

CONSTRUCTING AN UNDERSTANDING OF THE POSTMODERN:
A RECONCEPTUALIZATION OF ELEMENTARY
CURRICULUM SYNOPTIC TEXTS
(1953-1993)

BY

MARK R. BERNU

Bachelor of Arts
University of Wisconsin-Stout
Menomonie, Wisconsin
1990

Master of Science Education
University of Wisconsin-Stout
Menomonie, Wisconsin
1992

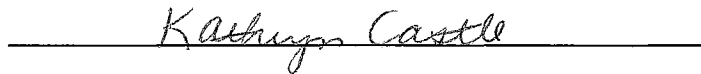
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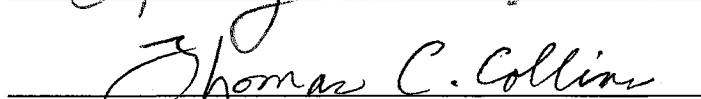


Thesis Advisor









Dean of the Graduate College

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CHAPTER I

FINDING OURSELVES LOST IN ANSWERS: THE NEED FOR UNCERTAINTY

--no fundamental constants, laws or equations. The material universe is seen as a dynamic web of interrelated events. None of the properties of any part of this web is fundamental; they all follow from the properties of the other parts, and the consistency of their interrelations determines the structure of the entire web. (Capra, 1991; p. 332)

Since the time of Copernicus, Western philosophies, economies, political systems, and religious systems looked toward the scientific world for metaphors to describe, understand, predict, and control reality (Whitehead, 1933). For centuries this seemed reasonable especially since the fundamentals of science required a diligent, systematic, logical, observable, replicable process to discover and explain Truth; a Truth with a capital "T" which existed in the world awaiting discovery. Newton centuries later described the universe as a clock, which though not yet understood, through diligent and rigorous study could not only be understood but replicated and controlled (Pagels, 1982). This science of Positivism, effects covertly and overtly every aspect of Western life, from the laboratory to the classroom, from the farmers fields to the bank, and from the home to the street. The unquestioned place of the guiding premises of Positivism in science, however, draws rapidly to a close (Capra, 1981; GliECK, 1988; Pagels, 1982; Shel Drake, 1989). Perhaps with the certain demise of its master Western society will awake and shake itself free of the shackles which bound it to segmentation, normalization, and fragmentation, which resulted from the false promise of objectivity and rigid structure.

Education, the reflection of and transformer of society plays a pivotal role in the process of scraping the scales off our eyes. What we do and say in schools, how we do and say those things, and who says and does those things, will either hinder or preclude this inevitable transformation away from Positivism. Shall the schools fight to retain a scientific objectivity of a solitary preexisting reality no longer supported by science? or dare schools venture out into a world which recognizes the individual creation of truth and the existence of multiple realities? The path lies untraveled before us, we determine where we go from here. Which paths shall we choose?

Up to this point one road to truth, the road of positivistic science has guided educational practice. Positivism does what it does very well. Positivistic science explains the world, it not only explains but predicts, and controls as well. Through such predication and control human beings became the true conquerors of the earth -- taking the earth, shaping it, molding it, changing it, taking sustenance from it, and slowly decade by decade, destroying it. Through science we learned not only to control the forces of nature but also nature's inhabitants, from the tiniest amoebas to the largest of whales. We've killed them, eaten them, tortured them, sold them, experimented on them, hunted them, used them for sport, and exterminated them. The less aggressive animals; birds, fish, reptiles, and mammals, through science, genetic engineering, and behavioristic training, turned them into our servants and our friends -- our pets, our domesticated herds, our zoos. As human beings, with four cell layers of cerebral cortex, and an opposable thumb, we demonstrate our scientific greatness with the

knowledge that we are the only species capable of destroying the entire world in less than 24 hours.

Through positivistic science we seek to understand and control the world, its inhabitants and each other. With this science we categorize, generalize, prioritize, manipulate, and attempt to control economic systems, cultures, and people. Such a science posits a system of opposition and separation of -- in opposition and separation of ourselves from nature, in opposition and separation of our minds and bodies, in opposition and separation of human beings from each other -- not a system which is objective or by any means neutral. Such a position of opposition shapes the types of questions we ask and thus the solutions we find. We ask many questions in education based on such rules of opposition.

- How do we accomplish our goals most efficiently?
- What are the steps we take to become number one?
- What is the best scope and sequence?
- How can we ensure teacher productivity?
- How can we prevent teacher burnout?
- How can we raise test scores?
- Why can't Johnny read?

These questions asked in most cases with the best intentions are neither good questions nor poor questions, the right questions nor the wrong questions, however they are questions laden within the values of opposition determined by scientific Positivism. Are these the kinds of questions educators want to continue to ask? Are there other questions we could be asking? Are there other ways of looking at what education

means and what it does? Could we ask instead from a perspective of cooperation and interrelation?

- Why do we have goals and how are they determined?
- What does it mean to be number one and why would we want to be number one?
- What does it mean to know something?
- What does it mean to teach?
- Is education a compassionate enterprise?
- What do test scores mean and why do we value them?
- Why does it matter if Johnny can read?

Historically Western society views education as a positivistic scientifically credible institution. The things that schools value often are observable, measurable, quantifiable, controllable, and predictable. Is it accurate to say that schools are scientifically credible? Is it important that they be? Are the things most valuable to our children's education observable? measurable? quantifiable? controllable? or measurable? Perhaps, as the world of science changes moving away from notions of positivistic, objectivity, which seeks to explain the Truth, so to, education might reconsider its past, its fundamental assumptions, and its directions for the future.

Education: Teachers, Students and Texts

Teaching is attuned to the place where care dwells, a place of ingathering and belonging, where the indwelling of teachers and students is made possible by the care that each has for the other. (Aoki, 1992; p. 21)

To understand education's movement away from scientism, we must first look at education within its historical context. Where have we come from and where are we going need to be questions at the forefront of every debate over education, curriculum, and their place within society. Traditionally speaking within the context of education there are three fundamental units within the classroom: the teacher, the student, and the text. The entire history of American education can be thought of in terms of how these three facets of the educational process effect each other, and what role each should play within the educational experience.

Traditionally education operates in what Freire (1981) calls the "Banking" paradigm. The traditional Banking model places the teacher in the role of transmitter of knowledge and the students in the role of receiver, it is implicit in such discussion that the knowledge transmitted is related to a text of some type:

- the teacher teaches and the students are taught;
- the teacher knows everything and the students know nothing;
- the teacher thinks and the students are thought about;
- the teacher talks and the students listen;
- the teacher disciplines and the students are disciplined;
- the teacher enforces his choice, and the students comply;

- the teacher acts and the students have the illusion of acting through the teacher;
- the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- the teacher is the subject of the learning process, while the pupils are mere objects (Freire, 1989,p. 59).

Again Banking is not in itself good or bad, it merely does what it does. In reality there is not one model of education called the Banking Model, however, there are historical consistencies within the development of traditional educational systems which lend themselves to fit very clearly with few exceptions into Freire's description of Banking (Tyler, 1993; Hunter; 1983; Taba; 1962).

The importance lies not in how closely a particular model fits Freire's (1989) diagnosis, but in the underlying assumptions of most traditional curriculum packages which fit consistently with those Freire describes:

- knowledge exists independently of the learner;
- knowledge is something which can be possessed and transmitted;
- there are certain things that should be known;
- knowledge can be understood objectively;
- there is one correct interpretation of knowledge;
- it is education's job to transmit that knowledge.

Over time, and as a result of our commitment as a society to the notions of scientific Positivism, these assumptions become transparent, and nearly invisible. We define the teacher's role as clerks transmitting

the knowledge of the empire (Giroux & Aronowitz, 1983), the students role as passive compliant recipients (Freire, 1983), and texts as the source of the knowledge from which all knowledge should flow (Hirsch, 1987). Such assumptions tend to disregard the human condition of the educational experience:

- the need for exploration (Dewey, 1938; Piaget, 1948);
- the need for relationships (van Manen, 1991; Fosnot, 1989);
- the need for reflection (Pinar, 1988a; Grumet, 1981);
- the need for safety (Kozol, 1989; McNeil, 1988);
- and need to create (Piaget, 1948; Duckworth, 1987).

The discourse of efficiency often leaves little room for the discourse of living. What exactly is education for? Whose purpose do the schools serve? What role should teachers play within the schools? What role should the students play? What roles do the texts that we use in the classroom play?

What is Education For?

Traditionally speaking good teacher education programs prepare teachers for the world of teaching, just as traditionally, education has been about preparing students for adult life (Bobbitt, 1993). The texts used in classrooms facilitate these purposes, as do the teachers and the students, by playing their appropriate roles. Preparing students for the future holds within it a very fundamental product oriented ends-means assumption. The student is a resource or raw material who as a recipient of knowledge is shaped and molded into _____. The end

product is not important so long as society finds it useful and productive (Spring, 1994). The modern traditional critiques of education in their numerous "blue ribbon" committee reports find education not properly preparing its students, and work force (Horne, 1994). The committee's conclusions fit very consistently with Freire's (1981) notion of Banking; education is about the effective, efficient, transmission of knowledge (National Committee For Excellence In Education, 1983). Thus educators need to find more efficient methods of transmission to ensure proper preparation for the future. Hirsch (1987) refers to student deficiencies like one would refer to a defective automobile transmission. What education really needs, according to traditional reform advocates, is a huge factory recall. This conclusion has resulted in political leaders, business leaders, and educators spending billions of dollars researching new standardized tests to assure teacher accountability, student accountability, administrative accountability, and even parental accountability. The calls for more standards, more rigor, and more efficiency, is based on the operating premise that the original basic design of the model is sound. So, to reform education, the curriculum requires more content and perhaps a re-ordering of the scope and sequence of the basic subject areas. Are they correct? Is this what education is about, transmitting knowledge and ensuring that that knowledge is transmitted efficiently? Are there other options?

There is nothing inherently wrong with wanting to prepare teachers or students for the future (Gore, 1994). However, as a result of focusing on preparation, education programs neglect to ask the

fundamental, why, what for, types of questions which form the foundations for the very notions of preparation.

- What does knowledge separated into unrelated subject areas mean in the context of fluid nonsegmented life experience?
- What dimensions of the human experience are neglected by a system dedicated to transmitting knowledge?
- What is the nature of knowledge?
- How do human beings learn?
- What experiences are valuable?
- What does objectivity mean?
- If human beings do not learn as passive recipients why do we continue educating like they do?
- What role should education play in the production of compliant productive citizens?
- Who decides which knowledge is of most worth?
- What role should society play in perpetuating society?
- What role should education play in transforming society?
- How important are philosophical questions of meaning?

The way educators and society answer fundamental questions about humanity, society, meaning, and knowledge, determine the way education guides the course of history. For, as Spring (1994) says, "what people know, what they believe in, and how they interpret the world have an important effect on their choices and, consequently, their actions" (p. 1).

Historically not all have followed the well travelled path of tradition in education. People like Dewey (1938), Piaget (1948), van Manen (1993), and many others have viewed education in terms of the

child's experience, and of the pedagogical relationship between teacher and student. Dewey attempted to redefine education in terms of the experience of the child in the classroom. Dewey denied the validity of the liturgy of textbook transmission within a pre-established curriculum. Piaget's work laid foundations for constructivist notions of child centered curriculum. Piaget demonstrated how children constructed their own particular knowledge of the world based on their interaction with it. In constructivist theory, learning does not take place through a passive transference of knowledge from possessor to receiver but through an interactive process in which children create knowledge as they encounter the world. van Manen's (1991) view complements that of both Dewey and Piaget by investigating the nature of the teacher/student relationship. According to van Manen, the fundamental experience of pedagogy (teaching) is "the human charge of protecting and teaching the young to live in this world and to take responsibility for themselves, for others, and for the continuance and welfare of the world" (p. 7).

If as Dewey (1938) and Piaget (1948) suggest, that the experience of the child determines what is learned, and as van Manen suggests that education involves a relationship between teacher and learner then those interested in educational reform need to look at questions which deal with issues other than basic separated content areas, scope, and sequence. One suggestion by van Manen (1991) hints that society should view education as primarily the pedagogic relationship between teacher and learner. Such a pedagogy focuses on the integration of life meaning within the context of life stories, and

is conditioned by love and care for, hope for, and responsibility to the child. This pedagogy:

- preserves a child's space;
- protects what is vulnerable;
- prevents hurt;
- makes whole what is broken;
- strengthens what is good;
- enhances what is unique;
- sponsors personal growth and learning. (van Manen, 1991; pp. 161-172)

"Pedagogical tact does what it does by exercising a certain perceptive sensitivity as well as by practicing an active and expressively caring concern for others" (van Manen, 1991; p. 172). The question of education becomes "what is best for each individual student at each individual moment?" rather than, "what can I do to drill this concept into the students mind?" This idea of teaching in a pedagogical moment is incommensurable with a positivistic Banking approach.

The struggle over the American curriculum as Kliebard (1987) suggests continues in to the 1990's. As Gore (1994) supports Sawicki, "No discourse is inherently liberating or oppressive" (p. 130). The liberatory status of any theoretical discourse is a matter of historical inquiry, not theoretical pronouncement" (p. 110). Thus, neither a traditional transmission based curriculum comprised of separate unrelated subjects and the texts which supports such a curriculum, nor a child centered curriculum which focuses on the integrated meaning of lived experience are inherently positive or negative. However, inquiry into the foundational questions from a historical, reflective

perspective, allows a debate about education to inform matters of curriculum reform. The incommensurability of the traditional field of curriculum and a child centered field of curriculum present educators and society with a paradox. Each perspective of curriculum proposes what they propose and accomplishes what they accomplish and nothing more. The importance of the struggle and debate lies within each individual's experience and the values of each individual entering the debate. For those interested in complacent, productive, non-thinking employees, a traditional, social efficiency, Banking education makes a great deal of sense. For those interested in creating an equitable society of free thinking individuals, capable of making their own decisions, perhaps an autonomous classroom where children construct their own knowledge, is more appropriate. Several questions become vital in deciding how to approach educating our young.

- What are the premises underlying a particular perspective of education?
- Whose interests does such a perspective serve?
- How do they purport to accomplish those interests?

Whose Purpose Does It Serve?

According to Spring (1989) education serves one of two purposes either it frees or it enslaves. Thus it serves potentially one of two masters the individual or an enslaver. Historically speaking American education in the late 16th century started out in the hands of the church. Clearly schools provided an opportunity for men to become literate and allow them access to the scriptures. Schools existed to

save men's souls. Within a generation schools not only saved men's souls but, ensured the liberties of Republican ideals (Franklin, 1993; Faculty of Yale college, 1993; Spring, 1994). A hundred years later it ensured that immigrants entering this country were enculturated into the mainstream work force (Spring, 1994; Cremin, 1975; Kliebard, 1992a). Another hundred years and education ensured that the manpower needs of the work force were met at all levels.

Manpower channeling in the context of a democratic ideology had to concentrate on influencing individual choice through indirect methods. Defined in a different manner, this meant that freedom was considered the sense of freedom an individual had when he was able to do those things he desired. Freedom and social needs could be maintained by controlling individual desire through training and organization of the social structure. Individuals would choose and act in a manner consistent with social needs if their desires had been properly conditioned by education . . . (Spring, 1989; p. 57)

Consistently education, while providing the false promise of freedom, reproduces the social inequities of a capitalistic market place (Aronowitz & Giroux, 1988; Apple, 1975a). In other words, typically American education, while promoting the interests of freedom, serves to promote the interest of those which control it. Early in history these were the forces of the church, later the government in the interest of national security, and later the forces of business. Traditional education developed in the ways it has because it met consistently the needs of those it served. Yet even its supporters criticize its efficiency and effectiveness.

In 1957 with the launching of Sputnik citizens panicked, "how could we allow the Russians into space before us?" The accusing fingers

pointed toward the schools. In the 1970's, once again, the schools received admonishment for the degradation of our countries moral values in the 1960's. In the 1980's the media once again pointed its finger at the schools asking, how could our great nation rank tenth in the world on standardized test scores? (National Commission on Excellence in Education, 1983) In the 1990's business leaders criticize the educational system for producing children who cannot think. Yet, as a rule, educational reform proposals such as the Back to the Basics program of the 1970's and the Five New Basics of the 80's tend to dominate the conversation, while, intuition and reason both seem to suggest that more of the same is not reform at all. Social efficiency interest groups and organizations accuse educators of improperly educating our youth decade after decade. The popular media portrays our country's fiscal, and economic problems within the "rising mediocrity" of the schools (National Commission on Excellence in Education 1983).

Reason suggests that such declarations would spur educators to question the assumptions, and therefore the effects, of the managerial/social efficiency model of education. Nevertheless, even after all of the calls for reform, Reynolds (1994) quite deftly observes that, mainstream curriculum models from the time of Tyler to Taba, from Taba to Hunter, and from Hunter to present continually re-present ahistorical non-change in curriculum theory. The majority of educational models Reynolds says, follow the same basic premises laid down by Tyler over 45 years ago. Those premises, of course, educators commonly refer to the Tyler Rationale. Do the political interests in American education seek reform? Do they seek to free or enslave? Historical discussions of traditional education systems in America quite

consistently show how transmission models help to enslave and control, rather than to free and liberate (Cremin, 1975; Kliebard, 1987 & 1992b; Spring, 1989 & 1994).

If schools seek to serve the learner rather than business, it will not happen with a system designed for the purpose of serving business. The assumptions of slavery and freedom are incommensurable. Social efficiency educators seek efficient control of the learning process. But learning is an inefficient messy enterprise (Piaget, 1948). Social efficiency separates the knowledge of life into neat separate subject areas for objective clinical study, while learning takes place within the context of inseparable chain of life events. Social efficiency predicts necessary outcomes in advance, while human beings are unpredictable, each with a unique set of needs and desires. If the United States truly seeks educational reform, then schools need to allow autonomous individuals to: develop within secure environments, to explore the world and its possibilities, to create new knowledge, and to blossom into responsible independent thinkers and decision makers.

Dewey (1944) suggests that an education for a democratic society requires the practice of democracy. Such an education requires an atmosphere where children learn about mutual respect and the benefits of diversity within a plurality of ideas. Piaget (1977) would agree with Dewey. In experiencing autonomy, children become autonomous while heteronomy breeds heteronomy. An education that served the child would encourage exploration of the world, allow them to work through the frustrations of the problems they encounter, with the teacher acting as an encourager rather than a distributor.

The radical educational history texts paint a very bleak picture of what education accomplishes, and for whose purpose it exists (Anyon, 1981, 1988; Apple, 1975a, 1975b, 1993; Aronowitz, 1981; Aronowitz & Giroux, 1991; Block, 1981; Giroux, 1981b; Kozol, 1992; Spring, 1989). Traditional education presents a tempting language of efficiency and excellence, in the name of freedom of enquiry. However, such freedom of thought is difficult within an educational system where church, government, or business control of education "result in a continuous restriction of free development and access to knowledge" (Spring, 1989; p. xi.).

How Does It Serve This Purpose?

The complex interworking of the school, and personal development of those in contact schools, eludes any one particular explanatory model. Any single explanatory model which purports such an accomplishment requires serious scrutiny. However, several aspects of schooling play crucial roles within the educational experience. These include the atmosphere of the school, actual and perceived; the relationship between the teachers and faculty; the relationship between teachers and students; the relationship between students and students; The relationship between faculty and students; and the curriculum, inclusive of text, planned school experiences, and unplanned school experiences.

According to McNeil (1988), the key to the ultimate success or failure of any curriculum stated or not stated depends on the perceived power relations which establish both school and classroom climate. When

schools exhibit an authoritarian character, that often held in highest esteem by traditional educators interested in controlling the learning environment, relationships tend to be vertical, with little trust or desire for cooperation. While schools exhibiting a democratic character, saw both horizontal and vertical relationships develop, with a great deal of cooperation and interaction not only on the part of the students but also on the part of the teachers and administrators. Typically, according to McNeil, schools operate somewhere in between a mode of pure authoritarianism or pure democracy, however, her observations of behavior were consistent with the level of perceived heteronomy or autonomy within the school.

In a traditional authoritarian setting the student looks to the authority of the teacher, the teacher looks to the authority of the principal, and the principal to the school board. This creates in the class an atmosphere of tension and unease, it is a place for information to be transferred, with little or no room for discussion, exploration of options. The authority of the teacher or more often the text retains the final say of the learning experience. In such settings the teachers become de-skilled automatons, acting merely as lifeless clerks whose soul function is to maintain order and transfer knowledge (Giroux & Aronowitz, 1988; McNeil, 1988). The role of principal within this setting becomes that of judge and jury deciding what behavior is acceptable and which must be punished, often times harshly. They neither gain the respect of the students nor the teacher but merely act as representatives of an external authority maintaining the illusion of control and objectivity (McNeil, 1988). As a result of the passive role of the teacher the text often becomes the curriculum. With the

authority of truth these volumes which possess all of the knowledge of most worth as dictated by a remote textbook manufacturer, fill the minds of our young with pieces and segments of knowledge only to be regurgitated at test time, or at the very least bore them into complacency.

The power of control by the slave master exerts its control here in several ways. First, the over all design and structure of the school sets up in student, teacher, and administrator alike, a reproduction of the authority structure of society, both in physical actuality of vertical relationships and in economic terms. The leader, the principal, often a male, possesses the greatest authority and also makes the highest salary, much like a foreman of a factory (Spring, 1988). The teacher often a female, with much less authority, makes much less money, acts as an assembly line worker putting out a product (Reynolds, 1994). Finally, the student who views the experience not even as a human being but as raw material which is shaped, molded, and filled (Dobson, Dobson, & Koetting, 1985). Second, power operates from a position of created necessity. The students in order to achieve in life must jump through the hoops placed before them much as an animal in a circus, performer for a reward to be received at a later time. The teachers and principals continue to teach and administer the way they do in order to keep their jobs, or even move up the employment ladder, a ladder which they neither created nor probably understand. Third, power operates by controlling the knowledge accessible to the student through the control of the texts used in class (Apple, 1991 & 1993). Finally, power operates by destroying the very core of the individual, it destroys the self (Pinar, 1975b). According to Pinar traditional

curriculum as described by Freire cause the following effects upon a child:

- hypertrophy or atrophy of fantasy life;
- division or loss of self to others via modeling;
- dependence and arrested development of autonomy;
- criticism by others and the loss of self-love;
- the thwarting of affiliative needs;
- estrangement from self and its effect upon the process of individuation;
- self-direction becomes other-direction;
- loss of self and the internalization of externalized self;
- internalization of the oppressor: development of a false value system;
- alienation from personal reality due to impersonality of schooling groups;
- desiccation via disconfirmation;
- atrophy of the capacity to perceive aesthetically and sensuously. (pp. 362-381)

Often students leave schools devastated, credentialized but crazed, erudite but fragmented shells of human possibility (Pinar, 1975b), partially because those in control of education want it that way.

McNeil's (1988) second type of school emanated a Democratic aura in which humanity, freedom, and self development formed the core of academic concern from all involved: principal, teacher, and student. In these schools the principals work with the teachers as advisors rather than supervisors. The relationship between student and school took

priority over specific academic concerns and content issues. Not that content was absent in these schools but students took active roles as part of a community of learners. The students solved real world problems as an active part of a scholarly community. The departments worked together developing materials for the course rather than relying on authoritative texts, and students as well as teachers had a say in what went into these materials.

No single way exists to explain how power operates in education, it varies from district to district, and school to school. There is little question though that power does operate (Megill, 1985). Traditional ways of viewing education however, create situations which inhibit the freedom of all involved within the educational experience. Perhaps McNeil (1988) in summarizing her research states it best:

That structure, designated first to socialize immigrants into American culture and process workers into new industrial jobs, was built on top of an older legacy of educating for democratic citizenship. Once designated to extend educational opportunity it now has the contradictory effect of contributing to the eroding of educational quality....To close the gap between personal knowledge and school knowledge, it will not be enough to add "More" information to content. The very relations within classroom (sic) and within schools will have to be transformed.

Schools need not be condemned to operate in ways which enslave rather than free. When addressed with questions of educational reform society must ask who is it that wants the reforming? and how will the reforms re-form? True reform requires that education address the fundamental relationship between Administration/teacher/Student/Text in relation to the context of how children learn.

What Are Curriculum Texts?

The majority of issues of education especially those dealing with issues of reform, involve unpredictable and chaotic relationships of human beings interacting with one another (Doll, 1993). Of all those interactions the one which bears most stability is the relation of student to text. In traditional education textbooks purport to present factual information related to a particular subject content area. Textbooks represent such an integral part of the educational experience that their presence in the classroom goes virtually unnoticed. It is difficult indeed to imagine a course without finding a written text of some sort required.

The historical presence of textbooks in education serves to reify their unquestioned place within the classroom. In the first one room school houses in which students wrote their lessons on slates, teachers taught from texts (Spring, 1994). These texts acted as a guide for transmitting facts, teaching reading skills, and ensuring appropriate patriotic religious beliefs. With the appearance of Newtonian science and the pragmatic philosophy of Locke, textbooks began to take on an air of objective benevolence within the classroom (Cremin, 1975). Traditional educators, using science and pragmatic philosophy as metaphors, established education as an objective enterprise. Eventually emphasis on a canon of the Western classics which, represented examples of culture and virtue, took hold of education in an attempt to establish a normal culture (Spring, 1994). This normal culture eventually took on the same metaphors of Positivism proclaiming its value neutrality. Even today textbooks in American classrooms are treated as fonts of

objective, value neutral knowledge. However, there is no such thing as a value neutral position, all education is heavily value laden (Dobson, 1993; Reynolds 1993; Giroux, 1981a). "One fact must not be lost sight of: the printer and bookseller worked above all and from the beginning for profit" (Mervin & Martin, Quoted in Apple, 1991b; p. 25). Textbook manufacturers sell those materials which are popular and will sell in the largest markets primarily New York, Texas, and California (Engelhardt, 1993). Thus, without a word written on a page, the values of three specific regional areas already determine the values of the texts which sit on desks of school children in Oklahoma City, Minneapolis, and Kewaunee.

Of all texts which influence the students in our classrooms the most insidious are those curriculum texts used in teacher education and training programs. These texts claim a double objectivity, that of the texts themselves and that of a methodology which proclaims its very nature objectivity. Curriculum texts effect nearly every teacher in the field of education today. Curriculum texts provide the staple by which we indoctrinate teachers into the language of education. Through these texts students encounter notions of lesson planning, time on task, task analysis, behavioral objectives, participatory management, etc. etc.. The practice of those teachers taught by such texts becomes modified by those texts. The majority of these texts present the truth of educational methods and theory as normative, objectively reliable information. Yet Apple (1991a) warns us that, "the very idea that there is one set of values that must guide the 'selective tradition' can be a great danger, especially in contexts of differential power" (p. 15). However, on a more hopeful note Apple remind us:

Yet we cannot fully understand the power of texts, what they do ideologically and politically (or educationally, for that matter), unless we take very seriously the way students actually read them -- not only as individuals but also as members of social groups with their own particular culture and histories. For every textbook then there are multiple texts -- contradictions within it, multiple readings of it, and different uses to which it will be put...They [texts] can signify authority (not always legitimate) or freedom. (p. 15)

Therefore, curriculum texts, merely because they are texts, present themselves to students as objective, value neutral artifacts often presenting a panacea of solutions to the problems of education.

Traditionally, curriculum texts, which present the popular view of curriculum -- the one which sells -- reflect the strong influence of Newtonian science which places emphasis on objectivity and control. The recipes and lock step methodologies presented by these texts teach future teachers how to transmit knowledge most effectively. Such texts often inappropriately present the complicated, unpredictability of classrooms -- open chaotic systems composed of human beings -- inadequately preparing future teachers for the world of teaching.

Functions Of The Written Text

The written text possesses conotated meaning, denotated meaning, and interpreted meaning. Conotated meaning is what was meant by what is said, denotated meaning is what the texts say structurally, and interpreted meaning is what is interpreted and written by the reader of the text (Sperber, 1979; Sturrock, 1979; Culler; 1979). Traditionally, the first two types of understanding the written text as supported by linguistic structuralism, fit well within the boundaries of a world

explained by objective Positivism. They both imply a direct cause and effect understanding of language. There is one something which has been said, thus there is one something to be understood. However, according to Derrida (1985), the relationship between word and interpretation is far more complex and far less certain than implied by structuralism.

The words themselves and their individual connotations and denotations depend on the connotations and denotations of the words which define them and so on infinitely (Eagleton, 1983). Thus for every occurrence of language there exists as many possible interpretations of what is spoken or written as there are connotations and denotations. So, even though as van Manen (1987) says that written language freezes thought, Derrida suggests that such an image is not forever fixed. Thus, the words intended by an *other* and even the form of the written word may collapse in on itself contradicting the essence of what was said. So, the words of the writer may never reach the understanding of the reader as originally intended. In fact, such intentions according to Derrida rely on the arrogant false premises of structuralism, which claims a direct solitary link between connotated and denotated.

The similarity between the ramifications of quantum theory curricular metaphors, and the ramifications of post structuralism and understanding texts, provide possible links for investigating the changes in textual evolution over time. Texts according to Derrida always hold significance for the interpreter and writer of the new text. In fact, this new writing is the only writing in a certain sense. For our readings of texts result in the writings of new texts, in a literally figurative sense. For the process of understanding itself is a writing of text. Thus at one time the text is always that of the

other and yet only that of the reader. This paradoxical duality is reminiscent of quantum understandings of reality. The consequences of such a relationship open up the possibility for multiple textual interpretations. From a traditional structural interpretation, texts only say (connotation) what they say (denotation), in a quantum post structural sense the texts also enlighten us by what they neglect to say (denotation), and what they potentially can say in the context of present lived experiences (interpretation); for our understanding (denotation) exists in the milieu of the present which perpetually modifies the personally experienced meaning (interpretation).

Thus post structuralism in a sense reaffirms Apple's (1991) hope that texts provide not only authoritarian dictates which require subjection to an external rule (Foucault, 1978), but hold within them through interaction with the individual the potential for liberation (Giroux, 1988). It seems then that analysis of text occurs on more than one level, for even our understanding of denotation is subject to interpretation. Yet according to traditional educators the texts merely serve as conduits of replication. A structuralist explanation of text insures that the meaning of texts is to communicate the message of the author embodied in the form and structure of the text. So, the traditional educator would conclude that written curriculum texts present models of education, support by objective data and research which should inform the practice of the future teachers; the text says what it says. The job of the student when encountering such a text then is reduced to a process of learning the tricks of the trade, memorizing the advice of the experts so that perhaps one day an event will occur and they will have this or that tool handy. However, a post structural

understanding of texts opens up a world of possibilities. Individuals construct their own understanding of the texts. The texts, no longer the same after rewriting, now permit future texts to be rewritten with greater clarity and deeper meaning. Knowledge becomes a part of the lived experience rather than a tool for future use.

