

FRAMES OF REALITY: AN ETHNOGRAPHIC STORY
OF A SCHOOL SUPERINTENDENT

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Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the degree of
DOCTOR OF EDUCATION
December, 1992

Thesis
1992D
V969f

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ACKNOWLEDGMENTS

Stories pass on not only the humanness of being but also the multiplicity of realities of the every day world. The meanings of Mr. O's story are rooted in our own places. I am happy to pass this story on to the supportive influences in my life and know this story could not have been told without the help of my husband, Dr. Gordon Voss, my children, Ty and Dru, and my mother, Mrs. Ruth Tyner. I am extremely grateful for their love and support.

I also wish to express appreciation to Dr. Russell Dobson and Dr. Carolyn Bauer. Each in his/her own way, trusted me to extend my perceptions and thus my boundaries. Lastly, I wish to thank Kay Porter, dissertation typist, manager, who always helped me meet just one more deadline.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Significance of the Study	2
Guiding Questions of this Study	7
Assumptions and Limitations	11
Definition of Terms	14
Organization of this Study	16
II. THE RESEARCH PROCESS	18
Methodology	18
A Wholistic Approach	18
Inductively Collecting and Interpreting Data	21
Description of the Study	24
III. REVIEW OF LITERATUEE	27
Studies	27
Regarding A Superintendent's Influence Upon the Curriculum	27
Historical Antecedent	27
The Importance of Education	29
Community Support	30
Teachers	31
Teaching Methods	33
Curriculum	34
Contemporary Studies	36
Demographic Consistency	37
Patterns of Preparation	39
Impact	40
Social/Political Structure	41
IV. AN ETHNOGRAPHIC STORY OF A SCHOOL SUPERINTENDENT . . .	43
The Landscape	43
Data Gathering	44
Choice of Interpretative Mode: Halliday's Triad	47
The Mode of Dialogue	50
Biographical Synopsis of the Participants	51
Nancy	51
Cathy	52
Sandy	55
Naomi	56

Chapter	Page
Mary Lee	58
Genevieve (Mr. O's Wife)	59
Mr. O.	62
Metaphors of Mr. O's Story.	70
The Themes Metaphorical Quality	70
Mr. O's Liberator Metaphor	71
Mr. O's Composer Metaphor.	74
Paradox: Metaphor of a Metaphor	74
Connection/Alienation.	75
Selection/Censorship	77
Ritual	79
Mr. O's Strong, Supportive Community	81
The Power of Metaphor.	82
 V. FRAMES OF REALITY: HISTORICAL PERSPECTIVES	 84
Curriculum Practice Implications Within "This" Framework	 88
An Emerging Paradigm.	89
Research Practice Within "This" Framework	95
 VI. IMPLICATIONS	 99
Everyday Life Consciousness	100
Relationships: Order and Service	102
Reintegration of Public and Private Realms.	103
Are Things As They Seem?.	103
Language	104
Power.	105
Work	107
Efforts of Research	108
Building Theory.	109
Synopsis.	109
Questions for Further Inquiry	113
 BIBLIOGRAPHY.	 114

CHAPTER I

INTRODUCTION

In curriculum studies the Cartesian view/Newtonian model of living human beings as machines, constructed from separate parts, remains the dominant, conceptual framework for inquiry. The belief that all aspects of living beings can be understood by reducing them to their smallest constituents, and studying these parts in isolation from the whole provides the underpinning of the conceptual base of dominant curriculum research effort.

The history of the Cartesian model during the nineteenth century in the life sciences is illustrative of this reductionist approach. Biological theory credits included the theory of evolution, cell theory, beginnings of embryology, and heredity theory. These happenings closely aligned biology with physics and chemistry and thus research devoted efforts to search for the physiochemical explanations of life.

This belief gave the Cartesian paradigm a new meaning. From now on, all functions of a living organism had to be understood in terms of its cells. Rather than reflecting the organization of the organism as a whole, biological functions were seen as results . . . the organization of a cell has often been compared to that of a factory . . . it has remained largely ignorant about the coordinating activities that integrate those operations into the functioning of the cell as a whole. Biologists have come to realize that cells are organisms in their own right, not permanent fixtures, but are periodically disassembled and rebuilt, always according to specific cell functioning. The integrative activities of these living, open systems cannot be understood within the reductionist framework (Capra, 1982, pp. 109-110).

Because this reductionist approach was extremely successful in the biological sciences, social science, specifically education, utilized this mechanistic approach to provide a certain type of curriculum theory which authorizes the mechanistic practices of much schooling.

What is taught in public schools is too often the bottle in the culvert, with little or no attention to the culvert, the neighborhood it serves, the tools with which the bottle can be extracted . . . or the use of the bottle itself . . . like two small boys, they throw it away, which disturbs us mightily, and so we strive to make them keep it. (It might be valuable someday!). All we wind up with is a trash can full of bottles (Wigginton, 1986, p. 205).

We are like Santayana's (1927) definition of a fanatic as someone who redoubles their efforts when they have forgotten their objective. One does stand inside their work as one proceeds from research to theory, from theory to practice, but the conceptual framework and the procedure are one in the same (praxis). "When paradigms change there is usually an acquiring of theory, methods, and standards together, usually in an inextricable mixture" (Kuhn, 1970, p. 109). None of the parts can be separated from the whole and examined separately. To do so supports an illusion of reality because all is given definition by effect. The intrinsic nature of a phenomenon is not investigated.

Significance of the Study

Although traditional curriculum inquiry has been able to clarify many aspects of educational functioning, one still does not understand the simplistic/complex questions such as how to work with

another and how to integrate one's self into the functioning of the whole system. The frames of reality and curricular relationships to that framework remain largely mysterious. The interaction of each human being with their environment is crucial to the process of curriculum making (the bottle in the culvert). Therefore, frameworks of reality, that which provides the state for curriculum theorizing must be examined. In so doing one is considering a process, and the whole phenomenon is a result of the integral activity of a human being, a process far too complex to lend itself to reductionist analysis. To contemplate reality is to come to realize that the tendency to associate, establish links, and live inside one another and cooperate are essential characteristics of living human beings. Every human being is, in some sense, connected to and dependent upon others.

A conception of reality is emerging that has the potential to impact dramatically the construction of curriculum knowledge. Capra (1975) explains the utilitarian nature of scientific theory in relation to emerging conceptions of the universe.

Modern science has come to realize that all scientific theories are approximations to the true nature of reality, and that each theory is valid for a certain range of phenomena. Beyond this range it no longer gives a satisfactory description of nature, and new theories have to be found to replace the old one, or, rather to extend it by improving the approximation. Thus, scientists construct a sequence of limited and approximated theories, or 'model,' each more accurate than the previous one but none of them representing a complete and final account of natural phenomena (p. 101).

Capra's quote basically describes the 1927 uncertainty principle of physicist Heisenberg. After more than sixty

years, social scientists and dominant curriculum theorists continue to struggle for acceptability and recognition for their endeavors as "scientific" (Tranel, 1981). "Scientific" and "science" follow the changes in the perception of the physical universe. Since it seems unlikely, but not impossible, that the physical world has been acted upon by some significant metamorphosis the changes must have involved the consciousness of the perceiving group. Inability to acknowledge one's perceptions has precluded an unwillingness of many curriculum theorists to discuss the limitations of Cartesian-based research and because of this inability they openly admit that if the problematic issue cannot be explained in reductionist terms it is too risky for investigation. "There is safety and, indeed, a kind of beguiling reassurance in being able to stand outside the 'messiness' and suffering of the human condition and to make predictions about its behavior" (Tranel, 1981, p. 428).

This study uses ethnographic inquiry to gain understanding of the accompanying multiple frameworks of reality of one educator and his twenty-five year tenure in one school district. While this may be considered highly interesting, many educators will find it a quite unregarding topic for curriculum studies research. One can understand why. Of the educational articles receiving publication only a small percentage deal with curriculum realities from an alternative paradigm.

A content analysis study was conducted utilizing over seven-thousand articles from eighteen recognized science and educational journals in which the results supported that while the hypothesis, the impact of holistic world view had increased from 1904 to 1984, was supported, the 'holistic' world view is far from

being the dominant world view in our society. Of the 7,039 articles in this study only 13% were directly related to the holistic world view (Schopen, 1989, p. 13).

While some curriculum theorists may be concerned with the limitations of the reductionist approach, "we have experienced only a slight increase from 1974 to 1984 with regard to the emerging holistic world view research" (Schopen, 1989, p. 10), and continue to acknowledge a reductionist world view in our educational practice. Little is being practiced to illuminate a construction of knowledge based on an alternative paradigm.

Some of these articles (Goodlad, 1983; Hampel, 1986; Sizer, 1985; and MacLeod, 1987) describe teaching/learning cultures in the United States. Many levels of explanation are available for what is happening inside schools. They range from such off-the-cuff momentary assessments by educators as an initial explanation of a floundering situation in terms of the weather and time of year to explanations of situations that go well because the educator is enthusiastic about the knowledge and because it is "something different" for those involved. Some educators discuss the success and failure of a particular situation in terms of I.Q., home background, or socio-economic class background of groups with which they find themselves connected, variables that are unfortunately outside their control. How then can curriculum workers know about behaving in ways that help us reflect on our own practice?

Spectacular production in certain areas of curriculum functioning such as methods of efficiency, have been the outcome of the technical/reductionist approach (Taba, 1962; Tyler, 1949;

Bobbitt, 1918). A technical reductionist approach accepts that only those qualities which are quantitatively measurable will be considered as relevant. All other information displaying a situation's complexity is ignored as meaningless "noise." The positivistic tendencies of the framers of a technical reductionist approach to curriculum development and study use data from experiment after experiment to confirm their prediction with greater precision. This precise quantitative edge leads them to believe "scientific theory" explains the observed data (the only data that matters) better than any previous theory. "Science" and "scientific" had become greatly narrowed, reduced. It no longer explains a diversity of topics in a coherent way, but rather focuses on one narrow topic with seemingly unprecedented accuracy. The fact that a technical reductionist approach is inappropriate for study of other problematic areas has left these problems ignored, ignored to the point of denial of existence. Apple (1982) explains:

For the major part of this century education in general and the curriculum field in particular has devoted a good deal of its energy to the search for one specific thing. It has searched long and hard for a general set of principles that would guide educational planning and evaluation. In large part, this has reduced itself to attempts at creating the most efficient method of doing curriculum work. One need only trace the internal history of the dominant traditions in the field—from Thorndike, Bobbitt, and Charters in the early years of the twentieth-century to Tyler . . . to realize how strong the emphasis on curriculum as efficient method had become.

The focus on method has not been without its consequences. The questions we asked tended to divorce ourselves from the way the economic and cultural apparatus of a society operated. . . was made invisible by the stunning lack of historical insight in the field . . . we seemed to assume that the development of this supposedly neutral

method would eliminate the need to deal with the issue of whose knowledge should be or already was preserved and transmitted in schools (p. 12).

When the field of curriculum study becomes so lop-sided in favor of "faclets" derived from questions lacking history and insight, the framework of reality as a whole is severely distorted. We assume much more than we know or is real. Thus, we have phantom reality, a reality lacking substance. As Capra (1985) indicated and Apple (1982) alludes to, our attempts at describing reality can only be approximations. Participation/observation and procedure/orientation are the threads of knowledge construction and thus of curriculum reality. They are so connected they are like Siamese twins sharing the same body parts. We create our realities. The observer and observation cannot be separated. Knowing requires the knower to be active and to construct meaningful patterns out of experience and emotion. These connected, constructed patterns are a means through which the human creates a conception of reality.

Guiding Questions of this Study

Dobson, Dobson, and Koetting (1985) speak of three approaches to research: dominant, token, and ignored, with parallel explanations of technical, humanistic, and person-centered. The ignored area, person-centered, deals with life revealed and lived and truly is an ignored area in relation to administrative influence upon the curriculum. There is a parallel to be drawn between "life revealed and lived" and knowledge construction from a post-structural paradigm (Oliver, 1977). Both approach the curriculum

endeavor philosophically, holistically. Does a superintendent play a significant role in determining curricular meanings and in determining the educational culture? It is important to know something about a specific superintendent and his/her assumptions relative to a vision of humankind and to the universe? One brings a basic philosophical orientation to one's life which underpins one's interactions with other human beings. Holistic research works to explain teaching/learning as interactive social processes within social contexts that constrain or encourage certain practices and beliefs and is an explanation not an evaluation.

Over three decades ago Morris (1966) stated:

A limited contingent of educators who have come to see the philosophical and educational problems as continuous has emerged. Philosophy and education are really two aspects of the same undertaking. This has led to a going beyond educational aims and strategies to examine the relevance of a person's philosophical thinking in curriculum design, teaching methodology, and other areas such as administrative policy-making (p. 760).

Much has been reported (Goodlad, 1983; Sizer, 1985; Mehan, 1982; MacLeod, 1987; and Hampel, 1986) since about what occurs in classrooms, schools and communities. With so much being reported why is so little known about the role of the superintendent within these cultures?

Is a superintendent, the subject of this ethnographic story, engaged in "teaching". If so, in what way? If not, why not? This study's primary purpose was to respond to the above questions by providing holistic person-centered research which investigates the multiple realities made obvious by the emerging paradigm. There is a need to define "teaching" so it is less apt to be associated with

instruction. Teaching is not meant to be a product but is meant to be a quality. It is a quality that manifests itself in the type of relationship established, the clarity of explanations, the level of enthusiasms displayed and the kinds of questions raised (vanManen, 1984). Although these specific qualities have not been demonstrated through quantitative empirical research, I believe they are relevant considerations in understanding what educators do when we educate. In defining "teaching" like this I believe we approach a burning issue in education. What is true? What "counts" as evidence? It is clear that evidence about most aspects of curriculum practice is limited. If one had to justify curriculum practices without a leap of faith we would have to close our schools. Indeed the little displayed data relies on original conclusions from a sample quite unlike the population to whom conclusion is to be applied. To assume that the laboratory is the only source of understanding is to make oneself helpless. There is much that is useful from seasoned experience and critical reflection on that experience (Schubert, 1986).

An additional purpose of this study is to examine where we are and to illustrate the potential that holistic research, in this instance ethnography, has for illuminating the curriculum workers frames of reality and thus curriculum theory. This study's generation of rich, contextualized descriptive narratives to which curriculum workers may put questions can extend the boundary of the standard literature which marks the limits of curriculum matters. Patterns can be noted in the description of specific contexts--which

"moves" and intentions and events seem to occur together, how these configurations are triggered and which would work better for whose determined purpose.

Rhetoric abounds about the need for change in teacher education and in the schools. It is a wonder that change agents can sustain such reformers' zeal when they continue to evaluate what is happening on a day-to-day basis; what works and what does not and therefore; what needs changing and what doesn't, without acknowledging the limits of how they are constructing knowledge, and thus how reality is being framed.

This study offers the curriculum worker an opportunity for lifting the veils that keep the eyes from seeing until well-informed reflection (Eisner, 1985) and study has been made of various learning opportunities. After structuring the problem so that it includes attention to the type of knowledge being jointly produced, to ownership, to status relationships, to emotional bonds and to values and commitment, curriculum workers can much more knowledgeably intervene in their own situations and modify environments to match their own and student's every-changing needs. This lack of understanding keeps curriculum workers from going to where we could be because we do not know where we are. Because we have used a reductionist approach to evaluate function, the essential meaning or frames of reality have at best been assumed, if not totally ignored.

Because procedure and orientation cannot be separated in practice it follows two additional individual purposes were sought.

I wanted to explore what is worthwhile for myself as I asked "basic curriculum questions" (Schubert, 1986, p. 4) and I also wanted to provide myself with practical experience within the curriculum field by participating in the school community social group.

In order to better understand the frameworks of reality of curricular work one seeks to enhance one's perceptions of how do I know where I am? I believe I will better know where I am and will better understand the complexities of school life. During the course of this study, I have acquired a language and set of images that define my view of curriculum reality. I have built theoretical palaces on the foundation of my images. This study offered me critical inquiry opportunity of my images.

Assumptions and Limitations

One assumption upon which this study was based is each school has a culture which is unique. Tapestryed within this culture is a bureaucratic authority structure with its accompanying rationalization of production.

While we need to see how the actual lived conditions at the workplace both mediate ideological and economic requirements, and have transformative potential, we need to remember at all times that power is often unequal in factories, offices, shops, and stores. Struggle and conflict may indeed exist; but that does not mean that it will be successful. The success is determined by the structural limitations and selection processes that occur in our day-to-day lives (Apple, 1982, pp. 83-84).

