

**THE QUESTION IS THE ANSWER: AN INTERROGATIVE
EXPLORATION OF LIFE,
EDUCATION AND SCHOOLING**

by

Hartley Mark Banack
B.Sc., Trent University, 1993
B.Ed. Simon Fraser University

THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

In the Faculty
of
Education

©Hartley Mark Banack 2004
Simon Fraser University
March 2004

All rights reserved. This work may not be
Reproduced in whole or in part, by photocopy
Or other means, without permission of the author

APPROVAL

NAME Hartley Banack
DEGREE Master of Arts
TITLE The Question is the Answer: An Interrogative Exploration of Life, Education and Schooling

EXAMINING COMMITTEE:

Chair David Zandvliet

Heesoon Bai, Associate Professor
Senior Supervisor

Celeste Snowber, Assistant Professor
Member

Jim Cheney, Emeritus Professor of Philosophy, University of Wisconsin--Waukesha, 1500 University Drive, Waukesha, WI 53188 Phone (office) 262-521-5508, (home) 414-964-5889, (email)shagbarlehickory@juno.com

Examiner

Date March 22, 2004

SIMON FRASER UNIVERSITY



Partial Copyright Licence

The author, whose copyright is declared on the title page of this work, has granted to Simon Fraser University the right to lend this thesis, project or extended essay to users of the Simon Fraser University Library, and to make partial or single copies only for such users or in response to a request from the library of any other university, or other educational institution, on its own behalf or for one of its users.

The author has further agreed that permission for multiple copying of this work for scholarly purposes may be granted by either the author or the Dean of Graduate Studies.

It is understood that copying or publication of this work for financial gain shall not be allowed without the author's written permission.

The original Partial Copyright Licence attesting to these terms, and signed by this author, may be found in the original bound copy of this work, retained in the Simon Fraser University Archive.

Bennett Library
Simon Fraser University
Burnaby, BC, Canada

Abstract

A weave is a cloth of many strands. This paper takes us on an exploration through the weave of being by way of consideration of various threads and how these together make up the cosmos. It

is suggested that an interrogative approach to being may be a means of engaging the cosmographic journey of hominoidity. Common community schooling and co-education are posited as fundamental fibres.

A stroll through the thoughts of graduating highschool students offers a qualitative analysis anchored around themes of: identity, education, school, community and democracy. Perceptual imbalances are highlighted.

Unhealthy imbalances are consolidated and explored as threatening the cosmographic journey.

The freely autonomous and unencumbered student, the instrumentally mechanistic and/or managerial approach to education and schooling, and an “unbridled faith in a free market economy” mentality are discussed as particular impediments.

Boundary layer existence and an interrogative approach to the cosmographic journey are elaborated. Relationships between diverse threads are introduced as relevant to co-education and schooling. Four particular examples including “where”, “who”, “what” and “how”, are unfurled in an illustrative attempt to expand upon an interrogative approach.

The cloth is finally spread out as a tapestry of being unto which all belong. In consideration of hope, the project concludes that paradigm shifts, many already under way, require concerted commitment through the present period of transition.

Dedication

Me dijo, “tengo frío”. Acércame calor y fui con tanto brío que encendí su corazón.

Acknowledgements

Thanks go out to: lucia, iuliana, bea, hb, folks, family, friends, so many great people on the hill, to all with whom I have had the pleasure to converse...share time and space with. If you do actually read any of the non-sense contained here within, be forewarned, I would love to get together over some beers and chat.

Table of Contents

Approval.....	ii
Abstract.....	iii
Dedication.....	iv
Acknowledgements.....	v
Table of Contents.....	vi
Pre-posed	1
Groundwork.....	1
Chapter I – Intro-duction.....	4
Boundary Layers	6
States.....	8
To build a fire - Becoming human.....	9
Balance	17
Chapter II - Voices: A Prelude.....	21
Balance Revisited	21
Student Perception Study	22
Public School Students	23
Private School Students	25
The Population.....	25
Interviews: The Prologue	26
Ethical Considerations	26
The Interview Questions	27
What is gained from these interviews?	29
Interviews: The Voices	30
Identity	30
arts vs. science	31
talent	32
common sense.....	34
language fluency.....	36
friendship	38
space/place	40
routine and ritual.....	41
diversity	43
care.....	47
qualities.....	48
Education	49
what is education?.....	51

the role of education in your life	52
education down the road	53
education hoped for	55
School.....	56
school and knowledge.....	57
role of school, teacher and student	59
Community.....	63
the community you belong to.....	63
neighbourhood as community	65
community participation.....	68
conflict.....	73
Democracy	77
democracy means... ..	81
Flowing Forward	81
Chapter III Threats, Imbalance and Public Community Schools	83
Complexifying Autonomous and Unencumbered Individuality:.....	84
Competition	93
Choice	95
Instrumentally Mechanistic and/or Managerial Approach to Education	99
Education and Economics	109
Implications for Canadian and British Columbian Education	113
Summary	118
Chapter IV - Possibility.....	120
Cosmopoeisis	120
Threshold vs. Boundary Layers	120
Interrogative Approach.....	124
Chapter V - Where	130
Place.....	131
Environment	134
Sustainability.....	138
Chapter VI – Who To What	141
Place and Community.....	145
Self and Community	146
Culture-Morality and Community.....	149
Narrative and Community	152
Size and Community.....	153
Practice and Community.....	154
Conclusion	156
Chapter VII – The How.....	158
Democracy and Discourse: how disposed.....	159

Chapter VIII – Hope.....	172
Appendix 1 – <i>And So What?</i>.....	178
Appendix II – Chile	187
The Idea	187
An Historical Tale.....	188
Chile to Canada and in-between.....	194
Bibliography:.....	196

Pre-posed

We know the story passes through us, but we also know that we pass through the story. We must, we are, in part, the story - undoubtedly the storytellers.

When I consider how I have come to this shore, the writing of a thesis in education, I think of a windy path. I think of a tree, twisted in countless storms, gnawed at by beasts, birds and insects, growing outward - a life in conflict and confluence with the “other” that abounds. Although I take shape in a species whose mobility a tree shall never know and whilst trees tend branches and roots in an intimate relationship with place that I will never know, we both long for similar things. We yearn for our connections and we struggle to go beyond. It is out of our experiences that we come to know what we know. Life marks us all. So deeply run our roots-sinewy in nature.

Groundwork

Before embarking on a more formal introduction of the thesis for this work, I would like to take a bit of time to explore some conceptual ports of entry. Beyond the most prevalent understanding of ‘thesis’ as a body of scholarly work, the root derives from the Greek *tithemi* or to place. The Oxford English Dictionary recalls that it is as well used to describe, “an unstressed syllable or part of a metrical foot in Greek or Latin verse”. This sense resonates harmoniously with the hope for my thesis. I propose that like the poet, or the maker, this will be my own work and my own stress. In so, I will remain conscientious of the words of Puech as retold by Cahill, “No event is unique, nothing is enacted but once...; every event has been enacted, is enacted, and will be enacted perpetually; the same individuals have appeared, appear, and will appear at every turn in the circle” (1998, p.5). It is in this spirit that I feel that this work may be a dissertation or an exploration of the joinery of my thoughts. The writing of a thesis begins with “self’s” reflection of “other”. But I do agree with Freire here that praxis, that ‘way’ of being human, is more than reflection. This thesis is but a hemisphere of his globe, a side of a triangle, a node in a web, or a part of a

verse. As with reflection, I believe and know that this endeavour will move to action and therefore praxis and poiesis- making. That future knowing however is a tale for another time. This will be a refle-ceive piece.

The self-other declination is perhaps the most complex notion that exists. As an entity I feel that I am whole or complete on one level; that is the essence of my form. Yet on many other levels I am far from whole or complete. From the micro perspective I am composed of many parts, all of which are individual living entities; some of which can be removed from my whole and kept alive *in vitro*, others being discreet organisms in and of themselves. On the macro level, I know that as a newborn I would have never survived a day without the help of another creature. Yet unarguably, at some moment I am alone, an individual, an indivisible.

In this recognition, the limitation that all is filtered through one's senses leaves "reality" open for interpretation. That is to say, the existence of a decontextualized objectivity is highly suspect (for fellow voices of concordance read: Putnam, Rogers, Capra - this list may prove longer than the paper itself). Even as you read this, you must admit that you will never fully be able to understand it, perhaps I will not either. The point being that the writing of a thesis is a "self" exercise. Yet we also understand self would not have any sense were it not for other. Any attempt at conceiving self without other is unimaginable; 'I' becomes 'we', 'me' mirrors 'us'. It is the most natural of tensions. Such are boundary layers; a theme that will run recurrent throughout these thoughts. It is also due to this split that a thesis cannot but invite the participation of the other. As the canvas for this work will be the written word or verse; a verse proposed to take place amongst many, then perhaps it is fitting that this work be thought of as a con-verse-ation, or the coming together of di-verse verse. Might this not be analogously mused in the word universe, or one story? This work will be one story, yet of many strands. Acknowledgement must be given to the others who shape this story. For this reason I prefer to think of it as a converse, or a together story.

I wish to liken the writing of a thesis to the composition of a painting. One of the most striking points of the painting is its layering. A canvas, having been stretched, is sealed and prepared for work. Sketches may exist or an artist may proceed from spontaneous context. In either case, what emerges on the canvas is a richly textured and intricately

thatched progeny. Two comments, firstly, one may trace, in retrospect, the unfolding of the work but that is a privilege left solely to hindsight and historians. Secondly, a layer appears and then recedes as it is painted over or reincorporated in another fashion. The painting is alive as an extension of its painter. The artist's decision that the work be complete is but a reification of a process, not dissimilar to the relationship between life and education to be recounted shortly. My point is that "Life is a ramifying bush with millions of branches, not a ladder" (Gould 1987 p.211).

This paper has been written before countless times and will be written again countless more. Just as the Jew will never cease to speak about the Final Solution in hopes of history not repeating itself, this story of connection, relation and embeddedness will persist in the desire that a kinder, gentler world may be possible. Eco, in talking about MacCluen's adage "the medium is the message", urges us to remember that a message transmitted in space to any and all receivers may not be received by any or all in a congruent manner. It is in the decoding of the message that meaning is made (Eco 1986, p. 138). This is my decoding of my experience. This is my painting.

Chapter I – Intro-duction

A weave is a cloth of many strands. This paper takes us on an exploration through the weave of being by way of considering various threads and how these together make up the cosmos. It is suggested that an interrogative approach to being may be a means of engaging the cosmographic journey of hominoidity. Common community schooling and co-education are posited as fundamental fibres

The space fills with participants who, either announced or unbeknownst, will co-construct this conversation. Seeing as I have organised the event, I will be the facilitator and filter through which all illumination shall pass. I will not ask for deliberation here, for ultimately this is a task about self - a selfish task. “Ish” in the sense of bluish, perhaps knowing that true blue or absolute blue cannot exist.

Here may be the proper place to introduce the proposition of the conversation. Reflection in personal sentient experiences has led me to consider themes in Education. Now that was not so difficult. A topic so broad should not cause for much alarm. Some would say that all of life is education and in some sense I would concur - an assertion at the very least worthy of pause? However, my hope for this conversation is far more restricted. Specifically, I would like to offer a discussion about educating one another or co-educating, com-educating, or con-educating as you see fit. This will be thought of as the space/place where learning occurs, with whom learning occurs, what is to be learned and how; a self's learning about other. This will not focus singularly on either self or other, but on both simultaneously and moreover, consider the threads that tend these relationships.

The questions to be tabled in the following find form around themes whose essences are all but one yet have come to be severed. In part it will be the aim of this work to begin a reweave of *tela* – cloth, into *telos* - end, by way of reflective process. I would like here to acknowledge debt to A.N. Whitehead. While Whitehead's own embeddedness in a particular context cannot be neglected, his thought does offer powerful insight into the nature of

education and schooling with which I find myself in high concordance. Most generally I would like for us to maintain present the following: "There is only one subject-matter for education, and that is Life in all its manifestations" (1967, p.6-7). With these words, Whitehead speaks not to the general exaltation of Life ranked over Geology or any other inanimate, but rather asks for a focus on lives of each and every individual, lives that together make up the history and narrative, the present and creative. I would like to include two other of Whitehead's poignant considerations at this juncture as a means to setting the stage. "You may not divide the seamless coat of learning" (1967, p.11) is a powerful metaphor allusive to the woven aspect of existence that I wish to highlight. Finally, I call to bear his discussion on Rhythm of Education, which I feel well summed up in the following:

Life is essentially periodic. It comprises daily periods, with their alternations of work and play, of activity and sleep, and seasonal periods, which dictate our terms and our holidays; and also it is composed of well-marked yearly periods. ...This is why I have chosen the term 'rhythmic,' as meaning essentially the conveyance of difference within a framework of repetition" (1967, p.17).

It is in this sense that education and life are axial in a cosmic ebb and flow. Let us continue to offer further shape to the thesis.

Most basically, for the moment, this paper will work towards achieving harmony in the tension that exists between "the where", "the who", "the what", "the why", "the when", "the which" and "the how". Let it be clearly understood by the reader that these are merely conceptual starting points to be considered. Their existence is as timeless and ephemeral as dancing flames brought into focus, if even so briefly, only to be lost again to the pyre. All these terms are complex and perhaps best not used at all, but their use does serve a purpose, the purpose of embarkation. These terms are all familiar to us, however their distinctiveness resides in our understanding of them as both parts of a larger conversation and nuances of particularity.

These themes are relevant to how we co-educate for a variety of reasons. Each will be considered in due course but a bit of preamble perhaps would aid in clarity. If an elemental notion of co-education is (reciprocity)-mutuality (Bai 2002), thus the "co" in the expression, then the themes of "the where", "the who", "the what", "the why", "the when",

“the which” and “the how” might naturally derive. For in order to engage in such an undertaking: locale, “other”, theme, reason, time, choice and means are required. It is the belief that all of these themes, taken in the totality of their breadth of comprehension, are as important as what have come to be elevated as the foundational cornerstones of modern education and perhaps Life: content and methodology. However essential I believe these two are, I also feel that they are but mere portions of “the what” and “the how” and unintelligible when removed from any weave.

Boundary Layers

In brevity I would like to introduce and develop a guiding principle of this paper; that of boundary layers. In the consideration of a variety of strands it is relevant to mention that these threads are always in contact within a weave. I first came across the term boundary layers as an undergraduate in a Geography course at York University, Toronto in 1989. In fact, it was in part the title of our course text, *Boundary Layer Climates* by T.R.Oke (1987). In this course book the term applied to the limits between climatic phenomenon. For example, a wind velocity reading taken from the centre of a corn field might be thought of as indicative of homogeneous velocity for the field. If however the velocity were to be measured close to the field’s edge, readings would differ based on the air’s interaction with what were adjacent to the field, be it a forest, another cropped field or a fallow field. This is the notion of boundary layers. The moments where variables become complexly entwined and often mathematical models prove weak. They are the contours of maps.

Maps are interesting for they exude so much of hominoidity. Maps are visual reproductions of mental processes derived from perceptual experience with other. Yet maps are also where pattern and communication begin. All communication might be thought of as patterned. It moves no differently from smoke or the slow waltz of continental drift. With maps we frame pattern as a dictionary frames words. Differing from dictionaries however, maps can be directly layered. Maps may show the shape of the earth combined with geopolitical, climatic, spatial, geologic, and countless others all templated over the same pattern of the continents. I think words behave in this manner as well. The dictionary tries to capture this, but its linear structure limits this possibility. I suggest that the patterns we see in aquatic waves or swirling clouds are not dissimilar to those of how we might perceive

our interactions with others. We may speak of the contours of language and communication as endless folds of constant flow.

Here I will extend thanks to James Glick and Fritjof Capra, both of whom have allowed my mind to enter, if even superficially, into the conversation of complexity. I now refer directly to what has been termed “deterministic chaos” or the displaying of webs of infinite self-similarity. This I believe to be a much more holistic and representative means of approaching interactions. We may compensate for the lean of the Pisa tower and we may build better constructions that consider the occurrence of the lean, but we must hold in mind that the circumstances that lead to the lean are indicative of the complexity unto which we are embedded.

Often hominoids attempt to conduct analysis on themes of intrigue by looking at large bodies of supposed homogeneity and enacting a comparison between two or more. From this we are supposed to grasp some fundamental truth. Yet this does not appear to be where most of life occurs or perhaps very little of life occurs here. Think of the traditional yin-yang symbol. We see a large black body adjacent to a large white body. There is a line- a moment- that divides these two spheres but it plays into the background when contrasted with the starkness of the larger uniformity. We see black and white. Yet, I propose that it is not in these vast areas where we seem to spend most of our time, but rather we dwell along the divide. This is the boundary layer. It is not a single line but an infinitely contoured fractal. It is Schon’s swampy area and Bateson’s outline. It is Einstein’s Theory of Relativity and Ashbery’s wave. It is not even an “it” really; infinity perhaps? For no absolute line exists. No matter the magnification from which one views a coastline, it never ceases to replicate its intricacy. This metaphor can also be extended into the realm of social behaviour. Yet at times we observe pattern.

Capra’s tale of Mandelbrot’s exploration of the mathematical fractals known as the Julia sets makes a relevant point. The visual representations that emerge from mappings of complex algorithms present, “a rich variety of forms, many of which are reminiscent of living things” (1996, p.147). The Mandelbrot set integrated connected pieces of Julia sets and produced a singular object. This object can be viewed however from infinite scales of magnification, each of which presents novel and complex pattern. What is amazing is that,

“every now and then we make an eerie discovery- a tiny replica of the whole Mandelbrot set buried deep inside its boundary structure” (1996, p.150). The yin-yang is then but a sample of a pattern embedded in the bountiful complex of shapes unto which we belong; each bordering on and linked to countless others.

This dissertation will take the position that we live our lives in boundary layers and this is worthy of our attention. It is thus not to understand or extract absolute truth, but rather to meet the other in authenticity and disposition. Co-education permits movement within our complexity by accepting this reality and engaging its exploration. If the above discourse is at all persuasive we might be led to consider states as relevant corollaries.

States

In the Spanish language there are two words which isolate discrete concepts found fused in the English verb “to be”. *Ser* generally refers to a more permanent understanding such as “I am Hartley Banack” or I was born on April 28th, 1969 as pegged on the modern Christian calendar (of course I could continue to add defining details if these alone provided insufficient clarity of identity). *Estar* on the other hand allows for impermanence. An elemental distinction can clearly be illustrated between “*estoy borracho*”, “I am drunk” and “*soy borracho*” - “I am a drunk”. While I may opt to legally change my name or undergo cosmetic surgery, my ‘being’ can never be changed. This is a genetic coding unfolded in unique context. *Estar*, however, alludes to state.

Westernoids seem to use the idea of state in two basic senses. One has come to imply a governing polity, while the other refers to a condition of being. This boundary could also be expressed as reification and flow. It is the later understanding which this paper hopes to reclaim and infuse into the prior. The Modern State, as a governing entity, has come to encompass an overarching representation of our being. This notion allows us to feel as if we were living in a homogeneous realm, when rather we clearly are not. We know this is the case when we look at how confused our identities are. What are we foremost? Individuals? Citizens? Community Members? Religious ideologues? We know that we are many of these all at once. We are now even being forced to take sides or lay preference as it were. Where as the U.S. has been coined the “melting pot” and one is an American

Mexican, or an American Indian, or an American Jew; Canada has been observed more akin to a "mosaic" in which one assumes the title of Mexican Canadian, Native Canadian, or Jewish Canadian. It is not to comment on whether one is preferable to another, but rather to draw attention to what the modern political understanding of state has left us with. Our identities or states are frozen and pitted. It is almost an aggressive sensation.

The state is but a political fantasy though, just as are Plato's forms. Who of us lives in Canada? We live in a dwelling of tangible proportions. We walk upon firm earth (and its cover) to and from our destinations (except those that have taken to the mechanical road, sky and water - problematic perhaps?). We are physically tangential to stone, we are in tactual contact with other life forms. We are not Canadians any more than Mexicans and yet we are. Moreover, we leave bits of ourselves with each movement, whether these be dead skin cells, our particular scent or some intellectual print. "An intelligent dog with a good nose can track a man across open ground by his smell and distinguish that man's tracks from those of others. More than this, the dog can detect odor of a light human fingerprint on a glass slide, and he will remember that slide and smell it out from others for as long as six weeks, when the scent fades away" (Thomas 1974, p.37). We are boundary dwellers, inextricable from our matrices. But the "State", the Nation-State, or the reified state, would have us believe otherwise. This conception of state asks us to remove ourselves from the particular in favour of emphasising some essential discernible, but why? Not for some love of values or moral structure to help us order our lives amongst one another, but for reasons of power and commerce. Perhaps a third notion of state, that of the verb: to state, swirls in here. State your name. State the facts. Can we not find in stating fact, nuanced context? Our being needs to be reclaimed. Our statehood needs to be reconceived. State needs to begin where we are and radiate outwards. This must be a first and foremost task of state and therefore education- state of being, to listen and respond to "the where", "the who", "the what", "the why", "the when", "the which" and "the how".

