Professing Education

A publication of the Society of Professors of Education 2015, Vol 10, No. 1

Editorial

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As Professors of Education we are never without controversy. For education always takes places within a context of global cultural difference. This issue turns our gaze northwards and southwards and to the past, to ancient and current pedagogical events: the early encounter of Christianity and indigenous traditions in Mexico, and the current debate about interculturalism in French speaking Quebec, and a return to the promise of childhood play. The contributors reiterate a message I made in the 2013 issue of Professing Education: "In our attempts to articulate who we are and what it is that we do as an intellectual and professional community, let us consider that although we see the world differently, are compelled by different concerns, and motivated towards different ends, we do more than just "deliver the goods". We think about what makes them good and why." These essays provoke us to think about what it is that we do.

In "Sixteenth Century Indigenous Scholars of *El Colegio de Santa Cruz de Tlaltelolco"* Bernardo Gallagos describes a trip he took with an indigenous Catholic priest to the site of an ancient college. This powerful and compelling narrative of a remarkable and ancient site reveals much about the role of education in the history of the Americas. In its earlier history, this college was a crucial site for the training of priests from the local indigenous population in the mid 1500s. While it failed in this mission, it did create a large group of scholars. Gallagos describes a play about the apparition of la Virgen de Guadalupe in an image which incorporates key symbols from the Mexica cosmology and significantly impacted the early Christianization of the Americas.

Turning Northwards, Sarah DesRoches explores interculturalism in the unique and complex context of French speaking Quebec. In *The Role of Teacher Education in Constructing Policy: the case of Québec's intercultural policy* she presents a critical perspective of interculturalism. In order to address the tension between the two dominant languages and cultures in Québec (French and English), interculturalism is advanced because it is thought to effectively promote the development of a common identity while preserving French and English language and culture. Interculturalism is proposed as an alternative to multiculturalism, which it was feared would drown the two major languages and cultures in a sea of difference. But interculturalism may create cultural problems insofar as it does not adequately address issues of power and inequity. Yet teacher educators are required to teach interculturalism. DesRoches argues that for this reason it is important that teacher education include a critical component so that teachers act as social agents rather than merely transmitting state mandated 'truths'.

Last, in *Play as a Basis for Scholarship in Curriculum Studies*, curriculum theorist Bill Schubert notes that while educational researchers often emphasize the gravity of educational issues and the deep importance of their work, he argues that we must not lose sight of the role of play in educational research. His promotion of play prompts Schubert to return to his own childhood and describe how he continues to keep play alive in his own teaching and research. While many of us are lucky enough to find great pleasure and satisfaction in scholarly work, we can still tend to forget the importance of play. Schubert shows that play can promote creativity and spontaneity, lead to original scholarship, inspire us to theory, and disrupt the tendency towards routine and the mundane or the arid bureaucracy that too often characterizes education and its administration. For the opposite of play is not seriousness, but drudgery. This brief autobiography makes clear that play is not only for children. It is the lifeblood of our well being as scholars.

Table of Contents

Sixteenth Century Indigenous Scholars of *El Colegio de Santa Cruz de Tlaltelolco*

Bernardo Gallegos

I recently completed a trip to Mexico City in part to visit the shrine of Our Lady of Guadalupe, at El Cerro de Tepeyac. Like millions of fellow pilgrims who visit the site, I go there to petition the Virgen of Guadalupe on behalf of my family and friends. As a researcher of education moreover, I also go to conduct research related to the site itself, which I will explain in the following essay. Accompanying me was my friend and former student, Padre Eduardo Rivera Tapia, a Catholic Priest from the Mixtec community of Tequixtepec (Yucundaí) in the state of Oaxaca. After completing our visit to Our Lady of Guadalupe at *El Cerro de Tepeyac*, Padre Eduardo and I embarked on a search for the *Colegio de Santa Cruz de Tlaltelolco*, which we had been planning for months. Both Padre Eduardo and I foster a deep interest in the *Colegio*, and in particular in the Indigenous *Alumnos* (student/scholars), their preparation, and the monumental work that they produced. It was at the *Colegio* that in fact, the narrative of Our Lady of Guadalupe emerged in the form of a written manuscript referred to as the *Nican Mophua*. It was this narrative, its resiliency, and its reach into the the 21st century and its migration to all corners of the Americas, that is explored in the following essay.

Neither Padre Eduardo nor I had any idea of what we were to find as we disembarked from our cab into the Centro of Tlaltelolco, which is known most recently as the site of the 1968 massacre of protesting students by the Mexican military. Although both of us share a strong scholarly and spiritual connection to the *Alumnos* (students) of the *Colegio* we were not certain that the original building housing it still existed. Thus we were pleasantly surprised when a docent at the Cathedral of Santiago de Tlaltelolco informed us that the *Colegio,* attached to the Church, was in great shape and was now a government archival center.

What was the most noteworthy aside from the grandness of the massive, bright yellow building, was the proximity of the *Colegio*, to the Pre-Columbian temples, which are no more than fifty yards from the entrance. This is an important observation as at the time that the students were in the *Colegio*, memories of the epistemological world of the *Mexica* world were vivid. In fact the pyramids and temples at Tlaltelolco were the site of the final surrender of the *Mexica* Empire, which fell in 1521 with the capture of the last emperor Chuatemoc.

Origins and history of the *Colegio*

The Franciscans, charged with the Christianization of the natives of the Valley of Mexico, and greatly influenced by the Humanist movement in Spain, were so impressed by Meso-American culture and society that they believed that the most sensible option was to keep the society intact and simply replace the religion. To accomplish this they devised a plan to educate the children of the Nobles, and *Caciques* (Indigenous Leaders). The primary and immediate objective was the formation of a native priesthood, as they felt the community could not be completely Christian until there were native priests (Kobayashi, 1985, p. 212). Although the Franciscans began to educate students at the site as early as 1532, *the Colegio* was opened officially in 1536 on *El Dia de Los Reyes* (p. 207).