A district superintendent has the potential to be a bearer of authority/power just as culture is a bearer of authority. This

study explored the everyday reality of one superintendent's life, be it centered around fishing, grandchildren, a domino parlor, a little theater, or a school board office. One can accept and also build and broaden this assumed connection. If one is unable to consider the larger framework of reality one demeans that reality or negates it. One assumes this ethnographic study penetrated the apparent view of one superintendent's reality and revealed its actual nature, its essence, including its origins and the interest it served.

Even though I try to make values explicit, I might not be successful in each instance. Moreover, such research runs the risk of distorting the interpretation of data. My explicit purpose was to find connections between the wider society and curriculum work, I may inadvertently impose connections where they do not exist. Therefore, I took great care not to stereotype this research process, especially the interpretation of data.

The nature of this research tends toward qualitative procedures. The procedures used, especially the ethnographic, sometimes produced somewhat unique findings that are not clearly generalizable. As Popkewitz (1984) notes the universality of generalization is an assumption of empirical/positivist research models. My research procedure rejects the assumption of universal objective generalizations and emphasizes that knowledge must be interpreted within a given historical and social context. Even so, I attempted try to build theory and to suggest that results of one study will help us understand practice in other situations; that is,

it will seek to generalize on different grounds than conventional empirical research. Because this study is committed to the qualitative value of inquiry, comments, behavior, were not objectified by percentages or other statistical procedures such as quantitative content analysis. In addition, excerpts are not included from all field notes and recorded interviews even though all were studied. This study was not oriented toward finding "the" answer but interested in inquiry. Each human lives life affirming a meaning of life. Any kind of decision (curriculum or otherwise) affirms or denies a universe of values. One becomes an educator; one is human. One's foundation for being an educator or whatever one's chosen work lies in one's humanness.

The generalizations depend upon the observation and appreciation of events that constitute curriculum life. This generalization is personal. In order for my generalizations to be made public some externalization of what I appreciate must occur. To externalize I must reeducate my perception of my attending phenomena. By perceiving what is subtle and complex, appreciating the connotative meaning as well as the denotative meaning of events and by making those meanings vivid through language the generalizations will seek to provide a more complex and more particular view of educational situations. If ideas that are used to guide action are considered theoretical then generalization will be theory building.

If one is unable to consider human beings in as their meanings, one denies their past and present and proceeds from the assumption

that they are ignorant and deprived and that one must correct the situation or one can have no expression of hope. One is not seeking answers but questions. Before there can be relevant answers, questions must be asked which provide options. Moving into and out of choices is liberating. But wise choice presupposes clear interpretation of multiple realities.

Is, "is", is or is "is" multiples uses? Can two people see the same thing? Such assumptions and limitations notwithstanding this ethnography still provides a useful approach for curriculum workers. It raises questions and uses interpretative tools too long ignored.

Definition of Terms

Frames of Reality - Humans actively construct reality based on the connections of language, knowledge and perceptions. As Zukov (1979) commented:

Reality is what we take to be true. What we take to be true is what we believe. What we believe is based upon our perceptions. What we perceive depends upon what we look for. What we look for depends upon what we think. What we think depends upon what we perceive. What we perceive determines what we believe. What we believe determines what we take to be true. What we take to be true is our reality (p. 328).

It then holds possible there is not one truth, but many; not one real experience, but many realities, not one history, but many different and valid ways of looking at events unique to the individual.

Specific behaviors and beliefs are studied in terms of how they are interrelated and function within the context of the whole (Dobson, Dobson, and Koetting, 1985). A holistic view of reality is

advocated. Therefore, patterns of practices and beliefs are not studied as if they had meanings, realities, apart from the groups of people who generate them.

Culture - Culture is the way of life developed over time by a group as they adapt to an environment. Culture is shared by members of a group and it is complex. Keesing and Keesing (1979, p. 20) say that a culture "refers to those socially transmitted patterns for behavior characteristic of a particular social group." They also define culture as "the organized system of knowledge whereby a people structure their experience and perception, formulate acts and choose between alternatives."

Culture is both explicit and implicit. Hall (1973) has written about the silent, invisible nature of culture. For example, a culture includes sets of standards for what types of social relationships to establish with different types of people; how to use space (how close one should stand to another person); how to use time; what work is; what play is; how a male acts and looks; what a female is; how and when to talk to people about what. Also, the specialized language of a group is an especially rich cultural system for investigation (Dobson and Dobson, 1981). Each culture is seen as a unique, self-contained system or systems that must be studied holistically.

Assuming that community, school, or classroom is a self-sustaining culture and that the displayed behaviors and knowledge of the people there are culturally organized, a holistic inquiry tries to describe recurring patterns of behavior and the social

contexts in which they are constructed. Social interactions, such as conversations and meetings, are perceived as social products generated by "moves" made by the participants (Magoon, 1977; Mehan, 1982). Curriculum cannot be considered without experiencing culture. It is the practice of considering education from an isolationist, reductionist point of view that this study takes issue. Curriculum is not a concept, it is a cultural construction and is a way of organizing a set of educational experiences (Grundy, 1987; Schubert, 1986). Thus, "culture as it relates to the curriculum is concerned with the experiences people have as a consequence of the existence of the curriculum, rather than with the various aspects of which it is made" (Grundy, 1987, p. 6).

Organization of this Study

An introductory discussion concerning this study's significance, guiding questions, assumptions and limitations, definition of terms, and organization has been presented in Chapter I. Chapter II provides demographic information and a description of the research process as well as an interpretation of the process within this study. A review of literature regarding studies of a superintendent's influence upon the curriculum is the focus of Chapter III. The fourth chapter addresses ethnographic inquiry of a school superintendent at rest, work, play, and home. Chapter V, "Frames of Reality," is an interpretative analysis of Chapter IV

and concludes with the implications of this study. Lastly, Chapter VI summarizes my endeavor to relate the realities of one school superintendent.

CHAPTER II

THE RESEARCH PROCESS

Methodology

A Wholistic Approach

Wholistic is more easily described in terms of what it does not include. Our cultural concept of wholistic possibilities has been so limited that we don't have the proper vocabulary for holistic experience, one that encompasses feeling, knowing, and sensing. A holistic research approach, as dealt with by Edmund Short (1990) relates feeling, knowing, and sensing as acts and events of practice. Thus, the central idea of holism is displayed as the whole is more than the sum of its parts.

The acts and events of curriculum practice occur as entities, as wholes. They cannot be divided arbitrarily into parts which correspond to some analytic scheme which may be possible to create mentally. To attempt to do so would distort the reality of these acts and events and substitute mental constructs for real ones. These acts and events come whole and must remain so if we are to deal with the reality as it presents itself . . . Domains of inquiry in practical fields such as curriculum must, therefore, be distinguished in ways that respect existing acts and events as entities or wholes rather than using analytic categories. . . If they are not distinguished in this way, inquiry may proceed on matters that exist in name only and do not relate to actual curriculum acts or events (p. 7).

Short indicated a holistic approach to curriculum inquiry is needed because questions arising in practice are wholistic questions and if a wholistic approach involves relationships then one must choose a method of inquiry because of the questions it seeks to answer. Questions regarding meaning or interpretation about some curriculum component and questions pertaining to educator's implicit theories about teaching and curriculum are suited to ethnographic inquiry. (Janesick as quoted in Short, 1990, p. 2) stated, "because holism implies fluidity, complexity, the more holistic the question, the less likely there will be an unequivocal answer."

Ethnographers use the metaphor of culture as a wholistic way of thinking and feeling about what is happening in schools. It looks at the larger picture, the whole picture, and begins with that type of outlook. Ethnographers assume that there is inherent order and regularity in people's way of life and that the purpose of the ethnographer is to describe how the participants; in this study, the superintendent, his wife, other administrators, students, teachers, community members, make sense out of their on-going stream of thinking, feeling, behavior, and events. My task was to temporarily suspend judgment and knowledge previously owned and try to understand life as an insider. To temporarily suspend judgment does not mean detached observation and analysis. Contrary to popular opinion, even seemingly chaotic ways of life make sense to their members and have order and regularity (McDermott, 1976). These insights into the insider's social logic (Wax, 1971) are then written in narrative form so that outsiders can understand the

structure and function of the practices and beliefs.

Educational ethnography has emerged as a competing research paradigm in the last 15 years (Schubert, 1986). It differs in several fundamental ways from a more traditional form of education research based on psychology (Agar, 1986). As previously stated, ethnographers try not to impose their preconceived ideas onto the scene when studying a way of life, they do not start out with hypotheses or a priori set of categories or coding system.

Since they try to frame what they are studying wholistically, they do not start by defining and operationalizing variables; or focusing on discrete particles of behavior. Studying a culture is more like focusing on the field rather than focusing on a particle (Wax, 1971). Also, ethnographers do not partition educational events into traditional educational categories. For example, social knowledge, intentionality, emotions, and values are all assumed to be displayed in people's interactions: events and meanings are not split unnaturally into cognitive, affective, or psychomotor domains.

Ethnographic inquiry is inductive. Ethnographic descriptions are considered to be rich, valid, and situation specific. I studied a person in a specific time and place that is unique. The findings could never be replicated exactly. The significance of the description lies in the fact that the recurring patterns of behavior and belief, frames of reality, can be inductively compared to descriptions from other similar contexts so that midlevel theories of similarities, differences and variability can be generated.

Inductively Collecting and Interpreting Data

Since this research did not begin with discretely operationalized variables and a hypotheses, and since I did not focus questioning much beyond the standard ethnographic question, "what is happening?" deciding what data to start collecting was difficult. It was even more difficult to know how to organize and reference data as they were being collected. There were no easy formulas for when to stop collecting data, for judging how much data was enough, or for knowing what to do with all the collected information. Given this methodology uses a holistic approach, one of the greatest difficulties was deciding what, exactly was significant. From this mass of data, I organized my descriptions by selecting key incidents which typified patterns of interaction.

Patterns may first be picked up in field notes through an awareness of repetition and by internal comparison. For example, from the notes and tape of an interview, one may notice a contrast between two tones of voice being used by the interviewee when responding to questions directed by the researcher. The contexts in which these patterns were characteristically generated, the patterns, themselves, and the subsequent events can be internally contrasted and described.

Patterns may also be perceived by the discovery of discrepancies: incongruities, breakdowns (Agar, 1986) between what a researcher or an informant logically expects to have happen as opposed to systematic notes about what actually did happen. There may be incongruities between what different groups like teachers and

students perceived as actually occurring. Many of the questions that finally become the hypotheses in a study are based on discrepancies discovered during data gathering (Glaser and Strauss, 1967).

During inductive inference, non-examples are actively sought so as to test and refine one's emerging categories. Glaser and Strauss (1967) argue that if a researcher is incapable of changing his/her views constantly and casting them off ungrudgingly under the pressure of evidence, that the work will be worthless. Internal validity is sought by the process of triangulation. A general example would mean that a researcher tries to confirm a cultural pattern inferred from one type of data by finding evidence of it in additional different sources. A specific example would be if the superintendent, the principal, teacher, students, and community members all spontaneously and independently refer to a belief or event as significant (even though they may have different reactions to it), the researcher can be reasonably certain that something is occurring to which the five different types of participants are responding and making meaning, thus framing reality. Gaps and contradictions continue to inspire additional trips to the site for further data gathering to flush out and refine the final account of "what is happening?", or in the case of this study what has happened?

The researcher is concerned with the relations of the parts of the whole. Using what Erickson (1977) called "leaps of inference," key events are related to other events and to a larger structure of

model. Erickson has said an observed description resulting in decisions should be written "so that others can see the general in the particular, the universal in the concrete, the reaction between part and whole" (p. 61). This process of identifying recurring patterns that are shaped within a context and of linking significant events (Fielding and Fielding, 1986) to a functional model distinguishes ethnographic description from a series of anecdotes.

Ethnographic research is written as narrative description. One indication of its validity is its ability to invoke a sense of familiarity with the dynamics of the situation being described. We should react to its descriptive power and richness with an "Aha!" as if we have been here before. This ethnography is not a normative recipe of a list of the things that one should do to be a better superintendent or have a better school. Rather, this study is intended to be used as a mirror for curriculum workers to hold up to themselves. As we compare our own practices to those described in this study; we can then reflect upon the similarities and differences seen.

It is human beings who help create history, but we do so in an environment that is of our own making or choosing. If we can learn how such conditions come to be and how our schools operate, we will have greater potential to transform it. Our consciousness must come to understand reality, but reality must also be experienced differently so it will cease to distort our consciousness.

The important point is that procedures and orientation cannot be separated in practice and will not be separated in this study. All approaches to questions and answers are based on a value system or ideology. Theory building is related to normative questions regarding what sort of society one desires and how people "ought" to act. Even the most rigorous application of procedures or techniques cannot undo the value issue at the root of the research question.

Description of the Study

The complexities of a superintendent's school life were studied through the point of view of one administrator, his spouse, and various students, teachers, and community leaders. This study may seem ambitious. Hopefully, this ambitiousness was not founded in arrogance or naivete', but upon a belief that in order to understand the curricular frames of reality the above mentioned complexities must be explored collectively. I believe if I observed well, listened well and asked good questions (Schubert, 1986), I could provide an illuminating and unique insight into the complexities of school life of one school superintendent that would cause discussion and action among educators. I believe that qualitative approaches are necessary to most closely approximate realities which deal with the subtleties that exist wherever individuals are brought together. Qualitative, person-centered, research (ethnography in this study) can be important to a critical appraisal of curriculum work.

One important aspect of this study's interpretation is that it is evaluative and/or judgmental. Even though cognizance is

maintained of the researcher's presence within the interpretation, energy is not wasted on immediate rushes to premature judgement. Too often curriculum workers reach closure initially by focusing on what other educators should or should not be doing. For example, an initial reaction to reading the first episode account described might be, depending on personal values, "Oh, Mr. O is such a bad, mediocre or ineffective superintendent." Reading the second episode alone and out of context might have one raving about what an excellent, inquiry-oriented, dynamic superintendent Mr. O was. A lone viewing of the third episode might leave one horrified and feeling that this man had no place being an educator.

Whether Mr. O was a good or bad superintendent, effective or not, is not the main issue of this inquiry. Immediate concern with pronouncing him effective or ineffective closes off thoughtful reflection and learning about what was or is happening with this superintendent during the study. I went out into the field to systematically take accurate note of what was actually happening.

The patterns or units of study in this naturalistic ethnographic observation may be rather large, but they are units naturally determined by the participants. So much of traditional educational research demands a count of every tiny, discrete, pre-operationalized variable. In the interpretation of this particular study, a count of the number of times this superintendent initiated exchanges would be nonsensical. It is not that counting is not valuable, but is that the number of superintendent initiated comments and what they meant would vary dramatically from the first

listless episode to the second active episode to the third episode punctuated by superintendent initiated attempts at sabotage. Simply totaling the number of superintendent initiatives per minute would destroy the coherence and meaning in each context.

CHAPTER III

REVIEW OF LITERATURE

Studies

Regarding A Superintendent's Influence

Upon the Curriculum

The local school district superintendency remains a puzzling anomaly and continues historically to receive little study. Tanner (1983) indicated curriculum workers lack a historical perspective. She notes "we recycle old educational models and treat them as new" (p. 38) Thus, we seemed condemned to repeat the failures of the past. Tyack and Hansot (1982) in Managers of Virtue indicate it is no accident that some of the best studies of the superintendency have a historical flavor. Blumberg (1985, p. 12) also attests "historical context looms large in an understanding of this role."

Historical Antecedent

The following is a selective description and analysis of the thoughts of school superintendents of common schools in New York as reported by Blumberg (1985). The data source was the Annual Report of the Superintendent of Common Schools in the State of New York, 1845. Fifty-nine superintendents' reports were included in the 1845 report.