To build a fire - Becoming human

You don't need a weatherman to know which way the wind blows. -Bob Dylan

I would like to submit the above heading as both a means and an end in a project that radiates out into the cosmic entropy that unintelligibly contradicts the constitutive nature of a life. Everything built crumbles, everything dead was birthed and everything birthed composed of dead. Entropy and negentropy are but one. The separation alluded to between means and end requires reconception. The basis for my statement stems from a realisation that one could not exist without the other. Dry is irrelevant without wet and while we can describe a condition along a continuum, it is nonsensical to pit any point in a competition of superiority or relevance. Why should there be many means and but a singular end? This does not lead to relativism for the relativistic position would say you choose yours and I choose mine and happy on our merry ways. I believe we need to talk primarily and in principle about the choices we make. I think that absolute positions, in competition, limit possibility for communication. Such is the case, I assert, with means and ends as well. They are entanglements of a continuum. They are but emergent forms in the topography of the cosmos. Listen, may we, to Margaret Mead.

For a detailed picture of the end, a finished blueprint of the future of the absolutely desirable way of life, has always been accompanied by the ruthless manipulation of human beings in order to fit them, by the use of wrack, torture and concentration camp if necessary, to the decreed pattern. When such attempts have been merely the blind intuitive groping of the fanatical and the power-driven, they have been sufficient to destroy all the values upon which the democratic way of life is based. ...Only by devoting ourselves to a direction, not a fixed goal, to a process, not a static system, to the development of human beings who will choose and think the choice all important and be strong, healthy and wise in choosing, can we escape this dilemma. (Mead 1964, p.103)

I propose, that as sentient beings, hominoids are fundamentally Cosmographers on the voyage life. This is not an end, for we are not off to find any one thing, but rather the journey is both a means and an end in which we live our lives. This may derive from Buber's assertion that, "all actual life is encounter" (1996, p.62). What Buber asks of us is to recognise the relational aspect of being and in so doing, the tension of embeddedness. Sharp reminds us that, "when violin strings have just the right tension, they can be used to produce beautiful music"(1996, p.87). Buber's recollection of hominoid-in-matrix, while aware of the possibility of objectification in anthro-consciousness, asks us to perceive a relationship that continues without regard to our embracing it. "The primitive 'world' is

magical not because any human power of magic might be at its centre, but rather because any such human power is only a variant of the general power that is the source of all effective action" (1996, p.72). The cosmos is totality. Regardless of what I have been led to believe, I am but a fleck in the vastness. At the same while, I am integral to the whole.

The definition of cosmos includes a feeling of order. I would like to suggest instead of order, that pattern may be substituted. Pattern will be elaborated upon further below. In being Cosmosgraphers we become situated, steeped and eventually consumed in what MacIntyre (1984) has called practice and what Borgmann (1992) has evolved into focal practice. The practice of Cosmography as posited here emerges with the appearance of hominoids. This is speculation, but as such it suffices to illustrate the historicity of practice.

It's no metaphor to feel the influence of the dead in the world, just as it's no metaphor to hear the radiocarbon chronometer, the Geiger counter amplifying the faint breathing rock, fifty thousand years old. (Like the faint thump from behind the womb wall.) It is no metaphor to witness the astonishing fidelity of minerals magnetized, even after hundreds of millions of years, pointing to the magnetic pole, minerals that have never forgotten magma whose cooling off has left them forever desirous. We long for place; but place itself longs. Human memory is encoded in air currents and river sediment. Eskers of ash wait to be scooped up, lives reconstituted. (Michaels 1996, p. 53)

Cosmographic practice is most definitely constitutive of hominoidity but it is neither absolute nor complete, in the sense of a means/end dichotomy, and never shall be until our extinction. By absolute, I wish to address a tendency to take the historical or the memory of practice and exalt it in a manner that objectifies and thus removes it from the art of practice.

One is almost content

To be with people then, to read their names and summon
Greetings and speculation, or even nonsense syllables and
Diagrams from those who appear so brilliantly at ease
In the atmosphere we made by getting rid of most amenities
In the interests of a bare, strictly patterned life that apparently
Has charms we weren't even conscious of, which is
All to the good, except that it fumbles the premise
We put by, saving it for a later phase of intelligence, and now
We are living on it, ready to grow and make mistakes again,

Still standing on one leg while emerging continually
Into an inexpressive void, the blighted fields
Of a kiss, the rope of a random, unfortunate
Observation still around our necks though we thought we
Had cast it off in a novel that has somehow gotten stuck
To our lives, battering on us. (Ashbery 1984, p.76)

The feeling captured by Michaels' words illustrates the foundational nature memory and history play in the Cosmographic project yet all the while we know that the decontextualisation Ashbery alludes to may move practice from zeal to zealotry. Here it becomes ignorance, where to ignore is to isolate the '*per*', Latin for all, from the *ceive* or *capere* the Latin for take. We are no longer taking in the all, probably the most basic aspect of Cosmography. Once we limit perception of "all" or forget to do so or become inattentive to foster this as a muscle being exercised, one distances oneself from the definition of what it means to be a Cosmographer. Pattern can become bare - pattern can become vice.

This very much ties into the second condition regarding the practice of Cosmography, that of being complete or rather, incomplete. Let us highlight the organic nature and complexity of practice. Vanier does not title his book "Being Human" but rather "Becoming Human", sensitive to means in end and vice versa. Again, if we are to avoid fundamentalism, a radical form of fanaticism, the historical cannot become unglued from the present. "Fundamentalism", in Giddens words, "isn't about what people believe but, like tradition more generally, about why they believe it and how they justify it" (1998, p.49). If while defending a substantial of practice we abandon another essential of Cosmography, namely disposition, in what way is the project compromised? Here we might break down the term disposition for a fuller appreciation of its possibility and integral relation to practice. The prefix *dis*, from the Latin, conveys absence or removal while "position" derives from the Latin *ponere* or posit which means to place. An obligation to not caste or pigeonhole as a Cosmographer but recall ligature of context and memory. Bai has referred to this as the decentering of the ego-self (Bai 1999).

This becomes an essential of co-education then. If as Thomas states, "The Marks Of Selfness are laid out in our behavior irreversibly, unequivocally, whether we are assembled in groups or off on a stroll alone" (1979, p.116), then the decentering of the ego-

self is part of the Cosmographic journey. Again the self-other tension arises. Let us neither ignore our individualistic nature or the complexity of our interwovenness. If the cosmos is totality and we are a part of this totality then we need to co-educate towards integrity and an awareness of the mutuality of co-emergence (Bai 2001). Egregiousness always remains linked to idiocy, where the root *idios* derives from the Greek private and personal.

We shall fold upon this again when balance is discussed. If the reader will indulge one more example, I would like to call forth Capra's summary of Poincare's visual mathematics.

It is a geometry of a new kind, a mathematics of patterns and relationships known as topology. Topology is a geometry in which all lengths, angles, and areas can be distorted at will. Thus a triangle can be transformed continuously into a rectangle, the rectangle into a square, the square into a circle. (Capra 1996, p.126).

Capra reminds us that in such transmutation, pattern still remain. It is precisely in the exploration of contingencies that valuable insight emerges. The continual co-creation Bai puts before us takes topology to heart and puts it to task. My square influences your triangle and what results is both novel and tentative.

One might ask then if the conditions of cosmological practice are not paradoxical in the sense that practice is all encompassing while at the same time being neither absolute nor complete. I would argue that they are not for the reason that form is not substance. One way we might look at this is through Midgley's thoughts on maps. Mapping is an integral element for the Cosmographer. Maps are patterns. Maps are distinguishable forms. They are means of communicating what is essentially hominoid practice. In speaking about an explorer's preparation for a journey Midgley cogitates, "It often happens that several of the existing maps or informants that they use will seem to contradict one another. When this happens, our heroes do not need to choose one of them in advance as infallible. Instead, they had better bear them all in mind, looking out for whatever may be useful in all of them. [R]eality is always turning out to be a great deal more complex than people expect" (2003, p. 27). The cosmological form is omni-morphus, but the particularities of context allow for infinite maps of cosmic reality to exist and interplay simultaneously.

Let us consider this notion of practice as it may apply to the first part of the heading of this section- to build a fire. Fire is one of the four most basic elements of antiquity. Frye relates in his forwards of Bachelard's "The Psychoanalysis of Fire" that fire is not solely an element in a chemical context, but is elemental of hominoidity.

To the imagination, fire is not a separable datum of experience: it is already linked by analogy and identity with a dozen other aspects of experience. Its heat is analogous to the internal heat that we feel as warm-blooded animals; its sparks are analogous to vitality; its flames are phallic symbols, providing further analogy to the sexual act, as the ambiguity of the word "consummation" indicates; its transforming power is analogous to purgation. These links of analogy are so adhesive that they spread all over the universe: we see in this book, as often elsewhere, how the pursuit of one mythical complex tends to absorb all other myths into it. (1964, p.vi)

In this sense fire pervades our spirit but it is not only in spirit that we hold a special relationship to fire. Pyne points out that, "while all species modify the places in which they live and many can modify fire's environment, only humans can, within limits, start and stop fire at will" (2001, p.xv). Beyond our analogous entwinement with fire, we are also keepers of fire in a very physical sense. It is both in the keeping of fire and in the romantic threads of fire's woven image within us that we can find the hominoid practice of cosmography and witness patterns that bind us and upon which we have left our embroidery.

All of which counted for little. There was the fire, snapping and crackling and promising life with every dancing flame. He started to untie his moccasins. They were coated with ice; the thick German socks were like sheaths of iron halfway to the knees; and the moccasin strings were like rods of steel all twisted and knotted as by some conflagration. For a moment he tugged with his numb fingers, then, realising the folly of it, he drew his sheath-knife.

But before he could cut the strings, it happened. It was his own fault or, rather, his mistake. He should not have built the fire under the spruce tree. He should have built it in the open. But it had been easier to pull the twigs from the brush and drop them directly on the fire. Now the tree under which he had done this carried a weight of snow on its boughs. No wind had blown for weeks, and each bough was fully freighted. Each time he had pulled a twig he had communicated a slight agitation to the tree- an imperceptible agitation, so far as he was concerned, but an agitation sufficient to bring about the disaster. High up in the tree one bough capsized its load of snow. This fell on the boughs beneath, capsizing them.

This process continued, spreading out and involving the whole tree. It grew like an avalanche, and it descended without warning upon the man and the fire, and the fire was blotted out! Where it had burned was a mantle of fresh and disordered snow. (2001, p. 266-7)

In consideration of a profound connection to the organic and inorganic world that sustains each and every one of us, the bifurcation of fragile into frail and fragility needs reconsideration. The matrix that abounds is not fragile in any sense. It is not static, but in its fluctuations is never a worry that it may come to an end, burdened by tentative or faulty construction. Even in the case of nuclear war, perhaps analogous to the catastrophic demise of the great reptilian age, the weave that engulfs persists. Frailty carries a rather different connotation. Every single thing, organic or not, may be or become frail in distinct circumstances. That anyone of us may succumb to a cancer that destroys the equilibrium of our being, or that millions of us may perish in an atomic confrontation, are but both testimonies to the frailty of life (this same frailty may be experienced by the sturdiest of buildings or strongest of rock faces). As the prospector in London's tragic tale also noted, "The old-timer on Sulphur Creek was right, he thought in the moment of controlled despair that ensued: after fifty below, a man should travel with a partner" (2001, p.268). Perhaps we may never come to understand why frailty exists- it must just be accepted as a part of being. But we can speculate as to strength in numbers. The mere existence of life as highly complex organisms attests to this- all those cells bound together. Might this not also be viewed as congruent in communal interactions? The following passage I find so beautifully illustrative of this sentiment.

Creation is all things and us. It is us in relationship with all things. 'All our relations,' the Lakota people pray whenever they smoke the sacred pipe or enter or leave the sweatlodge. 'All our relations' implies all beings, all things, the ones we see and the ones we do not; the whirling galaxies and the wild suns, the black holes and the microorganisms, the trees and the stars, the fish and the whales, the wolves and the porpoises, the flowers and the rocks, the molten lava and the towering snow-capped mountains, the children we give birth to and their children, and theirs, and theirs. The unemployed single mother and the university student, the campesino and the landowner, the frog in the pond and the snake in the grass, the colors of a bright sunny day and the utter darkness of a rain forest at night, the plumage of sparkling parrots and the beat of an African drum, the kiva of the Hopi and the wonder of Chartres Cathedral, the excitement of New York City and the

despair of an overcrowded prison are included as well (Fox 1991, p.7-8 –I originally came across this in O’Sullivan 1999, p.264-265).

This heed for revitalisation of a co-education that conceives of connection as integral and essential is what this paper repeatedly puts forth. Bateson in *Mind and Nature* quite starkly lays his considerations on the table and I wish to use these poignant concerns as guiding principles binding the matrices of this work as it unfolds.

It became monstrously evident that schooling in this country and in England and, I suppose, in the entire Occident was so careful to avoid all crucial issues that I would have to write a second book to explain what seemed to me elementary ideas relevant to evolution and to almost any other biological or social thinking- to daily life and to the eating of breakfast. Official education was telling people almost nothing of the nature of all those things on the seashores and in the redwood forests, in the deserts and the plains. Even grown-up persons with children of their own cannot give a reasonable account of concepts such as entropy, sacrament, syntax, number, quantity, pattern, linear relation, name, class, relevance, energy, redundancy, force, probability, parts, whole, information, tautology, homology, mass (either Newtonian or Christian), explanation, description, rule of dimensions, logical type, metaphor, topology, and so on. What are butterflies? What are starfish? What are beauty and ugliness? (1979, p.3-4)

He continues by adding, “I offer you *the phrase the pattern which connects* as a synonym, another possible title for this book. *The pattern which connects*. Why do schools teach almost nothing of the pattern which connects? Is it that teachers know that they carry the kiss of death which will turn to tastelessness whatever they touch and therefore they are wisely unwilling to touch or teach anything of real-life importance? Or is it that they carry the kiss of death because they dare not teach anything of real-life importance? What’s wrong with them?” (1979, p.8-Italics in original). As both a teacher and a student I have felt this lack of cohesion as well. I have asked similar questions. It is here where the opening of a book can become a warm reception, as if an imminent arrival has finally knocked. This paper will explore what I believe to be a few fundamental patterns which connect, flowing from what I have termed: “the where”, “the who”, “the what”, “the why”, “the when”, “the which” and “the how”.

Elemental is not a multiplicity of discrete things successively perceived in their places from vantage points and collated; it is not sensed by a perception

which identifies surface patterns. The elemental is sensed in a pure sense of depth, not by an intentional direction of the viewing eye and the grasping hand aiming at objectives, but by a movement of involution. (Lingis 1994, p.125)

Balance

Over the past two years, as a student at Simon Fraser University, I have been considering “these schools” and their relevance to our society. Here I would like to clarify that I am not speaking about a hypothetical school that might be imagined outside of a context, but rather actual buildings visited daily by people whose lives mesh and unfold within them. These are the same people who, by way of touch and sight and smell and sound, connect together to form communities. Perhaps this can be extended immediately into a biological metaphor. I am not speaking about the nervous system in general. I wish not to describe all of the characteristics of all and any nervous system that has ever or may ever exist. I want to look carefully at a few specific nervous systems. Some may say that this is a process of induction, and they may be right but I wish it kept in mind that induction and deduction must work together. They must exist as a constant sharing, an endless tension.

I have read academic and informed or critical works discussing the nature of “these schools”. I have spoken with many colleagues, students and professors about “these schools”. I have visited and taught in “these schools”. Based on my reflections I arrived at a succinct summary: Something is wrong with “these schools”. Immediately I feel the need to recoil and allow the pressure of this highly charged statement to dissipate. I am hesitant, almost uncomfortable making such a qualitative claim, for its mere assertion requires much consideration. Yet for now I would like us to focus on the genesis of a right-wrong dichotomy it creates. This type of bifurcation greatly over-simplifies what I hope to describe as a wide range of conditions which allude to a sense or a feeling about “these schools”. In what sense is something rotten in the state of Denmark? I would prefer to approach the discussion of “these schools” using a different tack. The Native American Hopi nation speaks of a concept termed “*Koyaanisqatsi*” or “life out of balance or a state of life that calls for another way of living” (Hopi Dictionary 1998). In Balinese the expression “*doegas goemine enteg*” or “when the world was steady” describes life in Bali before the arrival of the white man (Bateson 1972, p.121). I would like for us to consider these two notions as both

opposite and complimentary, as contours formed at shore. It is here I propose to do away with the discussion of “wrong” and instead explore “these schools” as sites re: balance.

Balance is a concept that I would like to take as active rather than static. Balance is elusive and immeasurable. Balance is dynamic. Balance is sensitive. Balance can be considered and influenced by humans yet never guaranteed or preserved. The dynamic of balance is holistic. Never will all parts of the whole be in balance, yet rather at any given point everything moves around balance. In order for balance to exist as a concept, multiples are required. Balance cannot be conceived in singularity. This multiplicity is underpinned by complex interactions. Such complexity is observed in the weather or the currents of the sea or multicellular bodies. “[T]he nature of all things, including the human organism,” relates Capra, “is such that there is a natural tendency to return to a dynamic state of balance” (p.315). How might one be in or out of balance then as an individual, a group or a society - or a concept like weather?

Balance exists in a relationship with fluidity. Fluidity, although specific forms may come to mind when considering this term, is movement, pattern and disposition. Fluidity is not specific to liquid or gas but more congruent with ideas such as harmony, resonance, and synchrony. It is intuitive. As balance is never frozen, fluidity is not fixed either. Many speak of fluidity in terms of cycles but cycles are themselves really only patterns. Over time, all that appears to be permanently cyclic, for example sunrises and sets, the seasons, etc, return to the domain of fluidity. Fluidity does take on form but is also form itself. Form is temporal. Capra considers the split between the quest for substance and that of form in the following: “The study of pattern is crucial to the understanding of living systems because systemic properties, as we have seen, arise from a configuration of ordered relationships. Systemic properties are properties of pattern” (1996, p.81).

Inherent in pattern is the notion of complexity. Complexity understood in a relationship with simplicity considers the causal nature of interactions. The question arises as to how simple or how complex can any process be? An example to illustrate this might be the use of classic Newtonian physics in the measurement of a falling body to the earth’s surface. One might say that this is a simplistic relationship. The body falls at a constant speed based on gravitational pull. However this scenario quickly complicates when one is

asked to consider frictional forces, temperatures and pressures along with the body in question; a lead ball would behave distinctly from a feather (Capra 1996, p.132). The Latin root for complex contain the prefix "com" meaning together with the plexus or network emerging from plaiting of the Latin *plicare*. Linearity is but a collective hallucination when fold upon fold are stirred into the mix. Allow us to think about it another way. The stew in the bowl in front of you could be described as the combination of elemental ingredients, yet once stewed never could these ingredients be returned to their original form. Furthermore, no stew can ever be replicated. Each ingredient, although quite similar in many respects, would be distinct. For example, all green onions are discrete. One growing next to another in a field may still be exposed to considerably different soil conditions. Let us take the above example and morph it into a conversation taking place between three people. If people are analogous to green onions, would it matter if another replaced one of the conversants? Even if that 'other' were a sibling, a twin perhaps? Would the conversation be the same? Think of the etymological relationship between why and what, both Germanic in root and questioning the nature of thing. In English we respond to the question why often with because. This may be broken down into be and cause or rather to be the cause of. Again we are lead down the road of complexity for causes are rarely simplistic and impossible to imagine out of context, a term perhaps itself in need of revisit. Text is not the written word, but rather the Latin for weave. A weave once again leads us back to complexity.

With an understanding of complexity as textual in pattern, a distinction needs to be made between the pattern of inanimate and animate. Organic pattern differs from inorganic pattern fundamentally in terms of activity. We can transport and pile mounds of stones to form a wall. Perhaps, as with those built by the Romans or the Chinese or the last remaining mount of the Jewish temple in Jerusalem, we can become quite adept in this project. This is not the same for organic pattern. No matter how often the athlete practices or how naturally endowed she may be, the performance may go awry. We germanely observe this in education. Two students sit in the same class and yet develop different relationships with common material. Extension of this, *ad absurdum*, comes in the premise of the film *The Boys from Brazil*. Here the DNA of Hitler was cultivated in various zygotes and moreover, all initial conditions known about Hitler's upbringing (nurture) were attempted to be recreated. Undoubtedly, utter failure ensued. Sidorkin brings this conversation to the level

of school stating candidly, “if anyone told me that she or he can create a good school just out of any given existing school, just give them the building, I would laugh in this person’s face” (1999, p.114). The point made again asks for the consideration of complexity to be taken seriously and appreciated.

Complexity takes its place as being part of all that is created by organic forms. Might “these schools” be considered living entities? Their existence only makes sense in terms of the individuals who come to them and interact with them. Balance as equilibrium perhaps offers an alternative view by which “these schools” may be imagined. As such I will return to an initial sentiment that: Something is out of balance with “these schools”.

