine contribution and to pursue a remarkably wide variety of curriculum questions.

And yet there is a common thread woven through the manner of questioning of those who have come under the influence of Dr. Aoki. The thread is a re-turning again and again

to meaning; the meaning of teaching, of curriculum implementation, of evaluation, of administration, of ethnicity and culture, of language. Always a returning to some fundamental aspect of education as it is lived in schools.

The papers which follow emanate from another gathering, at Bergamo on October 18, 1985. In an afternoon honoring Ted Aoki, colleagues and former students described his contributions to curriculum scholarship, to teaching, to curriculum evaluation, to language and culture, and to university administration. In his response Dr. Aoki graciously receives these gifts, but in characteristic fashion he pushes us beyond. Applauding the scholarship and vitality that reconceptualism has brought to the curriculum field, he reminds us that this vitality is only sustained through engagement with the world of the practical. Accomplishing this remains our challenge.

"...UNWANTED STRANGERS IN OUR OWN HOMELAND": NOTES ON THE WORK OF T. AOKI

William F. Pinar
Louisiana State University

We are honored to know Ted Aoki and his work. We are honored because his work comes to us as an undeserved gift from the North, a gift that instructs as it pleases. Who is this gift with which I and you have been blessed, and what does he say to us? I hope to provide initial answers to these questions this afternoon.

For us he is, I think, three. First, Aoki is a scholar who comprehends and articulates main points of a reconceptualized curriculum theory. Second, he is a teacher of stunning subtly, profundity, and laughter. Finally, he is a colleague in the non-superficial sense, a friend who supports with discrimination, who lives and who takes in ways which allow us to feel enlarged by his presence.

I will speak of his scholarship. No doubt Aoki lived the contradictions of the traditional curriculum paradigm, before thinking through to its dissolution and reformulation, a reformulation born of the parents of phenomenology and critical theory. In a 1981 piece entitled "To the Concrete Itself in Studies in Education", Aoki, who by this time has moved well beyond traditional thinking, observes:

> Educators on the whole have been heedless of a crisis in the human sciences already upon us.
>
> Educators have encapsulated themselves in a human science framework—which is basically no different from a natural scientific framework.
>
> Educators have been encapsulated within an instrumentalist view of human action which renders beings-as-humans into beings-as-things.

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This objectification of our students and of ourselves which Aoki sees so clearly is accompanied by a tendency toward abstractedness. Concepts are lifted, as it were, from concrete settings and events and atemporalized, make mechanical and "scientific". Such concepts, like "objectives", or "competence" (a concept Aoki restores to its lived origin in a paper we'll note momentarily) function to numb participants to the vividness and specificity of their situation. How can we relieve this vividness; how can we portray it theoretically?

> Educators in "re-thinking education" (i.e., theorizing about education) must liberate themselves from both objectivistic and subjectivistic traditions, and must engage themselves in a deeper and fuller understanding of the concrete lived experiences that reveal what it is to educate, as well as what it is like to be educated.

He observes that educators and theoreticans such as Greenfield, Schmidt, Van Manen, Werner, Carson, and Jacknicke are so engaged, working to peel back superimposed, no longer alive concepts, to their pre-conceptual births. Of these and like-minded educators Aoki writes:

> [Their] call is...a reminding us that our calling as educators is to be mindful about our mindfulness. Their call is a call for re-turning, a turning around, a turning of our thoughts again and again upon ourselves as we more penetratingly understand wherein we as educators dwell. Each re-turning in this sense becomes a further re-vealing as we come more vividly to see the essence that grounds our thoughts and acts as educators.

Of the mass of teachers he observes:

> "Educators cannot hear the primordial silent world, cannot hear the world within the world, the language buried in language."

The task is not a pyramid concepts from existing schemes. The challenge is, in the now-famous call, "To return to things themselves." Aoki again:

> [Educators] need to learn to speak and listen to a new language; they need to learn to see the unfamiliar in the familiar, the invisible in the visible; they need to learn to hear silence as well as sounds of the world.

For the ordinary educator, this can be a strange agenda indeed. But for those of us who *live* the current crisis, for whom crisis is not merely a billboard, it *is* the agenda. It is an agenda Aoki follows. Let us look at four crucial domains of curricular interests, and observe and appreciate his achievement.

Evaluation

Perhaps Aoki's earliest interest was evaluation. His analysis contains a political as well as phenomenological aspect.

> I suggest that underneath the avowed interest in efficiency, effectiveness, predictability and certainty is a more deeply rooted interest– that of *control.*

Like James B. Macdonald, Aoki understands that politics makes possible phenomenology, and that its relative absence in the academy has political causes and consequences. To adopt a phenomenological posture is to relinquish the politically aggrandizing stance of the expert, the outsider, and enter into an empathetic relation to teachers, a relation which emphasizes what professors and school teachers have in common.

> Whereas, the technical evaluator assumes a future as an outsider external to the situation(i.e., as a disinterested observer or as a stranger), the situational interpretive evaluator attempts to gain insights into human experiences as they are experienced by insiders as they live within the situation.

This is at once a psychological, political, and epistemological postion. It carries the evaluator from the position of antagonist to that of fellow protagonist, from he who objectifies and quantifies to one who subjectifies and qualifies. Aoki explains:

> Since [the] guiding interests of situational interpretive evaluation are insights into human experiences as socially lived, the evaluator needs to direct his efforts toward clarifying, authenticating and bringing into full awareness the meaning structures of the constructive activities of the social actors in the situation. Thus, the form of knowledge sought by the evaluator within this situation is not nomological statements, but rather structures of meaning as [the person] meaningfully experiences and cognitively appropriates the natural and social world...
>
> That is, whereas "explaining" within the ends-means orientation means giving causal, functional or hypothetico-deductive statements, a responsive chord among people in dialogue situations by clarifying motives, authentic experiences and common meanings.

The evaluator strives to return to the text of lived experience, that text which forms the visceral substratum of everyday life. True, this realm of preconceptual experience is often buried by abstractions. Aoki's evaluator will dive underneath the taken-for-granted, for he is...

> ...interested in the quality of life-as-lived in the classroom or school, life as expereince by those who dwell within the situation...
>
> The evaluator in becoming involved with his subjects, enters into their world and attempts to engage them mutually in reflective activity.

Such activity is not the end-point of this practice, however, as Aoki makes clear.

> "Within this critical framework, phenomenological description of educational phenomena will be regarded as incomplete, yet significant in making critical reflection and action."

Implementation

Intersections of phenomenology and politics are visible in Aoki's work on implementation, seminal work which inspired Terry Carsons's fascinating study (an excerpt of which I hope to see in future *JCT* pages).

Aoki begins his reflection with Kierkegaard:

> If we were to take seriously Kierkegaard's remarks "that which is known must be known in a mode appropriate to the thing known," then we must ask: What will be an appropriate mode for understanding "implementation?"

The answer is "a theoretic mode", but it is not the mainstream view of theory.

> Rather than to see theory as leading into practice, we need now more than ever to see it as a reflective moment in praxis...Within this view, knowing arises not from inward speculating but from intentional engagement with and experience of lived reality.

And, Aoki makes clear, this lived reality, is inescapably political. He says so simply, with force.

> Education is never neutral. Within this assumption, curriculum implementation is a political act. Within a social relational context, the activity of implementation is a matter of force and control.

He also says so subtly, with force.

> But what is equally important for teachers and students as they engage in interpretive acts is to be critically reflective not only of the transformed reality that is theirs to create, but also of their own selves. It is within this critical turn, a precious moment in praxis, that there exist possibilities for enforcement that can nourish transformation of the self and the curricular reality. It is their critical turn that provides the power to affirm what is good in the reality experienced, to negate what is disturbing in acts of reconstruction guided by an emancipatory interest.

What are these acts of reconstruction, and what are their themes?

> Within the framework of praxis and emancipating actions, these actors are oriented towards "de-humanizing" that which common sense declares to be human nature; they explore and condemn the commonsensical dismissal of alternative realities, and they attempt to restore the legitimacy of those existential issues which common sense, following historical predicament, tends to pulverize into a multitude of mini-problems as can be articulated in freely instrumental terms.

Computer Technology and Applications

And what symbolizes as well as expresses instrumentalism technologically more than the computer? Still slightly stunned by the speed of its appearance, most of us are confused regarding its meaning and usage. Aoki seems quite clear. First, he situates the computer historically in

> ...three waves of technological thrusts. [First were the] overhead projector, film projector, slide projector, listening labs. The hold of this instrumental interest led to the hiring of Ed. media professors and to the creation of media resource centers, which now exist as mausoleums of curriculum packages and instructional hardware.
>
> ...the second wave...was the TV thrust...Today, we see, in our...classrooms, platforms mounted in corners, empty holding places for TV monitors that no longer sit there, monitors that for some reason could not replace professors. They stand as museum pieces...
>
> ...the third wave [is] the computer.

Situating it so dulls some of the glitter around the computer and its possible curricular applications. Yet, it cannot be relegated to the category of mere instrument, another tool in the curricular grab-bag.

> ...[The computer] extends man's capabilities in rule-governed behavior...This conception, [the current one of computer technology] is rooted in men's interest in means, reflects his will to master, to control and to manipulate.

As a mere tool, it is a convenience. As another form of social control, it is disquieting. The distinction is between computer as tool, and computer as essence or *dasein*.

> This enframing [via the essence of computer technology] reduces man and beings to a sort of "standing reserve", a stock pile of resources to be at hand and on call for utilitarian ends...But by so becoming, man tends to be forgetful of his own essence, no longer able to encounter himself authentically. Hence, what endangers man where revealing as ordering holds sway is his inability to presence other possibilities of revealing. In this, it is not computer technology that is dangerous, it is the essence of computer technology that is dangerous.

Its danger is its tendency to distract us from our ontological vocation, to substitute being dazzled by technological potential for the possibilities of lived experience. True, the former can contribute favorably to the latter, but only when it is firmly subsumed in the latter. Aoki quotes Heidegger: "We live in an era when science expands into technology and this brings on the cosmic night of forgetfulness of being." Such forgetfulness allows an obsession with stockpiling technology, weapons and otherwise, a displacement with an ontologically proper attention to the development of human– life affirmative– resources.

Aoki's gift to us here is his gentle but firm situating of the computer phenomenologically. He reminds us:

> Mindfulness of the situation allows the person in the situation to recognize that application is a hermeneutic act, remembering that being in the situation is a human being in his becoming.

Conceptualization of application as a hermeneutic endeavor returns our vision of the work as a human task, not a

technical one. It restores our freedom, as it requires choice, meaning-making, and action, action self-consciously chosen, not dictated by a technical logic.

Competence

Hermeneutic work done collaboratively represents a reconceptualized conception of competence, a concept made slogan during the seventies. Aoki shares with us that he struggled with the slogan.

> I feel that my first inclination has been to make sense of "competence" by reducing it to an instrumental sense of techniques and skills.

The critique of skills and techniques, informed by critical theory and phenomenology, a critique Aoki masters and moves beyond, at first leaves him uneasy.

> I experienced discomfort as an alien to a strange country might experience. [The] world of critical theory [was] somewhat foreign to me...

Educated in the instrumentalist world of technique, Aoki experienced the world of critical theory as an alien home. His theorization of competence illustrates his conceptual immigration.

> Thus, in my own self-contributed limit-situation, I find myself enfolded within these constraints, and am experiencing a struggle to attempt to break through my self-imposed walls. What follows reflects, in part, that struggle.
>
> He begins the work etymologically noting that...
>
> The Latin root is "com-petere": "com" meaning "to seek." In a root sense, then, "to be competent" means to be able to seek together" or "to be able to venture forth together."

Competence is not a password for compliance, regardless of how well-intentioned bureaucratic codes of conduct may be. Here competence is a call to freedom—academic freedom, political freedom. Aoki elaborates:

> Competence as critical venturing together, then with its interest in liberating man from hidden assumptions and techniques, promote a theory of man and society that is grounded in the moral attitude of liberation.

Competence is not just using chalk without squeaking, using the stencil machine without fainting, doing hall duty without flinching. Competence is tied to politics and phenomenology; it suggests a concept of academic freedom that is not individualistic, not only equivalent to economic security. Rather, competence is the professional obligation to explore new territory collaboratively.

> In essence, critical competence is the way we choose to act to oppose inhumanity in songs and acts of joy, be they in the everyday idiom of music, art, play, poetry, pottery or everyday language.

Schools are restored to their occupants; they are not primarily preparation labs for lives at Xerox or Aetna or the Bank of Montreal. They are laboratories of intellectual, psychological, and social exploration, in which teachers and students alike investigate the substrata of their experience. Aoki's gift to us is to portray and exhibit the investigation as both phenomenological and political. It is a large gift, one we shall keep and remember, the presence of which allows us to explore and to struggle in the glow of this special friend. To us he is not stranger; to us he is our friend, our teacher, and his presence makes us feel as if we might someday, have a homeland too.

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THE TEXT AND TRADITION OF AN INTERPRETIVE PEDAGOGY

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Canadian education is enriched through the work of Ted Aoki. He developed many of the ideas that we now take for granted in program development (1973, 1974abc, 1977a) and assessment (1976a, 1977b), Canadian studies and multiculturalism (1978c, 1984), and within interpretive curriculum research (1978ab, 1983b). The importance of these ideas spread throughout Canada because of his many graduate students, influential administrative positions, sponsorship of conferences and journals, direction of large-scale curriculum projects, work with provincial ministries of education and teacher associations, and his own publications. Throughout this varied activity, however, he continued to develop his own pedagogy. He became known widely as a master teacher.

Hundreds of professionals now scattered worldwide have participated in his classes. At times they had wondered at his use of silence, puzzled over the suggested readings, noted his concern for language (especially those taken for granted prepositions), marvelled at his listening, and were often startled by his questions. Rarely did he "lecture" at them. Everyone of his doctoral students (and many others as well) tried to emulate what they thought to be his pedagogy, and failed. Reasons for his success remained elusive to both disciples and critics who sought to define characteristics of his teaching "style" or examine his instructional activities.[1]

And yet, this teacher does interpret himself. Throughout his writings of nearly two decades we find a number of premises that are important to his *conception* of pedagogy. Because of their remarkable consistency over time, many ideas in his early writings point to later directions in his thinking.

I am interested here in one of these premises, and discuss it under the title of: *text* and *tradition*. For most of us who read

a journal such as this one, my discussion is not novel, for indeed, many of these ideas are currently fashionable. However, rarely do we encounter someone like Professor Aoki whose pedagogy embodies and illustrates the ideas that, I suspect, most of us talk about much more than we practice.

Text

One of his central premises is that pedagogy involves a *text* to be rendered. (This text may refer to an event or idea, to one's own experience and activities, to a poem or song, to curriculum materials, to something past or future.) But one cannot speak of a text in a pedagogical sense without also implying a set of immediate human relationships. For this reason Aoki often wrote about the irreducible situational unit, the primitive set wherein he located a person called *teacher*, a person called *student*, and a *text* bound together in an *interpretive relationship* (1978, 1980b, 1983a).[2]

A pedagogical situation, therefore, centrally involves the interpreting of a selected text.

This interpretive relationship has two aspects. The first is obvious. Interpretation is necessary because neither reality nor the symbols through which it is expressed are transparent always to teacher or student. The text's meanings must be deciphered, its sense restored, and its significance grasped. These interpretations are shaped not by the text alone (e.g., its purpose, content, form) but by each interpreter's *reading* from the perspective defined by his or her biography, expectations and interests, preunderstandings, and life in the classroom; thus interpretation is the essence of being located *somewhere* bodily, biographically, and culturally. The horizon of one's location is expanded as the text is interpreted and reinterpreted in the ongoing relation with other students and the teacher. In this community of interpreters the text is disclosed in the light of the participants, and where in turn their understandings of the text are deepened through dialogue.

The second aspect is less obvious. This relationship represents much more than a concern for uncovering the text. One

does not just seek greater understanding, nor even the transformation of the text's meaning into something more significant to one's own situation (1983a: 9). The act of interpretation also points back to the interpreter. In the light of the text, students and teacher interpret *themselves* individually and collectively. The purpose of such reflection is not merely to understand their own multiple realities or to be tolerant of pluralistic interpretation. Rather, the intention is to become more *reflective* (in a critical sense) of what text *and* interpreter take for granted, to question those ideas entrenched in common-sense.[3] Sometimes, for example, that which may be most significant and in need of interpretation may not be readily visible to the student or teacher (1971: 3; 1983a: 4) Therefore, each participant, says Aoki, needs "to take a critical posture to help one another disclose, by bringing into fuller view the deep structure of meanings, that is, their assumptions and intentions, as they interpret [the text] and act with it and upon it" (1980b: 15). Thus interpretation points to the assumptions implicit within the text *and* that underly the interpreter's making sense of the text.

This reflection implies maximal involvement of students with teacher in setting and implementing the classroom agenda. Though at times the text may be similar for all (as when it is defined by an external curriculum), at other times the nature and intensity of the interpretive relations entered into by participants may not be the same, and this diversity takes a sensitive teacher with the wisdom to know when his or her pedagogical intentions should be generalized or when students should be allowed to pursue their own personal intentions. The image of a pedagogue is not that of a self-aggrandizing and self-centered manipulator seeking conformity (1971: 10). He or she does not posture for the class nor render students interpretively passive. Such teaching requires considerable humility because the teacher also is a part of the community of interpreters.

The outcomes (if one can talk in such terms) of this pedagogy are never predictable or assured. Teaching and learning represent a journey of interpreting and of being interpreted, the route clarified through the backward glance to where one was. This journey has an openness that allows new

possibilities to come into being, while at the same time grounded in each participant's own historicty and professional story. As such, this journey always covers the terrain of personal struggle with one's own (or other's) assumptions (and implications) as these come into view.

As implied by the forgoing discussion, Aoki's writing and teaching took on a character sometimes different from that of many other pedagogists. He did not assume that critical reflection occured through serendipity. As writer and teacher he rendered problematic some aspect of the reader's or student's taken for granted world. To encourage such disclosure, he employed a number of devices. Frequently, for example, he juxtaposed perspectives, not for the purpose of having the reader or student interpret the text in various ways, but because through the reflection afforded by different viewpoints, some of the unquestioned premises of interpreter and text could come into clearer relief (1971, 1974ab, 1976b, 1978ab, 1980ab, 1983ab).[4]

Tradition

This premise of text can further be understood in the context of the dominant Canadian curricular tradition. What Aoki called *instrumentalism*, as a taken for granted way of educational life and thought, was the primary focus of questions throughout his writing and teaching.[5] He encouraged readers and students to uncover their dependence upon ends-means values within their own professional context, and to transcend through criticism the dominance of this technical ethos. Here briefly are just five examples of instrumental tendencies that he rejected within his pedagogy:

> 1. His insistence on the irreducible triadic unit was an attempt to overcome, and a critique of, what he saw as "the tendency among curriculum writers to engage in a reductionism... [that] decontextualizes the human/social situation with which humans act" (1980b: 19). Therefore the appropriate starting points for instructional planning and actions were not to be found in notions of the future,

contemporary social crisis, or the subject matter. Even the student as the pedagogical launching point was rejected on the grounds that this monadic principle was "apt to lead us to a concept of a classroom as a heap of skin-bound individuals" (1971: 2).