In 1525 Rodrigo de Abornoz a high ranking government official in Mexico City wrote a letter the his superiors asking for, among other things, a college to educate the children of the *Caciques* in the Faith, Reading, Grammar, Philosophy, and the Arts so that they may become priests (p. 212) . Bishop Zumarraga was one of the most enthusiastic, and even though he had not been there quite three years, he was impressed by the intellectual capacity of the young novices, which he had witnessed, and confirmed in some of the Monastery schools supervised by the "Brothers of the Habit." On a visit to Spain he asked the Council of the Indies for a few *"Preceptores de Gramatica*" (Instructors of Grammar) for his Dioces (p. 213). Zumarraga returned to New Spain very enthusiastic about the formation of the Native Clergy. He recommended admitting the top students from the Monastery Schools into the *Colegio*. The number of students enrolled as estimated by Zumarraga in a 1536 report was sixty (p. 214).

Zumarraga, and others eventually became disillusioned with the college and it was closed before the end of the decade. (p. 213) The turning point for Zumarraga occurred in the period between 1539 and 1540. Out of the entire population of students of the *Colegio*, all well educated and proficient in Grammar and Latin, there was not a single one who would take the vows of celibacy required to become priests. It was a fatal blow to Zumarraga, whose hopes had been so high for the college. (p. 225) In fact, the sentiment regarding a native priesthood shifted dramatically throughout the Spanish Colonies, as evidenced by the decision of the Council of 1555, to prohibit the ordination of "*Indios, Mestizos, y Negros"* (Indians, Blacks, and mixed-bloods).

While the mission of creating a native priesthood was not realized, the *Colegio* did succeed in producing a large group of erudite scholars. At one point the *Colegio* was educating more than eighty students at a time in the classic works of Quintillion, Catón, Cicero, and other well-known and important scholars. The work that the students were doing was so impressive that even the poorest of the local Indians contributed what ever they could for the maintenance of the *Colegio.* Taking pride in the scholarship of her people, Ana, a local Indian along with a group of other poor women who earned whatever they could with their hands, contributed significant amounts of money to support the students of the college (p. 249).

The Curriculum

El Cerro de Tepeyac has been the destination of devout pilgrims since long before the arrival of the Europeans into Mexico. The site has since time immemorial been associated with an all-powerful female spirit. Before Our Lady of Guadalupe, it was *Tonántzin*, considered by the *Mexica* (Aztecs) to be the mother of all of the Gods and Goddesses (Castillo, 1996; Leon-Portillo, 2000). Moreover, the site was the center of great controversy: during the sixteenth century the religious in the capital of New Spain (Mexico City) were highly conflicted regarding the pilgrimages to the *Cerro de Tepeyac* (Ricard,1966, p. 190).

Fr. Bernardino de Sahagún, one of original and the most influential of all the early Franciscan missionaries and a teacher at the *Colegio*, originally supported the *Nican Mophua,* the narrative describing the encounter between Juan Diego and the Virgin of Guadalupe at *Tepeyac*. However he later had a change of heart and developed a great concern over what he began to refer to as the "Cult of Guadalupe." According to Ricard, 'He [Sahagún] was acutely afraid that the Indians, on the pretext of honoring the Holy Virgin … would really continue to render homage to the pre-Hispanic goddess Tonántzin, whose shrine had been at *Tepeyac* itself' (p. 191). The identity of the object of adoration at *el Cerro de Tepeyac* continues to be complex and open to multiple interpretations, as I have discussed previously in greater detail (Gallegos, 2002).

To more fully develop the relationship of the Pre-Hispanic Goddess *Tonántzin* and the contemporary Lady of Guadalupe, both female, both located on *el Cerro de Tepeyac*, and both the object of adoration by millions of mainly Indigenous peoples, I turn to the *Nican Mophua*, likely one of the most influential texts authored in Colonial Mexico. Moreover, it is a text that continues to exert an influence that resonates the world over.

It was at the *Colegio* that the story of the apparition of *la Virgen de Guadalupe* first surfaced, as a manuscript in the form of a play. The *Nican Mophua*, authored in the mid-sixteenth century by native students, under the supervision of the Franciscans at the *Colegio*, contained the story of the apparition of a brown-skinned woman/Goddess to Juan Diego, *Diegotzin*, a native of *Tlaltelolco*. One of the students, widely considered an author, was Antonio Valeriano, who eventually became the rector of the *Colegio* and Governor of all of the Indians of New Spain.

In the narrative she appeared to Juan Diego three times at the *Cerro de Tepeyac*. She is referred to as both the Mother of the Christian God and as *Tonántzin*, the all-powerful Goddess of the *Mexica*. (Leon-Portillo, 2000. p. 37) Moreover, the play is situated at the *Cerro de Tepeyac*, which as previously discussed, was the site of a pre-Spanish *Mexica* temple dedicated to *Tonántzin*, the supreme mother of all Gods and Goddesses (Castillo, 1996). The play is highly ambiguous in regard to the identity of *la Virgen*. An image, according to the narrative, miraculously appeared on the *tilma* (a sort of Poncho) of Juan Diego after he emptied the roses the Woman had given him to convince an unbelieving Bishop. The image itself is populated by several ambiguous indigenous images that support the idea of a new era. She for example is in front of the sun, which was one of the deities of the *Mexica*, and covers it. She is standing on the moon, which was another image of great significance in the *Mexica* world. Her shawl moreover is filled with images of stars. Thus, the image incorporates some of the most important symbols from the *Mexica* cosmology. The *Nican Mophua* is heavily populated with linguistic ambiguities that would easily leave open to interpretation the identity of the Lady who appeared to Juan Diego. (Leon-Portillo, 2000. p.37) What is clear is that the *Nican Mophua,* represents one of the first and most resilient translations of the Catholic religion into the Native American worldview by the *Alumnos*.

Over the centuries, the play was performed throughout New Spain as a means of introducing Christianity to the Natives. To this day, Mexicans, people from all the Americas, and from the world over continue the pre-Catholic practice of making pilgrimages to *el Cerro de Tepeyac.* Whether it be to petition, fulfill a promise as I did, or simply to pay respects to one of the most powerful female deities in the world, devotees from all corners of the world continue to visit. One could argue that the *Alumnos,* perhaps unknowingly, hijacked the Catholic religion by creating a story that was saturated with indigenous symbols beginning with the very

location itself. The *Nican Mophua* greatly impacted the transition to Catholicism for the Meso-American population. It was effective in that it transported important aspects of the Mexica world-view into the Catholic religion, facilitating the adaptation of Christianity by the indigenous population.