This thesis will firstly attempt to explore perception around “these schools” by way of presentation and consideration of two central bodies. The initial is a qualitative investigation into the thoughts and ideas of eight graduating high school students. The second part will be a consideration of current threats to public schools. Following these I will initiate an exploration into possibility by way of an elaboration on complexity at boundary layers and the interrogative approach. Stemming from the latter, four fields, namely “the where”, “the who”, “the what” and “the how” will be carefully considered. The others, although integral to the approach, will remain for another date. I will try illuminating my sentiments as to why these four are integral strands of life’s quilt. The spirit of this work is peaceful pervasiveness –pervasive peacefulness?. “When the concept of the human spirit is understood as the mode of consciousness in which the individual feels a sense of belonging, of connectedness, to the cosmos as a whole, it becomes clear that ecological awareness is spiritual in its deepest essence” (Capra 1996, p.7). The work will conclude with a chapter on hope.

Chapter II - Voices: A Prelude

A stroll through the thoughts of graduating highschool students offers a qualitative analysis anchored around themes of: identity, education, school, community and democracy. Perceptual imbalances are highlighted.

Because narrative discourse is about things in particular, I will relate stories that others have told and recount things of my own observation. -Borgmann 1992, p. 5

Balance Revisited

The other day I attended a meeting for an initiative called the Democracy Project. One of the aims of this project is the exploration of youth understanding of democracy and citizenship. As this was a very preliminary meeting, it was proposed that each present might take the opportunity to speak on how we envisioned this project in five years time. We were mostly a group of university educated, concerned individuals in our late 20's to mid 40's. The youngest of us was an eighteen-year-old woman and a recent graduate of a local public high school. She spoke towards the end of the round and framed a concern quite starkly with the hope that the project would reach the many students who say, "I hate my life". Something is out of balance with "these schools".

I spoke to a friend of mine the other night who has been teaching at the same school now for 16 years. We met when I was his student teacher several years ago and have maintained a friendship since. During our conversation he mentioned that one of his children was starting grade nine. I commented that under no circumstance would I like to return to grade nine. Without pause he concurred. We exchanged a few stories about our experiences, mused at our aged-perspectives and moved on. Something is out of balance with "these schools".

I was in an elevator the other day at a housing co-op and noticed a hand written posting stating that the person was looking for someone who could pick up her child after school each day and take the child to an after school care program. Rate of pay negotiable. Something is out of balance with "these schools".

In a recent lecture I attended, the professor, in front of more than 90 unfamiliar students, had tears well in his eyes when reflecting on his experience of being a white boy bussed into a black school. Teary-eyed he said that even though they all sat in the same class, the white children studied apart from the black children. Later on I was listening to a well-known Canadian radio program whose discussion was focused on a town in the Southern United States where students still held segregated proms. In Surrey, B.C. not long ago, a school district lead book ban took place. Something is out of balance with "these schools".

Student Perception Study

I wanted to look for patterns in "these schools" in regions I felt the literature I was coming across was perhaps not considering. I wrote a proposal for a study entitled: A Qualitative Investigation of the Concepts of Democracy and Community in Public and Private High School Students based on a literature review of current debates around public-private schooling. I felt that community and democracy were perhaps themes being left unexplored. This is not to say that the concepts of community and democracy were not constantly being discussed with respect to schooling, but more specifically my project was to be a response to the prevailing patterns which Manzer has termed Economic and Technological Liberalism (1994, p.259-274). It is more specifically these patterns I wished to contest as overly restrictive in scope and therefore uncondusive to the elusive balance I am probing for in "these schools". "A simple assumption that one single truth is achievable," Sidorkin voices, "leads to a situation where meanings are assigned for you by someone else, somewhere else, and some time ago. Once singularity of meaning is admitted it always comes to the point where someone somehow gets to define what this singular truth is" (1999, p.37).

In the approved project, I had written that I wished to talk to eight Grade 12 students. Four would come from a public school and four would come from a private school. I also had decided that half of each population would be fe(male) respectively. The schools were to be similar in as many ways as possible and the students were to represent a wide spectrum of the school's student body. In the original plan, I was to send out a questionnaire to all the Grade-12 students from the participating schools and from the collected responses to randomly select participants for in-depth audio interviews. The questionnaire quickly faded as I became more and more preoccupied with merely gaining access to two schools. When I finally was granted permission to work with the schools, it became apparent that they had other "limitations" regarding my study which I interpreted to mean: expedience and unintrusiveness. It was at this point that the questionnaire died and I became content that the random selection of students could be just as effectively achieved by asking the principal and/or guidance counsellor to approach four students who they felt would be interested in participating. I would also concede to their experience so that my requirements of gender and diversity of representation from within the school body would be met. Reflecting back on the tools I used in this process, I would undoubtedly alter aspects of each, but this only becomes a possibility in hindsight. What follows then is the story of what actually transpired and this initial recollection will be left as a fossil for comparison.

Public School Students

Once approval from the university ethics commission came through I began the process of contacting schools as participants. I chose to limit myself to schools in the city of Vancouver. The first step in conducting research in public schools is to apply for approval from the school board. My initial request to the Vancouver School Board for approval to conduct research in their schools was refused, even though they had received an in-depth package explaining the study and that I was an employee of the school board at the time. Additional information was requested to provide "more explicit clarification of how this study will [sic] directly benefit students in Vancouver Schools". This question left me taken aback for I felt that my rationale had been quite clear in the abstract sent to them and that this rationale included a relevant consideration of the benefits to the students. If the school board however was unable to identify this relevance for their students then I needed to reformulate my request. I had originally wanted to talk with Grade 12 students for various

reasons. They had been through the school system and so would be able to reflect on all grades. Also they were about to leave the school system and soon would reach the age of majority and be (legally?) asked to participate and create their society. A supplementary letter responding to the school board's concern was met positively and I was granted permission to approach schools. The process left me concerned with what the School Board considered to be valued research and beneficial for students. I still dwell on the question as to what degree are we philosophical beings?

The Grade 12 year in British Columbia is a very stressful one for all involved. Students are required to write comprehensive provincial examinations in all subject areas which will decidedly determine their future options. As a result students feel under tremendous pressure to perform. Perhaps this comes from parents and the students themselves but less directly from teachers and administrators, all of whom keep an eye on yearly published rankings of student performance (Fraser Institute). This meant that finding students to participate might be a difficult proposition; compounded by the fact that the study was to be carried out in May, only a month before their examinations would take place. I contacted several different schools throughout the district thinking, maybe overzealously, that I would try to conduct interviews in more than just one of the schools as initially proposed. I thought that I might find representation from various schools throughout the diverse Vancouver area. This quickly turned into a pipe dream as I was able to gain access to but one school in the district, which interestingly enough was a school where I had formerly taught. Four students were quickly decided upon by the guidance counsellor and finally I was off to the races. As an interesting note, I found out from these four students that they had been selected to participate because they were peer counsellors and they had not done 'enough' as part of this experience. Peer counsellors are Grade 12 students who are selected at the end of Grade 11 to help bridge the transition of incoming Grade 8 students. My feeling from the meeting I held with each was that they were quite diverse in their personalities. All came from two-parent homes that valued education and stressed this to their children. The school is ranked one of the top public schools in the city and all the students explained that they achieved solid grades. These students in the study are represented as: Vicky, Martin, Warren, and Barbara.

Private School Students

The task of finding a private school to participate was much less restrictive since I did not need to first go through any governing body for permission. I sent an information package to all the co-ed private schools in Vancouver but did not hear back from any. I began a lengthy game of phone tag and eventually found a school willing to participate. The school was physically located quite close to the public school and seemed to share other commonalities such as a similar diversity in student population and academic standing as ranked by the Fraser Institute. In conversation with the headmaster it was agreed that he would contact four students to participate based on the gender and representative requests I had made. Promptly I received names and e-mail contacts and I began to get in touch with each to set-up convenient meeting times. These students all actively participated in their grade both scholastically and in some form of community sustenance. This, several told me, was customary in private schools and especially in theirs which had such a small student body. One of the students lived alone with mom, the other three were in 'traditional' family environments. These students are represented as: Dana, Trevor, Les and Shauna.

The Population

The students who participated were all from what would be considered the middle class. Bellah et. al. (1985) remind us that although this group does not represent the entire spectrum of students, it is an important group to consider since it is a group that has a large voice in decisions of policy. One might criticise the lack of representation of the broader community but one still must accept the experiences lived by these students as important considerations. The number of participants chosen was specifically limited. The rationale was based on the expression "less is more". I wanted to be able to look in-depth at what these students were thinking and feeling. Since I was to be the sole interviewer and time was a consideration from both the schools' point of view and my own desire to keep this intellectual foray to a cost minimum (a sad but true consideration), eight students seemed to be a good starting point; this choice was confirmed by experienced members from my faculty.

Interviews: The Prologue

Truth is a moment when a multivoiced chorus of voices suddenly creates a chord, while every voice still keeps its distinctness. -Sidorkin p. 41

The stories that will be heard in the following represent those eight voices that agreed to participate in my investigation. I spoke with each of them prior to the formal interview and confirmed their interest in participating. I was only somewhat clear with them as to what the interview would be about. I told them that I wanted to hear the stories of students who were about to graduate. I wanted them to reflect on their education/school experiences. All the students were legal minors at the time of the interviews and all brought along a signed form of consent from a parent or guardian.

In the spirit of Rosenblatt, Karis and Powell (1995), it is the hope of this work that the voices of the students be heard up close and authentically. It is for this reason that interpretation in this part of the thesis will be limited in order to avoid, “the sorts of social science insights that go well beyond people’s words” (p. 7). The voices of particular individuals cannot be taken to merely shed light on some theory or provide foundation for policy makers. They need to be heard by the whole of the community so that the discourse around education and schooling may take on a participatory flavour; inviting others to get engaged in the processes that shape our schools. All interviews took place in May of 2003. The public school students were interviewed in a small private room off the library at the school during the students’ spare blocks. The private school students were interviewed in either a classroom or the cafeteria at the school. All students were told that the interview would be recorded and then transcribed and that the cassettes would be destroyed. All names have been changed so as not to compromise student privacy.

Ethical Considerations

The project received approval from the ethics commission at Simon Fraser University as well as the ethics committee from the Vancouver School Board. All students participated willingly in the interviews with the signed consent of their parent or guardian. These procedural steps still do not mitigate against misrepresentation by the investigator. It

is hard to imagine a report that does not contain the bias of the author and in no way do I wish to escape this charge. The questions asked were mine and even though the wording was considered, most likely the very sound or intonation of my voice might be said to have been a provocative consideration in the students' responses. It is hoped that an authentic feeling of voice may be approximated through the extensive use of excerpts. Thoughts have not been taken out of context and have been left largely in tact with the exception of elimination of common speech redundancies such as "umming" and "ahhing" and involuntary repetition of words. The reader is asked to remain acutely attuned to the representation given in this work.

I attempted to make students feel comfortable with the interview. Although they knew that I had a series of prepared questions for them, I also made it clear that they were welcome to ask me questions throughout in the hope that the experience would be conversational. I tried not to coerce the students' voices and I tried to treat them as equal participants in the process. Students were told that they did not need to answer if they felt uncomfortable with the question or that the interview could end when they wished. I have no previous training as an interviewer, but I have talked to countless people throughout my life on various topics.

The Interview Questions

The schedule for the interview was fairly elaborate and additional comments and clarifications were often asked throughout. On one level, the questions arose from my literature review and were shaped by my participation in a similar study conducted with elementary students. On another level, the questions, the interview and the entire project are integrally linked to so many experiences I have had and observations I have made; mostly made in lieu of academic considerations. I came to want to explore themes around 'these schools' as my life choices led me into a deeper and deeper relation with education. The questions then I would rather not think of as calculated in a scientifically rational sense, but more as questions that have been flowing through my head. The final wording of the questions took form during a conversation with Janet Giltrow, an experienced qualitative investigator, who kindly agreed to meet with me and work on the questions. I conducted all the interviews myself one-on-one. I had no formal interviewing experience prior to this

project and have therefore relied heavily on the literature and assistance from other, more experienced colleagues who were kind enough to help. I have learned much from each interview and some small tweaking was done between interviews when new insights occurred or practicality demanded. The questions may fit into categories or progress in some fashion, but I would rather view them as a means of approximation where all roads lead to Rome. The following is a list of the questions and the order in which they were asked.

1. Are you male or female?
2. What grade are you in?
3. How old are you?
4. Would you consider yourself an arts, science or business student?
5. What is your first language?
6. Where were you born?
7. Did you attend a public or private elementary school?
8. Are you attending a public or private high school?
9. How far do you live from your school?
10. How do you get to and from school each day?
11. What do you think people mean by education? What do you mean?
12. If you were asked to explain the role of education in your life what kinds of things might you say?
13. What are you knowledgeable about? Did you learn that all from school?
14. Do you set goals for yourself?
15. Would you describe yourself as an ambitious person?
16. How do you react when you do not achieve your goals?
17. What happens next for you with education? In 5 years? In 10 years?
18. What type of education do you think your parents wish for you?
19. What type of education would you hope for you children?
20. Is it different from the one you had?
21. When people think about schools, how do they imagine knowledge?
22. What types of knowledge do you think people would say should be taught in schools?
23. What do most students think a school should do? Would you agree? What about teachers? Students?
24. Do you think students here would say that this is a competitive school?
25. Who should pay for school?
26. Do you have good friends at school? Will you still be friends in 10 years?
27. Would you come back to visit your school?
28. Will you remember the space/place? What aspects?
29. The people here care about you?
30. If somebody asked you what community you belonged to what would you say?
31. Can anyone belong to your community? Would all be welcomed?
32. Is your school a community? Your neighbourhood?
33. Do your friends belong to your community?
34. Do you see people in the school who do not work for the school? Why do they come?
35. Who do you depend on when you need support? Who depends on you?
36. Do you think most people make friends with people who are similar?
37. What types of routines do you have in your life?

38. What types of rituals do you have?
39. What does community mean to you?
40. In what ways do you participate in the community you belong to?
41. Would most people say it's important to be active in the community?
42. How do the students at this school interact with the local neighbourhood?
43. How do the people from the neighbourhood interact with the school?
44. Is your family active in your community? What about your friends?
45. What do you think most people would say should be the relationship between a school and its broader community? Do you feel that way?
46. Have you ever volunteered?
47. Would people say that your school is multicultural?
48. How would you explain the relationship between peoples of different cultures in your school?
49. What types of disagreements do you see happening at the school?
50. When students have disagreements in the school, how are they resolved? Do you do it that way?
51. What qualities do your best friends have? What qualities would they say you have?
52. Who makes decisions about how things are run at the school?
53. Who makes decisions about how things are run in the community?
54. What do most students think the student council does?
55. Would most people say that your classrooms are run democratically?
56. Should they be? What would that mean? What about your school?
57. When people disagree with school policies what do they do?
58. In what way do you see democracy being important in your life once you leave school?
59. Once you turn 18 you become a citizen, what does that mean?
60. What do you think democracy means?

What is gained from these interviews?

In the study of structure we measure and weigh things. Patterns, however, cannot be measured or weighed; they must be mapped. To understand pattern we must map a configuration of relationships. In other words, structure involves quantities, while pattern involves qualities. (Capra 1996, p.81)

This small group offers no statistical inroads. The stories and thoughts are individual, narrative, tentatively suspended postulations of a momentary nature. Why then? Insights abound in each step we take through life. A smile on the face of a stranger on the bus can be a knot in a handkerchief or an impetus. The words of these few do illuminate "the conversation" and while they do not represent a multitude they cannot be ignored.

Identity is defined in so many ways. "Identity [is] a definition of selfhood," writes Sefa Dei, "of personhood [and] includes the relationship between the self and other" (Gismondi, 1999). Often identity or identify become synonymous with difference or uniqueness. However, in recalling the Latin root *idem* we are reminded that it means 'same'. Identity is only relevant in terms of a relationship or how one identifies one's self in other. At this point I would like to invite Bettelheim's insightful views around autonomy to provide texture to the discussion. From a psychoanalytic perspective, "decision making is not just an ego function; on the contrary, it is the function that creates the ego and, once created, keeps it going and growing" (1960, p.73). Autonomy emerges as decision making develops. If this is not practised, Bettelheim suggests it atrophies. This understanding may become clarified in the following excerpt.

I hope by now it is clear that the concept of autonomy used here has little to do with what is sometimes called "rugged individualism," the cult of personality, or noisy self assertion. It has to do with man's inner ability to govern himself, and with a conscientious search for meaning despite the realization that, as far as we know, there is no purpose to one's life. It is a concept that does not imply a revolt against authority *qua* authority, but rather a quiet acting out of inner conviction, not out of convenience or resentment, or because of external persuasion or controls. (1960, p.75)

Bettelheim allows us a glimpse of the complex interdependence that exists between self and other and thus underscoring the necessity that the emergence of the ego and decision making ability are not left solely to either the internal id or the external superego, but constantly tempered between the two in praxis. If the reader will indulge a second textual excerpt for illustrative purposes:

One's sense of identity, the conviction of being a unique individual, with lasting and deeply meaningful relations to a few others; with a particular life history that one has shaped and been shaped by; a respect for one's work and a pleasure in one's competence at it; with memories peculiar to one's personal experience, preferred tasks, tastes and pleasures- all of these are at the heart of man's autonomous existence. Instead of merely allowing him to conform to the reasonable demands of society without losing his identity,

they make it a rewarding experience, quite often a creative one. (1960, p.75-75)

In a schooled society attention to such detail must in part be the role of education and co-constructed by the school. Identity formation must not be relegated to a mere expression of genetics nor societal imposition. It needs to be an exploration such as the journey of the Cosmographer. It always should be critical and hopeful.

If we imagine identities as connected to society then we need to consider O'Sullivan's statement that, "Probably one of the most serious deficits in our society today is its inability to meet the fundamental need for identity. The sense of belonging in modern societies is very low. Fragmentation and isolation make it difficult for persons to have a sense of belonging and continuity"(1999, p.124). I offer the school as a place where this endeavour may be engaged. Do students who are leaving their thirteen year voyage through school have a sense of self, an identity, which allows them to meet and explore 'other' in a healthy manner?

arts vs. science

A classic fragmentation of identity as derived from schooling seems to exist between the Arts and the Sciences. Gould draws our attention to a most famous adage of Erasmus which states, "roughly, 'The fox devises many strategies; the hedgehog knows one great and effective strategy' (2003, p.2), as a reminder, in E.O. Wilson's words, that, "The greatest enterprise of the mind has always been and always will be the attempted linkage of the sciences and the humanities"" (2003, p.3). I included the possibility of Business as a separate identity, where business is related to commerce and not the notion of busy. Commerce is the exchange of merchandise between persons and seems to have a distinct texture from the both the Arts and the Sciences. When and where do "these schools" reconcile, or event broach, this most important cultural abyss?

Hart: Would you consider yourself an Arts, Science or Business student?

Martin: Do I have to pick one?

Hart: No.

Martin: I'd say a bit of Arts and Science, not really Business.

For most students a response was immediate. Over the years they had found an identity amongst the options provided. Was this a default decision for lack of belonging in one or the other or really an affinity? Was much thought given to the process of identity formation by educators, parents or students?

Les: Science and a bit of Arts.

Hart: Do you feel comfortable with the distinction?

Les: I think so. If I think of the subjects I take, my talents.

talent

We know that we are disposed genetically along a continuum of ability but we also know that talent can be fostered and developed through practice. In the derivation from the Latin *talentum* we find the root as an inclination of mind. Is an inclination of mind not as prevalent in practice as in biology? A natural extension of the idea of talent came in a question framed around what each student saw her/himself as knowledgeable about. This opens up a broad discussion about what is knowledge, however I would rather avoid this and focus more on the relationship between perceived knowledge and identity. Considering oneself as knowledgeable about something must shape that person's identity. It helps to define who one is and consequently one's limits. It was difficult for students to conceive of this question outside of traditional subject areas of schools.

Martin: Well I'm pretty good at Math and Chemistry and Physics and all that stuff but that's just stuff you learn in school. So out of school...Oh, when I was a kid I always used to read books about astronomy but that's been over for a really long time. So knowledgeable wise just the stuff at school I guess.

Often questions arise as to the emphasis schools place on the Sciences over the Arts. There was a range of ways students saw themselves as knowledgeable about traditionally "Arts" subjects. Sometimes it was difficult for the student to accept this type of knowledge as a "knowledge of worth".

Warren: Music because I'm in band, that's it.

Barbara: I'm pretty knowledgeable about sewing.

Hart: So you are knowledgeable about drama perhaps?

Martin: I wouldn't say knowledgeable. Drama is just something if you get into it you're good. If you get into the character and all that then I guess you are knowledgeable. There isn't really... Well, there is stuff to learn but at high school level you don't really learn anything in drama. It just comes with experience.

These are the words of a student who has studied drama since grade eight and recently played the lead role in the school play. Why is he unwilling to recognise the value in drama and that acting is an art that requires honing? I find this confounding in a world that has elevated actors and athletes to hero status. Does this not speak to balance? Do schools teach that great athletes or actors are positions unattainable for most? Do we hint that there may be genetic "talent" there (this could include physical attractiveness)? If so, would it not be better for one to recognise this as a dream and therefore concentrate on something one could work at learning, at being good at? Is it the society that has emphasised what is knowledge and the school only transmits this or has society learned this from the school? In either scenario, the individual remains helpless to some extent. The individual's identity appears to be integrally linked to the social constructs we call schooling and education. In a follow-up question I asked about knowledge the student had developed outside of school and the responses shifted. Were these projections of what student's hoped to learn in school?