2. He denounced what he called the "producer-consumer paradigm" wherein a teacher merely transmits prepackaged information in a unidirectional flow to waiting and passive students. "In this paradigm experts produce for non-experts who consume. It is the paradigm of the relationship between the haves and the have-nots" (1974b: 37). Reduced right out of such classrooms is the uniqueness of teacher and students as human beings who strive to make sense of their world. Pedagogical competence, rather, is disclosed throught the Latin root *com-petere: "Com* meaning *together*, and *petere* meaning *to seek*. In a sense, then, *to be competent* means *to be able to seek together* or *to be able to venture forth together"* (1980b: 11). In this view of "communal venturing" both teacher and student are active "producers" helping each other interpret the text and self through questioning and reflecting.

3. Within Aoki's conception of pedagogy was a reaction against theories of learning that downgrade the intentionality and biographic nature of human consciousness. Much of instrumentalism encouraged one unwittingly to assume a "static student consciousness who "soak up" what is made available, and thereby neglected learning as initiated by an active consciousness attempting to give and find meaning within text.[6] Interpretation is integral to perceiving and knowing.

4. He warned of atomistic thinking that treated separately each "bit and piece" of the classroom apart from context and relationship.[7] For example, he questioned the premise that instructional resources are merely "things"—whether textbooks, pictures, workbooks, posters, cultural artifacts—selected or developed for student use, or that they could be analyzed or evaluated as entities separate from student relations. He argued that such resources are more than instructional means set before students; they represent not things, but relationships, and hence the central issue for him was the nature of this *relationship*.[8] In short, he argued that the clear demarcation in our thinking between student and text needed fuzzing (1971).

5. Theory and practice were viewed as being inseparable, unified in and through the teacher's and students' activities and reflection upon experience. Hence theory (or research generalizations, curricular documents, and ideal constructs) are not "commodities" to be uncritically dispensed or accepted for defining one"s choices and actions (1977). The interpreter, in understanding a given situation and set of purposes, is the one who decides at what point and how theory and practice are dialectically related.

The moral dimension of this pedagogy rests on a notion of the teacher's and student's *personhood*. Their intelligence, expertise, diversity, and deliberative capabilities are respected (1973). Violation of personhood occurs whenever their interpretive activity and subjectivity are denied, thereby reducing the human-being to a "thing" to be manipulated at will (1983a: 8). Such reduction was clearly called to account as objectionable and oppressive for all participants:

> What to me is disconcerting about [pedagogy] viewed instrumentally is the minimizing of the interpretive activities the teacher or student is engaged in when they encounter Curriculum X [or text]. What is objectionable is the fact that viewing the teacher and student instrumentally effectively strips them of the humanness of their being, reducing them to a being-as-thing, a technical being devoid of their own subjectivity... Instrumentalism renders irrelevant the subjectivity of the teacher. I find such reductive rendering oppressive (1983a: 7-8).

This notion of acting/reflecting assumes something about our human status in the world. In this context the student and

teacher can be seen as engaged in the "process of human becoming" (1974: 4), through the ongoing disclosure of self and the world, around questions of value: What is of worth in social and personal life? For what do we strive, and why? Herein lies the hope of change of one's own self and situation. Any pedagogical activity that minimizes this capacity for interpreting text and for reflecting on action— our human intelligence— tends to be immoral because it denies one's becoming. As Aoki succinctly puts it, "What we must have is a view [of pedagogy] which humanizes" (1983a: 17).

Notes

1. Recently a seminar (held at the University of Alberta, May 12, 1985), composed of a number of Aoki's former graduate students from across Canada, discussed the significance of his pedagogy and tried to unravel his method of mentoring.

2. Although Aoki initially sought to conceptualize this relation by means of semiotics and general systems theory (e.g., 1971), he rejected these approaches. His seeking to understand this experimental relationship led him in particular to the literature of phenomenology and hermeneutics.

3. These ideas and their implications for action may represent repressive social interests and rationalizations (ideology), and that need to be judged on moral criteria. Hence Aoki's many references to critical social theory.

4. Note from the following example of "curriculum implementation" that Aoki does two things. First, he immediately places the reader in relation to a text (in this case a common-sense and seemingly mundane event) that invites (even requires) interpretation; the text hides many assumptions that may remain unquestioned by the reader. Second, he provides perspectives as a pedagogical device to problematize the text and unsettle the reader's own ideas; he raises doubts for the reader. If the reader is to continue, critical reflection of text and self is required. One

cannot simply "read" the paper for information without a commitment to examine one's own ideas:

> Allow me to offer a brief portrayal of a scenario that typifies curriculum implementation as I know it:
>
> "Within a Curriculum Branch of the Ministry of Education, someone in an administrative role as curriculum director summons a group of teachers and perhaps a university professor of education handpicked for their reputed excellence in teaching (not necessarily for excellence in curriculum development), sets them the task of developing a curriculum in a subject area. Usually, there is included a token evaluation (pilot testing is the legitimated jargon) done by handpicked teachers. Minor revisions are made, band-aid fashion. (Full scale revisions are usually impossible because the time-line administratively pre-set prevents such an overhaul.) Then, the massive undertaking of implementing the program in all the schools of the province is begun. In School Districts implementation inservice days are declared. The experts-in-the-know hop from school district to school district providing 'communiques' to assembled teachers, who under a high level of anxiety and frustration, attempt to understand it all in a one or two day session. In the meantime, the Assessment Branch's psychometricians develop achievement tests to measure teacher effectiveness indirectly by measuring student learnings directly. The teachers on whom the success of the implementation depends try their damndest to make sense of the new curriculum, wondering if they should make visible token commitments, or if they should make the program relevant to their own students, or if they should compromise between what they have been doing and what they are expected to do."

The foregoing scenario is repeated throughtout Canada and under the label 'curriculum implementation' has become a ritual for bridging the gap between curriculum-as-plan and curriculum-in-use.

Curriculum implementation problems, like most curriculum problems, are typically seen as practical problems of the curriculum field. For such practical problems, solutions are sought pragmatically. More likely than not, taken for granted and not questioned is the understanding of what 'curriculum implementation' itself is. In this paper, I wish to turn the question to the typically unquestioned. Such a reflective questioning allows 'implementation' itself to be made problematic, leading us to ask how implementation can be understood.

To explore this question, I wish to situate ourselves in the ambience of a classroom so that we can begin to make sense of the experiences of the teacher in the presence of students and a curriculum-to-be-implemented. I contend that how we come to understand the teacher's experience within this situation depends much on the perspective employed to guide our interpretation of the teacher's experience as he is engaged in implementation action. Two perspectives will be explored... (1983a: 1-2).

Similarly within the classroom he sometimes provided an initial text (e.g., a reading or poem) and then waited for students as they struggled to make sense of it; at some point in the struggle he would turn their attention reflexively back to their own discussion, thus making their own interpretations the real text. Over the course of the class period (and over subsequent classes) the group develops a common experience as the basis for personal and collective criticism. Such interpreting is at the same time both ends and means.

5. Instrumentalism refers rather specifically to a primary concern with means and those values central to a technological ethos: control, certainty, predictability, efficiency, precision (1983ab).

6. An emphasis on the personal character of learning is described well by Jack Frymier: "Learning is always a union of

past experience and present experiencing. Past experience helps each of us build up a body of knowledge, feelings, and values that constitutes the very core of our being. The core of knowledge, feelings, and values then serves as a base on which we stand when we receive new information, new material, in whatever form. It is with that base of previous experience that we 'make sense' of what we hear and see and feel" (1981: 634). Of course there is more to understanding learning than this one aspect of the "personal."

7. Every aspect of teaching was viewed relationally. For example, when talking pedagogical purposes, or experiences, or content, Aoki focused upon the relationships among these constructs, as well as their relationship to ongoing teacher reflection (1971). They were not seen in isolation. But of all the relational premises that he worked with, the one most significant for his pedagogy was the irreducible unit of teacher, student, and text.

8. In effect Aoki argued against the dominance of an instrumental view of resource materials and its technical criteria, where resources are assumed merely to be the vehicle for achieving intended learning objectives; in this view the actual content of the story, picture, or problem provided to the student is thought sometimes not to be as important as the information to be learned through using that particular resource. Of importance is how well the material facilitates goal achievement in the classroom, as illustrated by the following instrumental questions: Is use of material *efficient* for the time and cost of goal achievement? Is selection of the material *effective* for predicting and controlling goal achievement? Is the material *applicable* to achieving goals across a range of teacher, student, and organizational characteristics? Is the relation of means (the methods and resources for achieving goals) to ends (the goals intended) *explicit* and *clear?* These values would judge material on the strength of their instrumentality, and are not totally unimportant criteria for developing, evaluating, and using resources. But, as Aoki argued, to focus primarily on ends-

means relations may encapsulate the thinking of educators to the point that their taken for granted notion of what constitutes "text" remains unexamined.

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EDUCATIONAL ADMINISTRATION AS A PRAXIOLOGICAL ACT

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It is my great pleasure to address you this afternoon in an attempt to bring to light aspects of what I have perceived to be Ted Aoki's understanding of administration. It has been an interesting challenge, for it provided me the opportunity to reflect upon the last seven, almost eight, years that I was involved in working closely with Dr. Aoki in an administrative setting. The questioning of one's own assumptions, motives, values and intents became, for me, a very real issue. I can recall very vividly about eight years ago, just shortly after Dr. Aoki was appointed as Chairman of our Department, receiving in the mail a journal article with a short note attached asking "What do you think of this paper, Ken?" Dr. Aoki was still in Vancouver teaching at U.B.C. and was not due to take up the office so-to-speak for a few months yet. The paper was entitled "Constructivist Approaches in Education Research" by A. Jon Magoon and was published in the Review of Educational Research, Fall, 1977. Many of you are probably familiar with the article but just to refresh your memories, the article raises serious questions regarding the adequacy of traditional approaches in education research indicating that, in what Magoon chose to call constructivist approaches, the "subjects being studied must at a minimum be considered knowing beings, and that the knowledge they possess has important consequences for how behavior or actions are interpreted" (p. 651-52).

In order to make sense of this anecdote, some of my own history needs to be told. At that point in time, I was steeped in a natural science tradition as a science educator, was 'trained' as a empirical-analytic researcher, and felt I was in the mainstream of academic life. I had, a few years earlier, completed a Ph.D. degree at a large American mid-western university, well respected for its research capabilities emphasizing what has come to be called the logical-positivistic or analytic tradition with an orientation towards quantifiable research.

As I read Magoon's article for the first time, I made little sense of it. Aoki's question was burning in my mind– "What do you think of this paper?" "Not much," I said to myself. I had known Dr. Aoki for several years, respected his knowledge and judgment, but had difficulty trying to make sense of both the article and his question. But there was a resonant chord being struck somewhere. I began to dwell in the article, let it become part of my being, felt it pushing me towards emancipation allowing me to see that which was not seen before. I look back now as I re-view the events of that spring and summer I realize the importance of that single question, "What do you think of this paper?"

I relate this incident to give you an example of how I came to know and understand Ted Aoki's administration. He is what I have chosen to call a scholar/administrator, a man with a vision of what it means to be an educator and to be educated. He believes in the etymology of the word administer, from the Latin ministrare– to serve, hence, later, to govern (Partridge, 1966). Administration exists as a social construction to serve those who create it. I should not be thought of as existing as an observable entity which has a life of its own endowed with many human properties.

Much of the writing in recent years regarding educational administration has been centered on emphasizing various theories of administration without any direct reference to practice. It is this dichotomizing of theory and practice which has led to the "mode of intellectualism that is so dominant in our culture, such that only a few see difficulty with (the statement) one should know theory first and then apply it to practice" (Aoki, 1984, p.12). There are, however, scholars who are challenging traditional modes of thought regarding administration.

On the North American scene, the sense of disillusionment with logical-positivism and with the theory-practice dichotomy in educational administration was highlighted in a paper by Thomas Greenfield (1975) "Theory About Organization: A New Perspective and its Implications for Schools" in which he tried to point out many of the inadequacies of scientific approaches

to the study of human organizations and proposed in their place phenomenological approaches. This marked the beginning of the Greenfield-Griffith's debate which is still being considered as a point of contention. The debate is considered by some to be ideological, by others political. The discussion regarding the nature of the debate seems to me to miss the point, as I find it difficult to separate out ideology and educational practice from the political arena.

A major thrust of Greenfield's paper was his rejection of the "dualism that separates people and organizations." He stated,

> If we see organizations and individuals as inextricably intertwined, it may not be so easy to alter organizations, or to lead them, or to administer them without touching something unexpectedly human (Greenfield, 1975, p. 71).

It was this humanness that was so much a part of Dr. Aoki's administration. His position was one that social reality is a human invention of social forms, not naturally existing systems, and organizations such as universities with their faculties, departments, and units are "cultural artifacts which man shapes within limits given only by his perception and the boundaries of his life as a human animal" (Greenfield, 1975, p. 78).

Part of the 'limits' placed upon any educational organization are what can be called the facts about the basic elements of a social situation, such as budget, number of staff and students, classes and courses to be taught, etc. These facts or variables often lend themselves readily to quantification and involve little in the way of interpretation. However, other variables exist in any social organization which can only be expressed through interpretation of experience. It is here that Dr. Aoki excelled in providing leadership to his Department. He brought to us a historical tradition where past, present, object, and context were found. In a true hermeneutic sense, his leadership encompassed both facts and values. Perhaps an example will help to illustrate my meaning.

Shortly after Dr. Aoki's appointment as Chairman, the undergraduate teacher education program in our Faculty was

drastically revised with our Department having major responsibilities for guiding the development of a program for Secondary Route students. The program was revised on the basis of two policy documents (already completed prior to Aoki's taking office), the reports of the Undergraduate Studies Review Committee (1977) and the Committee on Basic Skills and Knowledge (1978) commonly called within the Faculty the USRC and CBSK reports. Dr. Aoki undertook the task, and encouraged the rest of us to do likewise, of interpreting the documents in a much deeper sense than that to which we were accustomed. The documents, as written, were quite traditional in their approach to teacher education as can be seen from the title 'Basic Skills and Knowledge,' but there was a flavor of going beyond the technical notion of teacher education in parts of the report. For example, a compulsory course, the Senior Elective, was proposed which

> should seek to link the universal with the particular, the concrete, day-to-day, world of personal action with the world of ideas, values, symbols, or more generally, with systems of meaning. This experience should combine elements of both reflection and action (C.B.S.K., 1978, Appendix IV).

(It is interesting to note how it was suggested to use the notion of compulsory and its inherent fallacy of universalism to develop a course emphasizing personal reflection and action).

As a department we undertook a serious critical re-examination of the documents, began to question the assumptions upon which they were developed, questioned our own assumptions about teacher education, and attempted to interpret the statements in light of the limit situation in which we found ourselves. In so doing, we began to form a sense of community. Through this self-study we came to a deeper understanding and interpretation of the values inherent in the tradition of practice. This enlightenment had a great import on the policy decisions which were made by members of the department in developing what came to be our undergraduate program. There is no doubt in my mind that the leadership provided in coming to question

our reason-to-be resulted in a program decidedly different from our original course of action. To me, the scholarly leadership illustrated in this anecdote exemplifies in a positive way what administration is all about.

Other examples of Dr. Aoki's leadership abound. His understanding of organizations as invented social reality was not without question or challenge. One of the greatest difficulties he encountered was in the attempt to alter a bureaucratic structure from living within the structure and in a very real sense, being part of it. In an environment where different people construe the world in different ways conflict is bound to occur. Given diverse human ends, there will always be conflict among people as they act to pursue them. But conflict need not be viewed as a weakness. Indeed, it is possible to view conflict as a strength and encourage dialogue among those involved in their search for meaningful relationships and the discovery of their consequences for action. As Greenfield (1975) has stated,

> the transforming mechanism lies within individuals. It is found in individuals striving to change their demands or beliefs into definitions of reality that others must regard as valid and accept as limitations on their actions (p. 90).

> If our ideas for understanding the world determine our action within it, then our ideas about the world—what really exists in it, how we should behave in it—are of utmost importance (p. 96).

Dr. Aoki had the ability to come to an understanding of how different people interpret the world in which they live. This understanding was evident in the many ways he created the right ambience within the Department which allowed for self-actualization within our members. He attempted to build upon the strengths individuals have by providing opportunities and support for scholarly growth, both at the graduate and undergraduate levels. Multiple examples of how this was done exist from the development of new courses to program development on a larger scale. There was a conscious effort to develop a spirit of community and scholarship through the establishment of an

Occasional Paper Series, a Monograph Series, and a Curriculum Seminar Series, all of which allowed for exploration by our own staff as well as invited scholars. New ideas were often brought to campus through visiting scholars and Special Session instructors, many of whom are attending this conference. An important dimension of bringing in international scholars is how they helped to provided continuing education and professional renewal for our staff, many of whom team-taught with those who were visiting instructors. The ability of Dr. Aoki to stimulate new thought and ideas, and to provide the opportunities for staff to explore them, indicates to me the mark of a leader: knowing when to lead and when to follow.

It goes without saying, however, that much of what Aoki embodied in his beliefs about administration transcended much of the dialogue taking place today regarding ideological argument. Dr. Aoki could not, and would not want to be, classified as approaching administration from a systems or a phenomenological approach, although I'm sure he is more sympathetic towards the latter. The approach he used was one which had embedded in it the notion of praxis.

Administration as lived by Dr. Aoki was 'administration as situational praxis;' praxis as outlined by Thomas Groome (1980):

> To understand praxis requires a shift in consciousness away from dichotomizing theory and practice, toward seeing them as twin moments of the same activity that are united dialectically. Instead of theory leading to practice, theory becomes or is seen as the reflective moment in praxis, and articulated theory arises from that praxis to yield further praxis (p. 153).

Dr. Aoki approached administration as a praxiological act. He often reminded those of us fortunate enough to be around him of Freire's words: "Praxis is reflection (thought) and action (practice) upon the world in order to transform it" (Freire, 1972). He was mindful that Freire was critical of the dualism creating by separating theory and practice resulting in action without thought (anarchy) or thought without action (verbalism).

Dr. Aoki not only approached his role as Chairman in a praxiological way, but also grounded his pedagogy and relationships with staff and students in much the same fashion. He writes,

> But what is equally important for teachers and students as they engage in interpretive acts is to be critically reflective not only of the transformed reality that is theirs to create, but also of their own selves. It is within this critical turn, a precious moment in praxis, that there exists possibilities for empowerment that can nourish transformation of self and the curriculum reality. It is this critical turn that provides the power to affirm what is good in the reality experienced, to negate what is distorting therein, and to allow engagement of acts of reconstruction guided by an emancipatory interest. In this sense the end of praxis is more praxis (p. 15).