Functions of the Hidden Curriculum

Another fundamental assumption prevalent in the thinking of traditional educators confines acceptable understanding of the text to what the text says literally. Perhaps the texts raise questions, but typically these questions deal only with the subject matter presented in the physical text. Answers to such questions will be found somewhere within the text itself or directly related to some application of the text. However, traditional texts presented as bodies of factual information often do so under the false assumption that such facts and information are objective in nature and free of value considerations. However, all texts, written and unwritten, tacitly include ideological assumptions of the writers and the philosophies which underlie its major premises (Apple, 1991b; Giroux, 1981). This is not to say that non-traditional texts are free of ideological influence or value structures. Rather, a primary facet a traditional texts power lies within claim of value free objectivity. Thus, the truths carried by such texts carry with it an authority which in reality exists only in the mythos of the ideology (Anyon, 1988).

Assuming value neutrality leads to several other facets of the hidden power of traditional texts. Value neutral assumptions imply also

a neutrality of style. However, as (Reynolds, 1989) suggests, the values implicit within the style, language, and metaphors of the text not only determine what the text says, but also limits what it can say. Educational texts often exclude merely by the nature of the language used within them. An objective, value neutral truth, possesses little truth at all to those not yet members of the club (Giroux, 1988). When educational texts use words like time on task, behavioral objectives, and anticipatory set, they automatically exclude certain readers from the conversation. I am not suggesting that educators eliminate the words of their field or even to modify them to fit a more colloquial audience, but rather, that they recognize that the language which constructs the texts can be exclusive as well as well as inclusive and is therefore never value free (Aronowitz, 1981).

An additional result of the traditional texts, cloaked in the idea of value neutrality, lies in an implicit understanding that the text includes all relevant material to the subject covered. This specifically becomes a problem with synoptic texts which purport to be exhaustive references for a particular field of study. The elimination of certain topics from discussion from the published materials marginalizes those voices not included in the conversation. An excellent example of such exclusion is the reconceptualization movement within education. Although the reconceptualists have dominated the curriculum theory field for the past two decades little if any mention of reconceptualized notions of education rarely find their way into traditional texts (Pinar, Reynolds, Slattery, Taubman, 1994). Exclusion from discussion is a powerful way of exercising power over a marginalized group (McCarthy, Sleeter, Gutierrez, New, & Takat, 1992;

Nieto, 1992; Noddings, 1992). A value neutral curriculum text, written in the voice of a generic assimilated norm, also denies all of the diversity inherent in the discussion of race, class, and gender issues within the arena of educational discourse (Nieto, 1992).

Traditional curriculum texts focus on the primary educational question of scope and sequence (Engelhardt, 1993). The fundamental assumptions of scope and sequence however, tie education conversations to a language devoted to issues of separate subject areas, management and control of students, and effective transmission techniques. If as Reynolds (1993) suggests, that the true discussion of curriculum should concentrate on issues of race, class, and gender, then traditional texts, by focusing on scope and sequence, not only miss the point of curriculum theory but overtly neglect its primary concern.

The hidden effects of texts on values extends even beyond what is included or not included in the written text. Traditional curriculum texts; set up with neat divisions of the history of education, the foundations of education, and the philosophy of education; by their very structure, imply that knowledge is separable into neat concrete packages. Is it more comprehensible to understand the *facts* of history without understanding the philosophical background of the whys of history, than it is to understand scientific knowledge without understanding mathematical knowledge? In a real sense, philosophy is the language of history just as math is the language of science. However, traditional curriculum text, dedicated to upholding the premises of positivistic objectivity, very neatly and clinically separate the lived experience from knowledge. I no longer wonder why some people seem so "book smart" and at the same time possess no "common

sense." These people are the success stories of the traditional educational system.

Educational reform often seems slow and painful. My students often remind me that change is slow because people resist change. Perhaps when considering the nature of the traditional curriculum texts though the answer is even more complex than that of desire. The system is designed not to change (Khun, 1983; Eisner, 1992). If curriculum texts, through what they say and how they say it, reify the notions of objectivity, normal standards, and segregated subject areas, limited only to specific important areas, how can they propose to change the way education operates, indeed why would they recognize that change is necessary? Within this context it begins to make sense why generations of call for reform have lead typically for calls for more of the same. Within the Newtonian paradigm, there are very few other options. Reform requires change, to change requires rethinking (meaning literally to re-think) the fundamental assumptions of the texts themselves. The metaphors of quantum physics and the philosophical questions of post modernism provide new possibilities for reconsidering educational thought and practice through language (Pinar & Reynolds, 1993). Such change utilizes these new tools to look at what the texts of education say in relation to the lived experience, how they say them, and what they do because of what they say.

The hope of change lies within the institutions themselves to reconsider the traditional philosophies which guide their practice. For texts to change the field must change. That field is changing (Pinar & Reynolds, 1993; Martusewicz & Reynolds, 1994; Pinar, Reynolds, Slattery, and Taubman; 1994). As the field of curriculum theory is

reconceptualized so to the practice of teacher education programs and the texts they utilize must be reconceptualized (Bernu, 1993).

The Role of Teacher Education

The goals of education and the texts which represent the knowledge, in a traditional sense; or the problem, in a critical sense; in the present historical moment find themselves inextricably bound to teacher education programs. Teacher education programs both react to and shape the policies which guide the evolution of classroom theory and practice as well as provide markets for curriculum texts (Aronowitz & Giroux, 1991). Thus understanding the assumptions which form the foundation of such programs provide a crucial link to understanding the rhetoric of reform and the possibility of hope for true reform. Teacher education provides a place for the discourse about the nature of learning, knowledge, and pedagogy to take place. Whether the discourse of educational reform remains a monologue or becomes dialogue is yet to be determined. The resolution of the debate lies in outcome of the power struggles presently influencing education.

Discourses dominant in a historical period and geographical location determine what counts as true, important, or relevant, what gets spoken, what remains unsaid. Discourses are generated and governed by rules and power. It is not possible to separate the meaning of signs and sign systems from their production and reproduction. (Cherryholmes, 1988; p. 35)

The philosophical foundations of the teacher education programs and the texts that they use provide key elements in the discourse power

relations which will determine the future of our educational system and our nation's children.

Through examination of the philosophical foundations of teacher education programs and the uses teachers in pre-service classrooms make of texts, the assumptions of the political discourse funnel to the surface thus exposing themselves to critical examination. Such an examination provides information valuable in assessing: the present state of education, what education means to teachers at the level of individual meaning, and which educational reforms will meet the needs of the children as understood through reflective praxis (Reynolds, 1988). An important part of such investigations involves an examination of the ideologies prevalent in models of curriculum (Eisner, 1992), and an understanding of the nature of knowledge (Duckworth, 1987).

Philosophical Foundations of teacher Education

All discourses rely on assumptions of an ideology (Khun, 1983). The basic ideologies of traditional and quantum in education tend to promote different primary value structures. These value structures affect the way educators think about, talk about, and live with children (Dobson, Dobson, Koetting, 1985).

Traditional education:

- destroys the individual self replacing it with a normative other;
- requires extrinsic rewards to promote interest in predetermined curriculum;
- requires punitive discipline to control student behavior;
- is decontextualized and unconcerned with meaning.

Pedagogically based education:

- encourages development of diverse self systems;
- works with individual interests of child when developing curriculum;
- provides an atmosphere conducive to the development of self-regulation;
- is personalized and meaningful.

The ideological base from which education operates effects every facet of the school experience, from the way teachers view textbooks, to the way teachers organize the classrooms, even to the way teachers conceive knowledge. The importance of understanding ideological positions is critical to understanding why teachers do what they do and say what they say in the classroom. Eisner (1992), offers the following statement in support of this notion:

When children are regarded as passive receptacles to be filled rather than active, stimulus-seeking organisms, bolting down desks in orderly rows makes sense. They are thought of as stimulus seeking organisms, the classroom is likely to have a very different look. (p. 303)

The importance of the effects of ideology on education practice appears self-evident. Ideology shapes the very essence of who and what we are.

In this sense educational ideologies, broadly speaking, and curricular ideologies, more specifically, fundamentally influence our deliberations about what the curriculum should become and what schools should be. (Eisner, 1992; p. 324)

Considering the considerable amount of postmodern educational research which recognizes the important role ideology plays in shaping the decisions that educators make on a day to day basis, it is surprising textbooks typically ignore ideological discussions as relevant to classroom practice. Perhaps as Eisner suggests this results from the invisibility which accompanies dominant non-challenged ideologies.

It is worth emphasizing that when a particular ideology becomes pervasive or has no competing alternative, it tends to become invisible. (p. 303)

However, when the accepted ideologies no longer meet the needs of context in which they are situated revolutions occur (Khun, 1983; Durkheim, 1985).

In traditional teacher training programs, we teach future teachers that:

- Schools teach children to be punctual (discipline);
- Knowledge is separable into academic subjects (discontinuity);
- Schools are places where children accept assignments from others (other directedness);
- Schools have clear cut well defined goals (rationality);
- Schools teach students how to compete (competition);
- Schools teach children to work alone (mistrust);
- Schools organize children by age groups (segregation);
- Knowledge exists in neat tidy packages (oversimplification);

- Smart people possess knowledge (stratification);
- Textbooks contain knowledge (textual authority);
- teachers teach knowledge (transmission). (Eisner, 1992).

Eisner's list describes an education which promotes the stratification of people in which a small elite group prospers at the benefit of a large working class (Spring, 1988). As Sorensen (1994) so eloquently boasts good programs are "designed to meet the work force needs of the 21st century." In a country committed to freedom, equity, and the rights of all to pursue the life they choose, does such an educational ideology make sense? Yet, teacher education programs continue not only to teach content which reifies this ideology, which requires a slave/master relationship in schools and society, but which perpetuates it as well. By continuing to perpetuate the notion of student as knowledge receiver rather than student as knowledge creator we strip away the agency of our youth and our future educators creating heteronomous clerks anxious to accomplish their masters bidding (Giroux, 1983; Kamii, 1979; Dewey, 1938).

The nature of knowledge plays a crucial role in shaping any ideology. The ideologies responsible for shaping traditional education possess the common premise, according to Schrag (1992), that "the purpose of curriculum knowledge is to transmit knowledge." The implications of such a statement are threefold. First, it implies that knowledge exists independently of the learning, something strongly refuted by the development of quantum theory (Capra, 1982; GliECK, 1988; Pagels, 1982). Second, such a statement implies that curriculum writers possess such knowledge and it is the duty of the reader to *know* it and transmit it like one would a photocopy, such a theory of knowledge

replication finds little support from any modern school of psychology (Gilligan, 1985; Santrock, 1988). Third, it denies the possibility of multiple interpretations and falls in the fallacy of structuralism with its belief in a one to one correspondence between signifier and signified (Piaget, 1948; Dewey, 1938; Derrida; 1985; Sturrock; 1979a; Megill; 1982). The workhorse of traditional transmission, the curriculum text falls subject to the same criticisms.

Educational institutions supported by the fundamental ideology of the child the center of the learning experience, creating their own understanding and knowledge would appear very different from those interested in transmission. Such an ideology would espouse an education in terms of seeing:

- human beings as growing organisms whose major developmental task is to come to terms, through adaptation or transformation, with the environment;
 - human life as a continuous process of constructive adaptation;
 - children as active creators of knowledge;
 - mind and emotions as interconnected;
 - curriculum as something fluid and transient;
 - schools as places welcoming diversity and multiple understandings of reality;
 - schools as places capable of transforming society.
- (Eisner, 1992; Dewey; 1938).

The nature of such a teacher education program would require serious consideration.

The ideas of traditional lecture-text-test would not work with in such a system. The students in such a program would be actively involved in the curriculum development of their own programs, encouraged to question the premises of everything that they chose to accomplish. The teacher rather than transmitter would partake as co-creator of curricular knowledge actively engaging in the debates and projects determined by the students. Traditional notions of grading would find little meaning within a system which recognized the nature of the open unpredictable systems of human learning. The texts in such a class could work in several ways. Either as problematic to be investigated and deconstructed or as open living interactive texts which served to facilitate a conversation between themes and individual constructions of knowledge.

Ultimately the ideology which guides the theory and practice of any school either limits the potentials of or opens up the possibilities for those involved in the experiences we call educational. Traditionally speaking education must proceed along the lines of predetermined outcomes, objective measurement, and segregated subject areas, for the fundamental premises of learning which guide it limit it to such a vision. However, the traditional understanding is but one ideology of many, and presents only one value laden possibility, many others exist. Of the many an educational system recognizing the open systems theories of chaos and dissipative structures opens up limitless possibilities for students and teachers alike. Again as Gore (1994) reminds us no ideology in itself is liberating or enslaving, however they merely do what they do. Educators must in the long run be aware of

the ideological nature of education, and decide on their own what they believe is in the best interest of child, their classroom, and society.

Textbooks In teacher Education

To the commercial sector, textbooks are a marketable commodity, grossing nearly \$2 billion. With nearly 95 percent of classroom instruction in grades K-8 and 90% of homework time derived from printed materials textbooks dominate the school day. (Venezkey, 1992; p. 444)

It has been said that teachers teach who they are, what they know and how they know (Dobson, 1993). If this statement holds any truth then according to the quote at the beginning of this section how they know is intimately connected to the textbook. Thinking back over the past four years of graduate school I remember only one class without an assigned text. Three credits out of 90 that is better than 97% of my course work in curriculum studies. As an instructor I used three works as primary reading for my History of Education class. As with all statistics there is a fudge factor, it may be debatable that some of the books assigned for class could be considered textbooks in the traditional sense of the word but at worst I will estimate 90% of my course work involved a text which would meet most traditional criteria. Texts are such a part of my educational experience I cannot comprehend education without thinking about texts. As a student, the first thing I typically looked for on the syllabus as it was handed out at the beginning of a course was which texts and how many will be required for this course.

There is little question; at least in the present era, even with the reconceptualization and poststructural theory; of whether or not pre-service classes will utilize textbooks. Typically, the texts used

in teacher education programs reflect the philosophy of the instructor teaching the course. However, until recently the majority of curriculum texts available to teacher educators advocated a traditional focus, more often than not these were synoptic texts which purported to cover complete surveys of particular areas of study (Reynolds, 1988; Schubert; 1987). The synoptic texts within traditional classes often take on traditional roles, they become the guiding focus for contemplation and discussion within the class. Often variations of the models found within the texts ended up in notebooks in one form or another as material to be remembered at a future time either as a test question, for a paper topic, or as a trick or technique to use in the classroom. At times these texts even direct the whole direction of a particular course many of them broken up into 15 chapters just enough for one chapter a week in a 15 week semester. Lectures in these circumstances become summaries of the major points of the chapter. Thus in a traditional sense texts can and do serve not only as guides but as a preestablished curriculum for teacher education classes to follow. In such situations the instructor gives full authority to the words of the text as objective truth (Venezkey, 1992; Snyder, Bolin, & Zumwalt, 1992).

Such a use of authority and text plainly exists within the realm of positivistic science. The instructors and students both expect that the text bears one message; the correct, objective, value free, message; and that success within the education program depends on how well the student *masters* the material. This accomplishes two things for the instructor, first it rids them of responsibility, second it provides a refuge filled with answers. However, the assumption of a text filled

with answers only meets the needs of those looking for answers, this is not necessarily the aim of all education, though it is most certainly the aim of traditional education.

According to poststructuralism not only shouldn't texts be used as authorities which transmit knowledge but cannot be used as such. For each reader brings with them a unique set of perspectives with which to understand and rewrite the text within consciousness so the text will never undergo the exact same reading twice, not even by the same reader. Does this imply that educational courses which embrace an understanding of post-structuralism do without a text? Actually post-structuralism would say just the opposite, for in reality everything is text and therefore to understand education without text becomes unimaginable. What happens with the texts within the course becomes the issue. Do the texts become a problematic? Do the students have an opportunity to decide which texts to read? Can multiple texts be used to deconstruct each other? The list of possibilities for texts is endless.

The ways instructors use texts in teacher education should at least be consistent with the philosophy which guides their practice. Traditional teachers more than likely would not even consider taking a text and making it problematic. However, the reverse is not equally unlikely. Even for teacher educators working in nontraditional ways find it irresistible to teach from the text, especially when the texts explain aspects of post-structural theory, or Constructivism. Yet what good will teaching non-traditional texts in traditional ways accomplish? Perhaps confusing the students. The roots of Western Positivism played a role in influencing the way most educators think about the world and education. It is often hard to shake the shackles of tradition

especially when at times they make intuitive sense. Yet an educational agenda, if it can be called such, based on metaphors of quantum theory, and post-structuralism lend themselves poorly to the methods rooted in textual authority and normative interpretations of reality (Derrida, 1985). Thus though it is nice to think about such ideas in general terms, which I do often enough in this text, is to miss the particular nature of poststructuralism in the first place (Foucault, 1983; Hwu, 1994).

Synoptic Curriculum Texts

The broad range of educational goals, philosophies, learning theories, implementation strategies, administrative and financial theories, curriculum debates, and social considerations provide a "limitless banquet" of topics for intellectual inquiry (Rabelais quoted in Spring, 1994). However, at best one text could provide a sample platter of delicacies sufficient to satiate the hunger yet, incapable of satisfying any singular desire. So, this text will limit itself to a discussion of texts. Not only texts, but that special group of texts dedicated to tantalizing every taste bud, synoptic texts. The synoptic text according to Schubert (1986), "is a book that attempts to summarize the state of the art of curriculum studies for the professional educator" (p. 82).

Synoptic texts serve to bring curriculum knowledge and discourse together for and made readily available to its audience. Since 1918 and the publication of the first traditionally recognized curriculum text, Bobbitt's *The Curriculum*, hundreds of synoptic curriculum texts all

supposedly adding this or that to the field of curriculum theory (Schubert, 1980). The major focus of those texts dealt specifically with foundations, content, and practice. Traditionally this meant a coverage and rationale for particular issues of scope and sequence, filled with methodologies and prescriptions for appropriate practice (Reynolds, 1990). Reynolds, and many others, suggest that the field of curriculum is unnaturally hindered by a discourse limited to issues of scope, sequence, and methodology (Apple, 1991; Eisner, 1992; Giroux, 1981a; Grumet, 1981; Huebner, 1975a; Jackson, 1981; Macdonald, 1988b; Miller, 1992; Pagano, 1988; Pinar, 1975d; Schubert, 1986; Short, 1991a). Though the reasons for criticism vary from issues of race, class, and gender (McCarthy, 1990; Weis, 1988); to issues of history, politics, and economics (Kliebard, 1982; Giroux, 1981; Apple, 1993); to issues of psychoanalyses, learning theories, and structures of knowledge (Kincheloe & Pinar, 1991; Fosnot, 1989; Derrida, 1985); all agreed that synoptic texts failed to do what they purport to do, which is to provide a comprehensive overview of the entire field.

Two recent texts; Schubert (1986) and Pinar, Reynolds, Slattery, & Taubman (1994); attempt to reconceptualize the nature of synoptic curriculum texts. These texts move away from traditional perspectives of exclusion and provide texts from multiple perspectives. Such presentation of text denies the fundamental premises of textual authority, and opens up opportunities for future educators to dialogue about relevant educational issues, while providing interpretations of curriculum from a variety of voices. Such dialogue provides pre-service teachers the ability to question the assumptions, and create their own

knowledge, based on the readings and writings of their own texts, through reflective praxis.

The existence of curriculum synoptic texts, as artifacts in educational tradition, seems to indicate their importance to the process of education. However, as with all artifacts investigators must ask how do they relate to historical present? Do traditional synoptic texts meet the needs of education in the 1990's? Is it appropriate in an era of postmodern existence to focus on issues of scope and sequence? Will the reconceptualized notions of multidimensional synoptic texts meet those needs? These questions remain for history to decide.

Elementary curriculum synoptic texts

Perhaps of all areas of education attacked by calls for educational reform, elementary education finds itself most often in the middle of the accusations. From discussions about platooning classrooms for maximum school space utilization and laboratory classrooms in the late 1920's, to Skinnerian learning machines in the 1950's, to open classrooms and spiral curriculum in the 1960's, to the back to the basics program of the 1970's, to the battle between phonics and whole language of the 1980's and the struggle over full inclusion in the 1990's, all find as their primary target the elementary schools and their respective curriculums (Pulliam, 1991). With the struggle over reform issues in education, it makes sense to expect significant changes in the texts utilized by institutions which prepared future teachers planning to enter the elementary schools. Will a historical textual investigation find such change? Whose purposes does it serve if they do

not? To answer such a question requires an investigation into several fundamental ways in which elementary curriculum synoptic texts portray themselves.

- How do elementary curriculum synoptic texts portray the calls for reform?
- How do elementary curriculum synoptic texts portray the debate over learning theory?
- Do the elementary curriculum synoptic texts portray reconceptualized notions of education?
- How do elementary curriculum synoptic texts portray the world?
- Whose purposes do elementary curriculum synoptic texts serve?
- Do elementary curriculum synoptic texts serve those purposes?
- How do elementary curriculum synoptic texts portray children?
- How do elementary curriculum synoptic texts portray learning?
- How do elementary curriculum synoptic texts portray subject matter?
- How do elementary curriculum synoptic texts portray the roles of schools in society?
- How do elementary curriculum synoptic texts portray knowledge?
- How do elementary curriculum synoptic texts portray the relationship between teacher, student, and text?

If elementary curriculum synoptic texts follow a similar path to mainstream educational policies, teacher education programs, and curriculum texts, the answers to these questions should follow a traditional ideology (Reynolds, 1991). Such answers would indicate that elementary curriculum synoptic texts serve to reproduce the Banking curriculum, with all of its potential effects as Freire (1981) and Pinar (1975b) suggest. As a society living in a postmodern world we must ask ourselves: after considering the nature of traditional education, its state goals, and the hidden effects of its ideology, is this the type of education we desire for our children?

Do we believe in the ideology proposed by such texts? Are the ways traditional education answers the question what is education for, the answers we believe to be true? Or should we consider other possibilities? What possibilities do assumptions based on multiple interpretations of reality hold for education? Could viewing knowledge as something which individuals create rather something existing to be discovered change the face of society? How would a elementary curriculum synoptic text which operates in this way look? Whose purpose would it serve?

Ultimately the way we answer the questions or develop new ones shapes who we are and what we believe (Dobson, 1993). If education holds the power to transform society (Dewey, 1938; Giroux, 1991), such transformation occurs one decision at a time, one person at a time, all at once (Castle, 1994; Kuhn, 1970). The hope of this text is to furnish one interpretation of the place elementary curriculum synoptic texts occupy within the present historical context of the discussion of

educational reform. Perhaps in some small way this text will provide questions for the discussion, and open up possibilities for the future.

Textbooks: Going Once, Going Twice, Sold

Textual authority is both pedagogical and political.... In effect, textual authority represents the medium and outcome of a pedagogical struggle over the relationship between knowledge and power as well as struggle of the construction and development of the political subject. (Aronowitz & Giroux, 1991; p. 215)

For the past 100 years education has been criticized for improperly educating our children. Educational critics use data from various sources to support their conclusions. For example, *The Nation at Risk* (1983) uses student scores on standardized tests and the United States economy as criteria for determining the performance of our schools. With similar motives E. D. Hirsch (1987) conducted surveys of students of all ages across the country determining how much students knew about topics he felt valuable for all people to know. The conclusions from both of these bodies of research -- educational institutions are failing to properly educate our youth. For any student of history these critiques of education come as no surprise. Regardless of the data collection methods used the general consensus of the historical education literature indicates that education in the United States fails to make the grade consistently from decade to decade (Pinar, Reynolds, Slattery, & Taubman, 1994) . Every decade since the turn of the century attempts at educational reform fall one step short of meeting the needs of the decade which follows.

The critiques consistently point to several common areas to support their arguments: illiterate college students; unproductive, uncreative, inattentive employees; and low math and standardized test scores (Willis, Schubert, Bullough, Kridel, & Holton, 1993). It seems incredible that the United States educational system finds itself facing the same problems it faced 100 years ago, and it seems even more amazing, as Huebner (1975) suggests, that educational leaders recreate the wheel from decade to decade in a very ahistorical fashion. If the social efficiency reforms of the early 20th century failed in the period they were designed to fit, why should educators in 1994 expect they will work now in an era far more complex and fluid than 100 years ago?

From the time of *The Report of the Committee of Ten* forward elementary curriculum synoptic texts traditionally immerse themselves with the question of effectiveness (NEA, 1893; NEA, 1895; Bobbitt, 1918; The National Commission on Excellence in Reform, 1983). This meta-question usually includes the very specific question, "how can we more effectively teach students math and science?" The results of this foundational question appear in discussions about the implementation of curricula such as classroom management, time on task, mastery learning, effective utilization of classroom time, Transformational Outcomes Based Education(OBE), etc. The premises behind the majority of these discussions fall within the ideological structure of scientific Positivism. These assumptions assume that of all the things which occur in the classroom those which are observable and quantifiable hold the most meaning. Educators continue to ask the same questions and thus find the same answers. This is not surprising since traditional education does effectively what it does, reproduce the status quo. This

is exactly the purpose traditional education is designed to serve (Kliebard, 1992b; Eisner, 1992).

The question now becomes whose purpose does it serve to blame education for not doing what it was never designed to do and then recommend that it do more of what it does to remedy the problem? Can we blame a dishwasher for not getting the laundry clean? And does it make sense to fix the dishwasher as a remedy to the problem? Assuming that political leaders truly desire educational reform the nature of the reform questions requires revision. If reformers ask, "how do we more efficiently increase time on task" they neglect the possibility that time on task may not be responsible for the problem. The very foundation for the conservative critique of education is founded on ideologically governed premises about, knowledge, control, and competition. From a quantum perspective time on task may be the problem, not because students are not spending a certain amount of time or not spending a certain amount of time on task, but because it is a closed system criteria enforced on an open system (Doll, 1993).

Thus as this text looks at the rhetoric of educational reform, especially that of textbook reform, the types of questions asked, and the way they are asked become crucial. In examining the historical evolution of elementary curriculum synoptic texts over a particular duration of time the important issues will not necessarily involve the actuality of reform but in what ways is reform evident within the dynamical functioning of the text? Do elementary curriculum synoptic texts continue to answer curriculum questions from a perspective of traditional ideology, or do they question the premises of the

traditional variety and attempt to find a different yet undetermined path?

The Pursuit Of Knowledge: Constructing New Texts

The goal of educational education is not to know how to repeat or retain ready made truths (a truth that is parroted is only a half truth). It is learning to master the truth by oneself at the risk of losing a lot of time and going through all of the round about ways that are inherent in real activity. (Piaget, 1948; p.106)

With the final stage of the reconceptualization drawing to a close educators must look back to the path from where they have come and forward to where they are headed (Pinar, Reynolds, Slattery, & Taubman, 1994).... The children wait.... With widespread agreement that curriculum theory needs to move beyond model building and design where does the revolution begin? Perhaps the nature of the elementary curriculum synoptic texts themselves needs to be reconceptualized as suggested by Reynolds (1990). Perhaps investigation into the historical development of elementary curriculum synoptic texts may produce some enlightening questions which tomorrow's educators may find helpful in understanding their place within the ideological struggle for the minds of our young. As Huebner (1975b) suggests:

the past becomes the means by which the individual can project his own potentiality for being. The educational environment must be so constructed that the past is in the present as the basis for projection. (p. 246)

Are elementary curriculum synoptic texts trapped within an ahistorical closed system which results from positivistic scientific explanations of the world, an explanation called strongly into question by the emergence of quantum theory? Investigating the historical place of elementary curriculum texts brings the past into the present allowing for the opportunity to transform the future. As reconceptualized notions of curriculum encounter the historical development of elementary curriculum synoptic texts, new writings of the old readings may create new understanding (Derrida, 1987). The development of new understanding through the process of reflective action with the text will provide pre-service teachers access to multitextual inquiry with the language necessary to create nurturing environments within the schools (Reynolds, 1990).

Yet even though metaphors of the quantum and the tools of post structuralism provide a possibility for educational transformation, politicians, regents, and school boards need to reconsider the ideologies which guide their decisions. Does their current ideological base allow the development of a world consistent with democratic values? Perhaps one step toward answering this question involves a critical historical look at the foundations of elementary curriculum synoptic texts and their evolution into their present forms. Elementary curriculum synoptic texts play an important role in influencing the future teachers of elementary school children, and thus the elementary school children taught by those teachers. Thus, investigation into the historical place of the elementary curriculum synoptic text within the field of pre-service warrants serious consideration. No such inquiry exists within the literature of educational history. Therefore, an

initial investigation into the history of elementary curriculum synoptic texts seems important if not vital to further the understanding of the field of curriculum as a whole.

The children wait. . . .

Chaos, Open Systems, And The Creation Of Knowledge

The key point, both metaphorically, in educational terms and factually, in terms of systems themselves, is that isolated systems exchange nothing, being at best cyclical; closed systems transmit and transfer; open systems transform. (Doll, 1993; p. 57)

- The activities of life take place in an evolving world, filled with constant transformations, the world is an open system (Sheldrake, 1988).
- Human beings are evolving creatures, humanity is an open system (Dewey, 1970).
- Cultures are evolving systems, human culture is an open system (Durkheim, 1985).
- Textual interpretation is open to an infinite regression of multiple understandings, texts are open systems (Derrida, 1985).
- Power neither exists nor is something to be possessed, power is an open system (Foucault, 1971).
- Knowledge is continually created by the knower, the process of knowing is an open system (Piaget, 1948).

- Meaning and understanding continually change as a result of reflection on the lived experience, meaning and understanding are open systems (van Manen, 1990).
- Identity flows from moment to moment continually reacting to and acting against the other, identity formation is an open system (Hwu, 1994).
- The education arena represents a forum where living human beings; develop culture; create knowledge, meaning, and understanding of the world around them; encounter power relations; read and write texts; and develop identity; therefore according to the rules of logic which guide the philosophy of Positivism, The educational milieu is an open system.
- Open systems do what open systems do.
- Closed systems do what closed systems do.
- It makes little sense to define open system in terms of closed systems.
- It makes little sense to define closed systems in terms of open systems.
- Educators every day answer the question what is education for by the way they talk about, think about, and live with children (Dobson, Dobson, & Koetting, 1985).