Superintendents of 1845 assumed they were to recruit students for the school. They would ride from town to town within a county and evangelize the virtues of education. Because parents had to pay a fee based on days of attendance, their espousals must have convincingly reflected their commitment to the lack of education leading to the country's future demise and the crumbling of its republican form of government. New York's 1845 state superintendent said, "on the flourishing condition of our schools repose the hopes of the present and the destinies of the future. . . . The only salvation of the republics is to be sought for in our schools" (Blumberg, 1985, p. 15). It was feared, that without a widespread school system, America, like South American republics, would "fall into revolutionary decrepitude, and degenerate into military despotisms" (p. 18). Analyzing, the flavor of these superintendent's language included qualitative reflection in addition to the quantitative aspects of attendance figures, number and condition of buildings, and number of school visitations. Their deepest concerns dealt with educational matters. Yes, a few superintendents reported only matter of factly, but the bulk of the reports were rich in detailed conviction and emotion. A metaphoric description would be missionary-like.

The following sections focus on several matters: (1) the importance of education, (2) community support, (3) teachers, (4) teaching methods, and (5) curriculum.

The Importance of Education

The value they placed on education was represented by under other and less favored forms of government, where the states make no provision for the education of the mass, the evils resulting from bloated, concentrated wealth, and the distinctions created by the conferring titles are felt with fearful oppression (Blumberg, 1985, p. 217).

They felt the great, unique experiment in government, America, would regress because just a few would be wealthy and a concentration of wealth "enables its possessor to monopolize intellectual attainment, and robs the mass of motive power to effort" (p. 200). Schools were the keys to machine running. Another superintendent said "as is the character of the schools, so will be the character of the nation" (p. 118). This idea was transferred to the schools as evidenced by several reports phrase "so goes the teacher, so goes the school" (p. 412). An added idea was:

As the teacher, so the school, has already passed into proverb, to which I will add "as the school so the neighborhood; for in my peregrinations through the county, where I have found a well-constructed, well finished school house, and a good school kept therein, there I found a enlightened, sober, moral, and religious community and vice versa (p. 415).

This repetitive salvationistic tone, also at times included a practicality. The above quoted superintendent also wanted an experience of a man intending on buying a farm in a specific community. After inquiring to the condition of the local school and being told it was in disrepair with a poor teacher, not only did he

not make an offer but also generally said, "I would not take the farm as a gift" (p. 415).

Again, colorful language expressed appreciation of the teacher.

. . . the office of teacher, which I am bold to affirm, without fear of contradiction, is of more importance than any other in the commonwealth--for on it, in great measure, the present and future happiness of the human race depends . . . (p. 125).

Feelings were not hidden. The culture of the 1840's promoted an unashamed tone as much as the 1980's and 1990's discourage such an expressing.

The remaining concerns addressed by our ancestors appear to be concerns in today's education. The paralleled preciseness should give us cause to think about the absolute beneath relative nature of the enterprise in which we are all engaged.

Community Support

Even though good teachers were held in high esteem; they were not sought through means of monetary reward. Parents were criticized again and again because of their unwillingness to pay for a teacher of quality. The citizenship was simply, unwilling to adequately support teachers.

Good teachers and education have a price in public estimation, and if they cost more than so many dollars, and so many cents, can be dispensed with. The cheap teacher is demanded, but he is required to be a good one (p. 110).

No encouragement had been held out to teachers to excel at their profession. Indeed, so low was the calling considered, that few would enter upon its duties but from necessity, and remain in it no longer than a favorable opportunity presented to make their escape . . . (p. 88).

But so long as the compensation for teaching but little if any exceeds that for ordinary day labor, and often falls short of mechanics wages, what possible degree of improvement can be expected (p. 216)?

Even though we continue to deal with this concern today, there are differences as to why. An 1845 school system was a beginning. Even though superintendents expressed America's future was related to well-developed schools, no other group shared the opinion. Parental expectations of education was nearly non-existent. The comments at large knew anyone could be a teacher so little value was attached to the position. Other more financially rewarded positions were sought by potentially good teachers. Longfellow's depiction of a muddle-headed school master was not poking fun. He was simply reporting matter of factly. Contrasted to today's teachers, the 1845 teachers were better educated than most of the parents but the value of schooling was not appreciated in an 1845 culture.

Superintendents of one hundred and fifty years ago expressed that if the community wanted good teachers and good schools, the communities, would have to change their value. In turn, money would then be available to support their changing priorities.

Teachers

These horse-riding administrators issued the license of teaching and therefore wielded power to authorize in degrees of first, second, and third class; or, not to grant the license. Superintendents were engaged in on-going supervision/evaluation.

Of the first class of teachers, I am happy to say that they are an honor to the profession in which they are engaged . . . to tell one of the secrets of their success, they endeavor to make the interest of their pupils their interest. Of the second class . . . possess all the literacy qualifications necessary, but are wanting in that all essential quality, energy, which is to indispensable in conducting the exercises in the school room, and giving to them that life and animation so desirable . . . Of the third class, I would that they were not numbered among the teachers, for they are totally unfit for the business in which they are employed. They are drones, and spend their time in the school room barely to draw their pay. They hand like an incubus upon the schools in which they are employed (pp. 121-122).

Among the first class are teachers who are thoroughly education in the branches of science they are required to teach, and who are well-skilled in the arts of disciplining and governing a school . . . Every effort of theirs seems to be aimed to the accomplishment of the great objects of simplifying and adapting instruction to the capacities and understanding of their pupils . . . another class . . . are not only superficial in their attainments and unacquainted with the practical operations of the school room, but they are adverse to the business of teaching. They seem to despise the society of children. There is another class, whose literacy acquirements may be considered respectable but who do not possess an aptness to teach . . . (p. 186).

Of the first class I would say but little as 'those only that are sick need the physician.' . . . they teach their pupils to thank them for themselves, they learn (sic) them that an education involves something more than a mere knowledge of stereotyped books . . . The second class, a very respectable class of teachers when we forget that any modern improvements have been made in the science of teaching. They teach more words than ideas . . . the third class . . . are very ordinary, indeed I apprehend they might find a much more congenial sphere of action than that which the school room opens. . the fourth class . . . are decidedly bad teachers. . . actually cramming the mid with error (pp. 74-79).

The simple narratives convey an understanding of and for the "good" teachers and their disdain for the "bad" teachers. They felt secure

in their ability to differentiate among observable and "felt" qualities that are either desirable or undesirable. There is a sensitivity to the world of the teacher.

. . . to tell one of the secrets of their success, they endeavor to make the interest of their pupils their interest.

. . . simplifying and adapting instruction to the capacities and understandings of their pupils.

. . . they teach their pupils to think for themselves they learn (sic) them that an education involves something more than a mere knowledge of stereotyped books . . . (p. 151).

These phases symbolize enduring truths about a teacher's world. The report gave no mention about qualifications of these superintendents, but the position was a county government appointment. Insightful intuitiveness reigned when they wrote about what good teachers do. "Life" and "animation" were languaged consistently as ingredients for good learning situations.

Teaching Methods

If quantity devoted to writing about a topic indicates importance than these early day superintendents must have seen the relationship among theory and practice and philosophy. Concern was expressed in varied ways.

. . . season after season children are compelled to go to school and commit, commit, commit, and recite, recite . . . One might be sometimes disposed to ask if common sense had, indeed, been banished from the schools and sent to dwell with the 'convicts and Kangaroos' of Australia (p. 167).

The method of instruction has become less fixed and mechanical . . . the oral plan has become more generally introduced, and is fast removing the necessity of that dull plodding method of memorizing from books (p. 117).

The old and almost useless method of teaching everything 'by rote" is fast giving way to the inductive and analytical system of instruction. Children are taught that they are intellectual beings, that they are endowed with capacities and powers of the mind (p. 265).

The old hook system has been in vogue generally in this county, and now prevails probably in a majority of districts. But the seeds of dissolution are in it and it is fast disappearing. It goes without regret and leaves none to mourn for it. Our teachers are beginning teaching instead of telling; to impress ideas and meaning instead of loading the mind with words without meaning (p. 420).

I believe these superintendents to be proactive. They were responding to their experiences of seeing humans memorizing, telling the teacher it was memorized by recitation, and not knowing the meaning of what they had verbalized. One superintendent wrote:

The old mechanical system of teaching, which cultivated memory for words and leaves the reason undeveloped, is in vogue in some parts of this section of the county. Pupils are not required to think, they are not disciplined to habits of deduction, or to draw opinions from principles and facts, but too often are compelled to commit to memory lessons of which, in many instances, they have not one rational idea (p. 192).

If what was happening to children in school was a dulling experience, then the lack of community support would be further eroded.

Curriculum

The earliest day superintendents seems not to have been

interested in curriculum except to reporting the subjects which were taught. A 12 year old told her father she was taking "thirteen different studies" (p. 65). One superintendent was not pleased with everything being offered to everybody.

Let the elementary branches be thoroughly taught in our common schools, let the pupils be made accurate spellers, good readers, and good grammarians; let a practical and thorough of arithmetic be imparted; also, that of geography and the history of their own country (p. 357).

Teaching the "basics" has a long history. When vocal music was introduced into the school day, superintendents and others saw it as a way to prevent tardiness (if it was offered firstly), a way to garner support from parents (parents love to watch their children perform), and a way to increase motivation for the other less participatory subjects. It was described in the most positive terms.

An exercise so delightful, and so well calculated to animate the whole school, as that of singing . . . will unquestionable soon become one of the leading and most prominent exercises in school (p. 182).

The practice of vocal music in school affords a pleasing relaxation of the youthful mind, and tends to cultivate in children kind and tender feelings for each other (p. 188).

These schools in which it has been introduced seem to be more easily governed, and the mind being made cheerful, seems to be more susceptible to improvement (p. 320).

Believing vocal music to be a panacea is the lesser message of three ideas. The other two being intense commitment to the mission of schools and foreshadowing of reactions to curricular and structural change that educators continue concerning a perfection

orientation. Education continues to search for a grand solution.

Contemporary Studies

Tyack and Hansot (1982) in their history of public school leadership write: "Superintendents in the twentieth century have almost always been married white males, characteristically middle-aged, Protestant upwardly mobile, from favored ethnic groups, native-born and or rural origins (p. 169).

The superintendents not only of 1845 but also of the 1980's and 1990's have tended to be gray personages demographically and on the whole, rather ordinary; organizationally insular, involved in executing details contributing to a bureaucracy, and short-lived administratively. Most superintendents spend their working life doing something else because they have only one superintendency. Bridges (1982) wrote that despite the spoken importance of the superintendent, only a handful of studies have investigated an impact upon schools . . . The position is heavily-laden with contradiction and anomaly. Consider the following (Hannaway and Sproull, 1979, pp. 1-4).

1. A job that is changing in composition and preparation is nevertheless rooted in (nineteenth century) some characteristics and values.
2. A job that self report surveys discover to be increasingly tension-filled and declining in attractiveness never the less finds its role incumbents expressing confidence in their abilities with a sense they are 'up' to their job challenges.
3. A position known for its visibility and beck-and-call responsiveness to school board and community is never-the-less described as a

position heavily focused inward to the management of the district and staff.

4. The key position may be only loosely responsive to the superintendents direction-giving.
 - a. Without legal definition (Campbell, Cunningham, Nystrand, and Usdan, 1985, p. 24).
 - b. Well-known over the years for tensions between board members and superintendents concerning boundaries to establish and/or administer policies (Cistone, 1977, p. 20).

March (1978, p. 218) asserts some limited, simple questions have not been asked that will add to the awareness of what school is about. March suggests four central areas from which to answer the questions of:

1. What are conspicuous characteristics of educational administration as it now exists?
2. Who are the administrators?
3. What are their jobs?
4. Their careers?
5. What are the social structures written which they operate?

This review of contemporary studies is far from being an exhaustive one, but its focus is organized around four areas; demographic constancy, patterns of preparation, impact, and social/political structure, as much of the published research reflect this pattern.

Demographic Constancy

A paradox exists in that what seems consistent is as different as it is consistent. March (1978) warns it seems to describe the

superintendency would be to describe the superintendent or vice versa, but to do so would be to describe both badly. There is considerable variation in organization, job and persons. Nevertheless, there are some stable features that ring of the ordinary things, the full familiarity of real life. These are the seemingly unimportant features that illuminate.

Commenting on the demographic consistency Tyack and Hansot (1982) conclude:

While these data are approximate at best, one fact stands out: the remarkable consistency in the portrait of superintendents since 1899. While the governance and goals and structure of American schools have changed substantially in this century, the social attributes of superintendents have apparently remained relatively constant (p. 168).

These phenomena suggest that small town origins and mid-America values of superintendents speak to a desire for old time virtues of order, morality, hard work, and respectability. Safe leadership in an ambiguous enterprise has been the focus. March and March (1977) offer a different bent:

Districts appear to be ordered with respect to their attractiveness in a more distinct way than are superintendents. As a result, the status position of a match depends more on attributes of the district than it does on attributes of the individual superintendent. Superintendents gain their status by the matches they enter; districts do not. Moreover, the normative lesson is much narrower. It is that the same behaviors, abilities, and values that produce successful careers at the top will, on the average, produce unsuccessful ones also; that little can be learned about how to administer schools by studying successful high-level administrators that could not be learned by studying unsuccessful ones (p. 408).

Random matches according to March and March (1977) "result in indistinguishable individuals to indistinguishable jobs" (p. 408).

Insufficient attention has been paid to the meanings gleaned from description of constancy or variability, wherever discovered. Under what conditions and what reasons do "mavericks" assume a superintendency? What are the circumstances surrounding demographic characteristics and what are their effects?

Patterns of Preparation

Superintendents upward striving and humbleness of origin are confirmed by the 1982 AASA survey. Thirty-three percent of contemporary superintendents hold doctorates, while nearly 60 percent of their fathers did not graduate from high school. One of the most astonishing information tidbits gained from this report was: (A) brief terms of office; (1) median--7.6 years; (2) one position--5.6 years; and (3) median of superintendencies--1.3. The Report also indicated while more superintendents were planning to continue to retirement, down substantially from the 1972 Report is the number of superintendents who would choose again this profession.

Preparation by moving from secondary principal to the superintendency is the dominant route and the trend is away from coaches being included even though teachers assume extracurricular duties as necessary first steps to the superintendents position. An individual lands the superintendency and is prompted to have a capacity to learn, grow, and flourish, survive or fail.

Tyack and Hansot (1982) on the other hand, give corresponding evidence that the process of superintendency socialization is much

deeper than trial and error and fire. The sameness of background, formal requirements of certification, and reliance on "someone" in a network of helpers for selection, still with the other preparations indicate a kind of haphazardness. Preparation for an aspiration toward falls heavily upon the individual.

How and where do superintendents learn to superintend? It seems methodology and folk wisdom both play a role. Keep the board out of the administering, remember the board sets policy, make sure your hind side is protected, be willing to give up something little to get that which is wanted or another more wanted item, also certain strategies and skills don't negotiate with the local teachers' group, get an outside negotiator. Is the process of preparation as much happenstance as it appears? Or, is there an underlying order out of disorder that has escaped inquiry?

Impact

An orchestrating or choreographing role (Cuban, 1984) supports a limited top-down impact and indicates an indirect impact is most observed. Yet, the superintendent is the prime person in each school district in establishing a sense of mission, positive climate, and placing like-minded staff in positions to oversee implementation. When superintendents were asked what new skills they needed they indicated "management" skills. Yet, Hannaway and Sproull (1978) concluded relatively little in the life of schools occurs as a result of coordination and control activities by superintendents. The message of "indirectness" is also a theme

found in much of the literature addressing control (Carlson, 1972), The superintendent's impact is degraded by verbal, interpersonal communication and requires much time in choreographing the activities of the participants. The superintendent must know when a situation is ripe for change, plus have the use of a sense of diversion to guide issues away and toward attention of the participants. Major impact involves the superintendents' selective recruitment and socialization of subordinates according to shared norms and values (Peterson, 1984).

Social/Political Structure

Research on the social/political structure of the superintendency is another puzzle with conflict as the key piece. Yes, superintendents are surrounded by conflict and are highly vulnerable to the public. And, no, superintendents are often remarkably free from the pressures of a representative democracy. As paradoxically phrased by Tyack and Hansot (1982) "local school district superintendents can simultaneously be both captive and commander" (p. 174).

Conflict has been the topic of research of Ashbaugh and Kasten (1986) as it points up the nature of particular kinds of values. The central purpose of their study, which used a structured interview given to ten superintendents, was to describe their criteria of judgment, preference, and choice. They concluded superintendents see themselves representing a larger-than-community enterprise. They prefer taking action rather than letting a situation unfold.