For Dr. Aoki then, what was important was not only a knowledge of interpreted reality, but a knowledge of self. It was this knowledge of self that he tried to reveal to us through critical reflection that could act as a source of improvement. This empowerment could in turn lead to an act of transformation of reality. Again he writes:

> Reflection, however, is not only oriented towards making conscious the unconscious by disclosing underlying assumptions and intentions, but it is also oriented towards the implications for action guided by the newly gained critical knowing. It is interested in bringing about a reorientation through clarification of the assumptions and intentions upon which thought and action rest. These may be preconceived norms, values, images of man and world, assumptions about knowledge, root metaphors and perspectives (p. 16).

The challenge for those of us who come behind Dr. Aoki is to try and carry on his struggle to move administration from instrumental action to one of praxis. It means a commitment to others and to ourselves. It means trying to shed the cloak of false consciousness to arrive at an understanding of what it is to be emancipated, and to allow for the emancipation of others. It means as an administrator to be able to distinguish between "beings-as-things and beings-as-human, signifying two frames of reference in which the reality of [administration] can be constituted." That is the challenge.

Perhaps as a final note what can perhaps best clarify Dr. Aoki's views on administration can be inferred from the remarks he made to open his last year of tenure as Chairman, Department of Secondary Education. These remarks appeared in the 1984 fall issue of News and Notes, an organ which he initiated for disseminating information to staff and graduate students.

> As we open our doors to the 1984-85 academic session, I wish to welcome staff and students to places of gathering which we call the Department of Secondary Education. I see these places, whether they be offices, classrooms, lounges or hallways, as gathering places, openings which allow people who are open to others to enter into dialogue. I wish to understand the "Department" essentially as gatherings of people who by opening themselves to self and others engage in their own and others' unfolding dedicated to revealing answers to the question of "what it means to educate and to be educated."
>
> For each of you, I hope the Department becomes a place called "home"— a place of anchoring during your stay, but also a place from which you venture out to other Departments and Faculties and then to re-turn. In our anchorings and returnings, I hope you experience the coming into view of the "quaecumque vera" in the ground of curriculum and teaching which forms the focus of our being. It is my hope that you, in your studies and research, increasingly experience the interplay between the general in Ed. C. & I. and the particular (subject area of your interest in Ed. C. & I.) in such a way that each is empowered through the other. In and through our experiences as people who dwell here, I

hope, that each of us gains a measure of insight and understanding of who we are so that in the end, having lived well during our stay, we can with R. S. Peters say:

To be educated is to walk with a different view.

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Ethnicity, Language, and Culture in the Teachings of Professor Ted Aoki: Or, the celebration of double-vision

By Angeline Martel
McGill University, Montreal, Quebec

A: Introduction

To be part of a team reflecting on the teachings, research, and administration of Professor Ted Aoki, as is our pleasurable task this afternoon, is an effort to join the collective life of the Department of Secondary Education at the University of Alberta while at the same time recollecting one's individual experiences. I shall attempt to do so after identifying the particular perspective that I take.

In 1979, I became a graduate student in the Department of Secondary Education. I had, at that time, nearly completed my doctoral course program in French literature, but in June of that year, mysteriously and intuitively, my plans changed overnight. I was immediately referred to Dr. Ted Aoki and within days, I was convinced that I was making a drastic but correct revision to my life's itinerary. For five years, I studied and worked in the Department of Secondary Education. I have come to appreciate the mysterious power that drew me to the department and I know that Professor Aoki was part of that power. It is, then, from the perspective of those six years that I shall be speaking to you this afternoon.

Over those six years, many moments should be brought forth. I shall, however, restrict my enthusiasm to three moments: the notion of ethnicity, the realization of language as culture, and the language of Professor Aoki. These three moments belong to the kind of experience when knowledge reaches to the very marrow of our being, our physical being, when what we have known all along becomes known by mind and body together. These moments reverse the legend of Archimedes who, we are told, jumped out of his bath yelling "Eureka, eureka." The very gesture of jumping out of the bath

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water that had been the bodily connection with the mind, is symbolic of a mode of knowing where the mind gallops through the streets, or becomes detached from the original bodily situation of knowledge. The mind goes on to elaborate principles and theories. But, the moments of knowledge that Professor Aoki fostered reversed Archimedes legend. They kept knowledge immersed in the bath water, and permeated deeply from toes to mind. That mode of knowledge fosters a grounded reflection that can change life, or institutions and societies. It is the knowledge of action and thought, of praxis, of peace (in its Latin sense of reconciling) and revolution (also in its Latin sense of *revolution*, constantly returning to a point of departure). The first moment I now want to describe to you in order to illustrate this knowledge pertains to the notion of ethnicity that Professor Aoki offers.

B: The notion of ethnicity

In my first year of studies with Professor Aoki, I came in contact with two conference papers (1977, 1979) that revealed an extraordinarily deep, positive, and yet laboring sense of ethnicity.

To live ethnicity as a Japanese Canadian during the forties was to experience constantly the barriers, the restraints, the veiled and sometimes not so veiled insults of the majority. Need we recall here that Canada (and the United States) being an ally of Great Britain, was de facto an enemy of Japan? In "Being and Becoming a Teacher in Alberta," Professor Aoki narrates examples of discrimination and he concludes:

> Upon reflection, I see the 1940's as a decade characterized by a feeling of powerlessness and helplessness. It was a decade of oppressive economic and political servitude—denied even the right to domicile in towns or cities or the right to service in a beer parlor. These experiences, we experienced silently but bone deep we experienced them. (1977, p.26)

Times changed, the majority mellowed, and ethnics gained strength throughout the country. Ethnicity may not seem to be

any longer the obvious, poignant experience of being *extraneous* as the etymology of the word would have it, but it has led to the crucial revelation of marginality, in-betweeness, tensionality.

Within the experience of ethnicity is a constant tension of belonging and non-belonging, of in-ness and out-ness, of familiarity and estrangement. To be an ethnic means to be different in some cultural, historical ways from the dominant majority in the country of adoption. It also means to be different from the ethnic motherland. Professor Aoki expresses this in eloquent terms when he speaks of being different from the Japanese of Japan:

> Why wasn't I one of them, with them? Perhaps it was because for me to be one with the dominant mainstream group has never been my way of life since I was born. Perhaps, the personal histories of these Japanese people and my history were quite different. They, I'm sure, must have shared their common histories such that *their past, their present* and *their future* made sense together, whereas with me even if I could have shared with them *my present* and even a bit of *my future, my past* was almost totally irrelevant to their daily existence. (1979, p.2)

This difference from the majority complements the vision of reality that rules life-as-usual and that the majority has developed.

What does ethnicity mean essentially for Professor Aoki? Ethnicity is double-vision, and it is an advantage. When wisdom begins tentatively to dawn on us at forty, double-vision occurs physically and symbolically. Although it is seen as a handicap, like ethnicity, double-vision breaks a previously total reality into different fields of vision: the close, the far, and the in-between. This realization is a very concrete beginning of wisdom. Ethnics have the advantage of having a double-vision from birth, or from the moment they become ethnics. To the mono-vision of the majority, ethnicity brings the complementarity of double-vision. The pain of being estranged becomes the promise of vision and so, for Professor Aoki, ethnicity has been

the ground and the promise of the alternate vision, the double-vision he has brought to the field of education and to life.

Within the context of double-vision, Professor Aoki has often spoken of the distinction between instituting and constituting. Relating these back to ethnicity, instituting becomes the process by which the majority freezes the bounds, the limits, and makes them status quo. On the other hand, individuals and their alternative visions constitute their own meanings, their own life, within or on the periphery of the institution. The danger of being frozen in the taken-for-granted instituted vision is always present. He said lately:

> Dwelling in this zone of between, we have begun to see a dynamic in the experiencing of constituting, de-constituting and instituting. It seems to me that we had to be mindful, among many things, of how our constituting transformed into instituting, for there was ever danger that we may be unaware of what was happening to us. (1985, p. 3)

It is a heed that ethnicity as a symbolic notion needs to be conserved, prized and fostered. Ethnicity, as a lived experience, stands as an icon for the conditions of knowledge itself.

C. Language as culture

The second moment that I wish to share with you seemed at first a completely different topic of discussion. Yet, last week, as I was doing research in second languages, I came upon this exerpt:

> Language, like an individual person, is not an object or property of its own, but rather a process— a creation of the dynamic process of relating...When individual, language, and meaning are viewed as such, the focus is neither on this side nor on that side nor beyond both sides, but rather on the dynamic act of relating. Individual, language and meaning emerge in that realm of "in-betweeness." (1982, p. 392)

This is stunningly reminiscent of Professor Aoki's notion of

author is of Japanese origin and also speaks of "in-betweeness", of "language as process" made me realize that the perspective of ethnicity had to enter into play. The view of language as culture is far from mainstream. It has never been so clear as when the phrase was spoken in front of linguists who took a deep breath and bit their tongue not to cry "Heresy"!

The phrase "language as culture" was well known to me but never was it so powerful as when one day in a discussion, Professor Aoki spoke of it in contrast to the prevalent notion of language as a tool of communication. From his mouth, the words suddenly made sense because they had become embodied in what I had come to know as the Aoki philosophy and lifeworld.

"Language as culture". There is a *world* in these three words. Let me say this again: There *is* a world in these three words. "Language as culture" indicates a direct link between experience and expression. Language is the social meeting and mediating ground between individuals. The language one speaks expresses one's vision of the world and ethnicity forces the speaking of two languages, the dwelling in two cultural expressions. Thus, language becomes a dwelling in a world of in-betweeness.

However, if speaking is the relating to two worlds for ethnics, it is also the dwelling between horizons for all individuals. My speaking is the dwelling between your multiple horizons and mine. We realize at once each individual is different, yet the same because we are able to make sense together (I presume!). Professor Aoki has expressed it this way:

> ...language which is our speaking and hearing. The transcending of the notion that language is a mere tool of communication and the recognition that "a person is language", or "language is culture" has made possible, in my view, a more authentic coming together of those who speak different languages and, at the same time, the same language. (1985, p. 3)

Let's bring the question back to centrality: What does "language as culture" mean? Clearly so, a language spoken is

an insertion into a linguistic tradition. People who, more or less, belong together make the same kind of funny sounds and gestures to transport or create meanings from one person to another or to a group. Through a process of expressivity, creation, and convention, people come to cut the world into slices and give a taste of this slice to some one else, and different peoples will slice up the same (or different) realities in different ways. "A rose is not a rose is not a rose." In English, a rose is beauty and delicateness. In French, "L'important, c'est la rose". It becomes a symbol of love and ephemerality. In Japanese, as Professor Aoki quotes from a Japanese poet:

> In his view of the rose as a being "clinging to life, loth or afraid to die" is reflected a world view in which there is an attempt to shunt death into the periphery of our vision or even beyond, it that were at all possible. (1979, p. 10)

The rose becomes a new metaphor in each language; it expresses a new world every time. That *is* language as culture.

At the same time, however, an individual's language is also a revelation of one's experiences and view of the world. Again, "a rose is not a rose is not a rose" because it is tied to different experiences for everyone. At an individual level also language is...not "culture" since the word belongs to the social realm, language is a person. Professor Aoki is very much his language and, at this point, I would like to turn to the third moment I wish to present to you: the language of Ted Aoki. This moment I have lived with his writings as I was preparing for this conference. For me, it is a testimony that Professor Aoki will always be a teacher in person or through his writings.

D. The language of Professor Aoki.

As I read and reread Professor Aoki's writings, a sense of language creativity emerged. At first, the ground metaphor revealed itself and words like "horizon," "zones," "ground," "depth," "deeply," "profound," "dwelling," "home," and "venturing" leaped out of the page. A very concrete and situated choice of words underlies and presents a philosophy of concrete reflections. This language tells us: "Put my two feet on the

ground, give me a home, and let me reflect on what goes on around me." At the same time, and probably as a condition of grounding, and the term "grounding" is used here as it would be in electricity, there is no inertia in the language, the situatedness of establishing a home, a dwelling place, a physical resting place is offset by the inquisitive desire to fly away from it. At the root metaphor stands a paradox, resting and acting, dwelling and venturing.

Furthermore came a realization that there is in Professor Aoki's writing and abundance of "ing" endings in the present participle and noun form. Briefly consider the implications of word categories. On the one hand, nouns and adjectives are characterized as static word categories cutting out reality into entities that are regarded as stable, be they concrete or abstract. Verbs and adverbs, on the other hand, characterize the dynamic aspects of the English vision of reality. They indicate action, activity and temporary or changing conditions. The present participle is the progressive form of the verb, the one that indicates an action now in progress. It is the most dynamic form of English language, the one that expresses the journey onward, the forward movement in space and time.

At this moment, allow a gem sentence to stand before us:

> For me, entering and dwelling within this zone of between with each of you has been a new beginning, trying to give birth to a situation that is meaningful for us as scholars and persons. (1985, p. 2)

If we slightly alter the sentence in order to make a point, it could read: "For me, to enter and to dwell...has been a new beginning...". The sentence has already lost a dimension of dynamism. By using repeatedly the present participial form for a noun, Professor Aoki changes the very inertia of the noun phrase. The category that is deemed to be stable is transformed into a dynamic, fluid expression. Language form is shattered. The fixity of written language gains motion and words like "venturings," "calling," "understanding," "dwelling," "birthing," "manifesting," "cutting," "gathering," more clearly now tell the story: a story of constantly questioning, constantly revising,

constantly re-thinking. No stone stays unturned. This is the example that Ted Aoki has given us. And we know that we, as educators, women, men, ethnics, artists, need to upturn the stones of the dominant culture, the dominant language as culture and view it from our own perspective.

E. Conclusion

To put a conclusion to this presentation would be to intimate that a conclusion could be reached. It would be preferable to point out that no conclusion *can* be reached because Professor Aoki's influence is still very much present among us. It continues to influence our life in very concrete ways. As I prepare a new course syllabus, I ask myself:

How can "dwelling" or "praxis" or even "curriculum" (that elusive and ever present word) be translated. How can we make sense of these words in another culture? How can they speak to our experiences as women or as men as we continue to probe our life in education? And, what does "double-vision," "mono-vision," "culture," "ethnicity," "language," "word categories," "reflection," "constituting," "instituting," mean in our life?

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Emancipatory Evaluation: Themes of Ted Aoki's Orientation to Curricular Evaluation

By Stephen Bath

This writing is a revision of the presentation offered at the Bergamo tribute to Professor Aoki. To revise 'is to see once more, again, afresh.' This posture is a familiar one to those who have been influenced by Dr. Aoki. Particularly in a discussion of his evaluation work, which follows, and certainly as a doctoral student of Ted Aoki, one experiences a great tension between assertions towards critique or explanation and the receptivity of dialogue or understanding. Ted Aoki's evaluative work with curriculum and instruction has a similar and vital tension between the critical/theoretical and the situational/practical. His dominant interest in the practical, moreover, has provided a singular contribution to the curriculum field. He has continually entreated us to resist the 'flight to the disciplines' or the 'realm of the abstract'. He reminds us in his writing and teaching of the 'urgency to turn (if not re-turn to) the experiential, concretely lived world of ours.' He has contributed in great measure to a scholarly awareness of a fundamental tension underlying all evaluation.

In his article, "Competence in Teaching as Instrumental and Practical Analysis", Ted Aoki writes of the essential tension as a dialectic. And from his perspective which holds "Theory and Practice in Dialectical Relationship," this approach involves: "Becoming aware that personal praxis involves social praxis...becoming aware of the personal, social, cultural and political context in which praxical activity is conducted." Hence, the "Evaluation Question" becomes:

> What is the quality of the underlying perspective of my action? What makes it possible for me as a human being to act the way I do in my pedagogical activities? Is it adequate (1984c, p. 79)?

In honoring Ted Aoki, I would seek to convey something of the

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> What is the quality of the underlying perspective of my action? What makes it possible for me as a human being to act the way I do in my pedagogical activities? Is it adequate (1984c, p. 79)?

In honoring Ted Aoki, I would seek to convey something of the

quality that underlies his perspective for evaluative action. Such an attempt shall focus on the "dialectical relation" found in his major evaluation activities.

Ted Aoki has been a leader in two province-wide evaluations in Canada; **The Social Studies in Alberta Assessment** (1975) and the **British Columbia Social Studies Assessment** (1977). Dr. Aoki was a member of the Directorate of the Alberta evaluation. The study was conducted under the auspices of L. W. Downey Research Associates Limited and came to be known as the "Downey Report". The B.C. evaluation was carried out under Aoki's chairship. Both evaluations involved numerous provincial 'publics' and both covered the full extent of the provincially prescribed curricula. These assessments were attempts 'to go beyond traditional evaluation approaches.' In both, Aoki had been strongly influenced in his curriculum thinking by Habermas' **Knowledge and Human Interest.** (1971) He found in this work a way of situating the interests of traditional evaluation and of pointing beyond. Specifically, beginning with the Alberta Evaluation of the early 1970's, there was an attempt to 'integrate' a set of epistemological perspectives called the technological, the situational-interpretive and the critical. In the subsequent B.C. Assessment, these three perspectival definitions were complemented by three "world views". As concepts, however, Professor Aoki would caution us not to reify such abstractions. The three knowledge perspectives and the three world views are not mutually exclusive nor collectively inclusive.

Introducing the integrity of the concepts, Ted Aoki and Walter Werner quoted Paulo Freire, in the Alberta Evaluation, stating:

> All educational practice implies a *theoretical stance* on the educator's part. This stance in turn implies– sometimes more, sometimes less explicitly– an *interpretation of man and his world.* It could not be otherwise. [Emphases added.] (Aoki and Werner, 1975b, p. 68)

The 'theoretical stance' that Ted Aoki chose was made most explicit in the 'B.C. Critique' where he introduced a 'set of

perspectives' used to guide the evaluation (Aoki and Harrison, 1977b). This set of perspectives was attributed primarily to Habermas (1971) and secondarily to a commentary on Habermas' 'three ways of knowing' by Aoki (1977d), Apple (1975a, 1975b) and J. Macdonald (1975).

Ted Aoki's own cited "commentary" is found in, "Theoretic Dimensions of Curriculum: Reflections from a Microperspective" (1977d). He wrote here:

> An authentic radical departure [from taken-for-granted curriculum preoccupations] calls for not only a lateral shift to the practical but also a vertical shift that leads us to a deeper understanding of the program developer's *theoretical stance.* This stance may be implicit or even unconscious, based as it is on assumptions that are frequently taken for granted in dealing with the practical problems of program development. (p.51) [Emphasis added.]

The *theoretical stance* of the Alberta Evaluation relied on Habermas– especially his essay, "Technology and Science as 'Ideology'" (1971).