Meaning, Knowledge, And Understanding

Dear, dear! How queer everything is today! And Just yesterday things went on as usual. I wonder if I've been changed in the night? Let me think: was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I'm not the same, the next question is, 'who in the world am I?' Ah, that's the great puzzle! (Carroll, 1982; p. 27)

Traditional educational models explain the world in a particular *objective, value free*, singular fashion, easily understandable in terms of closed systems (Bobbitt, 1991). However, the evidence of epistemological research, post structural philosophy, and quantum theory suggest such a way of looking at the world neglects the human subjectivity present in every lived experience (Pagels, 1982). If the essence of human nature relies on the fundamental notion of continual transformation it makes little sense to force such a nature into a closed system and expect it to thrive.

Traditional educational models represent closed systems dedicated to transmitting culture and recapitulating the status quo. Yet, education purports, as one of its fundamental purposes, to promote growth. By placing children, open systems, in schools utilizing traditional models, closed systems, we accomplish the opposite, we stifle growth and hinder development, because closed systems are not designed to grow but to self-perpetuate. Such systems function well in preparing slaves to do their masters bidding. Though the language of effectiveness, and efficiency is enticing, educators need to realize the closed system implications of such language. If society desires efficient, effective institutions of knowledge transmission then

traditional models work fairly well at accomplishing these goals and require only a little fine tuning.

However, open systems are rarely, effective or efficient in a traditional sense (Doll, 1993). If education seeks to facilitate human development, in all of its complicated messy ways, it needs to realize that efficient, effective models designed for the controlled transmission of knowledge in closed systems are not designed for this task, at best children grow in spite of such models. If freedom and equity are more than rhetorical bits of propaganda then our schools need to reflect such ideals. Schools need to provide open places and open spaces for children to creatively interact with the world, to create in their own unique ways explanations of the reality in which they live (Greene, 1988). Texts serve the students as resources, and teachers serve as co-investigators and creators of knowledge, as a member of a larger community of inquiry.

Viewing education in terms of open systems, from a traditional understanding of reality, is probably both confusing and frightening. After all the scientific objectivity of Newton is incommensurable with the subjectivity of quantum theory (Kuhn, 1983). However, if the world is an open system, does it make sense to continue attempting to live in it as if it was not? The way we look at everything in the world as human beings, including the way we use texts in schools, is effected by the ideological base which guides our lives.

Multiple Realities: An Encounter Of Contexts

Life demands wholeness and we owe it life; not labels, constraints, and generalizations -- the description is not the person. Life can only be approached by individuals with their own self-worth and self-agency intact. Life does not involve single perspectives and encompassing theories, but the richness of diversity and individuality. (Lovato, 1993; p. iv)

This text represents one possible interpretation of the evidence presented in a collection of 24 elementary curriculum synoptic texts. Such an interpretation effects both the reader, those that encounter this text while writing their own, and the original writer of the text as a writer and reader of the elementary curriculum synoptic texts. As Eagleton (1983) suggests, every reading of a text presents a novel re-writing of the reader, as the read text is written into understanding. The power and weakness of this text lies within the use to which it is put by the reader while writing their own text. For all readers, this text becomes the voice of an *other*, this text defines the reality of those encountering it as those encountering it define the text (Derrida, 1985). This interpretation like all interpretations results from a subjective interconnection of all the original writers previous experiences. Therefore, limited by those experiences while at the same time subject to infinite re-writings by its readers possess potential to change the very nature of education, as by its conception education has already changed.

The reader and writer of this text is left on there own to determine the possibilities contained herein.

CHAPTER II

CURRICULUM HISTORY: THE DEVELOPMENT OF TWO TRADITIONS

The main actors in this story, then, are the leaders of the various interest groups, but their ideas must be seen against the backdrop of hard realities, not only of school practice and the bureaucratic structure of schooling in this country, but the political and social conditions of the time. (Kliebard, 1987; p. xii)

According to Kliebard (1982) the field of curriculum finds its roots around the year 1893. Kliebard suggests that for the 100 years to follow, four interest groups -- the humanists, the social meliorists, the social efficiency group, and the Herbartians -- arose which, under various names, throughout the decades, vied for control of the curriculum. Though all groups find voices within the historical context of curriculum theory, the traditional practiced curriculum typically combined to varying degrees the philosophies of the humanism and social efficiency. Even though they started out as opposing educational philosophies, and continue some opposition within the traditional curriculum today, much as allies combining their forces for a common cause, fight to maintain within schools the notions of transmission, and control (Kliebard, 1992).

Part of traditional education's success lies in its adoption of scientific management principles designed by Frederick Taylor, supported by behavioristic psychological theories (Willis, Schubert, Bullough, Kridel, & Holton, 1992). With Taylor's language W. W. Charters and Franklin Bobbitt, the traditional educational language consolidated around several important and presently unquestioned ideals of education:

- Education is a preparation for future living;
- Education transmits the knowledge necessary for that living;
- Knowledge transmission occurs most effectively in a clinical setting with few distractions;
- Children are miniature adults and learning is a matter of memorizing the facts of the adult world;
- Knowledge exists in a true form independent of the learner;
- and, the knowledge learned in schools is the knowledge of most worth. (Bobbitt, 1918)

Traditional educators wish to produce socially useful, politically compliant, productive citizens (Spring, 1994). The basic principles of scientific management as adopted by traditional educators are discussed with an almost awe like reverence in traditional education literature:

- standardized test scores based on normative curves;
- time on task;
- transmission of knowledge;
- well disciplined orderly classrooms which utilize behavioral modification techniques;
- behavioral objectives;
- and, separate subject areas.

The objectives of traditional education, as interpreted within the historical context of a modern industrial age, prepared citizens for the modern world.

However, the traditional ideology of transmitting preexisting bodies of knowledge met stiff criticism from people like John Dewey,

Harold Rugg, and George Counts, progressive educators from the social meliorist and the Herbartian groups, who felt that schools should serve students not as information repositories, but rather as places of community development and personal growth within a context of meaningful real life experiences. According to the Herbartians' education needed to serve society in more than the reproductive role which traditional education so readily pursued. As Dewey (1938) says:

Much of present education fails because it neglects this fundamental principle of school as a form of community life. It conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he has to do; they are mere preparations. As a result they do not become a part of the life experience of the child and so are not truly educative. (p. 431)

The conflict, it seems, stems from the definition and perceived purpose of each philosophical framework. Traditional educators saw schools as factories and children as resources to be shaped and molded into productive useful, passive, politically compliant citizens who would reproduce the status quo, while progressive educators saw schools as nurturing environments where children in a human society of learners were free to explore the possibilities of life and change the world in which they lived.

By the end of World War II the entrenchment of the traditional ideology of education seemed to have drowned out the voices of progressives in the battle for the American curriculum, and in 1949 with the emergence of the Tyler Rationale the final nails were pounded into the coffin of possible educational reform (Kliebard, 1992). In the

decades to follow, the traditional ideology saw little challenge to its dominance. And, in 1972 Richard Nixon's *Back to the Basics* movement seemed to squelch the hopeful revival of progressivism seen in the 1960's. Hope for the progressive movement in the 1970's and 1980's; laid in the hands of a few informally organized educators; the reconceptualists (Pinar, 1975a; Eisner, 1992), and in the 1990's with the constructivists (Castle, 1994).

The Traditional Curriculum

Only by piling up specific, communally shared information can children learn to participate in complex cooperative activities with other members of their community. (Hirsch, 1987; p. xv)

The fundamental ideas guiding education today have changed little since Tyler presented the American education a very ambiguous but useful four step model for curriculum planning (Kliebard, 1988). The Tyler rationale:

- What purposes should the school seek to attain?
- What educational experiences can be provided that are likely to attain these purposes?
- How can these educational experiences be effectively organized?
- How can we determine whether these purposes are being attained? (Kliebard, 1988; p. 154);

has seen little threat to its dominance of the curriculum field. As Kliebard (1988) suggests:

One of the disturbing characteristics of the curriculum field is its lack of historical perspective. New breakthroughs are solemnly proclaimed when in fact they represent minor modifications of earlier proposals, and conversely, anachronistic dogmas or doctrines maintain a currency and uncritical acceptance far beyond their present merit. (p. 153)

Upon looking at traditional models of curriculum, which purport to reform curriculum, Kliebard's description becomes chilling. Taba in the late 1960's proposed the following reform model for curriculum:

- diagnosis of needs;
- formulation of objectives;
- selection of content;
- organization of content;
- selection of learning experiences;
- organization of learning experiences;
- and, determination of what to evaluate and of the ways and means of doing it. (Sheperd & Ragan, 1982; pp. 78-79)

Likewise the Tanners' in the late 1970's provided a simplification of Taba's model:

- selection of educational objectives;
- selection and organization of subject matter;
- organization of instructional methods and learning outcomes;
- utilization of systematic evaluation procedures. (Sheperd & Ragan; p. 79)

In the 1980's the Hunter model supposedly simplified the process of designing lessons:

- anticipatory set;
- objective and purpose;
- input;
- modeling;
- checking for understanding;
- guided practice;
- and, independent practice. (Hunter, 1984; pp. 175-176)

When looking closely at these four models from four different decades, it is more difficult to find the differences than the similarities. The Tyler and Tanner models are nearly identical, and the Taba and Hunter models merely build on them. The premises of Positivism prevails in all of these models. The similarity of these models depict a theory of education similar to the Banking model described by Freire (1983) discussed in Chapter one. They all assume the teacher, or text, is the authoritative source of knowledge, the student is the recipient of the knowledge, the teachers think and the students are thought about, etc., etc.. Even in the 1990's with the discussion of transformational Outcomes Based Education (OBE) (Spady, 1992) which claims to be a paradigm shift in educational practice we see the same fundamental premises shrouded in a slightly different language (Reynolds, 1994a). There are several keys to this approach [transformational OBE]:

- a process of strategic planning and design which examines the conditions our current students are *likely to face in the future as they carry out adult-life role responsibilities*;

- deriving from those conditions a set of Exit Outcomes that embody the complex role performances that will be required of them in those *future contexts*;
- and *deriving* from those Exit Outcomes *the learning experiences*, processes and contexts that will directly facilitate their accomplishment;
- grading will be criterion based established on the attainment of mastery of the specified outcomes. (Spady, 1991; p. 34)

Hidden within the rhetoric of shifting paradigms Spady beautifully recreates Tyler's four steps. However, they are the same four steps settled deeply within the same ideological system of traditional education merely hidden in "sheep's clothing" (Reynolds, 1993).

The historical misnomer of reform in traditional education presents those currently in the field concerned with reform with some serious questions. How can such talk about non-reform continue to prevail in light of the historical evidence? What implications does it make that it does? Does education truly need reform? Does it serve the interest of any particular group to insure that reform seems to take place but actually doesn't? What are the implications of a traditional educational system operating in postmodern society?

Newton, Objectivity, and Closed Systems

But the myth of power is, of course, a very powerful myth and probably most people in this world more or less believe in it. It is a myth which if everyone believes in it, becomes to that extent self-validating. But it is still epistemological lunacy and leads inevitably to various sorts of disaster. (Bateson, 1972; p. 487)

The scientific advances of the 20th century stagger the imagination. In one century we have witnessed the invention of the radio, the automobile, the airplane, the television, the space ship, the atomic bomb, and the micro computer. To who do we owe these wonders of the intellect? As with all scientific discoveries we owe much to those willing to take a stand for what they believed, and possessed the diligence, tenacity, and often blind chance, to persuade humanity to stretch its imaginations beyond the conceivable. For the roots of Western thought, history looks to the theories of Copernicus; the physical laws and calculus of Newton; the scientific method of Galileo, the philosophy of Augustine, Bacon, Descartés, and Locke; and the biology of Darwin. Through the devotion of these scientists and philosophers and many like them we owe a legacy of understanding, invention, and ways of being in the world (Winks, Brinton, Christopher, Wolff; 1988).

The explanations of such thinkers and experimenters based in premises of rational thought (Locke & Bacon); scientific method which divides mind from body (Descartés), object from observer (Bacon & Newton), and objects into separable parts (Newton); and materialism (Locke) which views the environment and everything within it, including human beings, as resources existing independently of each other awaiting

appropriate disposal by those in positions to do so, and allowing human beings to begin to view life on this earth as a potential pleasure with meaning in itself; replaced a world view, often at the individual risk of life and limb, of mystical and authoritative explanations of the universe based on the rules, and sometimes whims of God and other supernatural influences, explanations that remained unchallenged for centuries, which saw knowledge as that enlightenment God privileged humanity to attain, resources as a means to sustain life until the lives of this world were prepared to enter the next, and personal philosophy equaled the dictates of the church. The scientific revolutionaries explained the world they saw with the new tools of the new science, not with prayer and Pontifical requests (Winks, Brinton, Christopher, & Wolff, 1982). The explanations these new philosophers provided fit very well with the evidence they collected and the reality that they observed. The fundamental metaphor which guided the work of new science -- that of a clock.

The universe, according to the knowledge of the day, operated like a giant clock, one huge, closed, explainable, understandable, predictable system governed by universal laws. Thus, diligent study and objective observation would logically allow mankind to master the secrets of the universe. From the early 1500's to the present everything fell under the scrutiny of scientific objectivity, behavior, thought, learning, genetics, environment, politics, even God. The only things valuable to science were those things explainable, observable, measurable, and predictable. The language of the clock with its separable parts literally lead to the dissection of everything, from human beings to rats, from dogs to amoebas, from cells to molecules, and

even from elements to fundamental particles (Bohm, 1982). Science has dissected, created, and killed, in the pursuit to figure out how the clock worked. The guiding assumption, the whole is equal to the sum of the parts. The assumptions of the rationality which replaced mysticism, which concluded that all things like the clock were ultimately understandable, lead to a science guided by an absolute moral stance that those things valuable were observable, understandable, and eventually controllable, a moral position based on objectivity.

Ironically, by limiting its focus to the observable, and explainable, science often sacrificed its own principles, objective analysis of all data. As the new science progressed it totally replaced the old. The new science provided authoritative explanation, about everything from food digestion to space flight, for everyone from farmers to lawyers. Inevitably, though, as often happens within open systems, inquiries lead to discoveries which defied objective analysis and even conflicted with newly (historical speaking) established scientific truths. Just as in the 1500's, the answers of Newtonian science began conflicting with conventional knowledge of the day; only this time scientific knowledge was conflicting with itself, so the anomalous data were viewed as faulty in some way (Kuhn, 1970). For a time, scientific discoveries which conflicted with a clock work understanding of the universe were cast aside and those scientists considered heretical (Capra, 1982). It is serendipitous in a way, but the new *authoritarian*, science, began using the words of the old *authoritarian* church, in describing those who provided evidence inconsistent with it's beliefs. However, just because phenomena evades

observable measurement, prediction, and control, neither denies such phenomena, nor detracts from its importance, does it?

As with all mature sciences, positivistic science began developing authority structures of explanation to initiate new entrants into the field, much like the authoritative mystical explanations of the past (Kuhn, 1970). New students learned things merely because science decided such things were worthwhile. In a sense science became self-validating. Things are so because science says they are so and for no other reason. What happens though when a paradigm of explanation no longer fits the data which support it? Revolution (Kuhn, 1970).

This objective scientism explained very well the world as a closed system. However, as science progressed, ironically, and equipment improved and theories became more precise, the more inconsistencies developed within the theories. Data sets begged for understanding, the old ways of understanding the world no longer sufficiently explained the data at hand (Pagels, 1987; Capra, 1984). Explaining the world as a closed system no longer made sense. The universal laws of gravitation and even time itself appeared relative to the particular frame of reference they were viewed from (Einstein, 1961). In spite of all evidence to the contrary, positivistic science still held so much sway, Einstein never gave up his belief that God didn't play dice. According to Einstein the universe had to be a closed system.

However, God, it appears, does play dice (Bohm, 1982; Capra, 1982; Pagels, 1987; Glieck, 1988). The present quantum understanding of particle physics has called into question the fundamental premises of objective reality (Bohr, 1921). The idea of the world as a closed

system waiting for examination and explanation, no longer fits the evidence. The experimental apparatus themselves interacted with the phenomena observed thus creating a scientific uncertainty (Heisenberg, 1947). New paradoxes arose with every experiment determined to re-establish positivistic explanations. From the particle/wave duality of Bohr, to the multiple realities implied by the quantum wave function (Bohm, 1982), the discoveries of science began to collapse in and on themselves. The Quiff had popped. From the ruins of the old Newtonian clock with its sights set on solitary explanations of the universe, emerged a science immersed in a science of chaotic evolving systems; a language of wholism, which saw the whole as greater than the sum of the parts; a philosophy of integration, bent on understanding how each action effects the entire system in which it takes place; an environmental understanding of relationship rather than segregation; and knowledge which encouraged diversity and multiple interpretations.

As with all scientific revolutions, there was no one particular, discovery or coup, which lead to the separation, it is a movement which takes place a little at a time, one discovery at a time and yet paradoxically all at once (Kuhn, 1970; Sheldrake; 1989). The ideological battles in scientific revolutions are often fierce, especially when the premises which hold the social structure together are called into question. The revolution rages even today in the laboratories of science, the political arena, and in the institutions we call schools (Pinar, Reynolds, Slattery, & Taubman, 1994). For schools the battle is especially fierce. Though the field of curriculum has been reconceptualized (Pinar, Reynolds, Slattery, & Taubman; 1994), the teachers practicing in the classroom find little relief from the

powerful language of control, objectivity, and efficiency, all supported by the dying language of scientific Positivism (Dobson, 1992). Such resistance to change is understandable considering that the fundamental notions of schools lie within the tenants of Newtonian science (Doll, 1993).

Yet schools based on objective, value free, isolated subjects, designed to prepare students for adult life conflict with the scientific and social realities of our post modern world. For what world will we prepare our children? The world my education prepared me for at the time I started school; an educational system which had yet to experience a man on the moon, a pocket calculator, or with a few exceptions color television; no longer exists. That was only 30 years ago. Perhaps an education which prepared children for a relatively stable world, still understandable with the language of Newtonian science made sense to Bobbitt in 1918, but to my eight year old niece in 1994, what world will an education prepare her for by the time she is 18, when she graduates from high school in the year 2004? A world which may no longer exist in the sense that we know it, unless we deal today with the problems of global warming, acid rain, deforestation, depleting levels of top soil, and over population, problems never imagined when I started school -- which resulted from a disconnected, objective, consumption based perspective of the world -- which of course they did not prepare me for, though school is hardly to blame, unless we live in a closed system of course, then all of these things could have been predicted and education could have prepared society appropriately to deal with them. However, the world and those within it are not closed systems. Time and space are not constants. Reality is as much created by our perception of it

as it exists independently of us, and the future remains undetermined before us. That is our hope.

How does the tradition of Bobbitt address the reality of the school experience, and the realities of the postmodern experience? Does an educational model based on the premises of a no longer acceptable objective unitary understanding of the world make sense in the context of a postmodern existence? Do we need to look for new metaphors to understand the way people are in the world? Can we understand?

Bobbitt's Scientific Curriculum

Let us look at how the basic notions are reinforced and expressed in all sorts of detail of how we behave. The very fact that I am monologue to you -- this is a norm of our academic subculture, but the idea that I can teach you, *unilaterally*, is derivative from the premise that the mind controls the body....I, in fact, standing up in front of you, am performing a subversive a subversive act by reinforcing in your minds a piece of thinking which is really nonsense. We all do it all of the time because it's built into the detail of our behavior. Notice how I stand while you sit. (Bateson, 1972; p 485-286)

The late 1890's and early 1900's, toward the end of the industrial revolution, the objective science of Newton and the scientific method of Galileo were at their peak (Winks, Brinton, Christopher, & Wolf, 1982). Science provided information to improve technology. Technology meant growth, security, health and prosperity. Science provided explanations for why things worked and suggestions for how to make them work better. Technology provided, weapons for defense, drugs to cure illness and eventually a machine to replace man's beast of burden, the horseless buggy. Through scientific research based on the

laws of objective scientific methodology electricity, steam engines, and telephones made the life of common humanity less burdensome. The world of natural science made so much sense that the rest of the intellectual world sought to follow in it's footsteps to success (Kliebard, 1988).

In the late 1800's Wundt began discussing notions of psychology as a scientific explanation of the human experience, Darwin's theory of evolution provided a language with which to understand political organizations, the birth of political science and sociology. Also in the late 1890's, consistent with the tradition of the time, educators felt schools and curriculum should operate according to scientific principles. The mathematical predictive power of Newton's calculus when combined with scientific methodology provided a tempting tool for those interested in the behavior of individuals, especially those seeking to modify and control that behavior (Spring, 1993). The language of rationality, predictability and efficiency conferred credibility and objectivity to an "ill-defined" discipline (Bobbitt, 1991). Such efforts, which implied a curriculum based on quantitative analysis, were heightened by the increasing role of the state in educational policy toward the end of the 19th century (Darling-Hamond & Snyder, 1992).

By 1913 Bobbitt already began writing about curriculum matters in terms of socially efficient management schemes. According to Bobbitt teacher and student should resemble worker and product in a factory. Such a model follows several basic premises:

- definite qualitative and quantitative standards must be determined for the product [student];
- where the material that is acted upon by the labor processes passes through a number of progressive stages on

- its way from raw material to the ultimate product, definite qualitative and quantitative standards must be determined for the product at each stage [grade level];
- scientific management finds the methods of procedure [curriculum] which are most efficient for actual conditions, and secures their use on the part of the worker [teacher];
 - standard qualifications [teacher abilities] must be determined for the workers;
 - the management [schools of education] must train its workers previous to service in the measure demanded by its standard qualifications;
 - the worker must be kept supplied with detailed instruction as to work to be done, the standards to be reached, the methods to be employed and the appliances to be used [inservice training on content, goals and processes].
- (Darling-Hamond & Snyder, 1992; p. 60)

Remembering Freire's (1981) notion of Banking while looking at Bobbitt's model several fundamental tenants of the management model become clear:

- students are acted upon rather than active;
- teachers implement authority students receive it;
- teachers operate as trained clerks;
- teachers and students are evaluated on normative standards typical in situations related to competition.

Such foundational premises guide most traditional practice, especially when such practice utilize factory metaphors when they talk about the classroom experience. In modern language when educators even with best

intentions talk about students as valuable resources (Spring, 1994; Eskridge, 1994), such foundational premises guide the discussion.

Bobbitt in 1918 expanded further his ideas of scientific curriculum making and with the support of W. W. Charters and the unwitting help of their nemesis Boyd Bode, shape for the rest of the century the face of traditional curriculum theory (Kliebard, 1988). The ideals of a scientific curriculum utilized the language of the military; *centralization of power, staff scheduling, discipline, objectives, strategies, in-the trenches*; the language of the factory, *management, product, feedback, product, quality control*; and the language of deficiency; *diagnostic, prescription, treatment, remediation, monitor, deviant, referral, label* (Dobson, Dobson, Koetting, 1985). Such language indicative of the technical nature of scientifically dependant education produce an "ideology almost totally concerned with activities producing defined ends" (p. 8).

The language, and premises of scientific management according to Bobbitt (1991) produce an educational system conducive to preparing children for life. To ensure proper preparation for life it is the duty of teachers to recognize deficiencies which "point to the ends of conscious education....the curriculum of directed training is to be discovered in the shortcomings of individuals after they have had all that can be given in undirected training" (pp. 166-167). The following quote sums up the central premises which guide traditional educational models.

Education is established upon the presumption that human activities exist upon different levels of quality or efficiency; that performance of low character is not good; that it can be eliminated through training; and that only the

best or at least the best attainable is good enough. Whether in agriculture, building-trades, housekeeping, commerce, civic regulation, sanitation, or any other education presumes that the best that is practicable is what ought to be. (Bobbitt, 1991; p. 169).

In the end for Bobbitt, "education has but a single function: it is to hand over practices unchanged to the members of the new generation" (p. 169). The assumptions of Bobbitt, and those interested in a scientifically based education, expect nothing more from the present generation but to fill the shoes of the models of the present. Such an understanding of education takes the objectivity of Newton to its farthest conclusion, not only is there a truth out there, but the best in society possess that truth, and it is the object of a good education to find the truth and transmit it to the young. Such a goal is to be accomplished by seeking out the behaviors of the young, and comparing them to the experts of their future field, and then correct the deficiencies. Such an education not only assumes that children are empty vessels when entering the discussion of their education but ensures that they are by eliminating any knowledge already possessed about the subject from a viable place within the classroom.

The implicit assumptions of the traditional model of education holds several premises about children, the nature of learning, and the role of teachers consistent with the goals of education.

- Children come to the classroom deficient;
- such deficiency is normative, children at similar ages possess similar deficiencies;
- teachers exist to correct the deficiency;
- education is primarily vocational;

- education replicates the best and ignores the rest;
- the purpose of a good educator is to prespecify the right objectives;
- the task of students is to successfully meet the objectives;
- facts exist independently from the knower, they are collectable, and transmittable;
- and, learning is an internalization of the external reality.

The power of the ideology of subjective scientism is obvious from the way that such goals for education seem natural and part of common sense. As Eisner (1992) reminds us at the point where ideologies became invisible that they gain the most power. In reality, the ideas of Bobbitt and Charters and those who supported their educational beliefs, would not have achieved the notoriety and success if not for their common sense appeal. An appeal reified by the dominant value system of rationalism and the accepted methodologies and assumptions of positivistic science. A traditional model further encouraged in the late 1940's by Ralph Tyler whose four point syllabus on curriculum design, reflecting poignantly the basic premises of Bobbitt and Charters, ensured the dominance of the traditional educational model for the next 50 years (Darling-Hamond & Snyder, 1992; Kliebard, 1988).

Tyler: A Rationale For A Rational World

In a way we can look at the work of Bobbitt and Charters, and other developers of scientific curriculum as craftsmen. These craftsmen took the blueprint of Newtonian science and constructed a beautiful rocking chair and set it on a porch so that learners could comfortably watch the world go by, making observations, and learning those things which came to us as we sat there comfortably with a cup of coffee in one hand and Pop-Tart in the other....

The rocking chair an ambivalent thing was shaped in a one size fits all model, and didn't particularly mind if the one sitting in it drank coffee and ate Pop-Tarts, drank milk and ate cookies, or even if they were sensible and drank orange juice and ate bran muffins and bananas. The chair mindless did what it did. It sat them in one place, faced them in a certain way, and allowed them to observe the world from their porch. After awhile the chair sitters hardly noticed how uncomfortable the chair (designed to fit everyone but fitting none) really was, it even seemed natural (though there was always that sneaking suspicion that legs were designed for something) to always remain seated in the chair. The surroundings eventually became very familiar, and the chair sitters dared not leave the beautifully constructed chair, for fear of the unknown. Those who designed the chair after all knew what they were doing, and all of the time and effort building the chair, made the purpose of the chair unquestionable (though in reality the chair was just a chair with no purpose of its own, but it did very well what it did). The chains which bound them to the chair were hardly noticeable any longer after 18 years of

acclimation to it. The chair sitters hardly noticed there was a chair at all, though there were often those odd characters running about out in front of the porch, motioning for the chair sitters to join them. "How odd it must have felt for them to be out of their chairs," the chair sitters thought to themselves smugly, "how unnatural."

After some time the deviants running about in front of the porches became irritating. They had been motioning to the chair sitters for so long, the chair sitters comfortable on their porch, could no longer make sense of what the crazies were trying to tell them, though at one time it seems they understood. They kept pointing to the sitters, and then to the chairs, and then out beyond the porch. They did this day after day, they even gathered in groups with young children, exploring, and laughing and playing. "What sorry creatures they seemed to be," thought the chair sitters, "lost without the comfort of their chairs." One day however, the chair sitters began to notice, perhaps as a result of all the crazy pointing, that their chairs didn't rock as comfortably as they used to, the finish was starting to fade, the wood appeared rough. Things were not nearly as they should be. Perhaps the crazies were trying to tell the sitters that they needed new chairs. The chair sitters called each other on their cordless telephones. Finally one chair sitter suggested that the chairs were just fine, they just needed some sanding and varnish. What an ingenious idea, the chair sitters all smiled. We'll show those crazies out there what a real chair sitters chair can be, then they'll see, they'll get their own chairs....

Of course Bobbitt and Charters' work only built a prototype of the chair, they pieced together the wood, toyed around with the design,

and even created a couple of models. Some 20 years later, Tyler put a capstone on the masters work, the finishing touches, sanding down the rough spots and adding several coats of varnish (Kliebard, 1988). The Tyler rationale provided a neat general vacuous language which ensured the successful continuation of the scientific curriculum. As Kliebard explains:

One reason for the success of the Tyler rationale is its very rationality. It is an eminently reasonable frame work for developing a curriculum; it duly compromises between warring extremes and skirts the pitfalls to which the doctrinaire are subject. In one sense, the Tyler rationale is imperishable. In some form, it will always stand as the model of curriculum development for those who conceive of the curriculum as a complex machinery for transforming the crude raw material that children bring with them in school into a finished useful product. (p. 164)

For review, Tyler's four questions ask:

- What educational purpose should the school seek to attain?
- What educational experiences can be provided that are likely to attain these purposes?
- How can these educational experiences be effectively organized?
- How can we determine whether the purposes are being attained?

These questions provide the formula used in curriculum development for the next 50 years. These statements fit consistently with both Bobbitt's notions of curriculum and the guiding principles of Newtonian scientism as described by Freire's (1981) notion of Banking which again for the purpose of review are:

- the teacher teaches and the students are taught;
- the teacher knows everything and the students know nothing;
- the teacher thinks and the students are thought about;
- the teacher talks and the students listen;
- the teacher disciplines and the students are disciplined;
- the teacher enforces his choice, and the students comply;
- the teacher acts and the students have the illusion of acting through the teacher;
- the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- the teacher is the subject of the learning process, while the pupils are mere objects (Freire, 1989, p. 59).

The Tyler rationale attempts to define curriculum in objective and quantifiable terms the pre-requisites of *good* scientific investigation. Thus, the purposes of the school can be stated in terms of objective student needs, and evaluated in terms of success in meeting those needs. It makes sense, find out what the students need for the future and teach them those things (Bobbitt; 1991). However, at this point Tyler encounters a similar problem to Bobbitt's, how do we determine student need? Tyler skirts the issue by calling into force a mystical explanation of philosophical screens, such discussion amounts to little more than educators picking those objectives they feel are appropriate (Kliebard, 1988). This varies only a little from Bobbitt's solution which involved handing out surveys and determining the normative deficiency of an average population, and then creating a curriculum around those deficiencies. Tyler's strength may lie in the

possibility that those students in the margins may stand a chance for meaning if the teacher feels they need help, while in Bobbitt's model their needs are neglected all together. Thus as Kliebard states it:

Tyler's central hypothesis that a statement of objectives derives in some manner from a philosophy, while highly probably, tells us very little indeed. (p. 161).