Dana: I am also knowledgeable about people. I think I read people pretty well if I spend a decent amount of time with them.

Vicky: I'm interested in people relationships. I don't get looking at a computer and learning from computers. I like learning from other people's perspectives and I like to work in groups here.

Hart: So are you knowledgeable in how groups work, do you think?

Vicky: I'm more into that working interaction with other people instead of interaction with a machine. My parents own a restaurant and they interact with the

people all the time and I sometimes go help them and see how they interact with the customers. My parents always tell me that since they own a restaurant they have to interact with everyone basically: the people they work with and the people in the kitchen. They just have to have a good relationship with everyone in order to get a good relationship amongst everyone.

Might we imagine the school as restaurant? If I may extend the analogy, nourishment seems to be just as integrally linked to the physical consumption of food as it is to the spiritual or emotional interaction between life forms. Even the terms 'server' or 'waiter' seem appropriate. Is service to the "res" not an integral part of any community and the patience and understanding required of the 'waiter' not desirable? "I believe that people can only get involved in the common good of a nation", Vanier writes, "if they discover how we are all called to be people of service, of peace, and of justice. The common good is that which helps all to have a better life"(1998, p.61). The flames dance.

common sense

Where and when is knowledge about how people interact engaged in at school? Are we unable to find natural patterns in knowledge? Would such an endeavour include sociology, psychology and philosophy as integral realms of knowing to be explored throughout one's life? Might context, as Madoc-Jones argues in his thesis (1990), not take its rightful role in ego development? "Levels of interacting complexity, contradictory motives, thoughts that lie too deep for either tears or even self-recognition", Gould muses, "all combine to shape this most complex style of human knowledge"(1987, p.85). Maturana and Varela see the study of perception as a foundational pattern in their Autopoiesis or self-making theory (Capra 1996, p.162). Here we might draw an analogy with Bettelheim's autonomy.

Since all components of an autopoietic network are produced by other components in the network, the entire system is *organizationally closed*, even though it is open with regard to the flow of energy and matter. This organizational closure implies that a living system is self-organizing in the same sense that its order and behavior are not imposed by the environment but are established by the system itself. In other words, living systems are autonomous. This does not mean that they are isolated from their environment. On the contrary, they interact with the environment through a continual exchange of energy and matter. But this interaction does not

determine their organization— they are *self*-organizing. Autopoiesis, then, is seen as the pattern underlying the phenomenon of self-organization, or autonomy, that is so characteristic of all living systems. (Capra 1996, p.167-8-Italics in original)

So not only the personal sense or organisation a student makes, the ego or decision making in Bettelheim's terms, is autonomous, but also the whole school and perhaps education as a paradigm might be thought of congruently to take on autopoietic shape. The shape however is constantly influenced by all involved in it at all moments. The fact that each student's experience is unique and unpredictable holds equally for all experiences of this system. These include the very large and dominant shapes such as what are considered knowledge worthy of classroom curriculum, how students are evaluated, and approaches to behaviour. But as well, those themes which have received less attention from the school up to now are in no way less integral to its constitution. The reality that each of us in the system constantly gives authority and aids in the unfurling of these broad, over-arching policies supports a belief that our potential impacts upon them are unimaginable and absolutely limitless. This same hope holds true for underdeveloped themes. Might the notion of common sense as a type of knowledge not shed some light on the disequilibria I am trying to highlight?

Hart: What do you mean by common sense?

Barbara: Just things I guess from experience. Every different thing you go through helps you gain knowledge whether it's something big or small. How to deal with people, the knowledge of getting close with people and trying to be friends or, for example for our age, even trying to get a boyfriend or a girlfriend.

Hart: Are you knowledgeable about how people interact?

Barbara: Yeah.

Hart: And that you learned at school you think?

Barbara: No. You can learn it in school interacting with friends and stuff but you also learn that outside of school.

Common sense seems to be a contextually based knowledge that we all live. Yet how common is this sense? Are we constantly discussing this type of knowledge in schools?

Why not? We can trace the evolution of common sense from the Greek term nous through to the Scottish emergence of gumption. In its present form, the common of common sense lends credence to a shared understanding and how this can be acted upon and reconceived by its participants. This theme surfaces again from a distinct vantage as we shall read when the voices speak to the role of a school.

language fluency

Language is another very important way identity is determined. Even when a student's physical appearance may place her/him in a social group, if the student is unable to speak the language of the group he/she will not find belonging there. Are some students floating in isolation then? Language must not be limited here to the traditional segregation of tongues but must also include suggestive intricacies of slang.

- Hart: What's your first language?
- Warren: English.
- Hart: What Language do you speak at home?
- Warren: Cantonese.
-
- Hart: What's your first language?
- Barbara: Mandarin.
- Hart: What language do you speak at home?
- Barbara: Usually a bit of both.
- Hart: Your parents?
- Barbara: They usually speak Mandarin to me.

Both Engels and Haeckel argued, Gould informs us, that:

upright posture must precede the brain's enlargement because major mental improvement requires an impetus provided by evolving culture. Thus, freeing the hands for inventing tools ('labor' in Engel's committed terminology) came first, then selective pressures for articulate speech, since, with tools, 'men in the making arrived at the point where they had something

to say to one another,' and finally sufficient impetus for a notable (and genetically based) enlargement of the brain (1987, p.111)

We speak in order to communicate our knowledge, our perceptions, and our tools. This genetic-cultural feedback loop influences our identity in a constitutive manner. Just as any movement can be forced or flow, language fluency comes to be a bridge or a barrier. How do schools facilitate this?

Fluency is an interesting concept. It is an example of the patterns we have been speaking about. A liquid's movement is so nuanced and yet may appear so homogeneous. Are we not more than ninety-percent water in our biological composition? If this is the case, how have we incorporated what we know about water, in both substance and form, into our appreciation of human behaviour? Furthermore, it is in the selectivity of the cellular membranes that nutrients contained in interstitial fluid enter autonomous cells. Perhaps our bodies are analogous to cells? Could the self be a semi-permeable membrane that selectively regulates perceptual intake, along with nutritional requirements, in order to satisfy basic needs? At a cellular level we recognise gluttony as cancer. At the level of the individual and the society, it is most definitely vice. Does this become a moot point when we speak of autopoiesis? In a cancerous condition self-regulation no longer occurs. When an organism multiplies to the point in which it far exceeds the resources it depends on for survival it is called a plague and it is cancerous. Hominoid consciousness is a most odd aberration. We reflect thoughtfully on altruism and yet instants pass and each of us is continually propelled through "time". It is for this very reason that this work argues for contemplation of perceivable pattern as a necessary goal of education. Allow me to reign in my cyclonic diatribe and march forward.

We can approach the feel of fluency in many ways, from Bellah's idea of institutions such as handshakes (1999, p.4), to the vast and forever changing dialects and languages that have arisen throughout time and are found within and amongst all orality. In thinking of the spoken word, Singh leads us to Giles and Saint-Jacques: "Language is not merely a medium of communication...No other factor is as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group" (1996, p.4). How is language fluency interacting with identity formation in 'these schools'?

An intersection of identity comes when one reflects on friendship. I asked students to speak about who they make friends with, their good friends at school and whether they believed they would remain friends in the future.

Les: If you have similar beliefs you are less likely to have conflicts.

Hart: So most people who try to make friends try to avoid conflicts?

Les: I hope so.

Dana: To begin with people will make friends with people who have similar qualities because if you come into a group of strangers the first person you are going to be drawn to is someone who has things that are somewhat in common with yours. So there is a sense of comfort there because someone shares your interests, but I think there are other occasions where opposites really do attract because I know that I've started to mingle with people who have absolutely nothing in common with me, from skills to styles to personalities, who I just happen to really get along with. Lots of those have worked out as well so I'm speaking for myself personally. I don't know if that works for everyone but I think it works either way though.

When I asked the students if they have good friends at the school, they all responded that they did. I then asked them if they would still be friends in ten years time. Half of the students responded with the statement, "I hope so". Does this give a sense that perhaps friendship dwells in some fate? It is certainly a far cry from Aristotle's definition of friendship, and I would not even know how to attempt to reconcile it with Buber's I-Thou.

Trevor: Hopefully. If I don't lose contact. I'm probably one of the only few that is leaving Vancouver so hopefully I'll keep in contact with those guys but if not it's disappointing because most of these people I've know half of my life. I hope so.

Barbara: I'm pretty sure.

Hart: With all of them?

Barbara: Well the friends that I wouldn't be friends with in ten years I pretty much cut them all out. Well not cut them all out of my life but I don't associate with them as much.

Hart: So with the group that still remains, you're friends for life?

Barbara: I'm pretty sure. I hope so anyways.

Warren: Elementary school friends get lost contact but in high school it's because you've already grown up then you keep a closer contact with them because I know in university I won't get as many friends as in high school.

Hart: Why do you believe that?

Warren: Because you're not in the environment like once you're in the environment it's scattered. There's so many faculties and people go into Arts and Science. You're not even going to the same classes anymore, but in schools everyone has certain classes together like Biology or Physics.

As friends are important to the students, I wanted to know who they depended on when they needed support and who depended on them. This put the students into an interesting position. It seemed obvious who they depended on but the inverse required a bit more reflection.

Martin: Well basically my family.

Hart: Who depends on you?

Martin: Friends. Well not my sister because she's older than me. Just my friends.

Vicky: Friends and family. I see them everyday and my parents ask how my day was and when you need comfort you just tell them. I don't feel I have to hide a lot from my parents I think we have a pretty good relationship. Friends I see them everyday and when I need comfort it's usually involving grades and family and friends so when you tell them you really don't feel like it's a problem to tell them.

Hart: Who depends on you?

Vicky: My friends. I wouldn't say my family cause I'm the youngest and I don't think they would come to me with problems, really huge. Why would they come to me when they have other people to talk to in the family?

Trevor: My parents, especially my mom.

Hart: Who depends on you?

Trevor: Nobody. I don't think so. I have two sisters but they are more towards my mom and dad. I'm kind of an immature person so no one takes me seriously.

Hart: What about your friends?

Trevor: I'll have friends come to me once in a while with a problem and I'll help them out. We have a group of ten to fifteen people and we kind of depend on each other.

Is it contradictory how the students say they depend on their friends and yet in the future their best wish is to "hope" to maintain these fundamental relationships? Is this analogous to the school that educates its students methodically but then turns to say 'good luck' when the test comes as if they had not any play in the end? When does the school begin to consider dependency seriously?

space/place

I asked the students to recall aspects of their school's place/space that they believed would be carried in their memories. One type of response commented on the routine of school and its tedious nature. Why is it that a life of routine is viewed with disdain? Is it perhaps specific routines that are problematic and not routine in general? Is there something comforting about school routine that you know you can go into any school, as if it were Macdonald's, and the routine you order will taste the same? This is precisely what Illich screams against in *Deschooling Society*, "The contemporary world civilisation is also the first one which has found it necessary to rationalise its fundamental initiation ritual in the name of education" (1972, p.55). Routines can be healthy or unhealthy. They can be appreciated or ignored. Breathe in- breathe out. It depends whether they are humanising or not.

Martin: It's been pretty much the same thing. Everyday you come do your first, second block, lunch. So I probably won't recall anything specific since it's so repetitive everyday.

Vicky: I just remember that feeling that everything is routine.

Hart: Do you think that it will be like that in life in general?

Vicky: Yes. You go to work and you go home everyday. I think I talked to my mom about it and she said that's how life is.

Hart: And did that create an anxiety-type feeling for you?

Vicky: Yes. Sometimes I feel it doesn't have to be that way. You can change that but I haven't thought of how to change it.

Hart: How would you like it to be in this sense?

Vicky: Not be routine. To do something fun, just do something different for once in a while. I think it's better than everybody doing the same thing.

Others commented on specific locations in the school and the sensations these had for them.

Shauna: Definitely the view we have; lunchtime activities. I have a little group of friends and we play cards during lunch and spare blocks and you have some time and you hang out and listen to your music, do art or whatever you feel you can do.

Dana: I guess I would remember the Drama room because I put on my best performances there and I got the most recognition from them there. I will remember the Art room, the number we were in and how they are constantly changing and the number of projects that I did in there because I have an awesome art teacher.

It is interesting how we recall spaces and places. The view from a school has aspects that remain constant and yet in many ways it is as fluid as the weather. Are we constituted similarly? This is true too of the Art room, which is referred to in the singular but yet was never the same physical space.

In the existentialist understanding of intersubjectivity, "Man is not only an individual, but also a communitarian being" (Manimala 1991, p.12). It is the illumination of this pattern that I would like to import from the prior discussion on identity. As Manimala continues, "Man has to shun both individualism and collectivism; they are, at the bottom, different forms of the same error. We can avoid them only if we begin with concreteness of existence as 'being-with-others'"(1991, p.12). My identity and your identity swirl in the air currents, lofted by the same winds. "These schools" too only live once the breath of our identities circulates within them. Do "these schools" know this? Can they remember this? Do they choose to ignore this? Can we accept a notion of "these schools" that does not fundamentally consider this?

routine and ritual

The qualitative consideration of a life dotes on what is done. Yet we know that some doings occur repetitively. In repetition pattern emerges. A route is a passage taken whereas a routine is an emergent pattern in route. What routes do we follow regularly and why? Ritual, although primarily understood as a religious notion, stems from the Latin idea of use. Use may be viewed in terms of practicality as well as reflection on the constitutive

relationship between user and used- a qualitative focus. In both cases pattern becomes present. I asked students to consider the role of routine and ritual in their lives- a bridge between identity and belonging perhaps? From this line of questioning it appears that three principle ways for routine or ritual to be enacted arise: self-imposed, mandated and organic. I will chose a few examples that illustrate each.

Self Imposed:

Dana: Having a healthy life-style is part of a routine. A certain regiment whether it involves the types of food you have or the amount of exercise you do. For example, I've cut red meat out of my diet so that's a personal choice and that's become part of a routine.

Les: Family traditions. At holidays all three siblings get a card we sign together.

Trevor: Sometimes before a game or any type of sport I say a little prayer so that usually gives me luck.

Mandated:

Martin: Going to school everyday.

Vicky: On Sundays we always go out for dinner as a family. I don't mind that but almost every Sunday we go out for a meal as a family. It's kind of like quality time.

Organic:

Barbara: Eat and sleep [laughs].

Which of these do "these schools" focus on? Could we achieve equilibrium amongst them? Should this be an aim? Illich steers us to Max Gluckman's words, "Rituals can hide from their participants even discrepancies and conflicts between social principle and social organisation. As long as an individual is not explicitly conscious of the ritual character of the process through which he was initiated to the forces which shape his cosmos, he cannot break the spell and shape a new cosmos" (1972, p.74). Do "these schools" view their

responsibility in this sense? The response to differentiation of routine and ritual was intriguing as well.

Martin: Unfortunately I don't believe in anything. I don't believe because nothing has really ever made me believe.

Hart: Do you have any rituals in your life?

Les: How is that different from the last one?

Hart: I don't know. Do you see any difference between routines and rituals?

Les: No, I don't.

Dana: I have this obsessive/compulsive disorder because I have to wash my hands all the time so that could be part of a ritual.

Hart: Is a routine dependant on a schedule then?

Shauna: I think so. It's dependant on time slots because if I didn't know I had karate today then I would be out of the routine because I have certain preparations that I have to do.

How can someone say that they do not believe in anything? What does this say about "these schools"? I am reminded of the task Bateson's put to his students of attempting to grasp an understanding of sacrament and entropy (1979, p.6). Are "these schools" able to develop the sacred or at least consider it?

diversity

As Bingham illustrates, part of how we know who we are is based on a process of mirroring. His point here is that, "Mirrors not only 'reflect' us, they constitute us" (2001, p.34) for as he insightfully remarks, "Mirrors would be redundant if we already knew what they had in store" (2001, p.35). Diversity in mirrors must lead to an increase in reflections and therefore constitutions. If our perceptions come to make sense in communication with other, then identity formation is but a series of approximations reflected and constituted in mirroring. This might be analogous to the approximations calculus allows for describing

phenomena. Where calculus and mirroring seem to fray is in their inability to complexify the non-linearity of interactions of the “real” world. Here we must ask of the mirror several questions. Who constituted your identity? What degree of dissonance have you experienced in your mirroring? Lastly, it must be remembered that one can look from mirror to mirror but a mirror is not an interactive entity by definition. I cannot reach into a mirror and touch its heart as I may with another being. It is in the mediated discourse that mirrored approximations begin to become grounded. The whole metaphorical use of mirrors may be questionable just as vision is but one of various organs of perception. Could it be that in our highly visual world we forget this? I asked the students about diversity in their school by way of multiculturalism. Perhaps a more direct question about diversity would have been preferable.

Vicky: Yeah because we have a multicultural club. I don't join, I just hear from the announcements. I think everyone interacts with each other even from different races. I don't feel that our school is racist.

Trevor: It means more than one culture. You've got Chinese people, Indian people, white people, black people, not to be racist or anything. A wide range of cultures and we totally have that at this school. I have friends who are from all over the place and have many different backgrounds. It's awesome.

It is interesting that it is our nature to classify and yet, around this particular theme, classification becomes a touchy subject. Because each and every one of us comes from but one single family, with a singular history, in a sense we are all multicultural from one another. This pattern seems so homologous to the folding of a coastline. Can we ever measure the length of a coastline? Can we ever define the culture of an individual? I was born into a family that followed a Jewish tradition. Yet we were secular in comparison with some and quite religious in comparison with others of the faith. This does not even begin to explore the racial division that exists between Ashkenazi and Sephardim. My wife was raised in a Catholic family in a predominantly Catholic Chile. What is my daughter? We talk about Labrador Retrievers and German Shepherds or Eastern and Western Red Pine. Biologists are unable to firmly delineate what constitutes a species. We know that through our differences we fall into patterns. A zebra is not a horse. An important element in the species definition is that such creatures do not viably reproduce amongst themselves in nature (as opposed to a laboratory situation). We hominoids now are all able to viably mate.

What does this mean for us as a species? Do we discuss this in “these schools”?

Intangibility is such an undeniable sensation. Just as we may question what a species is, we may also ask how do we know love? We perceive approximations through our senses but when we wander afar and we still feel them, what does that mean? I pushed the students further with their thoughts on culture by asking them to consider relationships between peoples of different cultures in their school.

Martin: I hate saying this because I'm Chinese but a lot of my Chinese friends tend to stay together and not really especially because they always speak Chinese to each other so its hard for someone who doesn't speak Chinese to come in to talk to them. I normally don't speak Chinese at school. I tend to just speak English and I have a lot of Caucasian friends and I have a little group of Chinese friends.

Hart: These groups don't interact with each other?

Martin: Not really that much cause I mean I have my mini [a separate sub-school for high academic achievers within the larger school] friends right which is a pretty diverse group already right my friends in the main school who are once again Caucasian and then yeah I think there's like a big division between the Chinese people and everyone else cause they just ...cause its really hard once again when they talk in their own language like Korean language like I don't even know any of those Korean people who might speak Korean cause I don't speak Korean so I can't really talk to them right they can still speak English but they choose to but they try to choose not to so its hard that way

Hart: So there are some isolated groups?

Martin: Yeah. There are like little cliques in the school

The theme of cliques was touched on by many students. Clique is an interesting concept because it denotes a cultural group but not in the national sense. A clique is much more tribal. If a previous notion of culture does not jibe with the modern flavour of clique then perhaps it is worthy then of a distinct term. It is curious to note that clique comes from the French and originally was related to a configuration of type set letters that would be used with such regularity that printers permanently kept them together so as not to have to continually reassemble the frequently used phrases (Bateson 1972). A mechanical age deserves mechanical imagery. Bateson may be even more important to this conversation though in a direct manner when he introduces us to his quest for “the ‘feel’ of culture” (1972, p.81). It is in his careful and thoughtful consideration of this ‘feel’ or what others have called ‘ethos’, that Bateson raises a crucial concept about culture - its nebulous nature.

I pictured the relations between ethos and cultural structure as being like the relations between a river and its banks –“The river molds the banks and the banks guide the river. Similarly, the ethos molds the cultural structure and is guided by it”. (1972, p.83)

If the above is the case, then perhaps schools need to begin to consider its ramifications. Cliques or cultures which come into school are moulded by school just in the same way as school is moulded by cliques. The question is, who facilitates this process? I believe that Paley’s comment, “We must be told, when we are young, what rules to live by. The grownups must tell the children early in life so that myth and morality proclaim the same message while the children are still listening” (1993, p.110), exposes an important point. In just the same way as a baby needs parents in order to survive, children also need support, as do adults. Conversation is always important, but at some point a decision need be taken. In what way are schools taking on this task? Read the following:

Vicky: You usually [associate] with your own race. I’m not saying it happens all the time, but I don’t think that race is a huge deal. You just become friends with who you’re friends with.

Dana: There are those who know how to interact with everyone and then there are those who...I don’t mean to sound racist or anything but there are a lot of students who have come from Taiwan or Asia for example who don’t quite know how to interact with the other groups and some of us will actually make the effort to include them in our groups but there are those that just feel more comfortable with members of their own race so they’ll just immediately jump to a group of oriental students and just interact with them.

