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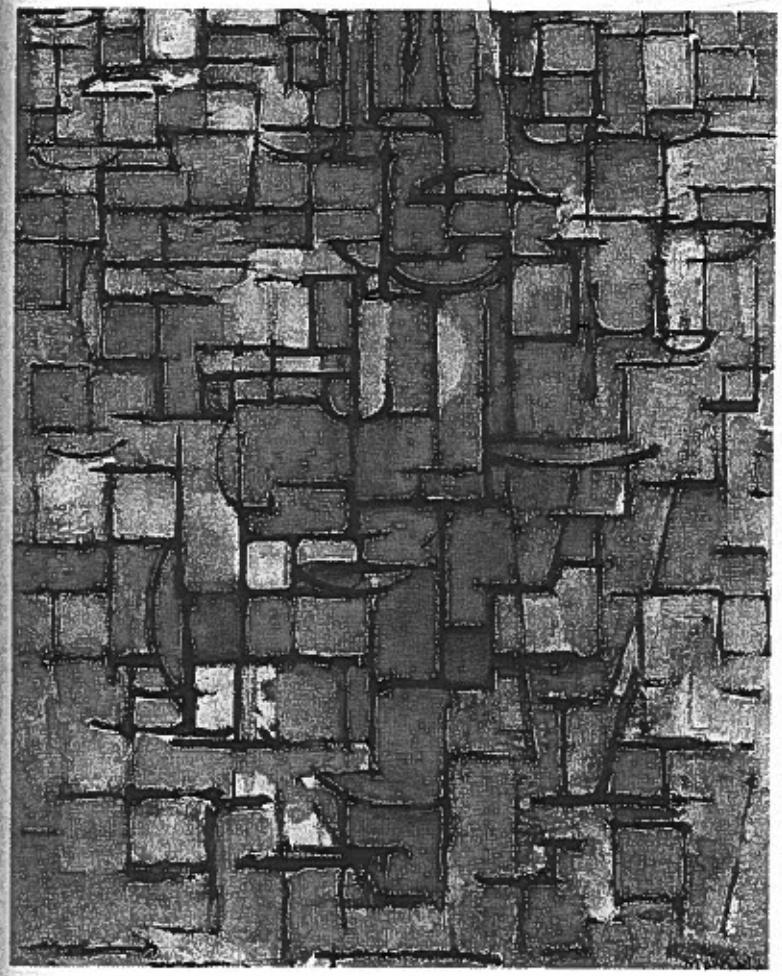

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—W.M.R.

Essays

Autobiographical Search for Gyn/Ecology: Traces of Misogyny in Women's Schooling

Meredith Elizabeth Reiniger
Greece (N.Y.) Public Schools

Glossary

Gyn/Ecology defined (Daly, 1978)

1. our Self-acceptance (p. xii)
2. our yes-saying (p. xiii) to women
3. 'Ecology' is about the complex web of interrelationships between organisms and their environment (p.9)
4. to dis-cover the mystery of her own history, and find how it is interwoven with the lives of other women (p. xiii)
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8. Since Female identified yes-saying is complex participation in be-ing, since it is a journey, a process, there is no simple and adequate way to divide the Female World into two camps: those who say "yes" to women and those who do not. (p. xiii)
9. Since Gyn/Ecology is the Un-field/Ourfield/Outfield of Journeyers, rather than a game in an 'in' field, the

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pedantic can be expected to perceive it as 'unscholarly.' Since it confronts old molds/models of question-asking by being itself an Other way of thinking/speaking, it will be invisible to those who drone that it does not 'deal with' their questions." (p.xiii)

BIOPHILIC TENDENCIES OF A WILD WITCH

Spinning is celebration/cerebration. Spinsters Spin all ways, always. Gyn/Ecology is Un-creation; Gyn/Ecology is Creation. (Mary Daly, 1978, p.424)

A. JOURNEY TO THE SPRING (Re-search as Self-acceptance)

This paper is the fragments of a woman's life, a personal myth (Jung, 1965) in search of collective roots. I am a Spinster (Daly, 1978) spinning the Myth of the origin of a woman, the customs, institutions, rites and exploits of a Goddess:

> Spinsters are not only A-mazing Amazons cutting away layers of deceptions. Spinsters are also Survivors. We must survive, not merely in the sense of 'living on,' but in the sense of living beyond. Surviving (from the Latin *super* plus *vivere*) I take to mean living above, through, around the obstacles thrown in our paths. This is hardly the dead 'living on' of possessed tokens. The process of Survivors in meta-living, being. (Daly, 1978, pp.8-9)

My Spinning will help me see the power of the patriarchy that I must live above, the alienation that I have survived through and the passivity that I must live around. My Spinning is breaking the silence (Miller, 1981). Mary Daly notes the courageousness of this act:

> I am affirming that those women who have the courage to break the silence within our Selves are finding/creating/spiraling a new Spring. (1978, p. 21)

The hopefulness of the Spring metaphor encourages me as I face, with trepidation, the Systems that conspire to silence me. I know that I will find my Spring, that neither Requirements nor Ridicule can quiet my spinning wheel. I am spinning; I have spun; I will spin; and I and my sisters are hearing the sound of spinning wheels.

> The primary intent of women who choose to be present to each other, however, is not an invitation to men. It is an invitation to our Selves. The Spinsters, Lesbians, Hags, Harpies, Crones, Furies who are the Voyagers of *Gyn/Ecology* know that we choose to accept this invitation for our Selves. This, our Self-acceptance, is in no way contingent upon male approval. (Daly, 1978, p. xii)

I have chosen the autobiographical method because access to my own lived experiences is necessary in order to analyze the script of my past, so that I might write the script of my future. As qualitative research, autobiography presupposes a reality that cannot be constrained by the scientific paradigm and its inherent numerical validity. It presupposes a reality constructed by the participant, not entirely replicable nor reconstructible. This methodological approach to the retrieval and virtual reconstruction of reality is *currere* (Pinar & Grumet, 1976c) which provides an introspective method of data retrieval. Through the regressive-progressive (Pinar, 1976c) writings of my schooling experiences and my educative experiences (Berk, 1980), I am provided with data. The analysis of that material will allow me the in-sight that dis-covers my male-defined self in a male-designed existence. Exposed, the power of the patriarchy can be unpowered. Equally important will be the disclosure and synthesis of my emancipatory processes so that I might sing to my sisters, especially the young women with whom I share my day as teacher/student, so that my song will be like the rhythmic chants of the work gang, soothing their wearied bodies with the melody of my liberating project, awakening their consciousness of the notes of their own immanence (Greene, 1978). I offer my self and this song not as a model,

because modeling is a process of self-dissatisfaction and introjected non-acceptance (Pinar, 1976c) which is counter-productive to emancipation, but as a stanza in the Crones' Chorus that will break the silence. The uniqueness of the persons and the projects must not be forgotten.

> It is for each individual journeyer to decide/expand the scope of this imagination within her. It is she, and she alone, who can determine how far, and in what way, she will/can travel. She, and she alone, can discover the mystery of her own history, and find how it is interwoven with the lives of other women. (Daly, 1978, p. xiii)

Rather I offer this song as evidence of Know-ing and Being in process.

Currere as a mode of research (Pinar, 1976c) has developed from the need to address the issues of knowledge and knowing in a way that breaks with the traditionalists' interest in practical applications for school personnel and the interests of "conceptual empiricists" in predicting and controlling behavior (Pinar, 1975; Wallenstein ,1980). *Currere* approaches the individual's experience of the curriculum, the internal and existential experience of the public world of the classroom (Pinar, 1975; Wallenstein, 1980), through self-reflective excavation of flat experience (Pinar,1980). This reconceptualist point of view (Pinar, 1975) attempts to understand the nature of educational experience, particularly by "attuning" (Pinar, 1980) to the voices and feelings of the participants, analyzing autobiographical writings. Grumet states:

> As phenomenology repudiated psychologism and empiricism, as existentialism repudiated idealism, *currere* repudiates behaviorism and technocracy. (Grumet, 1976, p. 45)

Such attention to the individual through introspection is discredited by some as narcissism (Lasch, 1979), as apolitical and ahistorical (Apple, 1977). Others see it as sanity (Pinar, 1976b), emancipation (Greene, 1978), and liberation

(Mitrano, 1979). For a woman (I, the researcher) and other women (they, the subjects), the reclamation of the self is a repudiation of the patriarchal lens through which we have seen the world, through which we have become objects, a repudiation of patriarchal scholarship which wipes out women's questions (Daly, 1973). Mary Daly identifies the need to overcome the methodolatry (1973) which hinders new discoveries by preventing new questions, "by preventing women from experiencing our own experiences" (p. 12). Women must ask their own questions in their own way. For women, it is the research (Daly, 1978) of patriarchal morality, of reified God the Father, of mythologized evil Eve (Daly, 1973), and of the male epistemology oriented toward a subject-object dyad that, expressed in terms of cause/effect, influence/control, and activity/passivity (Grumet, 1980b), limits our perceptions of our world. *Currere* is a method by which the woman/researcher can begin to understand those limits, the origins of misogyny in curriculum:

> An immediate task for women who are educators is to articulate their individual paths from domination-to dominance-to liberation. (Zaret, 1975, p. 45)

Although I sing alone here at my desk, in the gentle gray of this cool morning, I am singing to my sisters who are yet on their way. And I am confident that they are courageous enough to join my chant as I have joined the chorus of my Foresisters Virginia Woolf, Simone de Beauvoir, Maxine Greene, Phyllis Chesler, Mary Daly, Shulamith Firestone. As Mary Daly said:

> This entire book is asking the question of movement, or Spinning. It is an invitation to the Wild Witch in all women who long to spin. This book is a declaration that it is time to stop putting answers before the questions. It is a declaration/Manifesto that in our chronology (Crone-ology) it is time to get moving again. It is a call of the wild to the wild, calling Hags/Spinsters to spin/be beyond the patriarchal bondings/bindings of any comfortable 'community.' It is a call

to women who have never named themselves Wild before, and a challenge to those who have been in the struggles for a long time and who have retreated for awhile. (1978, p. xv)

As a wild Woman, I will spin my life-myth, describing the qualities of my know-ing and be-ing, valid in their own right, needing no convoluted mathematical representation. It is empiricism as theory and practice:

> *Currere's* reply to the traditional empirical paradigm is a return to the experience of the individual, respecting all those qualities which disqualify it for consideration in the behavioral sciences: its idiosyncratic history, its preconceptual foundation, its contextual dependency, its innate freedom expressed in choice and self-direction. (Grumet, 1976, p. 45)

Instead of struggling to separate my experience into manageable units of logic instead of life, I will struggle to gather together my lived experiences using Gyn/Ecology (Daly, 1978) as my theoretical background:

> ...life-loving feminists have the power to affirm the basic Gyn/Ecological principle that everything is connected to everything else. It is this holistic process of knowing that can make Gyn/Ecology the O-logy of all the -ologies, encircling them, spinning around and through them, unmasking their emptiness. As the -logy of all the -ologies, Gyn/Ecology can reduce their pretentious facades to Zero. It can free the flow of their necrophilic circles, their self-enclosed processions, through spiraling creative process. It is women's own Gyn/Ecology that can break the brokenness of the 'fields,' deriding their borders and boundaries, changing the nouns of knowledge into the verbs of be-ing. (Daly, 1978, p. 11)

My questions echo from the past, the historical and personal past of my foresisters and myself. Who am I? What am I? Why am I? How am I? Ironically, the more fundamental

or universal our questions, the more simple our language, the briefer our query: I? What a different question is formed when the "I" is a female, a female who must search vainly for the answers through a maze created by Men of Letters. There is a devaluation of women; indeed, their (near-absence is everywhere: in the annals of history (Fitzgerald, 1978; Firestone, 1970), in literature (de Beauvoir, 1974) and in dictionaries (Rose, 1979). The antifeminism of the Judeo-Christian heritage (Daly, 1973) and fairy tales (Dworkin, 1974) mystify womanhood. The broken tool of language (Dworkin, 1974, Taubman, 1980) describes a taken-for-granted Otherness which alienates a woman from her authentic self:

> The method of liberation, then, involves a *castrating* of language and images that reflect and perpetuate the structures of a sexist world. (Daly, 1973, p. 9)
>
> The Journey, then, involves exorcism of the Godfather in his various manifestations (his name is legion). (Daly, 1978, p. 1)

I must begin my journey. I will journey to the Spring that wells within me:

> Our discovery of the Spring within us enables us to begin asking the right questions. There is no other way to begin. The hope that springs when women's deep silence—the silence that breaks us—is broken is the hope of saving our Selves, of delivering our Selves from the Sins of the Fathers and moving on from there. Since this spring of woman's be-ing is powerfully attractive to our own kind (womankind), we communicate it without trying. Thus by breaking the imposed silence we help to spring other prisoners of patriarchy whose biophilic tendencies have not been completely blighted and blocked. The point is not to save society or to focus on escape (which is backward-looking) but to release the Spring of be-ing. To the inhabitants of Babel, this spring of living speech will be dismissed as mere babble, as the

> muttering of mad Crones. So much the better for the Crones' Chorus. Left undisturbed, we are free to find our own concordance, to hear our own harmony, the harmony of the spheres. (Daly, 1978, pp. 21-22)

This idiographic approach does not limit its applicability to other persons. William Pinar addresses this concern:

> It is as if after one travels for a certain distance in the realm of the idiosyncratic, one gets to the roots of that realm, and these roots become what is collective. (1976c, P. 62)

The collective roots of the realm of womankind as they are evident in the journals of young women from a suburban high school is the quest of this paper:

> We can try to generalize on the basis of the stories we tell and the ones we hear others tell, taking them as evidence of a sort, and attempt to formulate in general terms the broad outlines of past, present, and future, the nature of our experience, and specially our educational experience, that is the way we can understand our present in the way that allows us to move on, more learned, more evolved than before. Perhaps then we can grasp again the significance of academic studies and the potential contributions they can make to our life time. (Pinar, 1976c, p. 62-63)

"Spinning is celebration/cerebration." (Daly, 1978, p. 424)

B. OBSTACLES IN OUR PATHS (Exorcising of patriarchal Norms)

The radical paradigm in the theory of schooling describes the schools as structures that perpetuate inequality, transmit class related values and attitudes, and faster compliance and docility (Bowles and Gintis, 1976, Hurn, 1978; Sharp and Green, 1975; Spring, 1972; Wexler, 1980). The radical critique of traditional schools argues that schools undermine

the capacity to learn by inculcating fear and anxiety through coercion and control; the sorted, categorized students are rewarded for passive memorization and adherence to the norms of behavior of the dominant group. As the dominant group is male and teachers are predominantly female, I am interested in discovering the particular experiences of female students that create disabled, docile, compliant sex objects rather than self-actualized people of the female sex.

> What is school? School is female teachers, male principals, and control.

> The school is the agency of face to face control *par excellence*. The stern look of the inquiring teacher, the relentless pursuit of 'the truth' set up as value even above good behavior; the common weapon of ridicule;...—these are all tactics for exposing and destroying, or freezing the private. (Willis, 1977, p. 65)

What Willis saw in the schooling of the lads, Celeen and Lisa, high school students, experienced:

> My first grade teacher was like an old bag because she was all wrinkly and pruny. She always used to yell at the students usually for no reason except to take out her anger on others. I always could never wait to get out of school because of her. (Celeen)

> Our teacher was really frustrated with us and herself for not getting (grammar) through to us. Finally she just sat down. Her face was all red and she looked ready to cry. She had a plastic bracelet on and while she was yelling 'why can't you understand this?!' at us she hit her fist on the desk. The bracelet broke. I know we all laughed and I think she did too. (Lisa)

Willis' "stern look" is Celeen's wrinkled and prune-like old bag. The private destroyed is evident in Celeen's group terminology "students"; her only recourse—to get out, to get out of the place where a wrinkled, pruny, old bag takes out her anger on others. For Lisa, the situation was similar in its

tension—frustrated, red face, yelling, fist. But it was dissimilar in her perception of the edge of humanness; she senses that her teacher was frustrated with herself and that the teacher *might* have laughed too—"I know we all laughed and I think...she did too."

Teachers yell and grab; they are angry and mean and frustrated; they are female. Gender stereotypes make self-acceptance problematic for female students. Students wait to escape and to hate, even eight years later. And what did they learn?

> Indeed, I rather doubt that individuals who are cowed or flattened out or depressed or afraid can learn, since learning inevitably involves a free decision to enter into a form of life, to proceed in a certain way. To do something because it is right. (Greene, 1978, p. 49)

Students learned to be victims. They learned to take their place at the bottom of the system. They learned to honor and obey, to pledge their allegiance to patriarchal values. They learned to hate their female guards. As victims, they learned to experience alienation and self-blame:

> Many things have happened to me since I started my schooling at age five. One incident, however, remains in my mind as if it happened yesterday. I was in the first grade at the time. My teacher (whom I hated with a passion as well as everybody else) asked a girl in my class (her name was Linda) and I to take some papers to another teacher for her. It was almost time to go to music, and she said if we came back and the class was gone that we should go to the music room. We left, and delivered the papers as we were told. Then we started back down the hall hoping the class hadn't left yet so we wouldn't have to walk into music late and everyone would stare at us. We arrived back at the room—the last room in the hall on the left side—Linda walked in; then I. It hit me like a ton of bricks. I felt sick—for a split second I remained on my feet. Then I fell on the floor, and threw up. Linda's eyes got big and she asked me if I was all right; I said yes. We cleaned up the mess, and went to music. I felt fine the rest of the day. I still don't know what made me throw up like that. (Paul)

> The experience that I had in the second grade will be one that I'll never forget. It was about in the beginning of school and all the kids were seated. A boy by the name of Darin asked the teacher if he could go to the bathroom. She said no. Darin asked again! She said no!! Darin who was quite shook up, then proceeded to wet the floor. The teacher then took Darin to the bathroom and told a friend by the name of Ken, and I to clean up the urine on the floor. We both told her no, but she kept telling us to clean it up. So we did. This wasn't a very fun thing to do because it was disgusting! (Mark)

The compliance of the victims is the success of the schooling. Regurgitation and humiliation are the unintended outcomes of instruction. Maxine Greene (1978) notes this kind of distorted reality:

> The reality they have constructed and take far granted allows for neither autonomy nor disagreement. They do not consider putting their objections to a test. The constructs they have inherited do not include a view of teachers as equal participants. (p. 45)

They are probably also unequal physically so that the student experiences a long walk: "the last room in the hall on the left side," while the teacher quite likely saw the favor as a quick detour. They are unequal experientially so that the student dreads arriving late: "and everyone would stare at us," while we can imagine the buddy system being the teacher's mollifying gesture. The recurrence of such schooling tales of horror reiterate the theorists' dismay: schooling is dehumanizing. Mark's statement is ironic: "This wasn't a very fun thing to do because it was disgusting!" Similarly,

Darlene and Cheryl's personal needs are secondary to the system's maintenance:

> I can remember my first day of kindergarten. Most of the kids didn't want to be separated from their mother. It didn't really bother me but my friend Cheryl and I (a girl that I knew from down the street) didn't want to be separated. We sat together in the classroom around the little round tables. There were two boys on the other side of the room who kept talking. The teacher wanted to change their seats so they couldn't talk anymore. So she switched Cheryl with one of the boys. I can still remember Cheryl crying and crying because she couldn't sit next to me. I had to go over to her and tell her it was O.K. and I'd still see her and that we could be together after school and at home. She finally stopped crying but it just goes to show that you can have really close friends even at that age. And children that age really need a feeling of security. (Darlene)

The constructs they inherit do not include a view of the teacher as person or the student as person. The role, for example, of the teacher precludes sensitivity and the role of the student disavows humanness and its attendant needs and desires. Darlene knew that "you can have really close friends even at that age," but she could not verbalize her perceptions or her objections: "And children that age really need a feeling of security." The teacher saw more pressing needs—two boys who kept talking—"the teacher wanted to change their seats so they couldn't talk anymore." The teacher, not the tears, was the seat of power. Order, not feelings, was the seat of reason. What have the two girls learned by the female teacher's attention to the two boys? Whose needs were sacrificed? Whose behavior warranted the teacher's response?

But the hierarchy of schools looms larger than the explicit status of teacher and kid; it lies hidden in the very physical structures of the setting:

> In a simple physical sense, students, and their possible views of the pedagogic situations, and subordinated by the constricted and inferior space they occupy. (Willis, 1977, p. 67)

> One thing I clearly remember in my past schooling was when I was in kindergarten. At kindergarten all of us received our own coat hook, where in the morning, everyone was to find their own hook; above which was printed our name, and hang up your coat by yourself. Well, being as short as I am, I could never find my name because I could never see past the little shelf that lay under our printed name. So each morning, as all the other kids went directly to their hooks, I would go wandering up the aisles with tears in my eyes because I couldn't find my hook. Well, after several days I found the location of my hook but I couldn't reach it! Every day I would come home crying to my mother that I was too short to reach my hook. And my mother reassured me that one day I'd be able to reach it and that in the meantime I shouldn't worry about it, and to ask one of my friends to help me. Sure enough that day did come! I was so proud it was unbelievable! I can remember the feeling I felt inside when I reached up and placed my coat on the hook—I had the feeling of accomplishment!! It doesn't really seem like a big thing but I'll *never* forget the day I was able to reach my coat hook! (Ritajo)

Ritajo will never forget that memorable day, the Day I Was Able to Reach My Coat Hook, but was there much to celebrate? Was she celebrating her patience, her alienation from peers who might have helped, her subjection to the norms of stature, her inferiority to the female boss who told her only what to do, not how to do it; her passive acceptance, nurtured by her mother, of her frustration?

The roots of passivity and alienation run deep, consciousness raising is a way to dig them out; *currere* is an

appropriate method, a way of spinning. For women, the spinning is crucial. "Spinsters spin all ways, always" (Daly, 1978, p. 242).

C. A-MAZING AMAZONS (Cutting away layers of deception)

The schools have the same problems as the macroculture. Within both there is the increasing absorption of Self by impersonal functional technocracy that strives for reified conformity. One piece of evidence of this conformity is my blue jean-clad students wearing someone or something else's name across various parts of their anatomy. The debilitating effects of this conformity are reflected in the proliferation of self-help movements (Roszak, 1979) and, for women, the super-woman dilemma (Harrison, 1974). To cut through those layers of deception, a-mazing Amazons must return, to experience anew their past. Then the re-collection of that past must be shared to enable a new future to develop. For women there is a culture shock and a future shock (Toffler, 1970) unimagined by men of note. For women, there is only a history of men (FitzGerald, 1978; Harrison, 1974), religion of men (Daly, 1973), and a psychology of men (Chesler, 1972)...a veritable world of men and their property.

As a woman, I have the task of creating a Self, a Person (Roszak, 1979), and I have the joy of helping to create a We—We Amazons, brought together by this historical moment to apprehend our future, the future of womankind, of Gyn/Ecology—our Self-acceptance, our yes-saying to women "to dis-cover the mystery of her own history, and find how it is interwoven with the lives of other women" (Daly, 1978, p. xiii)

As a teacher, I have access to the power of the existing institutions, to the official 'currency' (Cottle, 1973) of the market place which is the power I must use for my Self and my Sisters. Writing a dissertation, teaching and publishing are forms of that currency.

Most American women will attend school twelve years and will be instructed by female teachers—67.1% of all teachers are women (Grumet, 1981). Potentially we women teachers have the political position to facilitate the consciousness-raising of all the women and men educated in our rooms. But our complicity in the patriarchal status quo cannot be ignored. Grumet suggests:

> that the feminization of teaching and the cult of maternal nurturance did little to introduce the atmosphere of the home or the integrity and specificity of the mother/child relationship into our schools. (1981, p. 29)

Both the women and the men in our classes can become feminists, if we take that term to mean self-actualized, sensitive, responsive persons. But many questions must first be addressed. Woolf asks questions not new to teachers.

> -what is this "civilization" in which we find ourselves? What are these ceremonies and why should we take part in them? What are these professions and should we make money out of them? Where in short is it leading us, the profession of the sons of educated men? (in Grumet, 1981, p. 31)

And the question "Who am I?" echoes.

> We have burdened the teaching profession with contradictions and betrayals that have alienated teachers from their own experience, from their bodies, their memories, their dreams, from each other, from children and from their sisters who are mothers to those children. (Grumet, 1981, p. 31)

Teaching must be reconceptualized and then perhaps people and schools will change. Curriculum must be understood so that gender identification becomes a process of emancipation, not a self-fulfilling prophecy, not a bifurcated humanness.

Identifying the problems of school—teaching and learning—is one purpose of research. Imagining a future of Gyn/Ecology is one purpose of hagiography, of this research. The issues of gender and sexuality have been addressed by a library of people, but our work has just begun. It is we

Spinsters who must create our future, a problematic situation

Lilliam Rubin (1976) observed our truncated futuring:

> Only a tiny minority of us are ever involved in inventing our present, let alone our future. Ordinary women and men—which means almost all of us—struggle along with perceived truths as well as received ways of being and doing. (p. 160)

Cottle found that women have a seriously disabled futuring, perceiving nothing beyond the future called 'marriage' (Cottle, 1971). People who cannot create their own futures are people whose world views are constructed by knowledge obtained through the banking process (Freire, 1971), through the mystification of knowledge production, and through the reification of knowledge and intelligence. Thomas (1971) thinks that "in fact, human beings for the most part never suspect the existence of innumerable meanings—scientific, artistic, moral, political, economic..." (p. 11)

Human beings' suspicions are allayed, it seems, by the reification of conformity in all its guises: nationalism, religion, basic competencies, schools, role, and gender identification. That schools are complicit in this process of self-annihilation seems startling and repugnant to many researchers. Cottle's concern:

> It is disturbing to think that any educational or therapeutic ideology or philosophy would oblige persons to believe things against their will or against their sense of what is right and truly their own. (1973, p. 10)

Pinar's concern is sanity and madness (1976b) in the schools. For Daly, centered on women, the concern is the deadly deception of patriarchal scholarship (1978)

These problems are more global than school-centered, but it is to schools that we will turn for the possible way out; it is to schools that we will turn to perceive the gestalt of nonbeing, to reconceptualize the verb of be-ing and know-ing (Daly, 1978).

Be-ing is the wide-awakeness of Maxine Greene (1978) and the ego-centrism of William Pinar (1976b) and the self-actualization of Maslow (1968). It is the metaphysical self as sane, intuitive, autonomous. Cottle warns that "The need for autonomy, privacy, and private reflection is particularly important now in education" (1973, p. 10).

This inward journey, this centering, is the prerequisite to liberated be-ing. Maxine Greene (1978) illustrates the need:

> Individuals, viewed as participants, as inextricably involved with other people, must be enabled to take responsibility for their own choosing, must not merge themselves or hide themselves in what Soren Kierkegaard called "the crowd." If individuals act automatically or conventionally, if they do only what is expected of them (or because they fell they have no right to speak for themselves), if they do only what they are told to do, they are not living moral lives. (p. 49)

> My concern is for the release of individual capacities, now suppressed, for the development of free and autonomous personalities. It seems to me that these require an intensified critical awareness of our relation to ourselves and our culture, a clarified sense of our own realities. (p. 213)

Wide-awakeness can be an attribute of the teacher as well as the student. It is only when the teacher functions as both teacher-and-student that the process will potentially be transformative for both the teacher and the student, for both persons. This mutual wide-awakeness must question the taken-for-granted, the hierarchal, patriarchal structure of the explicit and hidden curriculum. This wide-awakeness is un-creation by Wild Witches.

This article, this hagiography, as a product wants to function toward that end, toward the goal of mutual wide-awakeness, toward a change in teaching, toward Gyn/Ecology. And this mutual wide-awakeness will be confine-

ment of the ahistorical roles that have served to enslave our psyches, deny our transcendence, and prevent our immanence. Mutual wide-awakeness must be the creation of a past, present, and future of womankind. "Gyn/Ecology is Un-Creation: Gyn/Ecology is Creation"(Daly, 1978, p. 424).

D. CRONES' CHORUS (Journal writing as hagiography)

> If you keep the diary, please don't let it be the dry stuff I could buy in a ten-franc guide book. I'm not interested in dates and places, even the Battle of New Orleans, unless you have some unusual reaction to them. Don't try to be witty in the writing, unless it's natural—just true and real. (F. Scott Fitzgerald 1963, p. 32-33)

My students and I have been writing journals, autobiographical collections, for many years. The purpose of the writing has been determined by the writers, the theorists (Pinar and Grumet 1976c), and the system. It comes in the form of lesson plans, district curriculum guides, and state-mandated basic competencies. In response to those "practical" forces, the labeling of journal writings has suggested other purposes but does not change the potentially transcendent nature of the writings for the students. This dialectical pedagogy offers "students a method to gain access to their own experience of schooling" (Grumet 1976, p. 141). Grumet elucidates:

> In our discussion of *currere* as an application of ego psychology we are looking at the contributions of both consciousness and the unconscious to the structures of the ego. In our consideration of *currere* as a dialectical pedagogy we are examining the procedures for attending to private experience within a public institution. (p. 113)

> It can adopt both its psychoanalytic therapy's developmental goal and methodological assumption that by bringing the structures of experience to awareness, one enhances his (sic) ability to direct the process of his own development. (p. 115)

It is legitimate for the teacher to espouse the hegemonic goals of the curriculum and to have other, unstated interests. Specifically, for example, the vice-principal understands the journal writing to be the practice of basic writing skills, the development of composition skills. Such skills encompass the basics that are familiar, even reified by the larger social structure into commodities for the labor market including spelling, grammar, syntax, vocabulary development, punctuation. But in practice, the journal offers the students the opportunity to think about themselves, as individuals, not inadequate models (Pinar, 1976b), to consider the landscapes of their lives (Greene, 1978), and in this wide-awakeness, develop the potential for transcendence or simply, as Pinar claimed, sanity. In theory, journal writing is a method that is responsive to the needs of individuals (Wallenstein, 1980), a curricular goal of long standing.

Journal assignments can focus the students on their present situation with an eye to their historical origins and their future options. Journals, as a method of thinking, allow the students to regress to their early educative experiences and then to reconceptualize their lives in schools and their educative experiences in order to reveal their landscapes. For women this is a form of consciousness raising that can lead to Gyn/Ecology (Daly, 1978). It allows women to address sanity and madness production (Pinar, 1976b), the issues of atrophied fantasy life, dependence and arrested autonomy, criticism by others and loss of self-love, other directiveness, loss of self, and internalization of externalized self. It is in their journals where they can take the time from the school day to collect, literally, their thoughts and to reflect on their learning experiences and, after the writing, to analyze the patterns in order to conceive a mode of action. Perhaps journals can provide the one area in which confirmation of the individual is possible, in which there is time and space for

a teacher to give a "genuine reply to one's being" (Pinar 1976b). Journals might enable the woman to see the myth of mankind, the reality of woman hating (Dworkin, 1974). It might, then, be the existential shock that is prerequisite to wide-awakness. By centering on their Selves as unique individuals, they might then see themselves as a member of the universal underclass (deBeauvoir, 1952; Saffiotti, 1978); they might see within their existential moment the self-actualization of their own futures and the reconceptualization of a world to include their Selves and their sisters, to include womankind.

The use of biographic narrative to uncover educative experience (Berk, 1980; Grumet, 1980; Pinar & Grumet, 1976c) allows us to see the selection, transformation and incorporation (Berk, 1980) by students that constitutes learning. It is important for both the individual to see her "formative history" (Berk, 1980) and for the teacher to see that formative history. It is important because the nature of educational experiences must be discovered and because the revelation of its nature as a process rather than product is important for the transformation to occur. We, as women, as educators, as sisters, must make these dis/coveries. We must not pass-on, unchallenged, traditions which drive us to madness. Journal writing becomes a method of personal dis/covery and of united challenge while it is also the analysis of our past and the synthesis of our future.

The pedagogical process involves de-programming the well-trained students who sit in neat rows, waiting to be told what to do so that they may reproduce the information they have ingested, so they can produce what the teacher, the next person up in the hierarchy, wants. It is very difficult for students to be people in classrooms. When the students concerned are fifteen and sixteen year old high school students, their ten years of compulsory, bureaucratized schooling have sufficiently indoctrinated them to the production-reproduction structure of the educative experience so that they are unable to write without clear directions that regularize the product. They sit in their tiny beige desks

intimidated, frightened by the possibility of choice, their freedom stultifying. "What do you want me to write?" "How do you want us to do this?" "How long should this be?" "How should I start this?" These are common cries, pleas for the traditional guidelines that will assure the more accurate regurgitation, the more precise recall of facts, the more uniform presentation of the predictable. Not surprising from students enculturated by mass production. Imagine the terror when I assign them to "Write." Imagine the verbalized and internalized hostility when those directions are perceived to be my non-cooperativeness, my disinterest, my unpreparedness, rather than their freedom. Pinar identifies this form of madness as dependence and arrested development of autonomy.

> With domination, concomitant dependence, loss of freedom, the development of autonomy is arrested. Autonomy means making one's own rules (Cooper, *Psychiatry and Anti Psychiatry*. p. 36) being one's own instructor in a sense, and making 'external laws conform to the internal laws of the soul, to deny all that is and create a new world according to the laws of one's own heart...' (Quoted in Charles Hampden Turner, *Radical Man*, Cambridge, 1970, p. 52) The kind of obedience to authority, what Piaget (1932) termed the morality of the heteronomous personality, that schooling engenders is inherently maddening. It requires a loss of self to the control of others, atrophying the possibility of morality as well as autonomy. (1976b, p. 8-9)

Another part of the process is to de-emphasize the graded end product, to have the content and the purpose dictate the style and the length, to have their own ideas motivate the writing. Initially pre-writing activities can be used with students as a mental exercise that encourages the ideas to come out free-associatively. Pre-writing in the form of lists is a useful pedagogical technique—quick, non-threatening-pre-writing that plays with the assignment, encourages the

creative, that is individual, approach which is the heart of the *currere*. Playing is the disorganized, irreverent approach to the task in order to counter the reproduction mode of writing. For example, list all the vegetables you like; name everything that is colored your favorite color; what are the names of all your friends and relatives; take your three initials and list as many words as you can that begin with those letters; describe or name all the ways you might get from one side of the room to the other. After such skipping around, the student can select an idea to address in writing or can move on to another. Whether those pre-writing playings are directly related to the assignment depends on the level of the students. But the concept behind the exercise is to dislimit the preconceived boundaries of acceptable and non-acceptable writing. The idea is to reconceptualize writing work as play, into a reordered, usable past that can be changed into a usable present (Grumet, 1980a), an emancipatory present.

Reflexive analyses of journals should be a methodological priority for classroom teachers. Madeline Grumet has used this method of active involvement with her students. In responding to the autobiographical information, she poses questions and raises implicit issues and notes patterns and themes. The student may chose to pursue or ignore the interpretations, avoiding ideas s/he would prefer not to address in the public forum of the written word. But the goal is to enable the student to become the active interpreter of her past (Grumet, 1980a, p. 157). There is, then, a new role and status for the critic.

> It makes him (sic) a participant in the work he reads. The critic *creates* the finished work by his reading of it, and does not remain simply the inert *consumer* of a 'ready-made' product. Thus the critic need not humble himself before the work and submit to its demands: on the contrary, he actually constructs its meaning: he makes the work exist...(Hawkes, 1977)

The teacher/student/critic and the student/teacher/critic can work together to overcome the pessimism that so often accompanies critique (Greene, 1978) by mutual involvement in the playing *currere* critique process. The work and its critique become one; the writing of the one and then the other neither reproduces nor reduces reality, but causes a new reality to come into being (Hawkes, 1977). It is that new reality that we seek.

The use of personal documents in research has precedents in Thomas' use of Polish peasants' letters (1971) and Pinar's use of autobiography (1975). The use of personal accounts as data and presentation (Berk, 1980; Cottle, 1971, 1973, 1977; Cottle and Klineberg, 1974; Pinar & Grumet, 1976c; Rubin, 1976; Wallenstein, 1980; Willis, 1977) has revealed the actors' thoughts and interpretations of their lived worlds in language understandable to others in similar situations. Such untranslated lay descriptions are important because the sharing of such individual perceptions precedes the desire to act for change, the desire for praxis. Like other victims, the victims of schools assume responsibility for their condition as indeed the meritocratic system blames them for their status. And in assuming responsibility, they isolate themselves from what they perceive to be the blameless superstructure. By sharing stories of their victimization, by breaking the silence, the students, through their group-status, demystify the system of victim production. By sharing stories of their victimization, by breaking the silence, women can demystify the system of victim production.