They are self-assured on their ability to serve as gate-keepers. Assured of their enlightenment over all others, they see truth as identifiable by a variety of criteria and operate comfortably with different indicators of truth. They are convinced that even though one may not be able to change others, one should try. These superintendents appear to value participation in decision making processes constraining individual rights by group decisions. Education, in many of their responses, extended beyond the daily instruction provided to children in schools. And, included educating members of the community. These superintendents seemed conscious of their values and articulate in describing them. It is noted this data was elicited about espoused values not values in action, not behavior. While the study of espoused values is relevant we should study actions focusing on a narrative in order to become more conscious of and reflective about school.

CHAPTER IV

AN ETHNOGRAPHIC STORY OF A SCHOOL SUPERINTENDENT

The Landscape

Wheatland is in the heart of mid-western wheat, cattle, and oil country, its customs little changed by the passage of generations. There is a strong commitment to God, family, community, and work. The dominant German culture is often preferenced as the reason for this community's strength. Mr. O, the subject of this ethnography, feels strongly that living within this landscape dictates a life of reflective simplicity. To an outsider it seems bare, but to the long-term inhabitant it is sufficient, a slow-paced life whose dominant theme is reliance on each other and freedom from endless artificial needs (independence). There is a palpable sense of unhurriedness and calm about Mr. O and life in Wheatland, as if time were irrelevant. The school site dominates the northern-most two blocks of Main Street and Mr. O says "this is the way it should be."

A summer day begins in Wheatland, like days all over small towns in the mid-west, at dawn. Farmers drive in, their ten and 11 year old working-aged children with them, for coffee at one of three local social gathering places. Commuters, those that drive out for work, are chatting at the gas pumps while finishing the last

bites of breakfast. There is talk of a big summer event, a strawberry festival, which is soon approaching. There is a senior arts and crafts show which coincides. Two mothers are discussing their daughter's participation in summer basketball. The marquis outside the school posts the library's summer hours and also lists "adult only" swimming on Tuesday and Thursday nights. The social life of Wheatland, even in the summer, centers around the school.

Upon my first lengthy dialogue with Mr. O I explain I have heard about him not only with my prompts but also without my prompts. I am told that the locals consider him the best thing that ever happened to Wheatland schools. He doesn't comment. By being himself he denies doing anything special. It is this simplicity about simplicity itself that startles and attracts.

Data Gathering

The subject of this study is one superintendent in his world. The data was collected over a four-year period beginning in May of 1986. The last data collection was recorded in November of 1990. The primary method of data collection was an unstructured interview (dialogue) with guiding questions following the researcher's and informants' narrative. The recorded interviews were transcribed. Additional interview data was collected, using this method, from Mr. O, the subject of this study, a current classroom teacher, a retired classroom teacher, two former students, and a college classmate of Mr. O's who also taught in the school system. Also, field

notes were taken after dialogue with various community members. These interviews were historically supplemented by researching education related news articles published in the local newspaper during the 22 year tenure of this superintendent. Additionally, board minutes were read from each of the board meetings during the period.

The informal interview is the primary data gatherer for this study. I choose an alternative ethnographic approach because recognition of the narrative supposes not only importance of the answers but also importance of the questions. Lazarfeld (1935) in one of the earliest papers on interviewing says: "Asking for reasons and giving answers are commonplace habits of everyday life" (p. 1). He then alludes to a problem, namely the shared assumptions, contextual understanding, common knowledge, and reciprocal aims in everyday life are not present in a formal (survey) interview. Only in an unstructured, informal interview (dialogue) can both participants understand the meanings of these questions and answers. Language is not a clean tool and answers are influenced by who asks the questions.

This researcher is not mounting an argument against rigor in research. Quite the opposite one proposes rigor. The widespread view of interviews as behavioral events leads to the definition of certain problems as technical when it goes much deeper. Technical approaches are applied unreflectively, they become routine practice and the motives that underlie the approach remain unexamined. The sense of precision implied by these methods is illusory because

they tend to obscure rather than illuminate in the interpretation of interviews; namely, the relationship between the discourse and meaning. A structured survey interview takes fragmented responses removed from the psychological and social contexts of the participant. When responses are gathered into their artificial aggregates of gender, age, et cetera there is not a direct representation in the real world.

Loftland (1971) favors an unstructured interview as also do Glaser and Strauss (1967) and Luker (1975). Oakley (1981) proposes a mode of interviewing that requires personal responsiveness and involvement on the part of the interviewer. She describes the mode of interviewing as a "feminist methodology . . . requires, further, that 'hygienic' research . . . be replaced by the recognition that personal involvement is more than dangerous bias--it is the condition under which people come to know each other and to admit others into their lives" (p. 58). The researcher's view of the interview as a dialogue between speakers does not follow the standard approach.

Katz (1983) observes that readers of qualitative studies repeatedly raise four questions about evidence. These may be characterized as "four 'Rs' that have not a participant observer" (p. 127). These questions concern representativeness, reactivity, reliability and replaceability. Katz believes field researchers are too defensive in responding because even though one tries an alternative approach one still tends to accept the formal model of research. One still tries to fit answers to these readers in the

former frame. Katz proposes to develop "a rhetoric with which to respond more directly to standard methodological question than claims of discovery rather than verification and pretesting allow" (p. 130). He also indicated that customary readings are at best arbitrary.

The history of debate within measurement about the concept of validity is a particularly revealing indicator of unresolved problems within the mainstream tradition. In comparison to twenty years ago, there is now more open controversy and more reciprocity to traditional approaches. Levy (1981) observes that "we often speak of validity rather than discovering the meaning of. And, we are tempted to speak of such things as objectivity, truth, proof, and methodology, where I believe we mean to refer to the more human and social qualities of communicability, generalizability, plausibility, and interpretability" (p. 269). The result is both a deeper understanding of the problem and a more flexible approach, than is assumed in the questions about Katz's four Rs.

Choice of Interpretative Mode: Halliday's Triad

Halliday's systemic theory of grammar defines three analytically distinct but interdependent functions, all simultaneously present, in any stretch of talk: the textual, referring to how parts of the text are internally connected through various syntactic and semantic drives; the ideational, or referential meaning of what 'is' said, and the interpersonal, referring to the role relationships between speakers that are

realized in the talk. The order of presentation of different approaches reflects the degree to which they tend to emphasize one or another of these functions. Halliday's triad of linguistic functions—textual, ideational, and interpersonal—provide a useful framework for narrative analysis.

Using Halliday's triad helped me to penetrate more deeply into similarities, or seeming similarities, concerning the dialogue because it makes reference to the role relationships between speakers that are realized in talk. The order of presentation of these functions facilitated understanding of each others views and therefore encouraged reasoning from perspectives other than one's own. The three functional characteristics of talk attended to by Halliday's triad were used to generate a list of word and phrases that allowed interpretation of the images of Mr. O. Working from such a list I set up a linguistic chart that allows correspondences among the attributes of the three interdependent functions.

Consider the following list of some of Mr. O's images of his story:

A business

Hell

A home

A necessity of life

An educational sanctuary

The opportunity of a lifetime

A joke

A three-ring circus

These images were linked via the common comparison of school, that seem clearly diverse, for example, war, circus, and business. I then generated a list of random characteristics relating to Mr. O's images.

War	Business	Music/Performance
survival	in-group recognition	conductor keeping order
has casualties	leading to "workaholism"	order
dominates one's life	pushes people past limits	fun atmosphere
no personal time	the boss is always right	going through the motions
it will eventually be over	always room for improvement	watch while others perform/perform while others watch

Working from such a list I set up a chart that shows correspondences among the attributes of the three functions. The following is an example of listing Mr. O's images for school.

School	War	Business	Music/Performance
dropouts	casualties	firings	accidents
grades	medals	bonuses	applause
graduation	victory	profit	top billing
goof-offs	goldbrick	malingerer	?
superintendent	general	boss	conductor

In developing a chart based on Halliday's triad of semantics, ideas, and interaction, I interpreted how concepts converge and how they might stay intact. I also interpreted how well the concepts really do correspond across categories. I could also consider gaps, as indicated with the question mark, and whether these gaps may be filled in with further thought and inquiry. As this and other charts of the dialogue developed. I saw both possibilities and limitations of Mr. O's images and also that no given covers all the possible meanings of a concept that it

partially explains.

The image does not duplicate reality. Rather, it connects the concept to another so that prior meaning may be used more effectively in achieving understanding. "Reality" is multi-faceted and one cannot "view" all sides at once. A metaphor gave me a perspective on a concept, but other perspectives may be revealed by other metaphors.

The Mode of Dialogue

Dialogue triggers the image of a many-sided spiral, paths whose perspectives change as we change. There are few conclusions in dialogue because it is by content and context open-ended. It explores rather than settles, and allows for, no, demands, a participatory mode. Dialogue creates a partnership which reflects the singularity and collectively of each partner at this moment in time. It does not negate that another moment may call forth another response. Considering this, dialogue is created and is creating. The ZenDicta asserts "the eye with which I see is the very eye which also sees me" and "it is difficult to know whether I am seeing or being seen, knowing or being known" (Zukov, 1979, p. 4).

In this post quantum mechanical world many scientists, Heisenberg (1958); Wheeler (reported in Prigogine, 1984); and Prigogine (1984) have found dialogue important; Heisenberg (1958) and Wheeler (reported in Prigogine, 1984) in their participatory universe and Prigogine (1984) in his book, Man's New Dialogue with Nature insist dialogue is always new. It cannot be replicated or

prepared ahead. Dialogue participants seem to draw on something beyond themselves in addition to using their insight and intelligence. Socrates refers to an inner, sacred voice indicating the participant is joined with the divine, Wever (1986, p. 19) says:

Even in its absence, dialogue can be interesting and informative. But when that dimension is present, it releases a greater-perhaps a more subtle and high-powered-energy in the participants that distinguishes dialogue from debate and other sorts of discourse. This deeper dimension can be activated in all the participants in dialogue, whose own worldline intersects with the forms part of the process, which he continues and carries into his own spiritual journey . . . Man's meaning making capacity turns him into nature's partner a participant in shaping her evolution. The word does not merely reflect the world, it also creates the world.

Biographical Synopsis of the Participants

Nancy

A thin, petite face, framed by long, straight blond hair provides reminisces of the "sixties" set in the "eighties." Nancy is surprised that someone is going through all 'the old newspapers to find articles about the superintendent, school, or events related to education. She interjects "I went to Wheatland to school. I left in the fifth grade and then came back in the tenth. I lived with my dad when I came back." Over the course of the summers Nancy became accustomed to my presence, but never accustomed to what I was doing. "I really don't know why anyone would want to study Mr. O. I never really liked him. He always thought he was a better person than anyone. I was in his office just after I got this tattoo. (Nancy's

inner forearm had a small, blue black blur of a Maltese cross.) He called me in because I was getting married. When I was a junior I got married, wasn't pregnant or anything. Butch and I just decided it would be better if he and I got married and then I could live with his folks." Mr. O talked to me about it. I responded "How did it go?" "He really did all the talking. I just listened mostly."

After numerous visits to the Wheatland Record I knew that Nancy's parents had divorced and her father had remarried just before she returned to Wheatland. Nancy's childhood homelife was not pleasant. She and Butch were no longer married. She was 24, had remarried and had a two year old boy and Butch was in California. She talked about her baby but not specifically about her husband except to say "things are pretty good now." She was always accommodating but never initiated a dialogue. One of her last recollections of Mr. O was, "You know I've been trying to think what I remember most and its got to be when we would have these assemblies all the time. Mr. O would always go on and on. What did he go on about? I asked. I really don't remember. I remember wanting to leave and knowing I couldn't. He would just be talking and saying the same things over and over." What I remember most about Nancy is the absence of laughter or humor. She was amused by any number of events that transpired at the newspaper office, but not once did she laugh out loud.

Cathy

Clear brilliant eyes sparkle when Cathy is interested in

expressing an idea. She is animated when she talks and waves her hands as a definite punctuation mark. She has four children, the youngest in first grade and seems always to be busy. She tells me, "I was raised in town but now I live on a farm." We talk of all the art and craft work she enjoys and how she seems to work harder at finding time for herself.

Cathy is introduced to me by a mutual friend and knew before we met why she continued to see me in Wheatland. Cathy and I spent time together during the summer of 1988. She seemed flattered when I asked if I could, tape an interview. We met at the pool several times, had lunch, conversed at the local summer baseball games (her oldest son was playing). She asked if I would like to come to her house to talk. When I arrived the children were not present. She explained "it would be quieter with the tape going and all."

She eagerly told me how much she "admired" Mr. O. "When Mr. O spoke everyone listened. He seemed always to know everything about anything." I asked if she remembered what assemblies were like. "Yes, they were neat, because we got out of class." Did Mr. O have any part in them? "He was the assembly," she laughed. "There was always some show or group being presented but it was his being there and talking about the reason we were there that I remember."

I now include a portion of the taped dialogue:

J.V.: Tell me some other things you remember.

C: What do you want to know?

J.V.: Were there groups at school?

C: Yes.

J.V.: Tell me about the groups.

C: Money, that was the groups. There were the dopers, ropers, hicks and then there were the cool, classy, smart, with-it kids.

J.V.: Oh, tell me more.

C: Well, there was only one kind of kid in the dopers, ropers, and hicks, but there were all kinds of kids in the with-it crowd.

J.V.: Were there any of the other three groups in the with-it crowd?

C: No, not really. Some would talk to one another but they really wouldn't talk and listen to one another.

J.V.: You said money had something to do with these groups.

C: Well, its not totally money, some had it in each group.

J.V.: What do you mean they had . . . ?

C: Money.

J.V.: Were there kids that were not in any of the groups you have mentioned?

C: Yes, but I don't know them; I really couldn't say who they were; I saw them but I can't remember who they were.

J.V.: Well, then, why do you think these groups existed as they did?

C: People just like to be with other people that are like themselves. Do you know what I mean? If you could sing and dance you were in the select choir. If you were an athlete you played sports.

J.V.: What were you like?

C: You know what I'm like.

J.V.: Did Mr. O know what you were like?

C: Of course. I didn't have to tell him what I was like. He knew. He knew my family, my grandparents, my brothers and sisters. He just retired.

J.V.: How do you know he knew you and not you through your family?

C: He always talked with me about what I was doing and he listened and gave me advice. Some people might have taken it as lecturing or preaching, but I always felt he had my interest at heart.

This particular transcription of a longer dialogue ended with Cathy becoming uneasy about my questioning. She especially seemed to be suspicious of my asking what she was like. "You know what I'm like might be translated "I made it and I'm still making it."

Sandy

Currently a teacher at Wheatland High School Sandy makes a comparison of the old with the new. "Mr. O didn't hire me when I was fresh out of school; I took a job at Landsberg and taught there before I stayed home until the kids were in school." Then, when I wanted to start teaching again, I was worried I wouldn't get the position because Mr. O didn't hire me the first time. Mr. D (the present superintendent) doesn't come into the classes like Mr. O did. That's one of the things I would like. When Mr. O came in he

would always sit by one of the students and you soon found he was participating like one of the students, not dominating, though I'm sure he could have, but taking part in an unobtrusive way."

Obviously, Sandy loves what she is doing. Each time we meet she is immersed in school. She is quick to talk about the play which is going to be presented, the speech students who prepared for contest, or school events in which her own children are participating. She is capable, hard-working, almost to the point of being driven. She struggles with controlling her work-load rather than allowing her work-load to control her. She is highly competitive and feels others should also try to be the best.

She indicates that Mr. O needed to retire. "It would be such a disappointment if he stayed longer than he should." She explains that the new superintendent was the high school principal three years before Mr. O retired. Mr. D was the Board's choice based on Mr. O's recommendation. "He knows what he knows because of Mr. O, but of course he can't be Mr. O."

Sandy says what she thinks and says often what she thinks. She is defined by those around her and seeks approval of those she considers worthy. Her goals include wanting to teach the gifted and talented and notes "in a way drama and debate are for the gifted students."

Naomi

Naomi's tall yet frail stature disguise the tremendous

productive nature of her being. She is subtly unceasing and wields unbounded influence without other's awareness. Her dry, dry sense of humor explodes on the most unknowing scene. She sees life's daily minutia differently than others. What others trivialize, she finds and organizes into meaning. On first meeting Naomi, one believes her weak, intimidated. Her thin body, halting walk, and quiet demeanor mislead the casual observer.