It also leaves unanswered the question of how objective are evaluations of subjective objectives, and what do such evaluations mean? In simple Newtonian scientific language the results of such evaluations tend to be very reliable while maintaining little practical validity. In other words, the evaluations may measure very accurately whether the particular needs are met through a particular set of experiences, but not how useful or meaningful such experiences were to the child and, whether or not, learning actually took place (Gay, 1987).

The question of an objective driven curriculum, if not before Tyler, certainly after Tyler, guides the traditional way society views education. The entire system of evaluation, accreditation, accountability, and credentialization relies solely on the premises of objectively pre-established outcomes. However, in most cases the source of objectivity is a normed standard which steals from those objectives the uniqueness which originally provided meaning for the student (Neito, 1992). And by Tyler's (1991) own admission human beings cannot be forced to learn without coercion or rewards that which is meaningless to them. Meaning, however, is always personal, never objective but always subjective (DeVries & Kholberg, 1987; Phenix, 1975). This discussion leads to consideration of the most important yet least understood part

of the curriculum, from an scientific perspective, the nature of the learner and the meaning of knowledge.

Tabula Rasa: An Empty Vessel

Understanding what we do in education often rests on why we do them, history provides the clues with which to answer this why question, for without a history to draw upon we have no basis from which to shape the answers. Thus, to understand why we do what we do to children traditionally in schools we must look back to the shapers of the objective science, who define world as an objective object to find out how they view knowledge, and humanities relation to it. The philosophical thought of John Locke and René Descartes provided a tremendous influence on the way traditional educators understand the relationship between knower and known in education (Doll, 1993). According to Locke the mind is a *tabula rasa* (blank slate) to be filled by force of experience and the reinforcements of external stimuli (Darling-Hammond & Snyder, 1992), and according to Descartes the mind exists independent of the body which serves to interpret the encounters of the body with the outside world (Winks, Brinton, Christopher, Wolff, 1982). From these notions we see the evolution of most traditional understandings of knowledge and knowledge acquisition.

The first thing understood by interpreting the world through Cartesian and Lockian lenses is that there is a distinct separation of the knower from the known. The world exists independently of those in it and understanding of the world exists independent of the world. Knowledge exists in the mind as a replica in miniature of the world,

much like a photograph re-presents the image of an object. The roots of objectivity, the basis for all Western science comes from this particular way of understanding the world. Thus, distinct objects, exist independently of the observer. Observation of the object occurs when the body encounters it and the mind forms an image of the object corresponding directly to the object as it exists. To clarify this point *Webster's Encyclopedic Unabridged Dictionary* (1989), defines objectivity in the following way:

- the state or quality of being objective;
- intentness on objects external to mind;
- external reality; (p. 93)

and objectivity as:

- being the object of perception or thought; belonging to the object of thought rather than the thinking subject;
- free from personal feelings or prejudice; based on facts, unbiased;
- being the goal of ones actions or endeavors;
- intent upon dealing with things external to the mind rather than thought or feelings;
- of or pertaining to that which can be known, or to that which is an object or part of an object, existing independent of thought or observer as part of reality; (p. 993)

and an object as:

- anything that is visible and tangible in stable form;
- anything that may be apprehended intellectually;

- a person or thing with reference to the impression made on the mind or feeling or emotion elicited by the observer.

(p. 993)

Therefore, objectivity means an experience of an object or fact independent of subjective, personal interpretation. The implication here being that objective understanding of a phenomenon is understood in the same sense and essence by all individuals observing the phenomenon. Such understanding is unaffected by pre-understandings or biases of any related or unrelated phenomenon. In Aristotelian language of logic $A = A$, and the converse $A = A$, are both always true. Or objective understanding of A is the same as an other individuals objective understanding of A (Rand, 1936). The entire development of Western metaphysics rests on the truth value of Aristotelian logic (Nye, 1993). Thus in a very real sense it is normal to think of the world in such a way.

The implication of objectivity and separation of subject from object emerges naturally from the first. Experiences of objective reality by an individual are replications of that reality. In other words, we know things by replicating images of them in our minds. So, there must then be a fundamental difference between images and thoughts about images (concepts) (Santrock, 1982). The implication of Locke's theory for learning then becomes quite evident, knowledge acquisition first of all is assumed (i.e. knowledge is acquired from outside of the individual rather than generated from within the individual), second learning is divisible into two parts acquiring images, and thoughts about them. The important thing to remember here is that these things according to Locke can and do happen quite independently from one

another. Faculty psychology which guided the fundamental understandings of education in the United States stems from this notion (Yale, 1991). In the 1820's educators talked about furnishing the minds faculties to create moral beings, in the late 1980's and early 1990's educators talk about knowledge accumulation to facilitate recall at a later time (Hirsch, 1987; Bloom, 1987). There is little difference between the two ways of viewing the learner other than in 1829 educators knew very little about how the mind worked, and in the late 20th century educators have no such excuse (Kliebard, 1988).

The third major implication of viewing the mind as a blank slate follows directly from the second. It involves the debate in education about whether to focus on the distribution of facts or on the utilization of such facts (Schwab, 1993). Much of the traditional educational literature of the late 1960's, the 1970's, and the 1980's, involved a debate over whether or not we should concentrate on the affective or the cognitive domains (Bloom, 1962; Kliebard, 1987). This debate finds its roots directly tied to Descartes notions of the separation between mind and body. The debate over cognitive vs affective domains, at first glance, seems like a positive step toward educational reform. However, Kuhn (1983) suggests that within a particular paradigm opposing groups can disagree about the rules but still hold the same world view, such is clearly the case in the traditional debate of cognitive vs affective domains which though question the validity of each other never question the separation of the knower from the known.

Finally, as is apparent from the previous discussions, the notion of blank slate implies that a child's mind is like a vessel

waiting to be filled, modern metaphors include the comparison of the mind to a computer. Such metaphors imply that the intellect works like a sophisticated input/output machine. Schools input information, like a programmer inputs data into a computer. Next, schools then check to see how well the information is stored in memory with a test, much like a computer generated hard copy of the data. Finally, and then typically only when time allows, we find out how well the students can utilize the information they received, in computer terms "we run the program" (Bereiter & Scardamalia, 1992). Freire used the Banking metaphor instead of the computer metaphor but, both basically mean the same principle. Teachers transmit knowledge, (input or deposit) students receive information (copy to memory device or invest), teachers test students over information transmitted (output or withdrawal). The implication of course is that the information put in is the same as the information spit out.

Traditional and reform models of education which utilize language, in a traditional sense, like input, effective transmission, memorization and recall, objectives, outcomes, basic knowledge, training, preparing, drill, seat work, canon, modeling, shaping, correcting, conditioning, criterion, norms, subject matter, standards, etc., etc. rely on the basic premise of separation of knower from known. Such language is ultimately understandable in terms of the enculturation process of the Western metaphysical system of which we are apart. Our system is based on the premises of objectivity, and the existence of an out there and an in here. Thus it makes sense to understand knowledge and learning from that perspective. Is such a perspective one which lends itself towards freedom and diversity or, slavery and homogeneity?

Are there other legitimate ways of understanding the world than the ones with which we are familiar? Is traditional language the only language that we can use to understand school?

The way we understand the world, our world view (paradigm) shape the very essence of what we value, how we understand good and bad, right and wrong, east and west, up and down, north and south, one + one, and the meaning of life (Kuhn, 1970). To understand the difficulty of removing yourself from a habituated context for a moment try to imagine a map of the world with south on the top of the map, not just an upside down map but a map with an orientation readable but merely reversed from that which you understand (Gadamer, 1977). Where is east and west on such a map? It all depends on whether or not you transposed the hemispheres as you flipped them. East could be west or west could be east depending on how you reoriented the continents within relation to each other. This brief mind experiment did not change anything in the world, experience, or reality. However, it demonstrates two things, the effect of perception on our understanding, and the invisible ways our habitual understandings of the world effect the way we make common sense out of nonsense, and when we challenge our habitual perceptions common sense seems to lose sense (Gadamer, 1977). Is it possible to shed our habitual perceptions? Can we see education in terms other than those supported by Western metaphysical duality? Is such a way of understanding, if it exists, a viable way to be in the world? Would these questions mean anything in the context of other ways of viewing the world?

The Progressive Tradition

One of the disturbing characteristics of the curriculum field is its lack of historical perspective. New breakthroughs are solemnly proclaimed when in fact they represent minor modifications of early proposals, and conversely, anachronistic dogmas and doctrines maintain currency and uncritical acceptance far beyond present merit. (Kliebard, 1988; p. 153)

Traditional educational models complete with definitions and redefinitions of objectives, norms, segregated subject matter, and transmissional canon have largely dominated the discourse over educational practice for the past century (Kliebard, 1982). Such an education as mentioned several times already in this text places emphasis on the child as passive recipient of knowledge, transmitted by teachers, acting as clerks for the curriculum writers in their ivory white towers (Giroux, 1981; Freire, 1981; Bernu, 1993). Yet, even within this dominant discourse of despair there have been pockets of educators often scattered here and there in the schools and in the universities of the educational milieu, not content to acquiesce to the controlling ideologies of rationalistic scientism.

These voices, though not dominating the conversation staked claim within the dankness of closed minded objectivism, in the name subjective experience and human relationship (Kliebard, 1982). Just as the voices of those defining the paradigm before them, we owe much to those who one by one were willing to take a stand for what they believed, diligently and at time tenaciously maintaining their commitment to stretch the collective imaginations of humanity beyond objectivity and predictability, to a world open to possibility. As

dissatisfaction, with current models of knowledge which cannot predict or control the open systems of reality, grows the voices of those committed to the diversity of process provide a direction which seeks out and relishes the difficulty and complexity of the human experience (Diagnolt, 1992). Simple explanations of classroom management fail to meet the needs of children who thrive in a world of uncertainty and passion, not objectivity and sterility. Individuals live integrated lives inconsistent with separate subject areas. Students require room to grow explore, and create, quite simply they need compassion (Reynolds, 1994).

According to Bobbitt (1991) the first task of the curricularist is to determine the needs of the students not met by every day experience. The language of objective science is incapable of dealing with those needs, needs not measurable or quantifiable, how does one go about quantifying objectively the need to be cared for, held, touched, loved and respected (van Manen, 1991). Not merely as part of the affective requirements of the curriculum, but as an integral part of the complete lived experience. It is interesting that the traditional education system founded on the principles of Wuntian psychology should spend so little time discussing the reflective importance of the lived experience (Schrag, 1992). Yet this reflection is vital for children to live, grow and thrive (Pinar, 1988a; Pinar, 1991; Grumet, 1981; Grumet, 1988a).

The systems of traditional education fail at their task, not because those implementing them are not capable but, rather, because they are not designed to accomplish the task before them. Such a task requires a new language (Macdonald, 1988b; Pinar, 1975c). Educators

find new metaphors in the language of quantum reality and open systems (Doll, 1993; Doll, 1988). Such metaphors depict a humanity not bound by the rules of closed systems but ever growing and unboundable through the daily creation of new knowledge. This new language views the interactions of children with their environment and the ways in which they generate understanding about their world (Piaget, 1965; Castle, 1993; DeVries & Kohlberg, 1987; Fosnot, 1988; Miller, 1992; Milles, 1992). Such language embraces the diversity of created knowledge and understanding rather than enforcing singular normative standards (Nieto, 1992; McCarthy, 1990). The new language acknowledges that the lived experience takes place within the context of infinite inter-relationships, among which those between people are often the most complex, meaningful, and at times painful (Robertson, 1993). Such relationships extend beyond written text, and verbal expression, and live deeply within the emotional reality which is the human experience.

This language is not the language of one organized group (Derrida, 1985; Pinar, 1975c), or of any singular individual but rather of many voices occurring individually yet paradoxical all at once from all areas of the educational experience (Sayer, 1993). Thus, a traditional understanding of progressivism needs rethinking as well to delimit the notions of ideologies based on science or any one particular political agenda. Yet, this new language does not naively claim a value neutral position either, but finds a common value in a compassionate belief in the power of humanity to operate for its own benefit and the benefit of generations of all species for a world yet to be, recognizing all of the while the multifarious ways of expressing such beliefs (Weis, 1988a; McCarthy & Apple, 1988; Purpel, 1989; Wilshire, 1990; Bernu,

1993). It is the very essence of accepting the paradoxical nature of reality that binds together a movement away from the nonevents of the traditional language of reform (Dobson, 1992).

The Chaotic World of Open Systems

The orderly world of Newtonian science, and its obsession with predictability and control, and the rules which guided it however, fail to explain many systems and phenomena. Such chaotic phenomena create obstacles for physicists, chemists, biologists, chemists, and geneticists by refusing to fit into the neat explainable, predictable, clock work universe of Newton. Certainly positivistic science predicted and controlled quite accurately closed systems like internal combustion engines, electrical circuitry, and even to some extent nuclear reactions. However, the deeper science pries into the secrets of the clock the less clear things become and the more chaos and disorder seem to run amuck within the Newtonian Machine.

Now that science is looking, chaos seems to be everywhere. A rising cloud of cigarette smoke breaks into wild swirls. A flag snaps back and forth in the wind. A dripping faucet goes from a steady pattern to a random one. Chaos appears in the behavior of the weather, the behavior of an airplane, the behavior of cars clustering on an expressway, the behavior of oil flowing in underground pipes....Chaos poses problems that defy accepted ways of working in science. (Glieck, 1988; p. 5)

This world of chaos is also a world of a paradox, place of interconnection where the tiniest part contains information which describes the whole system, yet at no point is such a system

predictable. The beauty of chaos lies in its paradoxes, the simplest formulas can explain the most complex phenomena yet even the most complex equations are not powerful enough to predict the smallest of events (Glieck, 1988). Chaos theory brings the science of quantum physics to the macroscopic level of observable reality with innumerable examples including the development of cloud formations, and crowd movements. Chaos theory attempts to investigate whole phenomenon rather than infinitesimal parts. Yet to better understand the world of chaos the discussion must take us momentarily into the realm of theoretical particle physics, such a discussion leads naturally to Einstein and his theory of special relativity.

Not being literate in the language of science, high order calculus and mathematics I must rely on the translations of those who know the language, to understand the implications of relativity to the field of physics and then to education, this is not unusual however, for as Kuhn (1970) suggests it is the nature of paradigms that those within a paradigm rely on the work of those that preceded them. Up front, though, I am willing to admit the subjectivity of the following discussion to the scrutiny of those more versed in the language for support or debate.

Special Relativity: Things Aren't Always As They Seem

According to Einstein things are only understandable in terms of the frame of reference in which we understand them (Einstein, 1977). To use a language that I am more familiar, is equivalent to saying that the meaning or meanings of a word relies on the context in which it is

spoken or written (Lovato, 1993). Einstein continues with the notion that perceptions of reality within different frames of reference are understood differently thus time to a person on a speeding train travels differently than to a similar person walking along railroad tracks (Einstein, 1977). According to this example and the complex mathematics which support it, the absolute sense of time as understood by Newton hold meaning only within a particular frame of reference, thus the objective notion of time is subject to the interpretation and circumstances of the observer, thus making it ultimately subjective.

In a similar way the way objects occupy space varies with the particular frame of reference from which one views it. A ten foot rod traveling at 90% the speed of light would appear to occupy only five feet of length to a person in a stationary frame of reference (Einstein, 1977). Again, this notion of relative space calls into question Newton's premise about the absolute nature of spacial relations, according to Einstein's theory of special relativity, space relations also vary depending on ones frame of reference. Again in terms I am more likely to understand this is equivalent to saying that the word implied by the letters A C N when placed together a spacial relation in a certain order (spacial frame of reference) form the word "can", and that my understanding of the word in a temporal context lies within the context within which it occurs (temporal frame of reference). In one instance "can" represents a helping verb, in another it represents a container holding soup, and in a third more colloquial relation it could represent a lavatory facility.

The importance of Einstein's question of special relativity calls into question Newton's notion of a single subjective reality.

However, even more damaging to Newton's objective science is the work of Bohr, and his discovery of the principle of Complementarity. A notion which describes a very close subjective connection between the way an experiment is designed and the results it will uncover. Bohr's principle of Complementarity leads to Heisenberg's uncertainty principle, which suggests that the "objective" tools we use in making measurements affect the outcome of the measurement.

The Copenhagen Interpretation: Duality and Uncertainty

As the tools of science became more and more precise the universe so easily explained by Newton became more and more complex. For scientists in the early 1920's subatomic particles remained a mystery. Some investigators found that subatomic particles acted as particles, while other researchers found them to act like waves, this paradoxical conflict between objective observations caused an uproar within a scientific community already shaken by Einstein's questioning of Newton's absolute concept of time and space (Capra, 1991). It was an incredibly amazing thing, when the observer looked to measure wavelike properties, they measured wave-like properties, such as amplitude, wavelength, period, refraction etc. and yet when the observer looked to measure a particle, a singular unit of subatomic matter the particle behaved like a particle. In addition, when Heisenberg made calculations about a particle's position and momentum, ordinary calculations under the laws of Newton, he found that he could only accurately determine the position of the particle and not its momentum, or he could accurately measure the particle's momentum but he could not accurately predict the

position of the particle. Together and from very different processes Bohr and Heisenberg developed the Copenhagen interpretation of quantum matter. The Copenhagen interpretation posits two very important statements about the nature of reality. First, that subatomic particles exist in either particle or wave form and such form is determined by the observer, and second, that when making measurements of position and momentum observers could only do one by increasing the uncertainty of the other (Capra, 1991).

The world of the quantum was strange indeed. The implications of the Copenhagen interpretation of reality represented a major move away from a deterministic understanding of a Newtonian clock like universe. No longer could science be viewed as an objective endeavor, for the results of an experiment relied on the subjective perspective of the observer. Second, the idea of a predictable universe fell into question, for predictability relied on the ability to determine information about an object's place in space and its motion relative to the space, now the certainty of both were called into question. Scientific language took a drastic change, and the language of objective certainty found its unlikely replacement in the language of probability. Pagels (1983) sums it up this way:

In summary, the Copenhagen interpretation of the quantum theory rejected determinism, accepting instead the statistical nature of reality, and it rejected objectivity, accepting instead that material reality depended in part on how we choose to observe it. After hundreds of years the world view of classical physics fell. Here from the very substance of the universe -- the atom -- the physicists learned a new lesson about reality. (p. 77)

However, it has taken several decades for this realization to effect the way we understand education.

Relativity, Paradox, And Chaos: Implications For Education

As Glieck (1987) suggests Relativity, Duality, and Chaos cut away at the tenants of Newtonian physics:

Relativity eliminated the Newtonian illusion of absolute space and time; quantum theory eliminated the Newtonian dream of a controllable measurement process; and chaos eliminates the Laplacian fallacy of deterministic predictability. (p.6)

This revolution in scientific ways of understanding, call into questions those models designed around systems which relied on similar premises (King & Benes; 1993). The far reaching implications of such a revolution effects the very foundational assumptions on which traditional educational models are designed. If education chooses to continue to look to science for metaphors for explanation of reality then the language of closed systems indicative of such talk requires drastic revision, and not only the language but the premises which underlie the language as well.

Ironically progressive educators like Dewey, and Genetic Epistemologists like Piaget or perhaps not ironically, as their works developed historically parallel to those of the quantum theory, were already discussing learning in terms of open rather than closed systems (Doll, 1993). Often in the midst of much controversy both Dewey and Piaget formulated pedagogical explanations independently which viewed the learner as an active part of the learning process. In addition,

they both investigated the interrelationships between learners and the environment and each other. The roles of the teacher in such situations also changed dramatically from that of knowledge transmitter to experimental co-investigators. However, as Kliebard has duly noted, the educational system is highly resilient to change and not until after the reconceptual movement of the 1970's and 1980's do we begin to see discussion of such ways of being with children in schools as a viable option.

Piaget and Individually Constructed Knowledge

Research, generations before Chaos theory, provided a language to describe open systems. Piaget demonstrated the naivete of closed system metaphors for a universe filled with change, randomness, and indeterminacy (Doll, 1988). Thus, Piaget's work begins a paradigm shift away from behavioristic models dedicated to producing products, and describes the educational process as a synergistic combination of individually determined experiences which lead to self-transformation (DeVries & Zan, 1994). Behavioristic models of education provide in their language of efficiency and control simple cookbook recipes to speed up the process of learning (Kamii, 1979). However, according to Piaget there are no shortcuts to learning. Learning takes place as children assimilate and accommodate information into pre-existing cognitive structures as they enter into states of cognitive dissonance with the world (Piaget, 1977). As a result of this assimilation/accomodation process individuals interpret novel information uniquely via the cognitive structures they possess. As

individual cognitive structures evolve, they progress through a series of qualitatively different stages dependent on the development of previous structures (Piaget, 1965). In other words, there exists a qualitative similarity between the way various individuals understand the world as a result of similar previous creations of cognitive structures. The main body of Piaget's work suggests that learning results from an individual's active participation with the world (Castle, 1994; Fosnot, 1989; DeVries & Zan, 1994; Kamii, 1979). Learning takes place as a synergistic incorporation of novel events into pre-existing cognitive constructs.

Four key issues lay the foundation for Piaget's theory of learning: autonomy, self-regulation, interest, and experience (Piaget, 1977). Autonomy involves an individual's ability to make choices and act on the world without inhibition from external coercive forces. Autonomy needs to exist in order for the natural self-regulation process to assimilate and accommodate novel experiences in its own way (Kamii, 1979). Autonomous learners develop deep understanding of the world around them as a result of their active involvement with it. Individuals autonomously interacting with the world create within themselves states of cognitive dissonance between existing cognitive structures and novel experiences. Human beings naturally try to resolve such states of cognitive dissonance by refining old constructs and defining new, meaningful constructs. The resolution process requires self-regulation as a natural response to an individual's interactions with their environment. Self-regulation assumes that individuals naturally seek out and process novel experiences as a result of interest not related to extrinsic rewards (Kamii, 1981). Ultimately learning

takes place as a result of the child's experiences and encounters with the world.

Behavioristic attempts to "speed up" the process of self regulation interfere with and limit the resolution process. As behavioristic educators deny the innate interest individuals possess, they hinder the learning process by taking away individual opportunities for self-regulation (Kamii, 1979). In fact, individuals only create meaning as a result of the self-regulation process. Thus, by creating a classroom atmosphere defined by rewards and other external motivations behaviorists inhibit learning and undermine students' confidence with their own ability to think (Piaget, 1948). Since meaning exists, in one sense, only on an individual level learners need to play a vital autonomous role in determining the development of their personal future meanings.

The implications of Piaget's work further affirms a Dewian notion of education as an independently meaningful learning process, and clarifies many conditions conducive to a child's growth (Doll, 1988). Classrooms need to be warm, caring, compassionate places where children are free to explore and experience the world. Classrooms must be safe havens where children feel secure in the knowledge that they have the freedom to participate in the process of knowledge creation in all of its messy roundabout ways (Fosnot, 1988). Finally, classrooms must be places where communities of learners are free to explore, question, and debate the knowledge that they construct with one and through interactions with one another (Dewey, 1938).

The work of Piaget and those after him have opened up new ways of understanding the classroom experience which seem to meet the needs of

students more readily than the traditional Banking notion described by Freire (1981). A paradigm of possibility moving away from traditional Newtonian explanations of learning will most likely understand learning, children, and schools in ways consistent with the following ideas as represented by the notions of Constructivism (Castle, 1994).

- The world is more than the sum of its part.
- A view of the world where knowledge is created rather than learned is not commensurable with reductionistic science.
- Constructivism conflicts with empiricism because knowledge results from operations inside the individual it is not acquired from the outside.
- The aim of education is not to produce conformists who can recite *right* answers, but to turn out individuals capable of thinking critically for themselves and of creating new knowledge, social organizations, and moral values.
- When interest is thoroughly engaged a child's efforts are most productive and learning takes place.
- We need a transformative, not a measured, curriculum.

Such a view of education requires that educators view children in ways other than that of a resource to be molded and shaped (Castle 1994).

- Children construct ideas on their own about phenomena related to astronomy, meteorology, geology, biology, psychology, and linguistics.
- Children build knowledge by inventing a series of *wrong* ideas.

- Children learn about objects by distinguishing their similarities and differences in relation to all other objects.
- Children create their own relationships between ideas.
- Children think in qualitatively different terms than adults.
- Children acquire new structures through interacting with the world and thus begin to understand things that until then completely escaped them.

As a result of Piaget's research and those who continue to create new understandings of his ideas, educators and those interested in the learning now possess a language with which they may understand and explain human development which reflects the unpredictable, uncontrollable nature of human beings. By recognizing the slow, messy, and round about ways in which learning takes place educators may find ways to more readily meet the needs of their students (Piaget, 1977). As educators realize the necessity of autonomy in relation to the development of understanding and moral responsibility perhaps they will reconsider the priority placed on efficiency, and control in the classroom. If educators recognize the importance of allowing the natural processes of self-regulation and interest to guide educational experiences and practice, then perhaps children will learn, grow and thrive within our classrooms. And as a result of our children, perhaps, society as well will begin to live grow and thrive.

Prior to Piaget, in the United States, Dewey pushed against the boundaries of traditional notions of education as well. Perhaps reform in education needs to consider the implication not only of scientific

metaphors of process and epistemological metaphors of process, but also an educational system guided by metaphors of process. To investigate this possibility the text now turns to the work of Dewey and his supporters.

Dewey And Educational Transformation

The degree of educative significance will reside in the active union of continuity and interaction which is the transformation experience. (Robertson, 1993; p. 12)

Consistent with the work of Piaget and the discoveries of quantum theory the work of Dewey represents an attempt to understand an often paradoxical world. Dewey's work is often misquoted and misunderstood, however, it provides insight into the nature of knowledge, the learner, and the world (Reynolds, 1992). Dewey's thoughts attempted to understand the nature of the world and the learner and their relationship with each other. Dewey (1938) could not accept the notion of a ready made world, with ready made facts, which awaited discovery, nor could he understand a world that was created by the consciousness of an observer (Dewey, 1989). Perhaps it is Dewey's willingness to try and understand both issues of the paradoxical way that life and experience interact that promotes the difficulties often connected to his writing.

It is not experience which is experienced, but nature -- stones, plants, animals, diseases, health, temperature, electricity, and so on. Things interacting in certain ways are experience; they are what is experienced....The fact that something is an occurrence does not decide what kind of

occurrence it is; that can only be found out by examination.
(Dewey, 1989; p. 4)

Dewey is not willing to accept the objective fallacy of independent existence, nor is he willing to accept the solipsists position that reality is completely relative. According to Dewey there is a world in which children encounter experiences, such experiences are not however predetermined but rather become part of the whole interactive cycle which is life; thus experiencing the world transforms it into something which it was not originally (Dewey, 1938).

An experience is always what it is because of a transaction taking place between an individual and what at the time, constitutes his environment...the environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had (Dewey, 191; p. 252)

Thus the world exists in a paradoxical relationship to the person experiencing it. The world exists independently of the observer but it exists as it does because for the observers interaction with it, conversely, children exist independently of the world yet in such a manner as utterly tied to their experiences of it (Dewey, 1938). Thus, for Dewey all experience transformed not only the individual but the world encountered by the individual, just as in quantum physics the wave is connected to the particle.

It is easy to understand from the monologue so far that Dewey felt that an education determined to fill students with facts to store away for future use missed the whole point of the lived experience.

What avail is it to win prescribed amounts of information about geography and history, to win the ability to read and

write, if in the process the individual loses his own soul: loses his appreciation of things worth while, of the values to which these things are relative; if he loses desire to apply what he has learned and, above all, loses the ability to extract meaning from his future experiences as they occur?...We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future. (Dewey, 1938)

Education as a preparation of children for future living as suggest by Bobbitt (1991) makes little sense when understanding human experience from Dewey's perspective. Education, for Dewey, was inseparable from the meaningful connection made by the learning in the midst of the educative process. The primary starting place for Dewey (1991b) in the context of education reform was to:

abandon the notion of subject matter as something fixed and ready made in it-self, outside the child's experience; cease thinking of the child's experience as also something hard and fast; see it as something fluent, embryonic, vital... (p. 125)

Without realizing that curriculum and student are but two end points which simply define one process education will remain what it has been, a factory focused on producing products from raw material with the loss of vitality such processes ensure (Dewey, 1991b). The problem of education needs to be concerned not with subject-matter but the implicit assumptions of the integration of experience within a subject-matter context which results in the growth of the transformation of the individual, the experience, and the subject-matter.

Dewey's notion of experience focused not only on the relationship between an individual and the world but also individuals with each other.

The principle that development of experience comes about through interaction means that education is a social process. (Dewey, 1938; p. 59)

Such relationships established within a community of learners promotes the development of mutual respect, through exercise of freedom of choice. Dewey's discussion of classroom as social milieu is very similar to Piaget's (1948) discussion of the natural moral development of individuals acting as responsible members of an autonomous community dedicated to respecting and caring for one another. Such notions of community call for a radically different notion of teacher and student relationships within the classroom than traditionally expected.

When education is based on experience and educative experience is seen to be a social process, the situation changes radically. The teacher loses the position of external boss or dictator but takes on that of leader of group activities. (Dewey, 1938, p. 59)

In the end, education for Dewey involves understanding the inter-reliant connection between knower and known and education provided for an environment conducive to the transformation of both, as a natural part of the lived experience. These educational discussions need to focus on this process, and the meaning of those relationships to the individuals experiencing them. It is at this juncture the discussion must turn away from Dewey, to a contemporary theorist whose focus on curriculum as 'currere' or the foot race, has helped to reconceptualize the curriculum field and made a permanent impact on the future of educational theory and practice, William Pinar.

Pinar And Currere

The point of the school curriculum is not to succeed in making us specialists in the academic disciplines. The point of curriculum is not to produce accomplished test-takers, so that American score on standardized tests compare favorably to Japanese or German scores. The point of curriculum is not to produce efficient and docile employees for business. The point of the school curriculum is to goad us into caring for ourselves and our fellow human beings, to help us think with intelligence, sensitivity, and courage in both the public sphere -- as citizens aspiring to establish a democratic society -- and in the private sphere, as individuals committed to other individuals...as soon as we take hold of the curriculum as an opportunity for ourselves as citizens, as persons, we realize that curriculum changes as we reflect on it, engage in its study, and act in response to it, toward the realization of our ideals and our dreams. Curriculum ceases to be a thing, and it is more than a process. It becomes a verb, an action, a social practice, a private meaning, and a public hope. (Pinar, Reynolds, Slattery, Taubman, 1994; p. 3)

It seems appropriate, perhaps a bit romantic, to end this journey into the theoretical comparison of two conflicting paradigms with the words of the theorist who first popularly conceived curriculum as a journey, William Pinar, (1975d). For as with all paradoxes this point of the journey is both an arrival and a departure, the beginning of a new journey both figuratively and literally.