I have used the students' definitions of the situation to establish a feeling for the way schools are, "impressions" as Cottle calls them.

> By impressions, I mean the union of my own feelings and perceptions with the feelings and perceptions of those with whom I have visited, those whom I have studied, one might say. (1971, p. xix)

In quantitative research this blending would be denounced, would be avoided as bias. In qualitative research it is an essential part of the process.

To a degree that can never be accurately calculated,

> I, the researcher, determine the phenomenology and expressions, and hence, the personal accounts of those people I study. (Cottle, 1977, p. 16c)

The result is that I write about them and me together (Cottle & Klineberg, 1974). The result is that we women write about ourselves.

The purpose of collecting these impressions is transcendence for the individual and transformation of the schooling experiences of the group. For the actors, these writings represent part of *currere*, the biographic movement toward humanism, progress, growth and maturity. (Pinar & Grumet, 1976c). For women, it is Gyn/Ecology.

> The so-called raising of the conscious awareness of human circumstances is one of the main intellectual goals of the life study. We must learn about people, and feel through their words, or their words married to our words, the substance of their lives. (Cottle, 1977, p. 24)

For the purpose of this research I collected my own hagiography, the autobiographical writings of selected ninth graders—from a suburban school. Using those writings, I described aspects of women's lives in schools and have revealed some of the roots of their possibility and alienation. I have looked for examples of their perceptions of self-worth, their sense of agency and the role of men, and their sense of future beyond the traditional sex role expectation. Yet I have not restricted my analysis to surface content alone. Autobiographical writing conceals as it reveals, and as a hagiographer I must resurrect the interred feelings and meanings schools and men have killed. Contextual analysis uses that method as a pretext for theorizing rather than for constructing of categories.

> As we analyze the narrative we reveal interests and biases we rarely see because they are threaded through the thick fabric of our daily lives. (Grumet, 1980a, 156)

I am a Spinner, a spinner of those very threads perhaps, and I must tend to my threads. I must watch my spinning wheel and my sister-spinners' wheels so that I can mend the rent in the fabric of our women-lives. I will spin the thread of my student-life with the thread of my teacher-life and weave them with the threads of ninth-graders Amy, Brinda, Lora, Debbie, and Linda to create a lovely new pattern. Other women have started their own spinning.

The purpose of this research is to make visible the fragments of women's lives, to share hagiographics, to spin with new threads to invent a future for Gyn/Ecology. I am singing. I am spinning. Listen to my spinning wheel.

II. SPINNING AND CURRERE

> My circumstances allowing of nothing but the ejaculation of one-syllabled reflections, a written monologue by that most interesting being, *myself*, may have its yet to be discovered consolations. I shall of least have it all my own way and it may bring relief as an outlet to that geyser of emotions, sensations, speculations and reflections which ferments perpetually within my poor old carcass for its sins; so here goes, my first journal!
>
> Alice James
> (in Moffat and Painter, p. 1940)

> and the unaccustomed putting down of my own thoughts in black and white helped me to clarify them and to find out my own aims and beliefs.
>
> Emily Carr
> (in Moffat and Painter, p. 374-5)

> It seemed that I was normally only aware of the ripples on the surface of my mind, but the act of writing a thought was a plunge which at once took me into a different element where the past was intensely alive.
>
> Joanna Field
> (in Moffat and Painter, p. 352)

I wrote in my Imagination Book, and enjoyed it very much. Life is pleasanter than it used to be, and I don't care about dying any more...I had a pleasant time with my mind, for it was happy.

Louisa May Alcott
(in Moffat and Painter, p. 31)

A. HAGIOGRAPHY (Regressive)

I was a student. Thirteen years in traditional basic schooling: two principals, fifty-one teachers; college:twenty professors, one dean, two presidents; another college: eleven professors, one advisor; another school experience, "...these people showed a strange negligence or indifference in their treatment of him" (Kafka, 1968, p. 35).

Another college, later; "K. made up his mind to observe rather than speak, consequently he offered no defense of his alleged lateness in arriving and merely said: 'Whether I am late or not, I am here now'" (Kafka, p. 39).

The University of Rochester; "He considered what he should say to win over the whole of the audience once and for all, or if that were not possible, at least to win over most of them for the time being" (Kafka, p. 39).

Graduate Record Exam, Miller Analogies: "You may object that it is not a trial at all; you are quite right,for it is only a trial if I recognize it as such" (Kafka, p. 40).

A dissertation: "Such long reports as that surely can't be quite unimportant" (Kafka, p. 55). Orals: "He was much more startled at himself, at his complete ignorance of all things concerning the Court" (Kafka, p. 164)

"'You cast about too much for outside help...'" (Kafka, p. 211).

"'The right perception of any matter and a misunderstanding of the same matter do not wholly exclude each other'" (Kafka, p. 216).

Pre-School

The little colored chairs at the Church of Epiphany. The floorboards were scrubbed, unfinished in dull brown. The

chairs were fat legged with round backs. Primary colors—red, green, yellow, blue. And the piano, upright, was kitty corner. The music would start, "Onward Christian Soldiers." We had to sing. And walk. I didn't want to be left out. I wanted to have a chair when the music stopped. I wanted to keep playing. Preschool was upstairs and then up two more little stairs. One woman played the piano. When the music stopped we grabbed a chair. If we didn't get a chair, we had to wait on the side. The standing woman wouldn't let us wait by a chair; she wanted us to keep marching. I didn't like musical chairs. It made me nervous. I didn't like to be without a chair.I didn't like pushing for a chair. I didn't like waiting on the side while they played. I loved the chairs. I like the song,especially the little jiggle in the three syllables of "soldiers."

First Grade

We had to deposit money on banking day once a week. We had to fill out our banking slip, a tediously trying task for a first grader. I struggled with the pencil, those large black thick pencils. Mr. Marino used to shave the black paint off the top of the pencil and write our names on the exposed pale yellow wood. I loved Mr. Marino and I loved the pencil he made for me. But this day, my mind was on the deposit form that I had to make out. A lot of pain and agony for a three cent deposit. I printed laboriously;it was very difficult for me and the end result was never as neat as Mr. Marino's careful printing. I was very engrossed with my work when one of my classmates stopped at my desk, looked over my arm,and in a loud voice announced: "Her printing is terrible; look at the mess." Tears, floods and floods of humiliation, poured out of my heart; I was mortified. I was too embarrassed to move. I grabbed the offending slip from my desk top and clasped it to my chest so that no more critical eyes could see it. Mr. Marino called me to his desk. I refused to go. He rose and walked to my desk, leaned over me and asked to see the slip. He cajoled me into submission.When I let him look at the paper, he said, "That isn't bad, Meredith. You did a good job." He tried to convince me that it wasn't worth getting upset over the other

person's comment. I haven't decided if that's true. He drew a smile face on my deposit slip.

Eight grade

Mrs. S. was my gym teacher. She made me ashamed of my body. Our locker room was filled with individual dressing rooms, small wooden walls, singing doors, open at the top and bottom, painted gray. We undressed in these little private cubby holes, covering our bodies. When we showered, we were in private, beige marble,double stalls. The ante room had a bench, a hook for our towels.There were two heavy, sailcloth curtains, one over the ante room door, the other over the shower stall door. Private, alone,concealed, embarrassed. We wore our towels wrapped around us covering our breasts and pubic hair. After we showered, Mrs. S. blew a whistle signalling body-check time. Naked, I waited in my ante room, the outer curtain now open. Sometimes I poked my head out to talk to my girlfriend across the aisle. It was good to be across from a friend because the one across from me would see my body. When Mrs. S. arrived in front of my shower, I had to first face her, my arms outstretched, palms down, palms up, then turning around I showed her my back. She was checking for running sores or dirt or communicable diseases or athletes feet—she checked our toes. But Mrs. S. also checked my maturation. She made fun of me." What are you girls hiding? You have nothing to hide. Haven't you gotten any pubic hair yet?" She hated to see a towel around us. But I was cold. "Don't be modest; you don't have anything to hide."

Swim day was hell. I was in a high school that expanded to 7-12. My gym class was grade/age mixed. Our blue tank suits were faded, saggy cotton revealing my breasts, my not-breasts. The sexually experienced, past-puberty, "well-developed" older girls,ridiculed me. "What's under your suit? Did you get bitten by a bee? Two bees?" Not once, but every swim day my body was on display, unacceptable to teacher and classmates. I detested swimming and not only my external maturation, but my internal development was subject

to public ridicule. Mrs. S. sat with her class record book on her lap, calling swimming role, a required number of pool days to be fulfilled. As she read our names we answered "yes" to indicate that we were going swimming or we answered "regular" to show that we were menstruating and would not be going in the pool. A public declaration. "Regular" meant that we could wear our green gym suits and sit along the pool room wall and talk quietly, meant we would not have to have wet hair, a real treat. But for me "regular" was a prayer, a hope. I didn't menstruate early enough for Mrs. S. she started early, seventh grade. "Horning?" "Yes," I called loudly. "Haven't you started yet? When are you going to be a woman?" My whole body felt leaden, my legs stiffened. "No." My answer wasn't needed, it was a rhetorical question, an insult, an attack. She was ridiculing my body. I was ashamed of my small breasts, ashamed of my unpubescent ovaries, and every swim day I waited for the hurt. She wouldn't stop. When I finally did start menstruating it was anything but "regular." I menstruated every day for five consecutive months. But Mrs. S. gave me no peace. She made fun of malfunctioning body.

Twelfth grade

My guidance teacher told me that my desire to teach elementary school was an adolescent desire to babysit. I should go into high school teaching, he said.

I dropped political science because it was boring. My advisor told me that I would make a lousy mother if I couldn't talk to my children about what was happening in the world. He was a pompous man. I avoided a Shakespeare course to avoid him. "Well, I guess I can read the news on my own," I countered. He was very angry with me for being so stupid. We both left the meeting with jaws set.

In the summer, I returned to the factory, this time to file order slips in the expeditor's office. Linda and I would sing together to keep awake. When we worked overtime, we watched the men play football with erasers; there were no supervisors working at night. My first real understanding of

alienated workers. My college education became even more important to me. -

Lora
Crying

One thing I seem to always do is cry. I am the worst cry baby in the world, I cry over anything. If something goes wrong with friends family or not understanding home work. I end up getting so upset about it I just begin to cry.

I remember at the beginning of the year in course I math, where we learning logic; it was really hard to understand. Every night I would start my homework, right in the middle of it I wouldn't be able to get it. Then I would get so upset I would just start to cry because I had no one to help me made it worst. My brother doesn't live home anymore and my parents never learned logic. So I was going to drop the course but Mr. A and Mrs. S, my math teacher,talked me out of it. I was really glad because I received a A on my report card. A lot of that credit goes to Mrs. S because she stayed after school with me everyday and still does to help me. I also instead of lunch go to an extra math class. I just hope Mrs.S doesn't think I'm a pain.

I am also very self-conscious person and I'm always asking my friends if there mad at me. When they do get mad at me I get so upset I cry and cry for ever how long they are mad at me, it be for a week or just a day. My parents get really upset because they think something is wrong with me, they want to take me to doctor! Because I get so upset and some times I really don't do anything.I try to please my friends in anyway I can so much. When they get mad at me my heart gets broken because I try so hard to please them. I try to be a good friend so that my friends can really trust and depend on me. I'm not two faced, nasty or selfish. But when my friends do that to me, or be like that to me, boy it really hurts!

Brinda
Thursday 1/28/82

I grew up in a neighborhood of boys. I did everything with

them: snowball fights, building forts, fixing minibikes and getting into mischief. I was accepted as a person not just "another girl." When I was about six we were playing baseball in the side street and I hit a homerun off a kid. Well I thought the kid was going to be killed, his father started yelling at him. He said you shouldn't let a girl beat you in any sport. At that age girls have more coordination than boys and I guess his father didn't know that.

I felt sorry for the kid at that time but that must be a way people become sexist. I know his father didn't want him to be beat by a boy or girl but that's no reason to bring a person's sex into it. Until that time they never said anything to me about being a girl. I never said anything to my parents about the problem because I thought there was something wrong with being a girl. After that the boys were always kidding him about it, they would say, "hey you got beat by a girl," or something to that affect. The comments would really hurt me because I didn't see how boys and girls were different.

I think when you're younger you don't realize things like sex and race and it doesn't affect you until you're older. I think a big cause of conflict between two people of the opposite sex or people of different colors is jealousy. It's too bad things like that happens because it always hurts somebody.

Brinda
Monday 2/22/82
My Physical Self

I am about five foot five inches tall, weigh about one hundred thirty pounds, with blond hair, blue eyes, and freckles, but not as many as I have in the summer time because when I have tan they show up even more.

My health is pretty good (knock on wood). I just had the usual things when I was younger like chicken pox, but I had strep throat enough. I've broken my wrist once and it's not as strong as before, that's why I pulled the ligaments and a few other things to it. I also chipped a little bone in the same hand. I try to blame my messy handwriting on it but it doesn't

always work! I wish I would grow to be at least five foot ten because that would help me in sports and I wouldn't be mocked by my "big sister" who is twelve. My legs are kind of muscular, my grandma thinks its gross, but I got them from running a lot. I have good endurance and my speed is average.

I am very thankful that I am physically able to do the things I want to because there are less fortunate people in the world. I shouldn't complain about my height because look at Debbie.

Debbie
Thursday, 1/28/82
My Future

My future is not completely planned yet. I have some ideas about what I will be doing and other things which I am still unsure about. I am planning to go to college but I am undecided about what university I will be attending (I probably will stay in Rochester).when I do get accepted in a college I will be majoring in teaching or secretary work. I picked teaching because I would be around people all day and I could coach sports after school. Teaching does have its disadvantages though. A job would be hard to find and more years at school (college) are required than if I were to be a secretary. I also had picked a career as a secretary to choose from. I think it would be very challenging and exciting. A disadvantage of it would be I wouldn't be able to coach my sports.

My future also contains getting married. I think I want to get married after college but I haven't really given much thought to the idea.

Children also have a place in my future. I want 2 girls and 2 boys. The order doesn't really matter. If I had a girl I would name her Terra. I knew a girl on a soap-opera whose name was Terra and I just loved it. The name I would choose for a boy needs much more thought. I would have to choose from: Randy, Billy, Bobby,Tim, Nick or Ricky. If I had a second girl I would choose a name from: Jamie, Nikki, or Jackie. The names I pick would not have any real meaning other than I like them, but my husband would have to also.

I hope nothing turns out wrong in my future and I hope it will be as pleasant as my past.

Lin
#13 My Future

When I started writing this I just got back from the Boddy Shoppe, where I go just about every day to work out for about one hour a day, I really didn't know where to start. I was just thinking about what I really want to do. I enjoy exercising, playing sports, working with people and computer—even though I haven't worked too much with them. I sometimes think about what it would be like to get married have kids and live a "married" life. I really would enjoy it. I would very much like to find a boy who I like who has some qualities as I but not one has come up. I would like to have a good relationship with a male besides the good ones I hope at my church. both of my counselor who are really sweet I am really very very close to but somehow that is different. As I work out at the Body Shoppe that what I think about. But sometimes I just put all my thought away and just think about my body. I think about who I am. I'm proud of my body. Don't take that wrong but I'm glad to be who I am. So, sometimes I do thing wrong—but don't we all.

I think about living in a semi-big house in some country town with a big open wood behind. With a husband who cares about me. One who enjoy my happy and comfort me in sorrow.

I would also like to go to some type of college. For maybe a type of health or P.E. I enjoy dancing and would very much like to learn more about it, how to move better.

But all these wishes take up time and their aren't enough hours in a day to do them all so I'll wait. Someday, I will have complete all my dream and hopes. Because I had this dream once and it came true, and I believe if you really want something you will work you but off to get. A friend of mine told me this. If you expect something you wait for it. If you want something you work for it.

B. CRONES' CHORUS (Progressive)
LILITH OF THE WILDWOOD, OF THE FAIR PLACES
And Lilith left Adam and went to seek her own place
And the gates were closed behind her and her name
was stricken from the Book of Life.

1.
And how does one begin again

(Each time, each poem, each line, word, syllable
Each motion of the arms, the legs
a new beginning)

women women surround me
images of women their faces
I who for years pretended them away

pretended away their names their faces
myself what I am pretended it away

as a name exists to confine to define confine
define woman the name the word the definition
the meaning beyond the word the prism prison
beyond the word

to pretend it away

2.
Its the things we feel most
we never say for fear perhaps
that by saying them the things we care most
for will vanish
Love is most like that is the
unsaid thing behind the things we do
when we care most

3.
to be an outcast an outlaw
to stand apart from the law the words
of the law

outlaw

outcast

cast out cast out by her own will
refusing anything but her own place

a place apart from any other
her own

I do not have to read her legend in the ancient books
I do not have to read their lies
She is here inside me
I reach to touch her

my body my breath my life

4.
To fear you is to fear myself
To hate you is to hate myself
To desire you is to desire myself
To love you is to love myself

Lilith of the Wildwood
Lilith of the Fair Places

who eats her own children
who is cursed of God
Mother of us all

Susan Sherman, 1971 (in Bulkin and Larkin, 1981).

2 December 1980

I have given my report on sexual equality as a potential force for change in curriculum. I was going to call it women's three w's—white elephant schooling, words, work. White elephant: an item serving no purpose to its owner, often a costly item.

One idea I present is Mary Daly's identification of ridicule as a weapon used by the patriarchal culture to quiet/eliminate/undermine/denigrate women/Hags/spinners' attempts to clarify/specify the biased language of the male-centered culture.

Various remarks are directed toward me by males. I am introduced "Here's an unimportant topic." Laughter. I lift the movie screen away from the blackboard. "Here, I'll help you with that screen; it's heavy." Laughter. I glare at him as he banters.

In private, after the talk, he asks: "Do you think ridicule is pathological? Would similar remarks have been directed toward B.S. if he, a Black man, had given a report on racial bias?" I know these issues will be with me in my chosen work. I hear their laughter with Hag's ears, feel them with a Spinster's heart.

2 January 1981

Journal writing. It is on/in my mind and I have been brought to it by the hand maidens of fate. Joanne asks me to read/encourage her story and I birth another journal writer. She listens to me read poems and bits of me from my first journal, then my second.I do not offer to share my third/present journal, still open/vulnerable, my guts/thoughts too new to be standing alone, to be exposed.

Sometimes, "despite ourselves, sometimes unknowing, sometimes knowing, unwilling, unable to do otherwise, we act out the roles we were taught." (Dworkin, 1974, p. 33). More times than we care to think about. There is a feeling of guilt, a heavy feeling that I wear, a lodestone around my neck, about everything. I feel guilty about not spending time with my mother, not working harder on my school work, not being at Blackfriars enough, not helping my widowed aunt and mother-in-law, and not, not, not. And now, Andrea Dworkin brings to mind another guilt, the guilt of economic advantage, the guilt of not helping the less fortunate. Can I help change the role of women or can I even change the role of one woman, myself, and which will be significant, and how will I know? Dworkin (1974) wrote "Cinderella's stepmother understood correctly that her only real work in life was to marry off her daughters. Her goal was upward mobility, and her ruthlessness was consonant with the values of the market place" (p. 39). Guilt. Did I marry wrong, did I fail to take my family one notch higher? Will I redeem myself with a few degrees here and there? To abandon the women-role has made me an outcast/outlaw in ways I need to understand.

Dworkin begins her book, *Woman Hating*, with a declaration of war: "This book is an action, a political action where revolution is the goal" (p. 17). She calls for the restructuring of community forms and human consciousness and an ending for male dominance as the fundamental psychological, political, and cultural reality (p. 17). When will the battle be on my home turf; when will I bleed for ideas, when will my young die for me? Never. It must be a bloodless war: not a painless war, but more heart-rending than bullets and swords, more mind ripping than the pull on a trigger.I must give all that I have; I must sacrifice all that I have wanted; I must go where there are no paths, and more frighteningly, I must go alone. '

My sisters' writings serve me well in the comfort of my warm bed, but slip from the blackness of my fear as my earth-lived life demands action, concrete, public commitment.

I reel under the influence of my labrinthian choices. I cringe away from the mundane choices I have made. My mind and fingers don't want to commit to public scrutiny the choices I have made, the small battles I have won. Am I a novice liberated person?

One of my students described herself as a closet feminist. Maybe there are more of us still in our closet. When we come

out, will we gender-fuck by shaving our heads, divorcing our husbands, feminizing first born sons?

Talking. I think the answer is talking. Talking. Talking/thinking/writing. Thinking and speaking are basic skills. Is consciousness raising the opportunity for me/woman to talk, to make up for lost time, personal and historical?

Is my history lost, stolen and strayed? I must recapture/discapture growing-up female. I must inundate the shelves and screens of his patriarchal culture, balancing the wealth/dirth of human history with the hither to blank side of the page. Who will read it? I cannot stop to care. I will write.

27 January 1981

The Daybooks of Edward Weston, Vol I: Mexico. "This jotting down of impressions helps to relax and prevents mental stagnation" (p. 36). I leave two pages blank to record his thoughts.I never return to these blank pages. I don't have time for men's experiences; I turn to women's words.

"I feel more and more the need to write—in the same proportion as I grow old, you might say" (Sartre 1964, p. 15). I discover that I have copied Sartre's words twice. I read *Nausea.*It is depressing. It makes me feel heavy and dark.

Antoine lives in the present, the Self-Taught Man lives in the past, and Anny lives in the future, the ideal.

"The thing is that I rarely think; a crowd of small metamorphoses accumulate in me without my noticing it, and then, one fine day, a veritable revolution takes place" (p. 5).

I sense that I can retrieve the threads of Sartre's words and weave them with my thoughts into another story. Bill's Rorschach test, evidence of my current situation. Sartre again, "I do not need to make phrases. I write to bring certain circumstances to light. Beware literature. I must follow the pen, without looking for words" (p. 56).

17 February 1981

I am absorbed in journal writing. I am shocked by the sensitivity evident in Donna's high school students' papers.

And the distance of Bill's college students. It is interesting to read other teachers' students' writings.

19 February 1981

T.S. Eliot today. Why do certain images recur in an individual's mind? Why do certain allusions stay with one reader? "Gender Fucking" in California, men wear dresses. On TV they feature a man who has worn skirts for ten years. He sews his own. He likes them because they're more comfortable. Contemporary gender fucking—work boots, painter pants, unisex haircuts, backpacks.Should women shave off their hair?

26 February 1981

Today we considered Kohlberg's theory of gender constancy. What are the manifestations of gender constancy? Does gender behavior exist? Kohlberg suffers from patriarchal myopia.

8 March 1981, Deerfield Beach, Florida

I watch the parade from my balcony: beach people, seagulls,walkers, car-sitters, car-drivers, bar-sitters.

The ritual of the pick-up, woman passive, man active:
Woman #1: We have to leave now.
Woman #2: Oh, I can probably get a ride home from someone.
Male prospect (turning away from the woman speaker toward male friend): I'll take her home.
Woman #2 (turning away from male prospect, to her friend): if anyone calls, tell them I'll be home in an hour.
Male prospect: Two.
Woman #2 (giggling): One and a half.
Liberation seems a mirage, a figment of my dreams.

9 March, 11:00 a.m., 1981

It is chilly, cloudy, and windy. I think about woman hating as I look at the bathing suits and bodies across the beach. Self-hate as soma-defined woman (menstruation, breasts, odor, shape, aging: covered body, closed legs; pros-

titute/virgin; biological functions as personality descriptors: cunt, pussy, menstrual tension, menopause). Woman, male-defined: wife, mother, Mrs.,daughter.

I turn my face toward the shore. A woman rubs cream on her legs and arms and lies in the sand. I think of the number of commercial enterprises directed toward woman as soma: clothes, hair dye, style, cosmetics, perfumes, vaginal douches, sprays. Dworkin's body map (1974, p. 117). Physical and psychological enslavement to male-defined reality.

I consider the strategic possibilities suggested by Peter Taubman (1980); a de-totalized and de-constructed sexuality, resistance and challenges to the dominant grid of sexuality (p. 208).

March 1981

I alternately fall into the darkness of hopelessness when I think of the magnitude of reconceptualizing, quite literally, the universe. I look to the light of possibility when I notice the subtle changes around me. I think that I see the signs of the personal struggles, the writhings of a personal, role-defined existences in their death throes. I feel a difference because I have made some of the steps.

I look for omens. Kathryn wears boats on her training pants. F/calls us "women" instead of girls. O'Conner has been appointed a supreme court justice. Meg will not perform in a facility unless it is accessible by wheelchair. Dolly Parton has large breasts and brains. Hurricanes have female and male names.

Is that a snicker I feel? Are these too trite, too superficial to be included in this official document? Or are they too one-sided? Have I forgotten that the moral majority (sic) are agitating for abortion control? Have I forgotten the Pope has strengthened his stand on the sanctity of marriage? Have I ignored the rape crises in my own city, the censorship battle in my own school district, the income figures for my own profession? No. Woman-hating is deeply embedded.

No. I have become woman identified. And I have started to become women centered. And that is the beginning of my sanity. Not a bad place to start.

May 1981

I think of the future from two viewpoints: the reality of my tomorrow and the dream of our yet-to-come. If I stay in the realm of my tomorrow, I am frustrated by the interrelatedness of the systems that limit my perspective, that deform my plans, and control my choices. I yes-but myself into the predictable, structure maintenance that is part of my socialization. In this obfuscated view I see better chairs in the classroom, a few more electives, a few more books about women,... a few a few a few, but not enough. I have to break out of the constraints of his view and become radical, both a perspective and a criticism because radicals are seen to be threatening not visionary, crazy not inspired, destroyers not creators. Radical women either need to have a baby or valium.

In my future I see the de-schooling of education as a prerequisite to the liberation of individuals and the equality of opportunity. Curriculum will not be a things, passed from generation to generation; it will not be the tattered notebooks of the proverbial bespeckled professor; it will be the process of discovery and it will be conceived by the student. The teacher's role will be more than facilitator, it will be as student. The teacher will be both a facilitator, using her age/experience advantage to recognize sources and procedures, and she will be a student, exploring with the other students areas only scanned by others or never conceived by any. This curriculum will account for those things not created, those things not imagined. There will be less emphasis on assimilating the past, of looking to dead old men for the solutions to problems they were unable to predict.

In my future I see women writing, thinking, creating, experimenting. I see women freed from the biological prison of conception and the sociological prison of solitary childrearing.I see the discarded shackles of aim-inhibited sexuality freeing women from their object role. Polymorphous sexuality will be the norm, not the deviant. Flexible living styles will replace the nuclear (read patriarchal) family.

People will be freed from mundane tasks like housework,

bookkeeping and other forms of slavery by the cybernetic revolution (Roszak, 1979). Thus freed from repetitious, non-productive labor, people will have time to devote to exploring their planet, their selves, living with whom and how they desire. Ecology and peace will pass from the realm of theory into the experience of life. Dialogue with Earth and our Inner Selves will help us become authentic persons (Krall, 1980, p. 67). "Free time will be a remnant of the past when people needed to be free from the alienation of the workplace but were tricked into a co-opted leisure that became another form of consumerism. Work and play will not be bifurcated experience.

The basic skills will be attended to, will be learned whenever the individual is ready. The beginning, the duration and the method of learning will reflect the unique needs of each individual. The Renzulli triad of exploration, training and projects will be for all students because all students will be labeled "gifted" and curriculum will allow the "discovery of the child's destiny" (Roszak, 1979, p. 183). Communication will remain a basic skill but it will include a manipulation of traditional symbol systems like the alphabet and numerals, and will be expanded to include the languages of computers and other technological advances both now conceived and inconceivable.

Classrooms will not be gray and beige dungeons. The apprenticeship concept will facilitate access to people, buildings, and systems in the community at large. Open-classrooms, schools without walls suggest the flexibility of the schooling experience, the endless supply of expertise and guidance available. Children and elders will not be separated out from the mainstream, but will be a part of the total integration of people living and playing together.

12 June 1981 Boston

When I write about school there are fragmented sections that develop outside words, that fall on the paper unmoving.

There are parts that spill out, push in so quickly that I have to list everything, quickly, because the pushing and shoving in my brain are too distracting.

And when a story starts, it starts enthusiastically, following my tempo until it is present in my mind as a thing, a story, a shape, a bundle and then it moves around me, runs on its own, asking my present participation as mediation of the force. like being possessed, like long-dead Mozart playing through someone else's fingers, and the story produces itself, and I know that it is a story and I run with it, I run the course.

Maybe that is why the name *currere* is an apt description of the feeling as well as the process. I run, it runs, we run and in the running we experience what we have experienced before yet that which we could not have experienced before.

28 July 1981

I am anxious to write. What I am most worried about is my background, the reading, the FIELD, and I wonder what I have done for fifteen years. If I had read a book a week, not an unreasonable expectation, I would have read 780 books. Have I? Are there 780 new books in my library? Have I read the Classics? Have I read what They have read or what They think I should have read?

I read the bibliography of another's dissertation, calculating my distance on her ruler. Will I ever feel caught up? I remember the Rod Serling tale of a lone survivor of the world-wide nuclear holocaust. His lifetime desire to read all the books in the library, at last a possibility. As he walks down the ladder from the stacks, his eyeglasses are knocked off and shattered.

And the man in *Nausea* who had read through "L". The misanthropic reaction of the man in Chekhov's "The Bet." Is my concern reflective of my learned feeling of inadequacy? Am I unsure of the worth of my present bank account, of my fifteen years of teaching experience, of my thirty-seven years of life experiences?

4 September 1981

If advertising agents made two versions of an ad, exact except for the sex of the models, would the sexism be seen?

When I looked at Annie's journal it was like whispering secrets in the dark.

12 September 1981

Tomorrow the chaos.

I walked into the school building, ready to see who was there but not anxious to stay six, seven hours. An impatience I had been feeling for weeks was heightened. I did not want to spend two hours listening to them. I did not want to pledge the flag. I did not want to listen to the Board of Education talk about the "their" goals, self-righteous tax payers guard-dogging my professionalism, counting my pay, criticizing and controlling my decisions, making my decisions. I did not want to listen to the superintendent. Seventy-four percent of our community have no school age children. For the first time in the history of the district (twenty years), for the first time in the sixteen years I have been in the district there were no new teachers hired. Public education. "If your job is so lousy, quit your lousy job," said the business-man-board-of-education-president.

One hour in the lunchroom listening to Paul, the principal.The security guards rose at the other end of the room, their names were mumbled. Security guards. All men. Muscles in their arms. I do not want to teach in a prison-school.

Paul said, "I would kiss you hello, but people might talk. "Why do you want to kiss me hello, Paul? Because I'm back, because I was gone, because I wore my purple flowers. Who will talk and what do you think they will say? I don't want to kiss you.

* * * *

The first day in the building. My cupboards full of John and Kathy's dusty books, a desk chair with black dirt streaking the blue vinyl seat with "Jim H was here" written in ball point pen. A room of one's own is a teacher's impossible dream.

18 September 1981

I see a future of persons becoming self-actualized, but I become mute when I try to explain the process. But perhaps the process is underway, perhaps futile attempts, whether they are theories or bra burnings, are significant for their mere existence,not insignificant for their apparent impotence.

21 September 1981

I try to envision a world free of stereotypes that maim, free of rules that nullify. Change is difficult to grasp. When I try to discuss the possibility of another world with my friends, we are confronted with the constraints of our felt presents, we are boggled down with our existence. Someplace a real person squeezes into our discussion—not my daughter! And we are lost in feelings that bend us to our limited present-view. It is difficult to verbalize radical theories. And it is that which necessitates writing, a communication that cannot be stopped from existing.

Creation of metaphors of ecology to replace the conflict metaphor of opposite sex, hate of the sexes.

6 October 1981

Someday: I will not sit and listen to my sister tell me that she has no friends to talk to. I will not hear my friend tell me that no one has known of her marital problems because she has no one to talk to. I will not have to watch my classmate hurry home from our class because her three teenaged children will not have made their own lunch. A supportive household (Firestone, 1970, p. 232), what Blood (in Gerson-Stavn, 1974) calls companionship family or what Roszak (1979) calls voluntary association (p. 152)—these could alleviate this women-suffering-in-solitude, this martyred-slave gender role. I will not hear advertisements about women who have decaffinated their husbands; I will not have to buy blue baby clothes for G's son. Gender-stereotyping will be de-mystified.

I will not have to listen to the young woman who cried when her professor handed back *her* paper marked failure with the comment, "You should have read the poem. This is no damn good" while her classmate sees an "A" on *His* paper when, in fact, they worked together to analyze the poem, and shared research information.

> We are going to have to stop keeping our cares and material goods, our troubles and talents, our wealth and our psychic wounds to ourselves and begin sharing our lives like mature, convivial animals. (Roszak 1979, p. 287).

I will not know anyone who labels his dates "PP," probable pigs, because they will violate this code and agree to have intercourse with him on only the second date. Close relationships would include physical expressions (Firestone, 1970, p. 240), "virginity" and "monogamy" would be remnants of the patriarchal past, archaic forms denoting ownership of women.

> My aunt will not iron her husband's socks "because how long does it take to run a sock through the mangle?" My mother will not comb the fringe on the rug every day.

> The pressures of housework are...insidious: neighbors criticize and compare; grandmothers hand on standards; within you and without you is your mother's voice, criticizing and directing. (Williams, Twort, Bachellie, 1980, p. 114) Work that is based upon false needs or unbecoming appetites is wrong and wasteful. Work that deceives and manipulates, that exploits or degrades is wrong and wasteful. (Roszak, p. 220)

Someday the pain and alienation of our foremothers will not be passed on; they will not be token-torturers. Someday there will be communal child care centers (Benston, 1980, p. 126), "communal amenities—" wash-houses, bake-houses, sewing rooms (Rice, 1980, p. 97). Someday women will have the

right to work less (Malos, 1980, p. 36), the right to a task that they love (Roszak, 1979, p. 215).

And I will never again believe a man who says, "You don't really think that. You don't really know what you want."

20 October 1981

My students, Judy, asked me: when are we going to write journals again? They're my favorite part."

* * *

"Write more." Steven wrote in his journal.

* * *

12 February 1982

There are women in my future, more than I would ever have guessed. I know that women are talking to me, that they seek me out, that I, them.

Last night I spent three hours with N. She is hurt, devastated by her divorce, by her failure to make her marriage successful. She had dropped out of law school, supported her husband who was a vicious alcoholic, a destructive father. I must listen to her. I know that this is an important step for her. She must tell me, she must expose the hurt. She must verbalize her fear, her incapacitated self. I listen for signs of her Gyn/Ecology. I repeat them to her.

D. talks to me, seeking my approval for her behaviors, her yes-saying to her self. She is going to take a hotel room for a weekend, alone, without her husband and two children. She is excited about her adventure, her challenge to the absorption called motherhood. She tells me, "I want to put my makeup on without someone's fingers in it; I want to take an hour-long shower without worrying whether someone is calling for help; I don't want to be somebody's mother or wife; I don't want anyone to talk to me or ask me to do something. I wonder what other people will think when they see me. I wonder who they will think I am. I'm not telling anyone where

I'm going. Do you think it's safe, alone?" I give her a bottle of her favorite bath oil and an empty journal book.

14 February 1982

Consciousness raising is a life style, not a course. It becomes a mode of communication that I share with my sisters.

* * *

But there are other plans in my mind. Threads of other thoughts rest in my palm; I finger their texture, I sense their direction and I am anxious to weave another piece. I dream of women's schooling, survival techniques like consciousness raising and independence are in there, and alternative career options and non-traditional job training. We will buy a cheap house at a city auction; we will train a group of women to repair the house, make it livable; we will turn the house over to a commitment family. We will continue the process, creating housing, trained workers, supportive networks of women. We will use one house as an emergency shelter for battered women and children, for independent (previously labeled unwed mothers by the patriarchal system) mothers, and legally emancipated adolescents. We will use another house as a cooperative nursery and public kitchen. The creative disintegration of industrial society (Roszak, 1979) can begin with a woman to woman rehabilitation program, divorced from patriarchal norms and institutions that objectify us into deviant categories. We will form a labor intensive network of well-fare recipients whose yes-saying to women is a nay-saying to the dependence of welfare agencies designed to grant aid to the suffering, foisting self-negating dependence upon them. We will unite for Gyn/Ecology.

C. UN-CREATION (Analysis)

When I was a girl my dream was to be a man to defend Brazil, because I read the history of Brazil...I read the

masculine names of the defenders...then I said to my mother: "Why don't you make me become a man?" she replied: "If you walk under a rainbow, you'll become a man."