In Habermas' writing we find the caution that a certain "perspective in which the development of the social system seems to be determined by the logic of scientific-technical progress...[can] become a background ideology that penetrates into the consciousness...where it can take on legitimating power' (1970, p. 105). The questioning of the evaluator's theoretical stance prescribed by Aoki speaks to this same concern: 'not allowing the evaluator or his or her evaluation method to be taken for granted.' Turning methods upon oneself, therefore, requires a questioning of 'the authenticity of our convictions' which must 'stand or fall with belief'. We find, herein, a movement from the purely epistemic to the normative– a shifting of focus from theoretical stances to worldviews. It could not be otherwise.

In his later reflections on both evaluations, Aoki refers to the "dynamic of the dialectic between the knowledge structure of life experience and the normative structure as well. (1984)." Calvin Schrag, a scholar often alluded to in Professor Aoki's

teaching, adds a further caution concerning this essential dynamic. In his commentary on, "The Current Crisis in the Human Sciences", Schrag writes of that danger evidenced when inquiry loses "The truth of its own position." The result is a "arrogation of certain epistemic privilege" to one knowledge structure (1980, p. 5). To preserve the 'dialectical dynamicism' to which Aoki refers, it is "necessary" to consider not only the structural determinants of one's theoretic stance (culturally determined epistemologies), but one must also consider, "Worldviews [which] are determined by cognitive, linguistic and moral-practical forms of consciousness" (Habermas, 1970, p. 168).

In the Alberta Evaluation, Ted Aoki brought to the fore this fundamental premise that curricular *knowledge*—regardless of which perspective— is grounded in a particular *world view*, and that both underlying prolegomena must be made explicit in curricular inquiry.

Three World Views

In the B.C. Evaluation, the three types of world views were explicated from M. Maruyama's discussion of "Three Paradigms for Planners" (1974). The three 'interpretations of humans and their world' became a framework within which provincial views of social studies were coalesced.

The Individualistic world view is also referred to as a "random" view. Aoki and his associates found that this ego and ethno-centric approach had little legitimation in the curricular or public views documented in the B.C. evaluation. The more pervasive world views were the hierachical and the mutualistic.

According to the B. C. Assessment the second, or *Hierarchical World View* "is held by those who generally believe that unity and uniformity seen as sameness is desirable; that planning should be done by experts; that decisions be arrived at through majority rule, consensus, or by those in authority; that there exists but one truth; and that diversity be seen almost always as a source of conflict. A hierarchical world view is a layered world".

The Mutualistic World View is most fundamental to Dr. Aoki's own work. According to statements of the B. C. Evaluation this view is held by those who believe that harmony in diversity is both desirable and feasible; that planning should be done co-actively by members of the community; that there is no one fixed truth and that there exist multiple ways of knowing and multiple realities."

The *mutualistic world view* is the normative basis for much of Dr. Aoki's work. His acceptance of "multiple ways of knowing and multiple realities", moreover, is that interpretation of people and their world that leads him to an 'appropriation' of three separate ways of knowing from the theory of Jurgen Habermas. This 'appropriation', however, is mitigated by his more prevalent concern with the mutualistic world view. Before this quality can be illustrated, the 'three ways of knowing' that constitute Ted Aoki's evaluative theoretical stance may be rehearsed.

Three Ways of Knowing

In each of Ted Aoki's evaluations and throughout his curricular writing, we also find inclusion of *The Technological, The Situational-Interpretive and The Critical Ways of Knowing.* These perspectives provide the remaining three definitions recurrent in his work.

The Technological 'way of knowing' is that approach which Habermas calls the "purposive-rational." We may see the manifestations of such instrumental rationality in curricular phenomena similar to the accountability movement, the behavioral objectives approach, the ends-means orientation or general systems theory. Ted Aoki and Water Werner quote Habermas when introducing this 'perspective' in the Alberta Evaluation. "Instrumental action is governed by technical rules based on empirical knowledge...— [rules which] in every case...imply conditional predictions about observable events" (1975b, p. 69).

In the Alberta Evaluation Aoki and Werner provide a "critical examination" of the "*perspective* of the Master Plan of the Alberta Social Studies program" (1975b, 6. 66). This analy-

sis was included as an appendix to the overall report. In this analysis the authors assert that the curriculum "was, without a doubt, at the forefront...almost alone in Canada" with its emphasis on "'value issues' as the venue for... the processes of valuing and inquiry." Nevertheless, "When the perspective concerning man is examined, it became obvious that the major orientation of the Alberta program is technological" (p. 68). The analysis goes on to point out how this curriculum primarily falls under that orientation "called by Habermas purposive-rational." The analysis also highlights examples from the "Master Plan" of the remaining two knowledge perspectives which are less prevalent and primarily implicit. In concluding, recommendations are prescribed to extend the situational and critical perspectives.

Within the B. C. Assessment, Aoki and Harrison provided a similar critique in, "The Intents of the B. C. Social Studies Curriculum Guides: An Interpretation" (1977b). Overall they interpreted and described examples of the "three ways of knowing" within the B. C. curriculum. However, "the program [did] not provide a balance between these perspectives; rather it empahsize[d] scientific knowledge" (p. 62). "Scientific knowledge" had been articulated as that of "technical knowing"—distinguished from "situational knowing" and "critically reflective knowing."

The second "way of knowing" articulated in Aoki's theoretical stance is the *Situational-Interpretive*— that perspective considered by Habermas to underly the interests of the "historical-hermeneutic" sciences. During the mid-seventies, at the time of the evaluations, Aoki included within this perspective the phenomenology of Alfred Schutz; the sociology of knowledge of Berger and Luckmann; the ethnomethodology of Garfinkel; and the hermeneutics of Schleiermacher, Palmer and Gadamer. He stated that the guiding interests of situational knowing are "insights into human experiences as they are lived...clarifying, authenticating and bringing to full awareness...the deep structures of meaning" (Aoki, 1984).

The section of the B. C. Assessment entitled, "Interpretive Studies of Selected School Situations" (Aoki, et al., 1977c) was

explicitly a report of a "situational-interpretive approach." The overall B. C. Evaluation saw a significant elaboration and extensive inclusion of this approach in comparison to that which had been deemed the 'situational' study of the earlier Alberta Assessment. The Alberta 'site visit' section of the study was given only to 'provide background' and 'afford glimpses'. The intent was 'illustrative or suggestive' and did not attempt a rigorous methodological 'logic-in-use' (Aoki, et al, 1975c, p. 256).

The later B. C. Evaluation's situtational-interpretive report is an account of five in-depth studies of school situations. To quote the report:

> Information concerned with the everyday activities of the students and teachers enriches and therefore complements the generalizations arising from information obtained from the paper-and-pencil instruments. Hence, each study outlines the setting of the situation, describes the nature of the Social Studies programs, and interprets the meaning of significance which educators and students ascribe to them (Aoki, et al., 1977a, p. 26)

The B. C. interpretive study was presented as a "case study approach" and it anticipated many of the ethical principles and procedures now associated with case studies. [See, for example, the Care Group's extensive literature, introduced by Simons (1980).] There was an inclusion of anonymity, confidentiality and participant validation (Aoki, et al., 1977c, p. 90). Ted Aoki's leadership in the two evaluations provided progressive and bold attempts to go beyond traditional 'technological' approaches to evaluation.

Finally, the third conceptual realm of the evaluative theoretical stance, the *Critical Evaluator's Concerns*, may be illustrated by the following questions which Aoki raises:

> 1. What are the perspectives underlying curriculum X? (What are underlying root interests, root assumptions, root approaches?)

2. What is the implied view of the student or the teacher held by the curriculum planner?

3. At the root level, whose interests does Curriculum X serve?

4. What are the root metaphors that guide the curriculum developer, the curriculum implementor, or the curriculum evaluator?

5. What is the basic bias of the publisher/author/developer of prescribed or recommended resource materials?

6. What is the curriculum's supporting world view? (Aoki, 1984, p. 11)

The two analyses previously discussed that identified the B. C. and Alberta Curricula as primarily "Technological Ways of Knowing" were the two explicit expressions of the critical approach of both evaluations (Aoki and Werner, 1975b; Aoki and Harrison, 1977b).

Dr. Aoki has confessed an "uneasiness" after having "dwelt" for so many years in the world of "psycho-social theories applied to education" (1984c). He expresses concern at his "occasional and maybe frequent tendency to reduce what is new to [him] by interpreting it within the framework of what has been familiar...[i.e., within the technological framework]" p.71). He encourages us to share this uneasiness.

Aoki safeguards a healthy tension between the interpretive and the critical. But he continues to turn foremost to the interpretive. His tendency toward the practical mitigates the risk to 'reduce interpretation' to critical theory. Aoki's 'practical interest' has done much to soften the tendency which, according to Schrag, "uncritically legitimates the transcendental-empirical framework of question posing." This is a tendency that Schrag ascribes to Habermas...at least before the latter underwent his "conceptual sea-change" with the "linguistic turn" in his writings (Schrag, 1980, p. 22).

Dr. Aoki's two early, large-scale evaluation approaches were attempts to go beyond adopted "technocratic strategies and allied decision-making social theories." His ventures required a "radical re-examination of the foundations of social theory and an exploration of alternative modes of inquiry and socio-cultural organization" (1984c, p. 74). Ted Aoki's mutualism is his dwelling with this 'radicalness'— with the sense of re-examining the 'root' of our theory but more importantly with the 'rootedness' of praxical lived-inquiry. Schrag maintains that beyond the purely epistemic there is the "originative question". We hear echos of another of Ted Aoki's favored scholars, Hans-Georg Gadamer in his insistence upon "the hermeneutical priority of the question" (1975, p. 325). To Aoki, this rootedness in the originative stance is his turning towards the other. Such a gesture is an orientation towards situational knowing.

In his book, **Why Democracy?,** Ross describes in a more general way the tensions which Aoki presents in the concrete, lived way of educators. He writes;

> (...) the people's exercise of political power can be visualized as taking place in two different ways: either the people make their own political decisions directly by the 'ancient plebiscite", or else they register their decisions through specialized organs particularly devised for that purpose, which act "on behalf of the people"...These methods may be called, respectively, direct and representative democracy (p. 202).

A terse criticism of representative democracy was offered by Jean Jacques Rousseau where he stated:

> "[P]eople believe that they are free, but greatly deceive themselves. They are free during parliamentary elections, but as soon as the members of Parliament are elected, they are once more enslaved and are nothing" (Ross, 1952).

Direct democracy, on the other hand, demands constant, actual participation as the basis for the conduct of government.

We may see similarities between direct democracy and Ted Aoki's mutualism. He considers the mutualistic world view to be held by those "who believe planning should be done co-actively

by members of the community." Mutualism has a focus of power in decision making that is "shared among participants." In the B. C. Evaluation, certain responses were identified as those indicating the mutualistic world view. These included the statement: "I think problems involving people are best handled by letting groups work together in order to find a solution." And finally, mutualism has as a goal the "decentralization of decision-making."

Representative democracy, in contrast, is supported by a hierarchical world view. People do not legislate, they elect an elite. Responsibility and autonomy are then regulated to ensure efficient and accountable adminstration— to carry out and to elaborate the supreme authority of the people which is *vested* with elected representatives. State officials have particular public duties. Organizational charts, official policies, operational definitions and job descriptions become the guiding concerns. The bureaucracy must be responsive and accountable— instrumental rationality must prevail.

It is against such hierarchical attitudes— which stifle 'authentic communicative action'— that Ted Aoki advocates a liberation which is "grounded in the moral attitude of emancipation." Mutualism, when expressed through the situational and the critical 'ways of knowing', has as its aim "to promote a more open and public decision making."

Ted Aoki considers unmitigated criticalness to be reflection "oriented towards making conscious the unconscious by discovering underlying assumptions and intentions." Mutualism, however, becomes much more [with its orientation towards the other] Here reflection becomes a "critical venturing together,...[which has] its interests in liberating man from hidden assumptions and techniques, [and which] promotes a theory of man and society that is grounded in the moral attitude of liberation" (1984c, p. 77). The normative domain becomes the prior ground of inquiry.

Where Alf Ross referred to direct [or participatory] democracy as the ancient plebiscite", we may also consider Habermas' assertion that moral consciousness (as opposed to technical

structures of society." With modernization, however, such "*conventionally* structured systems of action" became increasingly and permanently subordinated to conditions of instrumental or strategic rationality" (1970, p. 98).

Herein we gain the sense of Ted Aoki's originative question"— a "pointing to the way". Where Ted Aoki has insisted that curricular activity is political, and that "authentic communicative action" is praxical, we may think of Habermas' statement that, "Structural violence does not manifest itself *as force;* rather, unperceived, it blocks those communications in which convictions effective for legitimations are formed and passed on" (1977, p. 21). Ted Aoki's mutualism ensures that the rootedness of meaning is *in situ*—safeguarding the emancipatory interest. Actions stemming from a non-praxical criticalness have the potential to reify power in institutions ('vested authority') and to 'violate' empowerment of individuals.

Aoki illustrates the "dynamic of the dialectic" and reveals his mutualistic orientation where he suggests that we might turn for support to a "framework" interpreted from the writings of Karol Wojtyla (Pope John Paul II):

> Within such a framework...["to make sense afresh"] is anchored in a situation of inter-actions among teachers and students mediated in everyday language, oriented towards practical interest in establishing open inter-subjectivity and non-violent recognition on which communicative action depends. But these interpretations are rooted in a network of meanings actors within that situation give. Hence, understanding day-to-day life of teachers and students in the classroom requires at least understanding in terms of the leaning structures actors in the classroom give. However, to be able to venture forth together in the meaningful way Wojtyla speaks of, requires not only an understanding of this meaning structure but also action rooted in critical reflection on these meaning structures (1984c, p. 76).

The sense of "critical venturing together" given by Ted Aoki is similar to Habermas' description of moral consciousness which

can only become coherent in living relationships in everyday conversation (1977, p. 17). Praxis implies an orientation towards empowerment— seemingly towards direct democracy. Representative democratic structures pull in an opposite direction— towards increasing hierarchical streamlining, where power is vested in authority.

This polarity is fundamental tension in Ted Aoki's evaluation work. He and Werner have referred to those who act as 'representatives' and who effectively impose their curricular definitions on others as "gate-keepers". The "keepers" serve to exclude definitions which do not correspond to accepted institutionalized versions. Such top-down imposition, "represents an unequal distribution of power among groups within schooling contexts because everyone does not have equal power to control the content of curricula and in part the attitudes and activities of students" (1979, p. 49). With his mutualistic evaluation stance, Aoki attempted to disperse power and to provide inclusiveness. In a general sense, he used his position to question at least one hierarchy of representative democracy— the school systems that influenced the curricula evaluated. His alternative approaches militated against the representative roles of school officials and advocated for the inclusion of multiple, participant understandings of reality. On the other hand, the status quo of the principles and procedures institutionalized by representative democracy blocks mutualism.

One of Ted Aoki's more recent evaluation activities has carried farther the search for alternatives. As the supervisor of my doctoral study, he has been involved in the development of an approach to evaluation called "participatory case study evaluation." My study relates to a self-study report submitted on Aoki's former University Department in connection with University's President's Advisory Committee on Campus Reviews (ACCR). The dissertation on this study concerns, at one level, the methodology developed as a challenge to ethical problems first encountered by the approach of the University of East Anglia's CARE group as cited by Stephen Kemmis, Barry MacDonald, Lawrence Stenhouse, Rob Walker, Helen Simons

and others, as they carried on their work with 'democractic case study evaluation'. This case study approach was later informed by the 'SAFARI Ethic' [TheFord, Success and Failure and Recent Innovation Project] (MacDonald, 1974 and Norris, 1977). 'Participatory case study evaluation' concerns the inclusion of 'principles and procedures of justice' to the methodological ethics— the absence of these ethical concerns was identified as problematic in the CARE work (Elliot, 1977; Jenkins, 1977 and Bath, 1983).

On a second level, the dissertation continues Ted Aoki's mutualistic orientation. Discussion of the conduct and the understandings of all participants is evoked from a thesis oriented towards 'justice as otherness'. In this study, Dr. Aoki has encouraged me to try to see "once more, again, afresh" alternatives for curricular and instructional evaluation. As I work to complete my own doctoral dissertation I see how he continues to lead and to inspire others to work in a tradition of evalution activities grounded in practice while asking the broader questions of the human condition.

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In Receiving, A Giving: A Response To The Panelists' Gifts

By Ted Aoki, Professor Emeritus
Faculty of Education
University of Alberta

I am blessed with a plentitude of gifts

I liken the experience of entering this hall this afternoon to the experience of entering a Japanese tea ceremony room. Whereas a church spire inspires me to lift up my eyes beyond earth to the heavens above, entering a tea room inspires in me something different. The entrance to the ceremonial room, by the very way it is built, urges me to incline my body and to bow, bringing me closer to the earth whose textured layers of humus allow buds of tea trees to leaf. The savoring of the tea allows me to touch again this earth that cradles and nourishes both my body and soul. During the Tea ceremony, I come to respect the fullness of silence, and I become aware of how silently I participate in the constituting of that silence. And in that silence I experience being-one-with-the-earth.

In his remarks Walter Werner mentioned that in the authentic interpretive community of "text and people", "teaching requires considerable humility because the teacher is also a part of the community of interpreters".[1] I am told that etymologically "humility" is rooted in the word "humus". I interpret humility, then, as an attitude of bowing to earth, a returning to earth. Likewise, I interpret Angeline Martel's remark[2] about the need to reverse the flight of Archimedes' thought from the bathwater, earth's water,– a remark that brought smiles to our lips– as again a call to be mindful of our rootedness in earthy experiences.

And here in this situated moment in this hall at Bergamo, I experience in your vivid presence a oneness with you. I bow to you and wish, if I could, decline this pedestal and sink into the concrescence of the friendly world with you– there, to sing, to drink, to laugh, to talk, to live.

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This afternoon I have been blessed with a plentitude of gifts– sketches of "me" that constitute texts of a story. I thank Stephen Bath, Ken Jacknicke, Angeline Martel, Walter Werner, and Bill Pinar for holding in their thoughts my works and my struggles, and for drawing in words contours and traces of my work as teacher, researcher and administrator. I am deeply appreciative of their thoughtfulness and carefulness, and I accept, with a gesture of bowing, their words as gifts, born of a certain kind of intimacy with each one of them. I accept these gifts as an invitation to fulfill to some extent my longing to attune myself to a truer understanding of my own story. But in receiving these gifts, I heed Madeleine Grumet's caution: "The story of a transparent self is difficult to reclaim".[3] Knowing full well the tenuousness and the incompleteness that are ever present in any effort to reclaim, I wish, through listening to the stories offered me, to try to come to know myself a little less opaquely.