Hart: So the Asian community often speaks in their own languages?

Les: Yeah.

Hart: And is that a big factor for why the groups aren’t able to interact with each other?

Les: Definitely.

Hart: So when you said it largely goes unnoticed, what did you mean?

Les: Well the administration doesn’t seem to address it that much.

Hart: And you think they should play a more interactive role?

Les: I think it kind of damages the sense of community if they don't.

If we believe we have free will then we know that we can attempt to forge the sacred out of the entropy. What we choose to focus our attention on however illustrates what may be construed as dominant values. My point is to ask if we wish to reconsider the fields we direct our ploughs towards and if the plough is the most appropriate tool for the task? Each student identified a concern not about the existence of cliques but about when and how they interact. However profound Paley's exploration of "You can't say you can't play" may be in the realm of kindergarten, it also asks essential questions about all schooling and society at large.

care

Martin: Well let's put it this way, most teachers at this school are not really that caring. Most of them are new and they don't really know the students and they're just doing their job.

Hart: But isn't caring a part of their job?

Martin: They care, but they don't really. They care but then they don't really go in depth for caring. They just skim the surface I guess.

Shauna: I think so. Maybe on a superficial sense, but you know.

Hart: Why do you have that sensation?

Shauna: I don't know. I feel just recently there's a certain amount of people that they'll be happy to see you and then you don't know what they are saying when you turn around.

Hart: Are these the students?

Shauna: Yes.

Hart: Do you feel the sensation of caring from the teachers and administration and the other staff?

Shauna: Yeah, in a school kind of sense.

Hart: What does that mean?

Shauna: Not like if you are sick they will call home and see if you are ok. If you're not doing too well in this or if you just broke down or are totally stressed out yeah

they'd be there to help you and coach you through it and I know we have a counsellor here. They are great in that aspect.

Can care be taught? What about kindness? How about a disposition or tendency? Do we learn from the unspoken? What is the more powerful message, to have someone tell you to be nice or to have someone be nice? Do we need to separate these?

qualities

I asked students to comment on qualities their best friends exhibit and qualities that their best friends would say they exhibit. I will just list them alphabetically.

Best Friend's Qualities:

curious, determined, easy to talk to, emotional, easily provoked, funny, friendly, generous, honest, integrity, interesting, kind with others, knows the difference between right and wrong, not obsessive, really nice, sensitive, smart, trustworthy, understanding, willing to work.

My Qualities:

caring, childish, dependable, focused, funny, generous, give good advice, good at school, honest, insensitive, intelligent, nice person, outgoing, participatory, passionate, responsible, stubborn, supportive, trustworthy, understanding

Most admirable lists indeed. What about in deed? This is where praxis is important as a feedback-web; observe, name, consider, implement, and so on. What types of conversations do "these schools" facilitate around care and friendship? I would like to move on to a discussion around education but wish to leave the reader with a final thought from Kohl.

The word 'performance' is used in educational circles to indicate test scores and behavior; but for me it is part of an apt and useful theater metaphor. Children are on stage at school, and the teacher is only one of several audiences. Other students, parents, and people in the community are also audiences. Each student faces the simultaneous task of winning the acceptance of each of these audiences while maintaining personal and moral integrity. The construction of a school character is a complex matter with a great deal at stake. Unfortunately schools often simply script and divide youngsters into good/bad, normal/abnormal, intelligent/dumb, and high/low potential. This division forces roles on students, ones they only partially play. (1994, p.135)

Education

Such a loaded question, “what is education?” So burdened by the thoughts of many of the greatest minds while still almost daily each and every one of us asks it of ourselves. I have a present understanding of the term, one that has been influenced by all that I have experienced, however I am hesitant to box it in, preferring rather to trace an outline as illustrated in the students’ replies.

An exploration of this complex notion is necessary as it comes to bear so integrally in what ‘these schools’ do. We do not have a Ministry of Schools in British Columbia but one of Education. As the 2002 report from the Government of British Columbia’s Standing Committee on Education states, “The submissions also reflect a belief in the intrinsic worth of education; a belief that it is better to be well educated than to be poorly educated” (2002, p.7). I do not wish to further engage the distinction highlighted by Madoc-Jones (1990, p.39) between a normative or a descriptive understanding of the concept “education” but rather explore relationships present between education, individual and community. For if, as Jaeger expresses, there exists an inseparable nature between culture, education and excellence (*arête*) embodied in the Greek term *Paideia*, then why embark on a reductionist exploration (Madoc-Jones 1990, p.48-49)? Education might be imagined more as a Gestalt term, distinguished from “form” in its organic nature and imagined as “an irreducible perceptual pattern” (Capra 1996, p.31). Consider here the Arabic root meaning of algebra denoted in the *jabara* or reunion of broken parts and therefore the stated aim of such an engagement. Reductionism in and of itself is a fruitless occupation. Only reembedded in the matrix does the distillation ferment.

One of the oldest of debates is that termed nature/nurture. If we can accept that each hominoid is born distinct while retaining certain anthropic characteristics, we must also take into account what may be encompassed by nurturance. Here I assert a most synonymous relationship to exist between education and nurture. To educate is to nurture and inversely so. We recall that the word education derives from the Latin *educere* or to lead out. Nurture, also from the Latin, finds root in sustenance or nourishment found in such cognates such as nurse and nursery. By considering both together, might we find some of the semantic difficulties which leave present projects and aims of education somewhat

muddled? Could this have perhaps been an early sign of the struggle between rationalism and phenomenology – a schismogenesis if you may? The ability of ancients to channel waters into complex irrigation systems or ducts may initiate the setting of various traps with respect to the nurture/education declination. I posit that by considering the process of becoming human in terms of ducting we emphasise several facets of our hominoid nature while remaining blind to others. For example, ducts work linearly. Water or air moves down a contrived path over time. Already here we may note some peculiarities beginning with the unquantifiable nature of water and air. Which water moves linearly, number one or number two? Even if we designate a drop of water as an initial unit, once we release this tear into a larger corpus we note its immediate, irreconcilable and simultaneous dispersion and integration. Another characteristic highlighted by the duct metaphor is that of ductile. Here we are greeted with images of docility and gullibility. That is to say that if hominoids are construed as ductile then they may be manipulated in a most Pavlovian sense. While I intend not to make this brief foray into resultant assumptions that may arise from a mechanical conception of education, I do hope that by way of the above illustrations the point solidifies that limited application of terminology tends towards ignorance of possibility.

If the pattern of what we now refer to as education had come originally to be called nurturance or nurturation, then perhaps some of the less flattering premises mentioned above, if ever having resulted at all, might have been dealt with in more critical and communal fashion by modernoids. With the recovery of nurture as a more representative understanding of the humanising project alternative aspects may come to the fore of the metaphor. For example, I offer to include care, kindness and mindfulness as sub-sets of nurturance. This may bring attention to the necessary intersubjectivity permeating our existence on one hand and attention required, if such is the case, to work at focusing and sharpening the mind in the now, on another. Nurturance may also allow the reconsideration of diet. It would most definitely incorporate the vast history of hominoid observation and sentiment about our universe. What may be cultivated in this approach to the term is not an approximation of a precise definition but rather a sentient relationship, woven in time and space: a truly contextual understanding- a cosmography.

I asked several questions around perceptions of education. I wanted to know what the students thought education was and the role education played in their lives, where they

were going to go next with education, what type of education their parents had hoped for them and what type of education they would hope for their children.

what is education?

Although not all students spoke of education in terms of schooling, it seems as though the two are quite tightly entwined in their minds. Immediately two important terms arose as seemingly used interchangeably: knowledge and information.

Dana: Basically informing you with knowledge of the world around them of any general information, anything they can utilise later on in order to prepare them for the world later on as they get older as they prepare for further education such as university and also to prepare them for the business world. Any knowledge that would be required to get them to that type of environment.

Hart: You say they and them, who were you referring to?

Dana: Teachers try to prepare children so that later on when they decide to go into the business world or when they become the age of majority then those children will be able to enter the world with the proper tools in order not only to survive but to make a contribution to society.

Barbara: Getting more knowledge. Learning some stuff that may not be necessary for your everyday life but just gain some knowledge about what people have found out throughout many years of study and to improve on what you know.

The students not only have difficulty defining these terms but also appear limited in their exploration, as if no one had asked them this before. So many of us talk about education- its importance, its role and yet we do not seem to overtly explore this through continual discourse with students. If *arête* or excellence is a pattern in education what is the shape of this pattern? This brings the threads of life into discussion. Has our understanding of survival been limited to exclude loftiness and excellence as pursuits of importance? Can survival be solely preparation for future uncertainty and genetic composition or is *arête* inherent as well? The theme of survival was touched on by several voices. This conception of survival however paints a rather bleak image of life. Are we led to believe that education is the acquisition of instrumental knowledge and information that prepare an individual for survival in a competitive and isolated existence?

Les: Teaching information, giving students the potential...the skills they need to survive in the world to think for themselves...become effective worker bees if you will.

the role of education in your life

All students agreed that education was a very important part of their lives. It is the understanding of the term "important" that is crucial though. Many viewed this negatively, as school taking up a large portion of their time.

Martin: Overall I think it plays a pretty important role in my life, education is like Monday to Friday. I've got to come to school so it takes up a huge chunk of my life.

Warren: It's pretty big because everyday there's homework for me and then we have projects and tests, so education is pretty big.

Barbara: You kind of have to get an education. I guess we are forced to get an education.

Hart: Do you feel that if you weren't forced you would do it?

Barbara: I would probably still do it because that's what everybody else is doing.

Les: It's the basis for most of the information I know probably, a source of confidence. It gives you plenty to do and I don't mean that in a bad way, gives me an idea of where I stand in life.

Why are we forcing ourselves to see our lives in discrete units? There exists a popular adage that once you finish school real life begins. Every moment you breathe and interact is real life. What are we waiting for? Should schools be places for enactment of this? Other students saw the role of education in terms of a commodity. Is this the feeling of *arête* in *paideia*, a measurable product sold and exchanged as leverage capital in a power struggle?

Vicky: I'm getting an education so I will get a better career in the future. It's really, really hard to get a job nowadays. With more competition you need more than what you already get from public school.

Trevor: I'd say it's a very valuable thing in my life. It's something different from the usual, what people have.

Hart: You say it's something different from the usual, what do you mean by that?

Trevor: I mean that there are those who don't have an education and I think that having an education is something different because nowadays it's kind of rare. You see a lot of people dropping out of school. You have a lot of people unemployed so it's a different concept, something new.

Shauna: I think of education as one of the major tools to get me ahead in life so I feel that if you have an education as one of your top priorities you can do almost anything.

We need to be cognisant that the perceptions students come to hold, in part, are a direct result of what they are told, either implicitly or explicitly at school.

education down the road

I asked a series of questions about what happens next with education for the student and then five and ten years down the road. All said that they were going to university. This is interesting since only between 18-19 percent of the population goes to university in B.C. (Statistics Canada). All also wanted to be researchers at the doctoral level or professionals. Not one spoke of trades work or agriculture or social work. I understand that I visited schools of a certain social class, but still the question must be raised. Do schools perpetuate these trends we are living? Should they?

Hart: What do you imagine yourself doing with education in five years?

Vicky: I'd probably take some time off to get away from school because when I was young I thought I didn't want to go to university because I thought you are going to elementary school and high school and that's a lot of years of studying already and then you go to university and you have to study and study and study. You learn stuff but still I don't think you get much experience you learn from outside of studying to get a job or something like that.

Hart: What type of experience do you think that would give you?

Vicky: More with people interaction, with the book or the teacher just talking to you about what you need, lectures and stuff like that. Work is more like you experience what people do. It's different I think.

- Les: In ten years I hope to have a long-term career or if not have definite direction as to what that will be.
- Hart: So in terms of education?
- Les: I hope it to be over, at least my official education. I'll always be learning.
- Hart: What do you mean?
- Les: Well your whole life experience, especially in your job you are learning plenty of new things and I think that sort of counts as an education.
- Hart: Why do you say 'sort of'? Why are you hesitant?
- Les: Because it's just not the official sense of the word. You think about university or high school.
- Hart: And where did this idea of the official sense of the word come from?
- Les: I don't know. I suppose from its common use. You already make the association with school.
- Hart: But you don't have any idea where you learned that?
- Les: No. Just from the culture.
- Hart: Will you still be studying in ten years?
- Martin: Hopefully not but maybe. That would be horrible, ten years,
- Hart: Why would it be horrible?
- Martin: I don't know. I love school because I'm with my friends and it's a good environment, it's a really great environment and atmosphere but sometimes in class I get so bored but I mean education wise. I don't think I could go on another ten years like in high school; everyday is day one, day two, day one, day two.

There is much rhetoric in the upper echelons of educational administration that, "it is also apparent that the learners of today must be equipped to be life-long learners who will move into and out of formal education and training opportunities throughout their adult lives" (Standing Committee Report 2002, p.8). This appears to be a fluid understanding of life patterns except when it is counter-imposed upon the tenants of its assertion.

The bottom line is that British Columbia needs a highly educated workforce in order to stay competitive in the global economy. The value of education is clear. Post-secondary graduates have lower-than-average unemployment rates. According to the 2000 labour force survey, university graduates had an

unemployment rate of 4 percent compared to 5 percent for college graduates, 7 percent for high school graduates and 13 percent for those who did not complete high school however, among those in the 25-29-year range in British Columbia, there was a 26 percent unemployment rate for those who had not completed high school. (Standing Committee Report 2002, p.9)

Life-long learning here has a very limited scope.

education hoped for

Two questions were posed as to what the students' parents had hoped for their education and what type of education they would hope for their children. The responses here were extremely diverse. The thoughts alluded to school size, school location, and cultural values, to mention a few.

Shauna: My parents would like me to at least get a Master's degree. My dad has a PhD. So he's like well go as far as you like and my mom is like, try to beat your dad (laughs).

Hart: Why does she push you in that direction?

Shauna: I don't know. My father wanted to be a doctor but then he moved off the path and he didn't get his medical degree and my mom is always like your father always wanted to get a medical degree, you get it and then you'll show him that you could whereas he just went off the path.

Trevor: [My parents] like the system here at this school because it's small and it's private and it's kind of one on one the ratio of student to teacher is really small so I'm getting direct help so I think it's a good education system for me.

Warren: The best education.

Hart: Expand, what do you mean?

Warren: I used to live [on the other side of town] and I was going to [the school there] and then my parents we moved here because [this school] was supposedly one of the best schools.

Martin: They are like typical Chinese parents. They're like you've got to learn and get good grades blah, blah, blah.

When responding to the type of education the students hoped for their children most said the best education, yet there does not seem to exist any shared understanding of what this might mean.

Dana: I hope that they would consider post-secondary education because even with a B.A. you can't get very far with that no matter what kind of business you go into and education is just so important.

Barbara: I am hoping they will go on because the public school system is really bad right now.

Hart: What do you mean?

Barbara: Just the cut backs and everything. If they're cutting back on special needs children they're not giving as many programs as they did before and now they're not getting as much help as they should be. Private school can actually give those attentions. Personally I just see private school education getting better and better now and it's worth it.

Hart: What does worth mean?

Barbara: You're paying the money to get a better education. I didn't believe in that but now comparing to the public school system you are paying a lot of money but in the end you do get a lot more. You learn a lot more and if you need help you can get the help you need anytime you want.

Need we get together and create, as a priority, an on-going conversation about what kind of education WE hope for - not just what I or you desire?

School

I would like to propose that schools be conceived of as concrete and conceptual edifices. These two visions are indivisible. Schools exist as rooted markers on the land, fundamentally physical in nature. Be this what we now call school or extended to the idea known as 'school of thought', school still remains physically embodied both digitally and analogously in individuals. In this sense school becomes an institution much in the same way as Bellah has called a handshake is an institution. Bellah tells us, "that in our life with other people we are engaged continuously through our words and actions in the creation and

re-creation of the institutions that make our life possible”(Bellah 1999, p.4). McKnight however warns that, “the structure of institutions is a design established to create *control* of people. On the other hand, the structure of associations is the result of people acting through *consent*”(1972, p.56 –Italics in original). We are left at a crossroads where we are forced to abandon one route for a path in a yellow wood. Might these two not be reconciled in a notion of community? For it is in community that duty as responsibility mediates social caprice of association with instituted beliefs of a group co-habiting a plot on this sphere.

Schools nowadays represent a plethora of incantations. There are day care programs for infants, pre-schools, kindergartens, elementary schools, secondary schools and post-secondary schools. Each branches into a public/private, secular/parochial, academic/vocational and classroom/distance permeation. Within the versions further divisions take place. We speak of special needs, gifted, remedial, adult, community, special interest, and so on. Are we able to distinguish a weave of school? What is it that holds the species of school together? Is it that they are merely subtended by national or provincial norms of legitimacy and tendencies towards standardisation or replication? Perhaps it is something observed in curricular models, franchising of school philosophies, administration styles and certification practices among others. Is it that schools are but grounds for sorting? Are schools places where we are taught to acquiesce as Kozel (1990) forcible insights? Do we need schools at all as Illich argues (1972)? One point that emerges clearly in this whirlwind is that presently we seem to be told that certain threads of the school vestment are more worthy than others. When we consider school without all treads there occurs a loss of lustre, coherence, and balance. The following exploration of school adds to the conversation. Let us not be blind to what we read.

school and knowledge

Knowledge is an interesting notion in and of itself. We have come to accept that we do pander in knowledge as power. Although perhaps an unavoidable concept, must we focus our attention solely upon this understanding? The student voices sense the dominant norm of their schooling and at the same time remain sensitive to what is lacking.

Barbara: They probably just think about a jail basically for I don't know how many years until they can get out.

Trevor: Knowledge when they think about schools it probably comes as something really boring to them. Sitting in a classroom you have a teacher talk on and on and you are sitting there wishing you were doing something else...I mean there's the occasional one or two people who hate school right? But nobody wants to be here. Everyone would rather be doing something else but a lot of us don't mind.

What are some of the typical responses from teachers, administrators and even parents upon hearing that school is boring or a jail? Gatto mentions boredom as one of modernity's fatal flaws (Harper's, Sept 2003). Does this mean life is boring? What are the implications for such a statement? Students still speak of knowledge and school in other ways though.

Vicky: I think it's the subjects you learn. It's also how you interact with people. I think it's how people are all my friends or maybe one person's in trouble. Maybe they get an illness. I think you learn a lot from those things. Just outside the classroom stuff like that.

Les: Immediately I'm hit with this picture of a bunch of piles of books. I think of academics first. At least parents probably do. What sort of programs they offer sports, clubs, etc...and the application to one's future.

Hart: Do you agree with that vision of knowledge that's taught in schools?

Les: I think there's a lot to be said for spirit and mood that you can't really define that well but adds to it.

Hart: So spirit and mood are defined in the moment?

Les: I hope not. I hope it's not just a passing thing. It should be something consistent.

Hart: When you say spirit what are you thinking of?

Les: Enthusiasm for just anything in the school especially extra curricular activities. Maybe silly events like Halloween. I was the only guy in my grade to dress up for Halloween.

Hart: Does the school promote that day?

Les: Oh it does. I suppose it is largely the responsibility of the students.

Schools can come to be viewed as places of possibility by students. Even those who are at the point of departure are able to reflect hopefully on this point. Yet Illich tell us that

schools are destroying the fabric of our society. Perhaps this is illustrated in the sensation that schools prepare people for a “real-life” in a “real-world”. These realities are somewhere out there, anywhere out there, except in the school. Might it be found that in the notion of deferment of desire that we have deferred reality? In this I mean to suggest that maybe we have deferred a reality of concomitance towards understanding and probing our perceptions? Let us allow this evocation of perception to lead us into the next questions which ask about what the students felt the role of a school, a teacher and a student might be.

role of school, teacher and student

Twenty years of schooling and they put you on the day-shift.
Look out kid, they keep it all hid - Bob Dylan

I find the discussion of “role” or “part” interesting in two ways. Firstly, in the context of acting we are able to assume ‘otherality’ in an emotive and compassionate fashion. But also out of this comes the possibility of distilling essence from an aspect of hominoid behaviour. It seems that we do not talk about this in the same manner with respect to all offices. It would not make sense to speak of the role or part of the farmer or butcher in the same way as that of the teacher, doctor, or lawyer. The role of the professional is often vague and of much debate. What a teacher does, or a school for that matter, is far more contentious than what a butcher and a slaughterhouse do. The second point I wish to allude to in regards to role or part is the constitutive nature towards a weave or matrix. A part is senseless without a whole. So the part the teacher or student may play in the school and the part the school may play in the community are all integral components whose most basic understanding comes into question when considered in isolation. Lest I forget the voices of the students:

The school...

- Warren: ...[should] give them good grades.
Martin: ...not make you learn, but give you an opportunity to learn.
Vicky: ...teach them something they want to learn sometimes.
Barbara: ...is a place where you get protected from the outside world.
Trevor: ...should prepare them pretty much for university.

- Dana: ...should focus on preparing you for university.
- Les: ...set them up to make a lot of money.
- Shauna: ...should be a place where students enjoy themselves...and be knowledge based so you can learn the skills to survive in a technology-based society.

The teacher should...