In a sense all that curriculum or an educational act can accomplish is to encourage reflection on our own personal journeys (Pinar, 1975d). Perhaps the good texts promote the journey while the bad strive to hinder it. Curriculum is the lived process of relation to ourselves and others and the understanding, meaning, pain, joy, and reality we experience (Pinar, 1975d). In the final analysis, if we can know anything, we can know only ourselves and then only incompletely. So shouldn't curriculum tend to the task of nurturing and discovering

that self by relishing in the journey which the self is about? If the goals of curriculum truly imply the journey of self discovery how do texts encounter that journey? Whether the texts philosophy claims a traditional or transformational nature, how do they affect the self encountering them? What meanings do such encounters represent? Perhaps at best, stories of journeys of stories of journeys, at worst the denial of the journey. How do texts interact with our perceptions of ourselves, our world, and those we share the world with?

This text to this point has presented two stories of many, one of open systems the other of closed. In all fairness, my biases appear clear, though I feel the portrayals are fair, they are the stories of my own personal journey, the feelings I have, the understandings I have constructed of the way things are as I have experienced them, certainly tomorrow those biases might point this text in a different direction for they change with every new text I encounter, not producing interpretations of texts but the living experiences of them. Thus, at the departure of my journey of the past I embark yet again into the past. At present the course will take this text into the elementary curriculum synoptic texts themselves, the journeyman's guide. Where those texts take this text, on in this ever ending journey into currere, remains undetermined. The journey into the journey continues....

CHAPTER III

MEANING AND UNDERSTANDING: A HERMENEUTIC EPISTEMOLOGICAL PURSUIT

For a sense of life's fullness can only render one eternally discomforted, restless in the knowledge that our knowledge claims are more a way of "pointing to" something rather than dogmatic decrees. (Smith, 1988; p. 419)

According to both Piaget (1948) and Dewey (1938) the growth of all organisms results from an action from the organism on the world and an act of the world on the organism. The knowledge results from an organism's attempt to make sense of these encounters or experiences. Piaget, a self-proclaimed genetic epistemologist, designed numerous experiments and conducted incalculable hours of research attempting to construct an understanding of the nature of knowledge. We often refer to his conclusions as Constructivism. Through his research Piaget presents one interpretation of the way human organisms deal with the world that they encounter daily. John Dewey on the other hand was a pragmatic philosopher, who spent laborious hours attempting to resolve the paradoxical dialectic of cognitive versus non-cognitive knowledge created by positivistic philosophy. In the process Dewey constructed a way of understanding the world of human experience. We often refer to his conclusions as scientific naturalism.

Though Dewey would not consider himself a constructivist, and Piaget would not call himself a naturalist they both share three very common fundamental premises when attempting to understand the world. First, that human organisms are dynamical and growing, continually adapting to and modifying the world. Second, that human organisms are

self-regulating, in that they desire to reach equilibrium when placed in a context of disharmony. Third, that as a result of these two characteristics human beings create an understanding of their world based on their experience with it. Thus, knowledge becomes part of the organism, not just as a thought process but as a complete and total experience. This integration of experience into the organism as thought and experience is meaning. Dewey and Piaget also share a fourth fundamental premise, human beings are by nature social creatures, and in order to thrive they must work in harmony with one another. Therefore, individual experiences without the context of community are for all practical intents and purposes meaningless. In order for meaning to be shared requires an understanding or an interpretation of the lived experience. This is the process of hermeneutics, taken from the original Greek meaning interpreter of the gods. Hermeneutics and epistemology it seems to me represent two sides of the same coin. For in order for something to be meaningful it must be known and at the same time in order for it to be known it must be meaningful. The unique thing about knowledge for both Piaget and Dewey is that knowledge existed in such a way that it changed with every new encounter with the world, or in technical Piagetian terms with every equilibration cycle.

In a real sense knowledge is unique to every knower, thus, every knower knows a different world. However, in an equally real sense knowledge doesn't exist without a community of knowers, and thus, no knowledge exists without the community of knowers existing in relation to one another. So, meaning becomes established through this paradoxical mix of interrelated individualities. As communities construct knowledge, commonalities of experience, and interpretation through

hermeneutical communication, create socially agreed upon generalizations and norms or definitions, much in the same way a group of doctors pull together when attempting to discover an antidote for some newly discovered disease, or a group of very bored scholars deciding exactly what this current text means. Agreements become conventions and conventions eventually if surviving enough interpretation, become laws (Khun, 1972).

This last paragraph is a perfect example of an interpretation of Dewey's, and Piaget's interpretations of the world. It is an understanding which an individual, the writer of the text, in this case me, constructed from a series of encounters with the world, many not accounted for in that brief description. So, for now I have reached a certain level of hermeneutic understanding of Dewey and Piaget for the way I developed the knowledge I possess determined the meaning I experience, and thus, the interpretation of the knowledge. So, understanding in an individual and a communal sense requires hermeneutic epistemology. This is true for any way of understanding for every encounter with understanding requires both experience and interpretation, though at this point all interpreters are free to decide which body of evidence best suits their way of understanding knowledge and which methods of explanation they shall use. If for instance knowledge was gained through some sort of divine transfer independent of experience, the process of understanding still requires a creative interpretive process, hermeneutics. The basic premises for these arguments lead up to a very important point. For regardless of how individuals understand knowledge, it is individuals that understand knowledge, thus all communal understandings are subject to avowal or

disavowal to the community, which of course the individual is always free to accept or reject. This is OK so long as all of the members of the community permit the process to unfold. However, when some individuals place their understandings in higher regard than others in the community and attempt to force such knowledge onto others the process of growth becomes interrupted. For Dewey, this interruption of the growth process is the ultimate evil.

Schwab's (1972) deceleration of the moribund state of curriculum was a recognition of an interruption in the growth process. In terms of system analysis a moribund system is a closed system, (Doll, 1988). Closed systems by definition do not grow. Why is it a closed system? An answer to this question requires an interpretation of what the system does, and how it does it. Not only that, but, how it does so in the context of the current understanding of the those inquiring, thus the need for hermeneutical, epistemological deconstruction. For the only way to understand a system is to grapple with it, come terms with it, and understand it, this is the basis of epistemology. Yet the only way to make meaning of the understanding of it is to interpret it, this is the basis of hermeneutics. And, finally, to interpret and know something is to look at it within the context of all of its possible meanings, this is the nature of deconstruction (Eagleton, 1983). However, before knowledge can exist there must be an environment to interact with, a world to interpret and make sense of, finding the place to start is the topic of the next section.

A Text, A Text, My Kingdom For A Text

The point is that there is never a moment when one believes nothing, when consciousness is innocent of any and all categories of thought, and whatever categories of thought are operative at a given point are operative at a given moment will serve as an undoubted ground. (Fish, 1980; pp. 319-320)

This text originated from my personal dissatisfaction with traditional reform movements steeped in rhetoric with little impact in the actual lived experience of school. My last year of high school in 1982 came one year before the blue ribbon panel to top all blue ribbon panels produced the nation at risk. Ten years later looking back at the reform efforts in education as I began my doctoral studies I saw little difference between the education presently encountered by students and the education I received ten years earlier. It was an education at worst devoid of meaning, at best a meaning found in conflict with the society in which I was failing to acculturate to. Twelve years later, the nature of this text represents in a way my continued failure in the acculturation process, but perhaps in a way a success. Somehow I have made it this far. Because of the system though or in spite of it? If one is to believe the rhetoric of the traditional educational reform as seen thus far in this text, schools supposedly provide havens for the self-development of young people, while in reality they operate like dehumanizing factories working to strip away all sense of individual identity to be replaced with little more than disconnected meaningless, valueless, empty facts, separated by the factory process from the organic nature from which such ideas originally sprang. As I sit here in front of my keyboard, at a quarter past midnight sipping on coffee to

keep me awake through the process of analyzing text after text after text. I wonder again about the organic origins of knowledge. What are organic texts from which the written texts develop? For all of the texts I have before me are the relics and artifacts of someone else's readings of some other texts. How will this text differ from those other texts, it too becoming a relic as the minutes on my clock pulse away. How do the organic texts of meaning find use in dead artifacts of written texts?

Yet, one must start somewhere. After all living organisms grow, and act on their worlds, it is no different for human organisms. We cannot help but act. As a moral creature my actions are also directed, for what I deem to be the good. I believe in the principles behind the rhetoric of reform, schools should be havens for the meeting of human needs. Why haven't they become so if we know that's the way they should be? What keeps education trapped in its cyclical cage? Thus, I chose to examine the artifacts of rhetorical reform, attempting to understand the organic connections from which those texts wrote out the texts that they read. More likely than not it was an arbitrary choice, based on circumstances of the world around me but also based on my understandings of that world. I know by the texts I encounter, organic and written. So, my interpretation of the world is shaped by my encounters with those texts, resulting in a hermeneutic process as I develop knowledge about the relics I read and write. It will also provide an opportunity for others to encounter my hermeneutic process while pursuing theirs while writing their own texts.

The organic world of my lived experience brings me to the elementary school age child. More because of my interest in the work of

Piaget than for any other reason. His explanations and interpretations of the world fit well with my present understanding of my own lived experience. Thus, the natural choice to undertake a critique of educational non-reform seemed to fall into elementary curriculum synoptic texts, as their subject matter deals with the human experience at all of its most vital learning levels, and I am in the field of educating educators so the choice seems appropriate. Another reason for the choice of elementary curriculum synoptic texts as a starting point for inquiry involves my initial contact with the seventh version of the Shepherd and Ragan text. As I read through its pages, contradictions and confusion shot up through its pages.

As I looked deeper into the idea of deconstructing elementary curriculum synoptic texts as a project, it seemed serendipitous that the editions of the Ragan texts should fall neatly into a pattern of nearly two printings a decade. The printings themselves coincidentally or perhaps not, understanding the political and economic nature of textbooks (Apple, 1993b), fell either immediately before or after a major educational call for reform. So my reasoning followed, tracing the evolution of a text throughout 40 years of curriculum reform should surely shed some light on the nature of change within educational institutions. So with the Ragan texts as a base I picked two other texts from each time frame consequent with the two editions of the Ragan texts. As a result, the delineations in this text do not neatly follow ten year intervals but come surprisingly close. The delineations began with the 1950's as a base, and the pre-Sputnik era of education. A researcher could hardly ask for a greater boon for evaluating reform. The texts of the 1950's evolved into a time frame from 1953 to 1960.

The next delineation fell between 1961 and the third edition of the Ragan text 1966. The third grouping fell neatly from 1970 before the return to the basics and 1977 the end of the conservative restoration (Shor, 1984). The final time frame stretches just beyond one decade from the sixth printing of the Shepherd & Ragan text in 1982 to the Ross, Bondy, & Kyle publication in 1993. There were a few other elementary curriculum synoptic texts in each time frame but this project had to be limited in some way, so the two alternative texts from each decade corresponded according to my own personal judgment to the best representative example for each time frame. The reader of this text should keep in mind that representation is a very tenuous thing and it's tenuous nature grows exponentially when discussing representations which generalize other representations.

Deconstruction And Textual Analysis: Power Operating Through Texts

A keen ear is an ear with keen hearing, an ear that perceives differences...and precisely to perceive differences is to pass on the distinction between apparently similar things. (Derrida, 1985; p. 50)

The analyses of the elementary curriculum synoptic texts involves a deconstruction of the texts looking for the ideas that exist and the ideas that are absent from each time frame. Crowley 's (1989) explanation of deconstruction will guide the work of this study:

Deconstruction exposes the dissemination of textual meaning beyond what the author might have intended by trying to tease larger systemic motifs out of gaps, aberrations, or inconsistencies in a given text. It does this because it is aware that language, especially written language, is reflexive rather than representative; it folds back in on itself in very interesting and

complex ways which produce meanings that proliferate beyond an author's conscious control. (p. 7)

Each analysis will investigate the underlying assumptions of each text, as they relate to the following questions.

- How do the texts portray children?
- How do the texts view learning?
- How do the texts view environment?
- How do the texts incorporate the prevalent theory of the time frame under investigation?
- How do the texts view subject matter?
- How do the texts view the place of schools in society?
- How do the texts view knowledge?
- How do the texts view teacher student relationships?
- Whose interests do the texts serve?

Investigation from two perspectives, theoretical and structural, will provide data for interpreting the texts in light of what they say they say and what they actually say as interpreted by this text. The philosophical premises implicit within the each of the texts will provide data for the analysis. Structural analysis provides another avenue for investigating how the text says what it says. This investigation will include an examination of how the interaction of form and content of the particular texts limit and delimit the philosophical nature of their implicit and explicit assumptions.

Hermeneutical Understanding: A Pot Of Gold At The End of The Arch

The thing in nature, whether it is a stone or a fir tree, is content to be what it is; its ambitions extend no further than the simple perpetuation of itself. (Descombes, 1979; p. 34)

The beauty of living organisms lay in their infinite potential for change. As open systems they never remain as they are but continually develop into something else. Knowledge as understood from a Piagetian perspective operates as an open system which is continually recreated as a result of the perturbations experienced in the events of everyday lived experience (Doll, 1993). Thus, living and knowing, in a way, can be thought of as a never ending kaleidoscopes of uncharted realities. Therefore, the hermeneutic project provides opportunities for infinite potential and new understandings as initial readings become secondary readings, and secondary readings become tertiary readings (Ricoeur, 1989). The wonderful and frightening reality presented by understanding knowledge as an open system is that the tertiary realities, or integrated understanding, becomes a new initial text to provide another second and third reading, and so on providing an infinite number of possibilities and an infinite, infinite number of possible realities.

Accordingly, the process of deconstruction which leads to hermeneutical understanding renews the organic connection of the written text, opening up possibilities even from the most tightly closed systems, allowing interpretation to enlighten the text with every new reading of every new writing. Perhaps such an understanding of knowledge and meaning adds a new twist to the saying "we can learn from

our mistakes." For the vital nature of hermeneutical inquiry allows even the most constricting of texts to provide a liberating breath, provided that it is understood from the perspective of an open system. So, even if this inquiry should find the elementary curriculum synoptic texts of the past binding and closed it allows for the renewal of the possibilities open to the future. Because one of the major premises of Constructivism is that "we learn from our mistakes." In fact learning from our mistakes becomes the definition of knowledge.

With this hope in mind it is time to move on in this investigation into the world of the written text. The following chapter combines a naive and secondary reading of the elementary curriculum synoptic texts looking at what the texts say in the light of how they say it, and an examination what they say by looking at what they don't say. Of course such interpretations will lead to another interpretation in Chapter five, which will lead to the interpretations of the readers as they write their own text. That is the beauty of open systems. Again, Doll (1993) states it best:

[Post-modernisms] intellectual vision is predicated not on positivistic certainty but on pragmatic doubt, the doubt that comes from any decision based not on meta-narrative themes but on human experience and local history. . . . At the same time post-modernism strives for an eclectic yet local integration of subject/object, mind/body, curriculum/person, teacher/student, us/ others. This integration, though is a living process; it is negotiated not preordained, created not found. (p. 61)

With this in mind, let us continue to create our understandings of elementary curriculum synoptic texts together.

CHAPTER IV

WHAT TEXTS TELL US: READING BETWEEN, THROUGH, AND AROUND THE LINES

Perhaps what we need today more than ever is to be frightened, shaken, and awakened so that we may collectively, change our ways of seeing, feeling, hearing, witnessing, confessing, testifying, and loving. (Berggren, 1994; p. 24)

Perhaps upon beginning this section, the writer/reader of this text might for a moment reflect on their own hermeneutic journey through it. When viewing the world as an absolute open system, the meaningless talk of closed systems becomes obvious. There is no way for me to guess at how each writer/reader has interacted with this text. In the same light the elementary curriculum synoptic texts investigated in this chapter might be thought of as sleeping systems, rather than closed systems. For, the hermeneutic process breaths new life into these artifacts, based on the assumptions of closed systems, by writing new texts through encountering the old. As a writer/reader of this Chapter watch as the texts awake through the process of writing and reading them. Reflect on the ways in which as writer/reader the creation of new texts, from old the strictures of the texts, as much a part of them as part of the writer/reader, call forth the hidden texts within texts. All of the texts speak of loving, nurturing, and tending to the needs of children. Yet, they speak of such things as if they existed in some future time, when they can only be embraced in the present. What kind of new life can new writing/reading's breathe into the supposedly moribund curriculum?

Elementary Curriculum Synoptic Texts: A Reflective Reading

The first stage is this initial reading and reaction to the text and the attempts at stating the apparent. (Reynolds, 1989; p. 46)

According to Ricoeur there exist three fundamental processes in coming to a hermeneutic understanding of a text (Reynolds, 1989). These steps include an initial, *Naïve* reading, a second critical reading, and a third interpretive reading, of the texts. The first step allows for a surface understanding of what the text says to the reader within their own experience of the text. The second step involves a structural analysis to demonstrate the nature of the texts and reveal the things which the text does not say, as well as how the text says what it claims to claim. The final reading of the text provides an interpretation of personal meaning within the context of personal lived experiences and the critical analysis of the text.

This chapter combines the naive and critical processes to create one reflective understanding. Such a reading results from an attempt to reconcile Ricoeur's work, poststructuralism, and phenomenology, which all suggest in one way or another that the hermeneutic process is continual, and that to a real extent no reading is ever Naive, because as Husserl (1965) suggests we can never bracket out all of our previous understanding. Reflective understanding I feel rejects the notion that individuals need to bracket out anything in the process of constructing knowledge rather, individuals embrace, relish, and modify that understanding as they encounter novel events in the world (Piaget, 1948; Pinar, 1988a). The Reflective reading of several elementary curriculum synoptic texts from four different decades; 1950, 1960, 1970, and 1980,

will provide an encounter with novel events which require the construction of new understanding in the light of the text thus far created by the writer/reader.

This text attempts to smooth over the somewhat artificial and unnatural separations in knowledge construction as typically described by hermeneutics as process of interpreting the world. At this point, I deviate from Ricoeur by concluding that all understanding according to Piaget's (1948) notions of knowledge construction involve the complete hermeneutic arch, for by definition created understanding requires the natural process of making sense of the world, and is thus a hermeneutic process. Such an understanding I feel is an exciting reinterpretation of Ricoeur's work, and fits nicely within understandings of Pinar's (1975d) notion of a journey of self discovery, as it makes each new reading transformative in a temporal sense. Temporal, in that, such a reading is always naive in itself open to future readings and writings and new transformative discoveries. Consequently, the arch closes in on itself making its ends its beginnings in an leptonic fashion. The excitement, if mine alone, is that such a way of understanding text truly represents an understanding of knowledge, and meaning, consistent with the operation of open systems and provides the language with which to move forward in discussing educational possibility, not as concrete bodies of intellectual or social knowledge, but as an ever transformative and creative process. Hopefully, such an understanding will provide clues as to how elementary curriculum synoptic texts developed into their present forms and indicate possible directions elementary curriculum synoptic texts might take in their attempt to meet the needs of education.

The reflective readings of the texts will outline what particular texts say about:

- the nature of knowledge,
- the relationship between teacher and student,
- the purpose of education,
- and the ideological context defining the text.

In addition to gathering summary information over these four areas the reading will note the ways in which such things occur within the text, in terms of organization and major topic. In this way each text will be investigated individually and in comparison to other texts in the same time period.

1953-1960

Education in the 1950's in the United States found itself in the midst of discussion about life adjustment (Kliebard, 1982). The life adjustment movement though, seldom in agreement about one governing philosophy held two relatively consistent goals: a move away from subject area content toward job intensive practical content and citizenship socialization, as seen in the new commitment to vocational schools; and a movement toward national standardization (Spring, 1989). This new concentration on socialization magnified the already immense social sorting function of the schools, which basically ensured the slow learners ended up in vocational schools, while the gifted students progressed to a college education. The implications of such sorting functions in schools becomes important only when equity and liberty are valued by society. Social sorting in schools assured for the American

capitalistic system an elite upper class supported by a subjected working class Spring (1989). The move toward standardizing curriculum would ensure that the establishment of such a caste system could not be hindered at the local level.

Historically speaking the 1950's was a politically explosive time. In the 1950's, the beginning of the civil rights movement with the battle over desegregation in Brown vs The Board of Education which found schools to be separate and unequal, developed in the midst of anti-communists sentiments and the Korean war. To be sure it was a time which called for both political vocality and political compliance. The life adjustment movement seemed to cater to both needs, by providing an education which propagated the tenants of democracy through the promotion of American values, while reifying the stratification of capitalism with students tracked into vocational and college bound programs (Kliebard, 1992; Spring, 1989; Spring 1994). The tools now existed also, with the IQ tests first used in a broad sense in World War II, to determine efficiently and at an early age how to separate individuals into appropriate tracks. In the midst of this battle to de-subjectize schools rose voices of concern, especially those voices of the military, requiring a greater emphasis on subject matter though such voices remained largely unnoticed until the late 1950's when the Soviet Union beat the United States into space with the launching of Sputnik in 1957, but that is getting ahead of the story (Spring, 1989).

How do the educational artifacts of the day, elementary curriculum synoptic texts explain those things educators thought were most valuable to teach future elementary teachers? How do they view the

world of the teacher, the student, and knowledge? Whose purposes did they serve?

Form

The formats of four elementary curriculum synoptic texts from, 1953, Ragan's, *Modern Elementary Curriculum*; from 1957, Hurley's, *Curriculum For Elementary School*; from 1960, Jameson & Hick's, *Elementary School Curriculum*; and Lee and Lee's 1960, *The Child and His Curriculum*, will be summarized in the following section.

The Ragan (1953) Text The Ragan text is divided into four major subsections: curriculum foundations, curriculum organization, curriculum areas, and curriculum evaluating. Such demarcations reflect the four major areas of research and debate about education of the period, learning theory, developmental appropriateness, academic appropriateness, and social sorting.

The first division of the text, foundations, begins with a discussion of curriculum reform. It investigates the relationship between the child, the curriculum and the culture at large. The first section closes with a discussion of the nature of objectives, including the importance of objective propriety, specificity, and philosophical rationale for the basis of curricula around prespecified objectives.

The second section focuses on the selection and organization of learning experiences appropriate to the objectives. It discusses the historical comparison of experiences based on subject content vs the *modern* perspective of social appropriateness. Finally, it investigates

the ramifications of organizing staff in such a way as to encourage appropriate learning environments within the school.

The third section divides the curriculum into six major areas of inquiry: language arts, social studies, arithmetic, science, health and physical education, and the arts and crafts. The language arts includes discussions of spelling, hand writing legibility, oral and written activities, and even some discussion of whole language concepts. The social studies subsection spends a large amount of space discussing methodological issues and effective teacher practices, with some discussion of using current social problems as sources for projects. The arithmetic section focuses primarily on the issue of number and designing developmentally appropriate ways of evaluating mastery of number concepts. The fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion, again with the idea of developmental appropriateness in mind. The health and physical education section focuses primarily on the issues of health, sanitation, disease control, etc., with some focus on integrating physical activities into the discussion of health matters. This section also discusses the notion of an interdisciplinary type approach combining the functions of science and the arts into a wholistic learning experience. Finally, the arts and crafts curriculum places an emphasis on hands on art projects, developmental appropriateness, and a fundamental focus on math as a possible link to incorporating arts into the math curriculum.

The fourth section of the Ragan text inquires into the nature of evaluation, both on a classroom level and in the broader school context. This section discusses the purposes of evaluation and stresses on the

correspondence between evaluation and the initial outcomes. Of primary importance is the concentration on developing cumulative records to follow the progress of the individual. There is also a lengthy discussion of democratic principles of leadership, and a rudimentary type of self governance by the teachers.

The Hurley (1957) Text The Hurley text is also divided up into four divisions: basic curriculum considerations, the language arts curriculum, additional curriculum areas, and future curriculum areas. These delineations differ basically from the Ragan text by placing a large emphasis on the language arts over other curricular subject areas. Such a differentiation may stem from the authors strongly stated commitment of global literacy early within the text. Like the Ragan text, this text reflects the rhetorical move of the time, away from specific subject matter toward a curriculum designed to meet specific needs.

Part one, basic curriculum considerations, is divided into four major areas: dealing with historical development of elementary education in the United States, human cognitive and emotional development, the dynamics of teaching, and the organization of the curriculum. In her analysis of the place of American school within society she compares today's children with those children living at in the late 15th century. The discussion then shifts to the focus on the design and function of elementary schools, including a monologue about public perceptions about them. Her discussion of human development focuses on the contrast between rote memorization and participatory learning styles. In this discussion she examines the interconnected nature of subject areas with experience and mental wholeness. The next section provides a critique

of traditional teacher methodologies of transmission, concluding that the role of teacher should move from that of provider of knowledge to provider of experiences. Finally, the last section compares a variety of curricular definitions and provides a comparative critique of subject centered, and learner centered curricula.

In part two, the language arts curriculum, the text divides the language arts up into four specific areas: speaking and listening; written composition, spelling, and handwriting; growth through reading; and adventures with literature. She places a great deal of emphasis on language as a whole process throughout the discussion. In section one the text investigates the development of language skills and the need for communication, with an emphasis on both listening and speaking roles, concluding with a brief discussion of evaluating communication skills. The second section deals with the importance of the written language. The primary focus of this section is the clarity aspects of communication, including an investigation into the problems of teaching spelling, while calling for a more flexible acceptance of hand writing in terms of legibility rather than technical expertise. In the last two sections she investigates the importance of reading in all subject areas, especially in the language arts area. These sections discuss the nature of reading groups, and finding ways to make reading a meaningful experience for the children.

Part three, additional curriculum areas, the text covers the other curricular areas important to the time, including social studies, science, arithmetic, arts and crafts, and finally music. For each issue the text provides a thorough discussion of scope and sequence of content and methods of evaluation. More specifically in the section on social

studies the text focuses on a movement of social studies as defined in terms of civic responsibility and intelligent consumership, focusing as the primary concern about developing human relationships. In science the text investigates specific ways in which experience can inform scientific understanding. The section on arithmetic, presents a wonderful defense for the necessity of mathematics in the curriculum. Accordingly, issues of scope and sequence in math require the mastery of specific groups of mathematics skills prior to advancing to the next level of learning. In the areas of arts, crafts, and music the text focuses primarily on promoting the involvement and experience of them as cultural forms of entertainment, and aesthetic meaning; especially in terms of music and dance.

In part four the text examines four possibilities for research into the conceptions of elementary curriculum theories. Especially with the challenge of solving the inequities experienced by non-American cultures.

The Jameson & Hicks (1960) Text The Jameson and Hicks text is divided into nineteen chapters with no specific section delineations however, when reading through the text certain sections appear applicable. Chapters one through three fall into the category Ragan called *curriculum foundations*. Chapters four through seventeen fit well within the category Ragan termed curriculum areas. Finally Chapters eighteen and nineteen would fit into the category called curriculum and evaluation.

In the area of curriculum foundations this text first takes the reader for a hypothetical walk through the school in the first two chapters and provides an explanation for possible historical reasons

about how the events the reader witnessed in the first two chapters might have come into being. The text investigates the school structure, the principal's office, the nurses office, the lunch rooms, the athletic facilities, the play ground, and the library. They also take the reader through the various classrooms introducing them to the tools of the trade, audio-visual materials for various age levels, etc. The readers encounter learners, at all levels of development, working in community. Finally, in chapter three the text introduces a variety of notions of curriculum and describes the historical events and philosophical ideas which helped shape the face of education as the reader experiences it.

Chapters four through seventeen paint a very traditional picture of curriculum delineations. Each subject area; arithmetic in chapters four and five, science in chapter six, social studies in chapter seven, arts and music in chapters eight and sixteen, language arts in chapters nine through fourteen, health and physical education in chapter fifteen, and a new subject for the texts to examine at this point, foreign language; provides a thorough examination of both methodology, and scope and sequence. The scope and sequence of these subjects are presented in an organized function while opening up questions at the end to add to the lists of options to choose from.

Chapters eighteen and nineteen discuss the nature of grading and suggest tips for the teacher in effectively keeping control of the classroom and increasing educational efficiency. Chapter eighteen compares a variety of evaluation tools to determine student progress, while chapter nineteen provides suggestions of lesson organization consistency, and methods of discipline.

The Lee & Lee (1960) Text The Lee & Lee text is divided into two parts: part one, understanding the elementary school child, and part two, understanding the curriculum. Part two would lend itself easily for separation into two demarcations; curriculum foundations including chapters six through eight, describing basic curriculum principles and lesson planning strategies, and chapter fifteen, evaluation; and chapters nine through fourteen, describing a traditional subject delineation.

Part one of the text investigates the process of development of children in terms of basic drives and needs. It also investigates the nature of how growth and development processes interact with those needs and drives. The text next discusses how learning takes place as an integral part of how those processes develop within the context of social interactions and environmental conditions.

The subsection, which I created to delineate the conversation of curriculum foundations, focuses on the primary agency of the child in a democratic society. The text focuses on how children create and follow rules within a democratic society, and explores a project approach to curriculum design which based itself on the primary notion of the interconnectivity of lived experience. The text then goes on to discuss evaluation as part of a continual process of reflective changes in action and development.

Finally, the second artificial delineation I created investigates the notion of traditional curriculum content areas: social studies, language arts, arithmetic, science, health and physical education, and lastly creative expression in place of art. Each section presents numerous materials which contest traditional understanding, and

descriptions and suggestions for creating individual preparation of curriculum within the class setting. All of the chapters are strictly organized and provide opportunities for reflection.

It appears that on initial investigations the elementary curriculum synoptic texts from 1953-1960 follow very similar patterns of organization. They all facilitate a structural understanding over three basic areas, curriculum foundations, curriculum subject delineations, and curriculum evaluation. With the major modification to this pattern being the Lee & Lee (1960) text which adds an additional primary focus on the development of the child. The subject matter with only two additions follows a consistent pattern as well: language arts, arithmetic, social studies, arts and crafts, and science. The two exceptions being the Jameson & Hicks (1960) text which added foreign language, and the Lee and Lee text which substituted creative development in place of arts and crafts. Given four texts written over the span of nearly a decade the coincidence almost bears a sense of universality to them. Though such similarities should probably come as no surprise according to Kuhn's definition of paradigms.