The legacy that the *Alumnos* left, surely unbeknownst to them at the time, would be immense. As we walked through the *Colegio*, both Eduardo and I were in awe as we were walked on the same ground and gazed at the same courtyard as the erudite Native American *Alumnos* of Sixteenth century America, who likely had no idea of the future magnitude of the fruits of their labor. This theme is explored in great detail in a historical novel by Padre Rivera (Rivera, 2009, pp. 271-278). Little did they realize at the time that the *Nican Mophua* contained a narrative that would heavily influence the course of Mexican history, and impact the world in a monumental way, well into the 21st century. They could not have foreseen that *Diegotzin* (Juan Diego), the central character in the play, would, almost five hundred years later, be canonized as the first Native American Saint by the Catholic Church. On December 12, 2013, the Feast day of our Lady of Guadalupe, millions, all over the Americas and beyond will be celebrating in honor the Lady of *Tepeyac*. *Tonantzin*, Goddess of the Americas, Mother of all of the Gods and Goddesses; Mary, Mother of Jesus; all wrapped into one, thanks to the savvy *Alumnos* of the *Colegio de Santa Cruz de Tlaltelolco*. I will be at the Native American Pueblo of Jemez, in Northern New Mexico where Indigenous-style *Matachine* dances are performed yearly in her honor.

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The Role of Teacher Education in Constructing Policy: the case of Québec's intercultural policy

Sarah DesRoches

Teacher education plays a pivotal role in the construction of educational policy, particularly around issues of social justice and diversity. The case of teacher education in Québec and its relationship to intercultural policy points to the imperative of cultivating a balancing act within teacher education programs: on one hand teacher education is to prepare pre-service teachers to follow the requirements of the curriculum; on the other hand it must be sufficiently observant and critical of the social and political implications of these requirements. Interculturalism is defined as a model that facilitates the dual action of promoting cultural diversity while maintaining Québec's status as a unified minority nation within Canada (Bouchard and Taylor, 2008). There are significant educational implications of Québec's intercultural model, which serve to highlight the intricacies of the model itself. In Québec, teacher education has thus far been centered on the dominant intercultural discourse, neglecting critical perspectives of the model.

The concern I present in this paper is that there has not been sufficient critique of the intercultural model within teacher education in Québec, which exemplifies an ongoing tension in teacher education: that of training or instructing teachers on policies and how to comply with them while maintaining a critical gaze on the power dynamics embedded in educational policies and curricula. I focus on two touchstones that (in)form pre-service teachers' education on interculturalism: Québec's curriculum, and scholarship within the field of education. I will show that the perspective adopted within these sets of texts posits that interculturalism is an unproblematic approach to preserving Québécois identity, without placing the integrity of minority cultures under threat. In light of recent critiques of the model, my contention is that teacher education ought to provide a space that does not merely engage in intercultural training for pre-service teachers, but must facilitate a space in which the model itself is scrutinized

to ensure that educational policies and curricula are not simply sustaining Eurocentric and patriarchal power dynamics.

What is Interculturalism?

In 2008 Québec's intercultural policy was launched into public discourse. Bouchard and Taylor (2008) defined interculturalism as a "policy or model that advocates harmonious relations between cultures based on intensive exchanges centred on an integration process that does not seek to eliminate differences while fostering the development of a common identity" (p. 287). The central role of Québec's intercultural model is to facilitate the dual action of maintaining French as the language of interaction within the public sphere, while at the same time integrating newcomers of diverse ethnicities, religions, and cultural backgrounds. The model walks the tightrope between promoting coherence and cultural diversity in an attempt to create a space in which both are acknowledged as fundamental to Québec's cultural texture.

Interculturalism was officially adopted in 1971 and was a direct response to Canada's Multicultural policy, in which the French language and culture were relegated to one of many minority cultures shaping the Canadian landscape (Juteau, 1993; Nugent, 2006). Interculturalism arose out of a commitment to preserve the French language within Québec, instating Québec's identity as a minority nation within Canada. Globalizing trends combined with low birth rates have meant that Québec is welcoming increasing numbers of newcomers of diverse origins (Bouchard & Taylor, 2008). The primary aim of the intercultural model is to shape a common Québécois culture that is informed by diversity.

Critiques of Interculturalism

The intercultural model is not without its detractors (Austin, 2010; Bilge, 2013; Ramachandran, 2009); interculturalism has been challenged on the basis of its inattention to historicized power dynamics and its participation in the normalization of inequality in the province. The effect of this inattention is the perpetuation of social and systemic inequality. For example, Tanisha Ramachandran (2009) blasts Québec interculturalism for promoting what she sarcastically refers to as a "politics of liberation" in which categories of identity, such as woman, "are constructed according to western norms" (p. 34). From her perspective, interculturalism actually preserves and perpetuates unequal power relations, rather than contributing to harmonious relations.

The ways in which gender and ethnicity are (mis) treated within the intercultural framework is of consequence for teacher education in Québec. It is here that pre-service teachers begin to learn how to negotiate diversity (from a specifically intercultural perspective) in their classrooms. As I illustrate in the following section, Québec's curriculum, as well as academic scholarship dealing with the intercultural model in relation to education, do not engage with critiques of the model. These two sets of texts take on overlapping but divergent roles in teacher education: the primary role of the curriculum is to transmit intercultural civic values. Scholarship emerging from the field of education in Québec focuses on how the intercultural model is translated within Québec's curriculum. Each of these texts reinforce the dominant understanding of the intercultural model, neglecting to contend with critiques of the model, subsequently posing concerns from a social justice perspective.