- Warren: ...help them out whenever they need help.
- Martin: ...support you and kind of give you a little push now and then.
- Vicky: ...meet the criteria.
- Barbara: ...teach us the stuff we need to know that's required to know.
- Trevor: ...be the one who is giving us this knowledge correctly and helping you out whenever you need it.
- Dana: ...be supportive, give encouragement, give parameters and be knowledgeable about what it is what we need to know so that our chances of actually succeeding when we do take tests will be much higher.
- Les: ...teach them the stuff that's worth marks.
- Shauna: ...captivate the student's interest...they should bring the curriculum to the student...they should put it in terms they will understand.

A student should...

- Warren: ...pay attention and listen in class, do their homework and study for tests.
- Martin: ...pay attention, be respectful of one another and the teacher, be friendly, open to each other not go off with their own little friends, in general they should just be nice people.
- Vicky: ...go to classes, if you're not going to listen at least be in class.
- Barbara: ...stay in school. If they are going to be there they might as well try harder and do their best instead of goofing off because they're all wasting their time.
- Trevor: ...be here on time, pay attention, hopefully study. Marks aren't that important as long as you are getting the information down.
- Dana: ...be committed to our work but also want to make sure you have some time for your friends.

Les: ...learn, be enthusiastic, follow the rules or if they don't agree with them to question them and deal with them in a reasonable manner and support school activities, teams, and clubs.

Shauna: ...be open-minded. When you leave school you are going to be presented with so many different things that you should at least have, not a background but an introduction to what all these things are.

Freire (1970) speaks of the banking approach to education. Taylor discusses soft-despotism. Illich (1972) comments on the institutionalisation of childhood. McKnight speaks to the "hidden curriculum... [where]... the message of the interaction between professional and client is, 'You will be better because I know better'" (1995, p.10). Kozel (1990) draws attention to the desensitisation of students in schools. Bateson asks point blank, "Why do schools teach almost nothing of the pattern which connects? What pattern connects the crab to the lobster and the orchid to the primrose and all the four of them to me?" (1979, p.8). We are able to play mechanical roles and organic roles. We are able to humanise or dehumanise. I wish not to analyse the student's thoughts in hopes of imposing my worldview as better than theirs, but had a student responded with the comment, 'A school is a place where students should learn to hate and kill', not many would object to a harsh and expedient condemnation of such a school. To follow on with the inquiry into school I asked whether the students felt their school to be competitive.

Martin: They aren't directly competitive, people don't get mad at each other but when the grades are posted up and when you get tests back people are always saying, 'what did you get?'

Trevor: I think it's a pretty competitive school compared to other schools or within the school we have a lot of smart students that go to this school.

So competition is viewed in two distinct manners. The public school students generally interpreted the question to ask if there existed a lot of competition between the students of the school. The private school students thought first of their institution and how it fared compared to others based on academic or sporting outcomes. A related question appears to be that of who should pay for school. If we truly live in a socially Darwinian world then one would imagine the type of responses to a question about shared responsibility as meeting staunch resistance. This was not the case however.

There was unequivocal accord that school should be paid for by the government, or in other words, out of tax revenues. This was irrespective of the public or private education the students were receiving. What is perhaps insidious in the conceptions here is the rationale behind why the state and tax-payers should provide a fully funded k-12 public school system.

Barbara: I think it's the government's job to prepare their citizens, what the government wants their citizens to be in the future is what they have to put out in the first place so if they want their citizens to be more educated then they should at least start at a young age say set a limit to what age you should at least get your education till.

Trevor: I think the government should pay for school. We are going to be working here in the future so the government is kind of moulding us, preparing us for the future.

Les: I think the system is quite effective. Tax-payers pay the government and the government supports the school because ultimately all these people are or should be getting an education from the state right? So if you chose not to take advantage of a public school which you've already paid for, your fault.

Shauna: Even if you don't have children you should pay because the students that are learning now are the ones that are going to be taking care of you when you are older through welfare. Who's going to pay for that? You're going to be getting it from the people who are working at the time you retire. You if you pay for the school you are indirectly ensuring for your own future. So it should be the way it is here.

Martin: Everyone should get an education.

Hart: But your family moved from one side of the city to hopefully have a better education. Do you think that your education would have been drastically different if you had gone to the other high school?

Martin: I think environment would be different. The learning environment would be completely different.

Hart: In what sense?

Martin: The other school is pretty dangerous. I guess you get bullied any day and I don't know, gangs and stuff.

Some theorists argue that the democratic state must provide public schooling as a means towards citizenship while others point out that this same system is a tool for control (note: Walzer, Gutmann, Dewey, etc on the citizenship point. Gatto, Illich, Kozel and Freire argue the dangers of uncritical control). Government does not seem to necessarily wish to settle this debate, for in the confusion they allow folks to believe the myth of their choice. Still, how the students conceive of publicly funded schooling seems to highlight the bedrock from which individualism is cut, that is, schools promulgate to each and everyone of us that Social Darwinism is our adopted paradigm where competition rules supreme. Furthermore “government” comes to be seen as a beast only tentatively connected to the students’ lives. Why do these beliefs get propagated?

Community

“I am you and he is me and we are all together...” The Walrus The Beatles

I often hear talk about the community. I wanted to know what the students believed this symbolic term to mean.

the community you belong to

A sense of belonging, a perception of pertinence- we are not untended entities in any respect. We share the same air, water and food. Belong seems to derive from the Old English *gelang* which meant at hand. So to belong is to be at hand or be connected. Community also conjures connection. Com means together and *mundis* is Latin for duty. The question therefore asks to whom at hand do you feel obligation towards? The whole mention of community proved difficult for the students. It proves difficult for myself. Although many, if not most students leaving high school would express that they continue to learn about themselves, the idea of community really does not exist as a strong paradigm.

Vicky: [long pause]... I don't know.

Hart: Do you feel that you belong to a community?

Vicky: [gives a negative shake of the head]

Barbara: Community? I don't know. In every community.

Hart: You're in every community?

Barbara: I don't know.

Trevor: I would say that I belong to the community of Vancouver.

Dana: [long pause] I've never really thought about that because when you picture community I guess you consider people in this particular neighbourhood but I guess.

I continued by asking who can belong to their communities. Based on the above responses, this question was not well received. So I next ventured to ask if their school was a community.

Martin: Yeah.

Hart: In what sense?

Martin: We hang out right - our grade, people, the prom.

Barbara: Yeah it's kind of like every little bit. It's a community for students. But I don't know. I don't think a whole grade can become a big community. But in some aspects they are because they associate with each other from time to time but not so much like we talk about school and that's about it.

It is interesting to note the syntax found in the above comment. Is a community for students the same as a community of students? Perhaps I am being too picky. There was a noted difference in the responses of the public and private school students. The smaller size of the private school brought about different interpretations.

Shauna: In a sense of a family way. The school is so small you can't really, I don't want to say trust, but it's really so small that you feel like this is your second family. You know them so well. If you say this in a certain tone that something is wrong or they're really happy. They really take individuals over a whole group.

Many have spoken about the ideal size for a sense of community to exist (Schumacher 1973, Livingston 2002, Aristotle 2001). Perhaps an ideal is not the most appropriate approach to this sensation. We do know that when a group is too large it

functions differently. Yet from the immediate family outward, an active effort must be made for a healthy group dynamic to emerge.

neighbourhood as community

There were two main divisions here, those who felt no connection with the folks who lived around them and those who did. Does this come down to personal choice?

Warren: I mean by its definition it's a community. You're living with people around you but I don't think it's that much of a community. I don't even talk to my next-door neighbours.

Dana: I live in an apartment building and there are others around. There are people that you might see just hop into their cars and drive to work but you don't know when they come home so you won't see them go into their buildings and you don't know what goes on after that.

Vicky: I feel like I don't even know who my neighbours are. I know them, right beside me maybe one across from me but I don't know their names, I don't know what they do. It's not clear. It's just people you sometimes come across. You go out and see them. I don't think we are a community cause we don't even know who each other is and we're just there. We're just houses and stuff.

Hart: Are you happy with the way that it is?

Vicky: [affirmative response]

The two girls who spoke of a sense of community in the neighbourhood also talked about being a part of a cultural community. Why do some seem to have more highly developed social habits than others? Is this something we might hope to foster in a school?

Barbara: I like the townhouse complex and there are usually old people who live around there and there's really friendly people that just come talk to you and visit you sometimes. My neighbours will just join festivals or some Chinese New Year they will give little packages of food as celebration. They just interact with people and put on events and invite the neighbours.

Hart: Are you active in the Chinese community?

Barbara: No. But my parents are and they drag me to all the events.

Hart: How does the Chinese community define itself?

Barbara: Chinese people get together. My parents talk about their past and share what they like and dislike and meet new friends.

Shauna: Maybe the cultural community.

Hart: Which one?

Shauna: Indian.

Hart: Is your family a part of that community?

Shauna: Yes family. It's not very much church wise or anything. Just the Hindu community.

Shauna: The neighbourhood is private because you have your own home, personal space. It's a lot larger than a locker you have here. So they are different in that they only come together for certain things.

Hart: Like what?

Shauna: Block watch.

Hart: That's not a physical event that really brings people together, is it?

Shauna: Well yes, like town meetings.

Hart: Do you attend those?

Shauna: Yes. Voting when people want to represent your municipality. Just going and listening and then having debate.

Hart: Who do you go with?

Shauna: My parents.

Hart: Are they very involved in the neighbourhood community?

Shauna: Yes.

Hart: How does this differ from the cultural community?

Shauna: Cultural community you get recipes [laughs]. You volunteer and teach children.

Shauna's family only moved to Vancouver from a large U.S. city when she was in Grade 9. Barbara's family arrived when she was in elementary school from China. Six of the eight students were born outside of Canada however, so what patterns can we find in

this? I finally struck a direct blow to the topic by asking what community meant to each student.

Shauna: It's a place where you belong, where you have an identity. You are not just one of those people that mops the floor or something... you feel you're wanted as well as needed and you can give something and you can gain a lot in that sense.

Les: I think its about people being able to work together to support one another to coexist peacefully.

Dana: It's a group of people who depend on one another, who are close or tightly knit people, who know almost exactly what is going on with other people's lives in that community. People who are committed to helping out others within their group, to have mutual respect for one another, I think that is community.


Trevor: It means an area where you know one or more people and one or more person can be depended on and they can depend on you.

Barbara: Circles of people doing something that they all believe in.

Vicky: You know everyone and everyone knows you, more or less, at least by name and maybe knows about your interests a bit.

Warren: A place where everyone knows each other. They don't necessarily have to hang out but as long as they know each other or they're there for those people. That's what neighbours are for. When you need a ladder you ask them, 'oh can I have a ladder?' and then they're like, 'here you go'. Like where people know each other or they say hi or something like that, not just walk down the hallways and they don't even know each other, all hostile.

We do not need to search hard to find a longing for connection or pertinence. If we feel this need so strongly, what do we do about it? Do we actively seek this out? Do we ask for it, work towards it, eat it and sleep it? I began a series of questions about community participation to probe a bit further.

Praxis as described by Freire (1970)¹ is the synthesis of reflection and action. Often this complex gets distilled down in aphorisms such as; “put your money where your mouth is”, “walk it like you talk it”, “all talk, but no action”, and “talk is cheap”, to name but a few. What is interesting is that the idea of praxis is nothing new. It is quite ancient actually. I have read of the mystical interpretations for the Hebrew letter hei as being quite similar. The character has the following shape: “”. Here I have read that the upper horizontal etching represents thought. The vertical stroke attached to thought is understood as speech. Finally, the isolated vertical marking on the left is believed to be action. I really appreciate this description for it highlights a perceived sensation about the dichotomy. Not only do thought and speech operate together but that they are quite separate from action, which requires a leap. This same feeling is achieved no matter the direction one moves- from action to reflection or vice versa. If this discrepancy has been sensed for so long and retold so many times in the daily expressions we use, how does the school pick up on this and incorporate it into study of the student? Before moving on to explore how the students relate to this, I would like to point out how various modern adages equate action with monetary worth. Is this reproduced within schools? I began by asking how the student felt they participate in the communities they belong to.

Warren: Hang-out, help other people. Yeah, that’s about it.

Barbara: I don’t participate, not usually.

Dana: I make a concerted effort to be nice to everybody.

Shauna: I do it directly and indirectly. Directly by voting or whatever, debating, putting my two-cents in and then indirectly by volunteering and helping students or children who really don’t have a say in the community yet but they will later on.

Hart: Why do you see that as being an indirect way of participating?

Shauna: Indirect because it doesn’t have a real influence at the time.

Hart: Influence in what sense?

Shauna: You're volunteering to help the child read but they won't be able to apply it until later on I think. They won't be able to carry it on until later.

I noted a discrepancy between the public and private school students in this question. The private school students mentioned many concrete examples immediately and felt part of a school community. The public school students, although at first seemingly disconnected, showed much more complexity as the questions asked them to reconsider this relationship from various perspectives. The next question asked if it is important to be active in the community?

Warren: I don't think I could ever just live by myself. I think it is very important to be a part of a community where you get to know people because living by yourself is like, well I guess some people choose to do that, but I just think it would be the most boring life ever.

Barbara: It depends because up to now there isn't any community that I belong to. I am still searching, but once you find something that you're really interested in and become familiar with something that you really like then yeah, you should be active in the community.

Hart: But it's a matter of finding?

Barbara: Yeah.

Les: Otherwise you don't really have a community.

Shauna: I think it is for sure. I think that you need to be active in the community so that you can learn from the community. You can gain certain perspectives from it. I think that it's important that you are involved in something outside just eating and sleeping, you have to have interests otherwise you are just going to be bottled up inside. To be an active member does not mean direct and indirect are separate from active. You can be active in an indirect way as well as a direct way.

What begins to emerge from the responses is that neither the public nor the private school directly and continuously engages the students to consider these questions. Why not? I moved on to asking a set of questions about how the school interacts with the neighbourhood and vice versa. The responses were sporadic. It is as if the students reminisced about singular benchmark moments, not a highly integrated and on-going lifestyle.

Warren: We did some volunteer work at the [senior's home] a few years ago with the school. We were reading a book on World War II and a lot of those people were veterans so we went to talk to them. Normally out of school wise there really isn't any interaction unless you're family friends or they're your grandparents or something.

Vicky: We have a leadership course. It's students in grades eleven and twelve and they do community stuff like clothes drive and blood drive and stuff like that.

Hart: Do most students know about it?

Vicky: They say it on the p.a. I think everyone knows, it's just that if they are willing to actually participate.

Hart: And in general are most students willing to participate?

Vicky: I think so. I don't see why not because you are helping.

Barbara: We put on events to invite the neighbours to come join like this month we are going to have an afternoon tea. We invite people from around the area to join us and we're putting on a fashion show with music and serving tea and cookies.

Hart: Who organised this?

Barbara: The interact club.

Hart: Are you a member?

Barbara: No.

Hart: So how do you know about this?

Barbara: Through the Home-Economics department and I'm organising the fashion show.

The public school students had a much different take on the interaction between neighbourhood and school than those from the private school.

Trevor: We are pretty respectful. We don't park in front of their houses, we don't make loud noises during events. We respect their decisions. If we see a piece of garbage on their property we will pick it up.

Hart: Is there any actual relationship?

Trevor: Over time some of the people know that every June 20th we have a big sports day so if it's loud, not to call the police.

Dana: We actually don't see the people in this neighbourhood.

Is the relationship between a school and the neighbourhood situated as a relevant theme to be considered by the school? What would this imply? I asked how the students' parents were active in their communities. Again there was a marked difference between the public and private school students. Generally the private school students' parents played much more active roles on a continuous basis.

Barbara: Oh my God no! Not at all!

Hart: Why do you laugh when you say that?

Barbara: They don't even come for the teacher-parent interview thing.

Hart: Would you like your parents to be more involved?

Barbara: Yeah, it would be nice.

Dana: My mom is definitely. She's been part of the parent volunteer group since I got here. She has made a lot of contributions. She's given a lot of time with just about everything from helping out teachers with events such as Arts Week, she has helped with other parent volunteers to help with school galas and now with the graduation committee to help organise the graduation. So she had to put out a lot of work.

When parents send their children to a private, tuition school, do they feel more obligated to participate? Is this perhaps an expectation in a way that seems taken for granted when your children attend a public school? The following question asked what the students felt should be the relationship between a school and the community outside the school.

Barbara: The thought is there in the back of our minds. It would be nice but everyone's life is so different and the things they do don't exactly help out. Everyone has their own little thing and some of them would make the time or effort to pull their life with school or to other places closer together but some just don't really care.

Hart: Do you think the school itself could help in that?

Barbara: I guess so.

Hart: But strongly?

Barbara: No.

Shauna: It should have a relationship with the community so that it doesn't feel like you don't belong. You have to help the community as well as the community help you.

It is always interesting to reflect on why actual occurrence differs from the ideal. When do we even begin to explore this separation in schools? Does this lack of cohesion implicit in school norms lead to dissonance for the students, one that runs throughout all aspects of their lives? The final question in this section asked about the type of volunteering activities the students had participated or participate in. One interesting note is the role C.A.P.P., the Career and Personal Planning course, plays as it has become provincially mandated that all graduating high school students undertake minimum hours of community service (B.C. Ministry of Education Online). Again, an obvious difference between public and private school students surfaced.

Warren: Library Monitor.

Hart: What about outside of school?

Warren: No.

Shauna: We do lots of community services. Certain groups go to either help out at an old folk's home, at an owl sanctuary, cleaning up graffiti or picking up garbage off the beaches.

Hart: Have you participated in some of these?

Shauna: Yeah, I've done the old folk's home and the owl sanctuary. With an art club we went down to one of the schools downtown and we helped out with the little kids. I think there was a day care centre and we were there with arts supplies and did some drawings.

Hart: How often do you go to the old folk's home?

Shauna: Almost twice a month, outside of school.

Hart: So it's not a part of school?

Shauna: No, at school they have a few times when they go to the Salvation Army and that's a school organised event.

Hart: But who do you go with?

Shauna: I just go with some friends.

Hart: From school?

Shauna: No, outside of school.

Hart: How did that begin?

Shauna: I went to the old folk's home first through school and then I went back with some other friends, and then there is another one in Richmond.

Hart: And you've fulfilled all your hours?

Shauna: Yeah.

Hart: So the rest of the stuff, why do you do it?

Shauna: I like doing those things. Its fun and it's a release from the normal everyday stress things and they academics and I feel that I can just be myself in those areas and I enjoy doing things like that. I feel that if you work so hard in this aspect that you are not sharing it then what's the point of working so hard?

Hart: Where do you think you learned that from?

Shauna: I think my parents mostly. Their backgrounds were such that my dad really worked hard in India and now he's going to go back to build a hospital or whatever; and my mom was the eldest daughter and she worked so hard and now she is helping out her siblings and so it's a give and a take. You work really hard and people sacrifice for you and you should give back.

conflict

Just as there is harmony in nature, there is also conflict. The existence of disagreement and conflict must not become aligned with a good-bad or right-wrong split necessarily. If we maintain perspective on the end-means continuum then engagement of conflict becomes significantly important for active and continuous resolution. There is a well-know expression that says each of us must pick our battles. Conflict may approach us in many forms, but it is our response that course becomes defined. We may encounter conflict as individuals or in groups, but the 'con' from conflict reminds us that it takes at least two to tango. In schools, what types of discussions occur around conflict? What types of disagreements pervade? How are these facilitated? Is this a role of a school? I asked two questions on this theme. First, what types of disagreements do you see happening at the school and second, how are they resolved.

Warren: Our last band teacher had a really big disagreement with our principal. We didn't get funding and so our administration is a bit bad, I think. They don't really care that much about drama and band.

Barbara: Different personalities have different perspectives on things and when someone is making a decision and someone disagrees it results in a fight when it gets really bad.

Hart: What types of decisions?

Barbara: Dumb ones like what to do on the weekend or which part you want to work on the project.

Trevor: Usually it's got to do with extra curricular activities or homework or tests. We want it postponed and it won't happen. We want no homework on the weekend because we want to have fun but they give us.

Les: Conflicts between students and staff over the necessity of certain rules.

Hart: What types of rules?

Les: I don't know. It usually comes up when a student gets in trouble, then you start to think the rule's not working for you.

It is interesting to note the discreet types of conflicts that concern the students. In some ways it seems as if we have not moved too far from the "my toy" or "I was using that" type of arguments that dominated early childhood. I remember a cartoon that was shown as part of the Saturday morning programming when I was young. The words said, "the most important person in the whole wide world is you and you hardly even know it". This is curious. Firstly, it asks for and legitimises a ranking of worth. But it also severs the possibility of shared concern and efforts towards improved conditions for all. "The cowboy, like the detective," Bellah notes, "can be valuable to society only because he is a completely autonomous individual who stands outside it. To serve society, one must be able to stand alone, not needing others, not depending on their judgement, and not submitting to their wishes" (1985, p.146). How do students come to think this way though? The example from the television is a means of introduction but as Bettelheim adds, "too much management of human affairs without personal decisions, even for the best of purposes, is bad because human autonomy is too apt to wither away" (1960, p.75). It is relevant to probe whether or not rugged individualism, which on some level seems to be dominated by petty squabbles over personal rights, is a paradigm which is established for us by authorities. If our attention

is drawn away from the work we may do together to improve and strengthen, then we run the risk of confusing what are humanising projects and the school's role in them. "When this complex society eats into our inner and outer freedom; we are less quick to realise that only the elaborate development of our society enables us to seek, find and cherish these values, and to dread their loss so acutely. Society is not the villain, nor is man born free. Both of them grow up together, if this crude analogy may be used"(Bettelheim 1960, p.73). So then how are disagreements resolved in the school?