In that effort, I hope to come to understand more concretely Michael Novak's poignant description of what any story is. In his delightful article: **the Ascent of the Mountain: Flight of the Dove**, he said:

> "Willy-nilly, each person's life does tell a story. Often the stories are pointless, meander, seem to have no single thread or set of threads...Few persons tell one single story. Few lives are wholly integrated. In lives as in works of art there are few masterpieces. Most lives are somewhat stale, flat, dispersed, undirected...
>
> To trace the history of acts of will, the history of choices mad (even those made not by choosing but by drifting) is to trace a voyage, a pilgrimage, a search in a labyrinth, perhaps an endless struggle...No man or woman does everything at once, chooses indefinitely, acts with infinite scope; men and women are finite. Their freedom is a selection among possibilities. Acting, they define a story.
>
> The...lives of each trace out a story, whose implications reveal what they took the world in which they lived to be, who they thought they were, what in their actions they actually cared about. Action is declaration of faith: we cannot act without implicitly imaging the shape of the world, the significance of one's own role, the place at which struggle is effectively joined."[4]

On receiving this day gifts of stories, I feel I am enriched by at least three-fold: (1) I am allowed an opportunity for a more transparent understanding of my story, and (2) I am led to an opening that reveals for me a more abundant understanding of what a story, anybody's story, is and how important that story is, and (3) I am as for the first time allowed within the horizon of "me" in "my story" which shows me a different understanding of "me".

The Others in Me

Many of you will find my next remarks far off the expected remarks. But I confess that what I have to say emerged from my listening with care to others' stories of me.

Ken Jacknicke commented that "a struggle to make 'administering' from instrumental action to one of praxis...means a commitment to others and to ourselves".[5] I wish to attend not to the first part of Ken's comment, but to the latter part, particularly the words "others" and "ourselves", which include, I trust, the singular form, "the other" and "myself".

I have spoken of friends offering *me* gifts. For some time now I have been pondering how the "I" and "me" enter into the constitution of my own story which includes stories about *me*. I have become somewhat startled by my opaque understanding of "me"– as in "me, Ted Aoki". It seems to me that the usual understanding of "I" as subject and "me" as object rests on an understanding that accords to "me" secondhood, a shadow of the primary "I". I seek for a possibly more vital and grounded sense of "me", which might be revealed by understanding "me" as a "pointing to". But when I allow that, the first sense that crowds forth is a "me", pointing to my "I", as if, "I and me" are automatically contained in a unity. I don't know if it makes sense, but I would like to try to set that understanding aside to

consider a sense of "me" pointing at least in part away from my "I"— a me pointing towards the other, the me that compels my bowing to others.

Here, I do not wish to understand "the other" as a mere third person, or in the form of the negative, "not me". Rather, I see here a glimmer of a more intimate sense of the other— as "otherness"— the otherness that possibly grants our beings; the otherness that allows the constituting Of of my being-with-you and your-being-with-me. Taigu's haiku flows through me:

A fire-fly flitted by:
"Look!" I almost said—
but I was alone.[5]
-Taigu-

So when I received from Stephen, Walter, Angeline, Ken and Bill, their understandings of me, I felt I sensed more deeply the meaning of me-in-others and the others-in-me. Allow me then to take these offerings as invitations, calls to vital in-dwelling with them. The reading of their texts was for me like inhaling their languaging about me and like the quiet, silent moment before the exhaling, I felt not the suppressing but the silencing somewhat of the "I" and a larger presencing of the "me".

Could it be that the silencing of the "I" leaving me with a "me" that others come to know, is, in a sense, a returning to the earthy dwelling place grounded in otherness? In this sense, could it be that the communal "we" to which we claim we aspire is not so much the plurality of "I" but rather a vivid place where "otherness" dwells? Is this possibly the primordial context within which you and I dwell?

Perhaps, we can begin to account for why we get tired of living with people whose talk is saturated with "I", "I", "I". Likewise, with people whose talk is full of "me, me, me", where the understanding of "me" is inwardly turned to the I. Such people seem to be encapsulated in the skin-bound "I/me", forgetful of the fact that the skin is open to the touch of others. Here I do not deny the I. What I seek is a way to allow the "me" a larger space in which to live more richly.

Likely, nothing profound. But I wish to say to my friends

that I interpreted their speakings of me as not only of my works but also of the term "me". And for me,. the newer understanding of "me" that seems to be dimly aglow is like coming upon a fresh clearing, a new opening.

My Son as Pedagogue

We haveason, Edward. (How possessively said.) I think Bill remembers him from one evening in Edmonton while my wife and I and friends were waiting for Bill at an appointed dining place, Edward was entertaining Bill at home serving him Canadian beer to drink, an Alberta sunset to feast upon within the ambience of Beethoven's music. How about that for an image? Canadian beer, Beethoven, and an Alberta sunset.

Edward is 21. I am 66. The generation gap is 45 years. Why mention such a triviality? Because it is not trivial to me that Edward and I can sit down together and enter into deep conversations. What makes this possible?

Edward is a Fine Arts student and last summer he attended Yale University as a summer session fellow. A few days after he got started, he phoned from Connecticut saying: "Hey Dad, things are great. But do I feel provincial. Do you know these guys are talking Roland Barthes, Bachelard, Foucault and the like? An I ever glad you got me to read *The Empire of Signs* and *The Poetics of Space* although I didn't understand them thoroughly. At least I could say I know something about them." This is Edward who studies eagerly with Tom Beekman, Valerie Suransky, John Jagodzinski and who has had conversations, albeit briefly, with Helmut Wagner, Bill Pinar and Mike Apple.

During his high school years, Edward discovered Da Vinci and fell in love with him. He lived Da Vinci, and we nourished his interest by getting him all the books on Da Vinci we could find. At the Louvre, He sat spellbound before the Mona Lisa. I felt that through Da Vinci he was coming to understand the meaning of the Renaissance and possibly the spirit of the Enlightenment as well.

But when he began his university studies, saying he has some interest in architecture and rationalizing architecture as a field integrating science and art, he chose to become a General

Science Major. A somewhat prejudiced and disappointed father told him, "Edward, General Science is a ho-hum program." To which he replied, "I want flexibility to allow me to take the courses I want." (Not too bad a curriculum principle, I had to agree.). (Lesson #1).

I recall that in his first year among others he took two Medieval History courses. In year 2, he took two more. For me, whose own history program leaped from the Roman Empire to the Renaissance (because the millennium of the Dark Ages was mere darkness and emptiness), his deep interest in Medieval History was puzzling. I asked Edward. "Why do you find Medieval History so interesting?" His reply: "People were more human and communal then." (Therein lies lesson #2).

I interpret this statement as a sign of a shift of loyalty from the story that is the Renaissance to the story that is the Medieval Ages, the story of those, for whom human living was, with all the myths and fears, an earthy dwelling. I saw in his act the beginning of a critical questioning of the historical tradition of contemporary Western Culture, and an interest in recovering the beingness of humans.

Edward and I feel we have a clearing where we can meet, but what made it possible, I feel, is reflected in part in the struggles that characterized my work as teacher, administrator and researcher— a story of a re-turn to earth. I had to return to earth before I could meet him.

I have been schooled too long

I am of that vintage and tradition whose life story included the unquestioned belief that "to go to university is to have virtually arrived". Today, the University of Alberta calendar lists me as "professor emeritus", meritting such entitlement by a small string of degrees plus retirement. I now see most of my formal university experiences striving for these credentials as an induction into a form of life story that upholds "the terror of the flesh, the lure of the abstract, the fascination of the ideal and contempt for the familiar", as Madeleine Grumet so starkly put in her remarkable paper "Other Peoples' Children".[6]

I reflect upon the gifts of stories presented to me, and I can

say that I can now see better how these degrees "conferred upon me" were masks of varying thicknesses, and in sustaining me as I learned to wear them, I enacted acts supposedly educational, unaware that each act was an ever deepening subscription to the prevailing cultural stories in the field of education.

So when Walter and Stephen referred to days of my infatuation with semiosis å la Charles Morris, or General Systems Theory å la Bertalanffy and Magoroh Maruyama, I recall that we were then in search for a way to make sense of text and context in curriculum and instruction. I am reminded of the question that guided us: "How should we understand Education Curriculum and Instruction?"

In this context, I had discovered in Edmund Short's book of readings in Curriculum and Instruction Mauritz Johnson Jr's well known article based on systems.[7] What was it that drew us to general systems? I suspect it was our yearning for holism. We were ushered into the language world of curriculum planning system, instructional planning system, instructional system. Becoming encapsulated within the world of instructional action oriented towards goals, we felt we were on the way to mastering the complexity of the machine-like world of curriculum and instruction.

But in jolts, we became aware that as we thought we were gaining a sense of the whole, what we were really gaining was a reified world shorn of the blood and tears and joys of people who dwell in curriculum situations. We came to realize that we were falling prey to the lure of the abstract and came to see our feet dangling, groundless.

What our awareness did for us was to allow us to understand the way in which we were living a story without much human content and, therefor, possibly a storyless story, but a story nevertheless, of the life style of those caught up in the terror of the flesh, lured by abstractions, forgetful of the concreteness of the every day familiar world about us.

In our search for alternative stories to live out, we kept our eyes open. We found Philip Jackson who called upon us to explore life in the classroom.[8] The graduate students supported me on taking the cue from Jackson to move into the classrooms.

but they resisted by suggestion of interaction analysis, such as Flanders' and Amidon's.[9]

I remember, too, students pressing me to make sense of Carlo Castenada whose *Separate Reality* [10] had hit the popular market, of Victor Frankl's *Man's Search for Meaning* [11], of Paulo Freire's *Pedagogy of the Oppressed* [12] and so on, books which were on drug store book shelves, but not yet in the university libraries.

But even during our involvement with General Systems, we located in the 1969 General Systems Annual, an anthropological philosophical article by Gerard Radnitzky entitled *Ways of Looking at Science: A Synoptic Study of Contemporary Schools of Meta Science* [13]. In it he brought forward the image of two schools: (1) Logical-empiricism typical of the Anglo-Saxon schools of Metascience, and (2) the hermeneutic-dialectic tradition as reflected in the Continental Schools of Metascience. Prominently named in the latter were Habermas, Gadamer, Apel and Ricoeur.

Within the enervated ambience within our solitude in Edmonton, one day (April 15, 1975) Walter Werner presented me a book *Curriculum Theorizing: The Reconceptualists*. [14] Excitement. We noted many things. We came across Jim Macdonald who wrote:

"During the past year I have discovered a book that might have been written specifically for me at that time: that is, it spoke to me only a few books can in a lifetime.[15]

James Macdonald was referring to Jurgen Habermas' *Knowledge and Human Interest*. We found a resonant chord in Jim when he said:

"At this point, I feel that these ideas (the concepts proposed by Habermas) could provide a basis for greatly improving our understanding of the problems of curriculum."

We agreed. Indeed, as Stephen Bath said, for us Habermas provided a way of going beyond the traditional.

We fell in love with Habermas, but we forgot at times that love can blind us too. And no doubt, we must have tended to live reified existences within Habermas' paradigms. But at the same time we have tried to be mindful of the knife that cuts both ways.

So, today at 66 I feel that I am where Edward seems to be at 21. (I am indeed a slow learner). I am thankful that the sinking into the bathtub, the bowing that has enabled me more closely to touch the earth, allows me now to sit beside him in conversation about various texts, be they of Barthes, Foucault, Bachelard, or of the paintings of Chagall, Magritte, Ernst, Kandinsky or of the film works of Fassbinder or Kurosawa.

Voices that speak to me now, no longer thin

Amidst the dominant voice of my own schooling, whose deschooling I have tried to portray, there lay in the margin (this is the way I understand it now) thin voices that as thin threads I am sure have been there all these years, suppressed but ever present. I call them three voices.

Voice 1 is that of my father. He was a 1918 graduate of a teacher education college in Tokyo, and he had as one of his professors a scholar who studied with John Dewey in Chicago. My father spoke to me of how he tried to understand Dewey as he gave lectures in Japan in the early part of this century. And other names I heard as a youngster through him: Comenius, Pestalozzi, Froebel, and the like.

But for me an embarrassing moment came in a conversation on education my father and I had shortly after I became a teacher. The topic he wanted to talk about was Henri Bergson's philosophy. He had studied Bergson in his Teacher Education program a generation earlier and apparently when he was a student, he felt Bergsonian thinking was indigenous to Japan in the form of Zen-Buddhism. He wrote a brief thesis, submitted it to Daizetsu Suzuki (a prominent Zen master of the time), who promptly told him to come study with him. Father did.

Bergson for me in my teacher education program? Zero. I must have been a disappointment to my father who named me *TETSUO* - one who philosophizes.

Voice 2. The second voice is my mother's. She was a graduate of a teacher educational college in Tokyo. She belonged to the Zen Sect. She told me, when I was a youngster, a Zen story which in echoing ways resounded within me time and time again. In a endeavor to re-live the story, I wrote it, I titled

it "A look that hears".

> "I am at this moment reminded of a Zen story mother told me of an event in feudal Japan about a monk famed for his temple garden of morning glories and a lord of a nearby castle. The lord, upon hearing of the bounteousness and beauty of the garden, sent forth to the temple a messenger that on the day following the full moon, he will arrive in early morn to view the garden.
>
> On that appointed day, the monk upon early rising went directly to the garden and plucked all the morning glories but one. When the lord arrived the monk guided him to the garden, fresh laden with the morning dew, beckoning him to savor to the fullest what his eyes can behold.
>
> The massive foliage denuded of the multitude of flowers he had imaged beckoned the lord to break the silence to ask of the monk, "Where are the morning glories for which you have gained renown?" The monk gesturing to the lone flower said softly as not to tread upon the silence unduly, "My Lord, if you but allow the morning glory to speak, this flower will disclose to you the essence of the being of the morning glory that it is."
>
> The lord paused, allowed his eyes to rest upon the flower, and listened with care the speaking of the morning glory. Then, he turned to the monk, bowed a little more deeply than a lord typically is wont to bow, and said quietly to the monk: "I know better now what it is to hear when I look."
>
> With that he left, upon his lips a faint smile.

Voice 3. The third voice is that of June, my wife. Even in the field of curriculum I have found that thoughts I claimed as my own had their source in June.

I recall in my personal questioning in the early '70's asking: "Are there curriculum situations in which ends and means are not so tidily arranged but instead evolve interactionally?"[16]

On the occasion of a curriculum symposium (1973) held at the University of British Columbia in honor of the retirement of Dean Scarfe, I responded to W. James Popham of the University of California who spoke on 'Curriculum Design: The Problem of Specifying Intended Learning Outcomes."[17] In my response I

spoke of June's speaking to me by her actions in the following way:

> "Recently, over a period of two months, I observed a sculptor [June was a Sculpture major at the University of Alberta then] at work with five sheets of copper varying in size and shape. She played with these sheets, bending them, heating them, beating them, cutting them. I did not think she had at this stage any real notion of a terminal product, at least, nothing she could specify verbally. Later, one piece of copper took shape, and eventually, the others took shape. When she began to think of designing the five pieces into a unit, I have no idea. But I saw her laying the five pieces flat on the floor; I saw her hanging them on nails on a wall; I saw her try many things. Eventually she converted them into a dynamic design of five molded sheets, seemingly growing out of a base. "That's it," she exclaimed. It seemed to me, the onlooker, that the sculptor's intent became a concrete image just when the sculpturing process came to an end."[18]

For one who at the time was trying to understand curriculum action as a creative art form, June's speaking to me helped me to be cautious of the strictly instrumentalist understanding that tended to technologize the world of curriculum.

* * * * * *

I feel fortunate that I hear among many others the voices of my father, my mother, and my wife. These voices, although they may have been thin at times, never left me, and today I hear them with deeper resonance. Today, their voices I hear mingled with other voices in the stories of me that my friends offered me.

I ponder at this time. Had I heeded well the thin voices and allowed what I might call informal education to blossom forth, perhaps—just perhaps—I may have been able earlier in my life to free myself from "the terror of the flesh, the lure of the abstract, the fascination of the ideal and contempt of the familiar."

Notes to Myself as Administrator

After all this talk about humus and humility, I must yet display my arrogance—just a bit more. It is "I, I, I" again.

Ken spoke of my effort to try to be a scholar-administrator, that is "scholar-hypen-administrator". Ken and I have talked about the way in which the hypen often conceals the tears and joys, the agonies and ecstasies, that I experienced as scholar-administrator.

In my bailiwick it was easy to be caught up as administrator in a technical time-frame and be driven by it. It became a challenge to find openings to open myself further. I sought ways. As one Way, I developed pauses in my daily journeys in order to write notes to myself– a version of a talking to myself– a phenomenon which from the outside may look not only absurd but also an icon of a person gone mad.

I wish to share with you just a few of these pieces-de-resistance:

Notes to Myself No. 1: What Should A Chairman Do?[19]

November 2, 1980

WHAT SHOULD A CHAIRMAN DO?

- when a sharp graduate student says "I don't want X as advisor because he is not on campus regularly and because he is old in his ideas and looks tired most of the time"?
- when a graduate student says had he known the advisor (a full professor) had no experience in guiding either a Master's thesis student or Doctoral dissertation student, he would not have come here?
- when graduate students send emissaries asking what I can do with professors whose thinking is too narrow and too old?
- when school board personnel at a high level and the ATA executives come recommending (for the sake of the Department and the Faculty) that we beef up our program by removing a staff member and by replacing him?
- when the husband of a graduate student goes to the Dean, asks what ails the advisor (a full professor) that claims inexperience and cannot move the student towards closure of a dissertation seemingly completed?
- when a staff member asks if his colleague who loves to talk, even bothers to read contemporary stuff in education? and asks if he has taken in any serious conferences of conventions

- when a graduate student applicant begs for a switch in advisorship because the advisor belongs at NAIT, not here in the university setting?
- when a full professor says he should change but can't bother to because he's too close to retirement?
- when graduate students (doctoral) as a group come to me and say that if a particular dissertation proposal is accepted, they would feel embarrassed that they belong to this Department?
- when a student comes to me saying "I was kicked out of class because I disagreed with my professor"?
- when a professor comes insisting he is "the expert" and flaunts arrogance to beat hell?
- when graduate students say they prefer not to have certain staff members around for they are a drag and slow down the progress of the class?

WHAT SHOULD A CHAIRMAN DO?

Notes to Myself No. 2: What's in the Label, "Basic"?

February 25, 193

At the last Dean's Advisory Committee meeting I asked the question "How are the *basic* departments *basic* to why we exist as a Faculty of Education?" I don't think my colleagues liked me asking that question.

Ed. Administration is labelled a *basic* department, but basic in what way?

Ed. Psychology is labelled a *basic* department, but basic in what way?

Ed. Foundations is labelled a *basic* department, but foundational in what way?

I ask these questions because I ask, What is the ground on which a C. & I. Department stands? The Basic Departments, if they are truly basic, should be able to help us answer. I don't get an answer. Why not? Because they won't or because they can't?