Intercultural Harmonization and Teacher Education

Harmonization practices are integral to the intercultural model. For Bouchard and Taylor (2008), harmonization refers to micro-level day-to-day interactions aimed at promoting integration. While the more commonly known term "accommodation" refers to the legal processes set in place to resolve disputes, harmonization is a set of practices aimed at forging civic bonds between majority and minority cultures. Public institutions, such as schools, are expected to take interculturalism more seriously by enacting measures that negotiate difference; it is through this negotiation that citizens will adjust and adapt to one another. All citizens are responsible for participating in and maintaining intercultural relations, especially in circumstances in which cultural tensions arise. Harmonization requires honing attitudes and practices that enable mediation of difference with the aim of quelling tensions before they erupt. In this sense, harmonization is a disposition, a practice, and an on-going civic engagement. Given that intercultural harmonization needs to be rehearsed, it bears significance for how education and by extension teacher education is carried out in Québec. Schools are the breeding grounds for the intercultural civic discourse because it is in these spaces that students encounter diversity in their studies and in their interactions. Teacher education is responsible for preparing pre-service teachers to negotiate this discourse with their students. This responsibility extends past simply imparting the tenets of the intercultural model as they relate to education to pre-service teachers, highlighting only its possibilities. Teacher education must also engage with the model's shortcomings.

Intercultural Education

Schools are primary vehicles for acclimatizing young citizens to the habits, dispositions, and attitudes

required for enacting 'intercultural' relations: one of the primary responsibilities of teacher education in an intercultural context is to initiate and sensitize pre-service teachers to the practices of harmonization so that they can then instill these practices in their classrooms. Also, since the intercultural discourse around citizenship is relatively new, teacher education is a space in which pre-service teachers learn about what constitutes intercultural values as well has how to impart these values to their students. There are two primary ways in which pre-service teachers in Québec are presented with intercultural civic ideals and their pedagogical implications: through their study of the curriculum and in their reading of educational scholars' analyses of the model. I will briefly illustrate how pre-service teachers encounter interculturalism in these two arenas of teacher education in Québec.

Québec's curriculum is made up of are three overarching aims: first, to construct a worldview; second, to structure an identity; third, to promote empowerment (Gouvernement du Québec, 2006). The ministry of education is explicit about how the general aims of the curriculum ought to focus on promoting intercultural civic ideals. For example, the ministerial document introducing the curriculum indicates that schools are responsible for preparing students "to contribute to the development of a more democratic and just society for the purpose of understanding their roles as constructive citizens" (Gouvernement du Québec, 2006, p. 2). A significant facet of the civic worldview that the curriculum aims to advance is an intercultural approach to facilitating and negotiating diverse perspectives and cultural practices. By virtue of becoming acquainted with the curriculum via assignments and in-class practicums, pre-service teachers are initiated into intercultural approaches to citizenship and education.

There is little scholarship connecting intercultural ideals to pedagogic practice. One example is Waddington, Maxwell, McDonough, Cormier, and Schwimmer (2012) chapter entitled, "Interculturalism in Practice: Québec's New Ethics and Religious Culture Curriculum and the Bouchard-Taylor Report on Reasonable Accommodation" in which they describe the philosophical tenets of the intercultural policy and explain how Québec's Ethics and Religious Culture program "reflects and reinforces key characteristics of Québec's intercultural ideal" (p. 15). I focus on this chapter because it is the only text that draws explicit connections between the intercultural model and educational practice.[1] Waddington et al. (2012) carefully tease out the intricacies of Québec's intercultural model to then explain how its civic prescriptions are manifested in the curriculum. They position themselves as supporters of the policy, pointing out that interculturalism, like multiculturalism, is a successful model and that "Québécois are increasingly welcoming towards new immigrants, who are seen as ensuring the demographic and economic future of Québec" (p. 328). Their assessment of the model, and indeed Québécois culture, is very different from Ramachandran's above, thereby neglecting a significant narrative of interculturalism.

In the curriculum and the scholarly literature on interculturalism from educational perspectives, the intercultural discourse is left unchallenged. The curriculum's treatment of interculturalism as well as academic analysis of it is invested in the intercultural model as a productive way of constructing a culture that combines majority and minority cultures in a way that is respectful to all sides. The impression that emerges is that interculturalism is a necessary and benign model of citizenship. As illustrated above however, critics of the model have argued that the model does not adequately deal with past dynamics, thereby perpetuating further inequality. This is highly problematic in the context of teacher education, in which pre-service teachers ought to be provided with the tools to consider the civic discourse promoted by policy in terms of its merits *and* its failings. The challenges to the intercultural model highlight its deficiencies in dealing with the intersections of gender, cultural diversity, and power. These charges offer sufficient grounds to reconsider how interculturalism in Québec is currently being constructed. Teacher education, it seems to me, ought to take the lead in thinking through how this model might be reconstructed to promote more inclusive ideals.

Conclusion

For teacher education to avoid devolving into teacher training, pre-service teachers must engage in not only the *applications* of policies, such as interculturalism, but with their broader social and political *implications*. Teachers are positioned to act as social agents and therefore to produce a more constructive engagement with the potential of policy. It is imperative that teacher education be limited to instructing pre-service teachers how to follow established policy prescriptions to avoid perpetuating the unjust social and political dynamics that may reside within the policy.

In the context of Québec, interculturalism is still very much in flux; citizens and scholars are in an ongoing process of making sense of it, particularly in relation to the obligations it places on Québec's citizens. Teacher education has a unique role to play in shaping Québec's intercultural discourse because it constructs pre-service

teachers' perspectives on the prescriptions of intercultural citizenship, those same prescriptions that will then be imparted to young citizens. The role of teacher education is therefore to ensure that pre-service teachers engage in productive and critical analyses of how particular civic discourses treat issues of social justice, such as identity and power. What is at stake is the (re)production of inequity under the guise of inclusion.

Endnotes

[1] Scholarship on the implications of interculturalism in Québec for education has focused on the politics of educating from an intercultural perspective (see Maxwell, Waddington, McDonough, Cormier, & Schwimmer, 2012; McAndrew & Arcand, 2013). Morris (2011) has provided a helpful elaboration of the conceptual foundations of Québec's Ethics and Religious Culture program in which the tenets of interculturalism are implicit, however these are not connected to the model.