When a rainbow appeared I went running in its direction. But the rainbow was always a long way off...I got tired and sat down. Afterward I started to cry...I returned and told my mother: "The Rainbow ran away from me."

Carolina Maria de Jesus
(in Moffat and Painter, p. 295)

Analysis

28 February 1982

I wrote the regressive parts as stories, little pieces that are organized like short stories with beginnings, endings, meanings. With one exception the rest are stories of disasters, traumatic experiences that I carry with me as a psychic albatross. Kafka's *The Trial* drew out the stories of frustration and vulnerability. I could feel the heat and tension of the attic waiting room in *The Trial* the same way I can re-feel the institutional pressures I experienced in school. In this way I think my writing is stilted, slanted toward the bad. Sandra Wallenstein (1980) wrote that autobiographical writing is a way to address the ways she has hurt herself and the desire to heal (p. 147). This excavation of the pain is one function of the writing, raising to consciousness those feelings and experiences repressed and thus damaging to the healthy psyche. Perhaps the most negative experiences surface because the writing is the first legitimation of their felt-reality, a reality of fear and anxiety. Sometimes the fear is of the unknown, of the going alone into the unknown. Amy's journal reveals this:

> I'll never forget the first day I started high school. During the summer I had done my best not to think about it and whenever anyone would mention school I would try and change the subject. It wasn't until a short time before school did start that it actually

> dawned on me where I was actually going come September 9th. The thoughts of it petrified me. The thoughts of going back to school were bad enough, but I was going to a whole different one, one that I wasn't used to. I was going to Suburban.I can remember waking up in the middle of the night, remembering what my brothers had said and crying because I was afraid that I'd get initiated. The night before that fateful day, I was practically hysterical, sobbing out my fears to my parents. I don't think I was ever so miserable in my whole life! It was hard to get to sleep on my last night of freedom.I left the house feeling like a zombie, but I had to hurry right along because I was running a little bit late...(Amy).

When I tried to deliberately recall the teachers and experiences that were happy and supportive, many escaped me, losing their details, their shape, disappearing from my consciousness. The writing had a life of its own. Last night I talked to D. about her new journal book. In two weeks she has filled the one-hundred pages. She said, "I have been writing in a frenzy. Last night I was really frightened because I wrote things I didn't think I would write; it was as though I could not control it." I know the feeling. Writer Gabriel Fields said "Writing to me is a voyage, an odyssey, a discovery, because I'm never certain of precisely what I will find" (quoted in Graves 1980, p. 213). I know the feeling and I have written what comes. It still surprises me to realize how little control I have over the process, to sense that this writing is a work of art that takes its own form, more than it is a science which predicts its end as its beginning.

This writing process interests me now especially. I know how powerful the experience is, and I know that I am leading others to take their first steps. One student writes a note to me that says" You're my favorite teacher because you care about my real feelings. Thank you for helping me." Another starts his journal, "I know that this is supposed to expand another journal, but I don't have any good enough to do, and

so I'll write about me and my father..." and he wrote about the man he never knew, the father he wanted to have, the man who had died yesterday.

I am aware of my Self in new ways and aware of the development of self-reliance. It is awe/ful: *awe* to be depressed, afraid; Greek *achos* pain; Old English—dreadful; feeling of fear and reverence and wonder caused by something majestic, sublime, sacred. The value of writing, Grumet (1978) explains, is the impact upon the writer's present assumptions and intentions.

I tried to retrieve my schooling experiences from several vantage points. The Kafka work about restrictive experiences was followed by a chronological approach. As the negative experiences continued to come, I tried to recall the people, the teachers, with whom I had worked. Almost the same stories would appear, and a few more names. I noticed that I was bringing back male teachers' names more readily. Was that because there were few female teachers, I wondered, an unlikely explanation I know. I wrote a list of the names of all the female teachers I had ever had. Although I could conjure up vague memories of their faces and the general nature of our relationship, specifics escaped me. But the males are clearly pictured in my mind, the sense of their presence comes to my present, their faces especially are detailed, touchable to me. One of Cottle's subjects said "The hero in my life has always been bigger than me. He had to be big and strong" (1977, p. 128). The heroes of my life were bigger, stronger physically, socially, and intellectually *post hoc*, male. I see this in all my experiences past and some of my experiences present; my heroes were males. Sometimes those male heroes are the supernatural characters like Debbie's Batman and Robin heroes.

> I can always remember how I wanted to grow up to be a wonderwoman or a superfriend with amazing powers to use against bank robbers and crooks. (Debbie).

But her desire reflects her gender identify; she would like to be wonder *woman*; Amy opted for female-wonderfulness too,

in the form of wonder woman or Isis. For Debbie there is the desire to be a superfriend and for Amy the desire to fly, both non-violent helpful behaviors. But in both writers' cases they have shared heroes from their past, models they know they can never match. But what about the internalized modeling of female teacher, mothers, and other persons of inferior status? Debbie wants to be a teacher and get married in the future, Brinda wants to teach, Lora wants twins and a creek. I think Amy's imaginary persona reveal the range of adventurous possibilities for males and of limited female potential she as a young woman has internalized:

> When I was little I was constantly pretending I was someone else. I used to pretend I was a boy named "Thomas." When I was "Thomas" I used to put on my cowboy boots and my cowboy hat and presto! Instantly I was changed from Amy to "Thomas."
>
> I used to pretend I was an old maid school teacher named "Miss Proper." When I was "Miss Proper" I'd take my father's glasses and put them down till they touched the tip of my nose. The last person I was was "Mrs. Jones." She had 10 children with very strange names and a husband who would only eat toast. (Amy)

My memories of children's books is my experience with symbolic role models (Child, Potter, Levine, 1946; Potter, 1972). In the two stories I have remembered, I was the little well-behaved girl who bought the piggy bank and made it happy and safe by owning it. I was the little girl who would keep it on the shelf so that it didn't get sticky or broken. I was the little girl in real life who was encouraged to practice passive involvement and cleanliness as acceptable, admirable, behaviors. In the other story I was like the little bear, searching to belong, to be accepted happily. My concept of friendship and loving involve this mixture of wanting to belong (a subordinated self) and of wanting to nurture (relational self) and of wanting to possess (a hierarchal

position), three aspects of the mother role in a nuclear family. Whether other young women can read with a more critical eye remains to be seen. Maybe Sharon has developed this critical ability: "I learned that the Greek male gods treated female goddesses and nymphs like possessions. They gave them away as gifts to their friends and relatives. They were like nothing at all to the men. So, being a female has made me feel that I am going to be independent and that no male—God or not, is going to treat me like a possession." But the manifestations of such possession and the resistance to a radical reaction against such possession is deeply embedded in our culture. Debbie reflects this concern:

> When I get married I am not going to keep my maiden name before my husband's name because, to me, it says that the person is not happy with her husband or is very dominated with the idea of equal right. (Debbie)

28 February 1982

My first grade teacher is my first encounter with a nuturing male. He saved me from near-disasters and encouraged me to be confident. He was supportive. I sense that this was the beginning of the kind of relationships which provided me with the strength to be, that I am only as strong as the man who is my mentor. Such an other-validated self concept is debilitating, preventing one from self-recognition, disallowing self-actualization. Such a relational stance is encumbering, distracting and destructive rather than enhancing and constructive.

The feeling of abandonment when my pregnant second grade teacher left recurs in my story about my math teacher, and my college advisor. all three left me without offering a personal explanation, for which I apparently felt a need. I think that these teachers were people with whom I had established a more-than-student bond and so I expected more than they gave. Yet this denial of the personal in schools is not surprising, is institutionalized efficiency, is the factory

metaphor that dehumanizes student and teacher relationships. My expectations of closure are premised on the assumption that there could have been, that there was an interpersonal relationship. Its failed actuality verifies its onesidedness.

This abandonment is felt by children when they are sent off to school. Jim wrote simply: "The first day of school was kindergarten. When I got there I didn't know anyone. I didn't like it very much." Lora not only felt abandoned, but unable to act:

> I didn't want to leave all my friends and make new ones.I knew it would be hard for me to make friends in a new place because I was so shy and hardly talked. Also I wouldn't know how to act or what to do. I was so scared.The day finally came, the first day of school. I was so scared all I did was cry. My mother walked to school with me and stayed with me for a little while but she had to leave, she couldn't stay forever. When she left I felt so alone, everybody was looking at me and whispering to each other.

This combination of physical and emotional isolation surfaces in Mary's description of her first days in high school: "I also learned that in High School teachers don't bother with you if your work is done. While in Junior High teachers would pester you until you did your work. But in High School they just give you a zero without even thinking about it. ...if you don't understand something (especially in math) you are not listening." The devaluation of self and the disconfirmation of feelings have negative effects on Mary's individuation.

Grumet (1980b) suggests that the female teacher becomes a traitor who leads the child from the concrete (of the woman/mother's world) to the abstract (of the male/school world), "from the fluid time of the domestic day to the segmented schedule of the school day, from the physical work, comfort and sensuality of home, to the mentalistic, passive, sedentary..." (p. 295) school world. Pinar (1976b) comments on the diminution of physical feeling (p. 16) and

the inattention to internal messages that represent denial of self, atrophy of feeling and self (p. 17), all we might amend, at the hands of the female teacher, yet another woman in the lives of the children who is to be feared and hated.

My memories of grammar school contain numerous references to task-completion, to skill mastery, but few names of teachers and friends, few examples of doing things together. Imbedded in my recollections of skills learned is the admission that I did not do them adequately: The times tables and handwriting were poorly completed, the salt-selling was purposeless, the gift for my father was not wrapped properly. The suffering in silence catches my attention now as I notice that I internalized the discomfort and the responsibility: I suffered in winter clothes in a 90 degree September because I was supposed to wear "school clothes," I searched frantically for my name, afraid to ask for help, to admit my need. Other young women experience a similar isolation. Debbie recalls a bed-time monster, saying "I didn't tell my parents or my sister because I didn't want them to think I was childish. So I kept my fears to myself," and Lora tells of a monster that she experienced:

> This monster ruined my growing up because I was always scared. I'm lucky we moved to this suburb when we did. A smart thing I should have done was told my parents, but I thought I would have got laughed at. No, but I chose to suffer! (Lora)

This frightening world we young women inhabited also had other kinds of monsters, like playground toys that maimed—for me the merry-go-round; for Debbie the balance beam: "My friend Mary Jo fell off the balance beam and broke her arm. It was very scary and not many people went on the balance beam for a while" (Debbie). What makes the difference between the avoidance behavior of these girls and the red-badge-of-courage bravado of boys who recount their tales of injuries like purple heart nominations? How does the lack of remediation in physical adeptness in schools reinforce the gender stereotypes of disabled females and adven-

turous males?

I can stand in Mrs. Stein's room and see the window down one wall, the bookcase down the opposite wall, and the dog on the table in the middle of the room. She shared her love of books and her dog with us. I remember those teachers who gave some part of themselves to me.

Mr. A, the gym teacher, had to be my first experience of sexuality in a teacher-student relationship. Sexual attraction continued in grades seven and eight as I recall that I fanticized about marriage with the beautiful young men who were my teachers.I knew no details about sex and imagined only the romanticized manifestation of sexuality called marriage. I did believe in a little cottage with a fence and garden although my reality included no such dwellings. The dream stays alive in the young women I teach, who see their future through the bars of their gilded confinement. Debbie wants two girls and two boys. Lora writes:

> I would also like to get married and have twin girls. I would like to live in the country in a house surrounded by trees. I always want a shaggy dog too and my other animals too. I want a creek to run in the back of my dream house, where ducks can splash." (Lora)

1 March 1982

Going to a senior high school in seventh grade introduced me to hierarchal systems of which I had not previously been aware. Although initially I was pleased to be in the best homeroom, the division later served no purpose for me and lost its significance. Prestige was based on athletic ability and extra-curricular participation, more than academic achievement. This is not surprising as the first two involve the community, can be observed in progress and become publicity agents for the school. While, on the other hand, the academic achievements were primarily solitary ventures and only the results, not the process, could be made public.

Before I had a physically mature friend like Geraldine, I

did not know that I would be judged by my appearance. In grammar school, there was little I experienced that drew my attention to my looks. My parents thought I was beautiful and no one else offered an opinion and I guess maybe I assumed that it was widely held. It is as though there were another self, a physical self,that could be accepted or, in my case, rejected and with it went my other self. There is no end to this discomfort with my physical self; it is in my writings from seventh grade until now. I had the feeling that things would get better when I became a woman, but I had an idealized version of woman that did not fit with my reality.

Lora expresses the pressures to be a Venus, a Bo-Derrick-ten, a pedestal possession:

> I want to live in the country because I used to live there and there I had no trouble about disliking myself, worrying about my friends hating me, and worrying about how I look. There being myself was good enough for me and everybody else too.
>
> If I do have twins I want them to grow up and have confidence in themselves and respect for friends and elders. Most of all I want them to grow up enjoying life, not hating it like me.

What is the role of curriculum in helping this young woman to find a life she can love, to find a way she can raise her daughters to "have confidence in themselves"? What is the result of femininity as the meaning and essence of a woman's existence? Linda writes:

> That time when an old man came in and told me I was a good looking person. He must have been 50. That made me feel glad to know somebody thinks I am more than just "mud" for lack of a better word. (Linda)

Why does she need this male acknowledgment of her physical attributes? How is she different now, when in our conversations she shares the excitement she feels as she gets to know her body through her exercise class and she gets to know her mind and feelings through her journal writing. Will those

experiences of self eliminate her need for patriarchal validation of acceptable Femininity?

I began to see teacher-student relationships in a different light. At the same time that I saw the potential for personal relationships with teachers I began to see the variety of actual relationships. The relationships became more distant, more fleeting, but potentially more personal. This desire for the personal shows up in other women's journals; Amy was glad, once she got to school, to discover that all her teachers, except her social studies teacher (who told me that she is a whimp), were nice; Debbie says about her teachers:

> They were friendly and they weren't the way they were described. I was told that they wouldn't pay a lot of individual attention to the student's needs. I was very happy that this didn't turn out to be true.

Lora appreciates the efforts of her math teacher who stays after school to help her and worries that the teacher might perceive her as a "pain." Repeatedly, the females' journals address the issues of school through the relationship with the teacher while the males' journals reflect on the nature of the content and its relationship to their career choices or its ability to interest them.

1 March 1982 Analysis - Eighth Grade

Of the six teachers I have remembered there is only one pleasant, supportive person, Mr. Granite. I have the sense that he did things for us, not to us, that he relished our growing minds that he was excited to give us things to play with and think about.

The other stories of the gym, homeroom, math, and music teachers and the librarian are of torture. Terms like insubordination and inferiority, terms of the patriarchal system,come to mind. My inequality is evident in my inability to address the problems, my internalized anger, my endurance of pain. Lora exposes this kind of pain when she writes: "I did not say anything.I just cried."

> I had this apple dress on, it was a jumper with a blouse with apples underneath it, and on the straps of the jumper there were two pins on it that said "I like you." Only a couple of people were really friendly and all the rest just stared at me. This one girl named Sue came up to me and said why don't you shave your arms you look like an ape! Because I had a lot of hair on my arms. I did not say anything. I just cried. (Lora)

Breaking the silence with our cries is a revolutionary act.

The significance and duration of such psychic scarring is difficult to imagine, but even today the smell of chlorine produces the same leaden stiffening in my body, the same apprehension whenever I am in a pool or locker room. When I was writing in my journal about Mrs. S., I ended up writing larger and faster. I could see the veins in her legs after I wrote. I felt exhausted when I had finished writing. I now see the importance of my proving my attractiveness: I sought activities like charm class and modeling work. I had to prove my physical worth, defend my physical appearance.

12 October 1981

My truncated futuring included college, marriage, and teaching "until the children are born." I was trapped in the labyrinth of women's choices, my reproductive potential the Minotaur to devour me. It is little different for the Spinsters who are just beginning. Both Debbie and Brinda are active in athletics, their sports activities are the priorities of their time and effort, yet both consider "teaching sports" as a primary goal, giving little or no consideration to a career as a sportswoman, having little in their schooling and its curriculum to encourage their actualization outside the stereotypical women's work. On the other hand, Cheryl has opted for non-traditional opportunities with the encouragement of her parents, especially her father, and has rejected the under valued, underpaid jobs of secretary, cashier or waitress. Her androgynous perspective is best represented by her pilot/model plans. She discusses her career choices:

> Right now I'm taking a self-improvement modeling class at Barbizon. When I finish the course in June, I'd like some modeling jobs or do fashion show work. It should be a good experience and lots of fun! In a year or two (maybe more) I'd like to learn how to fly a plane.
>
> At home with my parents, we talk a lot about professions I want to go into. I am definitely going to college. My parents and I want me to be well educated and do do something with my life. My dad says I should be an electrical engineer, the field will be opening for women; I don't think I have the patients (—sic—) to deal with little components. I've thought about being an architect but they don't make a lot of money and I really don't enjoy drafting, they will probably be replaced by computers. Sycitrist (psychiatrist) seems interesting but I'm turned off by the high suicide rate and I'm not sure if I could stand listening to everyone's problems without letting them bother me. I'm open to suggestions and am willing to take anything into consideration. Maybe I will become an electrical engineer, you never know!!!
>
> One thing is for sure, I won't be a secretary, cashier or waitress. (Cheryl)

2 March 1982—Tenth Grade

The pattern of victimization continues. The victimization of students is evident in numerous journals where size and power overwhelm and destroy and silence. Lora poignantly recalls:

> One thing that made me really afraid of teachers was my second grade teacher, she was big and very mean. And she would always pick on everybody and get so mad so finally I just stopped talking.

> In another school my teacher sent me for help to get over this shyness and afraidness I had for people. Not till fifth grade did I really start to talk and make a lot of friends and enjoy going to school. Before I hated school and hated to return to school after summer vacation. But I was still very shy and afraid of what people think of me, I still am.
>
> I'm very grateful to the school because they helped me so much to get over the fear of people. (Lora)

The story about my summer school injury revealed my denial of my own reality to meet the perceived expectations of the reified system. In this case, as in the twelfth grade hockey injury, it is only the intervention of a male that allows me to act on the situation to relieve the pain. I withstood the pain in my hip in order to take the family trip as planned because in confrontation with a more powerful person, my father, I once again complied to male others, reflecting the disabled role of my mother. In twelfth grade, I was again required to deny my physical reality, go to the next class so that Things could run along smoothly, to act like a man—chin up! In our culture crying is a sign of weakness, a womanly trait. But in our hearts, we know that it is a sign of humanity, a feminist trait of sensitivity and reality. Brinda is caught between the two perceptions; her father the teacher of patriarchal madness.

> Ever since I was a little kind I was taught, by my father, not to cry. One day I rammed my head into the door and started to cry and my dad said shake it off you pansie, so ever since then I try my hardest not to let even one little tear crawl down my cheek.
>
> When I cry it makes me feel good but also bad. I feel good because it makes me feel better, but I also feel bad because I don't want people to see me cry because they might think I over react or make a big deal out of nothing. (Brinda)

Debbie barters pain for participation:

> Pain is also a reason some people cry. If I am hurt during a sport like soccer or basketball I won't cry. I will hold it inside. The reason I do this is because I don't want my parents or coach to know how much the pain hurts so I can continue playing. I try to cover up the pain by laughing. (Debbie)

In other writings Karl and Cheryl opt for emotional honesty, personhood that includes feelings. Karl writes, "I just wanted you to notice that I wasn't afraid to cry. After all Odysseus didn't think it was sissy. Believe me it helps to let it all out sometimes. Although I was little when these things happened I still would cry today about putting my hand through a door. It doesn't show that you're immature if you cry. In the *Bible* it said that the Lord wept. If he can, anyone can." Cheryl wrote about this in two separate entries:

> Everyone should cry, including men. They have got to get their feelings out somehow, if they don't they'll just get bottled up and explode sometime. So I think it is better to let it out as they come along. I have only one friend that is a boy and cries.
>
> I believe that men don't cry because they think it is a sign of weakness and that it will show that they aren't strong and can't handle getting hurt or problems. Other men won't accept and might even mock men that cry.
>
> I have only one male friend that cries. We are good friends and have gone through a lot together even though we've known each other for about a year. He admits that he does cry once in a while. I think he didn't hide it from me because he knew I would respect him and not think less of him but maybe more. I've told him how I feel about men crying but we never talked about his crying. (Cheryl)

2 March 1982—Eleventh Grade

The attention that the male students received, whether positive (as the tolerated card playing in chemistry) or negative(as the chalk missles in math) was an acknowledgment of their importance and the level of interest the teacher had in their success. It is particularly significant that both content areas lie within the stereotypical male domain.

My friend Diane and I clearly felt as though we had been betrayed by our gym teacher when we two cheerleaders were disciplined for laughing. Especially in light of her tolerance of the other young women's habitual tardiness, we felt demeaned. That we saw those women as 'tramps,' as sexually promiscuous was part of our arrogance as we approached the principal. "Virginity,""scholarship," and "importance" were our conceptions of our superior status. The conflict of women hating women is based on this experience of mystified sexuality, of virginity (male ownership rights) reified as personal worth.

Amy recalls the fear of laughing aloud when the teacher doesn't think it is funny, concluding "I think laughter is the healthiest sport there is." Brinda writes about work as play, teacher as play-mate rather than boss:

> A hero to me was Mrs. Murphy. She was my art teacher in grammar school. In second grade I started working for her after school. I would wash the boards, clean the sink and tables and anything she needed done. But most of all we "worked" at having fun.
>
> Mrs. Murphy was always fun to be with, we would talk a little, then work a little. If I had a problem she would help me and I would try to do the same for her. I always wanted to be just like her. (Brinda)

2 March 1982, Grade Twelve

Our disrespect for incompetent teachers like our French teacher was expressed indirectly, in immature and fruitless ways: writing notes, hiding in the closet and the wig-rumor

were the only kinds of weapons we had. Students are not allowed to make value judgments and have no recourse when the class is neither challenging nor productive.

Of all the teachers I have ever had, Mr. DS is the one I most remember because he virtually lived with us. We spent time in school and much of our time after school with him. He worked *with* us; we were part of a team, like Mr. Ritz. The dichotomy of teacher and student dissolved into a group of people working together on a project. Especially with Mr. DS there were definite activities and deadlines for which we were mutually responsible. It is not surprising to me that the theater class, the class where our bodies and minds were challenged, encouraged, needed, is the class I most remember. Working together, as a feminist pedagogy, is a way out of the patriarchal male pedagogy of competitive experiences like homework and tests. Debbie reflects on our cooperative efforts of group tests and shared work:

> I like working with others. If I like the subject and understand the assignment and can talk with my friends at the same time I enjoy the work but have the same results. (Debbie)

It is in this sense that women's relational potential becomes an asset in a project-centered curriculum.

D. BREAKING THE SILENCE: SPINSTERS ARE SURVIVORS (Synthesis)

In the beginning was not the word.
In the beginning is the hearing.
Spinsters spin deeper into the listening
deep. We can spin only what we hear,
because we hear, and as well as we
hear. We can weave and unweave,
knot and unknot, only because we
hear, what we hear, and as well as
we hear. Spinning is celebration/
cerebration. Spinsters Spin all ways,

always. Gyn/Ecology is Un-creation;
Gyn/Ecology is Creation.
(Mary Daly, 1978, p. 424)

What is the meaning of the present? What is the contribution of my scholarly and professional work to my present—illuminating or obscuring? (Pinar, 1976c, p. 60) Illuminating.

My present situation has me traveling from the world of the concrete in education to the abstract, attending to the ideas and concerns of teaching from a different perspective. At once a disquieting and a reassuring task, I wander about the thoughts of my past and the thoughts of my present to sort out the ideas, problems, solutions, tensions that I have/am living. Where one begins and the other ends I do not know. I am caught between hope and despair while sensing that there is no such dichotomous situation. I am trying to distance myself from myself, my present and my past, so that I can see who I am, what I might be, what I was and how they are the same Self in transition.

I wander now in my new surroundings, a novice in my field, an outsider in my studies. And as I wander I leave further and further behind the surroundings of my belongingness/isolation/complacency/insularity/security/stagnation.I do not know whether the wondering or the destination is disquieting or exhilarating, or more likely they are both.

My present is a working out, a sorting. It is that experience of being which situates me in woman-ness. Gyn/Ecology is a personal and professional goal. It is a heightened awareness of my Self as Woman. As a Woman I have projects to design, to develop. I have other women to walk with; I gather new-found and new-seen friends who are women. I am Woman centered. I am Self centered.

I have come to realize that to be born female is to be born into an inferior caste. The description of my goals was merely a reflection of my mother's choices. A list of my inadequacies were the antithesis of my father's strengths.

Such a script was written for me, and I have been playing the part for a long time. And it was easy to believe that my role was acceptable and inevitable because I saw the same expectations around me. I read about Dick and Jane and knew that being female was being a mother and cooking. I read *Johnny Tremaine* and realized that boys were brave and strong. I read *The Doll's House* and understood that women were frightened, ineffectual beings. I studied Greek mythology to see that the males ruled the world from the beginning of the great void. I studied great men of science and great men of literature and great men in the history of the world. Simone de Beauvoir (1952) comments "...but when her company, her studies, her games, her reading, take her out of the maternal circle, she sees that it is not the women but the men who control the world" (p. 323). I traced my origin from cavemen through the father of our country, and I read the great bards under the man in the moon. There were no women in my mind.

In my house I primarily understood that I was not a man. I was defined by what I could not do; women could not think clearly, women could not control their emotions, women were not clever with math, women were not independent. I was praised when I did something "just like a man" or "almost as good as a man." The labeling by my father defined my expectations and my rewards. And that labeling was a clear dichotomy of good and bad, smart and stupid, male and female.

Reconsidering my concept of the world is taking a long time. Part of the delay is caused by living in a society that is still male-dominated. I work for males, take courses from males, read books written by males. But part of the reconceptualizing comes from my contacts with females, intelligent females who are thinking about their place in this male-centered world. Another part of my reconsideration of my world concept has been the retrieval of my schooling experiences and the analysis of the gender-text that I lived.

The pattern of my alienation from my physical self and the concomitant disavowal of intellectual capacity are the

prerequisites of culturally defined "feminity" which is tantamount to saying non-being. For a woman the relational nature of her existence is a paradox; it is that which allows her to survive in her slavery; and it is that which produces her slavery to the service of others. Denied the time and places for solitude, a woman learns to live *with* as well as *for* others. the guarantees the perpetuation of the alienated self as it closes off lines of communication with others and more importantly with the Self.

There are then two actions necessary for the liberation of the female self, for Gyn/Ecology, seeking and sharing. In seeking the self, a woman must share the experiences of her search with other women so that, in victim mentality, she does not blame herself, does not assume responsibility for her own victimization, so that she does not think that she is alone and in that aloneness, responsible in some personal way for her slavery. Daly (1973) explains that the healing cannot take place in isolation; "only women hearing each other can create a counterworld to the prevailing sense of reality (p. 51).

The female teacher must be actively and continually involved with her own yes-saying whether this is through the reflexive nature of journal writing or through professional counseling with a female therapist or through the formal and informal interaction called networking, or through the immediate support of consciousness raising groups. The female teacher must seek to fill the great void in her women's history, seeking women and their stories. She must seek and read all the literature that has been kept out of the patriarchal mainstream. She must become woman-identified in her every thought.

What is the newly seen role of the teacher in facilitating the raised consciousness of her students: Attempted neutrality is a politically impotent approach, perpetuating the image of intellectual weakness and personal effeteness (Cottle, 1971, p. 196) and the kind of implicit support of the status quo that Grumet (1980b) calls complicity in support of patriarchal authority. Assumed neutrality is the modeling of

a monolithic stereotype of the submissive female, a modeling which denies the potentially active Self, or in deBeauvoir's (1952, p. 315) terms, it is a destiny imposed upon her by her teachers and by society. "Neutrality is detrimental to liberation of Self and Woman. The newly-seen role of the teacher is the living of Gyn/Ecology and through that state of being to share her feminist perspective, to be an agent of change, both personally and politically, to have an active role. Mitrano (1979) calls for this active feminization in teacher education, Greene (1978) cites the mutually wide-awake teacher and student whose landscapes of learning include authentic women. Both start with the self, the prerequisite to live for others that Pinar (1976b) posits as sanity.

Critical awareness of our culture can become a pedagogical imperative; it is seeking new questions from old answers. It is a call to use literature as a liberative force, as Virginia Woolf, Maxine Greene, William Pinar have called before. Such a hermeneutic use of literature is more immediate and viable than censorship by patriarchially controlled institutions, more expedient than the revisions by patriarchal publishers that amount to little more than post scripts (Fitzgerald, 1978).

The immediate intervention of the teacher in the use of school materials is a necessity for the dis-covery of women's history, the dis-covery of misogyny, and the dis-covery of authentic female humanness. It is seeking new awareness of old forms. Although those in the field are familiar with the long list of embedded misogyny and of seemingly innocuous, objective materials, there are those who need to see the taken-for-granted subjectivity of the hegemonic patriarchy as presented in a wide range of texts and materials.

Children's literature uses what Daly (1978) calls mind control (p. 90), what Dworkin (1974) calls terrorizing (p. 35), that is training to play the gender stereotype role. Childhood favorites like Cinderella, Snow White, Rapunzel, and Sleeping Beauty teach children that powerful women are to be feared and destroyed and that passive, married women are to be treasured (read dehumanized) for their physical beauty

(Dworkin, 1974). The sanctity of such classic tales cannot be tolerated by Spinners; the unpremeditated consequences cannot be excused. Daly (1978) says, specifically about *The Giving Tree:*

> Whether or not the authors, illustrators and promoters of such books 'understand' that they are communicating gynocidal messages is beside the point. Since self-deception is of the essence of doublethink, they undoubtedly would respond with incredulity/amusement/indignation to such analysis. (p. 90)

That such gynocidal messages are internalized as gender roles has been found in preschoolers of three (Kohlberg, 1966, cited in Pogrebin, 1980). Such material has a negative effect on the female child's self-concept when, as a member of a group portrayed as inferior and incapable, that distorted image is personalized. An analysis of the curriculum experienced by female students reveals an inundation of patriarchal norms and perspectives. A young girl learns that her gender is inferior and unimportant, the male gender is superior and very, very important. On her mother's knee she hears fairy tales that teach her that women are very, very bad. Andrea Dworkin's analysis (1974) reveals that mother/women are ruthless, brutal, ambitious, dangerous (p. 41), that young girls are characterized by passivity, beauty, innocence, and *victimization* (p. 42). An analysis of coloring books (Rachlen and Vogt n.d.),revealed stereotypical competitive and outdoor activities involving boys, and domestic and parental roles involving girls; career activities and skilled jobs usually involve boys while fewer girls are shown and primarily in service jobs. Children's picture books under represent females in titles, central roles, pictures, and stories (Weitzman et. al., 1972). The cult of the apron (Nilsen, 1971) epitomizes the passive servant/woman. Popular songs perpetuate the concept of a man's world, denigrate and overgeneralize women as objects for service, sex and love (Reinartz, 1975). Textbooks remain nearly unchanged by women's existence or their political and social liberation efforts whether

in the early twentieth century (Burstyn and Corrigan, 1975) or the later part (F. Fitzgerald, 1978). Even where there are more women, qualitatively they remain inferior (Garcia, 1979), portrayed as less clever and adventuresome, in less prestigious roles (p. 18).

The depiction of disabled females is more scurrilous than the surface suggests. The power of school books, including classic literature, textbooks and skill books, cannot be understated. Hawkes addresses this issue:

> The institutionalizing of a particular vision of reality through the institutionalizing of a particular series of 'classic' texts and of appropriate 'interpretations' of them in an educational system which processes all members of society, can clearly act as a potent 'normalizing' force. (p. 120)

When the normalcy is patriarchy, students learn that women are the second sex (deBeauvoir, 1952), the Other, the object. As social products textbooks fulfill the expectations of parents, school personnel, and the needs of the times (Anyon, 1979). These needs might be the needs of the market place (Bowles and Gintis, 1976), the need of the elite to inculcate moral standards, the need of the emigrants to socialize and Americanize the immigrants, the need of the ruling group to nurture the fundamental conditions of democracy (Unruh, 1975). In all cases the status and role of the female is inferior and inactive. She is to reproduce, not produce. Little is written about women and economics and power (Chesler and Goodman, 1976). Much is written about women and matrimony and maternity. Out of the market place and into the home and the maternity ward is the lesson.

The back to basics move is a "back to the classics" move, is a back to misogyny move. Back to the reading of Shakespeare's *Merchant of Venice* where even the articulate, cunning Portia is negotiating her marriage. Back to *Great Expectations* where Dicken's portrays Mrs. Joe as the hard, cruel stepmother figure who always wears her apron, where Miss Havisham's whole life has been destroyed by unrequited

love, where intelligent, sensitive Biddy is turned down by Pip for the beautiful Estella. Back to basics is back to intensive woman-hating.

That textbooks are ideology, that they justify, rationalize, and legitimate group power has come to the surface, has been defamiliarized (Anyon, 1979; Daly, 1978; Dworkin, 1974; Fitzgerald, 1978). But there is more to dis-cover, more perceptions to be shared. In my analysis of grammar texts I found that females are sickly, weak, passive, subservient; males are adventurous, skillful, and brave. As in other texts there are more male subjects than female subjects, but even more impressive is the nature of the content. Mothers, grandmothers and aunts bake or otherwise prepare food; males are seldom associated with food preparation. Careers for women are the stereotypical limited choices: teacher, actress, secretary, waitress, social worker. Even the names of famous females are similarly limited, monolithic and misogynistic: Cinderella, Goldilocks, Cleopatra, Aunt Polly (in *Tom Sawyer*), Ester Forbes, Helen Keller. For males the career possibilities go from "admiral" to "ventriloquist". The list of important males used in the grammar exercises while outnumbering the females nearly seven to one, also illustrates the wide range of career options open to males and denied to females.

Virginia Woolf (1979) would not have been surprised by the preponderance of patriarchy, perhaps only saddened that it has extended into the twentieth century.

> Before the nineteenth century literature took almost solely the form of soliloquy, not of dialogue. The garrulous sex, against common repute, is not the female but the male; in all the libraries of the world the man is to be heard talking to himself and for the most part about himself. (p. 65)

In the classroom the female teacher must begin to address the students and the topics from a feminine perspective, that is she must not assume the passive voice of the patriarchy, she must not talk from the vantage point of the patriarchal norms. She must not support the pretended

objectivity of male historians, writers, researchers, journalists, philosophers, and scientists. She must re-speak, new speak the history of her personal and women's public experiences. She must teach women's studies as through the ages she has taught men's studies. The scarcity of women's literature available in schools can be surpassed by oral history and the critical use of existing literature, encouraging the change of curriculum intent and curriculum materials, by-passing the time and the fighting necessary to change the System called schools, politics, medicine, science which we now come to re-name, to recognize as male schools, male politics, male medicine and male science.

Fitzgerald (1978) has suggested that the problems of continuing stereotyping are attributable to too few scholars taking textbooks seriously, too few academic journals reviewing texts (p. 43) and so the too slow trickle of change from academia to the textbooks. That is not the essence of the delay. Rather it is the reified objectivity of the scholars and their academic strongholds that continues to perpetuate the sex bias in school materials through invisibility, imbalance and selectivity, unreality, fragmentation and isolation of women (Martha Mathews in Martin, 1979, p. 3-4). Other cultural artifacts like songs (Cooper, 1980) and advertisements (Goffman, 1979) function, both explicitly and implicitly, as texts. these too portray women as sex objects, other-directed, manipulative, delicate, dependent and cautious. In the Middle Ages the misogyny was a little more blatant such as in the publication of the *Alphabets* which listed a fault of women for every letter (deBeauvoir, 1952, p. 120). But the covert messages of texts are nonetheless invidious. Modern education for women is "a sterile place from which she cannot apprehend her past..." (Harrison, 1974, p. ix).

> Historians (are) (white, male, utterly without credibility for women, Indians, Blacks, and other oppressed people as they begin to search the ashes of their own pasts) (Dworkin, 1974, p. 148)

> It is only since women have begun to feel themselves at home on earth that we have seen a Rosa Luxenberg, a Mme Currie appear. They brilliantly demonstrate that it is not the inferiority of women that has caused their historical insignificance; it is rather their historical insignificance that has doomed them to inferiority. (deBeauvoir, 1952, p. 148)

> Patriarchal expropriation of the 'past' and of memory is accomplished by many means in addition to the media. Not only 'history' but all academic fields erase and reverse women's history. The constant erosion/erasure/distortion of our past is accomplished also through religious feasts and the ceremonies of civil religion, through music/muzak, through the repetitious rituals of family, school and 'social life'. (Daly, 1978, p. 349)

"Modern education for women" is a sterile place from which she cannot...grasp her own future" (Harrison, 1974, p. ix).