Warren: Teachers I guess, if they see it.

Martin: Teachers usually get what they say...the teacher is the one who has the level of education who decides whether or not this mark is just or not.

Hart: Do teachers get involved in helping?

Vicky: No.

Hart: Why not?

Vicky: You just don't go up to them and ask them about something personal.

Dana: It is really difficult sometimes to solve these disputes just through talking to the other students because there are some of them who are just so determined to have things their way. When the teacher gets involved they'll say, 'look you have to distribute this amount of work. You have to learn how to interact because no matter what you do in life you are going to have to work on projects with other people'. They say that they will deduct marks for lack of participation which usually ends up hitting the nail.

Hart: Are there rules that exist for what to do when there is a disagreement?

Les: I don't think so.

Hart: Where do you think you learned your problem solving skills in dealing with disagreement?

Les: Elementary school I think.

Hart: Where do you think most of the students here learned their conflict dealing skills?

Les: Probably from elementary school too or maybe from their homes or families.

A final question asked what someone does when they disagree with a school policy.

Vicky: Not much. What can you do? You know it's a school policy. Like you're not allowed to drink at or before a dance. That's the rule. What can you do, if you're breaking the rules it's your fault. It's not like anyone forced you to break the rules, but you're doing it yourself.

Hart: If there was a rule that affected you and you felt it was unfair, what would you do?

Vicky: Maybe you would talk to the administration but I'm not sure. I've never seen it happen and I have not experienced it myself.

Trevor: Usually we talk to administration. Usually the policies are set in place so they are not really disagreed upon because they are fair. But if something is really stupid you either live with it or you talk to the administration. Some of my grade, we don't like the uniform, it's hot and stuffy, but you know it's not that big of a deal.

Hart: Have you been a part of any changes in policy since you've been here?

Trevor: We've had more casual days in the last couple of years.

Hart: Did students have a say in the creation of the rules?

Les: I don't think so. It's just that the people who have a problem with the rules tend to be problems themselves, subjective statement but well. There don't tend to be large groups of them so I suppose they could be compared to criminals. It's usually nothing they can justify well.

The asking of the "to be or not to be?" question is important, but it need not be asked, interpreted, or responded to in isolation. Disagreement, conflict, fighting, sharing, helping and collaboration all lay along the same continuum. Each has its place and moment. Should schools be actively involved in the discussion of this? When are students learning to fight for clean air, adequate food, water and shelter, and a space away from voices wanting to influence individual needs and wants? The student opinions above are representative and

should not be adopted nor denied, but rather engaged critically with the aim of better understanding and humanising.

Democracy

I asked students a series of questions about how decisions are made at school in general, in the classroom specifically and in the broader community beyond. The latter questions deal with what it means to come of age in Canada and finally what democracy means.

Martin: The principal makes most of the decisions I think, administration. We get some input because we have student council and they make a lot of decisions and we can also make decisions and we can talk to our friends from council who can therefore work for us so I guess everyone gets to participate.

Hart: What types of decisions does student council make?

Martin: Like dances or events that go on and that's pretty much it.

Vicky: In class mostly the teacher but maybe the kids would vote on it.

Hart: Is that common?

Vicky: Yeah it's common. Usually not a huge important thing of course, you can vote on a test date.

Barbara: Student council comes up with ideas and then the Administration in the end gives the final answer to yes or no.

Hart: What about the staff? Do they make decisions about how the school runs?

Les: There are always meetings to set up rules to decide how the next term is going to be set up in terms of scheduling, academics. I'm not allowed to those meetings.

Hart: The staff makes those decisions?

Les: Ultimately probably not. Ultimately I bet it's the administration but I believe it's important for them to listen to the staff and they recognise that. In order to get a better idea of what is going on.

Hart: Just to clarify, when you say staff are you talking about teaching staff?

Les: Yes.

Hart: Not support staff?

Les: as in reception, janitorial?

Hart: Sure.

Les: No. I'm talking in terms of teachers. As for supporting staff I don't think they have a significant say in what goes on.

I think the above really opens up an important conversation about who participates and how they contribute to school. It is odd to think that in our organisational system we imagine a pinnacle opening downwards and corresponding to levels of importance. I prefer to imagine each of us as playing roles or parts. These change from time to time and overlap, but none is of greater worth. Why do student representatives not sit in on teacher meetings? Why are support staff not present? These are all learning experiences we are modelling for one another. How we treat the cafeteria workers and the bus driver reflects on what type of people we are and what type of community we wish to emulate. If the students had a fairly firm grasp on how things are run at the school, this did not pass over into their understanding of how the community at large operates.

Warren: I guess the community itself, like the neighbours.

Hart: Is there a neighbourhood association?

Warren: Nope. I don't know. I guess the people around the community.

Vicky: The government. I think they take people's opinions, but they have their own group of people too to decide on something.

Trevor: Probably the Mayor. I don't know. We don't ... I don't really know who runs the community. Government?

There is an interesting question about when you 'become' something. For example, if you paint each and every day, are you a painter? When do amateurs become professionals? When do we become active members of our communities? We hear arguments nowadays that minors who commit heinous crimes ought to be tried as adults by the judicial system. On the flip side, we often allow children to take refuge in the sheltered

veil of childhood. When do we become people? I asked if most people would say that their classrooms were run democratically.

Shauna: I don't think so (laughs). Classes with teachers you don't have much say. It's more like take it or leave it. Pretty much it's run by the teacher. They have lots of plans, tests, quizzes. There are certain teachers that if you complain loud enough they'll let you have your way but no, there's not very much power to the students.

Hart: Do you think that your classes should be run democratically?

Shauna: I don't think so because they would not be control what so ever.

Hart: Control of?

Shauna: The curriculum of what needs to get done. I think it's more democratic in lower grades but this year you have an exam and you have to make sure you get through everything. Your teacher can't just give you an exam on the first two chapters if you were supposed to do the first four units. You have to meet a deadline. I think it would be way off track if the students ran it but the teacher has a plan.

Hart: Should they have the provincial exam?

Shauna: I think so because then you wouldn't have any goals for any. You wouldn't have anything to go further. With the exam you have to do a lot and it's a good way to measure how certain areas are doing. The school has 95% in Math but English is lacking. I think it's a good way to measure it.

Barbara: Well not really democratically, the teacher decides and if we have a choice we usually vote for it to see what people want to do the most.

Hart: What types of choices do you have?

Barbara: Like group work or individual or what project you want to do.

Hart: Is that the way it should be?

Barbara: I think for those subjects you need to have the same thing taught to everyone throughout for provincial exams to test them on. It's easier.

Hart: What do you think it would mean for a classroom to be run democratically? What would it look like?

Barbara: Like a mess. I don't know for younger kids and even for older kids, they don't know their limits. They don't know how, that things should still be in order and now yelling out what you want and stuff.

Barbara goes on to say that students do not know these things because they are stupid. She states that schools cannot play a role in changing this and that only once a student becomes self-motivated can the student begin to participate in a socially coordinated fashion. What does this tell us? Is Barbara's perception way off base? If so, how after 13 years of formal schooling does she walk off with this belief? Was this ever spoken about? Regularly? Do teachers, administrators and specialists believe the same thing when they designate students as special needs? I moved on to ask if the school could be run more democratically.

Dana: I think 95% of the time we can rely on the administration to respect our needs and work in a democratic type of way.

Warren: No, because if they were then students would get to decide whatever they wanted to do. Overall in general, the school is run pretty democratically because we vote on who we want to be Prez or whatever. Classroom wise, the teacher still decides what he or she wants to do. I mean we can't elect the principal or anything or can't elect teachers but for student council and stuff we elect who we want.

Democracy remains understood as a procedural form that can only function partially for otherwise it would prove inefficient. We have agreed that efficiency is of a higher order than democracy and have conformed to a limited definition of democracy. If the above is representational of the nexus between schools and democracy, I wanted to know how the students viewed democracy as being important in their lives as they reached the age of majority.

Dana: Democracy is what enables you to learn more because you are surrounded by people who have different opinions and when you're in a democratic society they have the opportunity to express themselves through papers or speeches. Democracy is about negotiations I think and there has to be room for compromise no matter where I am. The world is made up of so many different minds and ethnicities and obviously all these different points of view need to collaborate in order to make people more open minded and well rounded.

I like the image of roundedness. A piece of granite that has recently cleaved from a larger face falls jagged to the sea. In interaction of sea and stone edges are softened. This is not a coercive process. The stone maintains its integrity as does the water.

Martin: The only thing would be voting.

Hart: Is it important to vote?

Martin: I've never really voted or paid attention to my M.P.s or what the Liberals want to do. But I guess as I grow up, when I'm out of school. Yeah I think its important to vote for you think could run for I don't know.

I ended this section and the interview by asking what democracy means. Again I will offer a summarisation of different ideas mentioned by the students.

democracy means...

...Everything, freedom, believing in any religion you want, giving you a say in what you want to do, voting, someone not telling you what to do-but making the rules and making sure that you don't do what you're not allowed to, do what you want, you're not restricted and you don't do anything because of fear, expressing yourself in any way, acceptance, open-mindedness, making society better, benefiting people, helping out the community, a system of government, people who are meant to represent wishes and needs, power to further own development.

As the conversation swirls away from the voices of these students in their schools, I wish again to re-emphasise the particular in the means-end cosmology- each student I spoke with was so richly complex in their being. I think this is where relevance lies, in the talk. Perhaps another way to have engaged in this study of the particular would have been to embed myself more actively in interviews, to have made them conversations. Perhaps that is the praxis Freire writes of (1970)?

Flowing Forward

I'll never be your beast of burden -The Rolling Stones

The concept of the individual subject, the essence of the democratic ideology, seems to be a root issue. Peters contends that, "the so-called death of the subject corresponds [to] the intellectual demise of the project of liberal capitalist schooling and education" (Peters 1996, p.39). His arguments continue to explore the theme of economic liberalism in the creation of, "*Homo economicus*, the assumption that in all of our behaviour we act as self-interested individuals" (Peters 1996, p.80). Education comes to be seen as, "a key sector in promoting national economic competitive advantage and future national prosperity" (Peters 1996, p.89). Democracy's aims then are not morally centred on the individual but rather on

the economy. What needs to be defended is the market's right to exist and propagate. The individual is a piece in the machinery (see Appendix 1).

While confidence in democracy continues at the rhetorical forefront in most of the Western world, its ideological focus has mutated. Perhaps, when founded in moral ideology, to ask whether or not a state is democratic is an unfair question. It might be better conceived in the defence of economic forces. Kelly ends his text by musing over whether, "defenders of democracy have been fighting a losing battle for some time. Or perhaps they have not been fighting at all, have not recognised the need. Perhaps this book will alert people to that need, and will do so particularly in relation to the provisions of a properly democratic form of education, before its too late" (Kelly 1995, p.191). It is puzzling how simple philosophical arguments can be made to seem and how complex is their instantiation. If one believes that we are slaves to our history, then one must not let drift the reminder that we are but beasts of burden in this struggle for survival. We are so quick to accept that burden is inherently undesirable. Maybe we are so often told. What else are we constantly told that places a humanising effort in check?

Chapter III

Threats, Imbalance and Public Community Schools

Unhealthy Imbalances are consolidated and explored as threatening the cosmographic journey. The freely autonomous and unencumbered student, the instrumentally mechanistic and/or managerial approach to education and schooling, and an “unbridled faith in a free market economy” mentality are discussed as particular impediments.

One of the major weakness of liberal theory arises from its inability to see events as signs of serious structural issues. It turns educational concerns into administrative ‘problems’ rather than instances of economic, ethical, and political conflict. -Apple 1990, p. 18

An ordered world is not the world order. -Buber 1996, p. 82

If any seriously concerted effort towards a reconception of school is to be generated then current practices and theories, which undermine such a task, must be clearly outlined and their implications considered. Is this story then to be framed as a tale of morality? I would like us to consider the use of the word moral to be akin to customs rather than any religious or universal connotation. This understanding may further be extended into what has been termed ‘ethos’ or the feeling of a culture as Bateson has put it (1972, p.83). Let us recall once more how Bateson describes the relationship between ethos and concrete, cultural structures as analogous to the interaction between a river and its banks, whereby they continuously and mutually form one another. Yet it is possible for this association to shift into an unhealthy state which Bateson has termed schismogenesis or the Hopi language defines as *koyaanisqatsi*. “Curiously, we may note that, although men are mammals and therefore have a primary value system which is multidimensional and nonmaximizing, it is yet possible for these creatures to be put into contexts in which they will strive to maximize one or a few simple variables (money, prestige, power, etc.)” (Bateson 1972, p.123). This section aims to revisit the current occurrences of maximizing and unidimensional trends in

our society and how these come to bear on thoughts about education and schooling. This chapter will explore three general drifts in education as applied to schools that, when ensconced as priorities above and beyond the wider array; a multitude which must always be held in question together, obstruct or severely limit ameliorative projects. The freely autonomous and unencumbered student, the instrumentally mechanistic and/or managerial approach to education and schooling, and an “unbridled faith in a free market economy” mentality pervade our educational landscape and often act as billboards, impeding the broader view. This analysis will unfold with a summary of each of the three brethren. The discreet isolation of these three themes at this juncture however, is by no means representative of their operational interaction at any given point. It is hoped that the reader will come to appreciate the complexity of their interrelationship as a richly woven tapestry.

Complexifying Autonomous and Unencumbered Individuality:

Current constructions of the ‘moral point of view’ so lopsidedly privilege either the homo economicus or the homo politicus that they exclude all familial and other personal relations of dependence from their purview. – Benhabib 1992, p.51 –Italics in original

In much Western literature the Enlightenment is cited as the era in which new status is given to the conception of individuality. Henceforth, we are told that we are individuals first and foremost. Taylor takes us on an abbreviated summative voyage through time. “[F]rom Locke to our day, although the contract language may fall away,... the underlying idea of society as existing for the (mutual) benefit of individuals, and the defence of their rights, takes on more and more importance.” He continues by stating, “The requirement of original consent ... becomes the full-fledged doctrine of popular sovereignty under which we now live” (Taylor 2000, p. 2). What is identified here is an internal struggle, an objectification of what had prior been an organic pattern. We become cognisant of a pattern on one hand, thus reifying it, while on the other hand we begin to dissect and rationalise our awareness of it. Out of our sagacious efforts to quantify an essence of hominoidity in terms of a posited theory based on a notion that the individual’s wish is to egotistically impose self at the cost of other in all given moments, we experience a sense of loss towards a former state of being. This new condition is held in check only by recognition that it is best

achieved by cutting deals with one another. I imagine a flock of gulls who desire to live as solitary beings if not for fear of falling prey more easily to predators and thus each gull deciding to band together in order to reduce the individual bird's odds of being killed in the next predatory attack. My point is that gulls are most likely not able to reach this point of metacognition of being. The hominoid capacity for such thought has far reaching implications; for example it was definitely applied in formulation of Spencer's Social Darwinism. The ability is not inherently dangerous however. But this view must be held suspect, for in its unilateral acceptance, flavour of communal life becomes incoherent. We have added too much salt to the dish, and having grown accustomed to the taste, are no longer sensitive (perceptive of) to others.

If we keep our ears tuned a while longer to Taylor, he asserts a bifurcative implication for said changes. The Lockean premise, "has undergone a double expansion: in extension, on one hand, (more people live by it, it has become dominant), and in intensity, on the other, (the demands it makes are heavier and more ramified)" (2000, p.3). This is important to mention for in the reification of the organic, a cognitive reconception occurs and pervades. The outcome is neatly packaged in a description of our lives as ones in which, "security and prosperity, are now the principle goals [that] can come to be seen as something in the nature of a profitable exchange between...constituent members. The ideal social order is one in which our purposes mesh, and each in furthering himself helps the other" (Taylor 2000, p.7). It is not problematic in and of itself to have purposes mesh. When an ideology takes on law-like auspices a priori, so that all form must pay homage to purpose, and the instrumentality of this purpose is vaulted above others; then concern becomes apparent. This places the cart before the horse in some sense. As the purpose comes to be believed as a known, then we but have to acquiesce to its over-arching direction. If the only place to find groceries is the mega-market then we will shop there.

But we know this is not the case. Purpose only has meaning in context. What is underscored then must be the reification- the freezing of time. Here, pattern has been observed and spoken. This is not to detract from the power of the 'recognition'. It is most probable that each one of us does stand a better chance of survival when we participate as a group, but this is not "the purpose" of this behaviour. In accepting a utilitarian paradigm, one templated so singularly on Darwin's ideas, a sacrifice of the appreciation of harmony

ensues. Life becomes an “either-or” proposition where deduction is directly dependent upon hypothesis (Whitehead 1967, p.108-9). At any rate, with the emergence of a new notion, we can no longer exist as before (a side comment may be made with respect to Paul Standish’s aim of reintroducing morality into the school as a means of rectification of the omnipresent doctrine of contract theory. This will most certainly fail, for hominoids cannot merely insert and eliminate with a belief of complete control over the situation. We know things are far more complex. Need we recall the Kane toads of Australia?). This powerful new metaphor has taken its grasp on the collective conscious. The instrumental relationship deemed to exist between all individuals needs to be further fleshed out however, for in its adoption as the dominant vision, compromises, if not losses, certainly occur.

Arendt draws our attention to one consequence being a new understanding and status of the private. She notes how the ancient conception of private, “literally meant a state of being deprived of something, and even of the highest and most human of man’s capacities” (1958, p.38), and that in the present understanding, “its most relevant function, to shelter the intimate, was discovered as the opposite not of the political sphere but of the social, to which it is therefore more closely and authentically related” (1958, p.38). The ancient world is only mentioned, for there, the paradigm of the social contract had not yet been made explicit. Two points of importance to be stressed are firstly, the private sphere now dominates our lives and secondly, the private sphere may be defined as the social sphere, a sphere encompassing the political. Once again, the individual is posited as the most basic unit of being, however now we are introduced to the chains. It is interesting how the chains I will now refer to are in essence the same threads I typed about earlier. How might these two binds differ then so that my point about harmony in pattern may be nuanced? Thread blows in the wind, chain does not. Thread snaps, chain must be broken. Chain is made of many threads. Both are made and both can become complexly entwined.

Arendt argues that ancients saw the household as dealing with private contingencies to which all life was bound. This became contrasted against a public to which individuals would enter and lose themselves in the name of community. “As far as members of the *polis* are concerned, household life exists for the sake of the ‘good life’ in the *polis* (1958, p.37-Italics in original). MacIntyre arrives at a similar conclusion, stating our, “notion of the political community as a common project is alien to the modern liberal individualist world.

This is how we sometimes at least think of schools, hospitals or philanthropic organisations; but we have no conception of such a form of community concerned, as Aristotle says the *polis* is concerned, with the whole of life, not with this or that good, but with man's good as such" (1984, p. 156- Italics in original). In the modern framework, the public re-emerges as the nation state, an entity that is but an instantiation of an all-encompassing social household to which we are all family members and to which we all pay our dues (Please refer to the translation of Sabato's article, "And So What?" in the appendix for lucid discussion of relevant points, especially. p. 125 to end). This reformulation permitted private interests of the individual precedence over any communal good affecting the totality and instantiated and universalised these personal rights into law, now reigning supreme over all particularity and context. Outcomes here have been as broadly noted as to include doctrines debating the worth of justice vs. care, to prenuptial agreements over property; where these cases can be threaded together with the individual as the commonly held foundational assumption. Trotsky, in his treatise *Their Morals and Ours*, cogently presents discussion as to why the abstraction or universalisation of law, which become akin to morality, must remain subjective and therefore otherworldly or religious. Perhaps, if I could be so bold as to suggest, this is an untenable state attempting mitigation of highly complex concerns of vastly diverse modern communities.

The so-called 'generally recognized' moral precepts in essence preserve an algebraic, that is, an indeterminate character. They merely express the fact that people in their individual conduct are bound by certain common norms that flow from their being members of society. The highest generalization of these norms is the 'categorical imperative' of Kant. But in spite of the fact that it occupies a high position in the philosophic Olympus this imperative does not embody anything categorical because it embodies nothing concrete. It is a shell without content. (1973, p.22)

Social contract doctrine and utilitarianism have become so embedded in our thought that we cannot imagine life without the nation functioning as inherently useful to our lives.