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Play as a Basis for Scholarship in Curriculum Studies:

William H. Schubert

Setting the Stage

As several of us who are fellows of the International Academy of Education concluded the book project which led to *Leaders in Educational Research: Intellectual Self-portraits by* (de Ibarrola, M. & Phillips, 2014), we tried to decide how to portray it for AERA, hoping that it might be of value to beginning researchers or those who are at any level of experience in the field. So, we thought that overviews of the self-portraits might be helpful. Maria de Ibarrola has provided an overview of the project and contributors, and Kadriye Ercikan will show how social and cultural context has influenced the chapter authors. I see the contribution of this book and the series in which it exists as offering a compendium of vicarious experience for readers to use when reflecting on their own research.[1] As I prepared for this presentation I vacillated between emphasizing two kinds of contributions. One, which I proposed initially, was to illustrate more of what I was trying to provide in my chapter, which involved an exploration of influences of childhood play on my work in curriculum studies. The other was to focus more broadly on how other authors in the volume dealt with childhood play in their autobiographical renditions of becoming educational researchers. I read the other chapters with great interest, and learned much in the process from my esteemed colleagues in IAE; however, I found little focus on play. I had little reason to suspect that the other authors would or should necessarily emphasize play. While most of the authors commented briefly on powerful influences of events of childhood (e.g., the impact of parents or other family members, extensive reading or other cultural activities, and inspiration or stultification from early schooling), most of them took a chronological approach that depicted an overview of influences from childhood and family, schooling, college, mentors, colleagues, key research projects, and major ideas. Still, each autobiographical portrayal seemed unique to me and I still wondered how play or playful mindedness might have influenced each. So I returned to my original intent to focus my presentation on some of the thinking that went into my chapter: *Play: A Basis for Becoming an Educational Researcher*. In emphasizing play I am not arguing that other chapters should have emphasized it more. I am, however, noting that I found it beneficial, even edifying, to reflect on my experiences of play as one path to understanding how I have become an educational researcher. Thus, I simply want to offer childhood play as a possible path for other researchers to ponder vis-à-vis their research endeavors. I offer this paper as essentially a commentary on one way to respond to the topic of becoming an educational researcher.

I will continue to set the stage by sketching some of the decision-making that led me to move in this direction. When I was invited to write a self-portrait of experiences and influences that led to my work in educational research along with colleagues in the International Academy of Education, I noted to Maria, Dennis and others that I had already written a piece in another volume in the series. My sub-field of education being curriculum studies, I had written a self-portrait for the volume on that topic *Leaders in Curriculum Studies*, edited by Edmund Short and Leonard Waks (2009). I wrote that chapter as a survey of several dimensions of my life's chronology, as has been the case with most chapters in the several books of the *Leaders in Education Series*. Because I already had done such a chapter my inclination was to decline to contribute or to ask for my 2009 self-portrait to be reprinted in *Leaders in Educational Research*. After discussion, however, it was suggested that I consider taking a different tack regarding the invitation. I wrestled with possibilities as to what that might be. Having recently retired (from the University of Illinois at Chicago), one of my major projects has been responding to an invitation from the Zach S. Henderson Library at Georgia Southern University to donate books and files I have accumulated in my 40-some years in education, from my days as an elementary school teacher to my work as a professor for more than 30 years. I felt honored not to have to throw accumulated materials in a dumpster. As I have organized materials for the special collection, I have reflected on influences on my work. Sorting and pondering provides impetus for further projects that I hope to contribute. As I look at the artifacts, papers, letters, and publications I have collected, I find myself reflecting on matters that occurred too early to be in the files – namely, my childhood and early youth, and specifically play. While my earlier self-portrait included a short section on my play as a child, I began to feel motivated to write stories derived from my experiences that range from hopeful sources of meaning to downright absurdities.

I began to imagine play as a basis for my research. I often hear researchers talk about their research as a kind of play. Clearly, research and teaching often have been playful acts. I sit at the word processor (formerly pad and pen, and then typewriter) and see where it takes

me, becoming surprised at the results – sometimes positively and other times negatively. I feel deep gratitude for being lucky enough to consider work for more than four decades to have been much more play than the drudgery, which is too often associated with work. Instead of looking forward to vacations as a time for play, I have been fortunate to see creating a seamless fabric of imaginative play as my central, endeavor inseparably integrated with family, friendship, and that which nicely has had the side effect of providing a paycheck, benefits package, and now retirement. Thus, I decided to confine my chapter to ways in which my experiences in childhood play are reflected as themes or strands of inquiry in my overall corpus of work. I share some stories here, and first note some caveats of choosing to frame my chapter around play. Moreover, since I could not find many instances of play discussed in other chapters, I decided to share with the audience a few examples of play that I connect with my work. So, I have no power point slides; instead, I have a few illustrative stories.

Caveats

I offer the following caveats about choosing to focus primarily on my chapter:

First, unlike the other two presentations in this AERA session, mine focuses on my chapter in the *Leaders in Educational Research* (de Ibarrola & Phillips, 2014), instead of analyses of central features or themes of the several chapters in the book. So, to add to our portrait of the book, I will try to give a sense of what one chapter is like. This, of course, does not mean that my chapter is somehow representative; each chapter seems quite unique to me.

Second, my selection of play in childhood or youth as a source of research interests or orientations to research should not be interpreted to mean that I think it is the most important or relevant source. For instance, play had some, though more minimal in the orientation I used when writing my self-portrait for the *Leaders in Curriculum Studies* book by Short and Wax (2009). So, play is one dimension of a scholar's life that I think is seldom explored as a basis for understanding their work.

Third, one's experience of play is a realm that I urge other scholars to ponder (along with other more commonly identified sources, such as graduate studies, scholarly mentors, and early involvement in research projects) when trying to understand origins of their research. All of these are important, as are other dimensions, although it seems to me that play is one of the most neglected.

Fourth, by implication, the diminishment of play in schooling is of central import. Just as I am grateful that my work can be play, I am mindful of the adage that play is a child's most important work. Thus, I wish educational policy makers could hear cautionary tales about how schooling too often strips away play and replaces it with drudgery as the more appropriate preparation for life.