> It has been common knowledge for years that women exist, bear children, have no beards, and seldom go bald; but same in these respects, and in others where they are said to be identical with men, we know little of them and have little sound evidence upon which to base our conclusions. Moreover, we are seldom dispassionate. (Woolf, 1979, p. 65)

Without the intervention of the classroom teacher, the female teacher, we allow the editors to become the arbiters of American values and the publishers to become the Ministers of Truth (Fitzgerald 1978, p. 27). The issues cannot be left to the producers or the scholars. The teacher has immediate access to her students and the materials at hand; she must actual that potential.

In the classrooms the teacher must begin to create, to seek women's discursive systems. The maxim that English is a living language must be the justification for finally altering archaic pronounal references that assume maleness as humanness, as the norm. Sexism in daily conversation, in

metaphors, in literature must be a constant discussion topic. The time previously spent on repetitive exercises of grammar and spelling can become the captured time to exercise new speak, to exercise wide-awakeness, to seek new ways to express new ideas.

And in the classroom, the woman teacher must make room for the female students who are beginning their search for themselves, who are trying to break out of the bondage of patriarchy, as well as for those already made content with their prescribed future of gilded confinement. This "making room" is both a physical and mental phenomena. It means discussing the issues of liberating women as viable, legitimate dialogue, it means listening to the females in the non-judgmental way, it means facilitating their exploration of self through their writing. "Spinsters knotting/journeying involves 'keeping in touch' with other Selves who may be at different points in their Spinning" (Daly 1978, p. 406). It means sharing the pain and elation of writing. This is especially important for beginning writers, as Virginia Woolf knew:

> A note: despair at the badness of the book: can't think how I could ever write such stuff—and with such excitement: that's yesterday: today I think it's good again. A note, by way of advising other Virginias with other books that this is the way of the thing: up down up down—and Lord knows the truth. Virginia Woolf (in Moffat and Painter, p. 235).

Janet Miller (1982) addresses this same concern in her study of older, but not necessarily more experienced, writers. In both cases the similarity lies in the pedagogical implications—sharing the process of writing might enable the beginning writer to move through her own barriers. Sharing is also a feminist approach to teaching that helps break down the hierarchical structure of the classroom, exposing the "cringing response" (Miller, 1982, p. 2) in order to reveal authentic feelings and potential. (The power and significance of women writing is better experienced than described.) The women's

liberation movement will gain its power through a woman's liberation of her Self so that her movement can be forward, toward a future of endless possibilities. Curriculum as liberation must provide the psychic space necessary for that movement, as well as the physical and temporal space. A room of one's own (Woolf, 1957) is a luxury denied many. For the adolescent there might be, quite literally, neither time nor space of her own. As a culture we do not learn to create the kind of symbolic privacy afforded the Japanese, for example, separated from others by mere rice-paper walls, solitude in a crowded world. Writing can provide a haven, that solitude with self. The seeking of self is the curriculum of Gyn/Ecology.

The metaphor of spinning presents the situation of teaching as a process of mutual involvement, of creation. I reject the aggressive metaphors that suggest that sexism has to be exposed and attacked, that the revolution has begun. I reject them on the grounds that competition is destructive to an evolving self, a spinning self. The spinning metaphor portrays two individuals who might work side by side, whose threads may be blended into a single tapestry or woven into separate pieces. It portrays the teacher as instructor in the basic skills of the spinner, but like any artist's teacher, her task is to let go, to set free the other self to spin her own project, to envision her own weaving:

> So I still care! At my age 82 I care to my roots about the quality of women, and I care because I know how important her quality is. The hurt that women have borne so long may have immeasurable meaning. We women are the meeting place of the highest and the lowest, and of the minutia and riches; it is for us to see, and understand, and have pride in representing ourselves truly. Perhaps we must say to man..."The time may have come for us to forge our own identity, dangerous as that may be." Florida Scott-Maxwell (in Moffat and Painter, pp. 368-9)

We are working together; we are working alone. We are

seeking and sharing. We are spinning and weaving. I seek my Self; I spin my Self; I weave my Self. Listen, you will hear our spinning wheels.

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Education and Democracy: Constituting a Counter-Hegemonic Discourse of Educational Change

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Towards a Post-Marxist Theory of Hegemony

In their recent, book Chantal Mouffe and Ernesto Laclau make an important contribution to a theory of political action in contemporary capitalist societies.[1] Indeed their analysis is, I believe, an indispensable starting point for the kind of consideration entered into in this paper—the attempt to elaborate some of the key components of a politically effective radical agenda for educational transformation. Mouffe and Laclau's work is an emphatic intervention against classical as well as neo-Marxism which they argue are irretrievably flawed as the basis of a modern politics of transformation. In any of its guises Marxism, they assert, cannot escape from its essentialist, determinist or reductionist tendencies. Such tendencies obfuscate the real needs and challenges of contemporary radical politics. At the heart of the Marxist canon and what must be rejected, they assert, is the belief that "'the class struggle' should constitute itself *in an automatic and a priori manner*"[2] as the foundational principle for political resistance in capitalist society. Class inequalities and subordination—indeed any forms of subordination—cannot, they believe, be assumed to automatically reproduce themselves as a line of antagonistic demarcation in the *political sphere*. As they put it: "The struggle against subordination cannot be the result of the situation of subordination itself."[3] While agreeing with Foucault that wherever there is power there is resistance it is also necessary to recognize that "only certain cases do these forms of resistance take on a political character and become struggles directed towards putting an end to relations of subordination as such."[4] There is, they continue, no synonymity between 'subordination,' 'oppression' and 'domination.' Relations of subordination do not automatically become relations of oppression. Thus the central *politi-*

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cal problem is "to identify the discursive conditions for the emergence of a collective action, directed towards struggling against inequalities and challenging relations of subordination."[5] The relations of subordination considered in themselves, they say, establishes simply a set of differential positions between social agents:

> "'Serf.' 'slave', and so on, do not designate in themselves antagonistic positions; it is only in the terms of a different discusive formation, such as the 'rights inherent to every human being', that the differential positivity of these categories can be subverted and the subordination constructed as oppression... In the case of women we may cite as an example the role played in England by Mary Wollstonecraft whose book *Vindication of the Rights of Women*, published in 1792 determined the birth of feminism through the use made in it of the democratic discourse, which was thus displaced from the field of political equality between citizens to the field of equality between the sexes."[6]

Far from being the worn-out illusionary sphere of capitalist society Mouffe and Laclau argue that this democratic discourse (or, as they also refer to it, the "democratic imaginary") provides a continuing profoundly subversive effect on the culture. It makes possible the spread of equality and liberty into increasingly wider domains and "therefore act as a fermenting agent upon the different forms of struggle against subordination."[7]

Mouffe and Laclau believe that in this period a terrain has been created which makes possible the expansion of the democratic revolution in new directions. In this terrain there have arisen the new forms of political identity referred to in recent debates as the "new social movements." These represent a series of diverse struggles: urban, ecological, anti-authoritarian, anti-institutional, feminist, anti-racist, ethnic, regional and sexual. These struggles which are quite distinct from any simple notion of class struggle are to be

seen as an extension of the democratic revolution to a whole new series of social relations. The context for these diverse struggles has been the post World War II reorganization of capitalism and the state. In particular this has meant the penetration of more and more spheres of life by commodity relations: culture, the environment, free-time, illness, sexuality, education, even death. Far from leading to Marcuse's one-dimensional man it has instead led to numerous new struggles which express resistance against these new forms of subordination. These new struggles must also be related to the growth of the Keynsian welfare State whose ever increasing interactions have "come to constitute, along with commodification, one of the fundamental sources of inequalities and conflicts".[8] This has provided the context for a whole series of struggles and demands directed at the state. In particular the notion of citizenship has been radically extended with the installation of "social rights" attributed to citizens. A third important aspect of the hegemony formed in the post-war period has issued form the effects of the "media based culture" which contain, says Mouffe and Laclau, powerful elements for the subversion of inequalities:

> "the dominant discourse in consumer society present it as social progress and the advance of democracy, to the extent that it allows the vast majority of the population access to an ever-increasing range of goods... Interpellated as equals in their capacity as consumers, ever more numerous groups are impelled to reject the real inequalities which continue to exist."[9]

The emergence of new antagonisms and political subjects linked to the expansion and generalization of the democratic revolution, say Mouffe and Laclau, require the renunciation of the category of subject "as a unitary, transparent and sutured entity."[10] They continue: "The critique of the category of unified subject, and the recognition of the discursive dispersion within which every subject position in constituted... are the *sine qua non* for thinking the multiplicity"[11] of

antagonisms involved in radical, plural and libertarian democratic revolution.

The multiplicity of antagonisms, however, imply that there is no predetermined outcome of these struggles, a fixed direction in which the equalitarian and democratic "imaginary" will operate. The form of articulation of an antagonism, therefore, far from being a given, is the result of a hegemonic struggle. Thus, for example, feminism exists in multiple forms ("a radical feminism which attacks men as such; a feminism of difference which seeks to revalorize 'feminity'; and a Marxist feminism for which the fundamental enemy is capitalism"[12]) which depends upon the manner in which the antagonism is discursively constructed. Such struggles, assert Mouffe and Laclau, do not automatically have a progressive character. All struggles can be articulated to very different discourses. Indeed, they point out

> "forms of resistance to new forms of subordination are polysemic and can perfectly well be articulated into an anti-democratic discourse, is clearly demonstrated by the advances of the 'new right' in recent years... Popular support for the Reagan and Thatcher projects of dismantling the Welfare State is explained by the fact that they have succeeded in mobilizing against the latter a whole series of resistances to the bureaucratic character of the new forms of state organizations."[13]

Mouffe and Laclau argue that the "polysemic" character of every antagonism—the impossibility of establishing in a definitive manner the meaning of any struggle—makes its meaning depend on the process of hegemonic articulation. There are no given identities, they say, or plainly visible antagonisms: "Every antagonism, left free to itself, is a floating signifier... which does not predetermine the form in which it can be articulated to other elements in a social formation."[14] The construction of a "hegemonic left alternative" they argue, can only come from a complex process of convergence and political construction among the multiplicity of contemporary social antagonisms. The alternative project of the left should "consist of locating itself fully in the field of the democratic revolution and expanding the chains of equivalents between the different struggles against oppression. *The task of the Left therefore cannot be to renounce liberal-democratic ideology, but on the contrary, to deepen and expand it in the direction of a radical and plural democracy.*" [15] Of course, as Mouffe and Laclau, point out, every project for radical democracy necessarily includes the socialist dimension—the abolition of capitalist relations of production, but it rejects the idea that from this abolition there necessarily follows the elimination of other inequalities. Rejecting every presumed foundational social struggle means that a basic precondition of a radically libertarian conception of politics is one in which no social identity can be allowed to dominate—either intellectually or politically—among others. In the construction of a radical democratic project the demand for equality must be balanced by the demand for autonomy; the struggle against power becomes truly democratic when the demand for rights is carried out in the context of respect for the rights to equality of other subordinated groups.

The Crisis of the National Culture

As we move away from reductionist theorizing in education we will need to reconceptualize our political project. No single or even principal social agent holds the key to educational reconstruction. The work of such reconstruction is the joint effort of a wide variety of movements and groups who, in no way, can be understood as reducible one to another. Their interests may be class, gender or race based; they may derive from moral or religious impulses; or they may unite diverse social groups around global concerns such as peace, hunger, or environmental issues. The agenda for educational change must be viewed as a heterogeneous one reconcilable only around some broadly defined yet resonant counter-hegemonic principle. Any political project in education which ignores this potentially diverse set of constituencies inter-

ested in change is likely to fail to engage a broad enough bloc of popular support. This failing was clearly evident in England in the problems of those London boroughs where left-dominated councils moved aggressively around a narrow range of policies concerned with certain kinds of racist, sexist and homophobic practices. As laudable as these policies were they were easily portrayed by the right wing media as narrowly conceived and disruptive of the broader community interest. Far from speaking to universal concerns they appeared as some kind of left-wing parochialism. Of course in the United States a great deal of the criticism of the liberal reforms of the last two decades have been similarly formulated as attacks on the influence of so-called special interests. These, it has been made to appear, have addressed the concerns of minority interests at the expense of the rest of the population. In each of these cases the Right has inverted its own ideological vision by appearing to speak in the name of a universal interest and against narrow sectional interests. Of course given what Mouffe and Laclau have argued this is a double mystification. First, it disguises the Right's real hierarchical and elitist agenda in the colors of a populist discourse. Second, the very idea of a universal interest flies in the face of what we have seen is the plurality of distinct social struggles that characterizes the post-1968 landscape.

A project of radical educational change *cannot* posit a universal political agenda. It cannot do so because there is no unified social agency of change. It has been an effective ideological ruse by the Right to have invented the "public interest" against which the demands of subordinate groups appear to be self-serving and undemocratic. A counter-hegemonic movement of the left will have to offer in place of the illusory community of some general public interest a popular bloc which unites the heterogeneity of social and educational struggles. This heterogeneity means that the agents of historical change are going to be many, that their demands are going to be limited, that negotiations and unstable equilibria among them are going to be the rule and principle of political life. A counter-hegemonic politics of

education necessitates that the concerns and needs of a very broad range of constituencies are recognized as an educational agenda is formulated. These concerns and needs are harmonized, and the constituencies coordinated, around a unifying principle which affirms both the distinctiveness of specific struggles and the overarching communality of political values.

To investigate and elaborate the concerns and needs which have produced the specific struggles of our national life is to catalogue the disorders of our national life. A resonant and effective political project for education must start with the way these disorders have shattered faith in the inevitability of a better future replacing it with economic insecurity, growing injustice in the distribution of incomes, widening disempowerment in the political process, moral disorientation and pervasive spiritual impoverishment in our national culture, and a world precariously balanced between wars and the gross maldistribution or resources.

On almost any standard measure the American economy has serious problems—problems that portend increasing insecurity for workers and a falling standard of living for large sections of the population.[16] Unemployment rates have been increasing for decades. In the 1950's the average was 4.5 percent, in the 1960's it was 4.8 percent, in the 1970's it was 6.2 percent. In the 1980's it has been around 7.8 percent and most estimates see the average increasing in the next few years. Double-digit interest rates have become a fact of life for most American as have $150 billion-plus federal budget deficits. International bank debt appears dangerously over-extended. At the end of 1982 non-oil exporting developing countries owed $242 billion to private lenders. U. S. banks held 39% of the debt. Polls indicate that 90% of Americans are concerned about the stability of U. S. financial institutions. In trade the U. S. share of world manufactured exports declined 23 percent between 1970 and 1980. Foreign producers have captured 45.5 percent of textiles made, 28 percent of machine tools, and more than 20 percent of the domestic steel market. Between 1970 and 1980 the foreign

share of U.S. markets in autos jumped from 8 to 20 percent, in consumer electronics from 10 to 50 percent. The aggregate measure of long-term economic growth underlines the general economic deterioration. During the 1960's the average American annual growth rate of real GNP per full-time worker was 2.1 percent. During the 1970's the average was only 1.2 percent. During the early 1980's the rate of growth has averaged just under zero percent per year.

The United States continues to be a society of great wealth and income inequalities. The lowest fifth of the population received a smaller percentage of total after-tax income than in Japan, Sweden, Australia, the Netherlands, West Germany, the United Kingdom, Norway, Canada, and France. The gap in real income levels between the bottom quintile of families and the top 5 percent has nearly doubled over the past 30 years. The top 0.5 percent of households own approximately 50 percent of all corporate stocks and 52 percent of the bonds, while approximately 85 percent own no stocks at all. The level of poverty has increased about a third between 1979 and 1985. One in seven Americans now live in poverty—about 35 million individuals. More than one in every five children under the age of six lives in poverty.[17] Among black children the rate is a staggering 1 in 2. More than a third of the black population and more than a quarter of the Hispanic population live below the poverty line. The Physicians Task Force on Hunger reported that at least 20 million American now suffer from varying degrees of hunger. Two-thirds of the 20 million classified as hungry are children

Within the workforce gender and race-based inequalities persist. Earnings for women working full-time are less than 60 percent of full-time earnings for men (down from 65 percent in 1955). Full-time black women workers earn 53 percent of what men earn, and Hispanic women earn less than $12,000. Of families officially classified as poor nearly 50 percent are headed by women. Among black men and Hispanic men earn about 80 percent of what white men of the same age and levels of education earn. More than 60 percent of black men and 50 percent of all Hispanic men are clustered

in low-paying job classifications. The same high differentials are visible in the statistics on unemployment. At the end of 1982 the unemployment rate among black teenagers was 49.5 percent (24.5 percent for teenagers generally). The income gap between white and black families has widened as black medial family income has dropped to 65 percent of white median family income. As Cohen and Rogers note "The stratification that permeates American life is now widely recognized, only one quarter of the working population still thinks that doing their work well will lead to an offer of a better job."[18]

The U.S. political system is also in deep decay. It ranks among the least democratic of those states holding reasonably regular and reasonable free elections. U.S. voter turnout is below that in Australia, Austria, Belgium, Canada, Denmark, Finland, France, West Germany, Iceland, Ireland, Israel, Italy, Japan, Luxembourg, the Netherlands, New Zealand, Norway, Sweden, Switzerland, and the United Kingdom. Nearly half the eligible electorate no longer votes in presidential elections. In 1980 the 53.2 percent turnout was the third lowest in American history. In the "off-year" congressional elections of 1982 only 35.7 percent of the eligible electorate voted. The off-year turnout rate has not been above 40 percent since 1970. Public trust and confidence in major institutions has fallen precipitously. Over the 1966-78 period the share of the population expressing "a great deal of confidence" in the military dropped from 65 to 29 percent; in major corporations from 55 to 22 percent; in the Congress, from 42 to 10 percent; in the executive branch, from 41 to 14 percent; in organized labor, from 22 to 15 percent. The belief that "government is run for the benefit of all" fell from 64 percent of the population in 1964 to 23 percent of the American people in 1980. In 1980 78 percent of the American people, and 87 percent of those between 18 and 24 years old believe that there were senators or representatives who won elections by illegal or unethical means.

Of course the real and pervasive problems of American life can be measured in other ways. There are now approximately

13 million alcoholics and problem drinkers in the United States. One-third of the American people say that alcohol abuse has caused problems in their family. There are now somewhere between 450,000 and 600,000 heroin addicts in the United States. During the 1970's the suicide rate in the United States increased 10 percent. Between 1950 and 1978 the suicide rate for 15 to 24 year olds increased 276 percent. Despite the legislative action of the last two decades there is a continuation of environmental deterioration. Some 180,000 ponds, pits and lagoons in the United States are contaminated and most of these present potential threats of groundwater contamination. There are, in addition, 12,000 to 50,000 toxic waste dumps many leaking poisonous chemicals into the water supply. Some 90 percent of the 125 billion pounds of hazardous wastes dumped into the environment each year are disposed of improperly. The unbroken chain of government and corporate scandals in the 1970's and 1980's, have underlined the pervasiveness of corruption, deceit and cheating in the boardrooms and offices of this country. While the final figures are not yet in it is clear that the Reagan administration will have had a record number of criminal indictments handed down against its officials. As the Iran-Contra hearings made clear manipulation of public opinion and deception of the American people has been a common part of foreign policy matters. This is also true in domestic policy matters. In 1981 OMB director David Stockman told an interviewer that the Reagan administration supply-side tax cuts were sold through lying, and that the budget estimates he prepared for lobbying Congress were a sham.

Studies of television viewing have estimated that from five to eighteen, an American child watches T.V. approximately 15,000 hours (a thirty percent greater period of time than spent at school).[19] Given the manipulative, violence-prone and trivializing nature of most of what is seen the figures are not reassuring when considered in the context of socializing the young for an informed and critical citizenship.

Educational Policies and Hegemonic Politics

While this summary of problems is not exhaustive it does, I believe, serve to highlight some of the key concerns and issues that face individuals and communities. Taken together they convey a critical reality. Our political, economic, cultural and moral lives are crisis-riven. The data provides some openings into the harsh and disintegrative tendencies which beset the lives of many working class and middle class individuals and families, women, minorities, children and adolescents, retired people and others. It must be emphasized that there is no single crisis but a series of crises that cut-across people's lives and their activities as producers, consumers, family members, voters, residents of neighborhoods, members of civic organizations, and religious communities. In the sense that all significant educational policies are, in some way, responses to these crises, they must be viewed as part of a broader political project. Educational agendas are attempts at addressing the issues that confront us in our social world—usually as part of a larger hegemonic project. That is to say, they pose as offering resolutions of, say, economic problems or moral problems in ways that allow us to preserve and reproduce the fundamental arrangements of our society. This can be seen, for example, in the conservative notion of overcoming the drug or pregnancy problem among adolescents by "moral instruction." The issue of drug dependency or widespread teen pregnancies is recognized but is defined as the outcome of personal degeneracy and moral laxity. The "victim" is blamed. This kind of response, of course, incorporates social, economic and cultural concerns into the educational agenda, and into the larger political project, but in such a way that real and fundamental criticism of the social system itself is deflected. Widespread drug use for example, is not seen as the consequence of youth alienation from the oppressive institutions of a meaningless culture (and thus as an indication of the need for some kind of radical social transformation.)

The current neo-liberal demand that schools emphasize

and upgrade the technical "literacy" of students is also part of a larger political project—this time one that promises a resolution of falling American productivity, trade competitiveness, and declining incomes and standard of living.[20] The neo-liberal project sees educational reform as one part of a larger change which would lead to a re-invigoration of the state as director of the capital accumulation process. The hegemonic political project of this period that has mobilized the support of middle class groups also entails policies that promise to redress the anxieties and frustrations of such groups often at the expense of other subordinate groups. In other words, the promulgation of reactionary policies that posit the solution of a group's problems through means that withdraw resources from, or weaken the power of, others in the culture. I have discussed this elsewhere in the context of understanding the impetus behind the basic skills movement.[21] This movement must be understood in terms of middle class *ressentiment* against the egalitarian shifts in social and educational policies of the late 1960's and early 70's. Spurred on and exploited by politicians standing up for the "silent majority" it linked growing economic uncertainty and falling job opportunities to declining educational standards, and the latter to the effects of public education's excessive accommodation to the demands of the poor, minorities and other excluded groups in our schools. Traditional educational standards—i.e. those that benefited middle and upper middle class students in the school were perceived as being undercut by attempts to widen the field of curriculum experience and introduce more flexible evaluative criteria by which ability might be judged. What for some was a democratization of the educational process, and a widening of consequent economic opportunity, was interpreted hegemonically as an assault on "good" education, and a subversion of the (meritocratic) principle of fairness. The Right's appeal for a re-spiritualization of school life via prayer in school and an emphasis on the virtues of family life, chastity, etc. was, too, an attempt to both recognize the deep spiritual

crisis of American life (reflected in the "natural" landscape of schooling—drugs, alcohol, vandalism, apathy, etc.), and incorporate the problems in ways that deflect its origin away commodification of human experience and social reflectionships.

The dual process of recognizing *and* incorporating social disruptions that is at the heart of the hegemonic process leads to a continual series of paradoxical policy formulations. For example, so much of the present reform movement in education was impelled by the frank acknowledgement of the mediocre, uncreative and uncritical intellectual quality of American classrooms. Of course the solution to the resulting problem of boredom and stultification among students was not to reconceptualize curriculum and pedagogy in emancipatory terms but to assert the need for more authoritarian instructional practices and pre-determined curricular outcomes. Likewise the recognition of the low esteem and decreased professional position of teachers is addressed through the increased deskilling and de-intellectualization of teachers' work.[22]

It is important to repeat here that all of these educational policies are part of, and connected to, a political project that is hegemonic. This implies ideas, practices, policies, etc. that are in no sense uniform, static or fully consistent. They do, however, in their effects, reproduce the structures of cultural and economic domination in the society. Indeed the flux, discord and participation that are spurred by the incorporation process reinforces the sense of democracy in national life, and the feeling of legitimacy that surrounds society. At the same time, however, the hegemonic process does contain a genuinely democratic moment in its frank recognition of popular frustration, concerns, problems, anxieties, etc. Indeed the political resonance of the hegemonic process resides in just this fact—its apparently sympathetic recognition of the lives, experiences and practices of many of those individuals and groups that do indeed constitute the popular-national culture.

Education and Democracy:
Constituting a Counter-Hegemonic Strategy

Laclau and Mouffe's proposal for a counter-hegemonic politics contains the same insistence on a political project that is organic to, not superimposed on, popular experience and understanding. Such a project is, of course, not about legitimating and reinforcing the culture and society but encouraging tendencies that are struggling for its transformation into more democratic, just and emancipatory forms of existence. Naturally an educational agenda that is part of this political project must, too, abide by the principles of ensuring that educational demands and proposals remain organic to popular experience and understanding. Indeed it must not only speak to popular concerns and issues—express the manifold crises of our lives—in educational terms, it must also find common educational ground to bring together, around a shared but alternative hegemonic principle, the multiplicity of claims, demands, and assertions, that are made by the broad spectrum of subordinate, excluded and intermediary groups in the population. It must, in short, contribute to constituting a popular bloc dedicated to progressive change through, in this case, the modality of education. Here Laclau and Mouffe's argument in favor of radical democracy as *the* counter-hegemonic principle is persuasive. There is much to be said in favor of linking the heterogeneity of educational demands through their common connection to the, as yet, unfulfilled promises of a democratic culture. Connecting education and democracy as the broad principle for policy demands requires no absolutely new ideological departure. Much more it means reasserting a discourse with deep ideological roots—though one that has, for the most part, been relegated to a secondary role. In Ira Katznelson's study of the historical evolution of public schools[23] he makes clear that

> The Image of schooling for all has had a powerful hold on American political consciousness for more than a century and a half... From the early years of the Republic citizenship and public schooling were bound tightly together.[24]

He continues:

> The early vision of common schooling was embedded in republican understandings of citizenship. The most radical and egalitarian versions of republicanism, such as those of the Workingmen's parties of the 1820's and 1830's, were the most insistent on the links between public education and the rights of citizens, but their rhetoric reflected, rather than challenged, a more general cross-class agreement. To be sure, schooling for all was thought by the dominant classes to be a recipe for social order capable of withstanding the strains of capitalist industrialization. But virtually all Americans understood that this was a social order of citizens.[25]

While recognizing that mass schooling has been functional to the interests of capital, that public schools have historically been one way to protect the political regime and the economic order, Katznelson asserts that this represents only a part of the historical picture. Widespread support for public schools among the working class and among emergent groups has reflected the pervasive acceptance of a democratic discourse in which citizenship and schooling have gone hand in hand. Embedded in such a discourse is the belief that education is necessary to rational, non-manipulated opinion; to the constitution of a public capable of democratic participation; and to the making of working people who are effective actors within their own communities and as citizens. However distant such goals may be from the reality of public schooling such a discourse, with its deep historical roots should not be discounted as a force with powerful resonance among popular groups.

Despite these historical linkages constituting an educational agenda with broad popular support, oriented to a democratic discourse, will not be easy or simple. Elsewhere I have illustrated how recent liberal and neo-liberal discourse

about education has nearly uniformly emphasized technocratic concerns and the schools' relationship to the process of capital accumulation.[26] The dominance of this kind of language has nearly emptied the debate about education of even the rhetoric of democratic concerns and values. Where questions of equality and education are raised it is almost always in the context of inaccessibility to institutions or programs that promise the skills and capabilities necessary for entry into, or advancement in, the job market. Where voices have been raised against these developments it has usually been those on the Right with their concerns about "cultural illiteracy", that have received most public attention.[27] Of course the prominence of these elitist critics testifies not so much to their particular insightfulness but to the hegemonic process which effectively selects out the now powerful and persuasive left critique of education and its alternative pedagogic agenda.

The goal of a counter-hegemonic movement of education is then the reinvigoration of the democratic vision as the guiding principle for educational reform. We have seen above that the idea that education ought to have some real implications for democratically administered community and an actively-experienced citizenship is historically embedded in the rhetoric and, occasionally, the practice of education in this country. It has been part of the popularly subscribed-to discourse on public schooling in the United States. However tenuous this connection it is a relationship that is critical to the ideological legitimation of the state—the notion that one's political life is a matter of democratic participation not class rule. In this sense public education must at least maintain some symbolic or rhetorical identification with socialization into the "illusory community"[28] of our political life, and preparation for citizenship. Of course, it reflects on the current legitimacy crisis of the state and political life in this country that the present discourse of public schooling has nearly abandoned even the allusion of education's responsibility for democratic and civic life in the U.S. Even to talk to students or educators about the idea that schools are the

incubators of democratic commitment and attitudes is to frequently evoke looks of incredulity and bewilderment. This reflects on the general remoteness of any vision of a life seriously engaged in public, civic, and citizenship matters. The nearly complete fragmentation of private and public life is mirrored in the alienation of public education from political or civic life. Yet it is precisely in the embers of this democratic vision and discourse that a counter-hegemonic strategy needs to be developed and constituted. For all its limitations and weaknesses it remains the one best hope for such a strategy. More that some nostalgic evocation what is being suggested here is a strategy for education that operates on the terrain of the still most resonant, progressive values in this culture—the democratic idea, the self-governing community, the participative citizen, and the socially responsible public life. A counter-hegemonic strategy for education must be about educational change that resuscitates and reinvigorates the democratic vision and its connections to public education—not as an abstract ideal but as one of the means by which ordinary people might begin to act on the most pressing problems, concerns, needs, and aspirations in their lives. Following Laclau and Mouffe this kind of concretely grounded vision implies, at the same time, the struggle for radically deepening and extending democratic practice. In educational terms it means something more profound than an extra period of civics instruction or a unit on the constitution. It means infusing school practices, curriculum and pedagogy with a democratic vision that would embody the following principles:

a) Concern for a self and collectivity—assertive citizenship; one that confronts the widely shared dispowerment of individuals and groups.

b) Continuation of the struggle for equality—of rights, of access, of opportunity, and of results.

c) Development of the attitudes, values and practices necessary to a socially responsive community (local, national, and global).

Constituting a democratic discourse in this way so that it speaks to issues of empowerment, community, and social justice ensures that our vision is expansive and broad; that it speaks to the needs, concerns and aspirations of a very broad spectrum of the population. It is a discourse around which a popular bloc might crystallize. It allows for, and encourages, a heterogeneous set of strategies, policies and interventions in education which address the very diverse forms of individual and group dispowerment, alienation and inequity. Infused with a broad and radical democratic vision it speaks to no one particular practice or reform but to a broad ideological concern about the underlying purpose and value of education. Particular practices and reforms are to be justified in the light of the ethical, political and cultural imperatives of a radically extended democracy: as they promote individual or collective empowerment, develop forms of public concern, commitment and responsibility, and continue the struggle for social justice.

Under the counter hegemonic sign of democracy are to be found very wide possibilities for change that address the curriculum, forms of pedagogy, the moral, aesthetic and political context of schooling, institutional governance, school-community relations, etc. There is no *particular* practice or reform that is the appropriate or correct embodiment of the counter-hegemonic principle (a danger in some agendas for radical educational change that emphasize, for example, a single kind of pedagogy as the "correct" political line). Instead the broad scope of education as an ideological practice is to be scrutinized in the light of our democratic vision. Certainly imaginative and significant proposals can be made for new forms of educational practice but our concern here is that the overarching political project remains uppermost. A new discourse for education that emphasizes the *broad* principles of the democratic vision must be offered.

While the constituting of a popular counter-hegemonic movement for education requires the assertion of broad and resonant moral/political principles rather than specific curricular, pedagogic and institutional practices, this is no

sense lessens the concretely-grounded nature of the new discourse. It *must* address those kinds of issues and problems that we have outlined in some detail above. Enhancing citizenship and democratic values through education must appear to offer, for example, means and possibilities for confronting growing economic disenfranchisement, the alienation of youth and its effects in drug abuse, apathy and suicide, the manipulation and exploitative irresponsibility of the mass media and advertising, high levels of adult illiteracy, and the growing disparities of wealth and opportunity in society. It must, as we have argued, suggest that a democratically-focused public education will touch the real crises and concerns of people's lives. It must be emphasized that while the work of developing critical pedagogic practices in education is important and absolutely necessary, this must not be confused with the work of constructing a that can constitute a counter-hegemonic project in education. Indeed such a discourse focuses the diversity of educational ideas and practices (and the heterogeneity of social groups and their disparate concerns and needs) with the assertion of an integrative moral, political principle around which this diversity can coalesce. Such a coalescence is not to be misconstrued in a reductionist way. Gramsci's notions of a "popular bloc" and "hegemonic principle" means to infer a moral-political idea which can bring together diverse interests and social groups. It affirms both their irreducible diversity as well as the possibilities for a common political and cultural project (along with, of course, the continuing tension, flux and instability in such a project). In breaking out our democratic vision into the more specific questions of *empowerment community* and *equality* we begin to constitute a complex and multifaceted discourse that articulates a heterogeneity of struggles and concerns. Such a discourse (while remaining unified by the common democratic idea) now speaks to the complexity of identities and groupings, all of which are constituted in relationships of dispowerment, human and communal fragmentation, and social injustice. Thus our democratic project for education speaks for, and to, people in

their communities, as workers, consumers, gendered subjects, ethnically, racially, sexually and religiously identified, as citizens, and so on. It continues the struggle for equality and equal opportunity in American life—the struggle of the marginal, the excluded and the discriminated against. It also speaks to the anomie of middle class life where there is absence of viable language of social commitment and responsibility. Such a discourse of public education connected, as it is, to the large political goals of empowerment community and equality weaves the complex tapestry of a progressive political and cultural project within which diverse subjects might see the pressing concerns of their lives expressed. It is just this kind of discourse that offers the best hope for moving the discussion about schools out of conventional and historically entrenched meanings, and towards an agenda that takes seriously emancipatory human goals.

The Crisis of Survival:
Towards a Transformational Curriculum

Turning more concretely to effective educational agendas (i.e. ones that have popular mobilizing power) it is clear that they do not do so as the result of any magical process. Their success is grounded in the agenda's ability to effectively give expression to widely shared experiences. An educational agenda of this sort is able to offer, at a discursive level, a resonant representation to this experience. Of course, this is more that mere representation: it interprets and mediates the structural conditions of our existence. It creates, in Althussser's formulation, our imaginary relationship to the world. This is the nature of the relationship between the crises that, as we have seen, permeate our world at every turn, and the explicit and implicit claims of a basics oriented curriculum. One that promises to facilitate individuals' negotiation of these crises so as to achieve, in the precarious conditions that we face, a level of self-sufficiency that might enable us to survive. However illusory these promises—and they certainly are (no amount of basic skills training, for example, will enable black youth in America's ghettos to

avoid the 40% or so unemployment rate found there), its powerful hold on the educational imagination is rooted in its ability to articulate real human concerns in a form expressive of the dominant rationality.