Notes to Myself No. 3: Administrator as Advisor

January 7, 1984

As advisor, I began re-reading Terry Carson's doctoral study and paused to reflect upon the five lines of T. S. Eliot that Terry quoted:

> "Between the idea
> and the reality
> Between the motion
> and the act
> Falls the Shadow".
>
> T. S. Eliot, *The Hollow Men*

In re-reading, above all, lines 3 and 4 hold sway:

> "Between the motion
> and the act".

I recall the efforts of Jan Vallance (a doctoral student) to understand the meaning of "movement" in movement education, her field of professional interest. As I am drawn to both "the motion" and "the act", there appears before me an image of a dancer engaged in her dance space. My gaze is captured by the flowing embodied movements, and I find myself wondering what that which appears to me as movements might mean to the dancer.

As I surrender to the recesses that cup of meaning between the motion and the act, now not even dimly seen, I turn again to Eliot:

> "Between the motion
> and the act
> Falls the Shadow".

I beckon light to fall on the between to allow the shadow to fall away.

* * * * * *

Being an administrator? I have found in my own situation

as chairman of a curriculum and instruction department that to be an administrator within a Faculty of Education is to struggle within an instrumentalized understanding of "administration". Here, holds sway typically an instituted form of life informed by the lure of the abstract, fascinated by idealized conceptions, understanding"administering" in terms of reified schemes such as organization theory, management theory, systems theory and the like. Retreated into the recesses is the originary meaning of "ad-minister"– "to-minister", "to serve"– in which to lead authentically is to follow the heed and call of that which authorizes service. The true vocation of administration, it seems to me, has its source in its authentic calling.

In this sense, the field of educational administration, like the field of curriculum, has suffered a "flight from the field", as Bill Pinar is wont to say, and has need to reclaim that which it has forgotten, i.e., the true meaning of ad-ministering, by de-instituting reified forms and by constituting anew administering as a mode of being.

Curriculum: a larger story

What do I see as a larger story in the field of curriculum today. What do I see as significant features in the curriculum landscape today? What signs of vitality in curriculum scholarships do I see? May I offer four themes.

Theme 1 Curriculum as the focus of scholarship in education.

The happening that has exploded upon the educational scene within the last two decades has resulted from a crisis in, what some call, "the human sciences". It is characterized by a critical questioning of the ground within which the human sciences including education are situated. Among educators in North America, I believe that curriculum scholars have been the first to heed this crisis seriously, recognizing the relevance of this questioning to their work. I like the way Bill put this as "living the crisis".[20]

What questionings have been taking place in curriculum studies? Let me identify a few:

1) the questioning of the dominance of the technological

orientation that prevails in curriculum rooted in instrumental reasoning (included in this questioning are the issues of temporality and historicity).

2) the quest for the originary ground of curriculum as a human study. (I see here the contributions of the strong hand of feminist and gender scholarship in curriculum).
3) the questioning of the priority to curriculum understanding of epistemological considerations over ontological considerations.
4) the questioning of the adequacy of the assumptions underlying the domain of curriculum studies.

In my view this sort of questioning marks the cutting edge of promising scholarship.

Theme 2 *Increasing recognition of curriculum scholarship in many Faculties of Education*

For long, C. & I. people in faculties of Education have been labelled "methods" people– technicians, really, relegated to teaching the "how to" instruction courses. In our Faculty, the Departments of Educational Psychology, Educational Foundations, and Educational Administration have been labelled the "basic" Departments, relegating teaching departments like C. & I. Departments to a derivative position, secondary to the "basic". The C. & I. departments tended to be distanced and isolated, unrooted, and reduced to instrumental reasoning.

Historically, Educational Psychology has enjoyed a privileged place of its own, somehow separated from Educational Foundations where a motley crew of Sociologists of Education, Anthropologists of Education, Philosophers of Education, Historians of Education, *et al.* try to dwell together.

One wonders whether or not the pre-eminence of Educational Psychology cannot be attributed to the way in which the concept of "learning" has become a central concept in education, a concept so central that many feel that life in education just cannot go on without the word "learning". In fact teaching is often seen as the flop side of "learning". I have a feeling that many believed and still believe that to understand teaching is to understand learning. When we realize that learning theory

courses are usually mandatory in undergraduate teacher education programs, one wonders how strongly psychologism prevails? I am reminded of the ardent pleas of curricularist Dwayne Huebner whom, I feel, not many have given a deserved hearing. What is to be noted here is that it has taken a curriculum scholar to dare to question the hegemony of the notion of "learning" in education.[21]

Educational Foundations have also gained pre-eminence over the years. Yet, increasingly there is a questioning of the ground of Educational Foundations. What I am really asking is: how foundational is Ed. Foundations? Two points might be raised.

We are increasingly aware of the vigorous interests of Foundations people in curriculum. Educators of the sociological, anthropological, historical, philosophical persuasions are contributing much to curriculum studies. They bring disciplined perspectives to understandings of curriculum, but, when they do, we must remember that they are essentially doing sociology, anthropology, history, philosophy– typically abstractive studies that try to understand in disciplined ways something about the curriculum world, the lived world of the everyday life of teachers and students.

A question flowing from the foregoing is the question of the meaning of "foundation" in Foundational Studies. Calvin O. Schrag, whom I deeply respect, points to the myth of so-called "foundations", indicating the lack of groundedness in the experiences of the people about which they sociologize, anthropologize, historicize or philosophize. He is saying that the Foundational are not foundational enough and that the originary ground needs to be sought.[22]

I feel that many curriculum people are showing concerted interest in the points I am making and have begun to participate earnestly in the questioning.

I note, too, that in both Canada and in the United States, Faculties of Education seem to be seeking "curriculum scholars with a new vitality", not any curriculum scholar. In subject areas like language education, social studies education, or home economics education, recent advertisements call for good

familiarity with the field of general curriculum as well as with the subject area C. & I.

I am convinced that where "learning" and "foundation" had the ownership of center stage in talks among educators in the past, curriculum is now moving in, receiving some prominence, if not center stage prominence.

Theme 3 *The celebration of the mundane in curriculum studies:*

We are all familiar with curriculum-as-plan, understanding it typically as programs of study, curriculum guides, lesson plans and unit plans. As such curriculum-as-plan is an abstraction yearning to come alive in the presence of teachers and students. What a plan lacks, however, is situatedness. A situated curriculum is a curriculum-as-lived in which central is the presence of people and their meanings. It is an experienced curriculum.

I feel that as a group of curriculum scholars, we have begun to attend more seriously to the domain of everyday life in the curriculum world, in a sense, in celebration of the mundane world wherein everyday lives are lived. I feel that we are now in a position to move toward a juxtaposition of curriculum-as-plan and curriculum-as-lived, which can be explored as twin moments of the same phenomenon. I feel that each moment calls for its own form of understanding, but together they seem to unfold as a dialectical unity. It is to this possibility that I say that it may be worth while to explore the tensionality in the dialectic between these curriculum worlds.

Theme 4 *Re-searching the meaning of the commonplace of curriculum practice.*

Curriculum essentially belongs to the world of the practical. Hence, curriculum studies, if they are authentic, must ever return to the concrete world of the practical. Such is my belief. As curriculum scholars dedicated to the practical, we are mindful of Schwab's caution some years ago that the curriculum world of practice is moribund lacking adequate theories, and that curriculum theories extant are unable to speak

authentically to curriculum practice. We are aware of Schwab's urgings to understand the practical within a deliberative framework. Many have heeded Schwab and interesting work seems to be on-going.

In my view, two current developments also deserve our notice.

1) First of all, there is a serious effort to re-understand practice. These efforts recognize the inadequacies of "practice" understood as applied theory, i.e., a theory applied to a situation. Within such a view "practice" is understood merely as a derivative of theory— theory holding its monarchical position.

One of the promising re-understandings of "practice" views practice as praxis, wherein even the notion of theory requires a re-understanding. I see at this time two major interpretations of praxis— one, in tune with the critical social theory of the neo-Marxist persuasion, and the other, hermeneutic praxis which seems to flow out of the existential and linguistic posture of scholars such as Heidegger, Gadamer and Ricoeur. I note that at this cutting edge, forceful work is on-going. The debates and discussions show great promise.

2) There is another effort to re-understand practice. In this effort, focus is on the commonplaces of curriculum practice and action. I refer to practices such as:

curriculum development
curriculum improvement
curriculum implementing
curriculum evaluation
curriculum pilotting
curriculum policy making

In the past, these commonplaces typically fell prey to a means-ends interpretation, understandable given the almost oppressive technological ethos that prevails and enframes us.

For me, what has been encouraging is the increasing number of scholars who have refused to surrender to the taken-for-granted understandings of these curriculum practices, and have made these very terms problematic. I like the daring in this critical stance.

There is on-going a de-instituting of the traditional under-

standing of "development", "implementing", "evaluation", "consulting", "pilotting", and so on, and a re-constituting of these commonplaces of curriculum practice, firm in their insistence of recognizing the presence of people who subjectively act.

I applaud these scholars on two counts:

i) for their acknowledgement of the mundane commonplace of curriculum practice as a worthy dwelling place for scholars, and

ii) for not being forgetful of the world of curriculum practice that was the raison d'etre of the coming into being of curriculum scholarship in the first place, and thus, my yielding to the lure of the siren-voices of the human science disciplines as some of our colleagues have done— a movement, I refer to as the "flight" from the curriculum field. These young scholars who resist the lure believe that essentially, curriculum scholarship is not arm-chair stuff; they call for placing on center stage the messy but alive world of the mundane.

* * * * * * *

I have traced but a few themes, but I hope sufficiently, to portray my sense of the vitality of the curriculum field to which we have committed our lives as educators. Indeed, as a vital field, it is a field of dramatic tensionality wherein curriculum scholars are experiencing new beginnings that promise new possibilities. The debates and discussions are lively. These are indeed exciting times for curriculum people. I am happy to be party to this engaging vitality.

A beginning a-new

The event of this afternoon, in part, Bill Pinar said, was to mark my retirement.

Allow me to regard this evening as a commencement. In this I am guided by what Rainer Maria Rilke wrote to a friend 65 years ago. He said:

"Always at the commencement of work, that first innocence must be re-achieved; you must return to that unsophisticated spot where the angel discovered you when he brought you the

because you have convinced him, not with tears, but with your humble resolve to be always beginning: to be a beginner".

I thank you all for the honor you bestowed upon me this afternoon.

May I wish all of you many, many rewarding years of curriculum scholarship. As for me, with your help, I will try to be refreshingly green (AO) as a tree (KI) can be ever green.

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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
Rochester Institute of Technology

Lives Enfolded, Life Unfolding...

"We need another sideboard," I announce to Harry, and he grins as I wrestle the oak drawer, the letter drawer, from its worn grooves again, devising yet another plan for organizing the papers spilling onto the floor. I pause to take in the smell of cedar and candle wax. Mercifully, the terriers begin to attack some enemy in the papers; it's too easy to be nostalgic in the face of these familiar hands, alternately scrawling and elegant. Too easy to imagine the lives at this moment far beyond the drawer...

These are the lives of teachers—teachers with a purpose and a story. Carol is in New Jersey now, with 130 students. Most of her peers are jaded; they advise her to tighten up on her discipline, you know, THEY will walk all over you. Draw the line now, before it's too late. She writes, "I really feel most connected to the special ed. team. They're the ones with the hope...the ones who have the good days..." Pamela, Carol's former housemate, is in Rhode Island, teaching part-time at the school for the deaf. She is struck by the "...differences from hour to hour, age to age. Gifted kids at one. Severely emotionally disturbed students at two. Sometimes the distinctions get blurred in a responsive moment... I believe that art is a key to the communication here..."

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19. These "Notes to Myself" are found in T. Aoki"s personal files.
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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
Rochester Institute of Technology

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John's letters come airmail from Heidelberg. He is using journals with teachers and students, experiencing excitement and cooperation in one town, resistance and cynicism in another. All the while, his and his family's own language and educational experiences form a backdrop to the study of the language of deaf persons and their teachers. He becomes his own metaphor for education and for the vision of the outsider. Donna's experience is more literal she has determined to leave education for a while. Make a home. Do some art. Be there for the kids. It's time for a break. But this deaf teacher writes, "I do miss the classes...I find myself signing to myself, signing in my sleep, because there's no one here to sign to..."

June is in Canada, finishing her research, planning ways for marginal voices to be heard. There is a card, too, from Angeline who creates and challenges daily from the perspective of a language minority. And there are others.[1]

Educational lives inhabit the drawer, notes to each other full of the stories of students, colleagues, and ourselves. For those of us who work with different groups and in different languages, there is wonder in connection. How, indeed, are we like these students? How are we irrevocably different? Are these experiences merely a more intense replay of my own—or my child's—education? How can we use the shared experiences of students and colleagues to inform work and to change structures? In the first two publications of **Significant Others,** I wrote of the importance of letters as radiate d reflection, seeking the validation that our journals alone cannot give.[2] The "others" of this section are not only the people form other cultures with whom we work, but the other teachers from whom we draw strength and hope.

"There's no one here to sign to" We depend on your discourse in this section. Transformation starts quietly. Please send your notes and anecdotes to Bonnie Meath-Lang, Communication Program, National Technical Institute for the Deaf, Lyndon Baines Johnson Building, 1 Lomb Memorial Drive, Rochester, NY 16423.

I'll start a new drawer.

* * * * *

A new publication, the *FairTest Examiner*, has been established by the National Center for Fair & Open Testing. One of the major goals of this publication is to scrutinize and distribute information on the effects of commonly-used standardized tests on minority and women students. Secondary goals include support for research on racial, cultural, and gender bias in testing, and advocacy for Truth-in-Testing legislation. For further information, please write: FairTest, National Center for Fair & Open Testing, P.O. Box 1272, Harvard Square Station, Cambridge, MA 02238, or call (617) 864-4810.

* * * * *

The organization Teachers of English to Speakers of Other Languages (TESOL) has officially adopted a special interest section for teachers of deaf students (TEDS) in recognition of the parallel and particular issues for deaf persons as a language minority. For information on TEDS/TESOL, contact Prof. Margaret Walworth, Associate Chair, Department of English, Gallaudet College, Washington, DC, 20002; Prof. Gene Lylak, Newsletter Editor, Department of English, NTID at RIT, 1 Lomb Memorial Drive, Rochester, NY 14523; or Prof. John Albertini, Chair, Department of Communication Research, NTID.

* * * * *

The first National Deaf Poetry Conference was held in Rochester, NY on September 24-26, 1987. Performances, workshops, and lectures on the evolution of the Deaf Poet, ASL poetry[3], and issues in composition with native and secondary languages were well-attended. Cross cultural dialogue and the fragility of human interdependence were recurring themes.

Deaf performance artists Peter Cook, Patrick Graybill, Debbie Rennie, Ella Mae Lentz, and Clayton Valli were featured. The conference Chair was Jim Cohn.

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Notes

[1]Thanks to John Albertini, Carol Cuneo, June Kern, Angeline Martel, Donna Pocobello, and Pamela Rohland for the contents of the drawer.

[2]"The Burning Book," *JCT*, **6**:4, 158-165 and "The Icarus Image," *JCT*, **7**:1, 217-221.

[3]The abbreviation *ASL* refers to American Sign Language, the visual-gestural language used by Deaf North Americans, a language with its own syntax and rules.

Pretexts

Pretext: An Essay Review of Stephen Arons' *Compelling Belief: The Culture of American Schooling*, Amherst: University of Massachusetts Press

Compelling Belief - Nagging Questions

Catherine Cornbleth
Suny-Buffalo

I have spent some 40 years in schools, mostly public ones, as a student, teacher, teacher educator, and researcher. As an elementary school student from a lower middle class family, I was a "good girl," i.e., passive and compliant. In high school, I successfully played school and learned a bit of algebra and chemistry after the launching of Sputnik. College and graduate studies were enjoyable and, occasionally, intellectually stimulating. As a teacher, I eagerly sought to improve social studies education and, I hoped, society as well. In different ways, I've continued this reform effort from my university location in Pittsburgh and now Buffalo on the assumption that public schooling is desirable (despite its several limitations), reformable, and worth reforming both structurally and programmatically.

Stephen Arons' position in *Compelling Belief* is that government, viz., public, schooling does not and cannot support either a democratic society or individual freedom and fulfillment. He argues that the U.S. public school system contradicts the essence of the first amendment and calls for the separation of school and state. He argues that "the present political and financial structure of American schooling is unconstitutional" (p. 198); tax-supported, compulsory schooling, "in which pri-

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vate [family] choices based on conscience and belief are subjected to the approval of the majority" (p. ix), and that this system is incompatible "with fundamental liberties in general and the First Amendment to the Constitution in particular" p. 199). The problem as he sees it becomes "how to apply the First Amendment to compulsory public schooling" (p. 204) so as to preserve both compulsory schooling and freedom of belief and expression.

In reading this book, I reacted sympathetically to the situations Arons described but not to his definition of the problem and proposed solution. Within and outside education, we tend to focus our energies on pursuing a given or identified problem. What is infrequently recognized is that how a problem is framed influences the course of its solution. Is the nuclear problem, for example, one of deterrence or disarmament or something else? As much attention might well be given to problem-setting as problem-solving.

From my vantage point, Arons' definition of the problem is problematic and, consequently, his solution is untenable. He does, however, prompt the raising and pursuit of serious questions about the relationship of state and schooling in democratic societies.

Arons begins by outlining his position and detailing three categories of family-government (viz., public school) value conflict: censorship or control of school policies, curriculum, and libraries; home education; and government regulation of private schools. The families' dissent and conflicts with school authorities are described and conclusions drawn on the basis of "discussions with dozens of families" (p. viii). He then offers his argument but no plan for the separation of school and state.

Arons presents the censorship, home education, and private school conflicts against a background of deepening cultural uncertainty and impending collapse of cultural explanations. Families are portrayed as struggling against school "agents of public orthodoxy" (p. vii) in their search for cultural meanings, satisfaction, and security. The schools are a major arena of conflict because of their crucial role in the socialization of children, particularly the inculcation of values and the formation of consciousness. Given the importance of school socialization in shaping present and future beliefs and behavior, questions of control and/or choice of schools and school programs become paramount.

The minority families in conflict with public school authorities are engaged in battles for control over the socialization of their own children and, in some censorship cases, for the socialization of others' children as well. Majority control of compulsory public schooling and government regulation of home education and private school options violate the rights of minorities, especially those who cannot afford the alternative schooling that is available. Public schooling as presently constituted in the U.S. is characterized as "a supressor of dissent and a manipulator of political consciousness" (p. 190). Families, according to Arons, not only have the right to hold their preferred values and transmit them to their children, but also to "have them become part of the unavoidable inculcating process of schooling" (p. 74). Parents and families certainly have interests in controlling their children's schooling but whether they have legal or constitutional rights is another matter.