Fifth, I wish I could tell more elaborate stories of my childhood play. Since I want to relate several sources of play as influential to my research, my telling of any one story will be brief (given the typical 15 minute AERA time allotment for paper presentation). So, please try to imagine more robust and nuanced stories. I encourage you to turn to the chapter itself for the stories and to the autobiographical writing which flows from my aforementioned archival work when and if it is published! In that work-in-progress my stories are more fluidly presented as a stream of consciousness. Here, I identify a few strands of my research and briefly characterize examples of childhood play experience that helped to form them. The stories invoke certain purposes and methods of research.

Purposes and Methods of Research

AERA guidelines for proposals and papers sensibly ask for discussion of purposes and methods of research. So, I sketch here what I said in the proposal, knowing that I will not be able to discuss these in depth in the presentation. A sizable proportion of my research builds upon my long-term interest in John Dewey and his emphasis on education that facilitates childhood interest through what I see as playful endeavor. A cogent early version of this involves Dewey's emphasis on watching and reflecting on learning of naturally engaged children (hence, his term *laboratory* in his Lab School) as depicted in *The Child and the Curriculum* (Dewey, 1902), elaborated in *Democracy and Education* (1916), and his criticism of those who looked dualistically at the traditional and the progressive and within progressive borders saw social reconstruction progressive and child-centered progressives as either-or, as proponents of each ironically wanted to fight over the meaning of democracy (Dewey, 1938). Such a propensity of humans to fight and conquer makes me increasingly doubtful about the warrant for Dewey's (1934) *common faith* which undergirds all of his works in philosophy as well as in education. Knowing that educators must sustain hope amid the destruction and disaster in life, I try to take heart in a little-known speech by Dewey as a public intellectual – *Dewey Outlines Utopian Schools* – from the *New York Times* (Dewey, 1933). Therein Dewey argued more critically than usual that the seat of the problem that prohibits progressive practice is the *acquisitive society*; he points out that the Utopians he

visited were able to do so by giving up major portions of greed and engaging in collaborative or even participatory democratic work. I have tried so hard to remain hopeful that I based a book on that article which I called *Love, Justice, and Education: John Dewey and the Utopians* (Schubert, 2009), wherein I playfully claimed to visit the same advanced Utopian society he visited. Seeing so little evidence of democracy or community in educational practice promoted by state (now largely corporate) policy in the U.S. and elsewhere, I have been searching for non-state sponsored educational endeavors in the U.S. and in countries and cultures for progressive alternatives – past and present. I have found illustrations among small though influential schools developed by the following: Rabindranath Tagore (O'Connell, 2007) in India; Tsunesaburo Makiguchi (1981-88) in Japan; Ki Hadjar (Wangsalegawa, 2009) in Indonesia; Paulo Freire (1970) in Brazil and elsewhere, Jose Marti (1979) in Cuba; Freedom Schools of the U.S. Civil Rights Era (Payne, 1996); some of the schools of the Eight Year Study (Aikin, 1942; Smith & Tyler, 1942; Kridel & Bullough, Jr., 2007) in the U.S. (1933-41); the Black School Study in the U. S. South, patterned after the Eight Year Study,1940-48 (Kridel, 2014); and an international array of practice-based ethical visions portrayed by David Hansen (2007). The kinds of relationships I see in such educational experiences remind me of the kinds of play key family members orchestrated with me as a child and pre-adolescent.

I reflected upon my experiences with play in several different ways to construct the chapter in the *Leaders in Educational Research* book and this AERA paper, as well. First, I recalled the kinds of play in which I engaged, and then tried to reconstruct influences they had on the research or scholarly work I have done. Second, I thought of categories or strands of emphasis in my research and tried to work backwards in order to excavate the influence of my childhood play experiences on them. I also explored thinking of specific titles of articles, books, or chapters in edited volumes, and see if I could see sparks of play experience in them. Alternatively, I sometimes have thought about examples of play with a particular relative or friend and then extrapolated that to reveal its influence on my work in research, teaching, or service. These strategies have been likely facilitated by an eclectic array of orientations to research which I have noted briefly in this paper.

In more detail, methodologically, I would characterize my work as based on a continuous fluidity of *practical inquiry*, as Joseph Schwab (1970, 1971) portrayed as constructed through *the arts of eclectic*. From exposure to a repertoire of literature in the humanities, social sciences, arts, and sciences, I have enjoy and derive meaning from playing with ideas in contexts of practice. Additionally, I would say that those who engaged in play with me when I was a child or with me as a parent or teacher used these methods as well. Doing so, we built on situational needs and interests, learned about such situations by interaction within them, not only by induction upon and deduction about them, and sought resolutions that fostered ethically and politically defensible decision and action, by matching extant and experiential knowledge with situational needs and by tailoring and adapting knowledge to fit situations. Moreover, other research methodology literatures eclectically contributed to my chapter: story-oriented research; Coles, 1989; Clandinin & Connelly, 2000;; ; arts-based research (Barone & Eisner, 2012; Willis & Schubert, 1991); Knowles and Cole, 2008); hermeneutic phenomenological research (van Manen, *1990*); research as lore (Schubert & Ayers, 1992); autobiographical research (Pinar and Grumet, 1976); the speculative essay as research (Schubert, 1991), studies of research in-between cultures using diverse modalities, e.g., written text and painted canvas (He, 2003); work to decolonize research (Tuhiwai Smith, 2001), and commensurate with the Deweyan conceptual framing of this project, his *Sources of a Science of Education* (Dewey, 1929) as creating research orientations unique to the subject matter of education, rather than copied from other fields.

Stories of Research Themes Influenced by Play Experiences in Childhood and Youth

Imaginative Characters, Stories, and Role Playing. As an elementary school teacher, I often taught by becoming different characters. Students followed suit. In university teaching I translated this into characters that represented different schools of curriculum thought (Schubert, 1996; 1997). I would speak as a character, students would take notes thinking it was me, the professor; then I would leave the room and return again and again, criticizing and debunking previous speakers, and offering different perspectives, while students crossed out or revised their notes. My *Guest Speakers* made their way into numerous publications, and even appeared at the end of each chapter in my synoptic curriculum text, Curriculum: Perspective, Paradigm, and Possibility (Schubert, 1986), to challenge each chapter's content.