An educational agenda that wishes to link the crises of our national life to democratic struggles for change cannot reject *tout court* the logic embedded in the struggle for survival so much as to deepen and transform it. Curriculum experiences in which such concerns are paramount are ones that promise to each individual the fundamental knowledge or skills that make possible one's survival—in the community, the labor market, and as consumers. Such a notion of education, which is seen as the medium for the achievement of minimum of agency in the pursuit of one's livelihood, forms a powerful focus for the mobilization of educational opinion. Its power is associated with the way in which schooling is directly connected to the possibilities for individual self-sufficiency and self-reliance; not merely for those at the higher levels of educational achievement, but for all those who are successful at some officially sanctioned test of intellectual ability. To be 'minimally competent' implies ability to effectively negotiate ones own way in the world. It suggests that the appropriately schooled graduate is the proprietor of capacities that might insulate him or her, at least in some degree, from the hazardous nature of market values in our society. Of course education defined in this way, becomes the quintessential expression of what Christopher Lasch has called the survivalist mentality,[29] a belief that connects schooling with the acquisition of those skills or knowledge that might, in some way, protect individuals form the insecurity and predatory nature of our social and economic environment. As with other aspects of survivalist discourse, a basic skills oriented schooling offers a curriculum with little or no attention to questions of personal meaning. There is little concern of the transmission of a cultural literacy that might provide the kind of narrative threads that allow one to apprehend one's place in the totality of social life. It is remote from an education that might foster

the intellectual capacity to connect history with the present, or to link individual experience with that of the collectivity. It is a view of education that is profoundly individualistic—an approach in which our collective problems and difficulties must be faced by the solitary individual who, with the help of schooling, has learned to "cope" with the world alone. The basic skills/minimum competencies perspective is, as Lasch describes, a manifestation of that larger orientation to the world in which life consists of isolated acts and events; in which there is no pattern, structure or unfolding narrative. Time and space have shrunk to the immediate present and the immediate environment. The basics approach to curriculum has little interest in making sense of the world, in connecting experience with meaning, and meaning in one part of out world to those in another. To the contrary, it offers disconnected skills and unrelated facts.*

The knowledge conveyed through such schooling is characterized by its fragmented nature, and experienced as isolated bits of information. Both within and between curriculum areas and subjects there is little in the way of structure of pattern with which to connect meanings and knowledge. Of course, none of this should be too much of a surprise. The basics imbued curriculum is connected, not with matters of awareness, insight, or imagination, but with supplying a set of skills and knowledge needed to simplify (if not easily) "get by" in the world. Its utilitarian emphasis is on the ability to cope with, or adapt to, what appears to exist in the immediate present, and in the immediate vicinity. Notions of "coping with" or "adapting to" what exists (or appears to exist) implies a process of dealing with the world in which structures and institutions are reified. It is the atomized individual that must adapt to a reality that is substantially unchangeable and unchallengeable. Instead, curricular concerns are oriented around what Lasch calls "the predictable crises of everyday life"—a process that avoids any significant intellectual or moral engagement with the dangerous and catastrophic problems that confront humanity. In this sense the basic skills orientation represents an intensification of a self-sufficient individualism. In that vein a pragmatic and utilitarian individualism is more meaningful than any attempt to comprehend critically the shared culture. Instead this curriculum attempts to facilitate the individual's adaptation to the shoals and currents of a turbulent reality. Of course, as I have argued elsewhere, there is an important element of mystification in all of this.[31] Such thinking connects high levels of unemployment among young people with inadequate training in literacy and numeracy. From this perspective improved acquisition of these capabilities would appear to augur an improved capacity to determine one's own economic future. It is, as we know, exactly this aspect of our ideology with results in the notion of "blaming the victim"; the individual as the sole proprietor of his/her own person or capacities becomes the lone determinant of one's economic success of failure. Whether this assumes higher levels of literacy as the route to greater job opportunities of advancement; the ability to balance a checkbook as the means to remain solvent in an inflationary economy; or greater consumer awareness as the vehicle for dealing with corporate deception or exploitation, the emphasis is personalistic. The assumption is of an individual's accommodation to, or acceptance of social reality. The development of individual capabilities through the acquisition of appropriate knowledge or skills at school becomes, in short, the vehicle for human survival in contemporary American society. The perspective of basic skills and minimum competencies asserts, ultimately, an individualist world-view in which personal effort and ability, not structural change, becomes the means to deal with the present harsh reality.

Of course, the emphasis on individual adaptation to reality, while foreclosing possibilities of social change and reconstruction, does not rule out a nostalgic desire to return to more salutary times. Those observers who have described a reactionary aspect to the basics mentality are surely correct. There is, certainly, an implicit wish among some social groups for schools to prepare youngsters of jobs and roles such as they grew up among; the desire to perpetuate

a world it understood, a world limited to a particular era and culture.[30] There is here what appears as a paradoxical blend in which, while the present is reified, there is a wish to return to the past. Perhaps this can be explained if the present reality—or at least those parts of it which are viewed as desirable—is seen as organically linked to the past, while the undesirable aspects of the present appear as disconnected form the core features of American life, as these have developed historically. The result is the conservative inability to see the moral and spiritual crisis of American society as rooted in its fundamental historical structures, especially those related to capitalist institutions. The disintegrative effects, on traditional values, of a consumption-oriented system, and the pervasive commodification of human activity, with all its dire effects on moral and spiritual life, is not readily attributed to those core institutional influences. To do so undercuts the conservative romanticization of what this society is all about. The moral rot must be seen as an unnatural interruption, an aberration from what is the fundamental nature of the society. Returning to basics is thus connected to a larger concern which is the desire to return to what is taken to be the good, sound, wholesome roots of the nation. In both its restricted pedagogic sense, as well as in the larger cultural sense, such a perspective avoids engagement with the structural and social determinants of the present crisis of human survival.

As a response to the present situation the return to basics represents an ideology that is the prevailing, though not the only possible, approach. Against the "individual-adaptive" ideological principle underpinning basics pedagogy one can identify an alternative pedagogy organized around what we might call a "social interventionist" discourse. While both approaches have as their central concern issues of survival, they differ sharply in matters of theory and practice. In the first place, adapting to the difficult and threatening circumstances of present day social reality is contrasted with an approach which emphasizes the possibilities of intervening in what exists, and changing reality. In this sense the

concern with "adapting to", or "coping with ", the situation is contrasted with the notion of empowerment. While the first approach reifies the world, the second emphasizes the possibilities of challenging and transforming what presently exists. The first approaches the world as a fundamentally immutable phenomenon in which individuals must be helped to make the best accommodation possible, the second asserts the historically and socially-conditioned nature of the present reality. In emphasizing the need to make society adaptive to human concerns, needs, etc. (rather than vice-versa) the curriculum must be one that emphasizes the knowledge and skills that might ensure a more responsive culture. Central to this is, of course, educations for purposes of citizenship and the capacity for democratic participation. Citizenship here embraces a concern for those public spheres of activity that impinge on our lives both as individual and as members of a collectivity. The concern with such spheres of public activity ensures that citizenship education is rooted in the issues, concerns, and struggles of the everyday world, not in the rarified abstractions typically found in school-book discussions of democracy and governance. In addition, apprehension of the reality of democratic participation, and of popular governance of institutions—in the workplace, community, etc., implies a collective, rather an individual, mode of intervention into the conditions of our lives. Instead of the individual adaptation to a world out of control, there is, instead, the shared attempt to confront the circumstances that are responsible for our hazardous and dangerously disordered world.

While knowledge for democratic practice in the everyday world implies a training of sorts—a transmission of information, skills and knowledge—what is suggested here is far more than the utilitarian, fragmented, behavioristic, and technically dominated curriculum associated with the basics in the individual-adaptive mode. At the core of the social-interventionist approach to curricular knowledge is the notion of a critical cultural literacy. Its central concern is not the accumulation of discrete skills, or the segmented topics

of subject-oriented schooling, but broad apprehension of the social/cultural formation which structures our every day world. It emphasizes, the development of critical insight—awareness that penetrates the ideology of surface description in which our world is named in partial and distorting ways. Of course, a cultural formation cannot be a continuation of the remote abstraction of the liberal arts tradition.[31] It must, instead, be deeply rooted in the experiences of individuals daily struggling with the crises of survival—material, moral, spiritual and psychological. This requires an education that provides a means through which the anxiety, confusion, disintegration, degradation and suffering of everyday life can be confronted and understood—and in terms of their rootedness in the common circumstances of our lives. The curriculum, in other words, must link the individual's experience to the shared experience, and this, in turn, must be situated in the dynamics and the structures of the social world. In this process education integrates self-reflection and self-awareness into the process of social analysis so that, for example, (and as suggested by Z. Bauman)[32] by exposing the intimate links between the limits of individual gratification and freedom of action on the one hand, and societal networks of power and wealth the private experience of individual suffering and frustration may be understood in terms of the dynamics of social injustice and inequality.

As a pedagogy concerned with addressing the problem of survival, awareness of the structural roots and shared effects of our lived experience must be joined to a pedagogy that contains a vision for transforming our present circumstances; a social-interventionist pedagogy is concerned both with what is and with what might be. The critical spirit underpinning such an education is not one of sheer negativity but is one side of a coin whose reverse face is concerned with reconstructive possibilities. While the first side is analytical and relentlessly probing (both our outer and inner worlds), the later is creative, imaginative and, not the least important, hopeful. The classroom must offer a public space in which to imaginatively recreate our everyday world. This

imaginative recreation seeks to transform the dangerous and threatening disorder of the present reality with arrangements that facilitate secure, loving, just and empowered lives. Naturally a pedagogy that places imaginative recreation of human life at its center, whose epistemology is centered in understanding our lived experience, implies a fundamental reordering of what we traditionally assume about being teachers and students. This is not the place to elaborate its qualities and characteristics. Its emphasis on the classroom as a place of dialogue, on the student and teacher as co-inquirers, have been well elaborated in a tradition that stretches from Dewey to Freire. I will say no more about it here.

Radical educational agendas must, I have emphasized, be rooted in widely shared human concerns and experience. And, befitting the world of political mobilization not theoretical discourse, they must have the capacity for popular appeal and a resonant vision of what should, and could, conceivably be. At the same time radical agendas must contain a logic that, even if quite different from the dominant rationality, must correspond with practices and traditions that form a significant, if subordinate, part of the cultural and ideological landscape. Too many radical prescriptions for education (and perhaps in other domains too) ignore these rules. They ignore the need to root alternative educational ideas and practices in the ground of widely felt human concerns. I have, here, suggested that the pervasive crises of human survival offer a resonant starting point not only for conservative educational nostrums, but for radical interventions into the process of schooling. In this case educational prescriptions offer not an adaptation to the threatening nightmare of our present reality, but a discourse concerned with emancipation and social transformation; not a preparation for coping single-handedly with our dangerous and precarious world, but skills and knowledge to facilitate our collective capacity for intervening and reconstructing this world.

It must be acknowledged that however appealing this vision might be the social-interventionist logic which is its

mainspring, reflects, in America, a subordinate cultural and ideological viewpoint. Unlike the individual-adaptive rationality at the heart of the basics movement, it is only weakly represented in the official discourse of American society. While we have attempted to root our educational agenda in the broadly felt concerns and anxieties of people this in no ways guarantees the possibility of addressing such concerns through a logic that is truly an alternative to that which is prevalent. The latter, of course, is more than a clever deception planted, or imposed, in the minds of individuals. Such logic is constitutive of our common-sense; it is inseparable from important aspects of our subjectivity—from the basic assumptions, meanings and values which are used to organize and cohere our sense of self, and our relationship to society and to nature. At the same time, however, the social-interventionist logic underlying our radical pedagogy is not an entirely abstract configuration without ties to popular culture and way of life. The democratically-oriented pedagogy advocated as a means to address our social crisis of survival can certainly draw on traditions—however eroded or weak—found in American society. Notions of self and collective empowerment, whether through social movement, labor unions, neighborhood activism, are not without cultural resonance in American life, as are traditions that speak to the democratic capacity to shape or reshape our social lives. We must be honest, however, in acknowledging that the most important opening to acceptance of an alternate logic in education (or elsewhere) is the disintegrative effects of the crises themselves. The inability of conservative policies to seriously address underlying causes will widen the openings to serious alternatives that do. At these moments it is possible to pry consciousness loose from the prevailing rationality. As "acceptable" levels of unemployment rise, promises of creative and responsible work go unmet, awareness of sexual and other forms of subordination widens, personal life becomes as insecure and as fractious as public life, and fear of nuclear annihilation threatens all of our futures, so there is the possibility to move beyond what is

consciously assumed and accepted. It may be possible to encourage those alternative or oppositional moments in the culture. In the quest for educational change we must be cognizant of the social conditions that both enable, as well as limit, what is possible. At the same time we need to remember that it is not conditions or structures, but human beings, who must, in the final analysis, grasp the possibilities of each situation and struggle to transform them. The (theoretical) discourse of radical analysis has done well at describing the structured circumstances of education; it has much more to do in developing a political discourse that can effectively contribute to their transformation.

* E. D. Hirsch's **Cultural Literacy** (Boston, MA, Houghton Mifflin 1987) provides an influential and startling example of this kind of pedagogy.

Notes

1. Ernesto Laclau and Chantal Mouffe, **Hegemony and Socialist Strategy** (London: Verso, 1985)
2. Ibid., p. 151
3. Ibid., p. 152
4. Ibid., pp. 152-153
5. Ibid., p. 153
6. Ibid., p. 154
7. Ibid., p. 155
8. Ibid., p. 162
9. Ibid., pp. 163-164
10. Ibid., p. 166
11. Ibid., p. 166
12. Ibid., p. 168
13. Ibid., pp. 169-70
14. Ibid., p. 171

15. Ibid., p. 176
16. In writing this section I have drawn heavily of Chapter 2 of Joshua Cohen and Joel Rogers, **On Democracy** (Middx. England: Penguin, 1983), pp. 26-46.
17. Estimates provided by **Children's Defense Fund**, 1987 (Washington, D.C.)
18. Cohen and Rogers, **On Democracy,** p. 32.
19. Neil Postman, **Teaching as a Conserving Activity** (New York: Delacorte, 1979), p. 50.
20. See, for example, Svi Shapiro, 'Capitalism at Risk: The Political Economy of the Educational Reports of 1983, **Educational Theory** (Winter, 1985); also Stanley Aronowitz and Henry Giroux, **Education Under Siege** (S. Hadley, Mass.: Bergin and Garvey, 1985).
21. Svi Shapiro, **Between Capitalism and Democracy: Educational Policy and the Crisis of the Welfare State** (S. Hadley, Mass.: Bergin and Garvey, forthcoming).
22. See, for example, Michael W. Apple, **Teachers and Texts** (New York: Routledge and Kegan Paul, 1986).
23. Ira Katznelson and Margaret Weir, **Schooling for All** (New York: Basic, 1985).
24. Ibid., p. 207.
25. Ibid., p. 214.
26. Svi Shapiro, 'Educational Theory and Recent Political Discourse: A New Agenda for the Left?', **Teachers College Record** (Winter, 1987).
27. See, for example, E. D., Hirsch, Jr., **Cultural Literacy** (Boston, Mass.: Houghton Mifflin, 1987); also, Diane Ravitch and Chester E. Finn, Jr., **What Do Our 17 Year-Olds Know?** (New York: Harper and Row,. 1987).
28. Bertel Ollman, **Alienation** (N. Y.: Cambridge University Press, 1976).
29. Christopher Lasch, **The Minimal Self** (New York: W. W. Norton, 1984).

30. James Moffett, 'Hidden Impediments to Improving English Teaching,'in **Phi Delta Kappan**, Vol. 67, No. 1 (Sept. 1985).
31. For an excellent recent discussion of the dissonance between liberal arts education and social reality see Christopher Lasch, 'Excellence in Education: Old Refrain or New Departure?' in **Issues in Education**, Vol. 3, No. 1 (Summer 1985). See also Stanley Aronowitz and Henry Giroux, **Education Under Siege.**
32. Zygmunt Bauman, **Towards a Critical Sociology** (London: Routlege and Kegan Paul, 1976)

Ronald Edwin Padgham

September 29, 1940

April 19, 1989

A Tribute

Ron Padgham was a most remarkable person. Painter, interior designer, student of curriculum, psychology and art, Ron expressed a series of antinomies: he was courageous and cautious, assertive and shy, learned yet self-effacing, hilarious and utterly serious. His scholarship—as the following essay testifies—broke new ground for him and for us. Each year at Bergamo a group of loyal colleagues—as well as persons new to his work—would attend Ron's sessions, to learn what he had learned. His presentations were always enactments of his own learning, questioning, and exploring. They made clear his own high sense of scholarly purpose, his determination to follow to the end the questions he lived.

I met Ron in 1974 in a curriculum seminar at the University of Rochester. Ron had taken his B.F.A. at Ohio Wesleyan, his M.F.A. at Syracuse. He was teaching painting at the Rochester Institute of Technology and living—for those of you who know Rochester—on Rutgers Street. He became my student and my friend. I always felt I learned more from him than he from me, although I never fully succeeded in convincing him so.

In those early years of our friendship I saw Ron regularly. His dinner parties were memorable. Elaborate table settings, exquisite food, yet far from formal. Lots of drink, Ron's laughter, and a fascinating mix of people—from a research chemist at the UR to an auto mechanic, from a young working class couple living in the same apartment house to a sophisticated graphic designer (who ten years later designed an issue or two of **JCT**). I also met his friends in Toronto, in San Francisco and in Washington, all of whom were fascinating. Ron taught this rather naive midwestern boy something

fundamental about the aesthetic dimension of living. Not just about lovely table settings, but about the aesthetic in conversation, in gesturing, in thinking, in living. Ron was always painting in his mind, always seeing colors and shapes and relationships among ideas where none existed before. He was a constant and vivid testimony to the force of imagination.

While Ron was teaching me about an aesthetic of living, he was learning curriculum theory at the University of Rochester, which conferred upon him the doctorate in 1977. The following year he chaired the RIT Curriculum Theory Conference, the last of the yearly university-sponsored conferences before **JCT** assumed sponsoring obligations. After that he discovered Jean Houston's work; he began training with her and reporting that work at Bergamo.

One chapter of Ron's doctoral dissertation compared aspects of modernist painting with aspects of contemporary curriculum theory. It is, I think, one of his best pieces, and I reprinted it in **Contemporary Curriculum Discourses.** What Ron taught me regarding the aesthetic is expressed in that essay. Who Ron was as an artist, scholar, as a most remarkable person one finds expressed there as well.

Ron leaves his spouse Chuck Gearhart of Rochester. (Some of you will remember Chuck from Bergamo.) Chuck nursed Ron faithfully those final months; he planned the memorial service which one hundred of us attended in Rochester on April 30, 1989. Chuck will miss Ron, as will I, as will all of us. God bless you Ron, and our heartfelt thanks for being who you were.

—W. F. Pinar

Thoughts About the Implications of Archetypal Psychology for Curriculum Theory

Ronald E. Padgham

Preface

After finishing a book, a good book, I find that I am lost in thought for varying periods. Sometimes, the book may tie all of the loose ends together, sometimes it may provoke more loose ends. After finishing reading James Hillman's *Re-Visioning Psychology* I was stunned. It had taken me a long time to struggle through the book, attempting to learn the vocabulary and feeling quite lost at times. While reading the last chapter a whole gestalt of linkages filled my mind. That which follows is to be viewed more as setting down a number of ideas to be explored than it is a finished statement around a limited set of ideas.

Introduction

My interest in the Program in the Development of Human Capacities begins with the desire to become more aware of my self and my own potentials which need to be developed. Closely tied with that interest is my interest in education, specifically curriculum theory and creativity.

In my discussions with Roger Keyes, my mentor in the Human Capacities Training Program, it became very evident that I had found myself caught in a trap and, as might be expected, I was not able to see it for myself. Basically, I had told myself the problem but I never acted on the basis of what I was telling myself. All of the information which I had been giving to my students was the very information which I needed to hear for myself. Since I began teaching the course on creativity, I have found myself up against my own creative blocks and did not attempt to work through the blocks. If I had been doing what I advocated that my students do, I would have been able to get to this point long before this time. Roger was able to pin-point a great number of the problems in a matter of a couple of hours of talk. In fact, it appeared that

fundamental about the aesthetic dimension of living. Not just about lovely table settings, but about the aesthetic in conversation, in gesturing, in thinking, in living. Ron was always painting in his mind, always seeing colors and shapes and relationships among ideas where none existed before. He was a constant and vivid testimony to the force of imagination.

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he was able to see my dilemma contained within a group of papers which I sent to him.

After several hours of rich discussion, I felt as if I had known Roger Keyes for many years and not just a few short hours. I was looking forward to his visit because Gay Luce had been so sure that she knew the perfect mentor for me and I felt that it would be very evident how Gay saw me as reflected in her choice of mentor. While Roger and I had talked on the phone a couple of times and found ourselves talking quite freely for never having met, I was still wondering what it would be like to meet face to face and have a real discussion with each other.

After the first five minutes had passed, I had no doubts that Gay had selected the perfect mentor for me. By the time we finished our discussion in the early morning hours, I knew that Roger was going to be a very important person for me to continue to have contact with. He had a way of bringing all of the information which we had been covering during the courses so far into a very personal, grounded perspective. Ideas, thoughts, concepts which had been "out there" were beginning to appear real and very much a part of my personal existence as Roger carefully asked me question after question. In a very caring way, but also in a very probing and relentless manner, Roger began to lead me to bring up my own observations and experiences and find a way to tie them into the content which I had been so earnestly trying to digest and make my own.

Once again I have found myself back at the place I was when I first began writing my doctoral dissertation—a desire to say it myself without feeling the necessity to quote "experts" to give me permission to say it. At some point during our conversations, Roger told me to write from my own experience and to quit inserting all of the lengthy quotes which had been so painfully strung together in previous papers. This paper is an attempt to "say it myself."

Since I have centered most of the following thoughts around James Hillman's, *Re-Visioning Psychology*, it seems appropriate that I mentioned why this book seemed important enough to use it as a focal piece of literature. *Re-Visioning Psychology* fascinated me for several reasons: (1) I could see the source of a great deal of Jean Houston's work, (2) it helped me to "see through" myself and some of my own blocks, (3) I found a great many ideas which I had already been working with in the Creative Sources course I was teaching, (4) there were amazing parallels between ideas which Hillman was setting forth and ideas found in emerging leading-edge curriculum theory, (5) there were some very interesting ideas to examine in relation to creativity and its development, and (6) as I was reading, I began to make links with many of the books which I had been reading this past year and the ideas Hillman was presenting.

For about the past three or four years, I have been struggling to pull a large number of seemingly disparate thoughts and ideas into a common focus. On the surface, these ideas were about creativity and education; there was a much deeper purpose, however, and that was trying to unleash my own creativity in the process of writing about creativity and education. Looking back on the writing I was doing and the course development for the course in creativity which I was teaching, it becomes evident that I was caught in a trap of not practicing what I was preaching. Frustration in not being able to reach a great many students and help them develop the creative potentials they had was really a cover-up for not dealing with my own creativity blocks.

While I was not sure why, I knew from the very beginning of the Hillman book that it was going to be an important book for me to struggle through. When I finished the last page, it was clear that the long struggle had been worth it. One of the most important realizations that came to me during the course of reading the book was that much of this was something which I had been working with in one way or another. The most difficult thing was to not dismiss my ideas as not worth writing about because someone else had been able to state in a very rich way, the ideas I was still struggling with.

As I thought more about this, I realized that I was being

confronted by a question which I had been asked many times. "Who are you writing this for?" The answer I gave was always the same, "It is for me." Although that had become my answer, when I look back at my writing, I can clearly see that I did not write it for myself, rather I wrote it to fit into a model of what I thought "academic" writing should look like. This paper is not an academic paper; nor does it intend to be. It is a record of thoughts about my reading over the past several months. The purpose of the paper is to record my thoughts, musings, wanderings with the idea that it will form the basis for the development of some further thinking about these topics.

Unleashing Creativity

Without a doubt, creativity is a very "hot" topic today. Even a quick browse though any bookstore will probably reveal a number of books on how to become more creative, how to make use of your creative potentials, or how to increase your brainpower. I have spent a great deal of time reading these popular books on creativity. Most of them deal with surface material. They provide gimmicks to use to get new ideas, give you hints about ways you might be able to increase the number of your ideas or outline activities which you might engage in to help you become more creative. While some of the exercises may have some impact on the idea-generating process, I question just how much they actually help someone improve their creative output. Some of the books, as can be expected, probe much deeper than others. McKim's *Experiences in Visual Thinking* is one such example. Adam's *Conceptual Blockbusting: A Guide to Better Ideas*, is another. Both of these authors attempt to go beyond the surface and dig deeper into creativity. However, creativity springs from deep within the psyche; the stimulation of the creative impulse and the development of the creative vision must be dealt with at the depth level and not the surface level using some games and gimmicks. Hillman's work goes deep into the psyche and therefore, I believe, has much more to offer to those interested in the development of creativity than much of the literature which I have read in the field of creativity.

From my own experience in working with visual art students to help them make more use of their creative potentials, I have found that the most fundamental element to deal with is *fear*. It is such a deep-rooted block that most of us cannot see it as it operates to block creativity. Perhaps in some way, our creativity is blocked when we fear to be ourselves, we fear our own individuality and thus we cling to the safe ideas. As Hillman states:

> Each soul at some time or another demonstrates illusion, depression, overvalued ideas, manic flights and rages, anxieties, compulsions and perversion. Perhaps our psychopathology has an intimate connection with our individuality, so that our fear of being what we really are is partly because we fear the psychopathological aspect of individuality. (1975, p. 55)

This could well be the reason that many individuals do not allow the full play of their creativity to grow and develop. My own blocks in writing this very paper stem from the fear of not being able to state what I want to say in a manner that will be "acceptable". When one is truly writing for himself, however, that fear vanishes.

One risk that every highly creative person has to deal with is standing out, being different, living at the edges or fringes of society's definitions of what is acceptable. Creative individuals are always casting out into the unknown and when they do, the old standards do not apply. The safe answers do not work and the individual is left to stand out and to defend himself and his individuality. For many people, this is a terrifying place to be in and they retreat. For creativity to develop, individuals must learn to accept that which is different about themselves and rejoice in it. Being able to accept that which is unique in yourself and honor it, is a first step in the development of a creative stance toward life.

The Importance of the Imaginal for Creativity and Education

In his study and re-visioning of psychology, Hillman stresses several important perspectives to help restore the psyche to psychology. According to him, it is necessary to personify the world around us and in so doing we enter the mythic world; when we are in the mythic world, we enter the world of the imaginal. I was intrigued by Hillman's discussion of the imaginal and the importance it plays in the development of archetypal psychology. As I read through his ideas, I realized that the imaginal was a key to what I was trying to pull together in my earlier writing on creativity, curriculum theory and the development of transformational education.

That which interests me most in reading any book is not so much *what* the author has said, but *how* the author has thought. When, for example, the author has taken a very different approach and stirs imagination, I find myself then taking on the approach and looking at the world through that perspective. Suddenly the world appears different. To think of this in Hillman's terms, I could say that as I look at the world through this new perspective and let it speak to me through the "eyes" of the new perspective, I am personifying the world; I am in the process of getting in touch with the "soul" of the world from different perspectives. What is taking place is that the Gods are working out their own development through me. I have become a medium, through which the archetypes move and develop. To view the world from the perspective of the wise old woman (Athena) gives me a very different view than that which I might have in looking out from the perspective of Dionysus. When I learn that all of these viewpoints are essential to understanding, it then becomes quite exciting as I find myself looking at one thing and seeing it in the process of becoming something else.

As I read Hillman from the viewpoint of an artist, it all seems quite familiar after I allow the literal meaning of the words to flow by and enter into the "soul" of what he is saying. The same thing is true as I read him from the viewpoint of the curricularist. All too often, when I am writing I find myself

attempting to explain rather than attempting to register my understanding. Hillman discusses this in relation to our understanding of personifying.

In our modern consciousness, we have come to think of personifying as a primitive, archaic, childlike way of thinking. If we suspend this value judgement we can see personifying as a way of knowing that which is invisible and hidden in the heart. From this perspective, Hillman points out, personifying, "...is not a lesser, primitive mode of apprehending but a finer one. ...If we have not understood personifying, it is because the main tradition has always tried to explain it rather than understand it" (p. 15). He points out that the "...distinction between knowing through understanding and knowing through explaining begins importantly with Wilhelm Dilthey [who] noted that as religious personified imagination declined, scientific objectivity grew in its place and at its expense. He saw that we have moved from methods which helped us understand to those which help us to explain" (p. 15).

The distinction comes in our approach. Explaining something means that we literalize, concretize, pin-down in an objective manner. When we understand something, however, it is with more than just one to one, concrete meaning. All human thought is subjective and when we understand something, our subjectivity comes into play. "To understand anything at all," Hillman states, "we must envision it as having an independent subjective interior existence, capable of experience, obliged to a history, motivated by purposes and intentions. We must always think anthropomorphically, even personally" (p. 16). This makes a great deal of sense to me as an artist and as an art historian.

The first thought that comes to mind is the often quoted statement by Jackson Pollock about "being in his painting" and when he lost touch with it—when it no longer spoke to him—he had to quit. Artists frequently discuss their work in terms of having a dialogue with the work, the work speaking to them, the work having a life of its own. The artist enters into a deep communion with the images that begin to grow

before his eyes. Those forms do indeed have what Hillman called "an independent subjective interior existence, capable of experience, obliged to a history, motivated by purposes and intentions." When the painting and the artist enter into dialogue, we might say that the artist is entering into the myth of the painting as he begins to personify the imagery and discover the hidden life of the image. The more he personifies, the deeper he is carried into the myth. When he can no longer sustain the dialogue, when he can no longer speak with the painting, when he looses the ability to personify the imagery then the myth disappears and either the work is completed, the dialogue finished only to be taken up later or the work is destroyed.

Frequently, it is very difficult for artists to write about their art. I think that is true because in writing about their art, it literalizes the work and takes all of the "soul" out of it. In much the same way, when the curriculum is viewed, not as a process to be experienced but rather a container whose contents are to be absorbed and mastered, it becomes literalized, dead and soulless (to use Hillman's term). The curriculum can no longer speak to the student. It no longer excites the imagination.

Robin Beebe's (1980) exploration is not sparked, the "will to learn" disappears. However, when the imagination is sparked, the "will to learn" is engaged and the curriculum begins to become imbued with soul; the curriculum speaks to the student and the student begins to develop his own dialogue with the curriculum in much the same way the artist develops his own imagery and dialogues with is canvas.

As I was re-reading sections of Hillman's thoughts about the imaginal, I remembered Eisner's (1979) book, *The Educational Imagination: On the Design and Evaluation of School Programs*. I dug the Eisner book out of the stack of books and flipped through it noting the passages which I had picked out when I read it the first time. The following passages glared out at me from the page I was looking at:

> "One is struck by the sober, humorless quality of so much of the writing in the field of curriculum and in educational research. The tendency toward what is believed to be scientific language has resulted in an emotionally eviscerated form of expression; any sense of the poetic or the passionate must be excised... If one is to do research, it is much more objective to speak in the third person singular on the first person plural that in the first person singular. Cool, dispassionate objectivity has resulted in sterile, mechanistic language devoid of the playfulness and artistry that ware so essential to teaching and learning."(Eisner, 1979, p. 16)

Yes, I think to myself, I agree with what you have to say. What strikes me as strange is that when I read here and there through the rest of the book—attempting to get the "feel" of it after having read it some time ago—I can not find any place in the book were Eisner has employed a language displaying *playfulness and artistry* which he has deemed "so essential to teaching and learning."

For example, I found the following in the section entitled,"On the Art of Teaching;"

> ...teaching is a form of human action in which many of the ends achieved are emergent—that is to say, found in the course of interaction with students rather than preconceived and efficiently attained. This is not to say that there are no situations in which preconceived ends are formulated; most of the arguments urging the clear specification of instructional objectives tacitly imply that the quintessence of teaching resides in the efficient achievement of such ends. It is to say that to emphasize the exclusive use of such a model of teaching reduces it to a set of alogrithmic functions. Opportunities for the creation of ends in process or in the post facto analysis of outcomes require a model of teaching akin to other arts. Teachers do, at least in part, use such a model to guide their activities, not as a function of professional incompetence, but as a way of keeping their pedagogical

intelligences from freezing into mechanical routine. (pp. 154, 155).

While this passage has been taken out of context, I think it fair to say that it is representative of the way in which the entire book is written.

The reason a great deal of the writing in education sounds this way is because the authors approach their topic from the standpoint of "explaining" what they are up to rather than attempting to provide an engagement with ideas and promoting understanding. One of the best examples of the happens when we explain is found in the introduction to Charles Hampden-Turner's (1982), *Maps of the Mind: Charts and Concepts of the Mind and its Labyrinths*, where he borrows from Viktor Frankl and discusses shadow maps. Maps, he explains are limited in that they are two-dimensional; verbal explanations are also limited in the same way. The word, explain originally meant, 'to lay out flat.' To help his discussion along, he included a diagram of Frank's shadow maps which showed, "The interesting point about shadow-maps and their limited (but nevertheless 'real') representations is that the same objects can look so different when mapped differently and completely different objects can be mapped so that they look the same" (p. 8).

As I review this concept, I realize Hillman's work has excited me because it shines a light on mind from a different direction than I have contemplated before. And yet, I find in Hillman's writing many ideas which I have held myself and many I have in books on very different topics. This also helps to understand why it is so very difficult to *explain* the work which is being done in the development of Human Capacities Program. To do so would remove the power of the work and thus destroy what it sets out to accomplish. Any descriptions of the "curriculum" of the program are mere shadow maps, laying out in two dimensions that which exists in multiple dimensions.

For many people in the field of education, the Development of Human Capacities Program would seem unsound because it would not fit into the literalistic, reductionistic

"scientific model" which the field of education has emulated. I like the twist which Hillman brings into view regarding the image psychology has of itself as a science, "The science fantasy with its reliance upon objectivity, technology, verification, measurement, and progress—in short, its necessary literalism—is less a means for examining the psyche than for examining science" (p. 169). As education has moved into the same fantasy in the twentieth century, I might say the same about the educational field.

Hillman believes that we must, "save the phenomena of the imaginal psyche." To do this, we must create a shift in vision, a new perspective, "out of that soulless predicament we call modern consciousness" (p. 3). The way to do this is through personifying which depends upon anima (soul). Hillman believes by accepting personifying we will be able to "revivify our relations with the world around us, "become aware of the multiple aspects (potentials) of ourselves, and open up the imagination. This he believes will enable the psyche to perceive itself.

I have developed a similar concept to use as the guiding factor in the development of creativity; we must become aware of ourselves in the process of seeing the world. We must "see" how we "see" and in so doing we become aware of more perspectives or vantage points through which we can view the world. When we find ourselves in this process, we can then make leaps in the development of our imagination. While Hillman warns us that, "...it is virtually impossible to see the instrument by which we are seeing" (p. 103), I believe that through an examination of records of what we have noted we have seen, we can become aware of how we have seen. This is why journal activities are so important; through a review of our journals we can see what we thought about and, I believe, from an examination of noting what we have thought can make some important observations about how we have thought.

If we do this, we find our a great deal about the perspective we have which affects how we learn. A large part of the problem of education is that we actually know very little

about how people learn. Barbara Brown (1980) has written about the problem of learning in *Supermind: The Ultimate Energy*. Through her pioneering work in biofeedback, she made some important observations about learning. For example, although people can learn to control a specific physiologic function in biofeedback, they can not explain how they are able to perform the control. The only thing they can tell you is that they know how. Brown believes that this holds true for anything we have ever learned. We really can not explain how we learned to do something, only that we have learned to do it.

> We cannot know or experience or have any conscious awareness of the nature of our own mental processes. That is, we cannot be aware of how we are thinking when we are thinking. Conscious awareness is the awareness of doing, not the awareness of how something is done.
>
> In learning, all you know is that when you have certain bits of information and make some mental effort, you learn something. You have no idea of how you accomplished the learning, i.e., you have no awareness about how you are learning when you were learning. (p. 262).

Brown suggests that this is because when you are processing information, you cannot be aware of processing the information, "because the information being processed is occupying the same neuronal space that is needed to become aware of what is being processed" (p. 263). The important factor to note here, is that the two cannot be simultaneous. However, I believe, through journal keeping we can develop awareness of how we have thought.

As I thought about the imaginal, I realized that my major interest in the theories of Sheldrake, Bohm, Pribram is that they provide me with images with which to think about art, curriculum and the educational process. I have said for a long time that I really am not that interested in whether or not the theories are true, but what fascinates me is looking at the

world from the point of view they present. When I view the world through the lenses or images provided by these individuals I begin to see the world in a very different perspective. This is the power of the imaginal. It provides us with new perspectives; it gets us out of the framework of the accepted and the known - that which is. When we are operating in the imaginal realm, we can act "as if." I can think about curriculum "as if" these theories were true. When I do that, my thoughts about curriculum and the educational process become rather different than when I am operating under the accepted paradigm.

After my initial experience with the work of Houston and Masters, I became interested in identifying the mechanisms which were operating to cause such vivid imaginary experiences or "trips into the imaginal realm" while working with them. Then during the first summer in the Development of Human Capacities Program, I, and a number of other individuals, found ourselves looking for the procedures—even though we knew that it was impossible to identify any specific arrangement of procedures which would lead to a specific, identifiable outcome. We were asking for explanations and not understanding. We came with a set of expectations; we wanted to know *how* to go about setting up situations for experiences, such as those we were having, to occur. Many of us were disappointed at first. However, as Hillman points out, one cannot worry about "how" questions, because the how questions do not get at the heart of the matter. When we probe with the "what" questions, the "how" takes care of itself.