Given this definition of the problem, Arons' solution is a reinterpretation of the first amendment. He would "broaden the First Amendment's traditional protection of *expression* of belief and opinion to embrace the *formation* of belief and opinion" (p. 205). Freedom of expression is meaningless without freedom to formulate one's beliefs. Compulsory public schooling limits freedom of belief formation insofar as it "regulate[s] the development of ideas and opinions by controlling the transmission of culture and the socialization of children" (p. 206).[1] Consequently:

> Wherever beliefs, world views, values, or ideologies are at stake, the Constitution must be read to impose the same government neutrality as is brought into play with regard to religion. If the First Amendment is applied to the reality of schooling as it has developed in this century, the conclusion must be that individual liberty, the healthy function-

ing of the political system, and the preservation of a truly public and governable public-school system require a separation of school and state. (pp. 212-213)

Accepting this "solution" means "insuring the reality of school choice for all families [not individuals] and prohibiting local, state, or federal governments from regulating the content of nongovernment schooling, directly or indirectly, except where compelling justifications exist" (p. 213). This is to be accomplished through an "equitable funding mechanism for private schooling" p. 216). Such a mechanism remains undefined and probably undefinable. The three criteria Arons offers— avoiding economic and racial discrimination and protection "individuals, families, and schools from government manipulation of beliefs and world views" (p. 220)— are contradictory insofar as some beliefs and world views condone discrimination.

Arons has created a monster; either the problem is insoluble or one dies of the cure. Inconsistencies in his argument and neglected questions, however, render the monster toothless if not pathetically impotent. Neither his problem (applying a reinterpreted first amendment to compulsory public schooling so as to provide free family choice) not his solution (publically funded private schooling) inevitably follow from the presented or available evidence.

Two interrelated inconsistencies are of particular concern to me, both of which reflect competing democratic political values that cannot be fully realized in particular situations. One is the clash between family and individual rights or interests. The second pits freedom from "government coercion" against "compelling justifications" for state intervention. Arons seems not to accept that (a) because general values often conflict in practice, priorities need to be established and compromises negotiated, or (b) substituting one institutional coercion (e.g., family) for another (e.g., government) does not enhance individual freedom.

With respect to family versus individual rights or interests, Arons argues first for family rights (to control the school socialization of their children) against the power of government

schooling and then for individual rights (to the formation and expression of belief) to support his private school conclusion. He repeatedly affirms "the fundamental importance of voluntary family choice" (p. 74) in schooling. In arguing first amendment protection of such choice, he notes that:

> So long as individual dignity matters, the individual ought to control his own education; where the individual is too young to make an informed and voluntary choice, his parents ought to control it. (p. 207)

The age that confers informed and voluntary choice on males or females is not indicated. Arons acknowledges but puts off "sorting out the rights of parents and children" until such time as "the rights of parents and the political majority are addressed" (p. 59). The desirability of separating these issues is questionable as are the assumptions of parental rights (in contrast to interests) and of unlimited parental control of childrearing. This may be but another instance of what a New England congressman is reported to have characterized as concern for individual human rights that begins at conception and ends at birth.

No matter how sincere and strongly held a family's beliefs, there would seem to be some justifiable limits to family choice for their children in education and other areas (e.g., medical care, physical punishment). With respect to education and schooling, it would seem that children have a right to learn and to know. Narrowly prescribed schooling, whether by government or parental decree, would violate that right. Children's present and future rights should not be jeopardized on the grounds of youth or traditional family prerogative.

In the absence of a public school system, Arons would tolerate "government coercion" (viz., regulation) of private schooling only when the justifications are "of such magnitude and widespread public importance— as for example the prevention of epidemics— that they can properly be regarded as more important than fundamental liberties" (p. 203). The only other example mentioned is protection against racial discrimination in school admissions, programs, curriculum, and distribution

of benefits. Clearly, the values of non-discrimination and protection against "government manipulation of beliefs and world views" cannot be absolute in practice. When individual, family, or group beliefs and world views are racially discriminatory or opposed to established practices of disease prevention and medical care, compelling justification exists for their denial of first amendment protection. In what other situations might the freedom of individuals, families, or groups be limited in the interests of others' freedom or the general welfare?

A related question is the extent to which there are compelling state interests in the education of young people. In his analysis of the U.S. educational system, Green (1980) describes control of the system in terms of a "structure of interests" that includes the interests of the state. The state has two compelling interests in Green's formulation: That individuals attain economic independence and "grant minimal obedience to civil law" (p. 22). The state also has "derived interests," i.e., interests stemming from efforts to secure its compelling interests. For example, the state has a derived interest in seeing "that children are not educated in ways that will threated its continued existence" (p. 23). Continued existence of the state and our widely shared if not unanimously endorsed "civic culture" (Butts, 1980), in broad outline but not specific detail, is essential to the continued existence of individual, family, and group freedoms in the United States. Freedom cannot be sustained amidst chaos.

Yes, schooling does communicate messages that enhance the values and power of some groups to the detriment of others. But these messages are neither univocal nor widely interpreted and acted upon as intended by their senders (Cornbleth, 1984). The schools' contribution to socialization is much more complex and muted than Arons would have us believe.

Neglected questions meriting attention, in addition to those already noted, include: Who constitutes and controls the government(s) now regulating schooling? Under what circumstances are sincerely held beliefs sufficient or inviolable grounds for parents to "do their own thing" in educating their children? Within and outside education, how are public policy

decisions to be made in situations where core values conflict? (And, what are the appropriate distinctions between public and private spheres of choice and action?) To what extent do our curriculum practices make a multiplicity of perspectives available to students, including perspectives on decision-making and the implications of choice? What would be the consequences of disbanding the compulsory public school system? How can education options and choice be expanded, especially for minority groups, while sustaining the democratic civic culture that makes freedom possible?

Finally, what is the appropriate relationship between state and schooling in democratic societies? Arons' call for their separation is attention-getting but spurious; his own proposals call for an active state role in schooling albeit different from its present one. Prompting the consideration of these nagging questions is the major contribution of *Compelling Belief.*

Note

1. Questions of the nature and effects of schooling in this regard are assumed rather than examined. Arons claims that "there is a strong connection between the world views children are rewarded for adopting in school and their political activities and opinions as adults" (p. 207) but provides no supporting evidence. The political socialization research of the 1960s and 1970s and recent classroom studies suggest very weak school effects on students' political beliefs and behavior (see, e.g., Cornbleth, 1982; McNeil, 1981).

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Adventures in Monopolis:The Wonderland of Schooling in Arons' Compelling Belief

James Anthony Whitson
Louisiana State University

"This book is about the stifling of dissent," Arons declares in his introduction (p. vii), noting the "paradox that a society should repress intellectual freedom with the institution of education." In these times, the defense of intellectual freedom in schooling needs all the friends it can get. By any measure, the freedom of American school students to learn, think, and express themselves is being subjected to increasingly frequent, widespread, and serious attack. In 1986 an AAUP report identified the increasing incidence of elementary and secondary textbook censorship as a hinderance to students' ability to advance in higher education, and an obstacle to students' gaining the full benefit of an undergraduate education. Annual surveys by People for the American Way have shown a tripling of censorship in the last four years. In the last two years, the reports by People For have documented not only increasing numbers of censorship attempts, but also an increasing frequency of such attempts resulting in the actual removal of challenged materials from classrooms and school libraries. The surveys also reveal an increasing percentage of such incidents being coordinated by national organizations on the Far Right, including Phyllis Schlafly's Eagle Forum, Pat Robertson's National Legal Foundation, Beverly LaHaye's Concerned Women for America, and Citizens for Excellence in Education, which "has pledged to bring 'public education back under the control of Christians' and to do so by taking 'complete control of all local school boards.'"[1]

People For has provided legal defense in major federal cases litigated by some of these groups. One example is the 1987

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Alabama case litigated by the National Legal Foundation, in which several social studies and home economics texts were thrown out for being religious (i.e., "secular humanist"), because they didn't say enough about theistic religion.[2] In a 1986 case in Tennessee, another federal judge supported parents represented by Concerned Women for American, on the basis of their fear that "after reading the entire Holt series, a child might adopt the views of a feminist, a pacifist, an anti-Christian, a vegetarian or an advocate of a 'one-world government'."[3] More than four hundred complaints about the Holt, Rinehart and Winston reading series included specific objections to stories involving mention of religious worship by American Indians and followers of Islam, a story about a woman challenging her husband's authority, and stories referring to dinosaurs as existing earlier than the time when creationists' believe that the world began, as well as similar objections to familiar stories like *Cinderella, Macbeth,* and *The Wizard of Oz.* Although the outcome in this case might look like a defeat for freedom of thought and expression, Arons himself has described the judge's ruling as "eminently reasonable" *(Education Week,* November 5, 1986, p. 19); so we do need to review the argument presented in his book before we rush to welcome him as an ally in the defense of intellectual freedom for American school students.

Arons devotes an entire chapter to a critique of 'the traditional watchdogs of individual liberty who have attempted to defend the students' First Amendment rights "in scores of state and federal courts";

> In these legal battles, civil libertarians, unlike the censors themselves, see that censorship threatens the system of freedom of expression upon which democracy depends. What they cannot, or will not, see is that schooling without individual family choice must always violate these same civil liberties. (p. 65)

Arons faults the civil libertarians for "creating and relying on concepts that do everything but address the central contradiction between the [majoritarian] structure of schooling and

the meaning of individual liberty" (pp. 67, 74). As an example, Arons challenges the conceptual distinction between "coercion" and "persuasion" that the New York Civil Liberties Union was relying on when it argued (in a Long Island censorship case) that the First Amendment does not allow school officials to "foster majoritarian values by eliminating conflicting values" (p. 69). In rejecting their argument as meaningless, however, Arons forgets that the New York CLU is simply repeating the exact language and rationale of Justice Jackson's opinion in the *Barnette* case,[4] which Arons invokes to support his argument that public schooling *per se* is intrinsically a violation of First Amendment rights and values. Arons' basic first Amendment argument was presented more directly in a previous article, which begins by declaring categorically that "Schooling is everywhere and inevitably a manipulator of consciousness, an inculcator of values in young minds."[5]

The argument in this book likewise rests on a view of "the unavoidable inculcating process of schooling" (p. 74) in which "intellectual freedom" is reduced to a question of who gets to control that process by deciding *which* values and beliefs will be stamped into the children's minds. Arons quotes J. S. Mill's description of state-sponsored schooling as "a mere contrivance for moulding people to be exactly like one another" in order to establish "a despotism over the mind" (p. 195). Arons generalizes this view of learning by dealing with the current controversies as a conflict over parents' "ability to dissent in the molding of their children's minds" (p. 212). He insists repeatedly throughout the book that schools are used for "manipulating the consciousness of children" (p. x) and "consciousness manipulation" (p. 165) "to control the opinions" of the people (p. 195). He concludes that "The majoritarian structure of schooling, by requiring the attempt at coercive consensus, inevitably violates freedom of belief and expression" (p. 74). To make sense of Arons' argument, it is important to understand that he is not opposing the *coerciveness* that he regards as the inevitable character of any and all schooling. His repetitious rhetoric is insistent on this point (although it is unlikely to persuade readers who support the public schools as an institution with

a distinctive potential for promoting the emancipatory development of students' intellectual and other capabilities). He never interrupts his tirade long enough to consider how Justice Jackson, the CLU, and others might intelligently understand "the meaning of individual liberty" in terms of a distinction between coercive and non-coercive education. Although he cites one of Kozol's books for a number of observations on how "liberal" pedagogy tends to undermine students' moral autonomy, Arons somehow misses Kozol's motivating conviction that education can be "either for domestication or for freedom."[6]

Arons' conclusion that *public* schooling "inevitably violates freedom" by "requiring the attempt at coercive consensus" is not based on the *coerciveness* as such, but on the monopolistic orthodox *consensus* in which students are supposedly "compelled to believe." According to Arons, "it is fair to refer to the prevailing school practices of any era as a form of publicly sponsored orthodoxy" (pp. x-xi); and he does so from the first page (vii) of his introduction ("struggle...between the forces of private dissent and the agents of public orthodoxy") to the book's penultimate sentence (p. 221: "repressive enforcement of bureaucratic order or outworn orthodoxy"). If this is not your view of public schooling, Arons again tries to persuade through repetition rather than by argument. His polemical monotone drones on and on about "a bureaucratic defense of public orthodoxy" (p. 125), "irreconcilable conflict over orthodoxy" (p. 19), "the war over public-school orthodoxy" (pp. 64, 190; cf. pp. 28, 29), and "doing battle with neighbors over whose values shall become public-school orthodoxy" (p. 211). After reviewing a number of censorship cases, Arons concludes that "the struggle was among competing parental groups, and the aim was control of the government power needed to transform private values into public orthodoxy" (p. 193).

Where public schools have been attacked by those who want to ban the unorthodox ideas and materials that they see in school libraries and classrooms, Arons would say that "Both sides sought to control value orthodoxy by controlling literature and curriculum" (p. 25), since "the process by which any books or curriculums are selected—even by liberals—is also censorship. Whoever wins a battle for control of orthodoxy in schools is, by definition, a censor" (p. 26). In the dispute over creationism, he concludes that "those who adhere to the scientific world view...are also attempting to control public-school ideology," despite efforts on each side "to avoid appearing to be engaged in a battle for control of public orthodoxy in schools" (p. 35).

What makes matters even worse, in Arons' view, is that the schools are not content with merely "compelling belief" in one set of orthodox ideas. Beyond even that, he sees the schools attempting to monopolize all thought and opinion, to the extent that there is "no room" for the "values and beliefs" of dissenting parents who need "to seek the approval of state and local school authorities" in order to express and pass on their beliefs and values through the rearing of their own children (pp. 115, 191). Arons suggests that the parents' "entitlement" to hold their own values, and seek the "extension" of those values to their children, has been denied when parents are displaced from their "natural role as teachers" during the "thirty hours per week" when public schools are supposed to "substitute for the child-rearing function of families," in schoolrooms "where communication, belief, and human development are focused six hours a day" (pp. 52-55, 109-110, 202).

If we pry the arithmetic loose from Arons' Humpty Dumpty logic and semantics, it appears that students are in class less than one quarter of the waking hours during their school years. Arons' real complaint is not that schooling leaves "no room" for parents to transmit their own values and beliefs, but rather that the law provides *no shelter* for removing children from exposure to the diversity of values and beliefs competing in a pluralistic nation. Arons does report the intention of some parents to "insulate their children" in schools designed for "separation of the faithful from society," to the extent that they "will not even engage in sports contests with schools whose students are tainted by humanistic beliefs" (pp. 146-151). He also reports that public school supporters express concern about children being subjected to "an even more rigid orthodoxy" in home schooling than any school system could impose; but he glibly disposes of such expression as amounting to no more than a

reiteration of what Tyack has disclosed to be an ideological definition of public schooling as "the one best system" (pp. 121-123).

Meanwhile, Tyack himself has spoken out in defense of public schooling as an institution of unique importance for the future of democracy, and warns against the way he and other revisionist historians have been used in recent anti-public school politics.[7] In the real world, seemingly disparate attacks on public education are coalescing with the development of increasingly concentrated anti-democratic power."[8] Only in Arons' dogmatic Wonderland is the realm of freedom confined to a private sector threatened by a monopolistic, totalizing public sphere. Arons is theoretically blinded by the crude social Darwinism he relies on (esp. pp. 92-134) in lieu of genuine social or political theory, which would have enabled him to see through formalistic legal definitions, and to realize that much of the political state's ideological apparatus "is private—churches, political parties, trade unions, families, private schools, newpapers, etc."[9]

Arons does deserve credit for raising issues that demand serious consideration. My focus here is determined by how dangerous the book's failings have become in these times, when the defense of students' intellectual freedom does need all the friends it can get. In these times we have a Chief Justice who has written (with the support of three other Justices) that when government "acts as educator," its actions "do not raise the same First Amendment concerns as actions by the government as sovereign," which follows from his view of education as essentially consisting of "the selective presentation and explanation of ideas."[10] Arons rightly recognizes that these Justices share his view of education; but this is only one position in the controversy, a position that the CLU, People for the American Way, and others are struggling to overcome. Instead of joining in the struggle *for* intellectually emancipatory education in public schools, Arons simply accepts coercive education as the premise for his condemnation of the public schools. With more friends like Stephen Arons, the cause of intellectual freedom for students would have no need for enemies like William Rehn-

Footnotes

[1]*Attacks on the Freedom to Learn, 1985-1986* (Wash., DC: People for the American Way, 1986), quoted in the American Library Association's *Newsletter on Intellectual Freedom XXXV* (6), Nov. 1986: 203; *Attacks. . ., 1984-1985* in *Newsletter XXXIV* (6), Nov. 1985: 187. Also, Commission on Academic Freedom and Pre-College Education, *Liberty and Learning in the Schools: Higher Education's Concerns* (Wash., DC: American Association of University Professors, 1986), reported in the ALA *Newsletter XXXVI* (1), Jan 1987: 7, 35.

[2]*Smith v. Bd. of School Commissioners of Mobile County*, U.S. Dist. Ct. for So. Dist. of AL, So. Div., March 4, 1987

[3]*Mozert v. Public Schools;* see ALA *Newsletter XXXVI* (1), Jan 1987: 1, 36-39.

[4]*W.Va. Bd. of Ed. v. Barnette*, 319 U.S. 624 (1943).

[5]Stephen Arons and Charles Lawrence III, "The Manipulation of Consciousness: A First Amendment Critique of Schooling," *Harvard Civil Rights-Civil Liberties Review* 15 (2), Fall 1980: 309-361.

[6]Jonathan Kozol, *The Night is Dark and I am Far from Home* (New York: Continuum, 1986; Orig. Pub. 1975), p. 2, quoting Joao Coutinho.

[7]David Tyack, "Reformulating the Purposes of Public Education in an Era of Retrenchment," *Educational Studies* 11, 1980: 49-64. Cf. "Freedom of Thought and Majority Rule in the Public School: The Bankruptcy of Liberal Ideology?" (Tyack's critical but mixed review of this book), *Teachers College Record* 85 (4), Summer 1984: 653-662.

[8]See, e.g., Ann Bastian, Norm Fruchter, Marilyn Gittrell, Colin Greer, and Kenneth Haskins, *Choosing Equality: The Case for*

Democratic Schooling (Philadelphia: Temple University Press, 1986).

[9]Martin Carnoy, *The State and Political Theory* (Princeton: Princeton University Press, 1984), p. 96, referring to Althusser; cf. Nicos Poulantzas, *Political Power and Social Classes* (London: NLB, 1975).

[10]*Bd. of Ed., Island Trees . . . v. Pico*, 457 U.S. 853 (1982), at pp. 909-910, 914. Although Rehnquist's opinion is technically a dissent, the four Justices who agreed on his "government as educator" doctrine equals the number supporting Brennan's opinion "for the Court." For more on *Pico* and related issues, see my *Constitution and Curriculum; Semiotic Analysis of Cases and Controversies in Education, Law and Social Science* (London: Falmer, forthcoming 1988).