Naomi has been an educator since she was nineteen. After teaching some years she returns to school to finish an undergraduate degree. She tells me she "marries a younger man" and laughs gingerly. She has raised five children, finished a master's degree, and also completed certification as a Library Media Specialist. Her demeanor moves from a quiet worry through a verbalized worry to an assured worry. Her demeanor is not unattractive or detractive. Worry is her hallmark. At sixty-eight she retires after a teaching life of forty-seven years. I have known Naomi for twenty-five and one-half years. She is one of the most congruent humans I will ever know.

Naomi is the most informing participant of the persons I interview with the exception of Mr. O. I spend more time with Naomi than with other participants. Naomi simply dialogues the same way she lives, with unerring, open honesty.

She confides meaning as she knows it and gossips as others know it. She relates an incident which in her opinion was an unfairness perpetuated on a teacher by Mr. O. She details the ten year process initiated by Mr. O to establish a quality library with a full-time

librarian before the state department indicated it should be the rule rather than the exception. She tells of political savvy and gives specific incidents indicating such. She indicates how Mr. O focuses on fine arts and academics without placing these in competition with athletics. She speaks meaningfully of school and Mr. O with each encounter. Within her frame of reference I know she has told all. She supports me in describing what I hear and see.

Mary Lee

During one of our dialogues Mr. O tells me about Mary Lee, a music teacher he hired from Hood. Mary Lee and I first conversed via the telephone. In a later dialogue, Mary Lee asked, why did you choose Mr. O as your subject? I explained Wheatland has a history of being a good school and Mr. O a good superintendent. "Yes, that's true."

Mary Lee and I discussed what had prompted her to commute 40 miles to Wheatland for two years and why she then left.

"Mr. O and I were college classmates at . . . We were friends. Later on my husband and I were friends with the O's. We remained in contact over the years and when my husband died I wanted to work again. Mr. O was trying to start a music program, a fine arts approach, theory and appreciation and he asked if I would be willing to accept the challenge. Of course, I was flattered."

Mary Lee is fifty-fivish, attractive, psuedo-sophisticated. She appears very prim and proper and never relaxes during a conversation with others. She is observant and quick to ask for

clarifying details. We meet on three different occasions in her home. Each time we proceed in the same manner. She always gets me something to drink and we tape and talk, talk and tape. She asks me to stop the tape recorder whenever she wants to say something she doesn't want recorded. I am obliging. She tells me a great bit about her life and confides Mr. O knows things about her she is unwilling to share with others. She knows I appreciate music and musicians and always has a beautiful piece of music providing the background. She explains the proponents of a well-developed music program, tells of her varied teaching experiences and specifically elaborates on her teaching experiences in Japan after leaving Wheatland. I always feel as if I am imposing.

Mary Lee explains she has remarried and is financially independent. "Ted, my present husband, is also a musician. I can't imagine what it would be like to share my love for music with someone who didn't really understand or appreciate it."

Genevieve (Mr. O's Wife)

I was quite unprepared for the unusually modest and unassuming, gentle person Genevieve turned out to be. She is the epitome of the committed searcher and researcher, intensely absorbed in her pursuit of whatever task is given to her. She is most always dressed in an open-faced collared shirt tucked tidily into neatly pressed slacks or skirt. She is tiny, fine-boned, with brown hair, brown eyes, olive skin, inward in expression, a captivating smile, and a quiet low-keyed manner except on discussing her husband or her family.

Even though she defers to her husband's career wishes, Genevieve has never become reconciled to others interpretations of what she should be.

In the first dialogue with Genevieve I discover after about an hour she is Mr. O's wife! I have been working nearly a month, two days a week at the Wheatland Record and am exhausted by rummaging through old newspapers without the guide of an index. After lunch, rather than returning to the Record, I take a break at the library. Genevieve is the town librarian. Without explaining why I'm in Wheatland and without introducing myself I ask if there are archival records of happenings in and around Wheatland. She tirelessly helps me, continuously telling me of her life, children and husband. It is she who refers to her husband as "Mr. O." After nearly an hour we introduce ourselves. We both were shocked and tried to recant any negative messages we might have sent. I have spoken with Mr. O three times on the phone but I had not taped any face-to-face dialogue. I taped dialogue with Genevieve nearly two hours upon our first meeting.

G: Mr. O was always involved in school. He has given all he had to it. I raised the children. It just wasn't possible for Mr. O to be home. In small schools you must attend everything. And then after your children are in school you have the added advantage of watching them.

J.V.: You said you must attend everything. Can you tell me what you mean?

G: You expect yourself to attend. These people are family and we show our support of one another by being there.

J.V.: Do you get tired of it?

G: I get tired, but not of it. When the children were small I thought I would go crazy. Mr. O would run home from school, eat, shower, dress and he'd be gone to another school function. He also used to be gone two or three days at a time to different meetings. Of course he liked to go.

J.V.: Did you go also?

G: I really didn't want to go when the children were small. Babysitting was difficult and I didn't feel it was right to leave the oldest with the others. I have always stayed in the home and made the home what it is. Being the town librarian is something I acquired after the children were grown. I have certainly enjoyed it. Mr. O just retired and life still seems busy. We're getting ready to go to Arizona to be with our daughter. We have five children and the youngest graduated from college two years ago.

J.V.: You've been telling me something about being a superintendent's wife and also about being you. I know you and Mr. O returned to Wheatland after a four year stint at Ridgeway. How did all that come about?

Genevieve seemed to forget the tape was running. She explained how much she loved her husband not only by using those words but also by vividly describing the events leading up to the various moves they made in Mr. O's career. Picturing herself lying awake in

bed discussing the various necessities that one discusses when a life altering decision is being made was the point of reference. Genevieve detailed the shocking remorse she felt when she discovered Mr. O had a life threatening heart condition. She felt a sense of security knowing one of her sons was a physician as if this would give Mr. O, extra quality and quantity of life. Mr. O's first name was reserved for his ear's only; Genevieve spoke of "we or Mr. O." Quite proud of herself, her husband, and children framed her demeanor. Many times she spoke of her involvement in community enterprises. I later discovered she is quite a celebrity concerning her effort in directing, producing, and acting in the local little theater. Upon inquiring about her performances, she prefers to tell me about how many people attended, what support the community has given, specifics of various plots and how they needed to be staged and how much she enjoyed having Mr. O participate also.

Mr. O

"I'm going to show you something you haven't seen before," said the tall man with the silver hair. We were in his pickup truck. We left the Wheatland schools entrance and drove about five hundred feet. We stopped.

My guide got out of the truck, walked across the grass at the edge of the street and got down on his haunches. He reached down and plucked something. "This is a stork's bill," he said, showing me a small plant. He pointed to a tiny blossom still on the ground. "This is the blossom of a storks's bill." Thus did my education

about education in Wheatland begin. Mr. O is not only a closet botanist, but also is actor, fisherman, golfer, reader, philosopher, and was responsible for the schooling of nearly four hundred young people for twenty-two years. From the acclaim generally given to the schools by citizens, the superintendent could have stayed even longer.

Mr. O. said about thirty seniors are graduated each year. However, "our lower grades have been climbing some," he said.

"Our parents have high expectations of their children. We have a number of professional people in this community who are good models. In a little country farming town there is more of that than you usually find."

Mr. O. stated that over the last three decades the Wheatland schools have graduated young men and women who have gone on to become physicians (ten of them), veterinarians, engineers, geologists, and architects as well as outstanding farmers.

"Up to five kids right here myself," Mr. O. said his handful of children become a physician, a teacher, a preacher, an engineer and a speech pathologist.

Ringed by wheat fields, it is not surprising that Wheatland schools have stressed agriculture. There are four separate vocational agriculture levels and agriculture farm shops.

"One of Wheatland's boys was the wheat king at the FFA," Mr. O. said. With this focus on good wheat practice, it shows in the scientific approach to farming taken by Wheatland farmers," he said. "A number of the area farmers raise and sell certified seed,"

he said.

"The typical eastern attitude toward a rural life is to picture a farmer standing still with a piece of straw in his mouth," Mr. O. said. "In Wheatland, America, that is anything but the truth. Our farmers today have to be among the best educated people to survive. "The people in this community do things. They don't sit around and wait for someone to do for them. Life is all about making up your mind to do something and going ahead and doing it."

"Wheatland is as young in immigrants in Oklahoma as there is," Mr. O. said. "We still have people dying who were born in Europe. Their value system is strong. You have to be strong to get up and leave one country to go to another place. Those values die hard. They are handed down almost incidentally.

There are very few minority children in Wheatland's schools. Mr. O. thought of two black families and three Hispanic families. "There are no Native Americans," he said.

With its small total enrollment, youngsters can participate in high school sports. The science curriculum at the high school includes physical science, biology, human anatomy, and physiology, chemistry and physics. In mathematics the program "goes up to beginning calculus," he said. Only two years of Spanish are offered. "The school reflects the people. I'm glad my kids got to go to school here and to live here. My kids have an identity."

Mr. O. by telling me about Wheatland community and school, has told me much about himself in this first prearranged meeting. There

are many encounters as I escort and am escorted various places by Mr. O. during a four year period. These experiences are sometimes serene, sometimes funny, sometimes awkward, sometimes interesting, sometimes informative, sometimes boring, but always unique and full of meaning concerning who this human being is.

The above description was written from the researcher's field notes after the first lengthy amount of time together. The following dialogue was recorded during one of three dialogues during the summer of 1989.

O: In the unique position that he finds himself maybe unique in society, in a way, he kind of sits there all alone. He must be ready to deal with all the factions of school, deal successfully with all of them. He must recognize that position. He just must do it and in fact it seems to me that more often than not we swallowed a lot of problems to get that done.

J.V.: When you say "swallowed a lot of problems," tell me what you mean . . . do you mean that . . .?

O: He was nice to a lot of people he didn't particularly care for. He had to hold himself truly professional in his attitude, only allowing emotion to show after examining as much evidence as he can find and then make a decision on his best information. If he entered the thing having preconceived notions and feelings about things then it makes it harder for a superintendent or any administrator to deal with it. You see the same thing in classrooms, when a teacher had made up her

mind. "I don't like that child." And she will have problems dealing with that child. If there is a problem that comes up, and invariably there is, cause that's the reason she doesn't like him. He doesn't fit the mold and she'd like her students to fit . . . to set in the classroom with feet on the floor and hands on the desk. And if he doesn't do that then she doesn't like the child. Doesn't have to be a boy, it can be a girl. The superintendent is in a peculiar position there, the Principal, he can take it out on the superintendent . . . or he can use the superintendent for something of that nature. But the superintendent has to be with several principals. He can't let any think he has a favorite among them. Cannot do that. Even if that principal's doing a bang up job--doing better than the rest of them--he can't ever let anyone know. He has to hold himself completely neutral, can't ever slip.

J.V.: That means you have to do that when you're not there too; am I making the correct assumption? You are a part of the community, you still are a part of the community.

O: Well, you have to. You mean since I've retired?

J.V.: Yes, but before also. You were active in the community, like your participating in the 4th of July parade, by riding a tricycle, little theater, active in church, different clubs you're in.

O: Who was it that said, "one sees the right thing to do and not to do it is the worse form of cowardice?" Who said that?

J.V.: I don't know.

O: Someone. Well, you can't really divorce one body of knowledge from another. You can't really do that, an educator's mission should be not only to facilitate learning, and teach, but also to set the stage and example for people to help them believe learning is important. You can't divorce your professional life from your private life, not in a small community or a big community. I would think it totally unrealistic for me to be waging an anti-drug campaign and go home and have a drink. I would think those to be direct conflicts. If someone drinks that's their business. I wouldn't want to think of myself as going to school and doing a drug program and then using drugs myself. I believe educators and education should enrich life. An educator should not only enrich his own life but also teach others to enrich theirs even if he has to do that by example . . . I should enrich your life and vice versa. We've talked about community theater. Very hard in rural areas to have your people even exposed remotely. And yet if they will get involved, if they will, even as a participant come and watch it, and become aware of it, their lives are a little less lonely or a little less painful. Maybe, therefore, it has enriched their lives.

During this last biographical sketch of Mr. O, he tells me of his childhood, growing up. "I was born in Dean, my parents lived in Dean. My father was a painter and decorator. He had left home when he was thirteen and had become an apprentice to a painter. And, he learned that trade. After World War I he

and my mother got married. He was thirty-two and she was twenty-five. I was the fifth child of eight children. They bought a little farm southeast of Hans. All of us kids grew up there. It was a small farm. We milked, Dad worked; mother did not work. She had been a teacher, as a two year certification teacher from the old Valley Normal. Two of the children died very shortly after birth so there were only six. They were both older than me so that made me third in line; I was the oldest boy. School started in the third grade.

I remember standing on a chair and telling them to tell the teacher my name was Herbert. Up until that time I had been called Teddy because my middle name was Theodore. In seventh and eighth grade I had a male teacher that had a tremendous impact on my life. . .

J.V.: You said, "see things manly," what does that mean to you?

O: Women had dominated my life . . . here was a man I liked, enjoyed, appreciated, cared about, and impressed me. He was saying the same things but it sounded different. I loved him and cared about him; I didn't know that then. . . I was the smallest one in my class, but in my junior year I really shot up. I was tall, skinny, and considered myself a very ugly person. I had a very poor self concept . . . when I was still seventeen I had a great big eye opening experience. I had graduated from high school . . . I and some other potential recruits were sitting in a room taking a mental test to be accepted in the Navy because they weren't just taking everybody

(the War had just ended) . . . Jan, I looked around at the other guys because they had questions in their eyes, and it hit me! You darn fool! You wasted your whole high school, now you're going to be short the rest of your life. I've never forgotten that and I made up my mind at that point, if I ever get the opportunity to correct that I will.

Mr. O and Genevieve were married during a boot trip from San Diego. He was eighteen and she was sixteen. He knew I was shocked at such a young marriage. He explained, "We both had lots of opportunities to be mature for that age . . . took her mother and sister to stand up with us. We got married and came back and had one honeymoon night and I left the next day and didn't see her again for a year. I don't ever tell that story, our own kids don't even know that story because its kind of embarrassing to Genevieve . . ." I was introduced to IBM and fell in love with it, liked it, had a good time, and learned a lot. But I always felt envious of the people who knew more than I did. I felt like it was my fault.

I'm still not through. I'm reading a series of books entitled "The History of Civilization." The writer just died recently, until he died, our greatest living historian. He does something that most historians are afraid to do; he dares to generalize. He will make general statements about things, about human's behavior and why we behave as we do, those kinds of things, I used to believe this kind of thing was beneficial only for curiosity, but, if it makes me feel better and it makes me feel more satisfied for having known that, then it's worthwhile. Takes a while, but its very good. I wish I

would study more of those guys. I won't get them all read, and that's alright too. I'd hate to run out."

Metaphors of Mr. O's Story

The analysis that follows will focus upon themes that emerged as the primary informants, particularly Mr. O and the researcher interacted. Although there are differences and similarities to the characteristics of superintendents as represented by the literature review, this study did not focus on-similarities or differences.

The Themes Metaphorical Quality

The focus of this chapter is to coax meaning from the themes revealing qualities of Mr. O's life as a superintendent. An intimate languaging is needed to evoke the feeling of these qualities. The symbols of metaphor, paradox, and ritual well support this intimacy. Hopefully, the reader will participate empathetically in the situations which follow the emergent themes.

Eisner (1985) indicates:

The particular qualities of joy, grief, enchantment, irony, perseverance, or courage are never adequately revealed through the ordinary verbal classification of these terms alone . . . To reveal these particulars, to capture the 'essence' one must not only perceive their existence but also be able to create a form that intimates, discloses, reveals, imparts, suggests, implies their existence (p. 226).

Eisner is referring to the use of metaphor as important for providing meaning. He also notes the irony of the professional socialization of educational researchers,

The use of metaphors is regarded as a sign of imprecision; yet, for making public the ineffable, nothing is more precise than the artistic use of language. This is the central vehicle for revealing the qualitative aspects of life (p. 228).

To further illustrate, let's assume one wished to know something about life concerning the organization of being a laborer in the early meat packing industry. One could embark on a key descriptor search and locate historical, sociological, and psychological studies of these early day laborers. Studies would be found indicating mobility, stratification, role assumption, et cetera. Such knowledge is useful but the empathetic quality, the opportunity to derive meaning by participation in another's life is lost. Upton Sinclair's, The Jungle, would much better convey a particular essence concerning what it meant to be a meat packer in the early 1900's.

The metaphor of liberator and composer, the paradox of alienation/connection and selection/censorship, and the metaphorical frame: ritual-the strong supportive community are the central emergent themes which follow.