> "What?" proceeds straight into an event. The search for "whatness" or quiddity, the interior identity of an event, its essence, takes one into depth. It is a question from the soul of the questioner that quests for the soul of the happening. "What" stays right with the matter, asking it to state itself again, to repeat itself in other terms, to re-present itself by means of other images. "What" implies that everything everywhere is a matter for the psyche, matters to it—is

> significative, offers a spark, releases of feeds soul. (Hillman, P. 138)

Although Hillman discusses his ideas in a very poetic manner, the book has been very helpful to me because I believe he has put forth the nature of some of these triggers or the way in which they may operate for me. It is only natural that Hillman would use this richness of language and speak in a very poetic manner because he believes we must employ a language which would provide a broad range of images to come through as we read what he has to say. It would be impossible to lay out the mechanisms in formalistic, literalistic, reductionistic terms. This would defeat the move into the imaginal realm. When we are in the realm of the imagination, there is no longer a one to one ratio, but rather a one to many. Correct procedures do not exist; a variety of possible procedures (all of which might be correct) do exist.

For example, one of the areas which has been coming up again and again within the context of my work in the training program is the process of ritual. When I look back through my journal, I find that several times I have noted the need to explore ritual as part of the creative process. I have discussed this with my mentor, as well as, Charles Lawrence and Robin Beebe. I am beginning to see the power that ritual has as a way of (to use Hillman's terms again) evoking the gods. Ritual can provide a way to get in touch with that part of myself, with those gods within myself, with those perspectives and ways of looking at the world which exist within myself, and thus ritual provides an entry point, a way of focusing. It provides a way to "get out of my local self" and make use of a larger self and thus a way to bring more of my capacities into play.

This reminds me of the way in which the Hindu pantheon of deities serve as a means for focusing one's attention. These deities are not worshipped but rather, by thinking of them and their various manifestations and the attributes and concepts which they stand for, I begin to channel my imaginatory processes in a certain direction. I think this is what Hillman is discussing. The gods operated through us. We have many capabilities, capacities, or talents —call them

Gods if you will—which we all possess but which need to be developed.

The Need to Develop Fantasy over Literalism

A great deal of Hillman's book deals with the importance of the development of fantasy through personifying, the development of myth, ritual and the like. I have no doubt that a major portion of our creative potentials are destroyed when we are taught that, "It is time to grow-up. Stop day-dreaming. Wake-up to reality, you are no longer a kid. It is time to stop believing in those silly kid stories and become an adult!" So we exchange our naive, open-ended, often ambiguous views for those which are closed, unified, pulled-together. We are initiated into the adult circle when we give up the ability to fantasize and "face-up to reality." Then we have learned what it is like in the "real world."

Because of this, we have devised numerous ways to recover the fantasy world. One way most evident in our times is the use of drugs to induce fantasy. We "trip-out", or "blow-out" on booze, anything to escape "the real world" and recover the world of the imaginal. The world where we can act "as if." When we enter the "as if" world we can fantasize about all of the capacities, potentials and abilities we have to do whatever we want. We use these artificial means to break-down the old barriers (concepts, beliefs, constructs) and enter the world of the imagination. What has been so powerful to me in the work with the Foundation for Mind Research is the abilities we have to enter the imaginal states and recover the sense of astonishment we had at a different time in our lives. All of this, without the crutches of drugs, rather through the development of awareness of our human potentials.

I think it is interesting to note what has happened in the development of painting during the twentieth century and how its history reflects the return to fantasy over the literal. As painting developed in the twentieth century, a large number of "schools" developed out of the "concrete" painting of the early twentieth century. When we think about this it seems as if they were attempting to "literalize" art. This brings

to mind a favorite story about the painter Kenneth Noland which I first heard in a film which I showed my art history students in the mid-sixties.

Noland was talking about his work, in an attempt to explain it, he said something to this effect, "Here is a green stripe, here a red one and I can make the next one, any color I damn well please." The mystery was gone from the work. It was nailed down, made concrete, boxed in. There was an attempt to end ambiguity once and for all. A green stripe is nothing else than a green stripe. The next stripe can be a stripe of any other color I want—it is a colored stripe, pure and simple! Of course at the same time as Noland was painting, a counter movement, which had begun in the concrete images of pop art, was gaining ground. I am referring to the images which came out of what became known as, "The New Realism," or "Photo-realism." For the most part these artists were involved with much the same concepts as the so-called non-objective artists deriving from the earlier concrete painters. The images of the new realists were also literal and concrete, leaving little room for the imagination and fantasy.

A couple months ago, I was amused to read an article in *Time* magazine (as I recall), which was about the new European "expressionists." It was as if, suddenly, the realm of the imagination had been discovered for the first time. The emotions were once again playing a role in art, as artists began to conjure up fantastic images from deep within the psyche. This came as no surprise to me, given what students have appeared to be most interested in as evidenced in work appearing in student exhibitions over the past several years. The deeper aspects of the psyche can only be submerged for so long and then they erupt. This move toward literalness and reductionism in painting is like what Hillman talks about in the field of psychology.

Hillman believes that we need to develop

> ...imaginal circuses for the crowd of persons and theaters for the images new imaginal processions for the driving mythical fantasies that now overrun us, racing through our night on psychopathic motorcycles. (p. 225)

This proved to be a very interesting statement because I had just read in a recent *Tarrytown Letter* (May, 1983, pp. 6,7) two articles about cities in the United States which were doing that very thing. They were designing and creating new imaginal circuses in shopping centers.

Without question, if we were to move toward the type of civilization which archetypal psychology describes, the artists would play a very important role in creating the richness of ground needed. The implications of this for the education of the artist are many. Central to his education, however, must be the development of the imaginal; fantasy will have to become an integral part of the educational experience of the artist.

While it may appear to some that our schools today are too involved in fantasy and not enough in the necessary basics, a careful study of even the art and humanities programs would reveal that they are operating in the literalistic mode. In, *The Metaphoric Mind: A Celebration of Creative Conciousness*, Bob Samples (1976) does an excellent job of probing beneath the surface of our enculturation and socialization to show how the imaginal potentials have been destroyed in our cultural development.

Faculty will need to learn to create educational experiences which will allow for the development of the imagination. As Hillman has so carefully laid out, this does not mean that we will abolish the content in courses. He makes very clear that the content studied in the various fields is very important if it is used to provide the rich context for the development of the imagination. I think that part of the problem today is that we have "literalized" the curriculum to the point that it operates to destroy fantasy. We have destroyed the capacity to "see." We have become an age which has attempted to wipe out the visionaries amongst us as we have only trusted those who could objectify. Faculty will now have to learn to become evocateurs so that the content is viewed as a means of moving forward in the development of

one's own vision and not that which one strives to take with them—the end goal of education—the accumulation of little known facts of lesser interest.

When we read of the vision quests in history or of the great visionaries in history, we acknowledge the power of the vision and how the greatest changes in civilization have begun with the vision of a single being or at most a few beings. In our own culture, those who would have visions are sent away to be cured. We do not reward the visionary. We do reward those who can "pindown", concretize, hem-in, simplify, reduce. Quality control has taken over education. We spent a great deal of our time trying to quantify quality. Visions are very difficult to quantify.The thoughts of introducing imagination into the curriculum immediately causes those in quality control to quiver and fight to keep imagination out of the arena. Those of us who have taught in the art areas know the problems of dealing with imagination and the quantification of its quality.

Education needs to be concerned with "re-mythologizing" education. So much of the research in curriculum indicates that many of the researchers have lost sight of the purpose of the research. To me, re-searching means going back to re-view the old visions and in so doing to be able to see from a new perspective other than the one which I may currently be seeing from. This is one way in which I can gain a new vision, it is a way of seeing history thru the present and seeing the present thru history.

Education should become a vision quest, an exciting rendevous with the unknown, the result of which is the transformation of the individual. Is it no wonder that so many individuals are paying to go on vision quests? My mailbox is filled with such offers every week. College catalogs seem to promise something of the sort, few—if any—deliver. I think the importance of the vision quest and the reason it has been cast aside is most clearly stated by Jose Arguelles (1975):

> But modern techno-historical society abolished the right to vision as well as the ritual for gaining it with a fearful and self-righteous vengeance, thus ensuring its own fantastic rise to power but also sealing its own doom. In denying the validity of the vision and the vision-quest, modern society denied itself any rebirth short of the apocalypse—an event its own shamans and visionary prophets, exiled to the sidelines, have continually foretold and prepared for...Instead of the arduous purification, ritual, and meditation required of the archaic visionary, the modern artist or scientist submits to rote academic training and wins a diploma. In fact, the visionary experience is likely to mark a modern artist as deviant and place him outside of the historical mainstream. (p. 288)

Death, Creativity and Education

As I write the heading for this section, I think about the unusual combination of concepts. However, when I ran across the lengthy passages in Hillman's book on death in the section on "Dehumanizing" as an integral part of archetypal psychology, I immediately recalled a paper which I had written severl years ago. Without reading Hillman, I was sure that I had a good idea how he would tie his death into his development of archetypal psychology. I had spent a great deal of time thinking about how death was a way in which we defined our lives and in so doing, it must play an important role in educational theory for it would act as a means of defining what life was about. If the curriculum is to assist us in life, then we must examine our concepts of death in order to determine what was important for life. I spent some time searching through my files and I found the paper.

There it is! I knew it was in my past. "Existentialism, Education and Death," was the title of the paper; for the first time since I wrote it, I discovered that I was amazed that I had written the paper. This was one of the reasons that when I read Hillman, I had the feeling that I had somehow dealt with these issues before and did not recognize the concepts because I had dealt with them using a different language.

In the paper in which I attempted to relate death to education and curriculum theory, I found the following thoughts. I was stunned by them and how much they

sounded like thoughts that Hillman was setting forth. Rather than being upset about the lack of originality of the thoughts, I began thinking about much of the reading which I have been doing.

Here is what I wrote in 1977:

> If education is to have any worth, ...It must provide a means whereby an individual brings himself to consciousness so that he can see what he is "doing to earn his feeling of heroism" and thus achieve an authentic lived experience. I think we must look at how education should function in helping an individual avoid "living death;" how it should help the individual give meaning to his existence so that in facing death he finds that he has attempted to give meaning to his life and thus be able to face the absurdity of death with less fear. I think that the emphasis on the individual is most important. "Standing out" is an individual act. However, education must also deal with the fact that we exist with others and therefore it must find a way whereby we can all develop our own heroics. Where we can all *stand out* side by side and thus the cultural heroics would not be something lacking authenticity—something which was thrust upon us; but rather they would be a result of all of us *standing out* together.

Later in the same paper, I wrote:

> How has education helped individuals "stand out" in the face of the crisis of the twentieth century? From my point of view, not too much. It has placed an emphasis on facts and figures; on answers which lie "out there" and has done little to help an individual develop his own system of heroics. Education has been involved in "assisting" individuals to fit into the heoric myths of society...We have created educational experiences which deny the individual his own symbolizing, his own way of denying death and in the process we have given him a dead existence.

Then I read Hillman:

> Humanism's psychology partly perceives this unreality at the core of our existence. When humanistic psychology speaks so intently of self-realization, it is stating that we are not altogether real or actual, that we are still unmade. But then Humanism's psychology cannot hold onto this shadowed vision of man and rather exhorts him to make himself, to build a reality out of ego or self, countering his frailty. It turns away from the myths that give our unreality a significant context. Ignoring the mythical nature of soul and its eternal urge out of life and toward images, humanism's psychology builds a strong man of frail soul trembling in the valley of existential dread. (p. 209)

While I have not stated the exact thoughts as Hillman, I am truly overwhelmed with what I had written. I had forgotten that paper until reading that section of the book. In some way, I, too, had thought about the necessity to acknowledge the necessity to go into death as a means of living life.

Perhaps, what intrigues me even more than the specific topic which we both have explored, is that throughout most of the reading which I have been doing I have found concepts which I had developed over the past several years of teaching the course on creativity and in my writing and thinking about curriculum theory. As I have noted in the introduction rather than be upset about this, I have come to see it as possible evidence for such things as: Sheldrake's concept of morphogenetic resonnance (see Brain/Mind Bulletin, Aug. 3, 1981), Peter Russell's (1983) concept of an evolutionary, planetary consciousness (see Brain/Mind Bulletin, Feb. 14, 1983) and even David Bohm's (1980) concept of the implicate order.

Concluding Remarks

Curriculum theory might do well to look at the nature of archetypal psychology as Hillman has outlined it. I have come to realize that the major concept with which I have been struggling is what Hillman would call "soul-making." The

development of creativity is "soul-making" because it is bringing to play all of the visions of the pantheon of Gods which make us up. It makes available a multitude of perspectives simultaneously. Creative vision is both broad and deep. It presents various viewpoints simultaneously without ranking them, it honors all of the Gods, each is given his chance. The field of curriculum theory can help to set education back on the path of "soul-making" by seeing-through education in much the same way Hillman has seen-through psychology.

I believe that the individuals who are writing within the "Reconceptualist" frame of reference are indeed attempting to "see-through" education and examine its roots. It is no accident that Pinar has chosen a greek word, *currere*, to refer to the method of developing curriculum theory with which he has been working. After having spent a considerable amount of time thinking about the concepts outlined above, I think that it might be more appropriate to begin discussing ways to *re-vision* the curriculum than to *re-conceptualize* the curriculum. To conceptualize smacks of adopting the literalizing mode; education needs to learn to develop a new vision and that means to develop a new mythology of what education could be.

Hillman has seen psychology so in need of a mythology, "that it creates one as it goes" (p. 20). He even goes so far as to say that, "depth psychology is today's form of traditional mythology, the great carrier of the oral tradition, the telling of tall tales" (p. 20).

I have a vision of people in education creating a new mythology; I see us beginning to share our "tall tales" with each other. In so doing, we will do more to spark the imagination of each other and develop "the will to learn," not only in ourselves, but also in our students.

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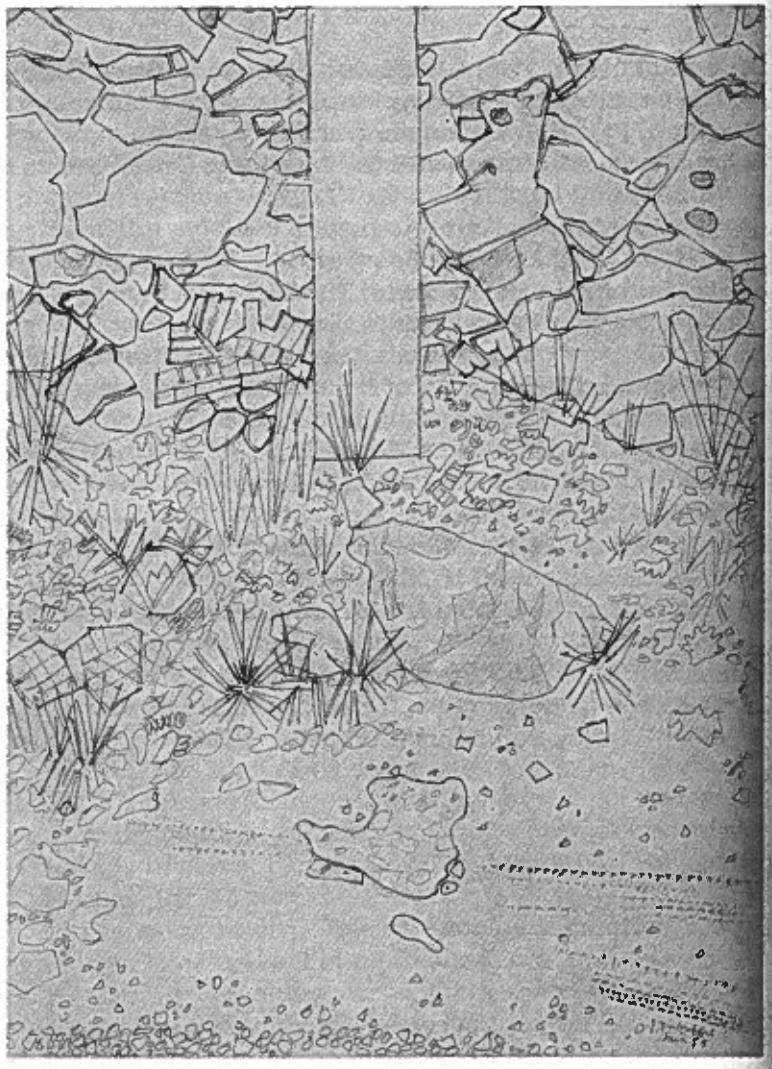

JEAN DUBUFFET. *"POST AT THE FOOT OF A WALL"*

MACDONALD PRIZE

A Comprehensive Hermeneutic of Professional Growth: Normative Referent and Reflective Interplay

James G. Henderson
Roosevelt University

Introduction

Macdonald (1981) argues that the "search for understanding" is foundational to the curriculum field and that this search can be elucidated by the study of three key figures in the European hermeneutic tradition. This tradition, which dates back to the early nineteenth century, is quite diversified but adheres to the general proposition that interpretation is ontological: to be human is to interpret. A central argument associated with this proposition is that the human sciences, in contrast to the physical sciences, must be theoretically grounded in the human capacity to interpret.

Macdonald (1981) cites Habermas, Gadamer and Ricoeur to advance the thesis that the "larger hermeneutic circle" of human understanding includes "technical and utilitarian control through technique...emancipatory praxis through critical reflection, and...aesthetic, moral and metaphysical meaning through poetics." (p.136). He further argues that good interpretation in curriculum involves the adoption of a variety of linguistic traditions. He writes:

> When we examine the technical, scientific, political, moral, and aesthetic language structures and potentials for talking about curriculum; we are clearly leading toward the three methods of knowledge that are called the Scientific-Technical, and Emancipatory (political), and the mytho-poetic (moral, aesthetic, metaphysical). (p. 136)

In the eclectic and hermeneutic spirit of Macdonald's 1981 article, I wish to present a curriculum designed to facilitate a broad interpretation of professional development.

The normative referent for this curriculum is a comprehensive and penetrating form of reflective practice. I begin with a description of this practice.

Conception of Reflective Practice

The praxis under consideration, for which I do not currently have a name, has three salient qualities. It is characterized by a high degree of deliberative and contemplative awareness and an impressive thought-to-action congruence. These three qualities should not be viewed a separate entities but rather as abstractions taken from a complex, organic whole: the reflective practices of specific individuals. The deliberations, contemplations and resulting actions are inextricably woven together in the lifestyles of such individuals, and their praxis is the result of overlapping personal and professional reflectivity. An impressive deliberative and contemplative congruency is not imaginable otherwise. It is the result of a lifelong aspiration for a deep and comprehensive professional self-realization. It is only for purposes of curriculum design and deliberation that the deliberative, contemplative and congruent qualities are distinguished and analyzed. I begin with a discussion of deliberative awareness.

Deliberation is a complex concept associated with weighing and digesting decisions. Hasty actions, impressionistic opinions, and dogmatic postures stand in contrast to deliberative decisions. Deliberative awareness is a relative concept. A high degree of deliberative awareness refers to the act of entertaining a variety of relevant perspectives before and after making decisions. People who exhibit such capacity possess both breadth and fluidity.

The deliberative focus can be quite diverse. Deliberations can be over the premises of decisions. Are the actions undertaken based on correct foundations (facts, beliefs, values, and so on)? Should other assumptions or hypotheses be considered? Deliberations can occur over the ways in which problems are framed. Has the problematic situation been defined or modeled correctly? The deliberative focus can be on the means and ends of decisions. Are the best strategies, heuristics, procedures being used? What is the relationship between the means undertaken and the final ends-in-view? Finally, deliberation can occur over the consequences of the decisions. Before undertaking action, what were the anticipated results; and after acting, what adjustments might be make in light of experience?

Pragmatism can, in part, be construed as an elegant philosophical exploration of the breadth and fluidity of deliberative awareness. C.S. Pierce and John Dewey, arguably the two most important figures in the first generation of American pragmatists, tended to look to the practice of science as the standard for deliberations (Bernstein, 1971). The current generation of "neo-pragmatists" lean more towards a language fluidity as the standard. For example, Rorty (1987) writes:

> Pragmatism, by contrast, does not erect Science as an idol to fill the place once held by God. It views science as one genre of literature—or, put the other way around, literature and the arts as inquiries, on the same footing as scientific inquiries. Thus it sees ethics as neither more "relative" or "subjective" than scientific theory, nor as needing to be made "scientific." Physics is a way of trying to cope with various bits of the universe; ethics is a matter of trying to cope with other bits. Mathematics helps physics do its job; literature and the arts help ethics do its. Some of these inquiries come up with propositions, some with narratives, some with paintings. The question of what propositions to assert, which pictures to look at, what narratives to listen to and comment on and retell, are all questions about what will help us get what we want (or about what we *should* want). (p. 61)

Neo-pragmatism is perhaps best understood as part of a broad "postmodern" historical trend (Baynes, Bowman & McCarthy, 1987, pp. 67-71). The philosophical projects associated with postmodernism are quite diverse but, in general, partake in an uneasiness with the predominance of

such general rules for rational discourse as positivism. Lyotard (1987) calls these general rules, "metaprescriptives", and makes the following point about their inappropriateness in understanding the pragmatics of social situations:

> Social pragmatics does not have the "simplicity" of scientific pragmatics. It is a monster formed by the interweaving of various networks of heteromorphous classes of utterances (denotative, prescriptive, performative, technical, evaluative, etc.). There is no reason to think that it would be possible to determine metaprescriptives common to all of these language games or that a revisable consensus like the one in force at a given moment in the scientific community could embrace the totality of metaprescriptions regulating the totality of statements circulating in the social collectivity. As a matter of fact, the contemporary decline of narratives of legitmation—be they traditional or "modern" (the emancipation of humanity, the realization of the Idea)—is tied to the abandonment of this belief. It is its absence for which the ideology of the "system," with its pretensions to totality, tries to compensate and which it expresses in the cynicism of its criterion of performance. (p. 88)

A very deliberatively aware professional will practice the language fluidity described by Rorty and Lyotard. By definition, this type of practitioner has acquired a broad and diverse vocabulary for describing social situations. No specific theoretical or common sense linguistic format would fixate such an individual. Social reality would become an open-ended project requiring an adeptness with "language games" (Wittgenstein, 1953).

Contemplative awareness takes a different tact from deliberative awareness. While the focus of deliberations is on decisions, the emphasis of contemplation is on centering, being, presence...openness. While deliberative awareness highlights the potential breadth and fluidity of decision-making, contemplative awareness is a celebration of the

capacity for depth and wise acceptance. While there is a sense of linguistic playfulness with deliberation, there is a sense of loving cultivation with contemplation. Succinctly stated, deliberatively aware individuals may be adept at decision making; but if they lack contemplative capacity, their decisions may not be sufficiently sensitive or compassionate. The distinction here is between a cold and warm intelligence (Asch, 1946).

One philosophical arena of contemplative awareness is Being (Heidegger, 1962). A focus on Being raises complex mythic, poetic and religious considerations. Being is neither a thing nor a thought; it is rather the connections of things and thoughts. This connection is mysterious and compels such philosophic responses as awe, wonder, silence. Discussing Heidegger, Barrett (1979) writes:

> The mystery lurks in the nature of truth. Whether conscious of it or not, the Greeks hit upon something uncanny in their word for truth. They kept the privative or negative form—*A-letheia* or unhiddenness—and did not, like other Indo-European languages, pass over into some directly positive word like our own "truth." The positive word suggests a state or condition that has divested itself of any reference to its hidden opposite. (p. 170) It is ...[this] aspect of Being Heidegger seeks to bring out in his doctrine of truth as *Aletheia*—Being as the open and illuminated presence within which we are able to speak at all. (p. 178)

Whereas the "conscious Ego" of Descartes seeks certainty (Barrett, 1979), the contemplate Being is to celebrate the mystery of bonding: a connection with higher and deeper aspects of oneself, a connection between oneself and another, perhaps even a sense of connection with the cosmos (Marcel, 1956). Contemplation is associated with issues relating to an ethic of caring (Noddings, 1984) and professional relationships (Perlman, 1979). How can I be with others so as to "confirm" (Noddings, 1984) who they are and

who they can be? Confirmation cannot occur without the struggle for authenticity—a struggle against "false consciousness" (Sartre, 1956) in its various guises.

Authenticity seeks for "origination" (Buber, 1948), not control. Concerning this important contemplative theme, Buber (1948) writes:

> ...we must continually point out that human inwardness is in origin a polyphony in which no voice can be "reduced" to another, and in which the unity cannot be grasped analytically, but only heard in the present harmony. One of the leading voices is the instinct of origination. This instinct is therefore bound to be significant for the work of education as well. Here is an instinct which, no matter to what power it is raised, never becomes greed, because it is not directed to "having" but only to doing; which alone among the instincts can grow only to passion, not to lust; which along among the instincts cannot lead its subject away to invade the realm of other lives. (p. 86)

To contemplate Being is to be concerned with the present. With reference to counseling, May (1961) calls this "two-persons-existing-in-a-world, the world at the moment being represented by the consulting room of the therapist." (p. 40) May (1961) develops his point further as follows:

> To be sure, the patient brings in all of his problems, his "illness," his past history, and everything else simply because it is an integral part of him; but what is important to see clearly is that the one datum that has reality at the time is that he creates a certain world in the consulting room, and it is in the context of this world that some understanding of his being-in-his-world may emerge. (p. 40)

Van Manen (1986) calls this type of present-oriented sensitivity, "thoughtfulness". He writes:

> Thoughtfulness, tactfulness, is a peculiar quality that has as much to do with what we are as with what we do. It is knowledge that issues from the heart as well as from the head. (p. 12) ...[It is] having a sensitivity to what is best for each child, having a sense of each child's life and his or her deep preoccupations. It also includes a sense of the aspects that draw the curriculums of math, English, social studies, art or science to the curriculum of life itself. (p. 46)

In our culture, deliberative and contemplative awareness may or may not lead to action. Our current social world is replete with examples of "prudently" reflective professionals whose actions are not congruent with their most comprehensive and penetrating deliberations and contemplations. The causes of this lack of congruency are quite diverse but can be generally organized into broad socio-cultural and psychological categories. A specific social context may place constraints on the actualization of professional awareness. From the point of view of this article, there may be built in structural limitations on legitimate reflective practice and therefore on the maturation of an impressive congruency. A broad range of sociological, political and anthropological critiques of current school organizational structures make this point (Foster, 1986). For example, Foucault (1980) provides a biting critique of the "normalization" of knowledge in modern institutions, including school organizations. Foucault (1987) states:

> The rational schemas of the prison, the hospital, or the asylum are not general principles that can be rediscovered only through the historian's retrospective interpretation. They are explicit *programs*; we are dealing with sets of calculated, reasoned prescriptions in terms of which institutions are meant to be reorganized, spaces arranged, behaviors regulated. ...These programmings of behavior, these regimes of jurisdiction and veridiction aren't abortive schemas for the creation of a reality. They are fragments of reality that induce such particular effects in the real as the distinction between true and false implicit in

> the ways men "direct," "govern," and "conduct" themselves and others. To grasp these effects as historical events—with what this implies for the question of truth (which is the question of philosophy itself)—this is more or less my theme." (pp. 109-111)

A problematic view of human will provide a broad frame for elucidating psychological constraints on the realization of a mature deliberative and contemplative congruency. For whatever reasons, an otherwise reflective individual may lack the necessary sense of personal empowerment to actualize his or her awareness. Associated with the question of empowerment are a host of intrapersonal dynamics: self-deception, insecurity, need-to-manipulate, and so on. To illustrate this point, an individual may not act on his or her full awareness in a particular situation in order to control its outcome. Perhaps he or she is quite insecure and needs to guide the situation so as to realize a particular ego-enhancing ideal. This raises the question of moral will. In a specific situation, does a teacher act in the best interest of his or her students? Could that teacher become more aware of his or her students' needs? For example, should a teacher make decisions about students solely on the basis of test scores? From an ethical point of view, what other evaluative information should be gathered to assist the teacher's deliberations and contemplations?

This broad overview of the three interrelated qualities of deliberation, contemplation and congruency is necessarily brief in the context of an article. However, the analysis does provide an essential background for introducing three affirmations which serve as the general aims of the curriculum to be presented. These three affirmations are:

1. I can become more deliberately aware.
2. I can become more contemplatively aware.
3. I can act on my deliberative and contemplative aware ness.

Before elaborating on these three curricular aims, I want to state my reasons for using the term, *affirmation*. First of all,

various types of technical or instrumental thinking tend to dominate professional's time in today's work world (Habermas, 1971). So many curriculum critics have analyzed the causes and nature of this type of narrow and often habitual means-end "loading" that I will not pursue the topic further in this article. (See, for example, Apple, 1979 and Giroux, 1981.) It is the argument of these curriculum critics that in most of today's educational contexts technical rationality is the dominant, prescribed mode of professional thinking. Therefore, to become more deliberative and contemplative in our society generally requires an act of will, a conscious assertion of one's capacity to reflect beyond narrow prescriptions of professionalism.

I use the term, affirmation, to also acknowledge the developmental nature of the three curricular aims. Deliberative, contemplative and congruent qualities in professional practice are, by no means, easily realized. There are personal challenges associated with each quality—challenges which must be undertaken with determination and which can be described in dialectical terms. In a moment I will describe an important dialectic associated with each affirmation. I also use the term to underscore the individual, existential nature of the curricular aims. Affirmations—like New Year's resolutions—are ultimately personal matters, not collective goals. Each individual must bring his or her own specific autobiographical meanings to the challenges.

A central dialectic related to the first affirmative challenge is the push-pull of narrow vs. broad deliberation. This dialectic is particularly well-illuminated by Hans-Georg Gadamer (1975). He argues that, given the ontological nature of interpretation, we are always biased. The important distinction is not between human objectivity and subjectivity. That distinction was an Enlightenment bias, particularly well-expressed by Descartes (1969). This Enlightenment bias against human bias, and the form of rationality that was promoted as a result of this bias, obscures an important question—a question that must be asked of any bias. To what degree does a bias "blind" one, and to what degree does a bias

"enable" one (Gadamer, 1975)? Briefly stated, a bias is blind if it unduly limits the "horizons" of our thinking. Gadamer argues that all thinking is bounded by horizons that have both biographical and historical limitations. We can only think within the confines of our cultural-linguistic heritage. Different linguistic traditions will provide different "standpoints", and our horizons reach out from these standpoints. The art of human understanding is in transforming blind prejudices into enabling ones. We do this by "fusing" one horizon to another through the incorporation of different linguistic heritages. Gadamer (1975) writes:

> Every encounter with tradition that takes place within historical consciousness involves the experience of the tension between the text and the present. The hermeneutic task consists in not covering up this tension by attempting a naive assimilation but consciously bringing it out. This is why it is part of the hermeneutic approach to project an historical horizon that is different from its own. ...In the process of understanding there takes place a real fusing of horizons, which means that as the historical horizon is projected, it is simultaneously removed. We described the conscious act of this fusion as the task of the effective-historical consciousness. ...it is, in fact the central problem of hermeneutics. (pp. 273-274)

A current vivid example of the challenge of fusion are the confrontations in the Iran-Contra Congressional Hearings. I have in mind, particularly, the clash between the world of covert operations and our constitutional heritage. Watching Oliver North's solemn, somewhat grim-faced response to Senator Inouye's discourse on the balance of power, I had the impression that no fusion had taken place between two different standpoints with their concomitant horizons. North's biases left him with a limited grasp of his historical situatedness as an American citizen. He seemed to understand cold war politics and machinations, but could he understand the standpoint and horizon of American citizenship? He is enabled as a cold war warrior, but is he enabled as a participant of American democracy?

The Iran-Contra Hearings dramatize the dialectic of narrow vs. broad deliberation, and Gadamer's distinction between blind and enabling prejudices cuts to the heart of this tension. Though Gadamer argues within the general philosophical tradition of European hermeneutics, it should be noted that his position on broadening one's horizons is closely related to the liberal arts heritage of Western civilization (Fenstermacher, 1986; Bloom, 1987), including central figures of the Enlightenment. His concept of fusion would not be surprising to either Plato or Descartes.

North's confrontation with Congress also highlights the individual nature of the affirmation on deliberative awareness. Whenever we deliberate, the question of our own personal constraints is everpresent. Are we unduly limiting ourselves due to biographical, personality factors? This question is particularly relevant in preservice teacher education. With reference to the affirmation on deliberative awareness, students have a tendency to teach as they were taught at school, at home, and in other contexts—not as they would teach if their actions were congruent with their best deliberative awareness (Lortie, 1975). There is not final resolution to this challenge, nor any challenge associated with the affirmations. It simply must be acknowledged as part of the dialectic of narrow vs. broad deliberations.

The dialectics of contemplation are equally challenging. To become aware of Being, presence, loving cultivation is to confront a host of philosophical and psychological issues. Central to this awareness is the acknowledgement of the intimate relationship between Being and non-Being (Heidegger, 1962). Why should I exist? What is the meaning of my life? To contemplate non-Being is, ultimately, to confront one's anxieties about death. Death is something we do not control. It simply happens to us. Must we be anxious about this ultimate event in our lives, or can we just "let it be"? To accept death raises the question of how many other aspects of life we can just "let be". What do we need to control in our

lives (in whatever ways we construe "control"), and what can we just accept, allow to emerge? What must we possess, and what can we just acknowledge? What mysteries of life must we unravel, and what mysteries can we just celebrate? There is a joy to simply living. Can we cultivate the necessary "wise passivity" to experience this joy (Barrett, 1979)?

The dialectic of control vs. noncontrol is an everpresent dynamic in professional work. In education, one place it emerges is on questions concerning classroom management. While a teacher's deliberative focus might be on the resolution of a discipline problem, his or her contemplative focus might be on when in the school day students can just be left alone, allowed to daydream, read lazily, relax? Could classroom rituals be established that would celebrate the joys of classroom living? Are there such joys? To illustrate the import of such contemplative questions, I have in mind a second grade teacher who always started her afternoon lessons by first reading a story while the children quietly sat around her in a group. Her presence was tangible in such moments, and her message was unmistakable: "I enjoy being here with you."

The contemplative side of a teacher's work would focus more on the educative value of play in its various guises (Henderson, 1980). For example, when should students be allowed to relax? What does relaxation mean to different students? What is the relationship between their leisure interests and long-term educational goals? These questions might be part of the contemplative repertoire of a teacher, particularly an elementary school teacher. Teachers who are not overly anxious nor overly driven by a task orientation—no matter how"rational" that orientation may seem—have the potential to contemplate questions of Being as they relate to classroom living.

Central to the dialectics associated with the question of congruence is the push-pull of assertiveness vs. passivity. This dialectic raises issues of self-esteem (Markus and Nurius, 1986), empowerment (Lather, 1978), and personal causation (De Charms, 1968). It is a complex question why

some people have the strength of will, the perseverance and the courage to act on their awareness while others become enmeshed in such human predicaments as evasiveness, deceitfulness, secrecy, meekness and laziness. Descriptions of the interplay of such human weaknesses with the more assertive qualities of individuals hold a central dramatic place in our humanities tradition and will not be pursued further in this article.

With reference to the professional development focus of the curriculum that will be described, there is an important point to be made concerning the assertive vs. passive dialectic. As I have pointed out, the various systems associated with professional educational work generally do not require a high degree of deliberative or contemplative awareness. In fact, these systems with their subtle but pervasive control mechanisms, often discourage any awareness that lies outside the predetermined, prepackaged rationality of the system's planners (Foucault, 1987). It can take an exceptional amount of perseverance and courage to act on one's awareness in such professional contexts. Not only will professionals who are so inclined find little personal support, they will probably have to directly challenge authorities whose power and status are dependent on maintaining the predetermined level of rationality—no matter how irrational that rationality might be for particular circumstances.

The miracle is that there are courageous and persevering teachers who try to be congruent with their best awareness. I have begun to develop case studies of such professionals (Henderson, 1987). The following quotation is taken from this initial case study research:

> There are defeats built into the system. To actually defeat you. It is your responsibility...to overcome these defeats, to step around these defeats. ...You've got to give of yourself a lot. Once you give of yourself a lot and have some stickin' and stayin' powers, you're going to be rewarded.

The Reflective Interplay in the Curriculum

The curriculum I will briefly outline has been designed to provide preservice students with the opportunity to practice the three aforementioned affirmations. To repeat, these affirmations are simply a conceptual distillation of a very comprehensive and penetrating form of reflective practice. Given the odds against them, students who are inclined towards the realization of such praxis will need all the help they can get. For the students who are not so inclined, the curriculum may, at the very least, introduce them to some of the developmental challenges associated with teaching.