Pretext: An Essay Review of Peter McLaren's *Schooling as a Ritual Performance*. Boston: Routledge and Kegan Paul, 1986 326 pages.

Ethnographic Dilemmas in School Resistance Studies: Issues in Cultural Construction and Interpretation

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What distinguishes an education ethnography from its traditional cultural anthropological cousins is its excursion into the familiar culture of schools. Unlike reading an ethnography of a distant culture, its readership— largely drawn from educational practitioners and students of education— re-enters a place situated in their respective biographies. While schools certainly differ from one another, there remain enough commonalities to allow for even the most unfamiliar to trigger deeply seated associations and past experiences. But reading an educational ethnography is far from taking a stroll down memory lane for this excursion enables us to render as problematic the taken-for-granted world of schools. Ethnography can restore the layers of meaning behind gestures, symbols, perspectives, and activities, which to the literal eye appear arbitrary, irrelevant, or insignificant. It may serve as a poignant reminder that schools are complex social settings, pregnant with meaning. A powerful education ethnography unveils that tacit quality of school life and allows us insight into and a language for transforming our own taken-for-granted selves.

What is true for the reader is also true for the ethnographer. Throughout the research process, the ethnographer is the primary instrument of research. No psychometric measures distance the researcher from the culture she studies. Indeed, it is the researcher's work to linguistically reconstruct and interpret the culture in which she moves and render explicit her own process of understanding. In my own ethnographic study (Britzman, 1985) I entered the familiar world of student

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[9]Martin Carnoy, *The State and Political Theory* (Princeton: Princeton University Press, 1984), p. 96, referring to Althusser; cf. Nicos Poulantzas, *Political Power and Social Classes* (London: NLB, 1975).

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teaching. My initial perspective, however, was clouded by the findings of previous researchers. Only when I began to render explicit the preconceptions, theories and socialization which motivated my study did I come to appreciate the actors' perspectives and hence become open to my own. I entered the world of student teaching with the image of student teachers as powerless and under the sway of cultural authority. I left this world with a more sophisticated understanding of what it means to negotiate in a situation characterized by mutual dependency, power struggles and contradiction. I came to understand that the drama of the student teacher was not so far removed from my own educational process of becoming. What was happening in this specific setting had implications for my own education practice.

Two related goals tend to motivate those doing ethnography in educational settings. First, the ethnographer attempts to build a theory of culture grounded in the "thick description" of cultural life as it unfolds (Geertz, 1973). Second, the purpose of generating cultural theory is to transform not only our theory of school life but also our pedagogical activities. The body of research focusing on resistance in education is a primary example of these related goals. Resistance studies have challenged traditional researchers' views on school discipline by illuminating the meaning behind the symbolic strategies, cultural rules and contradictory world views students develop in the course of their school careers. It is a dialectical literature in that we come to understand how the actors in an educational drama are under the sway of cultural authority as they also sway cultural authority. Revealed is the cacaphony of competing meanings generated from the movements between biography, social activity, culture, and social structure. The work of Corrigan (1979), Everhart (1983), and Willis (1977) are examples of frequently cited research in this tradition.

The concept of resistance, however, is as problematic as it is illuminating. It can enrich our understanding of human agency—being actors in our own lives—but it may also romanticize and render implicit the more destructive aspects of student culture. For example, does not enable a critical

understanding of this reality. Instead, the potency of human agency to transform an oppressive reality dissipates as they externalize, through parody, the familiar script of internalized dominant values. Resistance studies previously mentioned mirror this contradiction. Highlighted are the strategies of male rebellion which reject school knowledge and exacerbate the reproduction of racist and sexist culture. These researchers do warn against romanticizing male school resistance but do not sufficiently critique its deeper consequences. While the male parody is documented, and at times interpreted as such, the underlying meanings behind such a cycle are not articulated. This reveals another problem endemic to resistance theory: the necessity for male researchers to critique their own socialization. As primary instruments of research, these ethnographers have failed to unpack their own cultural baggage and hence impose limitations on the generalizability of this research.

Peter McLaren's *Schooling as Ritual Performance* (1986) both departs from and draws upon the burgeoning field of resistance studies. Three purposes guide this test: to generate a theory of gesture and ritual; to transform how we understand educational life in order to construct empowering pedagogical relationships; and, to resuscitate Catholic education in the tradition of liberation theology. His powerful interpretation of the cultural cacaphony of school life sorts through the emeshed contradictory meanings and ambiguous postures realized through school activity. At its best, McLaren traces the cultural continuities and discontinuities of school rituals as they organize their major actors' experience of time, space, physicality and subjectivity. At its weakest, McLaren's study manifests the vulnerability of the ethnographer as the primary instrument of research. Manda Cesara's (1982) painful study of her own ethnographic excursions describes this methodological phenomenon most clearly: in an ethnography, the ethnographer can run but cannot hide.

The Catholic world of St. Ryans Junior High is populated by Azorean working class students, non-Azorean Catholic teachers, clergy, and a cast of Church icons and symbols who are also major characters. The school's future is as tenuous as its recent

past. Administrators come and go, teachers have abandoned their staff room, the open-classroom architecture—barely transformed with make-shift dividers—is viewed as an impediment to learning, and rumors of remaking St. Ryans into a high school all contribute to a profound sense of demoralization.Its reputation as one of Toronto's toughest schools only exacerbates the prevailing sense of despair. It is no surprise that the staff and students are trapped in a cycle of obsessive fatalism and McLaren successfully situates its source: the staff's pedagogy is based in their cultural racism while the students' resignation is built upon powerlessness. But like the participants in other resistance studies, these students have also learned to 'work the system", at times creating miniscule cultural spaces which allow a momentary breath of air. As described by McLaren, these spaces provide for a symbolic separation from an oppressive reality.

The concept of ritual as, "carriers of cultural code" (p.3) is the organizing lens which focuses the world of St. Ryans. It is an original heuristic device which informed McLaren's attempt to, ". . .link gestural display and symbolic meaning to reality *construction* rather than simply reality *reflection*" (p.3). This is a significant goal given that student construction of reality is usually "forgotten" in mainstream educational research. It expresses McLaren's interest in restoring human agency. The examination of ritual as reality construction required McLaren to separate the concept of ritual from its more common-sensical association with meaningless routinization and draw from anthropological theory in order to resuscitate its dialectical powers. That is, rituals have the potential to both naturalize social conventions and transcend the mundane to achieve heightened consciousness. McLaren argues that an understanding of schooling as ritual performance can provide the basis for constructing a critical pedagogy which builds upon, yet moves beyond, students' present perspectives and cultural reality as rituals frame the process by which people come to understand their world.

But encountering the theory of ritual is no easy task: the

world of ritology (the study of rituals) and the recondite linguistic constructs bracketing Victor Turner's theories, while simultaneously struggling through McLaren's classical and Catholic allusions and metaphors of decay. At times, McLaren's academic voice tended to draw attention to itself rather than to the reality it sought to encode. This point is quite germaine to evaluating an ethnography since, as Charles Paynes' (1984) exemplary study of resistance and collusion in urban education demonstrates, language is the ethnographer's symbolic tool. It enables the reconstruction and interpretation of school culture in such a way as to deepen the reader's understanding and allows for transformation in perception and social activity. McLaren's concept of ritual becomes most accessible during descriptions of actual life at St. Ryans. Indeed his journal and fieldnote episodes successfully animate his study and infuse his theory with the life it seeks to bracket. Like all ethnographies, this is a text of shifting perspectives and voice. McLaren is most accessible when he leaves his academic voice and assumes his ethnographic voice. His presentation of the major actors as they see themselves and are seen allows the reader an emotionally involving experience which mediates the distancing language of academic discourse.

McLaren does construct some powerfully generalizable typologies which further clarify ritual theory. His discussion of styles of student and teacher interaction warrant careful consideration and further study. For students, two particular states—the streetcorner state and the student state—symbolize primary moments of the cultural discontinuity daily experienced. As its name implies, the streetcorner state signifies "hanging out" behavior. Characterized by visceral experience and pronounced physicality, the streetcorner state is spontaneous, peer-oriented and significantly influenced by the world beyond school. It is how the students are before they sit in the hard wooden desks of the classroom. Whereas the streetcorner state is active and allows for a semblance of ownership over place and time, the student state mandates conformity, isolation, silence, and "head" work. This state is imposed through "rites of instruction" which repress physicality and impose what

McLaren terms "the culture of pain" (p. 12). Self-denial, humiliation and repression are its dominant motifs, which, not surprisingly, also correspond to aspects of Catholicism. But McLaren also found that at times, it was religious rather than secular instruction that provided students with the cognitive space to critically engage in examining their social world. There, the spontaneity of the streetcorner state became fused with rites of instruction. This finding clearly illustrates the dialectical possibilities of rites of instruction as both"...articulating mechanisms of social control...(and) seedbeds of social change" (p. 12). Similarly, the teacher's style of interaction as either "liminal servant", "entertainer" or hegemonic overload" also symbolizes a variety of dialectial relationships acted out during rites of instruction.

McLaren's direct experience with these typologies, revealed in one of his most ironic episodes, again reminds the reader that the researcher is also a part of the very process he describes. One day, McLaren addressed the class to discuss his research. With ease, he stepped into the teacher's role. Animatingly pacing the room, McLaren intended to personify the relationship between gestures, body and ideas: "The metaphor I was trying to express with my body was: the time frame in which we are now engaged is important and serious" (p.118). But his attempt to take the floor was disrupted by a group of boys and finally McLaren met their challenge on quite traditional grounds: "'Hey, what the hell are you doing!'...I started to swagger to get into the role of, 'Don't mess with me anymore—or I'll take your head off'" (p. 118). In one moment, McLaren fled from his intent of embodying the teacher as liminal servant and moved to the land of the hegemonic overlord. But unlike his ongoing critical analysis of the other teachers' styles of interaction, he only recited his visceral transformation. This small episode serves as a warning: the researcher is not immune from acting out the dominant values of the social setting he studies. It also underscores a significant dilemma confronting all who attempt to realize both a critical ethnography and pedagogy: the problem of reconstructing not only our roles and intentions, but

our very subjectivities in a territory which tends to foster the worst in us all.

Throughout this review, I have argued that a key theme in ethnography concerns the researcher's self-exploration. This exploration has an ideological dimension particularly as it pertains to analyzing the meanings behind internalized sexism. On this account, McLaren fails to provide insight into the streetcorner state, his own journey, as in the above incident, or how being a white male researcher affected the quality of relationships with his participants, limited contact with others, and shaped the nature of this study. Certainly, as a male researcher, it was easier to gain access into the world of boys and men and a significant portion of McLaren's theory is built upon this populations' perceptions and activities. Of the three teachers McLaren observed, for example, it is only the male bearded Brock who serves a s the primary informant and hence is most fully portrayed. The women teachers who could not sport a beard for added authority, had neither effective moments nor "symbolic masks". So, too, with the world of students: The streetcorner and student states of boys more fully portrayed. We also observe McLaren's participation in this world. There, he broke-up fights, threatened karate kicks, used his body in ways which reinforced male authority, and was made privy to pornographic images of women. But McLaren's account gives us little sense of what the patriarchal world of St. Ryans was like for women and girls. We do learn that the streetcorner state categorized girls as either "good" girls or "sluts" but the meaning these categories held to the girls is absent. Here, I am not arguing as much for an ethnography of equal representation, as I am questioning the generalizability of male behavior into a theory of gesture without rendering explicit the underlying ideology which motivates such life. In this sense, McLaren replicates the earlier resistance studies previously mentioned.

McLaren's text introduces significant concepts which do warrant careful study and will affect the direction of future ethnographies. However, this is not an introductory text and requires a reader of theoretical sophistication. On the explicit

level, McLaren's pioneering discussion of the physicality of oppression moves beyond his predecessors in that his theory of gestures and symbols allows a more holistic understanding of the possible relationships between ideology and physicality. McLaren's advocacy of transforming curriculum with theater links his theory to a potentially powerful pedagogy and provides one means of bridging the best of the streetcorner and the student states. But on the implicit level, McLaren fails to explore his own limitations as the primary instrument of research, and provide an insightful critique of the sexism inherent in the male streetcorner state. Without this critique, McLaren inadvertently continues the tradition of romanticizing student resistance despite his intentions. Excavating the symbolic territory of school culture is difficult work. Excavating our own subjectivities is even more difficult.

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Letters

INTRODUCTION

Two selections compose our Letters section this issue. One is the "paternal" poem of Ron Swartz and the other is the poetic prose of Georgiana Zissis. While distinct in form and focus, together these pieces provide intriguing contrasts, for they speak to us of slogans and saints, patriarchy and paternal love, books and bonds, distance and dancing, sentimentality and struggle, wisdom and wonder. Both disturbing and reassuring, Georgiana's reactions to "moments shared together" at Bergamo, 1986 inspire thoughts about who we are and what and how we communicate with each other. And in our educational and personal relationships, we might wonder with Ron about the dynamics of insight and epiphany—not only where they come from but how they may help us transform ourselves—and each other—in enduring, progressive ways.

(T.E.K. 7/87)

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(T.E.K. 7/87)

Bergamo 1986

**To the poet Armand Petrecca,
my heartfelt gratitude
for his painstaking labor.**

Georgiana Zissis

The tide is out again, tossing the moonlight about, swelling over the wooded banks, sweeping me towards the thinner air, towards the fourth curricular island realm, where we rename our experiences, thrice-tell our stories to one another; where we heed the circle of the soul; where, dancing, we burst into speech. Now is the avalanche of our insolence. Now is the casemate of our arrogance. Yet unrelentingly we thematize and scrutinize, ideologize, codify and analyze; we mechanize even as balconies and stairwells are obliterated at our feet. Through Whitehead and James and Dewey, we commence the pilgrimage to the marrow; the journey of becoming, of creativity, of searching for the good life, of *arete*. Wearing the mask of the archetypal trickster– first confounding, then impelling us on to higher levels of awareness– a barefoot truth-seeker tells of life's higher quest. Amidst the detritus of study and debate, we amass and sift through knowledge. The voices of polyethnicity, of globalism, ecology, of finding one's guiding spirit and living the truth– such voices speak without words and beyond words, whispering dreams of radical regionalism, of politicized culture and praxis fraught with hazard. Neo-colonialism and neo-imperialism, cultural hegemony, and their effluence of shanty-towns, seep into the soul. Lost in the cacaphony and tomes of science, lost in patriarchal selves, in formalism and in muted expression, the authentic self presses corporeally against the earth's sempiternal heart. Unique personal experience and aesthetic, as encountered in the union of art and *soma* and in the union of art and the biosphere, begins to unfold, wearied of the narrowly intellectual. The human impulse, the unnamed, the dynamic equilibrium of the dance, evoke the feminization of

world, the possibility of selfhood, the rebirth and recasting of myths. The invitation to the dance, the human need to express, are sounded by the voices of re-enchantment, of collective consciousness, of authenticity, of transcendence, lamenting the life lost or anaesthetized, decrying our brittle dichotomies of emotion/intellect, private/public, knower/known. The self actively waiting and yearning, the self at home in a world now buried beneath fathoms of abstractions, mired in jingoism and jihads. Thus voices of contestation, of critical ethnography, of concepts recast, of emancipation, still trapped within the artiface of objective reality and positivism. The moon-drenched soul of humanity bears gifts from the rim of the world; one, a gift of axiology, another of human science in the garb of morality, yet another of academic freedom. Liberal inconsistencies and reactionary slogans wedge between our teeth, cleaving democratic commitment. We burst into incandescent rage and intellectual aggression; we erupt into censorship, mere masculine epistemology and detachment. A sanguinary torrent of terrorism rushes into tomorrow. Vulnerability, disclosure, and dialogue were ours once. Ours was the primordial harmony of the *polis* and of the *cosmos* alike. Hymns of our first nature, hymns of unity and *agape* ring out above the snows. And there amid the cypresses, the spirit of our mothers' houses evokes the differences within, not between. Ours then the dance of recreative feminism, of memory and recovery, of mutual transformation, The integrity of the *bios* betrayed in the millenial pursuit of the desired object and the presumed source of knowledge. The voice of the invisible echoes down corridors of autobiography– barely palpable in the prolixity of patriarchal texts. The blue flame of eros and aliveness, the breath of Spirit...such is the core of the ubiquitous witness, whence the giving and receiving of life, the knowing of others and their traditions, listening from aclose, with history and intersubjectivity, with aesthetic-spiritual consciousness. Through Aoki and Macdonald, Gadamer, Tillich and Buber, our vigil begins. Now is the festival of our birth. The plenitude of light and love, of synchronicity and serendipity,– the God-force within– prevailing throughout

Johnny Doddy rides Again*

by Ronald Swartz
Associate Professor of Educaiton
Oakland University
Rochester, Michigan

I

We were on our way to my office
at the University.

And as I piled books in my arms
I slowly began to realize
that you wanted to help
your dad.

I handed you two small books that
had been written by the
great John Dewey.

And as you carried the words from
Dewey's pen in your little
arms,

My mind began to see a vague image
of the day when we would
philosophize with one another.

And in my daydream we enthusiastically
chatted through the night
about how the great ones have
tried to understand the infinite
labyrinth we travel in during
our short lives.

II

But you were smarter than me as we
walked in the snow that leisurely
Saturday afternoon.

And in your three short years you have
taught me more than I can
ever claim to have taught you.

You knew that day, as so many
times before, that my
thoughts about some vague
future did not really matter
at all.

What mattered that day, as now, are
the moments we share
together.

And after you had told mommy
about the wonderful books
of Johnny Doody,

I found out once again that my
daughter knew more than
her daydreaming dad.

* Dedicated to Susan and Marla with Love

Call for Papers

You are invited to submit a proposal for a paper to be read at the 1988 Bergamo Conference on Curriculum Theory and Classroom Practice, to be held at the Bergamo Conference Center in Dayton, Ohio, U.S.A., October 26-29, 1988.

Paper and symposium proposals are due March 15, 1987. To request submission forms, or to submit proposals, please write:

Professor JoAnne Pagano
1988 Bergamo Conference Co-Chair
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The Macdonald Prize, a cash award of $1,000, is awarded each year at the Bergamo Conference to the essay submitted which best exemplifies the work of James B. Macdonald. Macdonald's work (see JCT 3:1, 6:3 for examples) draws upon critical theory and hermeneutics, and focuses upon issues of theory, practice, method and gender. To be eligible for the Prize the submitted paper must be read at the Bergamo conference. JCT enjoys the right to publish the Prize-winning paper. The completed essay must be submitted, in triplicate, no later than August 1, 1988, to Professor Janet L. Miller, Macdonald Prize Committee Chair, St. John's University, School of Education and Human Services, Marillac 105, Jamaica, NY 11439. The recipient of the Prize will be announced Saturday evening, October 29, 1988.