Mr. O's Liberator Metaphor

Education and education should enrich your life. An educator should not only enrich his own life but teach others how to enrich theirs even if he has to do that by example.

I presented the position as a challenge. There's a lot of emotional aura surrounding this. And she came in and brought us things we had not had. (speaking of adding vocal music to the curriculum).

No one seemed to care if the kids learned or not. No one seemed to care if these kids like me skipped the science course. Many just went through the motions and

gave grades. They just made education seem unimportant, attendance maybe was important, but not learning. And I was really disappointed in that. I guess I was a true idealist . . . Our principal died, our superintendent had me to act as principal. And boy there were a lot of things I wanted to improve and change and straighten around. And he wouldn't do it. I really didn't realize it at the time, he was afraid and protecting himself. Some of the staff were local people. Well, I was kind of unhappy with that, so I called my previous superintendent and asked him if there were any jobs in that area. So, we moved up there to coach. I was miserable from the moment I got there. Not with my job, but again with his attitude of running the school. I'd go home and tell Genevieve 'I can't go back tomorrow, I can't go face those kids and say you're getting an education' because they weren't. (Mr. O resigned twice from this district.)

His superintendent painted him a rosy picture for the next year. It became worse the next year and Mr. O resigned for the second time again after Christmas.)

Genevieve and I had to lay there in bed that night and decide whether we were going to take it or not. We wrestled with that demon for a long time. And finally decided, what the heck! . . . We've taken a chance coming this far. All of our life has been taking a chance. Let's take a chance because we were totally satisfied.

Probably the best way to teach is the hardest way. If you're teaching the easiest way its teaching that's probably wrong. An educator has to deliberately make problems for himself. Most people like to solve problems not make problems.

That's how deep it went. And it was in families, brothers against sisters. . . Unsolvable problems. I told Genevieve when we came here. We're going to try this one more time. Of course, it became more than one more time. If you're going to be successful at any thing, I honestly believe you need a little bit of the missionary spirit about it. And school was kind of our life. . . I read something one time that I thought was important. 'What the best, of best of people, wanted for their children in school, everyone should want.' I kind of went by that.

Mr. O's image of himself conveys liberation by inducing change in the system. The idea of liberator is reflected as an obstacle

remover, a model (example), tone setter, and specifically a creator of problems. The obstacle remover is a preferred interactive stylist. This metaphor suggests an initially close relationship between the superintendent and the people (community, school) who are working to solve a problem, and then a pulling back. He works to clear away obstacles to movement. This is the least noisy of the metaphors. His range of interaction, the critical variable, is determined by whether he is dealing with people relative to liberating the character of the organism, parts of it, or individuals. The most noisy of the metaphor is the creator of problems. A confrontation is seen as a challenge and confrontations are planned for, preferably on grounds of his choosing.

His use of examples or tone-setter is the most often employed metaphor. It is the metaphor Mr. O feels most comfortable with and is also the most contradictory between what he would like to do and what he does. It suggests that the superintendent is a focal socializing agent, the setter of expectations and the conveyor of norms. The process could be a passive one, but for Mr. O it is not, particularly when he becomes aware of individuals he believes are not behaving appropriately. He becomes bothered by his need for direct confrontation. There is an action-oriented quality to those metaphors.

His set of underlying beliefs is grounded on the notion of school is vital, open-ended, and dynamic. He sees the schools as great stores of not only intellectual but also emotional energy. His major focus is then to tap this dormant energy in the local

community and the professional community. He sees them as one, not two entities.

Mr. O's Composer Metaphor

I sometimes think of myself as a composer. I'm seated at a table with the score laying open. My pencil is busily placing lines, notes, and rests on the work. At the end of each bar I go to the piano and play not only the just finished, but also the entire work. I must determine if what I've just added fits within the whole piece. I also change some of the earlier work upon returning to the composition table. The piece is played by the people who have been waiting for it. They now continue to interpret it by the way they see it. It sounds wonderful because each time I listen, different images are brought to mind. It is a success, it continues to live. School can be like that. Have you seen special effects in movies where the notes come off the paper of the music and start rearranging themselves, telling their own story? Well, sometimes that happens to me and the story they create also is good.

Territorial prerogatives are established by this metaphor.

Mr. O is deliberate and controlled but he does not see changes in the plan as anarchy. He has an understanding of the community (school and local) as an organism. He does not see himself as performing but he knows he is influential. Mr. O is sensitive to the whole and cognizant that added parts make the whole as it is. Close involvement with the group (listening) fosters appreciation rather than tolerance for what is being lived.

Paradox: Metaphor of a Metaphor

Two recurring themes were Connection/Alienation and Selection/Censorship. These two themes are paradoxical.

Connection/Alienation

Mr. O's connection/alienation to significant others tremendously influenced his life. He expresses his connection/alienation not only to individuals but also to the community.

In the unique position that he finds himself . . . he kind of sits there all alone. He has the teachers on one side, students on another side, school patrons on another side, school board members on another side. He belongs to no one and yet belongs to all of them. Because the superintendent is connected to several principals, he can't let any of the other principals ever think he has a favorite among the principals. He can't ever let anyone know, can't ever slip. He has to hold himself completely detached.

I had a male teacher, had a tremendous impact on my life . . . He was a great storyteller and would reveal us with stories that made us dream and think deeply and develop ambitions and goals and wants and likes. He didn't know how much I loved him. I was an object of criticism to some of the other boys. They made fun of us and were critical of us. But he made us seem like stars, instead of someone to be made fun of.

But I was always envious and feeling alone when the other people around me seemed to know more than I did. I felt like it was my fault, so I would spend all the time I could learning about IBM . . .

I had some tremendous teachers at Leipsig University. _____ was patient, kind, understanding, helpful, mostly courteous, emphasizing learning, behavior and truth. Everything was good except what I wanted most, the education department (he names, and visualizes people and their meanings).

I was kind of a strange duck in college. Even though I was playing basketball, I refused to major in P.E. The people in the humanities and science department thought I was a P.E. major. The P.E. people were always mad at me because I wouldn't major in their department.

Went to Keck and suffered the pangs of reality, when it comes to coaching. Found out I didn't know anything about coaching. Knew a lot about playing but didn't know

anything about coaching.

Each group tried to recruit me and I wanted to belong, but to be sympathetic to their cause, I wouldn't do it. I became an outcast, a social outcast, which most superintendents are anyway.

If you remain close, there are fewer things to disagree about. But you see, sometimes your children don't always work that way in a marriage. I see that one becomes so absorbed with the children, that the marriage kind of takes a back seat. . . . Very often what happens is that they don't remain friends throughout the marriage and crumble . . . As long as we have such a short time, I don't want to go through life feeling alone and I know she doesn't either. We used to fuss and quarrel, not so much anymore, so wrapped up in protecting our own images.

You know I was reading about death, reading a case study about a cancer patient, and this guy that was dying said you absolutely must protect your individuality, you don't know who you are if you become one of the group, there you don't have any hope, no vision, you don't care.

I had a heart attack September 16, 1985. There were people all around me. Genevieve looked about a quarter of a mile away. My son was with me. I thought 'this was it.' I didn't think about going to heaven or hell and I didn't think 'is my work here on earth done,' I thought about my children who hadn't yet had children of their own. I wondered what they would be like. Of course, I didn't express any of that.

Mr. O's connection/alienation celebrates these multitudes of things that make him unique and distinctive. Alienation, in this context, is a precious fact of life and gives vitality to thoughts born of our failure to be the one people we thought and hoped we were. Mr. O's paradox of connection/alienation is the gift of standing in ideal isolation and experiencing vision. Vision takes into account the great variety of ways in which the members of a culture respond to the same things.

Mr. O creates a certain type of isolation. There are lots of people to talk with but as Mr. O said, there is a sense of no one. There is the irony of coming from the same background, that of a teacher, and finding it difficult to become friends. The political nature of the job adds to Mr. O's guardedness. He indicated "I can't ever slip" meaning these things that are to remain private, must be so. A feeling of inadequacy contributed to the paradox. Mr. O was in a coaching group but didn't know how to coach; he was in an IBM training class and felt he knew less than others. His common thread is that of feeling in the group, but also knowing he is separated.

Selection/Censorship

The following narrative is recounted from field notes concerning a board meeting Mr. O related. The issue was a complaint about certain instructional materials being used in a high school class. Mr. O continued to talk not only about this incident but also about decision making, being a paradox as it provided access and non-access at the same time.

The school board members have arrived for their monthly meeting. Mr. Williams indicated to Mr. Clark, both members, he believes there is a bigger issue at stake this evening than simply the approval or disapproval of using Gordon Parks' The Learning Tree and Richard Wrights' Black Boy as part of the required junior/senior curriculum. "I was at the girls' softball game last Friday evening and I asked Tammy what it's like, having to read these books and she told me she really didn't mind having to read

them but she didn't like the way they had to be in this class for two hours. Why do they have a class for two hours instead of one hour?" Quarried Mr. Clark. "Because you can get two credits if you enroll in the American History/English. It seems Mr. Northern and Ms. Shaklee are team teaching; they read history resources and then discuss and write about it." "Just Sounds like a way for one of them to have an extra coffee break, the classes wouldn't be that big, even with two put together, Mr. Clark concludes as both take their places at two of the five chairs in the Wheatland board room.

This paradox describes the fairly obvious and the unobtrusively subtle. The most obvious pole of the paradox is that of the evening's agenda, censorship. The opposite pole is the disguise of censorship under the broad term of selection.

The paradox involves the selection process of school board members, selective participation in school events with accompanying status construction, selection of scheduling slots, selection of teachers teaching specific courses, selection of credit weights for course offerings, selection of library media resources, selection of textbooks from the state approved list, selection of curriculum content, selection of teaching strategies and selection of student placement. Each of these elements are included in the Selection/Censorship paradox.

Mr. O indicates:

Consciously choosing one option over another always leaves the 'road not taken' with its accompanying 'promises not kept.' Allowing or denying access is dispersal of your attitude.

Likewise, choice is a result of one's philosophical world-view and underlying value system. Mr. O felt grouping and tracking was another example of this paradox.

We think we've got to group and separate. That's just not right. What we're really doing is denying access.

Mr. Williams continues to display his power position as he taps the gavel to begin this evening's board meeting. He declaratively directs a question to Mr. O. "Ralph, can you tell us who brought the complaint about the American History/English course?" Mr. O answers an unasked question. "Lee, I suggested to Mr. Northern and Ms. Shaklee they select something else to support the objectives on this unit about the Civil Rights Movement. I feel we have certain community expectations and there are other quality pieces of literature that are more closely aligned with those expectations." One is adrift in this paradox and it is the larger struggle to assume the classroom remains a forum which provides access to participation, ideas, and inquiry.

Mr. O later told me the recounted board meeting represented a trade-off. He really believed there were other titles that could be used. While he knew that wasn't the point, he was protecting team teaching, an interdisciplinary curriculum, and a two-hour teaching block.

Ritual

Wagner (1940) says ritual is something of a metaphor of a metaphor.

Its observation achieves neither a realization of convention via the exhaustion of image nor a realization of image through that of convention, but rather a rectification of the (metaphorical) interrelationship of convention and image (p. 73).

It is important to differentiate between "ritual" and "ritualism." Ritualism is a demoralization of behavior from overemphasis on control and reward. Goldhammer (1969) speaks about the nonacceptance of cultural values in favor of the acceptance of the prescribed institutionalized means for achieving them. This form of goal displacement, according to Goldhammer, is exemplified by the educator "who goes through the motions" but lacks a sincere concern for human beings.

Langer (1942) informs us:

We are apt to be so impressed with its symbolic mission that we regard it as the only expressive act, and assume that all other activity must be practical in an animalistic way, or else irrational-playful past recognition. But in fact, speech is the natural outcome of only one kind of symbolic process. These are transformations of experience in the human mind that have quite different overt endings. They end in acts that are neither practical, though they may be communicative, effective, and commercial; I mean the actions we call ritual (p. 144).

Ritual is a motional, symbolic transformation of experiences that no other medium of expression can adequately contain.

Wagner believes it springs from a primary human need, a spontaneous activity that arises with self-consciousness, with adaptation to either a pragmatic or a conscious purpose. Its patterns, for all their intricacy, express the social process of a unique person who is largely unconscious of the social structure in which he lives. The province of ritual has been assaulted (Freud)

as mindless and compulsive because it does not sustain the certitude and orthodoxy of a face-value, language-bound mentality, (Freud said rites are acts that must be performed out of sheer inward compulsion.) The ritual of Mr. O has not vanished and left a game, a seemingly purposeless pattern of action and movement.

Mr. O's Strong, Supportive Community

Mr. O's metaphorical framework is that of the strong, supportive community. This ritual is one of sacred space. He has constructed a manifestation of place out of the ideal of space. The "strong, supporting community" has been both antagonist and consort. The community is his sacred starting place, giving him his first way of perceiving things. Wheatland has become a shrine, as exceptional center of power. Werner (1940) writes:

So far as man carries out technical activities in space, so far as he measures distances, steers his canoe, hurls his spear at a certain target, and so on, his space as a field of action, as a pragmatic space, does not differ in its structure . . . when man makes this space a subject of representation and of reflective thought, there arises a primordial idea differing radically from Western intellectualized version. The idea of space, for man, even when systematized, is syncretically bound up with the subject. . . . it is not so much objective, measurable, and abstract in character (p. 131).

Mr. O's experience of "community space" is not linear; it does not fit into the grid patterns so common in a Cartesian/Newtonian framework. Mr. O sees his "community space" as the sacred framework, the theater of his life and the ritual umbilical cord that forever connects him to his past and future.

The Power of Metaphor

Mr. O articulated concepts that corresponded with realities that were vital to him; thereby he achieved some precision in both communications and actions. I found it useful to disassemble Mr. O's story, not as if I could actually divide human thought into these categories, but in order to have concepts for relating Mr. O's story. Just as metaphors underlie our most traditional forms of stories: allegories, fables, and parables, so it is with Mr. O's story. Mr. O's story was comprised of strata of metaphors that have been embedded over time, so that virtually everything he said or didn't say had a metaphorical record. Divergent meanings became unified into the underlying patterns that constituted conceptual understanding of his realities. Metaphor has power. There was no Berlin Wall until Winston Churchill used the metaphor "iron curtain". A good catch word can obscure reality for fifty years or illuminate reality within seconds. America prided itself on being the melting pot, a metaphor, rainbow coalition (metaphor) would rather be expunged from our consciousness. As a child of the sixties one remembers the consequences of the domino theory in Southeast Asia.

Does metaphor have the power to unlock knowledge, to create new understanding? Lakoff and Johnson (1980, pp. 144-145) speak "of the power of metaphor to create a reality rather than simply to give us a way of conceptualizing a preexisting reality." In other words they contend "new" metaphors have the power to create a new reality.

"A metaphor, in short, tells us something new about reality"

(Ricoeur, 1973, p. 53). We see that Mr. O's metaphors involve not only change, but also exchange. Both meaning and language have been expanded in a way that is both logical and imaginative.

We are part of reality not somehow disconnected from it. Our theories are a reflection of our realities and our language symbols create realities. No theory is considered most fundamental; each theory describes only a portion of a larger interconnected reality (Kuhn, 1970). In order to see where we are, it seems important to understand the historical perspective of how realities are framed.

CHAPTER V

FRAMES OF REALITY: HISTORICAL PERSPECTIVES

It is important to take time to reflect upon the presumptive aspect of my perspective. That is to determine where the perspective is "coming from." The supporting materials of a perspective seem to be the correspondences drawn within the general form of the metaphors. Because comparison is at the heart of perspective, it also implies the idea of a bridge, a way to transfer meaning that cuts across boundaries by making knowledge in one domain a guide for understanding knowledge in another, with some transfer of meaning taking place in both directions. To be a student of perspective is to be a "change learner", who actively moves on the bridge from the known to the new and from the new to the known.

Comparisons are conceptual in nature and metaphorical in definition. I cannot define anything in terms of something else without viewing the comparison from my personal perspective. In this sense, metaphors are personal expressions, and the coining of metaphors is a revelation of my own thought and perceptions. With this point in mind, Chapter V is intended to help the reader experience the formation of metaphors and become introspective about the process involved in that formation. The reader is invited to form an idea of the elements essential to the formation of a perspective that leads to a metaphor and to also reflect on the

framing of multiple realities.