The curriculum has three overlapping phases. In the first phase, students are introduced to the comprehensive reflective practice analyzed in this article. They are presented with excepts of an interview with a teacher who is an exemplar of this praxis (Henderson, 1987) and to sophisticated analyses which illuminate deliberative and contemplative aspects of teaching (Noddings, 1984; Jackson, 1986). They also discuss the concept of reflective practice as developed by Schon (1983 and 1987) and as contrasted with technical rationality. They are introduced to formal, historically-important heuristics associated with deliberations and contemplations in teaching and to the existential and dialectical implications of these heuristics. They also complete written assignments requiring autobiographical and ethnographic analyses of reflective practice.

During the second phase, students both deliberate over and contemplate their professional growth with the help of five historical languages on professional development. These languages have been adapted from Zeichner's (1983) analysis of the five "paradigms" of teacher education. These five historical language systems are:

1. The language of "pedagogical reasoning" (Schulman, 1987): knowledge of the central concepts and structures of an academic domain and related curricular materials and pedagogical implications.
2. The language of teacher effects: knowledge of the propositions and related skills associated with teacher effectiveness research.
3. The personal/interpersonal language of teaching: knowledge of applied philosophical and psychological perspectives associated with the existential-phenomenological tradition.
4. The practical language of teaching: the craft knowledge and shop-talk of the profession that emerges from colleagueships, mentorships, and so on.
5. The language of critical awareness: knowledge of social reconstructionist and critical theory and practice.

In the third phase of the curriculum, students plan, implement and critique intentional learning projects. They are introduced to the notions of intentional learning (Tough, 1982) and learning contracts (Knowles, 1986). A presentation of selected topics on personal power (Albrecht, 1986) serves as a referent for discussing professional congruence, and a collaborative, peer-supportive classroom environment is created in order to facilitate the exploration and realization of intentional learning possibilities. Students critique their projects by using the various reflective strategies woven into the fabric] of the seminar since they are required to defend the reasonableness of their intentional learning activity through formal-heuristic, autobiographical, ethnographic and historical analyses. They practice their critiques with a student partner before defending their projects in front of the entire class.[1] This final assignment is designed as both the capstone and as a review of the reflective interplay that has been encouraged throughout the seminar. Hopefully, this interplay will transfer into their professional lives, and they will continue to grow in the realization of a richly conceived "social pragmatics" (Lyotard, 1987) in the conduct of their continuing education efforts.

Throughout the three phases of the curriculum, the instructor's role is to continually prod, facilitate, and coach. Students undergo preservice teacher education for a relatively short period of time. They must be given every opportunity to practice this comprehensive form of praxis. Given the existential-developmental challenges associated with the

praxis and the current historical dominance of technical rationality, the odds are not in their favor. They must make every moment count in the supportive context of the preservice curriculum.

Conclusion

Two concluding points can be made about the conception of reflectivity promoted in the curriculum. The comprehensive form of praxis, which serves as the normative referent for the curriculum, and for which I currently do not have a good descriptor, can be construed as part of a tradition of advocacies and programs for reflective teacher education (Dewey, 1904; Zeichner, 1983; Grant & Zeichner, 1984; Posner, 1985) but with several additional emphases. The curricular focus is on deliberations which are quite fluid and which draw on a diversity of languages of professional development taken from our cultural heritage. The philosophical referents for this focus are the projects of such neo-pragmatists as Rorty and Lyotard. In addition, the advocated reflectivity has a strong contemplative flavor in accordance with the insights of Heidegger (1962), in the broad philosophical sense, and of Noddings (1984) and van Manen(1986), with reference to the specifics of educational practice. Finally, the attempt is to encourage a praxis that is both existentially alive and psychologically and historically wise about the dialectics of deliberation, contemplation and congruency.

Clearly, such a comprehensive approach to reflectivity will be quite challenging to preservice students (and equally so to practicing teachers in inservice contexts). However, when teaching is viewed as a form of artistry or a calling and not just a technical activity (Eisner, 1985), a broad approach to reflectivity must necessarily be attempted. This point is nicely made by the aforementioned teacher who is an exemplar of deliberative-contemplative praxis. He states:

> [I would say to the young person coming into teaching]...How involved do you want to be with your students? How good do you want to be? Do you want to be average, above average; do you want to be exceptional? Now, if you want to be exceptional, then you are going to have to bring a lot of things into play. A lot of things into play.

The form of reflectivity that serves as the normative referent of the curriculum can also be viewed as a specific teacher education application of a central concern associated with the European hermeneutic tradition: *interpretation must be diverse and comprehensive.* As discussed by Macdonald (1981), a broad "hermeneutic circle" applicable to curriculum would incorporate the languages of technique, emancipation and poetics.

If interpretation is ontological to human thinking and being, and I certainly subscribe to this basic hermeneutical principle, then "students of teaching", to use Fenstermacher's (1986) term, must become adept at the hermeneutics of growth. The focus of this paper has been on a comprehensive and penetrating approach to reflective professional development. A similar argument could be made for teachers' reflections on their students' development. Again, the central curricular concern would be: what is the quality of their deliberations, contemplations, and resulting actions?

The question of growth is a complex consideration; and, as pointed out by Macdonald, the capacity to interpret is foundational to this consideration. If preservice students are not given the opportunity to practice a broad interpretation of their professional growth, how will most of them be able to realize their full hermeneutic capacity—for themselves or for others?

Notes

1. For a further discussion of the students' projects, see Henderson (1988, in press).

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POLITICAL NOTES & NOTICES

What Is A 'Primal Scene?'

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E.D. Hirsch's most recent marketing coup graced the pages of the *New York Review of Books*, of October 29, 1988. In an article entitled "The Primal Scene of Education," Hirsch offers yet again what he assures us is the only corrective to the abominable failure that dares call itself education in the United States during the last half of the twentieth century. Several years ago, in his best-selling novel, *Cultural Literacy*, Hirsch defined the fuction of education as the transmission of an accumulated shared body of knowlege, and (I must presume) the continued enlargement of that same 'shared' body by a method of selection to which those privileged few are privy, but which continually—and necessarily—must elude others of us. I presume, however, that the Cultural Literacy Foundation must have some investment in the selection of the contents of the body of knowledge which will ultimately produce a culturally literate individual. Which is all well and good for the fellows of the Foundation. Nonetheless...

In the article Hirsch says that "Business leaders and the general public are coming to recognize that the gravest, most recalcitrant problems of American education can be traced back to secondary and, above all, elementary schooling" (29). Leaving aside the speciousness of the central premise in that statement, I find it curious that Hirsch would consider the opinion of business leaders as more relevant than that of other special interest groups in society, and particularly of

those people engaged professionally in education. It also strikes me as odd that Hirsch would index business leaders as a category distinct from the general public, and with interests in education not coincident with those of that public. But perhaps the rationale for his particualr point of view may be found in at least one of the conclusions developed in his article. There, Hirsch suggests that free market economic practice must become the prescribed method in choosing a school for a child. Only on the basis of this competition within the educational marketplace will the transformation of the schools into more efficient institutions be made possible. "Core knowledge [alone]," Hirsch regretfully admits, "will not convert pencil pushers into good principals and courageous administrators. That transformation is more likely to be encouraged by allowing parents the right to choose their children's schools" (34). Conspicuously absent from this consortium aimed at improving education is the teacher, who, in Hirsch's model, need have little role in the development of curriculum. Except, of course, as a delivery system for the items in the cultural literacy taxonomy. But, it is certainly no accident that the opinion of business leaders must take precedent over that of any other sector of society—including that of educators. Who other than the American business community places such high critical esteem on the necessity for competition, and its ethos of social darwinism. Nonetheless...

This market place ideology permeates the article. Hirsch says that unless all the students in a class share a common body of knowledge, the teacher must necessarily pause to explain those missing items, and hence, "a class period is lost." And, says Hirsch, without a shared body of common knowledge, less is learned each day. What is here portrayed as the primal scene of education is based not so much on the banking model of it, as the factory assembly line model, complete with its oppressive speed-up.

Herbert Kohl in a response to Hirsch's article, which reponse was interestingly marginalized in a letter to the editor, to which E.D. Hirsch was permitted a final response

(*New York Review of Books*, April 13, 1989), addresses himself, in part to the clear capitalist model for Hirsch's educational system. "He [Hirsch] summarizes his position with a banking analogy: the facts you know are your capital, and they accrue interest in school. Facts increase the way money increases, and the more facts you start with the more facts you end with." Kohl offers an alternative to Hirsch's portrait of the "primal scene' of education, and offers a strong critique of the arrogant position Hirsch has assumed by asserting that "he is one of a small number of cultural experts who have the right to legislate a canon of knowledge for all American children" (50). Kohl is an eloquent advocate for progressive education, and it is regrettable that he leaves so many of Hirsch's arguments undeconstructed. I surmise that the space allotted Kohl for his response determined the nature of it, and prevented a more complete critique of Hirsch's thesis. Nonetheless...

Hirsch suggests that his idea of a standardized body of knowledge is not inimical to education, but is actually conducive to it. Hirsch claims that standardized elementary curriculums are inherently productive and egalitarial. "It happens that the most egalitarial elementary-school systems are also the best. With one exception (the Netherlands), the nations that score highest—Hungary, Japan, the Netherlands, English-speaking Canada, Finland, and Sweden—are also the nations that provide the greatest equality of opportunity to their young children...The top-scoring nations do both a better and a more democratic job of early education than we do" (32). These schools, says Hirsch, also maintain a standardized curriculum. What Hirsch neglects to mention when he states that "the most egalitarian elementary school systems are also the best" is that with one exception (Japan), these nations all operate within a socialist economy. It is the egalitarian nature of that socialist-democratic system which allows for the (re)production of a more egalitarian educational system. A socialist economy, by eliminating conditions which produce the inequalities in a society which make equal access and quality in educational opportunity impossible,

necessarily reduces obstacles to learning, creating conditions for the greater realization of each individual's growth. It is not the standardized body of knowledge which produces the egalitarian and democratic education; rather, it is the egalitarian and democratic educational system—a product of a socially democratic government—which produces an excellent education.

Furthermore, Hirsch seems to suggest that what is not learned is always the fault of a lack of prior knowledge. Referring to his 'primal scene of education', Hirsch claims that "what was 'covered' was not necessarily understood and learned by all pupils, since in almost every class period some children will have been in the unfortunate position of the five students who did not know about the solar system" (30). This oversimplification of the educational process is dangerous: how simple education would be if all that it depended upon was a common body of shared knowledge! Not included in Hirsch's description is the separate (and shared) realities of the participants in this primal scene: the children and adults who must continually participate in an ever-changing relationship which is only a small segment of a much larger—and often more significant—educational experience: material existence outside that 'primal scene' which both impacts and is impacted by it. Unlike Hirsch, it is the excellent educator who understands the delicate and complex relationship which obtains between the world within and without school, and which has influence on the knowledge which is produced in both environments. Freud tells us that the primal scene is responsible not for the production of knowledge, but of psychical fantasies which may bar the way to memories of it. In Hirsch's formulation, the primal scene exists in isolation from the rest of the world of both the child and the adult, exists independently of the learner, rendering her powerless, and thereby denying the learner the power of the production of knowledge.

To offer evidence of the validity of his thesis, Hirsch compares the SAT test scores for both New York and California. He suggests that the higher test scores attained by students in New York are a result of a shared body of

knowledge dictated by the Board of Regents and periodically tested by the Regents Examinations. However, the whole argument is premised on the a priori acceptance of the validity of the SAT scores. In recent years, that validity has been hotly contested, disputed and denied in several circles, of which the academic community is but one.

Furthermore, Hirsch equates vocabulary development with knowledge development, but never takes into account how this vocabulary are to be learned. "If you know a broad diversity of words you also most likey know a broad diversity of things" (30). However, what if a person, such as George Stoyonovich, "a neighborhood boy who had quit high school on an impulse when he was sixteen..." in Bernard Malamud's story, "A Summer's Reading," were to sit down, and begin to read books. And during that reading he were to look up every unclear word, and endeavor to understand it within the context of his reading. Would not George have produced far greater knowledge than a student who had merely memorized a similar list of words in sterile and isolated context, even supposing that that student might, indeed, be capable of reproducing these words with proper definitions. Of these two students, who might be said to have produced the greater knowledge?

Finally, Hirsch says that the question of what the minimal goals of education should be, and who should decide upon these goals are two separate questions. But this formulation posits the existence of a history which is independent of those who write it, a postulate which post-structuralist thinking easily deconstructs, and which Marxism explodes.

What is further disturbing about Hirsch's articles, and the marginalization of Kohl's response, is the availability of the *New York Review of Books* for this neo-conservative argument. Russell Jacoby, in *The Last Intellectual*, has charted the growing conservatism of the *Review* during the eighties, but it is distressing to see this clear evidence of advocacy for Hirsch's position in what was once a clearly left-leaning journal. In the reign of Bush-Reagan, there are enough conservative f[illegible] of

And lastly, I must note: I searched the appendix of *Cultural Literacy* and could not find primal scene listed.

Notes and Notices

The *New York Times* reports in an article entitled "The Growth of the Global Office" (October 18, 1988), that American companies are sending much of their paper work, such as claim forms, airline data-entry and coding operations, overseas. Companies such as Travelers Insurance, have begun to develop computer software abroad. New York Life Insurance sends its claims forms to Ireland, where a large pool of well-educated and unemployed young people "...are willing to work for wages lower than those that must be paid in the United States." This trend is a further development in multi-national capitalism, and follows closely the similar globalization by manufacturing industries which have sought out reduced payrolls and lowered benefit packages in less developed countries. "More and more, companies are looking at foreign countries as extensions of the U.S.," says Paul Coombs, a principal of the consulting firm of McKinsey & Company.

The export of white collar jobs obviates the need to produce people within the country to fill these jobs. The immediate victim of this practice is the educational program which is left to exist in a vacuum. What relationship exists between the educational system and the society out of which it is produced and which it re-produces when so many of the skills taught have no place in the society for utilization? What commitment will businesses now have to the educational communities of the cities when so much of the work can be exported for the sole purpose of lowering expenses and raising profits? If business exports its skilled and semi-skilled work, what investment will it have to the continued development of education in the United States?

This trend is expected to continue and will expand. Indeed, says D. Quinn Mills, a Harvard Business School professor, "This is a phenomenon that has just begun...there are very few limits to how far it can go". What will continue as well is the radical polarization of society into the highly skilled and highly compensated segment, and the poorly skilled and poorly compensated segment which can only serve the more 'privileged' sector. And education will become the mechanism for this continued creation of separate and unequal societies.

One other direction education may take is towards the fundamentalist right. Governor Kean of New Jersey plans to teach four core values in that state's schools (*The New York Times*, April 5, 1989). Declaring that the moral influence of the family, religion and education have declined over the past generation, the Governor released a plan for the teaching of values and character ideals in New Jersey's public schools. These core values are civic responsibility, of which the first is "acknowledgement of authority" (!...?); respect for the natural environment; respect for self; and respect for others. I wonder if these values were taught better in the previous generations, when Oliver North and William Casey, Michael Milken and Ivan Boesky, Richard Nixon and Henry Kissinger, Donald Trump and Harry Helmsley, Lawrence Rawl and James Watt were still in school?

Vartan Gregorian thinks so. The newly installed president of Brown University, in his Inaugural address, assailed the "woeful inadequacies" of modern day public schools. Gregorian complained that the burden of this inadequacy falls on the schools of higher education which, due to the failure of the secondary schools, are forced to first remediate before instructing in order to produce model citizens in the requisite four years, Vartan Gregorian is thankful, however, that fortunately, the students at Brown University are not victims of the woeful inadequacies of the public schools.

On the other hand, a report recently claims that the problem with higher education is the quality of teaching practiced there. "Too seldom is collegiate teaching viewed for what it is: the business of the business." This report, entitled "The Business of the Business" was issued by the Pew Caritable Trusts, a Philadelphia based foundation established by the children of Joseph N. Pew, the founder of...Sun Oil Company!

To round out the business of the business: In an article in the *New York Teacher*, entitled "Commitments, coalitions—and unionism," Albert Shanker comments upon the RAND Corporation's report, "Educational Progress Cities Mobilize to Improve Their School." Summarizing the highlights of this report, Shanker lists as the first key finding that "Big-city schools can be turned around, but it's not easy. It takes the same business and civic coalitions that are brought together to redevelop downtown areas" (10). It is interesting to consider, however, that these same downtown areas which are built with the cooperation of business and civic coalitions are constructed for the benefit of the more affluent segments of society. These strategically targeted areas are the site of condominium development, high-priced fashion shops, and expensive eating establishments. New residents in the area, usually of a higher socio-economic class, tend to send their children to expensive private schools, often out of the neighborhood, and sometimes out of the city as a whole, leading not to improvement, but to further decay of the city schools. Such developments as the South Street Seaport and the renovations in Flint, Michigan and Baltimore, Maryland, were organized primarily as shopping malls. When the comparison is developed, Shanker's argument makes no sense.

In the same article, Shanker does say that strong union involvement is necessary in the planning and organizational activities of this reform. "You might say that education reform is a new form of union militancy." When wasn't education reform a form of union militancy?

As I write this, better than 13 of the twenty campuses comprising of the SUNY system have gone on strike protesting the budget manipulations which threaten either a tuition hike for students already overburdened, or a cut in educational facilities as a result of a huge budget reduction for education proposed by Mario Cuomo. Listening to WBAI radio over the past several days, it was exciting to hear students calling in to announce the occupation of administration buildings and the demand for serious negotiations with the Governor. Similar actions are taking place in the

SUNY system, and there are reports that students in the University of California system, too, are actively fighting the proposed tuition hike. [And today's papers (May 4, 1989) report that Mario Cuomo has vetoed the tuition hike, and sent the budget dilemma back to the respective university systems. It may be only temporary, but it is nonetheless, a victory for students.]

Re-views

We live in a world in which mass media represents a powerful educational force in its ability to represent what Raymond Williams calls 'structures of feeling'. "These structures of feeling are social experiences *in solution*, as distinct from other social semantic formation which have been precipitated and are more evidently and more immediately available." As I understand Williams, a structure of feeling is the idea of reality upon which the relationships of the work of art are based. And I suppose what interests me about film is the mass audience it commands, and the reality it presents to that audience as Reality. Film is an incredibly powerful educational force; it must be carefully examined if, as educators, we can, in Benjamin's phrase, "brush history against the grain."

The film, *Crossing Delancey*, directed by Joan Micklin Silver, is an example of a reactionary art. The world it advocates does not, and did not ever, exist, but the power of the film's mythologizing means to comfort the viewer in the director's beliefs in that past and better world. In its portrayal of the world reached merely by crossing Delancey Street, the film offers the viewer an escape from the contemporary world, and prevents us from having to understand the real complexities of our modern society, which complexities are, ironically, in large part the result of very real conditions in that eulogized past. Further, the film allows us to wish a return to a clearly defined and ordered world in which conflict is non-existent and where values are clear and behavior externally determined. In its uncritical acceptance of the world entered by crossing Delancey, the film promotes the myth of a better world of

In that mythologization, the film concurrently dehistoricizes the very material aspects of that world, obfuscating the forces out of which those values rose, and the alternatives that world necessarily contained. *Crossing Delancey* presents a world in which conflict and alternative are nonexistent. Positing peace and order in a nonexistent past, the film absolves the viewer of responsibility for constructive action in changing the present conditions save in a sweeping return to the mythical world which the film offers to the imagination as once real and viable.

While at the same time that it develops the mythology of a past and better time, the film falsifies the present world in stereotype and simplistic portrayal. In its oversimplification of the contemporary world, *Crossing Delancey* falsifies it, refusing to acknowledge the material effects that the past world has on the present one, reducing the latter to a one dimensional caricature which it can then pass off as accurately representational by opposing it to the totalized world called up in the myth. *Crossing Delancey* also falsifies the contemporary world by representing it in isolation, populated only by the limited world of the New Era Bookstore and its circumspect world of effete intellectuals.

Crossing Delancey is a film about two worlds, carefully defined and delimited by the street referred to in the title. What are these two worlds? What does it mean to cross Delancey Street? To the film, it is to move into a provincial, and circumscribed world governed by tradition, habit and superstition. To cross Delancey Street is to accept the past unquestionably, for across Delancey, no none questions the values and traditions by which life is given meaning. Because Isabel, a thirty-three year old single and independent woman, lives uptown, in another world, she must visit her grandmother by crossing Delancey. Isabel may oppose her Bubby's meddlings in her social life, but she never refuses to go along with her schemes. When Bubby arranges for a matchmaker to find Isabel a husband, Isabel declares quite emphatically that she is happy in her job, in her relationships, and in her chosen place in the world; yet she accedes to the dinner meeting with Sam Posner, she permits the obviously humiliating discourse regarding Sam's prospect as a suitable husband for her to continue at the dinner table, and she continues to allow both Mrs. Mandelbaum, the matchmaker, and her Bubby, Ida, to continue to organize this particular match. Isabel never denies Ida's world, nor declare it inappropriate at best, and cruel in the least. Indeed, despite the tradition of the matchmaker in Eastern European Jewry, its presence in *Crossing Delancey* is more than informative detail meant to further the plot, provide authenticity, and deepen characterization: rather, the advocacy and ultimate correctness of the practice, as evidence in the film's improbable ending, promulgates the myth that the elders do know best, that marriages are merely business arrangements, and that the way of life out of which the tradition stems still has validity. Finally, is it not a natural extension of the dominant idelolgy to see this very personal and human enterprise reduced to a matter of business arrangements, handled in a safe, professional and antiseptic manner. And to reinforce the advocacy of these values, the relationship which is so begun is given solidity and permanence: the freeze-frame shot at the film's conclusion perpetuates the idyllic possibilities of this match into the future, freezing Isabel in her position across Delancey, forever separated from the world in which she was nurtured, and to which she gave nurture.

To cross Delancey street is to move into a world of simple virtues and simplistic values. Isabel shops with her Bubby, talks with her incessantly and solely about the prospects of her heterosexual romantic social life, and remains wholly untroubled by the realities with which she is surrounded across Delancey. Yet, to cross Delancey in these days is to confront poverty, the decaying of city infrastructures, racial hostilities, and increasing crime. None of these are pictured in the film *Crossing Delancey*, and Isabel is never once concerned with the daily issues of survival of her Bubby's life. With the rising cost of living and the decreasing access to entitlement programs, and the obviously controlled pension and social security payments on which Bubby lives, it is puzzling how economically trouble-free life is across Delancey.

Nor does any thing else across Delancey suggest conflict, trouble, or difficulty. It is a place where a man like Sam Posner can go into his father's pickle business and continue to make a decent living. Where a man of Sam's sensibility remains untroubled by the contradictory experience of the Jewish community on the lower East Side, nor into which the complex problems of American Jews in 1988 enter. What does Sam think of the Israeli occupation of Lebanon? Clearly he has not discussed this issue with Isabel, who, coming from the opposing uptown world of the intellegentsia, must be at least aware of this enormous problem. And what of the issues surrounding Isabel's independence, intimately tied to the feminist movement, and the whole opposing patriarchal order of the orthodox Jew, an order in which Sam has been educated, in which he is steeped, and as a practicing Jew, to which he is committed. Rather, life across Delancey is untroubled, non-contradictory, and remarkably ordered and defined; everyone seems to know his or her place, and everyone is content within that place. In crossing Delancey, one enters a safe, totalized world, unconcerned—indeed, seemingly oblivious—to the world outside of it, or rather, across from it.

To the vibrant, rooted and stable world which exists across Delancey Street, *Crossing Delancey* opposes the sterile, phony and shallow world of the intellectual from which Isabel comes to visit her grandmother. Isabel's circle, formed around New Era bookstore, itself a throwback to a world of small, personal business concerned not with profits, but with the promulgation of disassociated and disengaged ideas, is populated with empty, pretentious academicians and intellectuals, whose productions are pictured as meaningless, and whose energies are devoted to indulging bulging egos and narcissistic pronouncements which fall on adulatory, though foolishly uncritical ears. The hollowness of this world is epitomized in the writer Alton Maes, whose concern for Isabel increases with his need for sex and a secretary, but who throughout the film continues to ignore her except as she can service his ego. Attracted by his seduction, Isabel must choose between the world represented in Maes, and

that which exists across Delancey, in the persona of Sam Posner. For the film, her choice is a simple one: the clear, simple and honest values based on tradition and familial loyalties of the non-intellectual world which exists across Delancey, to the false, cruel and alienating values which are the world uptown.

Indeed, except when Isabel is occupied with her work in the bookstore, or in the readings she organizes under is auspices, she seems to have no life. The film shows her doing two things; working and taking care of Bubby. What does Isabel do when she isn't working and visiting her grandmother? Though a volume of Colette sits on her bookshelf, it has clearly never been opened—or moved—and for a woman so involved in the literary world of New York, she has little to say of literature to anyone; if she cannot converse with Bubby about anything but men, neither is she shown to talk about anything else with anyone else in the film. The film pictures her as alone; the only time she seems to socialize with her friends is at the ritual circumcision of the child of mutual acquaintance, after which the three unattached women commiserate about the lack of available single men in New York City.

Crossing Delancey is a film which advocates heterosexual love and coupling, preferable in sanctioned marriage. Despite her persistent exclamations regarding the satisfactory life she leads, Isabel is shown consistently alone, longing for male companionship, fearful of impending and perpetual solitude. And yet Isabel is rarely alone, and the circle of people with whom she associates all are single as well. But the idea of the extended non-nuclear family, though its membership is revealed extensive, is anathema to this film. The entry of the male into Isabel's life leads her to throw over her female companions, as she does when she reneges on the agreement to introduce her friend Marilyn to Sam Posner, for whom Isabel has offered to turn matchmaker. Indeed, the film's marginalization of potentially disruptive female relations leads to Marilyn's complete disappearance from the film after Isabel herself decides to pursue Sam. Clearly, there is

world enough and time only for heterosexual coupling relations in *Crossing Delancey*. In a film which is obviously about women—all of the central characters are women—it is curious that the resolution to all feminine issues resides in the discovery of the male. Without him, the film suggests, there can be no happy woman. Finally, in this era of AIDS, there is not a hint from anyone in the film concerning issues of sex and necessary precautions which have made contemporary sexual relationships fraught with uncertainty and doubt.

Crossing Delancey is reactionary art because it advocates a world which it posits as real but which never existed, and falsifies or ignores the complexities of the world as it presently exists. The film offers comfort to those for whom the complexities of life in the twentieth century have proved too difficult to understand, and for whom return to the simple values of the imagined Eden is appealing—and supportive. But myth turns history into nature, and denies the real human struggles which have resulted in what little, if any, progress we have made in the advance of human rights in the past century. *Crossing Delancey* offers a vision consistent to that promulgated by the present regime, and must function ultimately to continue it in power by promoting those values represented in George Bush and Dan Quayle.

I would like to think that this section can entertain an enlarged definition of politics. And I would hope that items and ideas which concern you will become a regular part of these contents. Please send me anything you wish to be considered for inclusion in this section.

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CURRICULUM PROJECTS & REPORTS

Curriculum Projects and Proposals

John Holton, Editor
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> 'Oh! Sir,' answered Jones, 'it is as possible for a man to know something without having been at school; as it is to have been at School and to know nothing.'

The following remarks are the first part of a report on the curriculum reform effort associated with the Coalition of Essential Schools. My perspective on this activity is that of a participant observer since one of the schools in the school district in which I work as a Director of Curriculum is halfway through a year long study of the Coalition and may choose to continue to participate in the Coalition. The general outlines of the project are limned in the next pages. More information will follow in columns to come.

In 1984 the principal work of the National Association of Independent Schools commission on secondary education was published under the title *Horace's Compromise*.[1] Theodore Sizer who had served as a headmaster of a private school, dean of Harvard's Graduate School of Education, and was subsequently a professor at Brown University, was the principal investigator and author of the book. Of course, 1984 was a year of commissions and commission reports; a year when the educationist community was flooded with calls for reform. To set his report apart from the others and to more fully acquaint the reader with his own thinking, Sizer took permissible liberties with the observations that he and his colleagues had made in secondary schools across the coun-

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try, and rather than follow the social science pattern of the traditional commission report, Sizer muses outloud and creates a high school English teacher named Horace Smith. Horace becomes the burning lens through which Sizer focuses his concerns and feelings about schools and schooling in the last decades of the present century. One might take serious issue with the form of the report and feel patronized by Sizer's literary trick, but because there is something familiar about Horace and because the conclusions that Sizer wishes us to draw are commonsensical, we read on and forgive Sizer his ruse.

Sizer has created a Horace who has made a compromise with his youthful idealism and instead of using his classroom as a place where ignorance is eliminated, he makes few demands on his pupils and they make few on him. "But," he thinks, "there must be something that can be done in the system to rekindle that idealism that I once had?" And Sizer, of course, agrees. Straightman Horace has asked the essential question, and although the answers are not anything that one might not come across in a reading of Montaigne, for example:

> Our tutors never stop bawling in our ears, as though they were pouring water into a funnel; and our task is only to repeat what had been told us. I should like the tutor to correct this practice, and right from the start, according to the capacity of mind he had in hand, to begin putting it through its paces, making it taste things choose them and discern them by itself; sometimes clearing the way for him, sometimes letting him clear his own way. I don't want him to think and talk alone, I want him to listen to his pupil speaking in his turn. Socrates, and later Arcesilaus, first has their disciples speak, and then they spoke to them. The authority of those who teach is often an obstacle to those who want to learn (Cicero).[2]

That is, the student ought to work and the teacher should coach that work. The remainder of the Sizer program is no

more complicated or arcane than our first example: The student should have some definite skills and knowledge when s/he completes a class. We can organize instruction in ways that attend more fully to the nature of the subject matter. In fact, the entire enterprise of schooling simply needs the attention of mind.

Now, perhaps little more would have come of such rumination were not Sizer something of a mover and shaker of the branches in the groves of academe. And as has been observed by others[3], it does not take a great idea to make a large noise among those who create educational policy; a small good idea may resound like the trump of judgment itself if properly marketed!

Thus, out of the Commission of High Schools has come The Coalition of Essential Schools, an organization that aims to assist high school teachers to engage in a fruitful "conversation" about school improvement. Most recently, a number of states have also become involved, because Sizer and his group soon realized that simply asking high schools to "rethink" their programs was asking a great deal when it is well-known that what happens in a local high school is influenced by many forces, only a few of which are under the control of the faculty and administration of the school in question.

So a new variation of the Coalition is what has happened in Delaware during the last two school years. During the past fiscal year, the Delaware legislature appropriated nearly $300,000 for the project called "Re: Learning; from schoolhouse to statehouse." The assumption is that schools cannot reform themselves without considerable assistance from outside. Consider, for example, realignments of subject areas. A basic premise of the Coalition is that our present division of the curriculum into the traditional subjects causes us to miss important opportunities in subject matter integration. Why should the 3rd year English class do an survey of American literature while the 3rd year Social Studies course consider American history and the two teachers never attempt to draw relationships between the two

interrelated subject areas? Well, one reason for maintaining the segregation is the current certification practices. Teachers are certified in Social Studies or in English, but there are no certifications in "American Studies" or whatever course of study might qualify one to facilitate such an integration. Thus, some assistance and support is necessary from the level of the state to assure teachers that their efforts are not merely solipsistic wheel-spinning.

Delaware set aside the funds for the "Re: Learning" project and even hired a state coordinator and offered the 19 school districts the opportunity to participate in the project. An interesting and probably revealing insight into the process of school reform/improvement may be drawn from the fact that only two high schools in the state were interested in joining. Where the state had offered the program to no more that four, only two even applied!

School reform efforts are rare (which might explain why this column goes begging for articles) and curriculum, reform efforts are even more rare. Thus, the Sizer project in Delaware takes on considerable importance. While the project has only been operating since September, there are some observations that can be made now and over the next years the progress of the project is likely to be quite instructive since nothing of the scope of Sizer has been in the land since the days of the Eight Year Study of the 1930's.

Let me begin with some preliminary observations about the heritage and the approach. Sizer is well-aware of the Eight Year Study and there is much in common between his effort and that earlier, and regrettably forgotten episode in American education. The Eight Year Study began with the premise that if schools were freed from the deadening burden of college requirements, a better job could be done in teaching and in learning. Beyond the assumption, the Eight Year study schools were not presented with an agenda for reform (other that that implicit in what people understood "progressive" education to be.) When Sizer or other representatives from the Coalition speak to school people, little prescription is presented. Rather than a "project" or a "program" in the

usual sense, "Sizer" (the project, not the man) is described as a "conversation among friends" or as an opportunity for teachers and administrators to reflect seriously on what they are doing in their schools.

It is this lack of a program that is at the very heart of the both the strength and weakness of Sizer. Educational movements have abounded in the history of schools in the United States, and most of these programs have arisen out of some local success in teaching. Joseph Lancaster, for example, created a system in a school that permitted a single teacher to maintain a school of upwards of a thousand students by the use of student monitors. Lancaster and his advocates touted the technique as cure for the fact that the supply of qualified teachers falls short of the actual demand. There was limited success in reproducing the technique although much energy was expended in trying. The unique set of circumstances that obtained at Lancaster's first (and only successful) school simply never existed later on in any other setting. I need not continue the argument[4]; it is not difficult to build a case for the contextual nature of schools. That is, the set of circumstances that are available in a given school seem to be crucial but not reproducible in another setting. Thus, the strength of Sizer. Rather than prescribe a recipe for success, the Coalition line is: look at what you are doing in your school, you own set of teachers, your students, your community and make those things the basis for your reform. Very positive consequences flow from so basic an assumption. The principle consequences is the granting of power to teachers in the school. The tradition manner of addressing teachers is as if they were rather bright children. You let them work at the task with fairly careful supervision and a system of real threats and (often illusory) rewards. The Sizer assumption is that teachers are fully adult and quite able to make important decisions about schools and curriculum in partnership with other players-like administrators, parents, and the community.

I suppose that this approach falls into the organizational style that Michael Apple called "democratic localism" as

against the general bureaucratic model that is more common in schools.

Two weaknesses in this approach at once appear. First, there is little sympathy with or understanding of democratic localism among school bureaucrats. As we observed earlier, the nineteen school districts did not rush to become members of the Re: Learning Project. One of the high schools in the project suffers from identification as a school spoiled by integration and the other is on the way up from a past fraught with large turnover of building and district level administrators, low teacher morale, and a community that often appears mean-spirited and hesitant when it comes to public education. The high prestige schools feel complacent and the ones sensitive about their reputations are loath to take risks.

The second weakness emerges from the teachers themselves. Since they have grown up in a system that seeks panaceas in programs and in which they are often treated as the recipients of various treatments and not as initiators of instructional change, they view the Sizer proposals in one of three ways:

1) A frustrated attempt to divine the nature of the "program" that Sizer and his cohorts wants to "put in place." Much time and effort is expended searching for the program.
2) An "I've been through this before" cynicism. Most teachers have lived through one "great awakening" or other in their careers; and usually the initial enthusiasm wanes as we discover that we had mistaken "dropsies for divinities."
3) An existential dread consequent upon having responsibility for one's instructional decisions. Teachers begin acting like the characters in *Huis Clos*. "What should I have done? Why are you still blaming me?"

The weaknesses of Sizer appear small, however, when compared with the fact that first, the program takes the refreshing view that teachers are adults, and second, that instruction - broadly conceived - matters. The key to the

strength of Sizer is the renewed emphasis it places on teaching. Most educational and curriculum reform efforts have failed to devote much of their energy to instruction and when instruction is mentioned it is described as being a single thing, like a hoe instead of being a highly contextual set of processes. As Barzun observed some thirty years ago,

> It is a proof of the low state of our Intellect that the present debate on education refers to 'our schools' at large, without marking off kinds and grades. People argue for 'more science' or 'better English' or 'a longer siege of American history,' without considering the conditions of teaching and study that now obtain...Hardly anyone knows what does go on, nor is there agreement about what should go on and does not.[5]

The Sizer project may perhaps be reduced to a single aphorism: think about what you are doing and try (continually) to make you thoughts into deeds. Thus five imperatives from Horace are:

1. Give room to teachers and students to work and learn in their own, appropriate ways.
2. Insist that students clearly exhibit mastery of their school work.
3. Get the incentives right, for students and for teachers.
4. Focus the students' work on the use of their minds.
5. Keep the structure simple and thus flexible[6].