Content

All four of the texts investigated from this time period claim to hold similar perspectives on the educational experience. Without exception the texts claim to provide a reformed perspective of education, moving away from a content driven curriculum to a needs based curriculum. The vocabulary that all of the texts use in their

foundations sections, if not always consistent with themselves, do portray a deep conviction that supports such a statement. The rationale provided by the texts usually quite convincingly persuade the reader to view content driven curricula with its focus on drill, lecture, and rote memorization in a negative light. In the Ragan text and in the Jameson & Hicks texts arguments against content driven curriculum were compared side by side, in a cost analysis fashion with need oriented curriculum, to prove their point. Thus, I think it is a fair conclusion that all texts view schools a place for children to grow and develop sound democratic values respecting people from all cultures.

Second, the consensus arrived at by the texts implies that students learn through encountering meaningful experiences and through relating novel experiences to things which are meaningful. Thus, the curriculum needs to provide an active environment in which the students are free to actively participate in learning. Though all agree that children learn through experience, all but the Lee & Lee text describe a world consistent with the Newtonian world. Thus, even though experiencing the world in meaningful ways provides a much better climate for learning than lectures, the texts continue to focus on the outside world being taken into the self, much in the way a photocopier produces replica's of the world. In fact this is probably the largest theoretical division between any of the texts. For the Lee & Lee Text clearly see the learner as a creator and co-actor with the world and suggest that learning methodologies take this into consideration when creating curricula. Though, even here, it is the methodologies and the teachers, not the students which create the curricula.

As a result of their experience orientation toward classroom matters the texts typically describe the teacher as an experience provider rather than a fact generator. Thus, the relationship between the teacher and the child is a vertical one in which the teacher takes a direct interactive role with the student in determining student needs. The texts all make reference to the teacher providing the guidance to ensure that children learn the responsibilities required to operate in a democracy. So in social relationships the teacher acts much like a trouble shooter only stepping in when things get out of hand.

These texts all provide a discussion of needs based curriculum implying a focus on the needs of the child. However, even in the more progressive Lee & Lee text teachers still take the role of curriculum implementor, denying the necessary role of the child in determining their own future. Thus, the students participated in the curriculum but, not by their own volition, still recognizing a dependence on outside authority to determine the rules of which guided their school lives. These texts definitely represent a more humane understanding of curricular issues but it remains to be seen if we can call them liberating. For now however, the discussion turns to the early 1960's to see what changes if any resulted from the reform cries after the launching of Sputnik.

1961-1966

The early and middle 1960's found education once again in the midst of a reform upheaval. Humanitarian concerns, and education for democratic citizenship reached it's peak by 1964, partially in a result

of the civil rights movement, and partially in response to the continuation of the cold war and fear of the cruel propaganda of communism (Spring, 1989). Thus, political leaders sought to ensure both increased technological skills of its citizens while maintaining the principles of freedom and democracy on which our country was founded. Consequently, concerns about equality of opportunity, and education became intermixed with calls for technological training and efficiency. This turbulent time in educational history saw the beginning of the revival of progressive ideals of education, with the open school movement, and Head Start programs for underprivileged minorities.

Though the language and semantics of the day spoke of educational reform, the underlying premises which guided education, remained unchallenged at least in the elementary curriculum synoptic texts which guided the development of future elementary teachers. What these texts said as well as how they said them continued a pattern of non-reform established in the 1950's and which continued to be followed for the next three decades.

Form

The formats of four elementary curriculum synoptic texts: 1961, Haan's, *Elementary School Curriculum Theory And Research*; 1964 and 1967 editions of Ragan's, *Modern Elementary Curriculum*; and 1964, Beauchamp's, *The Curriculum Of The Elementary School*; will be summarized in the following section. From an initial reading each text lends itself neatly to analysis under four basic divisions: foundations,

organization or learning theory, subject matter, and evaluation. These divisions are reminiscent of the steps of the Tyler rationale.

The Haan (1961) Text The Haan text is divided into four parts: part one, individual growth; part two, experience and evaluation; part three, the subject areas; and part four, problems of curriculum development. The four sections, deviate little from the textbook model established by the 1953 Ragan text. The primary difference exists in varying the order of the delineations: section one learning theory, section two evaluation, section three dedicated to subject specific curriculum content, and section four history and foundations.

The first section focuses on the nature of learning and development, the effects of environment on development, and democratic education's role in development. It discusses psychological and sociological aspects of development and how these areas affect each other. The text covers both physiological development and psychological development in humanistic and behavioristic terms. It continues with an investigation to the importance of social class in providing an appropriate learning base for students in schools. Finally, this section concludes with an investigation into the philosophy of democracy, and its implications for ethical classrooms and socialization.

The second section of the text, inquires into the nature of evaluation, both on a classroom level and in the broader school context. This section discusses the methods of statistical research, the development of experimental method, and the analysis of subjects in terms of statistical norms. It also includes a discussion of action

research within the context of the quantitative methods, the basis according to this text, for all academic decision making.

The third section, divides the curriculum into three major areas of inquiry: science and mathematics; language arts and social studies; and arts, music, and health and physical education. The primary focus of all these chapters is devoted to issues of scope and sequence. The science and mathematics section focuses primarily on the issue of number and the development of number systems within the context of predetermined criteria for as Haan states, "children are not going to create anything new" (p. 203). This ensures that the focus of math discourse stays on the "sense" of discovery in maintaining children's interest in mathematical concepts that by their nature are "dull" and "uninteresting." The text's discussion of science, breaks the specific scope and sequence of science objectives into concrete grade demarcations. Ironically, the author in concluding this section critiques a view of science as separable from the developmental experiential level of the child. The language arts and social studies section again deals primarily with notions of scope and sequence issues. The language arts subsection includes discussions of spelling, hand writing legibility, oral and written activities, with a large emphasis on whole language concepts. The social studies subsection develops a sophisticated scope and sequence model moving from specific and local historical and geographical events, to general and global as students develop. This subsection also includes some very specific details for evaluating social studies independently from other subjects. The third section of art, music, and health and physical education, once again focuses on issues of scope and sequence issues. This section, the

shortest section of the four, focuses on the students self-expression at developmentally appropriate ages. The few pages of this section provide a brief outline of these subject areas.

The fourth division of the text, problems of curriculum development, investigates the relationship between theories of education, implementation of educational policies, and their relation to the public sphere of parents, politicians, and business. This division focuses on methods of curriculum implementation including a discussion of effective teaching techniques, types of class organization, and methods of evaluation. It concludes with a chapter describing the roles of curriculum developers and directors, describing in detail the relationship within the vertical relationship between curriculum, teacher, and student.

The Ragan (1964) Text The second edition of the Ragan text is divided into six parts: part one, the curriculum foundations; part two, curriculum organization; part three, curriculum areas; part four, curriculum and evaluation; part five retraces the historical steps taken by curriculum thus far; and section six presents specific recommendations for elementary curriculum development. The six sections, follow almost exactly the pattern established by the first edition with the added summary sections dedicated to tying the present work into the past and leading to a discussion of the future: section one and five form the history and foundations area, section two learning theory, section three is dedicated to subject specific curriculum content, section four evaluation, and the final section six provides a specific list of recommendations for educators and curriculum developers when considering curriculum matters.

The first major topical area of the text is divided into two sections one on history and the other foundations. These sections compare curriculum development from the early European-American colonists to the time of the text. They contrast and compare various ideas on human development, socialization, and implementation procedures historically used within the curriculum. Each chapter provides practical exercises and questions for further investigation. The primary focus of these sections involves the debate between education as a replicative versus transformative institution. This division also looks at the relationship between theories of education, implementation of educational policies, and their relation to the public sphere of parents, politicians, and business, in a manner very similar to the Haan text. So, in a similar manner it discusses the present methods of curriculum implementation including a discussion of effective teaching techniques, types of class organization, and methods of evaluation.

The second section, curriculum organization, functionally defines learning and development in terms of goals, objectives, and community within the context of elementary schools. With these definitions as a background, the text investigates the way content issues can most effectively be handled within the school. This section also looks at teacher practices and suggests ways in which teachers can become more effective in their craft. In keeping with the historical context of the decade this section also includes a discussion about freedom in the classroom as it relates to a democratic society. The section on curriculum organization concludes with a chapter covering issues of staff development, peer assessment, and alternative models for supervision.

The third section like the first edition, divides the curriculum into six major areas of inquiry: language arts, social studies, arithmetic, science, health and physical education, and the arts and crafts. The language arts section pays close attention to scope and sequence issues related to spelling, hand writing legibility, oral and written activities, with an increased attention paid to discussion of whole language concepts. The social studies discusses in depth specific scope and sequence issues for each grade delineation from K-6. A variety of methodologies for implementing the scope and sequence content are discussed, all placing a fundamental emphasis on the child's active participation in the learning process. The arithmetic section, again, focuses primarily on the issue of number and designing developmentally appropriate ways of evaluating mastery of number concepts. This section also includes suggestions for improving instruction, and evaluation of progress. The fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion, again with developmental appropriateness the guiding concern. The primary content of the science section involves a detailed explanation of scope and sequence issues for science at all grade levels. The health and physical education section continue to focus, as they did in the first edition, primarily on the issues of health, and sanitation, disease control, etc. with some focus on integrating physical activities into the discussion of health matters. Possibly, the largest difference in this division is the focus on individual nutrition, with an increased importance placed on physical fitness. The final section combines scope and sequence issues of art and music, in terms of freedom of expression, and an awareness of high

culture. From the first edition this section has experienced mild but noticeable changes in content, the largest being a deep push toward individual responsibility of the student as an active member in a community.

The final division discusses the importance of evaluation from the students perspective, and the teachers perspective, over both the individual classrooms and in a overall school context. The importance on a student level of cumulative records is stressed, as is the accountability of teachers toward the school and society.

The Beauchamp (1964) Text The Beauchamp text is divided into four parts: part one, the curriculum orientation; part two, subject areas in the curriculum; part three, sources for curriculum decision making; and part four, curriculum engineering. The four sections, though all with fresh headings follow very closely the textbook model established by the 1953 Ragan text, the primary modifications in the order of the delineations: section one history and foundations, section two dedicated to subject specific curriculum content, section three learning theory, with section four being evaluation.

The first section, curriculum orientation, looks at the historical tradition American education and curriculum, the evolution of the varieties of meaning of curriculum, and ways in which thinking about curriculum issues affects the practice of the classroom. The history is broken up specifically into three sections: the colonial period, the nineteenth century, and the twentieth century. Within these gradations the text examines how curriculum has been defined historically, the various shapes curriculum has taken, and the ways in which schools utilized curriculum. The text then examines how our present

understanding of theory and practice influence the lives of the students and teachers experiencing the curriculum.

The second division dedicated to subject areas in the curriculum look at the scope and sequence, and methodological concerns of five major content areas: mathematics, language arts, social studies, science, and a final section called creative healthful living which combines art, music, health and physical education. The first section devoted to mathematics deals primarily with developing basic mathematical objectives around current conceptions of how children learn mathematical concepts. The importance of grade level and developmentally appropriate ways of learning number systems, fundamental manipulation processes, and spacial relations, are once again this section major foci. The language arts section focuses on skill development in five major areas: listening skills, speaking skills, reading skills, writing skills, and varying from the all of the other texts, except Haan, foreign language skills. The language arts section looks at three major areas of language development: readiness, self direction, and growth do to exposure to specific language building tools, Accordingly, this section attempts to consolidate whole language and rote memorization into a solitary package. The social studies section compares a variety of rationales for organizing social studies content, and then picks a holistic model attempting to move from specific to general in scope in a circular interrelated fashion with the individual moving out from the center towards more and more complex understandings of societal structures. This curriculum looks at local history, and geography, and economics as ways of understanding the way people relate to one another. The presentation of the science

curriculum is broken up into six categories which spiral outward in depth and understanding from kindergarten to sixth grade. These divisions include:

- the earth on which we live,
- healthful living,
- the earth and space,
- machines,
- the physical environment,
- and, the biological environment.

The discussion revolves around specific material to be learned and includes little discussion of why or how to accomplish these goals. Finally, like the majority of texts the Beauchamp text discusses only briefly the subject areas of art, music, and health, the later of which is supposed to be picked up in the sciences. Again a basic outline is provided for the basic outcomes and objectives important for each grade level to achieve.

The third division, sources of curriculum decision making, looks at how students and teachers understand how responsibility and learning affects the role of the students within the school. This section begins by investigating the nature of cultural development from a historical perspective, and then looks at the relationships between individuals who comprise and define a culture. The rest of the section is dedicated to understanding how schools transmit and transform culture, and how personal views of learning define responsibility and freedom.

The final division, curriculum engineering, discusses on a general level what roles which individuals play in the curriculum development context. In simpler terms, this section looks at who

determines the curriculum, who implements the curriculum, and how it is implemented. It delineates specific methodologies for effective teaching, and defines organizational structures both for subject matter and personnel. This section describes in detail procedures for clarifying objectives, and criteria for learning and concludes with a chapter on evaluation. This last chapter discusses the nature of evaluation and describes commonly used techniques to improve evaluation effectiveness.

The Ragan (1966) Text The third edition of the Ragan text is divided into four parts: part one, curriculum foundations; part two, curriculum organization; part three, curriculum areas; and part four, evaluating and looking ahead. The third edition of the Ragan text returns to the original four divisions of the 1953 text. In fact, with the exception of some additions to update the foundations section, and an additional technique or two there is little difference between the 1953 and the 1966 text.

The first division of the text, foundations begins with a discussion of curriculum reform. It then investigates the relationship between the child, the curriculum and the culture at large. Finally, the first section closes with a discussion of the nature of objectives, including the importance of objective propriety, specificity, and philosophical rationale for basis a curricula around prespecified objectives. The primary difference in this section and the original text is a matter of detail and clarity. Even the section headings find little change from the first edition 14 years earlier.

The second section focuses on the selection and organization of learning experiences appropriate to the objectives. It discusses the

historical comparison of experiences based on subject content vs the *modern* perspective of social appropriateness. Finally, it investigates the ramifications of organizing staff in such a way as to encourage appropriate learning environments within the school. The primary difference between this division and its counterpart in the first addition is an added section which investigates the nature of classroom grouping. An understandable addition within the historical context of open classrooms, and a re-visitation of progressive ideas.

The third section divides the curriculum into six major areas of inquiry: language arts, social studies, arithmetic, science, health and physical education, and the arts and crafts. The language arts includes discussions of spelling, hand writing legibility, oral and written activities, and even some discussion of whole language concepts. The social studies subsection spends a large amount of space discussing methodological issues and effective teacher practices, with some discussion of using current social problems as sources for projects. The arithmetic section focuses primarily on the issue of number and designing developmentally appropriate ways of evaluating mastery of number concepts. The fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion, again with the idea of developmental appropriateness in mind. The health and physical education section focuses primarily on the issues of health, and sanitation, disease control, etc. with some focus on integrating physical activities into the discussion of health matters. This section also discusses the notion of an interdisciplinary type approach combining the functions of science, and the arts into a wholistic learning experience. Finally,

the arts and crafts curriculum places an emphasis on hands on art projects, developmental appropriateness, and a fundamental focus on math as a possible link to incorporating arts into the math curriculum. There is very little change in this division from that of the first printing, even the chapter titles remain virtually unchanged. The emphasis on methodology, is nearly identical to that of the first edition.

The fourth section of the Ragan text inquires into the nature of evaluation, both on a classroom level and in the broader school context. This section discusses the purposes of evaluation and stresses on the correspondence between evaluation and the initial outcomes. Of primary importance is the concentration on developing cumulative records to follow the progress of the individual. There is also a lengthy discussion of democratic principles of leadership, and a rudimentary type of self governance by the teachers. Again with the exception of the change in the title of chapter sixteen, this division follows remarkably to the format of the first edition text.

Content

Like the texts from 1953-1960 the four mid 1960's texts hold similar perspectives on the educational experience. Without exception the texts, upon initial reading provide a reformed perception of education, moving away from a content driven curriculum to a needs based curriculum. The vocabulary that all of the texts use in their foundations sections, if not always consistent with themselves, portray

a deep conviction about the importance of the child's experience in the curriculum. Again, the rationale provided by the texts' usually quite convincingly persuade the reader to view content driven curricula with its focus on drill, lecture, and rote memorization in a negative light. To support their points these texts often mix the child centered language of Dewey with behavioristic principles. Such a focus as specifically demonstrated in the Ragan text focus on "learning in the broader sense" as that which "takes place only when an individual has an experience that influences his behavior and makes him into a different person" (p. 35). Similar to the first group of texts, these texts see education as providing a place for children to grow through their curriculum experiences while developing sound democratic values and a respect for people from all cultures. The primary difference appears between the texts of the 1950's and mid 1960's, a turn toward implementing behavioristic principles within the context of a child centered curriculum. Thus, the texts of the mid 1960's just like those of the late 1950's continue to place emphasis on learning the facts of the outside world and viewing active learning merely as an effective tool to achieve predetermined goals, rather than seeing experience as an end, important just because it is an experience.

As a result of their experience orientation toward classroom matters the texts typically describe the teacher as an experience provider rather than a facilitator, though in all of the 1960's texts there is emphasis placed on student input into objectives, it is typically a minor role, leaving the planning of objectives a priori and in the hands of someone other than the learner. Beauchamp's clarifies the meaning of curriculum planning as follows, "the curriculum should be

planned before children and teachers are assembled in the classrooms...most curriculums will contain a description of the subject matter to be taught and have it arranged to fit the organization of the school" (p. 17). The relationship between the teacher and the child, and even the teacher and the curriculum, in the mid 1960 texts continue to be a vertical one in which the teacher guided by predetermined curriculum takes a directive role in determining student needs.

As with earlier texts, the texts of the mid 1960's provide a discussion of needs based curriculum focused on the needs of the child, while maintaining unquestioned the role of teacher as curriculum implementor. So, even in the midst of an updated language, typically a combination of behavioristic psychology and Dewian progressivism both popular in that era, the students participated in the curriculum but, not of their own volition but in response to an outside authority which determines the rules which guide their school lives. The primary difference in the content of the mid 1960's texts appears to be their clear focus of specific outcomes and objectives, and a realization of the importance of multiple and diverse exercises to achieve those ends. Such changes are clearly evident in the Ragan, and Beauchamp texts, with their focus on specificity of objectives. These texts set the foundation from which cries for social and consequently educational reform would develop in the late 1960's and continued on into the 1970's.

1970-1977

According to Schwab (1971) the field of curriculum at the beginning of the 1970's was moribund. Curriculum theory locked in its vacuum tube of scientific objectivity provided few answers to the problems facing education. To exacerbate matters Nixon's reactionary back to the basics movement closed the door on any of the slight progressive advances seen in the 60's. For educators looking for a language of hope the future looked bleak indeed. However, lurking in the background of the educational scene were a few visionaries no longer content to re-create the wheel, Pinar (1975) called this loosely organized group the reconceptualists. Though the mainstream marginalized them the reconceptualists, any who dared reconceive traditional curriculum, looked toward phenomenology, the lived experience, post-structuralism, literary criticism, Marxism, and feminism which all asked different types of questions: questions about personal meaning, questions about self-development, questions about power, and questions about language. While the political right took control of the schools some universities provided havens for discussion about freedom and equity rather than effectiveness and control. Here and there like dandelions, voices continued to question the status quo, not content to accept an educational system which viewed children at worst as resources to be shaped and molded, or at best sick miniature adults which required remediation, or were deficient in this or that basic skill. Knowledge to this group of thinkers was neither a vitamin pill nor a tool, but something created by those involved in the process of knowing. How did the elementary curriculum synoptic texts of the

1970's address the issues of reform desired by the right and the left? This is the topic of this section.

Form

The formats of four elementary curriculum synoptic texts from, 1971 & 1977, Ragan and Shepherd's, *Modern Elementary Curriculum*; from 1970, Shuster & Ploghoft's, *The Emerging Elementary Curriculum*; and from 1960, Burdin and McAulay's, *Elementary School Curriculum And Instruction*, will be summarized in the following section. The most noticeable change in the overall structure of the texts is an attempt in the Ragan & Shepherd text to create an on going dialogue with the reader by adding situation sections which allow the student reading the text to reflect on what has been read prior to finishing the chapter.

The Schuster & Ploghoft (1970) Text The Schuster & Ploghoft text is divided into three major subsection: basis for the emerging curriculum, the curriculum in action, and basis for curriculum modification. These three demarcations fit very smoothly into the model established by the original Ragan text when looking at the first division which combines learning theory and foundations.

The first major topical area of the text is divided into two sections one on learning theory and curriculum organization and the other foundations. These sections investigate the emergence of curriculum theories as they relate to the major developmental theories of the time. They contrast and compare various ideas on human development, socialization, and implementation procedures historically used within the curriculum. It discusses the present methods of

curriculum implementation including a discussion of effective teaching techniques, types of class organization, and methods of evaluation.

This section provides evidence to support a behavioristic approach to education which focuses on the needs of the child. This section focuses on everyday needs and occurrences of the classroom as a basis for evaluating curriculum.

The second section, the curriculum in action looks at the six major subject areas as described by the first edition of the Ragan text: language arts, social studies, arithmetic, science, health and physical education, and the arts and crafts. In addition, to the typical discussion of subject delineations this section also includes a discussion about pre-kindergarten and offers ideas for early childhood educators to ensure pupil readiness, and a chapter devoted to designing curriculum for exceptional children. With these two exceptions it is also interesting to note that the subject delineations of this text not only uses the same content areas as the initial Ragan text but it also presents them in the same order presentation. The language arts section pays close attention to scope and sequence issues related to spelling, hand writing legibility, oral and written activities, with little attention to whole language concepts, and a strong focus on drill and rote memorization. The social studies section, again, discusses in depth specific scope and sequence issues for each grade delineation from K-6. A variety of methodologies for implementing the scope and sequence content are discussed, all placing a fundamental emphasis on the nature and importance of value development in the child. A major difference between this text and others investigated so far, appears in a separation of sociological and economic aspects of social studies. The

arithmetic section focuses primarily on the issue of number and designing developmentally appropriate ways of evaluating mastery of number concepts. The topical discussion focuses on three main ideas, the importance of math skills in society, a look toward mathematics innovation, and a focus on moving more abstract mathematical concepts into the early elementary grades. The fourth area, science, re-opens the debate about the appropriateness of science in the elementary classroom. There is a discussion in this section about encouraging natural inquiry into specific outcomes. Yet, like the majority of the other texts examined thus far, the primary content of the science section involves a detailed explanation of scope and sequence issues for science at all grade levels. The next section once again combines art with music. The focus of this text looks at scope and sequence issues primarily in terms of freedom of expression, and an awareness of high culture. There is a comparison between those who view art and music in terms of the final product and those who see art and music in terms of self expression. This section concludes with a discussion of art and music as a means to develop fine motor skills. The concluding section on health and physical education continues like the majority of texts investigated thus far to focus on the issues of health, and sanitation, disease control, etc. with some focus on integrating physical activities into the discussion of health matters. In addition to the traditional topics, this section includes consideration of the role of physical education in developing leadership skill and safety issues. As in the texts of the late 1960's, there is a continued concentration on issues of individual nutrition and physical fitness. The section closes with a chapter devoted to dealing with exceptional children in the classroom.

This topic relatively new to the 1970's recognizes that some children fit less readily to the educational system designed for the status quo. As a result, attention is given to consideration of the development of special needs programs which encourage the gifted and talented to work harder and "bring up to par" whenever possible those who have disabilities (p. 422).

The final division discusses the importance of evaluation from the students' perspective, and the teachers perspective, over both the individual classrooms and in a overall school context. For the first time we see discussion of the benefits, though limited, of student self-evaluation. It also places a greater emphasis on teacher accountability than seen in previous texts. In addition, this section focuses attention to the importance of the role of guidance counselors at the elementary level. This discussion looks at the importance of teacher/councilor relationships and councilor/student relationships. It concludes with a discussion about the possible role of councilors as guides for future preparation.

The Ragan & Shepherd (1971) Text The fourth edition of the Ragan & Shepherd text follows exactly the model established by the first edition with the small exception of name changes in divisions one and four. Division one is called sources of the curriculum and division five has been changed to evaluating and looking ahead. The major difference in form from the first to the fourth edition is separation of physical education and health into two distinct chapters.

The first major topical area of the text researches the historical trends and developments of curriculum in the America from the time of first early non-native American colonists to the time of the

text. It is broken up into four areas historical influence, our changing society, new knowledge about children, and goals for tomorrow. These sections look at the curriculum as it exists today in terms of its heritage both politically, historically, and theoretically, and then visualizes possible directions for the future. The primary focus of the text is over the nature of change in society and on the fluidity of the human experience. They contrast and compare various ideas on human development, socialization, and implementation procedures historically used within the curriculum. Like all of the Ragan texts each chapter provides practical exercises and questions for further investigation for the student.

The second section, curriculum organization, functionally defines learning and development in terms of goals, objectives, and community within the context of elementary schools. With these definitions as a background, the text investigates the way content issues can most effectively be handled within the school. This section also looks at teacher practices and suggests ways in which teachers can become more effective in their craft. In keeping with the historical context of the decade this section also includes a discussion about leadership and cooperative action within a democratic society. The section on curriculum organization concludes with a chapter covering issues of staff development, peer assessment, and alternative models for supervision.

The second section of the fourth edition differs little from the first edition, however it divides the curriculum into seven major areas of inquiry rather than seven, splitting up physical education and health, thus the major areas are: language arts, social studies,

arithmetic, science, health, physical education, and the arts and crafts. The language arts section continues to pay close attention to scope and sequence issues related to spelling, hand writing legibility, oral and written activities, with an increased attention paid to discussion of whole language concepts. Likewise, the social studies section discusses in depth specific scope and sequence issues for each grade delineation from K-6. A variety of methodologies for implementing the scope and sequence content are discussed, all placing a fundamental emphasis on the use of social problems as a point of departure to connect content to the lived experience of the child. The arithmetic section in the fourth edition changes it's primary focus from on the issues of number and developmental appropriateness to a historical analysis of math programs and their place within the curriculum. Though the scope and sequence issues still play a major contributing role to this chapter's content. This section also includes suggestions for improving instruction, and evaluation of progress. The fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion, again focusing on the idea of developmentally appropriate practice. The primary content of the science section involves a detailed explanation of content and a presentation of general methodological guidelines for all elementary grade levels. The physical education section, standing alone for the first time in the series, concentrates on the importance of movement and coordination at early stages of development as a primary concern in defining physical fitness. The new independent health section continues its focus on the issues of health, with a renewed interest in nutrition and increased role of schools in provision of

health services. This section also looks into some basic environmental concerns as related specifically to health. The final section combines scope and sequence issue of art and music, in terms of freedom of expression, and an awareness of high culture. From the first edition this section has experienced mild but noticeable changes in content, the largest being a strong push toward interest in the performing arts.

The final division discusses the importance of evaluation from the students perspective, though it recognizes the importance of the debate over the relevance of evaluation beginning in that decade. This section provides information regarding alternative forms of evaluation and hints toward peer evaluation at the student level. The importance of teacher accountability is also reiterated at the end of this section. The conclusion of the text ties together the discussion of evaluation and foundations with comments which suggest changes for change in the future.

The Burdin & McAulay (1971) Text The Burdin & McAulay text like the Shuster and Ploghoft text is divided into three major sections: the analysis of teaching and learning, dynamics of curriculum study, and issues and trends. Like the Shuster & Ploghoft text, the Burdin & McAulay text is easily seen in terms of the four major delineations established by the 1953 text, however, in this case evaluation is combined with learning theory, and not foundations which receives treatment as a separate section. The most noticeable difference in over all structure from the Ragan first edition text is that it only examines five subject areas combining math and science into one category.

The first major topical area of the text develops a background for understanding a teacher's relationship to the process of

intellectual development of children. It is divided into five sections: an analysis of teaching, the structure of knowledge, human development and learning, designs for teaching and learning, and evaluation. This section looks at the curriculum as it exists today in terms of its heritage both historically, and theoretically, and then discusses possibilities for classroom practice and evaluation of learning. There is a subsection devoted to designing and developing lesson plans and behavioral objectives. Like the Ragan texts each chapter provides practical exercises and questions for further investigation for the student. In addition, the text is written in a second person conversational tone which attempts to draw the reader into the conversation of the text.

The second section, dynamics of curriculum study, looks at the curriculum in terms of relation groups. It is broken into four subdivisions: organizing study of entire system, human relations and group dynamics, outside influences on curriculum, and effects of past and present factors. These four areas translate easily into the foundations typical of the Ragan texts. Organizing study of the entire system presents a general overview of the curriculum field and an analysis of the various types of curriculum developed over the years and a discussion of their philosophical backgrounds. The human relations and group dynamics section covers areas of individual activity and interaction from a student-student perspective and a teacher-student perspective. This section explains some of the possibilities available to learners as groups of inquirers. In addition, it addresses the typical concerns of discipline, and control, as well as rationales for group separation into grades. The outside influences on curriculum

section describes how political, economic, and social forces often effect curriculum decisions in often unnoticed ways. The final subsection includes a conversation about child-oriented researchers like Piaget, Bruner, and Dewey, and points to how a resurgence in their theories may provide possibilities for future reforms in viewing education as a creative process rather than a stagnant one.

The third section, once again, presents the curriculum in its dominant subject delineations, this time however in five rather than six distinct areas, returning to a trend seen in the 1960's math and science are combined into one discussion. The primary difference in this section from the texts viewed thus far is an inclusion of three chapters dedicated to looking at individual identity formation, and students as active participants in determining the world of tomorrow. The language arts section compares and contrasts three ways of viewing the traditional scope and sequence issues related to spelling, hand writing legibility, oral and written activities, with a heavy emphasis on whole language and utilization of personal experiences. Likewise, the social studies section discusses several approaches to viewing the scope and sequence issues for each grade delineation from K-6. The main idea consistent throughout seems to be a return to the idea of spiralled knowledge building from specific to general concepts. The arithmetic and science section returns to a drill and skill idea of teaching mathematical concepts to provide tools needed when pursuing scientific investigations. The text is clear to note that the focus on drill is only important in the context of experience thus provides a direct link to scientific inquiry in spite of the fact that scope and sequence issues still play a major contributing role to the chapter's content.