Where did these *Guest Speakers* come from? As I look back, I now say it was from my childhood play, which was replete with imaginative characters from each of my closest relatives and my earliest best friend. My mother took my first five years away from her teaching

career to be with me full-time. I helped her do normal household chores, and many activities were translated into stories. Piles of throw-rugs became mountains of Nepal and Tibet to climb. A swing in the basement by the wringer washer became an airplane to visit the queen of England, played by Mom. We were Johnny and Mary having lunch on the Queen Mary, as we looked out to sea. Mock college interviews informed me of knowledge that I was to meet again years later in school. With my first best friend, Jerry Wilson, who lived next door when I lived in a tiny Indiana town called Butler, I was a fellow monkey who lived weeping willow trees that joined our back yards; we chased and tried to poison fleeting ghosts that haunted our houses at night, followed detailed treasure maps and dug holes to find the loot, and sought extraterrestrials who brought mysterious sprays to our yards. Grandma Garnet Grube read and told bedtime stories of Tom Sawyer, Becky Thatcher, Huck Finn, and Oliver Twist and his cast of characters, when she baby sat. When I visited her at the farm where she lived, she sometimes became Becky Thatcher and I was Tom Sawyer, and we rode tree limb chariots to other celestial bodies where we interacted with extraterrestrials whose languages we had to learn. Or, she was the farm lady that she was, and I was her grandson or more often a pet that helped her interact with Great Depression hobos who traveled on the New York Central trains or camped at the nearby forest and asked for food or water. With Grandma's twin sister, Great Aunt Pearl, who lived in town, I made up stories with tiny china dogs, travel through her attic of mysterious artifacts from generations of relatives in wagon trains of tied together shoe boxes. When Grandpa Grube, a stern FDR politician and thrifty farmer, visited he was the town boss from an Old West morality play that we enacted again and again, and I was a young wandering cowboy who challenged and overcame the town thugs that worked for him. Similarly, and in real life events, my Dad was a school administrator, teacher, and coach of all sports who took tiny teams to champion games in tournaments against larger opponents. Based on that lived experience, when we moved to my grandparents' farm, I (as an only child with few neighbors close enough for playmates) created my own underdog sports teams, characters, and even leagues from a set of green rubber toy soldiers I received for a gift, but having no interest in war. The super-star of the team became the cook who, holding pots and pans, was the only soldier not equipped with a weapon. These are but a few experiences of childhood play that helped me articulate curricular perspectives more fully.

Bibliographies, Genealogies, and Archives. I loved to categorize things. So, in doctoral studies when Harlan Shores, my adviser, encouraged me to keep a card file from the beginning of my program, I took him more than literally. I got a carrel in the fabulous University of Illinois Library of over five million volumes. I traveled through human history as I walk the floors and brought books to pore over in my cave-like carrel. I took copious notes, putting index cards in a valise I always carried with me. By second or third semester, other students knew they could stop me and gather a few citations for a key project. As I categorized the books, chapters, and articles, I felt I needed to buy some of them, so I scoured used bookstores and started my own collection to which Harlan Shores contributed substantially when he retired. Categorizing the books felt akin to working on the coin collection that my Dad and I developed. It reminded me of my baseball card collection, too, which derived from stories of great teams and players in different eras told to me when I interviewed Dad and Grandpa Grube. The literature review for my dissertation emerged from the valise, and it was the repository for my first book: Curriculum Books: The First Eighty Years (Schubert & Lopez-Schubert, 1980). Like the eras of baseball, football, and basketball in stories from Dad and Grandpa, we set the books in the context of eras. Moreover, as in those stories, I considered the influence of one generation of athletes upon subsequent generations. So relative to the curriculum field, just as on the ball field, I wondered who influenced whom and how. I began by discovering who studied with whom and tracing the intellectual genealogy of the field (Schubert & Posner, 1980). From the start I realized that many influences in addition to doctoral mentors (other professors, colleagues, readings) needed to be included (Schubert, Lopez-Schubert, Herzog Posner, & Kridel, 1988; Schubert, Lopez-Schubert, Thomas, & Carroll, 2002). Over forty years of files have been catalogued that contribute to the elaboration of this bibliographical and genealogical history of the field. Now being processed, organized, and categorized for next generations of curriculum scholars, over a hundred boxes of files are being made available through the Georgia Southern Library system. Currently, James Jupp and I are drawing upon collections I accumulated on smaller curriculum organizations (e.g., the AERA SIG on Critical Issues in Curriculum and Cultural Studies, or Professors of Curriculum, or Bergamo Curriculum Conferences) to reinterpret aspects of curriculum history. I am also using the files to remind me of stories about the curriculum histories through which I have lived. So I am writing those stories for a memoir-likebook tentatively called *Absurdity and Hope*.

Focus on Worth or Value-Creation. Most of my early play experiences took an implicit or even explicit stance on matters of worth. Somehow I seemed to be tuned into the basic curriculum question (What is worthwhile?) long before I knew about the curriculum field. From the cowboy morality plays with my grandfather, to plays based on Huck Finn or Oliver Twist, that involved breaks with tradition or facing of poverty, I wanted to know more about what was worth doing and being, overcoming and contributing. Pretending stories about hobos in the Great Depression, along with tales from a forest near the farm called Gypsy Hill where persons of Eastern European backgrounds, mannerisms, and customs gathered added to my wondering. Questioning, as well, racial divides in sporting worlds, I began to see prejudice, discrimination, and injustice at professional, collegiate, and high school athletics. It was later that I learned of the pervasive influence of the Ku Klux Klan on Indiana high school basketball, the only dimension of our cultural perspective that rivaled fundamentalist Christian religion, in the almost entirely White, European, and Christian town where I grew up. Only when we visited Ft. Wayne, about thirty miles away, did we see a racial, ethnic, or religious diversity. As I progressed in the curriculum field, I increasingly adopted a critical stance that saw the problem of worth entangled in a web of inequities relative to race, class, gender, ability/disability, ethnicity, and other dimensions of human experience. The question of worth permeated my work and encouraged me to emphasize larger spheres of the basic question that dealt with who says and who should say what is worthwhile (e.g., Schubert, 1990; Schubert 2009a&b). In searching broadly in other cultures for progressive educational theory and practice I have argued that Japanese pedagogue, Tsunesaburo Makiguchi's emphasis on *value creation* is similar to Dewey's (1916) characterization of education as "reconstruction…of experience that gives meaning to subsequent experience" (p. 76). Makiguchi who died in prison rather than relinquish his educational stance to the militaristic government of World War II era, often criticized educators and policy makers for lacking character. Clearly, his call for educators to enable students to create values that guide their lives is a substantial response to the question of worth. I see play as a salient force in forming values that created my life and in my advocacy that other educators emphasize that process in their own unique ways.