A perspective is 'the point of view from which something is seen. Its Latin definition involves two words, from "through" and specere, "to look." Isaac Newton's (1642-1727) perceptions, resulting in Principia, were grounded in the Cartesian philosophy. Rene' Descartes (1596-1660) postulated a theory of vortices (vortex theory) shared by Cartesians. Many of the vortex theory's main ideas had their source in Greek philosophy (Zukav). (1) According to Descartes (cited in Capra, 1985) empty spaces do not exist. All space is occupied by something or other (later called ether). Matter fills all space. Matter has the attribute of extension. All properties of matter are quantifiable modes of extension that are a necessary part of our conception of any existing material object. These modes are: (a) duration and (b) time. Time exists as a measure of duration related to matter. Our conception of material substance is not in any way derived from our senses but is the product of the ideas of our reasons (as are God and mind). (2) The universe moves like a whirlpool, planets are carried by the movements of the whirl. (3) By means of geometry and mathematical analysis (such as analytic geometry, with Descartes invented) explanations in accordance with the universe's while can be given for coming into existence, the maintenance of all things in the universe. (4) All action occurs by physical contact. This contact is pressure, impact, and crowding. (5) The essence of matter is extension, to be at rest, and to receive motion imparted to it by God. (6) Without God the universe would be motionless. (7) The

motion of the universe is vortical, geometrical, predetermined, and without final purpose of its own. "The philosophy of Descartes was not only important for the development of classical physics, but also had a tremendous influence on the general Western way of thinking. . . ." (Capra, 1975, p. 23). These concepts of vortex theory lead Descartes to apply his ideas to the body because the body is part of the physical universe and mechanical in operation. He held that the human being is a union of two separate and distinct substances: body and soul. This Cartesian division (Capra, 1975, p. 23) "has led Westerners to equate their identity with their mind, instead of with their whole organism."

During the seventeenth century Newton synthesized the work of Descartes and others (Capra, 1985) with the development of a complete mathematical formulation of the mechanistic view of nature. His mathematical invention, differential calculus, was used to describe motion of solid bodies which lead to formulation of the general laws of motion of objects in the solar system. "The significance of these laws lay in their universal application" (Capra, 1985, p. 63). The four sets of concepts that formed the Newtonian mechanics were:

- | | |
|----------------------|---|
| space/time
motion | (1) The concepts of <u>absolute</u> space and time, and of separate material object's moving in this space and interacting mechanically with one another; |
| force | (2) The concept of fundamental forces, essentially different from matter; |

- matter (3) The concept of fundamental laws describing the motion and mutual interactions of the material objects in terms of qualitative relations;
- determinism (4) The concept of rigorous determinism, and the motion of an objective body/soul description of nature based on the separation Cartesian division between mind and matter
- (Capra, 1985, pp. 180-181).

Because of the ease of its application to a multitude of areas: psychology, medicine, economics, it gained power and continued its influence well into the twentieth century. Views, concepts, or ideas of the particular framework include:

1. Reductionist approach-reducing complex phenomena to basic building blocks; looking for the mechanics through which these interact;
2. Overwhelming emphasis on the classical scientific method in order to: (a) predict, (b) judge, (c) control;
3. One-sided "yang-oriented" value system;
4. Man viewed as factory/machine;
5. A belief in infallible truths;
6. The universe is made up of closed systems;
7. The predominant way of perceiving is linear;
8. An emphasis on cause/effect.

All of Newtonian mechanics/Cartesian world view related a paradox. What seemingly should have provided greater meaning for life lead to a fragmented way of living. Kuhn (1970) refers to the elements which must be present for a scientific revolution to take place. Newton and Descartes propelled two scientific revolutions; the first, directly, the second, indirectly. They both drastically departed from the accepted premises of the day; also, both

intuitively experienced leaps of recognition before proofs could be offered. The second scientific revolution is again paradoxical. What seemed certain was uncertain. Knowledge construction within this framework is based on "certainty principle." Knowledge must be: (1) certain, (2) objectively real; (3) necessary; impossible to doubt (if denied a contradiction ensues). Knowledge within this framework is possible only on condition that there is something, or that there are some things, about which we can never be wrong. All knowledge constructed from this framework would have to be screened through the deductive process. Their belief in certitude lead to Heisenberg's (1958) "uncertainty principle" and later to the "dissipative structures of theory" of Prigogine (1984).

Curriculum Practice Implications

Within "This" Framework

Dobson, Dobson, and Koettings' (1987) article "Problematic Aspects of School Reform" explains the practices within the reductionist approach.

1. An unwillingness to recognize that the dominant perspective for problem solving, reductionism, too often results in simplistic solutions to complex questions. What are the historical/philosophical roots of the prevailing mode for curriculum and pedagogical improvement?
2. An unwillingness to include in planning, knowledge about the limitations of "objective" assessment tools. Has fascination with quantification as a reporting device encouraged the neglect of important aspects of schooling which tend to be qualitative in nature?
3. An unwillingness to recognize that schooling has become a highly mechanistic affair. Has the concern for efficiency resulted in the curriculum and instruction program being designed around an industrial model?

4. An unwillingness to entertain the notion that the planned curriculum has become a management tool. Is the curriculum something to be mastered and measured or is it something to be lived and experienced?
5. An unwillingness to view schooling from a wholistic perspective and to recognize that when one variable is altered other variables also are affected. Can we continue to deal with "particulars out-of context" and expect any real improvement?
6. An unwillingness to recognize that "good teaching" and "good" curriculum are not a question of the right methods or content but have to do with teachers finding their own solutions to carry out society's purpose. Is the technocratic rationale, which is currently and historically dominant, grounded in solid educational research or is it based ideologically in the need to predict and control (pp. 10-11)?

The acceptance of the above results in labeling, evaluation of school's effectiveness based on student achievement scores, multiple choice question tests, management by objective, minimum competencies (suggested learner outcomes), and an over-emphasis on "proper" student behavior (social engineering). All of this is an attractive conception to many people because it is deceptively simple. It, too is a paradox. It too is based on a non-existent "certainty principle."

An Emerging Paradigm

Those first to go beyond Newtonian physics and thus beyond Newtonian reality were Michael Faraday and Clark Maxwell (Capra, 1975).

Farraday and Maxwell did not only study the effects of forces, but made the forces themselves the primary object of their 'investigation.' The concept of force was replaced by that of a force field . . . this was a most profound change in our conception of physical reality . . . the much subtler concept of a field

which had its own reality could be studied without any reference to material bodies (p. 59).

Maxwell (cited in Capra) continued to try to explain electrodynamics in mechanical terms ". . . and at the same time took none of them very seriously" (p. 61). Because there were too many anomalies, too many paradoxes, Maxwell knew he needed another way to explain what he was experiencing even though he continued to utilize a mechanistic rationale. He intuitively knew he was working with force "fields" and not the mechanical models.

At the beginning of the twentieth century . . . physicists had two successful theories which applied to different phenomena: Newton's mechanics and Maxwell's electrodynamics. Thus the Newtonian model had ceased to be the basis of all explanation (p. 61).

Fifty years later Einstein would establish what Maxwell intuitively postulated.

In 1905, Einstein initiated his special theory of relativity undermining the traditional concepts of space and time: (1) space and time were connected, forming a four-dimensional continuum (space-time, time-space); (2) there was no universal flow of time; (3) different observers order events differently in time; (4) measurements involving space and time lose their absolute significance; (5) space and time became elements of language to describe phenomena. Ten years later Einstein proposed a general relativity theory which extended the framework to include gravity. (1) Space and time were now "curved"; (2) because Euclidean geometry does not hold true on curved spaces, it is no longer valid.

Einstein's general theory of relativity thus completely abolishes the concepts of absolute time and space. Not only are all measurements involving time and space relative; the whole structure of space-time depends on the distribution of matter in the universe, and the concept of 'empty-space' loses its meaning (p. 64).

We continue to function in our daily experience as if we are bodies moving in "empty space;" this conception is so deeply ingrained in our reality which not only accepts but also lives there is no such thing as "empty space." Not only has "empty space" lost its meaning but also the concept of solid objects was shattered by the atomic physics work of Max VonLave and Ernest Rutherford. Their work lead to the planetary model of the atom and its corresponding interactions between/among atoms.

In the early 1920's, an international group of physicists, two of which included Bohr and Heisenberg joined forces to discover a subatomic reality.

Every time the physicist asked nature a question in an atomic experiment, nature answered with a paradox, and the more they tried to clarify the situation, the sharper the paradoxes became. It took them a long time to accept . . . that these paradoxes belong to the intrinsic structure of atomic physics, and to realize that they arise whenever one attempts to describe atomic events in the traditional terms of physics. Once perceived, the physicists began to ask the right questions . . . In the words of Heisenberg 'they somehow got into the spirit of quantum theory' (p. 66).

An existing concept of the reality of matter was shattered by physicists Max Planck's work with energy of heat radiation. His work established the dual nature of matter. Depending on how one looks at subatomic units of matter they are revealed sometimes as waves and sometimes as particles. Their energy is not emitted

continuously but in "energy packets." Einstein (cited in Capra, 1975) called these packets "quanta."

. . . matter does not exist with certainty at definite places, but, rather shows 'tendencies to exist,' and atomic events do not occur with certainty at definite times, and in definite ways, but rather show 'tendencies to occur' . . . Quantum theory has thus demolished the classical concept of solid objects and of strictly deterministic laws of nature . . . particles have no meaning as isolated entities, but can only be understood as interconnections . . . reveals a basic oneness of the universe . . . appears as a complicated web of relations between the various parts of the whole. These relations always include the observer in an essential way. This means that the classical idea of objective description of nature is no longer valid . . . we can never speak about nature with, at the same time, speaking about ourselves (p. 69).

Views, concepts or ideas of this emerging "new science"

framework include:

wholism 1. A phenomena is not complete when only its constituent parts have been explicated or analyzed.

dynamic organization 2. Phenomena must take into consideration interrelationships on many levels of the parts integrally interacting with each other and producing functions or activities unexplainable in terms only of enumeration of its parts.

living, self-organization 3. There are properties (characteristics, qualities) that are distinct from any of the properties that can be found in the parts and/or that cannot be found in any of the parts.
a. In this sense, the "whole" is regarded as being "greater" than the totality of it's parts.

Open-systems view:non-linear inter-connectedness 4. The parts of a whole are so inter dependent that a change in any one of them will bring about a change,
a. in all (or some) of the other parts,

transformation b. of the whole.

exist time 5. Nothing can exist or be conceived to
except in a space-time continuum.
a. space cannot be separated from time
(except in abstraction);
b. all things are in a state of process;

perception 6. Specific events can be analyzed (observation)
within the space-time continuum as a very
general structure determined by the changing
configurations and relationships of four
dimensional events.

intuition Relationships are important. Observers are in
the relationships. To know something before
observation (experience) is reasonable.

Language, both verbal and non-verbal, openly intimates a
belief of how knowledge is constructed and so also of reality. "New
science" is linked to ecological thinking (Capra, 1982; Ferguson,
1980) and often uses nouns such as network, transformation, open
system, journey; partnership, community, verbs such as moving,
dissipating, evolving; and adjectives such as non-linear, dynamic,
visionary, cooperative, self-organizing, organic, emerging,
irrational to bring awareness to that which was previously
unnoticed. These words, and others like these words, undergrid the
perspective leading to knowledge construction within this framework
of reality.

The new vision of reality . . . is based on awareness
of the essential interrelatedness and interdependence
of all phenomena physiological biological, psychological,
social, and cultural. It transcends current disciplinary
and conceptual boundaries and will be pursued within new
institutions. At present there is no well-established
framework, either conceptual or institutional, that would
accommodate the formulation of the new paradigm, but
the outlines of such a framework are already being
shaped by many individuals, communities, and networks

that are developing new ways of thinking and organizing themselves according to new principles (Capra, 1982, p. 265).

Knowledge construction within this framework (Capra, 1975 and 1982; Zukav, 1979; Bohm, 1980; Berger and Luckman, 1966) is based upon (1) consciousness, rather than material structures, is regarded as the ground of all being and as primary reality; (2) while all knowledge is related to experience, not all knowledge is derived from experience. Knowledge is both sensory and extransensory; (3) knowledge is the conformity of that which we experience with certain fundamental structurings of thought. Conformity is fluid, always open to new fundamental structurings. Multiple-realities are the result; (4) some phenomena, (a) cannot be explained by being subsumed under general, universal laws or principles and (b) cannot be predicted, not because of our lack of knowledge but because of an inherent characteristic in the universe such as chance, randomness, uncertainty, spontaneity, novelty, an undetermined openness for possibilities to happen in the future.

The emerging interest on the part of educators in concepts derived from "new science" would take on a very different coloration as soon as these concepts were not regarded, positively or negatively, as propositions of "science" but analyzed as legitimations of a significant construction of reality.

Research Practice Within

"This" Framework

We can identify the origins of "new science" thinking in the work of Abraham Maslow, Arthur Combs, and Carl Rogers, Y. Lincoln, and E. G. Guba.

Humanistic psychologists such as Carl Rogers and Abraham Maslow, and their stress on seeing the person as a whole being, shaped our world view, then and now. In the area of educational and psychological research, such researchers as Lincoln and Guba proposed radical changes in how we do our research changes which reflect a wholistic, anti-reductionist, post-positivistic philosophy. Naturalistic inquiry . . . calls for research carried out in natural settings, using a human instrument, and based on methods appropriate to humans (Schopen, 1989, p. 13).

It was Maslow who proposed we could not understand mental illness until we understood mental health. He felt we reached erroneous conclusions about human nature by observing the worst rather than the best of man. "Only the choices and tastes and judgments of healthy human beings will tell us much about what is good for the human species in the long run" (Maslow, 1962b, p. 59). Maslow also called for a broader, more comprehensive, multidisciplinary approach to human problems, "The successful student of human behavior needs to be more philosophical, more creative, more diverse, more intuitive, to see 'reality whole,' to see all the various disciplines as mutually helpful collaborators rather than separate unrelated specialties (Goble, 1970, p. 20). Maslow found that problems of values and emotions fall within the realm of nature and thus were a part of science rather than an opposing realm. When

Carl Rogers' writings are examined "fulfillment" rather than "self-actualization" is the term used to describe healthy behavior or a healthy "behavior." Both Maslow and Rogers list such healthy characteristics as:

Openness to experience; living in a more existential fashion; having an increasing trust in the organism; acceptance of self, others, and nature; spontaneity; problem centering; autonomy; independence of culture and environment; freshness of appreciation; clear discrimination between means and ends; an unhostile sense of humor; creativeness and resistance to enculturation (Combs, 1982, p. 104).

Combs believes that listing these traits is essentially descriptive and prefers an internal frame of reference to understand and explore self-actualization. Examined in this way, self-actualizing persons seem possessed of four main characteristics:

1. They are knowledgeable people.
2. They see themselves in positive ways.
3. They are open to experience.
4. They have deep feelings of identification with others.

The ideas of Combs, Rogers, and Maslow embody a "new science" framework which leads to discovery of meaning. Educators, administrators and teachers, within specific schools and classrooms constructing knowledge within a "new science" framework value meanings as well as "right" answers, personal experiences more than reporting or regurgitating information; and creativity and individuality more than conformity.

In considering the work of Lincoln and Guba educational research would be considered conventional when posed against research of empirical-analytic-science (reductionist). But their

efforts are termed "naturalistic" when posed against a "new science" backdrop. Therefore, a different way to think about schooling, teaching and learning is offered by alternative frameworks.

"New Science" provides us with a radical revelation of our image of one's reality. It has tremendous potential to establish new metaphors and thus a new curricular language and rationale. The "new science" view sees the "holographic" interconnection of all things. This is a non-manifest aspect to framing realities and thus to knowledge construction. It's ever changing unpredictability leads credence to "it's not as it appears and yet it is as we perceive it." No theory is considered most fundamental; each theory is considered most fundamental; each theory describes only a portion of larger frames of interconnected realities. "New science" provides a framework for showing how to awaken when we have fallen into dogmatic slumber, how to provide the self-convinced in a way that might lead to dialogue.