The scope and sequence issue of art and music continue to dominate the conversation of the section entitled fine and applied arts. Fine and applied arts according to this text should "help the child understand his creative self and experience the creative work in others" (p. 360). These ideas are consistent with the Shepherd & Ragan fourth edition depiction of music and art curriculum. The final section sees once again a union of health and physical education. This text's focus includes an independent subsection dedicated to the coverage of mental as well as physical health. The physical education continues to place more emphasis on physical fitness and nutrition than the previous decades. The end of this section also pays close attention to the development of community through physical activities and a learned respect for others guided by game rules and guidelines for safety. The final section combines three chapters which for the first time in the elementary curriculum synoptic texts investigated in this study provide a discussion for curriculum not directly connected to the primary subject areas. These chapters include a investigation of the effect of race, class, and gender issues as related to development of self, and the notion of activity programs allowing the children to learn in meaningfully connected ways without specific attention paid to individual subject areas. These ideas conclude the text on a note of renewed hope for future texts.

The Ragan & Shepherd (1977) Text The fifth edition of the Ragan & Shepherd text though undergoing some major plastic surgery as far as division labels are concerned still divides itself into four major areas consistent with the first edition: perspectives for curriculum, patterns for curriculum, programs for curriculum, and perspectives for

curriculum. For all intents and purposes these could be re-labeled curriculum foundations, curriculum organization, curriculum areas, and evaluating and looking ahead respectively, thus matching exactly the format established by the first edition. It is interesting that this edition returns to a six subject format, in the curriculum area section, rejoining health and physical fitness which it divided into two categories in the fourth edition. Yet, even with a return to the old format, this edition provides discussion at the end of each subject about the possibilities of an interdisciplinary curriculum.

The first division of the text, perspectives for curriculum, begins by tracing the history of educational reform. After the discussion of how history shaped curriculum the text continues with a discussion of how education effects history. Finally this section closes with an investigation into the place of the child within the discourse of educational reform. The primary focus of the first section focuses on the fluid nature of education, and the human experience.

The second section, patterns for curriculum, focuses on the selection and organization of learning experiences appropriate to the objectives. This section begins by comparing the different ways elementary schools have been organized historically either vertically or horizontally. From this discussion the conversation moves toward a coverage of methodologies for selecting objectives, designing class experiences to meet those objectives, and procedures for implementing those plans. Finally, it combines these into sections as it draws a picture of an effective, efficient, and dynamic curriculum. This texts drops the discussion which investigates the nature of classroom grouping as presented in the third edition.

The third section divides the curriculum into seven major areas of inquiry: language arts, social studies, arithmetic, science, health, fitness and movement, and the aesthetic arts. The language arts includes discussions of spelling, hand writing legibility, oral and written activities, and even some discussion of whole language concepts. A new addition to this section is an introduction to the use of media to provide a variety of useful learning experiences, and provides a stepping stone toward a conversation about the idea of an interdisciplinary class structure. The social studies section discusses several approaches to viewing the scope and sequence issues for each grade delineation from K-6. The main idea consistent throughout like the Burdin & McAulay text seems to be a return to the idea of spiralled knowledge building from specific to general concepts. There is also a new discussion about possibly utilizing interdisciplinary ideas to promote meaningful social studies experiences. The arithmetic section in the fifth edition retains focus on developmental appropriateness and continues its historical analysis of math programs and their place within the curriculum. Though the scope and sequence issues still play a major contributing role to this chapter's content, this section also includes suggestions for improving instruction, and evaluation of progress and opens up the discussion of interdisciplinary curriculum. The fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion. A strong case is made for a need for improving the project idea of science as another possible way to implement an interdisciplinary curriculum. The health, fitness, and movement section once again joins health and physical education. The physical education

places a great deal more emphasis on physical fitness and nutrition than in the texts of previous decades. The end of this section also pays close attention to the development of community through physical activities and a learned respect for others guided by game rules and guidelines for safety. Finally, this section investigates the notion of an interdisciplinary curriculum which combines science, and the arts, with physical education as one example of a wholistic learning experience. Finally, the aesthetic arts chapter places an emphasis on hands on art projects, developmental appropriateness, and discusses art as one of the possible ways of creating an interdisciplinary curriculum.

The fourth section of the Ragan & Shepherd text, like all of the previous editions, inquires into the nature of evaluation, both on a classroom level and in the broader school context. However, the discussion of evaluation concentrates on the uncertainty of measurement and the instability of changing dynamic systems. It discusses this in terms of the challenge of educators to meet the needs of an ever changing world. Yet, rather than ending the investigation of the 1970's on this optimistic note, the Ragan & Shepherd text in a style very consistent throughout their texts, slam the door on possibility in their last paragraph:

The need to systematize, simplify, and edit information, and those learning processes which are relevant, humane, classical, and practical will always prevail. (p. 493)

Content

Like the texts from 1953-1960 and from 1961-1967, the four 1970s' texts hold similar perspectives on the educational experience. Without exception the texts, upon initial reading provide a reformed perspective of education, moving away from a content driven curriculum to a needs based curriculum. The vocabulary that all of the texts use in their foundations sections, if not always consistent with themselves, portray a deep conviction about the importance of the child's experience in the curriculum. Again, the rationale provided by the texts usually quite convincingly persuades the reader to view content driven curricula with its focus on drill, lecture, and rote memorization in a negative light. To support their points these texts continue to mix the child centered language of Dewey with behavioristic principles. Similar to the first two groups of texts, these texts see education as providing a place for children to grow through their curriculum experiences while developing sound democratic values and respecting people from all cultures. The primary difference appears between the texts of the 1950's & 1960's, and the 1970's is a turn toward viewing interdisciplinary curriculum as an alternative to strict subject matter delineations with a renewed emphasis on the importance of a child centered curriculum. However, even with this discussion, the texts of the 1970's just like those of the late 1950's, and mid 1960's, continue to place emphasis on learning the facts of the outside world and viewing active learning merely as an effective tool to achieve predetermined goals, rather than seeing experience as an end, important just because it is an experience.

As a result of their experience orientation toward classroom matters the texts typically still describe the teacher as an experience provider rather than a facilitator, though in all of the 1970's texts there is a continued emphasis placed on student input into objectives, this is still only an ex post facto role, the primary objectives are always chosen by the curriculum developers and the teachers a priori leaving for the student decisions related only to deciding how to implement them. The relationship between the teacher and the child, and even the teacher and the curriculum, in the 1970's texts continue to be a vertical one in which the teacher guided by predetermined curriculum takes a directive role in determining student needs.

As with earlier texts, the texts of the 1970's provide a discussion of a needs based curriculum focused on the needs of the child, while maintaining unquestioned the role of teacher as curriculum implementor. So, even in the midst of a language that sounds child centered, the texts of the 1970's continue to draw on the language of behavioristic psychology, a language steeped in the premises of control. Consequently, the students while participating in some curriculum decisions still respond primarily to an outside authority in most learning situations. The primary difference in the content of the mid 1970's texts appears to be their persistent pursuit of freedom from an enslavement to predetermined subject areas, while being bound closely to them by the structure of their texts. The desire for change is vocalized clearly in the Ragan & Shepherd fifth edition and sets the stage for development of the elementary curriculum synoptic texts of the 1980's and early 1990's, a time already famous for its record number of blue ribbon education reform committees.

1982-1993

The 1980's may come to be known in the history of education as the decade of the blue ribbon panels (Horne, 1994; Reynolds, 1989). The threat of communism now gone the critique of education no longer lies in its inability to ensure that American students compete internationally on standardized tests with the Japanese, the Germans etc. (National Commission On Excellence In Education, 1983). With this new trend toward mediocrity once again conservative educators cried out for more efficiency and control (Hirsch, 1987; Bloom, 1988). This time the result was the creation of the five new basics, though there was little new about any of them (Reynolds, 1994). However, the reconceptualization had finally come to the forefront of curriculum discourse and the conservative cry though heard was not as deafening as it historically had been in the not so distant past. Along with the reconceptualization a group of constructivist educators began to develop a solid body of evidence which called into question the legitimacy of traditional ways of understanding knowledge and the educational process.

Towards the late 1990's with the new science calling into question the notion of fundamental scientific objectivity, the battle continues to rage. The conservative voice is still calling for standardized curriculum, now at a national level. How have the texts of the 1980's and 1990's addressed the concerns of what many call a postmodern world. This final section of Chapter four examines this question. For the first time we see texts starting to break away from traditional organization structures and move toward something different.

Form

The formats of four elementary curriculum synoptic texts from 1982 & 1992, Shepherd & Ragan's, *Modern Elementary Curriculum*; from 1985, Jarolimek & Foster's, *Teaching And Learning In The Elementary School*; and from 1993, Ross, Bondy, and Kyle's, *Reflective Teaching For Student Empowerment: Elementary Curriculum And Methods*, will be summarized in the following section. Throughout the 1980's the traditional form of the initial Ragan text though still showing influence, is noticeably altered. The biggest difference is found in the Jarolimek & Foster text which do not separate the chapters into any independent sections, and the Ross, Bondy, & Kyle text which moves away from separating curriculum into specific subject areas. In addition, the 1982 Shepherd & Ragan text move to a three section format. However, even with these changes in the 1980's the 1992 edition of the Shepherd & Ragan text moves back to the traditional four section design.

The Shepherd & Ragan (1982) Text In the sixth edition of the Shepherd & Ragan text we see for the first time in the series a serious attempt to break away from the traditional divisions of the first edition by including only three sections: variable environments, variable content areas, and variable perspectives. However, just as with the other texts examined thus far which saw a change from four sections to three, the evaluation section was combined with the learning theory creating a false sense of difference. The majority of topical treatment still remains fairly well established at least in this edition, even up to the six specific subject areas discussed in division two. The primary difference of this text from the previous editions is

the treatment of foundational issues toward the end of the text rather than in the beginning.

Division one, variable environments, is divided into five sections which cover children and learning, organization of school patterns, curriculum settings, curriculum presentation, and curriculum strategies. The first section, children and learning, discusses the importance of the school meeting the physical, social, and intellectual needs of the child. It then presents a brief overview of the major theories of learning and cognitive development. The second section, organizational patterns, again compares the benefits and costs of horizontal versus vertical relationships in the school, and presents a side by side comparison of homogeneous and heterogeneous group theory. This section concludes with a discussion of the roles of community, and administration in organizing the schools curriculum to meet the needs of all concerned. Section three, curriculum settings, compares and contrasts different curriculum models, and investigates new ideas of curriculum design and evaluation. The fourth section, curriculum deliveries, compares a variety of curriculum delivery systems from direct instruction to learning centers. This section also discusses the importance of well written objectives, while explaining how to most effectively utilize many tools and techniques to accomplish their goals. This discussion covers the use of texts, television and other forms of media in the instructional process. Finally, section five, curriculum strategies, focuses on developing personal strategies for curriculum development, this is broken into six topics:

- establishing goals and objectives,
- selecting and organizing content,

- synthesizing a perspective of the learner,
- selecting actions identified as the method,
- managing the environment,
- and, observing learning behaviors.

The second major division of sixth edition, content areas, differs very little from the fifth edition. It is still divided into language arts, social studies, mathematics, science, physical education and health, and aesthetic arts. The primary difference is a return to the old label of physical education and health from the fifth edition's label health, fitness, and movement. The language arts section continues to focus on spelling, hand writing legibility, oral and written activities, and even some discussion of whole language concepts, and use of multimedia materials. It also continues its discussion of interdisciplinary possibilities. The social studies section again, discusses several approaches to viewing the scope and sequence issues for each grade delineation from K-6, with an added focus on the topic of values clarification. The main idea consistent throughout like in the fifth edition seems to encourage the development of curriculum designed so that spiralled knowledge builds from specific to general concepts. This section also continues emphasis on a discussion about possibly utilizing interdisciplinary ideas to promote meaningful social studies experiences. The arithmetic section in the sixth edition retains focus on developmental appropriateness and continues its historical analysis of math programs and their place within the curriculum. Though the scope and sequence issues still play a major contributing role to this chapter's content, this section also includes suggestions for improving instruction, and evaluation of progress and opens up the discussion of

interdisciplinary curriculum. Once again, the fourth area, science, concentrates on developing hands on experiments to provoke the child's interest, with a solid focus on scope and sequence discussion. A continued emphasis on improving the project idea of science to facilitate an interdisciplinary curriculum carries over from the fifth edition as well. The physical education and health section, with the renewal of its old name continues to place a large emphasis on physical fitness and nutrition. The end of this section also pays close attention to the development of community through physical activities and a learned respect for others guided by game rules and guidelines for safety. Finally, this section once again, investigates the notion of an interdisciplinary curriculum which combines science, and the arts, with physical education as one example of a wholistic learning experience. The concluding section, the aesthetic arts, like the fifth edition text, places an emphasis on hands on art projects, developmental appropriateness, and discusses art as another possibility for creating an interdisciplinary curriculum.

The final major division of the text provides a historical overview of the educational field, it then discusses some of the current trends and developments, concluding with a discussion about the possibilities for future growth. The history section divides into historical divisions ranging from the original European settlement of north America to the present. The next section looks at the development of social trends, and family value structures and their relationship to school development. And the final chapter once again opens up a language of possibility and truly ends with a positive tone with a discussion of dreams for the future.

The Jarolimek & Foster (1985) Text The Jarolimek & Foster text is the first text thus far in the discussion which appears to deviate at least in form from the traditional elementary curriculum synoptic text. There are no major divisions of chapters into sections and the chapters do not lend themselves neatly into the categories seen thus far. The four main divisions of the typical texts can be seen interwoven through the midst of the chapters but not specifically contained in any one or group of chapters. This is also the first of the texts to deal directly with issues of race, class, and gender as legitimate topics of concern for elementary school curriculum. At the end of each chapter the Jarolimek & Foster text provides study questions and activities for the reader to incorporate the text into a meaningful context.

Chapter one, the challenge of the American school, discusses several key issues important to the elementary school of the middle 1980's including: a comparison of schools then and now, issues of school organization as it relates to the social world of the child, and issues of equity including discussions of race, class, and gender. The design of this chapter is designed to compare perceived purposes of the school, such as literacy, citizenship, and personal development, and compare them to the historical reality of the school both past and present. Thus, it examines the fundamental assumptions needed to exist in a pluralistic world, and how things like minimum competency testing, and special education programs, fit within such a discussion. The first chapter also investigates the importance of the development of computers, their uses in the schools and as models for understanding knowledge construction.

The second chapter, the qualified and competent teacher, defines teaching, and what it means to be a good teacher. This chapter looks in detail at the teacher as a promoter of learning and as a psychological support for students. It also investigates the idea of teachers as professionals with a focus on continued growth development and research.

The third chapter, planning for teaching and learning, through anecdotal stories of two teachers, discusses the possible experiences of a new teacher entering a school setting. This chapter deals with practical knowledge of what a new teacher might expect when encountering the educational setting as a teacher rather than as a student. The chapter takes the reader from the first day of school through planning objectives, to the first evaluation period, and pupil progress report. Throughout the chapter reference is made to anecdotal teachers and refers to their lived classroom experiences as a connection between theory and practice.

The fourth and fifth chapters, instructional objectives and modes of teaching, investigate the nature of formulating objectives and comparing several ways of reaching those objectives. The fourth chapter specifically defines behavioral and non-behavioral objectives, explains how to write them and how to organize them according to their informational orientation, skill orientation, or affective orientation. This is consistent with the historical tendency of the 1980's to focus on whole learning ensuring that objectives reach intellectual, physical, and affective domains (Hunter, 1982). While the fourth chapter focuses on objectives, the fifth chapter looks at methods for implementing those objectives. Chapter five compares the expository, inquiry, demonstration, and integrated modes of teaching.

Chapters six and seven, organizing groups of learners for instruction and guiding children's learning, look at issues similar to those of the organizational section in the Ragan texts. These chapters look at how the dynamics of the classroom interact with the planned objectives, and provide suggestions for how to utilize every resource possible to achieve those ends. Chapter seven specifically focuses on the use of multimedia materials to enrich the learning environment. It also focuses on the importance of diagnosing the needs of the students as relative to the methods used by the teacher, and presents suggestions for implementing corrections in teaching according to such diagnosis.

Chapters eight through ten, classroom management, helping children learn essential skills, and teaching facts, concepts and generalizations, provide insight into strategies for managing classroom events and discipline to ensure an effective and safe learning environment. Chapter eight discusses specific examples of typical classroom problems and ways to deal with them, as well as suggestions for improving classroom climate. Chapters nine and ten on the other hand focus on specific suggesting for teaching skills and knowledge. These chapters might be viewed as an integrated curriculum equivalent to a traditional text focused on segregated subject areas. Chapter nine deals specifically with teaching the basic intellectual skills, still called the *three R's*, in the context of socially meaningful events. It discusses the development of skills within cooperative learning groups a major variation form the traditional texts thus far. Chapter ten discusses the nature of facts and there relation between concepts and generalizations. It discusses the process of concept development as an integration of a diverse group of facts. It discusses methods for

taking traditional subject matter and incorporating it into a dynamical conceptual understanding.

Chapter eleven, affective learning in the elementary schools, focuses specifically on the affective domain in conjunction with the traditional arts curriculum. It views these concepts as places from which to focus on values and moral development. At this point the text attempts to differentiate between personal and general values with a focus on values clarification in bringing the two closer together. This chapter concludes that education by its nature is a moral enterprise.

Finally, chapter twelve, professional development of the elementary school teacher, discusses the variety of opportunities for teachers to grow professionally. This chapter outlines the primary national teachers organizations, and discusses the importance of teacher organization for the purposes of continuing education as well as for political support. The chapter concludes with a discussion of opportunities for professional development at national, state, and local levels, as well as entertaining possibilities for branching into other areas of education.

The text though very different in specifics from those texts examine thus far, retains a basic commitment to designing objectives, and finding effective implementation of those objectives. The major variation of this text appears to be in the area of subject matter. This text views subject matter from a perspective of integration, rather than segregation, which quite possibly explains why it is not divided into sections like the other texts.

The Shepherd & Ragan (1992) Text The seventh edition of the Shepherd & Ragan text returns to a four part delineation: perspectives

(foundations), environments (organization), stages (evaluation), and basics (content areas). Though the order varies from the first edition as do some of the minor issues and sub headings, this text follows very closely the same outline of its counterpart 40 years earlier right down to the same six subject area delineations. The major modifications to the 1992 text include an added section in each subject area devoted specifically to a detailed examination of interdisciplinary approaches which utilize the principles of values clarification, while exploring career awareness. Each subject area subsection is also summarized at the end with an investigation into specific strategies dealing with goals and objectives, selection of content, and methodological concerns.

The first major division of the text provides an historical overview of the educational field, it then discusses some of the current trends and developments, concluding with a discussion about the possibilities for future growth. The history section of the seventh edition, like the sixth, includes eight historical divisions ranging from the original European settlement of north America to the present. The while the social forces section attempts to explain why the historical events occurred in the way that they did. This section provides an in depth sociological analysis of economics, political agendas, family value structures, and curriculum theory as they related to the historical developments which lead to the school climate of the 1990's.

The second section, environments, focuses on the selection an organization of learning experiences appropriate to the objectives. It discusses the physical, emotional, and intellectual needs of the child in the elementary setting. In the section on objectives it compares a

variety of ways of understanding groups, and interpersonal relationships within the context of how each method effects the development of the child's needs. Finally, it investigates the ramifications of organizing staff in such a way as to encourage appropriate learning environments within the school. The primary difference between this division and its counterpart in the first several editions is its added focus on special needs students specifically focusing on the appropriate determination of those with special needs and discussion of how to most effectively handle those students.

The third division of the seventh edition Shepherd & Ragan text deals with the subjects of curriculum design and effectiveness both on a classroom level and in the broader school context. This section compares various ways of viewing curriculum development and implementation in order to determine the most effective means for integrating subject matter, with psychological and sociological well being. It describes the use of technology and multimedia tools as facilitators of learning. It also suggests ways to improve the clarity of behavioral objectives while incorporating them into group processes. Finally this section establishes criteria for defining and evaluating appropriate teaching practice. The section concludes with a discussion of classroom management and appropriate discipline techniques within the context of teacher intervention.

The fourth division separates the curriculum into the traditional six major areas of inquiry: language arts, mathematics, social studies, science, physical education and health, and aesthetic arts. The language arts section makes a major shift toward the development of whole language principles of learning by developing

experiences which integrate listening skills, speaking skills, reading, writing and spelling, and literature. The mathematics section in the seventh edition retains focus on developmental appropriateness and continues its detailed discussion of scope and sequence. However, this edition also covers issues of sexism in mathematics as well as cultural differences in mathematical importance. Another addition to this edition is a conversation about the relationship between language and mathematics which leads into the investigation of interdisciplinary math ideas. The social studies section again, discusses several approaches to viewing the scope and sequence issues for each grade delineation from K-6. Several differences in design are apparent in this section. First, new to the social studies subject area, at least as found in the text looked at so far, is the incorporation of ecological awareness and discussion of the role of humanity within the ecospheres in which we live. The focus on methodology provides a detailed section on the proper selection of clearly understandable materials. This section also includes conversations about God, multiculturalism, and law. The over all focus of the section portrays the role of ethical behavior, and responsible decision making as the guiding themes for all topical areas. Once again, the fourth area, science, concentrates on developing hands on experiments to provoke the child's interest. This section investigates the scope and sequence issues of tractional curriculum within a historical developmental context. The influence of several scientific organizations in establishing curriculum objectives for science are also discussed in this section. The physical education and health section, continues to place a large emphasis on physical fitness and nutrition. In addition, this section includes suggestions on how to

effectively cover controversial health issues, especially those related to sexual awareness and sexually transmitted diseases. This section also looks at the historical development of health awareness, and discusses some of the new data about physical fitness. Aesthetic arts remains in the last section. For the first time, of the texts evaluated thus far the aesthetic arts receives a detailed investigation. This section discusses the differences between the performing arts, and the creative arts. It also includes issues concerning aesthetic appreciation, creative awareness, experience awareness, and human awareness. Also, this section investigates the possibilities of bringing artists into the classroom, and compares three alternative approaches toward dealing with the arts in elementary school. As with the earlier editions of the Ragan texts each subsection pays close attention to scope, sequence, and evaluation.

The Ross, Bondy, & Kyle (1993) Text The final and most recent text of this analysis, the Ross, Bondy, & Kyle text, appears to deviate the most from the traditional elementary Curriculum Synoptic Text pattern. This text is divided into three major divisions: an introduction to reflective teaching, teaching strategies for teacher empowerment and maximizing professional autonomy. The first division is separated into three sections: on becoming a reflective teacher, reflection and the real world, and deciding your curriculum aims for elementary education. The second section is separated into six sections: implications of reading, writing, and mathematics research; implications of teacher effects research, helping students develop social and interpersonal skills, helping students become good thinkers, engaging students in an empowering curriculum, and empowering students

by teaching self discipline. The third section is separated into three sections: selecting a professional environment, working within the social system of the school, and reflective self-evaluation and professional autonomy. This text at least on the surface appears to focus primarily on the development of autonomous behavior by focusing on the relationships of the people involved in the school setting. The traditional topics of foundations, learning theory, subject matter, and evaluation all find themselves interwoven within each of the chapters as it attempts to address questions of why schools do what they do. The text also attempts to create an interactive discussion with the reader by including focus sections within the body of each chapter pausing for a time of reflection on their own practice of terms the reader encountered in the text.

The first section of division one, becoming a reflective teacher looks specifically at three fundamental questions.

- What is a reflective teacher?
- Why is reflection essential in teaching?
- What must one learn in order to teach reflectively?

It responds to the second question by discussing seven assumptions.

- Teaching requires an ethical commitment to student empowerment.
- Teaching requires understanding the student's point of view, because knowledge is constructed rather than transmitted.
- What happens in teachers classrooms is influenced by what they think.

- Tacit, but invalid, beliefs can hamper teachers' effectiveness in the classroom.
- There are no fixed answers to the problems of teaching and learning.
- Research does not have all of the answers.
- Teaching requires a commitment to professional development and growth.

These fundamental assumptions guide the discussion carried out through the rest of the text. In answer to the third question the discussion turns to an investigation of the appropriate attitudes and abilities required for competent reflection.

The next two sections of the first division look at the practical side of the issue of reflective teaching. The second investigates the possibility of reflective teaching. The third section, on the other hand looks the curriculum in terms of reflective teaching, and reopens the fundamental question addressed at the beginning of this chapter, "what is education for?" It looks at curriculum matters from academic, personal, social, cognitive, and practical angles.

The main body of the text begins in division two by redefining literacy in critical terms. The first section establishes the goals of literacy as development of the following: critical understanding, problem solving skills, enjoyment and appreciation, and strategic application of specific skills. The rest of the section is devoted to explaining ways that these goals can be accomplished, through practical real world experiences in the class room, and making texts problematic. The section concludes by suggesting that literate instruction is best

accomplished through cooperative learning groups. This section addresses several questions.

- How do I shift away from transmitting knowledge?
- How do I model mental activity?
- How do I combine this approach with basal materials?

From this point the next section discusses the nature of an active curriculum and begins a conversation about constructivist principles of teaching. These conversations point clearly toward the importance of the child's interactive creation of knowledge within the curriculum experience.

The last four sections of the second division concentrate on specific ways teachers can actively engage students with the content of the curriculum. The section, helping students develop social and interpersonal skills, discusses the social skills important for students to learn and also discusses how traditional class rooms hinder this growth. The primary recommendation of this chapter is the inclusion in the curriculum of time for the children to work primarily by themselves, intervening only to help develop social skills. The next section focuses on the teacher helping students become good thinkers. It begins with a discussion about what good thinking is and suggests that there are four parts necessary for good thinking skills: disposition, knowledge, critical and creative capacity, and metacognition. It then goes on to recommend a three types of instruction to help students become good thinkers: focused and coherent, interactive, and analytic. In addition to developing skills and thought process the last two sections of this division discuss specific ways in which teachers may empower students. The section, engaging students in empowering

curriculum, discusses the importance of the three tools of empowerment: knowledge, skills, and attitudes. It is this last tool which receives the majority of the sections focus. The last section of this division suggests that teaching self discipline also empowers students. It investigates for major guidelines for teaching self discipline.

- Set expectations for student behavior.
- Teach classroom rules and routines.
- Teach expectations for academic principles.
- Use consequences for inappropriate behavior.

The rest of the chapter summarizes the need to rethink classroom management in these terms.

The final division on maximizing professional autonomy concerns itself with the political nature of schools, the need for individual research, and a return to the discussion about individual reflective teaching practice. In these sections the importance of the school environment and the support structures created by the teacher are important into continued teacher growth. The last division concludes with a discussion of the importance of reflective action and its connection to action research. Through such research teachers continually empower themselves as well as their students.

The overall structure of this text challenges directly the traditional elementary Curriculum Synoptic Text format. While not denying content it focuses the main force of its attention to other issues. In addition it breaks away from the traditional use of foundations to support the addition of more and better and improved versions of the same old thing. It even attempts to break away from the traditional power structures inherent in the traditional texts.

However, even with its commitment to empowering students, the Ross, Bondy, and Kyle still places the teacher in the position of rule and objective distributor. This placement of power in the hands of the teacher to distribute, ironically, denies the major premise required for true empowerment of students -- self-regulation.

Content

Like the texts from the 1950's, the 1960's, and the 1970's these texts all share similar perspectives on the purpose of the educational experience. Without exception the texts, upon initial reading provide a reformed perspective of education stressing a curriculum. The vocabulary that all of the texts use in their foundations based on the needs of the child. The vocabulary common to all of the texts, as seen in the foundations section of the two Shepherd & Ragan texts, and throughout the Jarolimek & Foster and the Ross, Body, & Kyle texts, if even when not logically consistent to the text structure, stress the importance of the child's place within the educational experience. Again, the rationale provided by the texts typically attempt to persuade the reader that the child's participation in the curriculum is absolutely vital to for true learning. To support their points these texts present the child centered language of Dewey, and Piaget, with behavioristic principles, even in the Ross, Bondy, & Kyle text which claims to provide students with empowerment. The basic premise of all these texts is stated very concisely by the Shepherd & Ragan (1982). Similar to the first group of texts, these texts depict schools as places for children to grow. The primary difference between the texts

of the 80's and 90's, that of the other texts is for the Shepherd & Ragan texts a more thorough coverage of the traditional subject areas inclusive of those issues expressed as politically important by education reformers; and by the other two texts is a move away from traditional understandings of curriculum comprised of separate subject matters toward that of an integrated curriculum which more efficiently prepares citizens for their appropriate places in a democratic society. Thus, the texts of the 1990's just like those of the late 1950's continue to place emphasis on learning the facts about the outside world and viewing active learning merely as an effective tool to achieve predetermined goals, rather than seeing experience as an end important just because it is an experience, despite their rhetoric to the contrary..

As a result of their experience orientation toward classroom matters the texts, even with in the Russ, Bondy, & Kyle text, the teacher is still the experience provider even though they all emphasize the importance of the students active role in determining what they know. So, despite of their claims for child centeredness the language of the texts continues to depict the relationship between the teacher and the child as a vertical one. Even the Ross, Bondy, & Kyle text with it's focus on student empowerment takes the majority of the decision making control out of the hands of the learner and places it in the hands of the teacher.

As with earlier texts, the texts of the 1980's and 1990's provide a discussion of needs based curriculum focused on the needs of the child, while maintaining unquestioned the role of teacher as curriculum implementor. To accomplish the texts utilize a hybrid

educational language which combines behavioristic psychology, Dewian progressivism, and Piagetian constructivism which assures that students continue participate in the curriculum not of their own volition but in response to an outside authority. The primary difference in the content of the 1980 and 1990 texts from the earlier texts appears to be their clear focus on broader number of specific outcomes and objectives, and a realization of the importance of multiple and diverse exercises to achieve those ends. Such changes are clearly evident in the Shepherd & Ragan texts, with their focus on specificity of objectives.

Summary Of The Initial Analysis

Of all the elementary curriculum synoptic texts investigated from 1953 to 1993 the similarities of content, despite their continued claims to meet the reform request of their time periods, significantly outnumber the differences. Of all of the texts only two, the Jameson & Hicks 1960 text and the Jarolimek & Foster (1985) text presented the text without subdividing the chapters into major categorical divisions. More importantly of the rest, and even in some sense the Jameson & Hicks text (because its chapters easily fit into the traditional demarcation pattern), only the Jarolimek & Foster text deviated from the traditional foundations, organization/learning theory, and content divisions. The majority of the texts also included a fourth demarcation for evaluation. In addition all of the texts with the exception of the Jarolimek and Ross, Bondy, & Kyle texts covered discussion of curriculum from, with admittedly a few deviations, six basic content areas, these included: language arts, mathematics, science, social studies, health and physical

education, and art and music. The discussion about these subject areas though more sophisticated in the late 1980's and early 1990's remained primarily concerned with issues of scope, sequence, and methodology. The primary difference over the forty year period was an increase in the objectives for each content area. As Reynold's (1989) suggests, they require more of the same thing, thinking this will improve the situation.