Journey metaphor. I started with fictional journeys on ocean liners, college visits in shoe box cars of paper young people traveling to college with their families, flights on swings, and journeys to fictional places through literature and imagination, I also had a marvelous opportunity to plan road trips with my family. Between the ages of 8 and 19, my parents, grandparents, and great aunt decided to have a 3-4 week road trip each summer. I soon added trip-planning to my repertoire of play. Each spring I would gather books, maps, and travel information and develop a plan and rationale for where we might go and what we could see, enjoy, and learn in the process. I would present the ideas and some would be accepted. We visited all of the 48 contiguous states, most of the Canadian provinces, and several places in Mexico. There is no doubt that I have run with the journey metaphor of curriculum, which I used explicitly in my synoptic curriculum text (Schubert, 1986) and in my historical surveys of the curriculum field (Schubert, Lopez-Schubert, Thomas, & Carroll, 2002, Schubert 2010). Literally, the etymology refers to the course of a chariot race, stretching to the course of a race, and to the notion of *composing a life* as Mary Catherine Bateson (1989) so brilliantly portrays. In my teaching of curriculum (Schubert, 1990; Schubert, 2003; Schubert & Lopez Schubert, 1982) I often asked teachers and educational leaders to draw a meandering pathway, the course of their journey, and depict major influences as milestones on their journey. I asked them to recount *how* the influences made a difference in their lives and then led them to reflect on the extent the conditions of their most profound learning or personal growth are evident in the curriculum they create.

Teacher Lore. I learned about teaching at the dinner table. There was always talk of teaching. My father was a school administrator, coach, and teacher; my mother taught high school math and social studies, my grandmother and two great aunts were teachers in small town and rural country one room schools. This lore of teaching merged with other bodies of lore of my play experience: sports and lore, farm lore, lore of fictional scenarios, road trip lore (actually represented in eleven large books that I helped my grandmother and great aunt create to prompt memories of our trips). It only seemed to be a natural extension of play to develop stories of my teaching experience, and when I worked with teachers as my graduate students at UIC, and they asked for time away from course requirements to talk about matters of concern in their teaching lives, I suggested that we might call our work teacher lore. This project grew from great frustration of some of my key doctoral students (Patricia Hulsebosch, Mari Koerner, Virginia Jagla, Carol Melnick, Suzanne Millies, Tom Thomas, and colleagues Bill Ayers and Janet Miller) and me to address frustrations with *A Nation at Risk* (Na-

tional Commission on Excellence in Education, 1983). This document symbolized the large-scale assault on teachers and schools spearheaded by conservative forces who helped perpetuate the negative image of public schooling in the U.S. that has escalated today, despite reports such as that by Berliner and Biddle (1995) in *The Manufactured Crisis* which brilliantly countered the argument that schools and teachers were failing across the board after suppressed research was finally allowed to be made public. Through presentations and publications of our Teacher Lore Project (e.g., Schubert & Ayers, 1992; Schubert, 1991; Schubert, 1993; Schubert & Lopez Schubert, 1993), we tried to portray experience-based insights of teachers.

What Good Does This Do?

I suppose that this question is akin to the time-honored issue of significance: social, personal, and educational significance, i.e., the question we routinely ask students in doctoral oral exams. For me, constructing this piece enabled me to consciously re-connect my early life experiences with my scholarly work. So, it provided a certain amount of self-understanding and was therefore a personally meaningful endeavor. It also illustrates a phrase I have always resonated with in Alfred North Whitehead's (1929) *The Aims of Education*: "You may not divide the seamless coat of learning" (p. 11). Thus, it illustrates a focus that I have long held, namely, that educational researchers should study the larger landscape education, not schooling alone. So, I have advocated an emphasis on life-long education implicitly if not explicitly in the chapter. Interestingly, while most of these family members were educators, their work with me was much more playful than was their work in the schooling milieu. What I am suggesting for colleagues in the educational research community is to see their research as fully embodied in their lives and to not forget the playfulness of their childhood and youth as possibly more influential for understanding their research than they might have guessed.

Endnotes

[1] This is one of several books in an excellent continuing book series called *Leaders in Educational Studies*, which is published by Sense Publishers and conceptualized and edited by Leonard Waks. Other volumes in the series deal with philosophy of education (Waks, 2008; Waks, 2014), history of American education (Urban, 2011) Ibarrola, M. & Phillips, social education (Woyshner, 2014), gender and education Weaver-Hightower & Skelton, (2013), curriculum studies (Short & Waks, 2009), and more in preparation or planning stages. As a whole, the series provides an inside view of many scholars and the life experiences that contributed to their work. I think that the project is indeed a worthy one. It provides personal and professional backgrounds of authors often cited in the respective fields. Waks characterizes the series as: "The aim of the Leaders in Educational Studies Series is to document the rise of scholarship and university teaching in educational studies in the years after 1960. This half century has been a period of astonishing growth and accomplishment. The volumes in the series document this development of educational studies as seen through the eyes of its leading practitioners." (Quoted from from the Sense Publisher's web site).

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Editors:
Trevor Norris &
Rahul Kumar
Printing: Bob Morris