"Sizer" may be viewed in several different ways. First, it is a curriculum experiment akin to the Eight Year Study. In this guise, "Sizer" has an opportunity to demonstrate that school curriculum is possibility as well as being paradigm. Second, "Sizer" is an experiment in teacher empowerment. But most importantly, "Sizer" should be seen as an opportunity to test the fundamental pragmatic (and progressive) notion that our world-including curriculum-is open. The universe does permit us some license in it so long as we are willing to work thoughtfully for this freedom.

Notes

1. Theodore Sizer, **Horace's Compromise** (Boston: Houghton-Mifflin, Co., 1983).
2. Michael de Montaigne, "On the Education os Children," in Donald M. Frame (translator), **The Complete Essays of Montaigne**, (Stanford, CA: Stanford University Press), p. 110.
3. See, Diane Ravitch, "A Good School" in **The American Scholar**, 53:4 (Autumn 1984).
4. A good example of this contextual nature can be seen in Gerald Grant's **The World We Made at Hamilton High**.
5. Jacques Barzun, **The House of Intellect** (New York: Harper & Row, 1959), p. 91.
6. Theodore Sizer, **Horace's Compromise: The Dilemma of the American High School** (Boston: Houghton-Mifflin, Co., 1984), p. 214.

Curriculum Development and the Teacher: Principle, Practice and Politics

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Teachers in the UK are currently facing the introduction—or imposition—of a National Curriculum is part, is not dissimilar to that of USA Secretary Bennett. It places considerable emphasis on assessment at 7, 11 and 14 years and implies that the profession has let educational standards slip. Central government control of the curriculum is to be teamed with the introduction of a new system of teacher appraisal and an increase in the power of parents of govern the school.

It is not surprising that teachers interpret such changes as an attempt to devalue their professional skills and judgement. Yet only a few years ago, in an apparently golden age of curriculum development, the emphasis was firmly on localized, school-based initiatives. The School Council for the Curriculum and Examinations and its successor, the Schools Curriculum Development Committee, shifted its resources away from national, often prescriptive curriculum development projects towards a broader range of smaller localized ones involving classroom teachers directly in the production and direction of the curriculum.

What influence might UK teachers now have on the curriculum? Will they be seen increasingly as 'technicians' delivering a content-centered rather than a learning-centered curriculum? Are we back in the days of the 'teacher-proof' materials referred to by William Reynolds in the Winter 1988 edition of this journal?

William Pinar (1979) has argued that traditional curriculum development has been focussed on the schools and that the subcultural ties of curriculum specialists have tended to be with school practitioners. In the UK this has not always been the case. Traditional curriculum development often

operated on a simplistic, linear model of objectives, inputs, products, and assessments—an instrumentalist model not dissimilar to the positivistic, agricultural-botany paradigm of educational research with its hypotheses and 'hard' data (Hamilton et al, 1977).

One only has to work with teachers in the classroom to see that the linearity or even the clarity of problems or processes disappears. The pressures and realities of the classroom act as major constraints on curriculum development; problems, because they *are* problems, are seldom simple. What the teacher knows, that the traditional curriculum developer often seems to have forgotten, is that if theory is used to determine precisely what shall or shall not be done (Hirst, 1966), there is tremendous potential for mismatch between the real needs of the classroom and the products or prescriptions of traditional curriculum, development. My argument is essentially straightforward: the curriculum should develop from the needs of learners and teachers in real contexts and not from a body of theory used to generate a continuing cycle of objectives, prescriptions and formal assessments. Obviously there is an additional and scarcely hidden agenda in the argument. It is not just about 'bottom-up' rather than 'top-down' curriculum development, or localized rather than centralized analyses of needs. It is about the learner and the legislature, about pedagogy and politics. But if teachers are to play a major part, as professionals, in the development and implementation of the curriculum, how might one ensure that it meets the demands of 'breadth', 'balance', 'relevance', and 'coherence' (DES, 1985)?

The approach to curriculum development proposed in this paper emphasizes the derivation of curricula from classroom experience and its concomitant relevance to the professional development of teachers. The key elements of the approach are induction, enlightened empiricism, analysis, deliberation, and synthesis. The empirical and analytic elements reflect a view of teaching as technology; the inductive and deliberative elements,teaching as craft. The former pair lean towards explicitness, the latter towards the implicit.

House (1979) argues that most teachers view teaching as a craft:

> A craft is based on tacit knowledge and experience. It is learned through apprenticeship. A technology is based on explicit knowledge and principles. It is learned through formal means. Without question, the majority of teachers view teaching as a craft born of long experience.

The craft view of teaching has the major advantage of being holistic, and the major disadvantage of being less open to objective examination.

What, then, are the major characteristics of the approach suggested and how do they relate to the involvement of teachers in curriculum change and in-service education? The empirical, inductive and analytic elements are used in relating the curriculum to the perceived needs of the pupils and the teacher. These elements are crucial in determining the relevance of the curriculum to the cognitive, affective and social needs and strengths of the pupils. The empirical element is strongly related to diagnostic teaching and the inductive element to the grounding of theory in particular cases.

Essentially, the model moves us away from instrumental, control theories of curriculum, development towards a more holistic one which has practice and theory as parts of the same process. There is an emphasis on reflection, induction and the value of qualitative analysis. Glaser and Strauss (1967) referring to their constant comparative method of qualitative analysis, make the point very succinctly:

> ...the constant comparative method is designed to aid the analyst in generating a theory which is integrated, consistent, plausible, close to the data... it is designed to allow, with discipline, for some of the vagueness and flexibility, that aid the creative generation of theory.

Decker Walker (1973) sees this kind of plausible and

revitalized empiricism as directly relevant to curriculum development and educational research. His argument reflects Aristotle's distinction between theories concerned with practice and those concerned with ultimate justification.

> ...we do not have the substructure of ideas and concepts needed to provide a rich store of plausible and interesting hypotheses to test... I believe we must distinguish in our research between the context of discovery or invention and the context of verification or justification. Both are appropriate and necessary if empirical research is to progress. What we in curriculum sorely need are paradigms for conducting research in a context of discovery.

Empirical analysis and induction are not, however, sufficient strategies in themselves. A holistic view of the curriculum needs to recognize House's distinction between tacit and explicit knowledge, between a craft and a technology of teaching. It is in this respect that deliberation and synthesis have their function. Deliberation provides the thinking element of the process; it puts analysis into context and acknowledges that classroom phenomena are not equally amenable to empirical analysis. McNamara and Desforges (1978) seem to argue that only time and effort are required in order to objectify teaching techniques, teacher behavior and teachers' intuitions.

> In summary we have asserted that the prime goal of teacher education is to teach classroom competence or 'craft knowledge'. The second goal is to develop with students and schools the articulation, objectification, critical testing and refinement of this craft knowledge as a genuine, classroom-centered, research-based applied science of instruction.

The aim might well be right, but the achievement of a science of instruction much more elusive. In the context of educational research, Wilson (1972) warns against submitting to empirical examination issues which are not amenable

to such an approach. Researchers, he argues, often fail to appreciate the distinction between conceptual and empirical truths. To Walker (1973) via Aristotle, deliberation is the process through which choices are made 'when there is no exact knowledge by means of which the choices can be resolved.'

Deliberation, then, is the rational man's antidote to potential weaknesses in his more objective, empirically-based analysis. It is also an acknowledgement that as far as classrooms and curricula are concerned the sums of parts seldom make wholes.

By focusing curriculum development on teachers, pupils and classrooms, the approach suggested in this paper allows for an integrative, holistic view of curriculum processes and provides a means of developing the professional competence and understanding of the participants. But the aim is to achieve a relevant, holistic view through the synthesis of empiricism, induction, analysis and deliberation with their checks and balances. Holism should not pre-empt the analytic or undervalue the empirical and inductive.

The degree to which teachers have been involved in curriculum development directly reflects the continuum from the traditional, technological and objectives-dominated approach to the more classroom-based, inductive and democratic. At the first level is the teacher as remote consumer, buying or using the end-products of innovation with no direct contact with the curriculum developers. Within this remote model, however, there are clearly differentiated views on the possible contribution of the teacher to the implementation of the curriculum. One view sees the teacher as a skilled, knowledgeable practitioner, as someone with a highly developed craft knowledge who will use the curriculum material or recommendations sensitively and efficiently, even modifying them to meet particular needs. The teachers are positive, productive agents in implementing and shaping the curriculum; they also have an opportunity to extend their craftsmanship and make explicit their tacit or intuitive craft knowledge.

The other view within the remote model, but at an extreme, sees the teacher as a possible misinterpreter or misuser of the innovation, as a target for 'teacher-proof' curriculum material, as a possible rejector of new teaching styles and content, and as an unlikey or unwilling participant in in-service education. This kind of national or regional curriculum development falls into the trap of being remote by design, by not involving teachers in the development of the curriculum and by not promoting or even allowing to particular classrooms, schools, or in-service courses.

At the next level or curriculum development, the teacher is seen as a linked-consumer and, primarily, as a learner. As in the first level, the curriculum development is very much predicated on a center-periphery model. The approach tends to be prescriptive and focused on in-service *training*; it is a proselytizing model of curriculum development. The project team produces materials or recommendations and proceeds to disseminate them through a pyramid of trainers usually recruited from colleges, teachers' centers and school district staff. The Schools Council Communications Skills in Early Childhood Project at Leeds University was a project of this kind, and one which had a major impact in the UK. (Tough, 1977) Interestingly enough, the training content, if not the curriculum development process itself, was geared towards the inductive-empirical model proposed in this paper. The project's focus was on developing skills for talking with children but it was also on the careful diagnosis of the individual needs of pupils.

At the next level again is another version of the linked-consumer model, but the teachers are consumer-evaluators rather than consumer learners. They are involved in the curriculum development process and have direct contact with the central innovators as evaluators operating at a classroom and school level. The teachers can not only gain experience from seeing and using the innovation but through having an opportunity to contribute to it, to modify it or to prepare ancillary material including commentaries. They also have the chance, in theory, to teach the innovators!

The remote, the linked-consumer-learner, and the linked-consumer-evaluator approaches are all based on center-periphery models of curriculum development. They have limited potential for the inductive, classroom-based generation of curricula or approaches to teaching and learning. The links are strong, but the approach is still very much based of Havelock's (1971) research-development-diffusion model.

As House (1979) puts it.

> The basic idea is to fuse 'links' between researchers, developers etc., so that better two-way communication can occur. However, all too often, the links become one-way attempts to diffuse products. Links turn into arrows.

Maureen Mobley's project, 'Evaluation of Curriculum Materials' for the UK Schools Council rejected the center-periphery model in favour of an 'enabling' approach. The focus of the project was on the process of enabling teachers to do their own evaluation, and in doing so to help them take account of their aims and teaching skills, pupil characteristics and performance, organization and management, and teaching styles and context (Mobley, 1981). The project, like the Leeds Communication Skills project, was geared to the production of workshop materials but their origin and focus was eclectic, classroom-based and negotiated with the teachers.

This notion of negotiation between teachers and curriculum developers is crucial to the process of curriculum innovation but often operates less positively than in Mobley's project as a disguise for center-periphery and linked-learner models. Jenkins (1974) argued that the Keele Integrated Studies Project 'broke clear from the traditional center-peripheral model of institutionalized curriculum development' by welcoming modification of its material and by being prepared to negotiate the conditions of trial. Negotiation perhaps, but the material was centrally prepared and filters were applied to the teachers' responses of feedback. Teachers who did not accept team-teaching as a means of integrating

different skills and areas of knowledge but preferred the teacher as polymath approach were treated as not understanding what the project wanted.

The highest levels of teacher involvement in the curriculum development process occur, rather obviously, in those projects which are initiated and organized by teachers themselves to cope with local needs. Where curriculum development is initiated by universities, colleges or teachers' centers, it is still possible for the teachers as well as the initiators to be full participants in both the innovation and the in-service aspects of the project. The model of curriculum development proposed in this paper is directly geared to this philosophy of full teacher participation. It was used in the Schools Council Programme Two project *Language in the Primary School: A Diagnostic Approach* (Harmer and Norris, 1982; Norris et al, 1982).

Four groups of teachers met regularly to discuss, prepare and evaluate activities directly geared to the needs of individual pupils or groups. The activities were generated through empirical, diagnostic work with the children and through the induction and aggregation of activities from individual cases. Each activity was derived from the teachers' experience of the pupils' needs; deliberation and empirical observation played an important part in determining successive fields of focus. In this way, evaluation became systemic; the relevance of activities was determined through the empirical diagnosis of children's needs and the subsequent examination by other teacher-groups of the application of these activities in their own classrooms. Only when the relevance and effectiveness of an activity was determined in this way was it accepted into the central spine on the scheme.

The diagnosis of needs and the inductive approach combining empiricism and deliberation, provided a potentially powerful means of in-service education, by making craft or tacit knowledge explicit. But the in-service elements also related to the more eclectic and holistic orientation of the project. The project's central spine of activities was used as a means of integrating a wide range of general teaching

strategies and ideas, as well as activities from other schemes and published sources. Participation in the project demanded both craft and technology, but it also provided a focus for a broader evaluation of a wide curriculum.

In summary, then, the argument is that traditional patterns of curriculum development may not have been sufficiently close to the realities of the classroom or sufficiently related to the needs and experience of pupils and their teachers. The traditional pattern has often been too abstracted, an unrealistic linear process based on objectives, inputs and assessments rather than induction and deliberation. The latter model of curriculum development has much greater potential in relation to in-service education because it preserves its classroom base and its direct involvement with teachers and children.

At one level, teachers can be remote consumers of curriculum innovation, at another they are recipients of direct training by the innovators, whilst at another level the in-service education is less direct by using curriculum materials as a focus or catalyst for change. At the highest level of involvement, the teachers are full participants in the curriculum development process itself, and the in-service education element apply as much to the university, college or advisory staff as to the classroom teachers involved in the combined work of development and implementation. As centralized prescription of the curriculum increased, so might we need to re-endorse at local level the value of teachers' professionalism and judgement in determining the needs of their pupils. The centralization of curriculum power is a direct challenge to the teaching profession, but it is also a challenge for its professionalism.

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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

Naples, Florida
March, 1989

"Guten Abend! My name is Ali and I'll be your server tonight." So began the first evening of Spring Break of the Gulf Coast at the local German restaurant. While more given to peaches and pinks than the places one remembers in Europe, the food and Weissbier were authentic. All moved comfortably among the couples in tank tops who stared out at the palms through tile-trimmed, shuttered windows. When he found out that I taught English, he was eager to have me correct his verb forms and evaluate his textbooks. When I told him that I heard little to correct, he shook his head in disbelief.

"I want to do things right. Especially here...."

"Where are you from, Ali?"

"Beirut. I don't miss it."

"You saw a great deal of violence?"

"I was shot three times."

He left to fill a woman's glass and resumed our talk during his break.

"I am a student at the community college here. I do my ESL class at night. But I am afraid for my English. I guess I do not fit with the topics in my conversation class."

"What topics are those?"

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"I am a student at the community college here. I do my ESL class at night. But I am afraid for my English. I guess I do not fit with the topics in my conversation class."

"What topics are those?"

"Oh, you know...American sports. American TV. The bank. Buying a car. I guess that these are experiences that I will have when I get some money. But not yet—I stay with my cousins, work, and study. Riding a bicycle is fine for me here."

"What topics would you like to discuss in ESL, if you could?"

"Well...American politics, world affairs. Men and women getting along here—or not. All the cultural differences. I'd also like to know how the other people from other countries feel, and we don't have much time outside of class..."

"Does the teacher know that those topics interest you?"

"Oh sure. And he really is very pleasant. But he says to us, 'Hey, I am an American kind of guy. I never look back and you shouldn't either. Let's have fun and be practical.' He's probably right; he is the teacher."

Ali spots a forgotten VISA card and calls to the woman leaving it behind, saving me from making a pointless speech. Saving himself from hearing it. He retrieves the card, and returns to recommend the Apfelkuchen.

"But tell me, Ali—do you like it here?"

He looks at me oddly; "Of course. There's peace."

* * * * *

Professor Ted Aoki writes that Professor Angeline Martel recently presented a paper in Australia calling for the language rights of aboriginal peoples, a striking act in the midst of the Australian bicentennial celebration. We North Americans should consider the implications of Professor Martel's reflection and action, particularly in the U.S., where "English only" legislation is being adopted in two more states this year.

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Two recent books are of particular interest to readers of this section. The first is *Bilingual Education and Bilingual Special Education: A Guide for Administrators* edited by Sandra H. Fradd and William J. Tikunoff (Boston: Little, Brown, 1987). While targeted for administrative personnel, the book details strategies for advocacy, pedagogical assumptions, and models for eliminating bias. The second publication is the book, *Learning Through Two Languages: Studies of Immersion and Bilingual Education* by Fred Genesee (Rowley, MA: Newbury House, 1987). In describing both bilingual and immersion education in one volume, the author puts the debate squarely before the reader, fairly and lucidly. At the same time, he critically examines assumptions made by North American educators and cautions against inappropriate use of immersion. His detailing of sociocultural, psycholinguistic, and political factors to consider comprise an invaluable reference.

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The May 29, 1989 edition of the *New York Times* contains an article in the first section noting the appointment of Paolo Freire as education secretary for Sao Paulo. Under the banner "Leftist Plans Rebirth of Sao Paulo's Schools," the article discusses Freire's literacy campaigns, notions of critical classrooms, and community participation in the school restoration.[1]

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In the same section of the *Times* it was reported that the U.S. Court of Appeals ruled that a New Hampshire school district must provide an educational program to a developmentally disabled child. The Federal district court serving the area where the Rochester, N.H. School District filed its petition had ruled in the district's favor in July 1988, after a ten-year legal battle begun by the boy's parents. The lower court ruling was based in part on the opinion of a pediatrician, who testified that the boy, Timothy W., "did not have educational needs and could not benefit from an education."[2,3]

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At the Rochester Institute of Technology, colleagues are particularly grieved at the death of Ronald Padgham on April 20th, as are those of us who heard his humorous, unique voice at the Rochester Conference, Airlie, and Bergamo. Ron's dedication to exploring creative potential in students and mytho-poetic elements in curriculum were his dominant theoretical concerns. At RIT, he was known to have advocated tirelessly for access to such experience by international and Deaf students. He did so by attending sign language classes, involving interpreters in discussions of appropriate translation and lexical choice, encouraging and planning cross-cultural dialogue, and arranging participatory evaluation in other languages. In short, his praxis indeed reflected the odyssey into other worlds and ways of knowing that he espoused.

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[1] Brooke, James, "Leftist Plans Rebirth of Sao Paulo's Schools," **New York Times**, May 28, 1989, p. 19.

[2] _____"Court Rules Schools Must Take All Disabled," **New York Times**, May 28, 1989, p. 27.

[3] The appeals court cited the Education for All Handicapped Children Act of 1975.

Pretexts

Pretext: A Review of Storm in the Mountains: A Case Study of Censorship, Conflict, and Consciousness by James Moffett, Carbondale: Southern Illinois University Press, 1988, 280pp.

A Case Study—Of Censorship? Or of the Censored?

David A. England
Louisiana State University

In his preface to *Storm in the Mountains*, James Moffett acknowledges his inability to "avoid making some judgments" and claims to have "done the fundamentalists the honor of not patronizing them." Moffett's account of the 1974 Kanawha County textbook controversies is subtitled "A Case Study of Censorship, Conflict, and Consciousness." This troubling text might be better read as a case study of what can happen when the censored writes about the censors, for Moffett is much more inclined to offer judgments than he is able to avoid patronization.

Moffett divides his work into four parts: "The Drama"; "Voices From the Fray"; "What's in the Books"; and "Diagnosing Agnosis" (the term for what Moffett sees as "not wanting to know"). Each of the four parts presents its own difficulties, and yet each suffers from the same fundamental problem: this is not a book James Moffett should have written.

Early chapters set contexts for the West Virginia textbook controversy. Especially in this initial section and in the third ("What's in the Books") Moffett relies heavily on Candor-Chandler's historical dissertation, Hefley's *Textbooks on Trial*, and Jenkinson's *Censors in the Classroom*. The stan-

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dard is recounted: outside influences were strong; the school system was quite poorly prepared to handle the controversy; a small,vociferous minority was very influential; and, ultimately, matters got ugly with threats, strikes, and bombings.

The reader learns early, though, that the history is being recounted by a wronged party. As senior author/editor of Houghton Mifflin's language arts series, *Interaction*, Moffett was among those whose works were taken out of schools. His prefatory comments suggest his awareness that sour grapes accusations might follow his published comments on the book bannings, and argues that the passage of time, wider concerns, and deeper perspectives negate that danger. Yet, his assessment of his own works, described as "conspicuous for its unusually rich array of diverse subjects, media, and methods" combine unpleasantly with his assessment of text book publishing since the Kanawha County bannings. Though he offers no support for the claim and may overstate the case, Moffett says the "the content of textbooks has been very limited ever since" and "no publisher has dared offer to schools any textbooks of a comparable range of subjects and ideas and points of view to those the protestors vilified and crippled on the market."

Moffett writes at length about the ways markets are influenced by even the mere threat of controversy, using his own experiences (primarily—and unfortunately) as the case in point. Publishing and schools, we would be led to believe, have just never been the same.

Those who know West Virginia, who were close to the controversy, or who have taken the time to know the protestors will also be troubled by Moffett's context-setting answer to his own questions: "Who, more precisely, were book protestors? And how are they related to other Americans?" In an early chapter entitled "Kanawha County and Orange County," Moffett seeks to establish links between censors and conservatives from all parts of the country, and from all walks of life.

Helping to understand the people and the conditions in Kanawha County which led to the textbook controversy would certainly be a worthy aim of a case study in censorship. As it is, however, Moffett relies too heavily on simple generalizations, stock stereotypes, pop sociology, a very few interviews, and limited secondary sources—all a decade and a half after the fact. Hence, the author seems to have just enough insight into Kanawha County culture to see some logical relationships between conservative ideology and book banning there and conservative ideologies in Orange County, California.

Moffett's treatment of the history, context, and culture influencing these particular censorship wars is neither deep nor new. His attempts to link the Kanawha County censor's mind to the current nationally conservative mind-set insure over-generalization and simplification. The Kanawha County-Orange County analysis raises another over-riding, problematic question: If the book in the end does not succeed as a case study of particular and focused depth, what *does it* accomplish. And what is its perhaps unrealized purpose?

The book's second major division, "Voices From the Fray,"does focus on four participants in the Kanawha County conflicts, and at first glance gives hope for deepened understanding of what went on, and why. Moffett includes (partial?) transcriptions of interviews conducted eight years after the fact with the Rev. Ezra Graley, Elmer Fike, and the Reverend Avis Hill, all leaders in the censorship movement, and with a central office staff person who requested anonymity. The first three interviews are, in fact, enlightening, but more because of what they tell us about the interviewer than for what they tell us about the persons interviewed.

Moffett baits and parries with men who are as different from himself ideologically as they are in their abilities to clearly and intellegently present rational views of their beliefs—beliefs which are narrow, painfully narrow, but not necessarily irrational. Hill and Graley, and to a lesser extent, Fike, emerge as exceptionally narrow-minded, painfully dogmatic, and demonstrably unlettered men. Their words do speak for themselves, though often it seems Moffett speaks for those he interviews.

Excerpting is tricky and dangerous. To excerpt from Moffett's interviews would not be fair. However, the edited interview transcripts Moffett includes do read as if they had been selected to illustrate the author's points. Context, breadth, and representativeness are all important when some of what a few folks say is used to represent a larger group. In sum, Moffett has not used the interview transcripts in a manner consistent with what one would expect in case study or ethnographic research. The interviews are, however, successful in helping Moffett illustrate points he wishes to make about the censor's mind. The suspicion that these points were more foregone conclusions than research discoveries is very hard to resist.

These leaders were not selected for lengthy statement because of their reasonableness, nor representativeness. They were among the more dogmatic leaders, selected because of their leadership roles and narrowness, more than because they represented or understood the hearts and fears of hundreds of parents who were so frightened and inflamed that they kept their children from schools. In *Storm in the Mountains* these three interviews take on even greater significance as reference frames for much of the book's concluding section on "agnosis."

Not much need be said of the eloquence and passion expressed by the anonymous school person—though much of a similar spirit and perspective is captured in an article cited in the interview (See the spring, 1976 issue of the *Journal of Research and Development in Education*).

Moffett's views on "What's in the Books" and of why contents of some were so objectionable is neither exceptional nor surprising. The protestors are rightly depicted as being often unfair, uninformed, and hysterical. Curious interpretations of content, implied methodology, and conflicting values, permeate the examples of what the censors saw as sexually suggestive, immoral, politically dangerous, and (in any of several ways) generally anti-American, anti-home, and anti-family. The examples of offending passages were often as telling as they were silly. What the substance of the textual

offenses suggest, however, is that what went on in Kanawha County, West Virginia, were more the *symptoms* of a complex problem than a matter of what texts children were to use in schools. Understanding that, however, would have called for greater understanding of the people and *their* world—perhaps for far greater understanding.

Though in the last section of the book Moffett does attempt to suggest deepened insight, what he offers in "Diagnosing Agnosis" fails in the professed effort "to find a healing way." It is in this final section that Moffett gets at explaining how "this case may illuminate phenomena bigger than today." What we get instead are, at best, over-simplified, highly selective contributions from science and social science alike to help explain the concept of "agnosis."

From Reaganomics to Einstein ("...he was always metaphysically inclined and has helped enormously"), from simplified Freud to theorizing about international politics ("...nations are on their way out even as some are still emerging"), Moffett ranges far and wide. We are given Sociology 101 primers on authoritarianism and dogmatism, explanations and examples of group identity formation, and unexceptional claims about the importance of one's environment. In frequent and even more truncated references to interviews with the Reverends Hill and Graley and Elmer Fike, readers are reminded of what they had said. One may assume this is to corroborate and illustrate the socio-political-psychological-(et al.) generalizations about conservatism, dogmatism, and anti-intellectualism.

It is in the book's concluding chapter however, curiously entitled "Tales Out of School," that Moffett's most curious and hard to accept perspectives on the whole matter emerge. "Agnosis" takes an almost conscious, deliberate intentionality—as if there were a conspiracy ploy involving school pedagogy and content deliberately designed to keep folks ignorant. It is crucial to remember that the view of education and choices about it the conservative mind allegedly espouses are quite the opposite of Moffett's own—and of that pointed to in the *Interaction* series.

For example, Moffett writes, "In other words, what phonics amounts to for those who are sure they have a corner on God's mind but are very unsure of being able to hold their children's minds in *another way to censor books* (unconsciously, of course) *by nipping literacy itself in the bud*" (italics his). Moffett is not convincing in his claim that he accuses "no one of doing this deliberately." He seems unable to acknowledge plain pedagogical ignorance, nor to distinguish such ignorance from some sort of unrealized conspiracy against progressivism in education. Moffett argues that, to the censor's mind, "Literature is dangerous and grammar safe." And further on, "As I've indicated, the real intent of the popular emphasis on the mechanics of language...is to make sure that language is not used for those purposes of finding out and speaking out for which it principally exists." "Real" intents smack of conscious, deliberate decisions, a matter not quite so easily acceptable—or logical—as ignorance, however well intentioned.

With only infrequent references to the specific contexts of the Kanawha County controversy, the case that it was a matter of "agnosis" is generalized and unconvincing. "Agnosis" is later defined as the "blocking of consciousness" comparable to amnesia, and the blocking of senses. If such a phenomenon did occur, if something like agnosis does exist, who does the blocking? Why was such blocking of especial issue and import in Kanawha County? Or are we to think more broadly of those forces which mitigate against what Moffett feels the schools ought to be prepared to accept, everywhere, and all at once?

For one who has written so much and so well for and about schools, especially for language arts teachers, Moffett surprises with his inability to think clearly about schools and the broad complexity of social, historical, and political contexts in which every school system exists. For one whose own self-defended and self-praised series entitled *Interaction*, it is surprising that the author talked to so few. Parents' voices were, for the most part, only indirectly heard, and their omission is crippling.

Finally, Moffett's uncertainty of audience becomes clear in the "progressive us" versus "conservative them" problem he treats in the final chapters, a fact which, if nothing else, helps remind us where the book began: James Moffett has written about the Kanawha County textbook controversy as as offended party. But for whom has he written? Whether we agree with his own progressively child-centered views on pedagogy and curriculum, does not really matter. What does matter is that James Moffett is unable to transcend his own views in order to help us understand what went on in Kanawha County, West Virginia.

Moffett's sincerity in writing a book to "help us find a healing way" is not to be doubted. His success in doing so, however, is to be questioned by readers across broad educational and cultural perspectives. Moffett writes from afar, far after the fact, and from the perspective of one whose works were censored. This does not combine for good scholarship. *Storm in the Mountains* falls even farther short of the promise to provide a case study of censorship, conflict, and consciousness in Kanawha County, West Virginia. Like any serious book, this book deserves a careful reading, especially by anyone interested in censorship. But as in any serious reading, the author's perspective and stake must be carefully considered.

Pretext: A Review of *Storm in the Mountains: A Case Study of Censorship, Conflict, and Consciousness* by James Moffett, Carbondale: Southern Illinois University Press, 1988, 280 pages.

Hoisted With His Own Petard

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Textbook controversies should be opportunities for all people involved to think deeply about whether schools can teach values in a pluralistic society. Unfortunately, this rarely happens. Instead, actors in a dispute and writers who comment on it often spend their time trying to ascertain who is to blame for the controversy. In this way, they lose sight of the more profound questions and, in the endless quibbling that can follow, people on both sides begin to think and to act alike.

James Moffett falls into this trap. His book, *Storm in the Mountains*, is an effort to determine who is responsible for the textbook controversy that took place in Kanawha County, West Virginia in 1974. He concludes the controversy was caused by mountaineer fundamentalists who were possessed by a will to ignorance he calls "agnosis." He says the textbook protesters gave into a human need to conform to the ideas of a particular group rather than seek wider claims of humankind. He concludes by asking each of us to forgo our "censor-bigot part" (236).

What surprises me about Moffett is how much he is like the protesters he condemns. In fact, he seems to be a victim of his own agnosis more than he is free of it.

Perhaps this will be clear if we look at four important ways Moffett makes the same errors he accuses the textbook protesters of making. These errors are defining the problems as a conspiracy, stacking the evidence to obscure profound issues, being unwilling to define the criteria for value choices, and adhering strongly to the ethic of a particular group.

Moffett says "the majority who opposed the books in Kanawha County were mountaineer fundamentalists who have seldom received any attention but ridicule..." (xi). Moffett quotes several protesters as saying the textbooks were part of a liberal or communist conspiracy to weaken America. Moffett shows these claims to be unfounded.

But Moffett advances a conspiratorial thesis of his own. He argues right wing zealots in Kanawha County set off a reverberating network with those in Orange County, California. Their machinations hurt us all, Moffett claims, and they set back innovative educational programs drastically.

Moffett explains in part the paranoia of the mountaineers as being a product of their oppressed condition. If that is so, Moffett puts himself in a similar position. He tells us he suffered a severe personal injury during the dispute. Moffett says the controversy caused Houghton Mifflin Publishers to cancel a textbook series he edited. Entitled *Interaction*, this series of books, readings, films, activity cards and tapes offered what was then called thorough going individualization. The protesters picked on his series and several other texts during the dispute. Moffett says the result was that company sales people stopped pushing his series because they did not want to be associated with controversial offerings.

Moffett takes a slap at overly rigid, cash oriented views of publishers, but he sees the protesters as the real culprits. And he shows how these protesters in West Virginia were influenced by national conservative organizations.

There are two problems with Moffett's analysis. One is that it is hard to prove the protesters in Kanawha County, West Virginia were fundamentalist mountaineers. This term defies definition, and the extent of the popularity of the protesters' views was never clear. Moffett presents some newspaper polls showing the pro-textbook and anti-textbook lines followed divisions of social class. But when Alice Moore, the school board member who started the controversy, ran for re-election in 1976, she won by the largest vote ever cast for a school board member in Kanawha County carrying

every voting district in what Moffett describes as a multicultural community with a mixture of identities. Something about her complaints made sense to a lot of people.

This leads to the other problem with Moffett's argument about a conservative conspiracy to censor all school writings. It deflects attention from the more profound question about whether Moffett's anthologies or any of the texts helped the children to think and to grow independently while developing a sense of the common good. In fact, by disguising this important question, Moffett does what he accuses the protesters of doing. He stacks the evidence in a way that obscures the crucial issue.

Moffett gives us several examples of how the complaints protesters made about stories by such noted authors as James Baldwin, Anais Nin, and William Carlos Williams were absurd because they exaggerated details within the stories to obscure the theme of the piece.

Moffett does the same thing with the protesters. Moffett claims to let the people speak for themselves. He picks three individuals who fit the image of fundamentalist mountaineer and interviews them. He also talks to an anonymous public school employee. He gives us the transcripts of these interviews to show us people had no good reason to complain or did not know what they were fighting about. The anti-textbook people complained about a communist conspiracy, about books that disparaged our free enterprise system, and about stories that were dirty or anti-American. The school employee accused Alice Moore, the school board member who started the controversy, for being insincere. This person attributed the problem to hurt feelings over school consolidation and to racial prejudice among the protesters.

Moffett did not interview Alice Moore. He said her views were similar to those he presents. This is not true. Alice Moore consistently complained that the texts were introducing a humanistic conception of morality into the schools. She wrote in a brief editorial that appeared in The School Law Newsletter that since this humanistic conception was opposed to a theistic conception and since neither view should

be foisted on children, the schools would have to avoid any teaching of values. The National Education Association noted that this proposal was impossible and criticized the school board for adopting textbook selection procedures that reflect this view.

Ms. Moore's complaints were not original and they continue, even though she has returned to private life. They appear whenever conservative parents complain of schools teaching what they call Secular Humanism. The logic of this position is that, when a teacher or a text does not recognize the importance of religion, saying instead that each child can decide what is right or wrong for himself or herself, the teacher or the text is imposing a religion.

A person need not agree with the conservatives to recognize the beginnings of a debate leaving people ways to allow for individual freedom while preserving the schools' mission of promoting a sense of the common good. Moffett does not take this route.

He shows the dangers of the protesters' unwillingness to define the criteria by which they adopt their views. He says the similarity of many of their complaints can only be seen by psychologically analyzing the protesters.

Moffett takes on the garb of a psychologist as he searches for the link between the protesters' affection for phonics as a method of teaching reading and their strong anti-communist feelings. He contends that phonics is a way "to cripple literacy at the outset, too make reading so technical and meaningless that youngsters will, ...after sampling lifeless basal readers..., simply not seek books any further" (226). In Moffett's eyes, the person who fears alien ideas wants to cripple other people's access to those thoughts. Yet, Moffett makes the same mistake he accuses the protesters of making when he describes the value of his reading series or the way one should overcome the problems of censorship.

Moffett tells us the innovative and valuable aspects of his series was that it "was loaded with classics, if by that one means long acclaimed writings of earlier periods" (129). Moffett says this cost co-authors "more than [their] earnings

ever paid off before *Interaction* went out of print" (131). But Moffett can not tell us what the value of these classics is. He says "a classic is a classic because it deals with important human experience in a very artful way, so that catharsis, insight, and pleasure are produced..." (134). Which is all very good; but catharsis, insight and pleasure seem hardly worth twelve years of compulsory education and painful textbook controversies.

For Moffett the value of the classics is tied up with the solution of the problems of censorship. It seems that one must recognize that classic authors such as Darwin, Marx, Freud, or Einstein provide provisional information that must be outgrown. This can help us identify not with something concrete of fixed but across humanity and with the rest of nature. The aim is to dissolve social distinctions by "identifying with the culture-free and cosmic nature of a Christ or Buddha" (237).

Moffett does not say what parts of Christ or Buddha are culture-free and what parts are not. And I am not about to try and tell you.

But I do know the view that spirituality is achieved by stripping away the distinctions of culture bequeathed to us by history is the ethic of a particular group. They are usually people who are comfortable and educated enough to enjoy encounter sessions. These same people may eschew historical distinctions and history in general because they do not want to know how they achieved the status they enjoy.

These are the final ironies in Moffett's book. Although he dislikes people adhering to the ethic of a particular group, he seems to do this. And though he wants people to expand their consciousness, he wants to forget history. This sounds like the same will to ignorance he found in the protesters. Consequently, Moffett is hoisted with his own petard.

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