One noticeable absence from all of the texts is a discussion in the foundations section about the reconceptualization of the field of curriculum which took place in the 1970's and 1980's. This major historical educational event, shaped most of the debate in favor of the child study movement for those decades and yet receives little or no recognition in its artifacts (Reynolds, 1987). It is interesting that texts design to depict a comprehensive discussion of the field (Reynolds, 1987), especially those whose primary focus is on student empowerment, makes only a passing mention of the theorists who made such a conversation even possible.

CHAPTER V

TYLER SAID IT, SO IT MUST BE TRUE: REFLECTING ON 40 YEARS EXPERIENCE

For if all knowledge begins with self-knowledge, or is a function of self-knowledge, then we can not be said to truly know something until we possess it, make it our own. (Graham, 1991; p. 3)

Chapter one suggests that the struggle for the American curriculum might be seen as a struggle between two incommensurable ideologies (Doll, 1993), described by the metaphors of open and closed systems. Consequently, examining curriculum in those terms provides one way, of many possible, of reconceptualizing the conversation of curriculum inquiry by examining the premises behind each system and then interpreting such ideas based on their propensity to perpetuate a certain way of limiting or delimiting possibilities (Giroux, 1983). Historically, curriculum non-reform self-perpetuates because the language used to describe curriculum, the text, the teachers, and the students, continues to operate from the ideological base from which it originally evolved, the base of Positivistic Newtonian science. An ideological base which culminates in the form of the Tyler rationale, a rationale which forms the basis for all the elementary curriculum synoptic texts examined in this study, the one which continues to shape the conservative rhetoric of educational reform.

The premises of this base are the premises of objectivity, predictability, disconnection, and control. However, the world of Newton no longer remains unchallenged. It is called to question from all areas of the scientific community. The Copenhagen interpretation,

the principle of uncertainty, and the theories of chaos, call into question the notion of separating the knower from the known. They call into question a world which exists independently of our observations of it. Similarly, those interested in how children learn, Dewey, Piaget, the reconceptualists, and the constructivists, call into question an educational system based on the premises of a science which no longer adequately explains the world. Transmission of knowledge means little in the context of individuals who create their own knowledge as a result of their interactions with the world. Yet, the educational institutions hold fast to the outdated modes of seeing the world as supported by the findings of this study.

Tyler's rationale made sense for an explainable, predictable, and controllable, modern world. It makes little sense to assume that such a model will provide the direction needed in a postmodern world filled with uncertainty and change. As Kliebard (1983) suggests, a new epoch is long over due. An epoch which views the human experience as a complexity of passionate human experience. Such an epoch would strive to understand human meaning, and value the diversity of human experience. Investigating the nature of personal meaning in such a way would expose the complexity of human relations, the directions of ideologies, and the relations between adults, children, and the texts that they create (Reynolds, 1994). Once one starts thinking about learning as a creative process it makes little sense to continue discussing it in terms of potential outcomes, or goals. Yet, traditionally that is exactly what educators continue to do.

The Truth About Educational Reform: Much Ado About Nothing

What have been assumed to be the central concerns of curriculum -- ideas of teaching and learning, skills and abilities, imagination and creativity, intelligence and achievement -- have lost their easy innocence and assumed essence. We can no longer proceed as if we were certain of these terms' timeless meanings. They are, in fact, fabricated at the meeting-place of culture and history, and as such they must be read for what they embrace and exclude, for what they make of the classroom, child, and teacher. (Graham, 1991; p. x)

For the past 100 years education has been criticized for improperly educating our children. *The Committee of Ten Report* (1983), *the Committee of Fifteen Report* (1895), *the Cardinal Principles of Secondary Education* (1918), *the Eight Year Study* (1942), *The Nation at Risk* (1983), and *E. D. Hirsch* (1987) are only a small number of the reports which typically give the state of education failing marks. The historical education literature indicates that education in the United States fails to make the grade consistently from decade to decade (Pinar, Reynolds, Slattery, & Taubman, 1994). Every decade since the turn of the century, attempts at educational reform fall one step short of meeting the needs of the decade which follows.

The critiques consistently point to several common areas to support their arguments: illiterate college students; unproductive, uncreative, inattentive employees; and low math and standardized test scores (Willis, Schubert, Bullough, Kridel, & Holton, 1993). It seems incredible that the United States educational system finds itself facing the same problems it faced 100 years ago, and it seems even more amazing, as Huebner (1975) suggests, that educational leaders recreate the wheel from decade to decade in a very ahistorical fashion. If the

social efficiency reforms of the early 20th century failed in the period they were designed to fit, why should educators in 1994 expect they will work now in an era far more complex and fluid than 100 years ago?

From the time of *The Report of the Committee of Ten* forward elementary curriculum synoptic texts traditionally immersed themselves with the question of effectiveness (NEA, 1893; NEA, 1895; Bobbitt, 1918; The National Commission on Excellence in Reform, 1983). This meta-question usually includes the very specific question, "how can we more effectively teach students math and science?" The results of this foundational question appear in discussions about the implementation of curricula such as classroom management, time on task, mastery learning, effective utilization of classroom time, Transformational Outcomes Based Education (OBE), etc.

It comes as little surprise then to find that for all the elementary curriculum synoptic texts investigated from 1953 to 1993 the similarities in content and structure, despite their continued claims to meet the reform requests of their time periods, significantly outweigh any differences found. With only one exception the texts focused on the same six content areas, these included: language arts, mathematics, science, social studies, health and physical education, and art and music. Though the discussion about these subject areas is more sophisticated in the late 1980's and early 1990's its primary concerns are still those issues of scope, sequence, and methodology. The primary difference over the 40 year period was an increase in the objectives for each content area, without questioning the necessity of objectives. In addition, nearly all of the texts examined have a separate section devoted to evaluation and administration. These texts are all filled

with talk about reform and a commitment to child centered principles and yet, without exception suggest behavioristic principles as their modus operandi. It seems that Reynold's (1989) is correct when he suggests that they [educational reformers] merely require more of the same thing, thinking this will improve the situation.

Curriculum Reform Or Political Propaganda

The premises behind all of the elementary curriculum synoptic texts examined in this study fall, in varying degrees, within the ideological structure of scientific Positivism, both by how they treat subject matter and by the way they present it to the reader. These premises assume that of all the things which occur in the classroom those which are observable and quantifiable hold the most meaning. Is it surprising that educators content on asking the same questions should find the same answers? No, it is not, because traditional education does effectively what it does, reproduce the status quo. This is exactly the purpose traditional education is designed to serve (Kliebard, 1992b; Eisner, 1992).

The question now becomes whose purpose does it serve to blame education for not doing what it was never designed to do and then recommend that it do more of what it does to remedy the problem? Can we blame a dishwasher for not getting the laundry clean? And does it make sense to fix the dishwasher as a remedy to the problem? Assuming that political leaders truly desire educational reform the nature of the reform questions requires revision. If reformers ask how do we more efficiently increase time on task we neglect the possibility that time

on task may not be responsible for the problem. The very foundation for the conservative critique of education is founded on ideologically governed premises about knowledge, control, and competition. From a quantum perspective time on task may be the problem, not because students are spending a certain amount of time or not spending a certain amount of time on task, but because it is a closed system criteria enforced on an open system (Doll, 1993).

Objectivity: The Myth Keeping Us In The Past

Traditional educational models represent closed systems dedicated to transmitting culture and recapitulating the status quo. Yet, education purports as one of its fundamental purposes to promote growth. By placing children, open systems, in schools utilizing traditional models, closed systems, we accomplish the opposite, we stifle growth and hinder development, because closed systems are not designed to grow but to self-perpetuate. Such systems function well in preparing automatons, and clones, slaves prepared to do their masters bidding. Though the language of effectiveness and efficiency is enticing, educators need to realize the closed system implications of such language. If society desires efficient and effective institutions of knowledge transmission then traditional models work fairly well at accomplishing these goals and require only a little fine tuning.

The elementary curriculum synoptic texts examined in this study all assume the teacher, or text, is the authoritative source of knowledge, the student is the recipient of the knowledge, the teachers think and the students are thought about, etc., etc.. The historical

misnomer of reform in traditional education presents those currently in the field concerned with reform with some serious questions. How can such talk about non-reform continue to prevail in light of the historical evidence? What implications does it make, that it does? Does education truly need reform? Does it serve the interest of any particular group to insure that reform seems to take place but, actually doesn't? What are the implications of a traditional educational system operating in postmodern society?

The common sense premises of the Tyler rationale, served the interest of business by ensuring a cheap and productive labor force. However, these texts all call for an education which serves the learner. However, continuing to pursue fundamental premises established for the benefit of business cannot adapt to meet the needs of the individual. The assumptions of slavery and freedom are incommensurable. Social efficiency educators seek efficient control of the learning process. But, learning is an inefficient messy enterprise (Piaget, 1948). Social efficiency separates the knowledge of life into neat separate subject areas for objective clinical study, while learning takes place within the context of inseparable chain of life events. Social efficiency predicts necessary outcomes in advance, while human beings are unpredictable, each with a unique set of needs and desires. If the United States truly seeks educational reform, then schools need to allow autonomous individuals to: develop within secure environments, to explore the world and its possibilities, to create new knowledge, and to blossom into responsible independent thinkers and decision makers.

When Paradigms Shift: The Death Of A Salesman

Traditional educational models complete with definitions and redefinitions of objectives, norms, segregated subject matter, and transmissional canon have largely dominated the discourse over educational practice for the past century (Kliebard, 1982). Such an education as mentioned several times already in this text places emphasis on the child as passive recipient of knowledge, transmitted by teachers, acting as clerks for the curriculum writers in their ivory white towers (Giroux, 1981; Freire, 1981; Bernu, 1993). Yet, even within this dominant discourse of despair, there have been pockets of educators often scattered here and there in the schools and in the universities of the educational milieu not content to acquiesce to the controlling ideologies of rationalistic scientism.

These voices, though not dominating the conversation staked claim within the darkness of closed minded objectivism, in the name of subjective experience and human relationship (Kliebard, 1982). Just as the voices of those defining the paradigm before them, we owe much to those who one by one were willing to take a stand for what they believed, diligently and at time tenaciously maintaining their commitment to stretch the collective imaginations of humanity beyond objectivity and predictability, to a world open to possibility. As dissatisfaction with current models of knowledge, which cannot predict or control the open systems of reality, grows the voices of those committed to the diversity of process provide a direction which seeks out and relishes the difficulty and complexity of the human experience (Diagnolt, 1992). Simple explanations of classroom management fail to

meet the needs of a human youth which thrives in a world of uncertainty and passion, not objectivity and sterility. Human individuals live integrated lives inconsistent with separate subject areas. Students require room to grow explore, and create, quite simply they need compassion (Reynolds, 1994).

According to Bobbitt (1993) the first task of the curricularist is to determine the needs of the students not met by everyday experiences. The language of objective science is incapable of dealing with those needs, needs not measurable or quantifiable. How does one go about quantifying objectively the need to be cared for, held, touched, loved and respected (van Manen, 1991)? Not merely as part of the affective requirements of the curriculum, but as an integral part of the complete lived experience. It is interesting that the traditional education system founded on the principles of Wuntian psychology should spend so little time discussing the reflective importance of the lived experience (Schrag, 1992). Yet, this reflection is vital for children to live, grow and thrive (Pinar, 1988a; Pinar, 1991; Grumet, 1981; Grumet, 1988a).

The systems of traditional education fail, not because those implementing them are not capable of success, but rather, because they are not designed to accomplish the task presented to them. Such a task requires a new language (Macdonald, 1988b; Pinar, 1975c). Educators find new metaphors in the language of quantum reality and open systems (Doll, 1993; Doll, 1988). Such metaphors depict a humanity not bound by the rules of closed systems but ever growing and unboundable through the daily creation of new knowledge. This new language views the interactions of the children with their environment and the ways in

which they generate understanding about their world (Piaget, 1965; Castle, 1993; DeVries & Kohlberg, 1987; Fosnot, 1988; Miller, 1992; Milles, 1992). Such language embraces the diversity of created knowledge and understanding rather than enforcing singular normative standards (Nieto, 1992; McCarthy, 1990). The new language acknowledges that the lived experience takes place within the context of infinite inter-relationships, among which those between people are often the most complex, meaningful, and at times painful (Robertson, 1993). Such relationships extend beyond written text, and verbal expression, and live deeply within the emotional reality which is the human experience.

This language is not the language of one organized group (Derrida, 1985; Pinar, 1975c), or of any singular individual but rather of many voices occurring individually yet, paradoxically all at once from all areas of the educational experience (Sare, 1993). It finds a common value in a compassionate belief in the power of humanity to operate for its own benefit and the benefit of generations of all species for a world yet to be, recognizing all the while the multifarious ways of expressing such beliefs (Weis, 1988a; McCarthy & Apple, 1988; Purpel, 1989; Wilshire, 1990; Bernu, 1993). It is the very essence of accepting the paradoxical nature of reality that binds together a movement away from the nonevents of the traditional language of reform (Dobson, 1992).

Learning Theories: What We Know About Children

The key point, both metaphorically, in educational terms and factually, in terms of systems themselves, is that isolated systems exchange nothing, being at best cyclical; closed systems transmit and transfer; open systems transform. (Doll, 1993; p. 57)

- The activities of life take place in an evolving world, filled with constant transformations, the world is an open system (Sheldrake, 1988).
- Children are evolving creatures, humanity is an open system (Dewey, 1970).
- Knowledge is continually created by the child, the process of knowing is an open system (Piaget, 1948).
- Meaning and understanding continually change as a result of reflection on the lived experience; meaning and understanding are open systems (van Manen, 1990).
- The education arena represents a forum where children, develop culture, create knowledge, meaning, and understanding of the world around them.

Traditional educational models explain the world in a particular *objective, value free*, singular fashion, easily understandable in terms of closed systems (Bobbitt, 1991). However, the evidence of epistemological research, post structural philosophy, and quantum theory suggest a need to develop new ways of looking at the world which recognizes the importance of human subjectivity present in every lived experience (Pagels, 1982). If the essence of human nature relies on the

fundamental notion of continual transformation it makes little sense to force such a nature into a closed system and expect it to thrive.

However, open systems are rarely, effective or efficient in a traditional sense (Doll, 1993). If education seeks to facilitate human development, in all of its complicated messy ways, it needs to realize that efficient, effective models designed for the controlled transmission of knowledge in closed systems are not designed for this task, at best children grow in spite of such models. If freedom, and equity are more than rhetorical bits of propaganda then our schools need to reflect such ideals. Schools need to provide open places, and open spaces for children to creatively interact with the world, to create in their own unique ways explanations of the reality in which they live. Texts serve the students as resources, and teachers serve as co-investigators and creators of knowledge, as a member of a larger community of inquiry.

Viewing education in terms of open systems, from a traditional understanding of reality, is both confusing and frightening. However, if the world is an open system, does it make sense to continue attempting to live in it as if it was not? The way we look at everything in the world as human beings, including the way we use texts in schools, is effected by the ideological base which guides our lives.

What Does It Mean To Know Something?

Research, generations before Chaos theory, provided a language to describe open systems as Piaget demonstrated the naivete of closed system metaphors for a universe filled with change, randomness, and

indeterminacy (Doll, 1988). Thus, in a sense Piaget's work begins a paradigm shift away from behavioristic models dedicated to producing products, and describes educational process as a synergistic combination of individually determined experiences which lead to self-transformation. Behavioristic models of education provide in their language of efficiency and control simple cookbook recipes to speed up the process of learning (Kamii, 1979). However, according to Piaget there are no shortcuts to learning. Learning takes place as children assimilate and accommodate information into pre-existing cognitive structures as they enter into states of cognitive dissonance with the world (Piaget, 1977). As a result of this assimilation/accommodation process individuals interpret novel information uniquely via the cognitive structures they possess. As individual cognitive structures evolve through a series of qualitatively different stages they see the world in particular ways, this is what they know (Piaget, 1965). Learning results from an individual's active participation with the world (Castle, 1994; Fosnot, 1989; Kamii; 1979). Learning takes place as a synergistic incorporation of novel events into pre-existing cognitive constructs.

The implications of Piaget's work further affirms a Dewian notion of education as an independently meaningful learning process, and clarifies many conditions conducive to a child's growth (Doll, 1988). Classrooms need to be warm, caring, compassionate places where children are free to explore the world and experience the world. Classrooms must be safe havens where children feel secure in the knowledge that they have the freedom to participate in the process of knowledge creation in all of its messy roundabout ways (Fosnot, 1988). Finally, classrooms

must be places where communities of learners are free to explore, question, and debate the knowledge that they construct with one and through interactions with one another (Dewey, 1938).

Humans As Open Systems

Consistent with the work of Piaget and the discoveries of quantum theory the work of Dewey represents an attempt to understand an often paradoxical world. Dewey's work, often misquoted and misunderstood, provides insight into the nature of knowledge, the learner, and the world (Reynolds, 1992). Dewey's thought attempted to understand the nature of the world and the learner and how they related to each other. Dewey (1938) could not accept the notion of a ready made world, with ready made facts, which awaited discovery, nor could he understand a world that was created by the consciousness of an observer (Dewey, 1989). According to Dewey there is a world in which children encounter experiences, such experiences are not however predetermined but rather become part of the whole interactive cycle which is life, thus experiencing the world transforms it into something which it was not originally (Dewey, 1938).

The world exists in a paradoxical relationship to the person experiencing it. The world exists independently of the observer but it exists as it does because of the observers interaction with it, conversely, children exist independently of the world yet in such a manner as utterly tied to their experiences of it (Dewey, 1938). Consequently, experiences transform not only the individual but the world encountered by the individual. Dewey's notion of experience

focused not only on the relationship between an individual and the world but also individuals with each other. Such relationships established within a community of learners promotes the development of mutual respect, through exercise of freedom of choice. Dewey's discussion of classroom as social Milieu is very similar to Piaget's (1948) discussion of the natural moral development of individuals acting as responsible members of an autonomous community dedicated to respecting and caring for one another. Such notions of community call for a radically different notion of teacher/student relationships within the classroom than traditionally expected. In the end, education for Dewey involves understanding the inter-reliant connection between knower and known and education provided for an environment conducive to the transformation of both as a natural part of the lived experience. This educational discussion needs to focus on this process, and the meaning of those relationships to the individuals experiencing them.

Praxis

Knowledge without action is intellectualism; Action without knowledge is activism; Reflection with action is praxis.
(Reynolds, 1994)

Often for as long as seven hours a day, 35 hours a week, 36 weeks out of a year, for at least 12 years parents and loved ones all over the United States leave children at the doorsteps of our nations schools. During that time some children will learn geometry, some children will be killed by other children, some children will learn the names of the countries which belong to the United Nations, some children

will contract AIDS as a result of sharing drug needles, some children will learn to read, some children will get pregnant, some children will learn welding, some children will be sexually molested, some children will learn the names of the presidents, some children will go to jail, some children will live to be adults. . . . These children, these human beings, come to us from a diversity of backgrounds, a full range of socio-economic backgrounds, they come to us male and female, heterosexual and homosexual, from a variety of races, many of them come to us in a state of innocent curiosity, many in a state of dire need. These children, these human beings, all have one thing in common, in the United States of America they are obligated by law to attend school. What are we obligated to give them in return? Educators in today's postmodern world find themselves faced with the awesome responsibility of answering this question daily. A question which asks so many more questions, overwhelming numbers of questions, most of which hold no simple or single answer, many which lead only to more questions.

What is Education For?

Historically speaking, the answer to the question seemed quite simple, though it varied in degree from interest group to interest group, we owe children knowledge, culture, job skills, and even social skills, etc.. How could one argue with that which seems so logical? With this answer established the questions of debate follow naturally. Educators asked "what" knowledge should we teach in schools, liberal educators would ask "whose" and both groups asked "how to." The historical debates over the canon and who and what information had a

legitimate right to be there, how best to determine it and to whom it should be distributed, have engulfed education for so long we have forgotten the original question: what do we owe our children, those human beings we force by law to attend schools?

Who are the children who attend our schools? Why do we require for them to be there? Are they empty vessels? What does the experience of schooling mean to the children experiencing it? How do children learn? What needs do the children bring with them everyday? Do all children learn in the same way at the same rate? What do we believe about equality? Are all men and women created equal? Do some human beings have a right to a better education because of the family they were born into? Or, because of the color of their skin? Or because of their sexual preference? The answers to these questions guide every step of educational practice yet are rarely ever asked, even less rarely debated, within the classroom. Is it perhaps because we never were allowed to ask them as children? Perhaps because we were not taught to value questions only answers. We owe it to our children to ask these questions?

What do we owe the children we send to our schools?

- We owe them an education, which according to Piaget includes opportunity to grow unhindered, to question, and to wonder.
- We owe them a safe place in which to develop and construct their knowledge allowing them to make their own mistakes, develop their own questions, and find their own solutions;

- We owe them the opportunity to learn at their own pace without hinderence or pressure from an outside authority, recognizing that education founded on authority will force children to remain as they are, instruments of ready made rules which remain outside of them (Piaget, 1974).
- We owe them an opportunity to create their own meanings rather than have meanings imposed on them.
- We owe them an opportunity to interact with their fellow human beings, to develop social relations with each other and to encounter difficulties and resolve those same difficulties. Again we are reminded of Dewey's (1932) belief that self is always social and ethical, and that change never takes place in isolation, but always in relation to a community of others.

If we can agree as educators that we owe our children an education conducive to self exploration and individually constructed meaning within the context of social interactions with others and their environments we need to ask ourselves about the nature of our teacher education programs. Do these programs provide future teachers with an opportunity to construct knowledge which would allow them to create environments conducive to our children's best interest in the classroom? What types of experiences will provide future educators with these opportunities?

How Are Teachers Taught?

According to Wilucki (1990) the primary goal of teacher educators should be that of "creating the conditions and climate necessary for teachers to act autonomously." (p. 280) Such an atmosphere will encourage independent, self-regulating behavior. However, we typically train teachers to design lesson plans, implement popular discipline programs, and adopt the theoretical positions advocated by popular professors (Wilucki, 1990). How can we expect teachers trained in such settings to provide the educational opportunities we owe our children? It seems crucial then that we examine the principles which guide the practice of teacher education programs and materials that they use.

Traditionally, colleges of education view teaching as transmitting sets of established facts, skills, and concepts to the students (Clements & Battista; 1991). Not only do the institutions teach in that manner but they teach teachers to teach in that manner. The fundamental premises for transmission is based on externally existing knowledge, which can be transmitted, or "taught" to the student. Educational programs based on knowledge transmission impede the process necessary for teachers to provide the opportunities we owe our children. If as Clements and Battista (1990) suggest,

- knowledge is actively created and invented by students and not passively received;
- children create new knowledge by reflecting on their physical and mental actions;

- no one reality exists - only individual interpretations of the world; and
- learning is a social process,

then how can we teach educators lists of facts, how to recipes, and management systems, and then expect them to provide the quality education we owe our children? And yet this is how traditional elementary curriculum synoptic texts present information.

What Purpose Do Schools Serve?

As a society what do we believe education is for? According to America 2000, education is about being number one in math and science. Why? For what purpose do we desire to be number one? What does being number one mean? Society also wants a National Standardized Curriculum to help attain that goal. What are the assumptions behind such a desire? Historically, we want an education system which will perpetuate society (Spring, 1994). Is such a notion possible? Is there any consistency between perpetuating the status quo and growth? Historically, we seek tight controls of behavior and thought in the classrooms to ensure an efficient learning environment (Spring, 1994). If children learn through actively engaging the world and creating knowledge what does efficiency mean? Our societies fetish with scientific objectivity requires everything to be measurably quantifiable. Are the things which are important to our children quantifiable?

What do we owe our children, the children we require by law to attend school? There is not one answer, one truth, to this question.

It is a question that we as educators, teacher educators, and a society however, must take seriously if we truly desire to reform education. What do we believe about the world? What do we believe about Truth? What do we believe about the way learning takes place? What does it mean to know something (Duckworth, 1987)? These are all questions we must struggle with as a society committed to educating our young. How do we decide who and what to believe when making decisions about the future of our children? How is it that we come to understand our world as individuals? Do others come to understand the world in similar ways? What is a fact? What is Truth? Is there A Truth? What does it mean to view the world objectively?

No Singular Answers

We live in a postmodern world. In such a world there are very rarely any simple answers or solutions. It is a world which is rarely as it seems. People who work under fluorescent lighting for instance work in the dark half of the time, the light flickers on and off 60 times a second. Solid matter is composed primarily of empty space. Human beings are comprised primarily of water. What does objectivity mean in a world of uncertainty, a world we modify just by our existence in it and perception of it? What does it mean to be human in such a world? What does it mean to be a child in such a world? There are no simple, singular answers to these questions. But, they are important questions. They are questions that we; as educators, as politicians, as business people, as mothers and fathers, as communities, as a society; must address. What do we owe our children?

An Open, Interactive, Dialogic, Reflective Text

The wild adventure awaits. New knowledge, new questions, spring forth with every inquiring mind which treads down unknown, unknowable paths of learning. Multiplicities of knowledge titanically clash in thunderbolts of new understanding. Through the storm and fury of unbridled imaginations equity floods to life like a raging torrent bursting free from the damn of positivistic ignorance. (Bernu, 1994; p. 50)

The goals of education and the texts which represent the knowledge, in a traditional sense; or the problem, in a critical sense; in the present historical moment find themselves inextricably bound to teacher education programs. Teacher education programs both react to and shape the policies which guide the evolution of classroom theory and practice as well as provide markets for curriculum texts (Aronowitz & Giroux, 1991). Thus, understanding the assumptions which form the foundation of such programs provide a crucial link to understanding the rhetoric of reform and the possibility of hope for true reform. Teacher education provides a place for the discourse about the nature of learning, knowledge, and pedagogy to take place. Whether the discourse remains a monologue or becomes dialogue remains undetermined such determination relies on the outcome of the operations with power presently clashing in education. The philosophical foundations of the teacher education programs and the texts that they use provide key elements in the discourse power relations which will determine the future of our educational system and our nation's children.

Through examination of the philosophical foundations of teacher education programs and the uses teachers in pre-service classrooms make of texts, the assumptions of the political discourse funnel to the surface thus exposing themselves in the light critical examination.

Upon examining the elementary curriculum synoptic texts from 1953 to 1993, it appears that the rhetoric of reform remains just that rhetoric. The texts continue to follow the trends set by the traditional premises established at the beginning of the century. Though these texts purport to follow a path of reform, toward a child centered curriculum they do so in a manner inconsistent with the evidence suggested by constructivists, and reconceptualists alike. In fact, they rarely acknowledge the existence of either group. As long as such texts remain a cornerstone in the elementary teacher education program, our future teachers will, as do the majority of elementary and high-school students, receive conflicting information about the nature of learning and the nature of knowing. Calling for a child centered curriculum but doing so in a traditional transmissive way, the message is clear, though theory supports a world of constructed knowledge the experience of the classroom is really about perpetuating the status quo. Continuing traditional subject delineations with improvements here and there but very little reconsideration of the foundational premises. Such texts rarely ask future teachers to ask the important why questions. In the long run the only people who profit from continuing to reprint outdated texts are the textbook manufacturers and the curriculum designers who get their NEW models implemented within them. However, there is hope in this discourse of despair.

The previous discourse of despair hints at the fundamental error of traditional education. Human beings are not closed systems. People will continue to prove themselves eternally exceptions to the rules which attempt to enslave them. Thus, even if the texts themselves remain unchanged, classroom practice can still make positive use of the

texts by making the texts problematic starting places for class discussion. It can use the text, as suggested by post structuralism, as it was never intended to be used. Consequently, until new texts appear teacher educators can utilize the elementary curriculum synoptic texts in ways consistent with sound pedagogic practice. While this is an option it is a bit like using a hammer to screw in a light bulb. There are many other suggestions. First, teachers could give up the use of elementary curriculum synoptic texts altogether and create their own materials or better yet have their classes create their own texts. However, though the last idea, at least to me sounds like the best idea, textbook manufacturers will still continue to publish elementary curriculum synoptic texts and instructors will still continue to require them for their classes. So, I recommend a compromise. The field is in dire need of a reconceptualized version of an elementary curriculum synoptic text. The format of such a text is as variable as there are textbook writers, however, I would like to conclude this text with the description of a text I think may encourage the development of autonomous teachers as described by Wilucki, and thus ensure that our children will have the greatest opportunity to receive the education they deserve.

An open, interactive, dialogic, reflective text would be just what it implies. First, it would be open, or interdisciplinary, or as Reynolds suggests multitextual. It will not limit itself to the traditional subject, scope and sequence issues, but cover those issues most relevant to encouraging autonomous responsible individuals. More than likely it could include historical, gendered, psychoanalytic, racial, and class texts, not exclusively nor limited to these particular

texts. Second, it would be interactive, so the pages would need to be movable. It would encourage interaction with the reader and encourage the writing aspect of the reading project. Third, it would be dialogic. In other words, it would by its design encourage the interactive discussion of class members and teacher. Finally, it would be reflective. So, not only would the pages be mobile but conducive to notes with room for reflections on the readings, and places for inputting new ideas. In a way, it would provide the opportunity for the students to write their own text. Such a text is but one of the infinite numbers of ways we can ensure an atmosphere most conducive to the unique development of individuals committed to the well being of our children.

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VITA

Mark Rodney Bernu

Candidate for the degree of

Doctor of Education

Thesis: CONSTRUCTING AN UNDERSTANDING OF THE POSTMODERN: A
RECONCEPTUALIZATION OF ELEMENTARY CURRICULUM SYNOPTIC TEXTS
(1953-1993)

Major Field: Curriculum and Instruction

Biographical:

Personal Data: Born in Robbinsdale, Minnesota, May 15, 1964,
the adopted son of Rodney and Beverley Bernu.

Education: Graduated from Robbinsdale High School, Robbinsdale
Minnesota, in June, 1982; recieved Bachelor of Arts degree
from University of Wisconsin-Stout in August, 1990;
recieved Master of Science degree from University of
Wisconsin-Stout, May, 1992; completing requirements for the
Doctor of Education degree in July, 1994.

Professional Experience: Experimental Psychology, University of
Wisconsin-Stout, 1990-1992; History of American Education,
Oklahoma State University, 1993-1994; Editor of Journal of
Curriculum Discourse and Dialouge, 1993-1994; Graduate
Research Assistant, Oklahoma State University, 1992-1994.