There is no escaping from the history of perspectives because they are not a set of conditions that only help to explain circumstances "back then" but rather the accretions overlying accretions that make us what we are now. This consciousness of historical perspective within "new science" thinking assumes a stance of openness, an attitude that allows me to speak. It does not strain after the obsessive intensity that a Marxist looks for class conflict or a Freudian for the Oedipal conflict. "New science" offers good reasons for holding a position leading to knowledge construction and waits for a partner in dialogue to either agree or

show where our thinking went wrong, what our point of view omits, or why our good lessons are not so good. "New science loves rhetoric because it loves the flux, the ever-changing climate of dialogue and ever-different exigencies that our stories strive modestly to cope with, rather than to displace with "the truth," but with truth as disclosure or unconcealedness, how beings "show themselves" to us. Even with this awareness, not only must we reckon with never having the whole picture, but also with resistance or denial, and less dramatically with loss of insight through daily immersion in the business of our lives. The turning point (Capra, 1985) is consequently slow and imperfect in holding open an alternative for knowledge construction which frames ways of living and thinking less destructive of the earth and the human spirit.

CHAPTER VI

IMPLICATIONS

Knowledge construction, that which leads to educational theory is not value neutral.

Knowledge, says Maslow, 'is a matter of degree.' Any increment of knowledge or of reliability is better than doing nothing. . . some say it must be rational . . . demonstratable . . . repeatable . . . but what shall we say, then, about the first stages of knowledge, (within a paradigm) the precursor of these final forms, the beginnings that each of us . . . experience in himself (Goble, 1970, p. 22).

Alternative forms of curriculum inquiry reflect larger social interests, affiliations and commitments of which educators should be aware. These multiple forms of inquiry are necessary if curriculum questions are to be adequately addressed and inquiry is an activity which produces knowledge.

There is a link between a particular form of research and the questions it seeks to answer. By illuminating the assumptions, implications and historical roots of school within an ethnographic story of a superintendent, I can reflect on my own work and clarify my own thinking and behavior regarding what I do and why I do it. Choices come not from prescription or manipulation but from illumination. What passes as "new science" knowledge is still culturally and socially bound.

The values, visions, and practices of curriculum research are related to strains and struggles in our society. But society is not simply structures acting upon passive individuals, it creates a consciousness in individuals which then acts back upon society. It is this kind of consciousness that was developed and displayed by a superintendent in Wheatland schools through his everyday life experiences.

Everyday Life Consciousness

Consciousness in this context does not refer to curricular learnings the superintendent intended. The consciousness of everyday life is more pre-theoretical. The superintendent in Wheatland schools was not the primary carrier of the consciousness, but with the mass media served as a transmitter of consciousness derived from the accepted primary sources. Through school curricula, television, social events; all sorts of advertisement, an imagery and models of conduct were maintained which were intrinsically connected to technology and production. This concept resulted in ordering the nature of administrative functions around the idea that there is a large body of administrative knowledge, organized around expert levels. Mr. O saw his activity as participation in a larger organization and himself as a partner of sequential production.

At the heart of this reality frame are ideas, such as superintendent professionalism, which suggests that superintendents are potentially interchangeable; that any "appropriate"

administrative act can be replicated by another superintendent.

The acceptance of this frame of reality requires that superintendents see their work in compartments with means and ends separated. Because knowledge and skills are seen as "given" to students to "make" a doctor, a lawyer, a farmer, or a homemaker, the superintendent is still able to perform his function without knowing the ends. Hence, "being" a superintendent became explicitly abstract, that is "being" is based upon a frame of reality which is not directly related to the "speciality" of everyday life. So, work for superintendents is seen as segregated from their private lives. This fractured reality not only values seeing situations in schools as problems to be solved but also fosters the most recent innovations reality which suggests a "grande solution" exists. This frame of reality is abstract and is not directly related to daily life.

Mr. O experienced himself in a duality. He not only saw himself as private and unique but also as a public actor reacting to others' functions. Because constant struggle and energy are required to maintain a dual identity, considerable psychological wrestling becomes necessary and relationships tend to be made anonymous. Always trying to be made anonymous. Always trying to maintain an appropriate dual identity placed high priority upon even-keeled, controlled behavior and emotion. This in turn enters into relationships with principals, teachers, and students to support their relative place within this reference.

Relationships: Order and Service

Mr. O, in and out of school, learned the rules, procedures, norms, policies, statuses, of his school and community and both reflected and supported relationships within these political organizations. These relationships created its own form of knowledge and this related to the definitions of roles and status and proper procedure per se. Order and service became the overriding elements in relationships. Categorization of others by ability is an obvious element of this phenomenon. As service was paramount in relationships the superintendent was always active and others (students and parents) were mostly passive. In encountering this kind of relationship a general sense of importance is assumed in the work life when viewed in comparison to the private life. The people within the relationships had different goals and problems rather than different perspectives on the same goals. Mr. O did not ask how students learn and develop but was interested in constructing activities within which students could learn and develop. The actual learning and developing "belonged to the students not to him." There was a distinct moral quality in that "certain kinds" of relationships were hallmarked. But this moral quality remained anonymous rather than assuming a personal quality.

The knowledge construction from these relationships serve the consuming process. Mr. O and others in the community were on a massive publicity effort to legitimize the offerings of Wheatland schools. The students did not see the need in their "here and now" for much of the curriculum. Thus, the motivation problem is a

created problem which requires the superintendent to publicly legitimize what students are consuming.

Reintegration of Public and Private Realms

When a superintendent makes a decision concerning schooling, a social policy decision is made. He assumes that quality of life in that society will be better toward some valued end. When Mr. O supported a policy decision to remove a textbook and replace it with another he was within a social policy decision area. School inquiry is inquiry of social policy decisions and requires I make explicit an inquiry standard or end. The standard I propose is the quality of everyday life in schools. This parallels saying "we need a cultural revolution and that politics and economics are means toward this end." Paradigms emerge and respond to culturally bound economic and political conditions. Paradigms are not only a means of conducting science but also expressions of our human hopes and interests.

Are Things As They Seem

With the aid of what Habermas (1973) has called the three aspects of practical activity: language, power, and work, I will explore revealed contradictions in Mr. O's everyday living activity and will generalize concerning these contradictions.

Language

My basic point will be the language we use to talk about teachers, school and community connection, and students, while seemingly neutral, is not neutral in its impact nor is it unbiased in regard to existing institutions of schooling. An underlying press of this focus is our accepted faith that the extension of "neutral" techniques of science will provide solutions to all our dilemmas. Such a faith tends to obscure that much of educational research serves an existing technical paradigm.

Language can be wrapped, wrangled, and warped. It conveys only a whisper of that which actually is. It not only fosters understanding with what is represented but also intimates by what is not represented or by what is mis-represented. The more one is confronted with the nearly unbearable materiality of words the more one grasps that the very syntax of language which allows us to communicate also automatically limits and defines what we are able to see. Language, that employed to aid conceptual understanding, tends not to foster internalization unless metaphors are used (Dobson and Dobson, 1981, Bronowski, 1966). Because the word is not the concept to be understood but a way to express to others that one understands a concept, much can be lost. The presence of the person trying to give understanding is tied to language and is a mere shadow of the tree rather than the tree itself. The presence of the person is part of the concept to be understood. Representation is a complex and infinitely various relationships exist between reality and symbols used to depict it.

Thus, language as words about words or language creating realities is a dominant contradiction. Schools primary verbal focus does not attempt to connect language activity to concrete experience. Self-expression is not emphasized and thus framing reality is not valued. An exception is the development of the reading experience through whole language. An example of contradiction would be that of the "phonetics only" approach to the reading experience which manipulates words whose referent is other words. The whole language experience is one of the few practices which extends beyond the early childhood years, as most of the school curriculum is based on previous words being utilized as a referent for understanding new words. Language is divorced from experience and thus from human's meaning structures.

Language in its culture context is a wholistic response with gesture, posture, mood, tact, understanding, and biological needs. The activity of the school contradiction basically focuses on formal structures of communicating; words about words.

Power

Exercising unequal power, the general judgmental message of a school activity, the use of blame and praise in a group setting clearly indicate that personal meanings of the person are not appropriate for common sharing. Any expression of personal meaning under these circumstances creates high risk on the part of the superintendent. When personal meanings were expressed or felt they often resulted in a guilt or shame reaction. As a result, Mr. O

engaged in a forgetfulness concerning his essence. He repressed and submerged his unique meaning growing from his own activity and took on the attitude and posture of the control agent. As superintendent, Mr. O completed his social connection by accommodating to alienation with the added dimension of using "forgetfulness" concerning alienation from himself. Regardless, of how well these behaviors adapted Mr. O to the unequal power and alienation of the activity of school that is reflective of the "neutral" stance of the school, the behaviors were personally destructive of individual meaning. They are observed as coping behaviors such as "politicizing" and "professionalizing."

The perceived need of control bringing order is contradiction of the ideology of democracy. In the work place democracy was parked at the door. Democracy and democratic ideals were talked about but were an abstraction not lived. The emphasis was on having things run smoothly and efficiently and thus relationships were infused with a hierarchial domination. In this way democracy had no everyday meaning because power was abstracted and used authoritatively. In this reality frame tasks and relations existed for the keeping of order.

A related contradiction to the democratic ideal, sharing power, existed in that Mr. O legitimized that he was more "knowledgeable" concerning schools, which imposed order and seduced the staff and community. It then became not necessary to participate fully and share power. Staff and community members live a behavior trade-off and are not expected to be responsible for their actions because

they are less "knowledgeable."

Work

Mr. O considered his work "serious business". He expected himself to be professional about his job. He expected himself to serve the students and the community. He viewed his work life as the most serious and important event in his social life. He expected the students and staff to take school seriously and did not put up with disruptions which interfered. "A student who won't take advantage" was a constant irritant to Mr. O. But things are not as they seem because teachers wondered why they are teaching what they are to detached students. However, there was a compelling expression to behave seriously.

Because all work must be taken seriously, whether justified or not, values are not developed through productive activity. In this frame of reality, the superintendent became alienated from his work because pleasure of worthwhile activity was reduced to external rewards offered to compensate for a general connection about the standards and worthiness of the school tasks.

Expansion and growth are contradictory of development and balance. When Mr. O spoke of the structure of Wheatland School he assumed that the more we know the better we consume, and the more skill and knowledge, the better we become. A continuous accumulation becomes the end.

Opposed to this is a formative base which develops attitudes, feelings, and dispositions and that skills and knowledge are means

for this development. This contradiction is also old but continues as new as the present concern for outcome based education is proposed. Mr. O experiences school life as the facilitation and acquisition of a never-ending accumulation of substantive outcomes. Whether they contribute to the quality of being human is not a major concern. Professional growth is seen as the accumulation of courses, certification, and degrees rather than as enhancing quality of life.

Efforts of Research

Research continues to focus on "one best method." One best method implies a standard leading to standardization. The research method of the practical paradigm (Schwab, 1978, 1969, 1970, and 1983) focuses on what people do rather than what people experience. This particular research study is not in the mainstream of the images of practices; its focus is on experiences of one superintendent. The reader not only must see what one is looking at but also must interpret who one is seeing. This interpretation uses a superintendent's narratives, frames that embody and convey meaning, rather than seeking best methods and measured outcomes. Hopefully by inquiring of a superintendent's story, one helps to build a literature from which others can draw. Thus, one hopes to further the efforts of new work.

Building Theory

If there is not one best method, what is suggested to understand the expressive features that do not fit the "truth tests?" The use of narratives; dialogue, (telling a story), provides an important way to think about curriculum and instruction and additionally tells one what goes on at school. This is not really new, but it has existed mostly in the oral tradition. Theory is generated by experiencing the essence of reform interwoven in the interaction matrix of life stories of the Wheatland school/community superintendent. Theory is built from the ability to trust on the basis of "use" and "sense-making" that stories display. Educators, like this researcher, who want to know what to do, can build his/her theory of action. My theory is not "situation specific" but is "individually specific." One's own values and goals become the criteria for response. The questions we ask will then be looking for our own answers rather than someone else's.

Synopsis

Being is not something open to conceptual grasp and control. Being always has us; we always find ourselves within not just a natural environment, but within a story of particular society, history, and language. In this story, the life situation of our time and place, Being is the sense of established social practices and institutions, prevailing interpretations of what has been, is, and can be; but Being also unfolds in the sense that interpretation never stops, can never reach finality. If we belong to Being in

that we cannot step aside from or discard our society, history, or language we also "make Being" through the reflective power of language.

Employing all the consciousness by which one experiences oneself and the world is a process of life which is wholistic and formative. We have too long paid attention to goal, objective, and product assessment rhetoric as if they reflected the fundamental meaning of schools. Meanings are framed by multiple realities and resides within humans. Traditions, conditions, and goals are merely directions that enter into the shaping of action, they do not represent the meaning of action itself. We must search for the meaning of human action that takes place in schools; and if we inquire into the meaning implications of schooling we must look at the personal action of humans in the schools.

It seems appropriate to synopize with the narrative of a "fairy tale".

Once upon a time there was a ruler who had a vision of who she was and what she could be doing because of who she was. She not only took time to listen to her advisors with an open mind but she was also able to understand when their decision was better than her own. She took time to visit with her children, the royal prince and princess, and on an especially nice day was known to drop the busy decision making of the kingdom to accompany her kindly husband and regal children on a picnic by the river in the woods. She didn't wait for the people of the land to approach her for their wants and needs but sought different souls about her to listen to and try to

accommodate the needs they brought forth to her.

During a festive season of the year the queen welcomed a royal traveling company from a distant kingdom. As she was welcoming them the most regal speaking and looking member of the visiting group introduced himself as King John and proceeded to comment on the queen's lack of royal dress. The queen explained she dressed like this because of her vision and its lifestyle and related just exactly what her vision and lifestyle were. King John promptly told the queen he had been a king for thirty years and she had only five years experience. He also told her if she would buy some cloth in purple and gold and have some frocks created her subjects wouldn't have to guess that she was the queen. When she said she really didn't think of the people around her as subjects, King John and all the visiting royal groups laughed loudly. King John said in all his thirty years as a king in a far distant kingdom he has never heard of such a vision. He couldn't be off fast enough to return by way of a number of different kingdoms in order that he might spread the word about the heretic who was totally out of line with the rest of the land's rulers.

The queen continued with her commitment of her vision up to the moment when she felt the sting of their laughter. She pretended she wasn't shaken, but it was she alone who felt the knot in her stomach and the dizziness in and about her reddened face. After the troops left she told herself it really wouldn't matter if she changed her "living vision" just a little bit. So, she called the royal dressmaker and ordered a gown of purple and gold. Because she was

so busy being fitted for her "new Image" she now could not hold court for the people without an appointment. Later, the appointment times were shortened from thirty minutes to ten minutes. Because she spent much time trying to be perceived in a certain way she had less time for making decisions about the welfare of her country and one day actually told her husband and children not to continually beg her to accompany them on their woodland picnics. "If you really need some time with me about something that's important, I'll see that the court secretary makes an appointment," she mused as her family carried their picnic basket toward the river.

One day there was trouble in the kingdom and a large group of people from an outlying region had assembled outside the castle. The queen came to the outer wall, crossed the bridge over the moat and began to talk with the people. The people no longer recognized the queen they had known because she addressed them as subjects, wore regal purple and gold robes, and seemed altogether anxious to get away from them. The queen instinctively sensed the situation and turned to go back over the bridge and into the castle when her foot caught on a guard chain which secured the bridge over the moat. The queen fell into water! She was shouting for help! The sides of the moat were straight up and down and while she could swim she was unable to get out of the water. The people had not seen her fall from the bridge. As they went toward the noise coming from the water, she pleaded with them to help their queen from this predicament. She insisted, "I'm the queen, I'm the queen." But , they could not recognize this person as the queen because this queen

was not the personified vision they expected. News had not yet traveled to their region of whom the queen had become.

The key move of the Queen's and Mr. O's stories is to construe Being in time as of a belief of knowledge construction which supports process and discovery rather than essence and correctness and of unsecured imaginative insight rather than system and method.

Reflections on our narratives of experience help us make meaning of our lives. Examples that challenge common sense are many if all experimental results are considered. Raised consciousness must precede understanding which builds theory. The place worth being is participation in knowledge construction now unfolding, in the revealing and making-remaking of Being itself. It is a certain story, a way of being, not a state of being.

Questions for Further Inquiry

Further inquiry of life in schools is necessary to uncover other contradictions, perhaps even more important than the examples provided by this inquiry. Also, how are norms and values of people in school reflected in the curriculum plan? Is consistency and interrelationships among the parts of the curriculum evident? How is possible conflict among values of school people handled? These questions would also add meaning for what takes place in schools.

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VITA 2

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