In a philosophy of 'life as survival', we reduce all our interactions to the task of existence and the continuance of one's self. Arendt finds culmination of this sentiment in the privatisation of the social, where in her contention, "society equalizes under all circumstances, and the victory of equality in the modern world is only the political and legal

recognition of the fact that society has conquered the public realm, and that distinction and difference have become private matters of the individual” (1958, p.41). Political individuality or citizenship becomes defined only by self-interest and any vision of an alternative public emerging is negated. I do not wish to suggest that we should reinsert ancient ideas with the hope of resurrecting the past. This, as I have already alluded to, is a fruitless endeavour. Rather I aim to remind that if critical theory has permitted deconstruction of previously unchallenged ethos, once held as absolute and all-encompassing, then perceptual corrective measures are relevant as well. Public roles that seem to exist for us perhaps do so solely as debasements, mere rubber-stamping. For as Kingwell comments, moderns often, “see the reduction of the citizen to the taxpayer or shareholder, someone who might or might not vote every few years and otherwise tends to regard the state as a nagging intrusion on the multifarious project of getting and spending” (1998, p. 335). We seem to only meet in public to decide our private affairs, but are we as free in our privacy as such a relationship might imply?

This raises important questions about what freedom means. Arendt’s tell us that, “society expects from each of its members a certain kind of behaviour, imposing innumerable and various rules, all of which tend to ‘normalize’ its members, to make them behave, to exclude spontaneous action or outstanding achievement” (1958, p.40). This emphasises restriction of freedom and autonomy. We are caught in what emerges as a paradox. We embrace individual freedom as a foundational tenant of our modern existence, yet all the while we are limited to explore or exercise this realisation by conforming to societal dictates that confine our lives. In MacInyre’s words, “We are thus involved in a world in which we are simultaneously trying to render the rest of society predictable and ourselves unpredictable, to devise generalizations which will capture the behavior of others and cast our own behavior into forms which will elude the generalizations which others frame” (1984, p.104). Is this society we have established then, only loosely held together by what have been termed rights of the individual?

Taylor remarks that moderns are, “defined in terms of the defence of individuals’ rights. And freedom is central to these rights. The importance of freedom is attested in the requirement that political society be founded on the consent of those bound by it” (2000, p.10). But again, free to do what? Is freedom reduced in scope to private lifestyle choices,

as long as they do not statistically deviate from society's mean? Murdoch asks us however, not to forget the amplitude which might be found in the notion:

Freedom is, I think, a mixed concept. The true half of it is simply a name of an aspect of virtue concerned especially with the clarification of vision and the domination of selfish impulse. The false and more popular half is a name for self-assertive movements of deluded selfish will which because of our ignorance we take to be something autonomous (1970, p.100)

It is this delusion that appears to flow so directly from the social contract awakening. Freedom, as a concept, has been emancipated from some of its constitutive elements. Gadamer discusses the complex nature of freedom. "Now, if I respect another person this involves recognition of their freedom, but this itself demands that I am myself really free. I must be able to limit myself. All genuine freedom includes limitation" (1996, p.123). From whence does this limitation come?

Bettelheim states, "All society depends for its existence and growth on a balance between individual self assertion and the general welfare" (1960, p.75). He resolves that each of us must work towards this internal balance. This precisely is the dilemma I am trying to highlight. One seems to need a community to help achieve this balance. This appears especially so in the formative years. But is need for community solely a strategy for furthering one's selfish aims. In this limited understanding of human interactions, the individual is left confused and disorientated. Freedom and conformity do not appear to be mutually exclusive terms. The autonomous and unencumbered is perhaps the flip-side of the bound and slavish, where bondage and slavery are not *a priori* negative, but rather embrace obligation woven into communal relations where neither can exist in lieu of the tether of the other. Where this is not the case, our confusion and disorientation are heightened, leading towards immobility. Here some extremes appear illustrative of incommensurable tensions, as MacInyre (1984) puts it.

One example which Bellah's unfurls observes that, "while the Lone Ranger never settles down and marries the local schoolteacher, he always leaves with the affection and gratitude of the people he has helped. It is as if the myth says you can be a truly good person, worthy of admiration and love, only if you resist fully joining the group" (1985, p. 145). Immediately we are struck by the observation that the Lone Ranger is alone in his

fight for an adequate definition of public space. When does he find the time to wash his clothes, do the dishes, cook the meals and with whom are these activities carried on. Who does he talk to, confide in? What is odd is that while we are fortified with tales of rugged individualism, we remain inextricably under the thumb of the group. Who spun the thread for the ranger's clothes? If we accept that we cannot do it all on our own, why must the logical conclusion be that we will then specialise as much as possible and work at empowering our individualism at the expense and exploitation of another? I would prefer to see Batman's alter ego, millionaire Bruce Wayne, work towards creating a society with a more equitable distribution of wealth, instead of always focusing on ridding the world of specific evil doers (is this why we love Bush's hunt for Saddam so much? Do the tales we have been told ring true?). When the superhero myth is played out in *homo regularis*, the grandeur is lost (perhaps with the loss of the costume) and what we are left with is the anomalous thought that we are ultimately alone.

Entwined in this web is an assumption of ease. The easy life is the good life. And the easy life is best lead alone. As the adage states, 'if you want something done right, do it yourself'. The communal life here appears cumbersome. It requires concessions, time, thought, concern, care, and a plethora of others, which are deemed 'unproductive' or 'inefficient'- a theme to be considered in depth in the following section. This is quite culturally based however, as I found in my conversations in Chile, a patterned contrast emerged with respect to the age in which adolescents leave home between the two cultures and the rationales behind these norms.

A second extreme may aid in exemplifying the complexity of what the modern paradigm introduces. Democratic republics, which eventually usurp monarchies, are able to maintain alive an aberrant version of autonomy within capitalism, an economic system whose definition has become inseparable from democracy, but whose fundamental premise rests firmly on the power and control of monarchs. Individualism becomes popular with both power holders and peasants alike because it names behaviour we have all observed- avarice. 'Political' changes only reified and normalised this observation and now it is precisely against its powerful propaganda which we struggle today. It is a "dog eat dog" world, don't ya dare criticize this paper or I'll kill ya. At some level we all know and fear this. Need I even mention Columbine? The bum in the rain knocking on your window for

change reminds us. We are turned to Russell's words as retold by Kingwell, "Envy is the basis of democracy,' because it says that no one should have something that someone else does not" (1998, p.180). So not only are we all individuals but we all want each other's individuality. The age of television politics only exists because of this mentality. This same phenomenon also emerges in corporatism. Some suggest that this evolved from the teleological pre-Renaissance life when Religion was the predominant corporation or myth (Silvert and Reissman 1976). This has splintered. There are now millions of myths or corporations. We belong to countless of them, each one of us.

Another manner in which this strange understanding of 'individualism in democracy' has expressed itself is in corporate branding. A style of life can be quantified and sold to a customer who puts it on and says I have chosen my individuality. It is interesting to note here that we seem to have pegged ourselves all as gamblers; the prisoner's dilemma at its theoretic best. At once our most important activity unfolds as the wager. Is it not curious that our employers pay us wages and what we do in Las Vegas is wage? I will not even try to reconcile the use when it comes to war. Our monarchs, under the present guise of elected governors, have professed to us for so long now Spencer's Social Darwinism that this has become predominant belief. Where once gambling was seen disapprovingly by our leaders, it now proliferates and becomes touted as a means of generating the necessary capital to sustain society's welfare needs.

Notwithstanding the suggestive implications, what proceeded has been a gloss and as such it is important to remember that we are speaking about the lives of many whose blood still clings to the dirt upon which they lived and died. Furthermore, the slow and painful changes that occurred through what has been objectively named the Enlightenment, are by no means once and for all decided. That is to say, although it may be possible to make some generalisations about moderns as resulting from large-scale events, established views prior to these shifts have not just up and left. Religion and aristocracy are not dead. Silvert and Reissman remind us of Max Stirner's words,

Not individual man and it is only as such that man exists as a real person-has been emancipated; it is merely the citizen, the *citoyen*, the political man, that has been liberated; and he is not real man, but just an exemplar of the human

species, to be more precise, or the genus *citoyen*. It is only as such, and not as man, that he has been liberated. 1976 p.102

But at the same time, neither has hope abandoned us. Allow me to shift the discussion to specific considerations of education and schooling within this frame to further derive commentary upon the complex tapestry we are attempting to describe.

When schooling arises as an offshoot of this new and modern worldview, its practice becomes defined under congruent banners. I will take some examples from the Canadian context to help move us through this section. Perhaps let us begin with a lengthy quote from Neil McDonald's *Egerton Ryerson and the School as an Agent of Political Socialization*, dealing with the push for common schools in pre-confederation Canada:

The whole thrust was a corrective one as it was based on the assumption that contemporary developments in Canadian politics were straying far from the traditional direction appropriate to a British colony. The educator's deliberate task was to indoctrinate the student into the norms, values, and attitudes which complemented a 'proper' view of government. Later, the schools were to serve as a guarantee or safeguard that the turmoil and confusion of the earlier period would not return. Schools were simply to serve the functions of the state. They were to assist in establishing a stable and loyal citizenry, and then aid the maintenance of the status quo. (1978, p.100)

Within this, the autonomous individual is given a line, a most patronising spin, yet under the guise of society's best interests. It must be noted that at that point, proto-Canada was a British colony whose fundamental loyalty was aimed at the protection of the crown and its values, which may be equivalently understood as the protection of the wealth and status of those who controlled it. Constitutional monarchies of 18th and 19th century Europe "placed themselves at the head of the Commerce, the Agriculture, the Manufactures, and the Education of their respective Kingdoms' and by doing so 'increased the security and strength of their own power' without 'relying upon arms'" (1978, p.90 Ryerson's word as quoted by McDonald). It must be asked, with whose concern in mind was the strengthening undertaken? If we believe it was in the interest of 'the citizen', we are only to be deceived, for these decisions were taken by and for but a few select individuals. Stirner's words evidence this, for we must not, a priori, take Ryerson's utterances to refer only to the

protection of a nation against another, but also of those power-wielders against the masses they dominate. Ryerson explicitly debated for social control through education. The power of the new citizen-individual was held in check by the powers of aristocracy, wealth and often religion-as a limited and hegemonic conveyance of morals. This historical snapshot illustrates the complexity played out in the establishment of obligatory public schooling in Canada. Presently however, Canada exists as a constitutional, free-market democracy. How have changes in the definition of the socio-political paradigm translated into the schools and their treatment of social contract theory? As Kozel points out, "School is in business to produce reliable people, manageable people, unproductive people: people who can be relied upon to make correct decisions, or else to nominate and to elect those who will make correct decisions *for them*" (1990, p.99- Italics in original). Even more than 100 years after confederation, Canada still remains an 'aristocracy' where few control most of the wealth and influence most of the decisions. With this in mind, I will now examine but two examples, competition and choice, as iconic and worthy of permitting some general observations about current affairs.

Competition

Competition might be seen as one symbolic entry point into this conversation. If society is fundamentally an arrangement of individuals who compete within an arena of normative contractual accord, then it would seem to derive that schools would foster a competitive spirit amongst students. Let us recall that competition is not necessarily always unhealthy. MacInyre distinguishes between the two types of competition by indicating the existence of two types of goods. "External goods are therefore characteristically objects of competition in which there must be losers as well as winners. Internal goods are indeed the outcome of competition to excel, but it is characteristic of them that their achievement is a good for the whole community who participate in the practice" (1984, p. 190-1). Consider this in juxtaposition with the 2002 B.C. Ministry of Education report called *A Future For Learners*. In an opening section discussing the importance of education it states, "Within these issues lie deep concerns about British Columbia's intellectual, scientific and economic competitiveness, nationally and internationally" (2002, p.8). Here we are given a false bill of sale or at least a complete commodification of a concept. The consideration stressed by the Ministry is only preoccupied with the welfare of the Province as if the Province were an

individual in competition with other states. This then may be interpreted as the competition of B.C. citizens with those on a national and global scale- a corporation of sorts. But it also must be understood as competition amongst citizens internally. This therefore boils down to being congruent to the autonomous individual theory. The competition that our education stresses remains that of pitted, individualistic rivalry for access to limited and contested resources.

Apple astutely comments, "Liberal educational policy- with its ethic of individual achievement based supposedly on merit- is seen as a language of justification, as an ideological form, rather than a fully accurate description of how education functions" (1990, p.18). The ideology of individualism still takes precedent over the common good of a concrete context. Standardised testing emerges as an honourable endeavour of schools and teachers under this banner; this is dealt with in greater detail however, below in the Education and Economics section.

Friendship might be another point to be made in the name of healthy competition. If we are but selfishly driven individuals, what meaning can we ascribe to friendship? Maybe we should begin with an historical interpretation which MacIntyre relates to our present situation. "Indeed from an Aristotelian point of view a modern liberal political society can appear only as a collection of citizens of nowhere who have banded together for their common protection. They possess at best that inferior form of friendship which is founded on mutual advantage. That they lack the bond of friendship which is of course bound up with the self-avowed moral pluralism of such liberal societies" (1984, p.156). He continues by describing how ancient Greeks believed, "friendship as being the sharing of all in the common project of creating and sustaining the life of the city, a sharing incorporated in the immediacy of an individual's particular friendships" (1984, p.156). We can distinguish then an understanding of friendship which takes the common good as an integral part of friendship from friendship which Bellah has describe as a 'lifestyle enclave', a solace of shared, but arbitrary preference (1985, p.72). This resonates with Tonnies' *Gemeinschaft-community* and *Gesellschaft-society*.

The trader combines all the typical characteristics of the man with an education - he is a traveller without a home, familiar with foreign arts and customs, but with no love and devotion to those of any particular country.

He speaks several languages, is glib and double-tongued. He is clever and adaptable, but always keeps his aim in sight. He moves swiftly and easily here and there, changing his character and attitudes (beliefs and opinions) like fashions in clothing, as he crosses from one district to another. He meddles in affairs and settles them, turning old and new to his own advantage. (Tonnie 2001, p.173)

The present B.C. Ministry of Education has clearly stated its position with respect to friendship. Here the term has morphed into what emerges as partnerships.

The role of public education is to provide a service without usurping the rights and responsibilities of parents and the family in providing for the overall care of a child. In harmony with this view, the mandate for K-12 public schools clearly states that the primary goal of education is to promote intellectual development and its secondary goals are to work in partnership with the family to assist learners in their human and social development, and in their career development. (Select Standing Committee 2002, p.23)

It appears that schools do have a role to play here in fostering a wider understanding of friendship, but perhaps not such an instrumental one. I would like to close this part with a thought from Dewey:

From a social standpoint, dependence denotes a power rather than a weakness; it involves interdependence. There is always a danger that increased personal independence will decrease the social capacity of an individual. In making him more self-reliant, it may make him more self-sufficient; it may lead to aloofness and indifference. It often makes an individual so insensitive in his relations to others as to develop an illusion of being really able to stand and act alone- an unnamed form of insanity which is responsible for a large part of the remediable suffering of the world. (1966, p.52)

Choice

There rages a debate presently about choice as it relates to schooling. Sides are entrenched and battles are fought as claims to rights whiz by. Choice, however is a very complex term. Even the current Ministry of Education in British Columbia recognises this: "Issues of access in many respects are also issues of choice, an issue that is complex in meaning" (Select Standing Committee 2002, p.14). This Ministerial application of complexity though outlines a relativistic ideal insofar as it insinuates that emphasis in

complexity be placed at the nexus of the individual and not the threads woven between. Choice, when spoken about in this educational context, addresses perceived need, want and desire as, “a means of recognizing individual differences among learners as well as acknowledging the right of all learners to have access to an education that is in accordance with their own philosophical beliefs and values and with their career aspirations” (Select Standing Committee 2002, p.14). The above definition accents the individual as the basic unit of being, rights as objective morality, relativism of equality of difference, and economy as a belief and value worthy of distinction above all others. The debate seems to fork into two philosophical tributaries.

The first streams from J.S. Mill’s *On Liberty*. It takes as a central position the sentiment, “The job of government is to regulate people’s activities only as far as necessary to maximize everyone’s liberty. What people do with the liberty they then have is *their own business and no one else’s, and certainly not the government’s*” (Bullen 1978, p.27- Italics in original). Here the utilitarian desire to achieve maximum happiness for the majority is butted against a defence of individual rights. It is the distinction made by Bullen that, “Compulsory education, however, is not the same thing as education in a compulsory way” (1978, p.27) that moves us into a fast flowing stream which becomes difficult to manoeuvre. It appears all accept education of youth as an obvious fundamental (Rasmussen’s (n.d.) argument still believes in education as fundamental as far as I understand it), but how this comes about- the practicality of context, is what becomes contentious.

Even Bullen, in quoting Illich, clearly states that his use of Illich is solely applicable to, “Mounting pressure for the disestablishment (not *dissolution*, be it carefully noted) of monolithic public school systems (at least to the extent of ending such systems’ monopoly of tax-based support)” (1978, p.25- Italics in original). The stream becomes quite turbulent at this bend - Illich calls for the deschooling of society- one without schools. The province’s report on this issue assumes the following posture: choice is, “a fundamental democratic right of learners, and where relevant, the parents of learners” (Select Standing Committee 2002, p.14). These words template most directly upon those of Mill. In focusing on the rights of individual pursuits of ‘personal business’, concern for the well being of the whole is left adrift. Again Kingwell advises, “The greatest-happiness principle does not, finally, solve

the problem of how the discrete individual will relate, in practice, to the community of which he or she is necessarily a part" (1998, p.202).

Another stream that meanders through thought on choice carries the waters of economics. Here the choice proponents argue that the monolithic educational structure is overly bureaucratic and therefore weighted down by inefficiency and ineffectiveness. Regardless of what the specifics around these deficiencies are, the argument believes that the solution lies in the "governance and service delivery" of education being managed by private interests (see- *A Future for Learners*). This converts schools into businesses to be run for financial profit. The student emerges as the customer. These educational businesses will advertise their wares to drum up sales. Customer satisfaction is guaranteed. This moves the original realisation of contract theory into an extremely restricted realm in which the sole idea of contractual accord is that of the buyer-seller relationship. After several centuries of reification, the notion seems to solidify as "individual = customer". Listen to the comments of the Standing Committee as they offer conceptions of service delivery, "The service providers often are compelled to resort to the rules and deny the requests of service consumers for alternative considerations" (2002, p.27). This is vague enough that, out a context, a reader may draw conclusions as to its reference that would be as broad as to include the purchase of a fast-food burger to the multibillion-dollar exchange of weapons of mass destruction.

When school choice is discussed as an option of a free-market economy, it takes us down a path where the individual no longer has any ties beyond the instrumentally necessary. Schools are the students who study within their walls. Unfettered school choice would see the "voluntary exclusion of the elite" as Giddens (1998) puts it. But it would also shore up Kozel's fear where,

What begins as once-inch margins, topic sentences and unit summaries ends up as an automatic skill at anesthetic insulation of the individual adult from devastation we perceive, or mandate that we marginally imagine. We learn to speak of painful issues as if they had come to be, no longer painful, but just "issues." Pain, by this device, is exiled from the public conscience, death denied, and tears in every case excluded (1990, p.89).

In the end, the priceless becomes the worthless.

What is interesting about both these streams of thought is that neither is willing to take Illich's ideas to their proposed extreme. By this I wish to say that defenders of the educational choice movement, regardless of their affiliation, still accept the school as a legitimate institution and as such, one that commodifies privilege and access and thus upholds competitive market mentality.

Choice however relates to consciousness, decision making, autonomy, responsibility, connectivity, and surely many others. The ability to choose seems to arise prior to language and is perhaps directly linked to innate urges such as hunger. Does the baby decide it is hungry? Does it decide to eat? This is a subtle distinction that highlights the complexity I refer to. Yet we also know that no baby would ever arrive at the moment of choice were it not for caregivers and their use of judgement in nurturing the infant. Again we feel Bettelheim's astute comment, "Society is not the villain, nor is man born free. Both of them grow up together" (1960, p.73) as a basic ligature of being. This sensation may be described as intersubjectivity, in which, "the self is never identical to itself insofar as it co-emerges moment by moment with the whole shifting field of otherness that the self encounters. In this sense, then, the self is continuous with the other" (Bai 1998). Benjamin, in *Bonds of Love*, reiterates Bai's description and moves us to consider action.

Once we accept the idea that infants do not begin life as part of an undifferentiated unity, the issue is not only how we separate from oneness, but also how we connect to and recognize others; the issue is not how we become free of the other, but how we actively engage and make ourselves know in relationship to the other (Benjamin 1988, p.18).

The above is relevant since no longer can we accept that choice as but a simple decision taken by an individual, for if self is continuous with other and, "aloneness [is] a particular point in the spectrum of relationships rather than as the original, 'natural state' of the individual" (Benjamin 1988, p.20), then choice is also always co-choice. If this is the case, then in what way does choice remain an ability of individuality or a right?

I am able to take either path in the yellow wood. I decided to sit down and write this morning. These choices are my choices. At some point, it must be conceded that a specific type of choice exists at the level of the individual. Frost only tells us that by choosing the road less travelled that it has made all the difference, but for me two questions emerge. One

is a qualitative question as to one choice being better than another; second, is a question as to the importance of entering into a dialogue about the nature of choice. These are not mutually exclusive questions however. My choices are based on my prior experiences in totality and the current context.

MacIntyre begins *After Virtue* with the recognition that, “the utterance of any universal principle is in the end an expression of the preferences of an individual will and for that will its principles have and can have only such authority as it chooses to confer upon them by adopting them” (1984, p.21). This type of relativism leaves little room for discussion. Frost is unable to provide any argument to uphold why the road less travelled is the preferred path to the contrarian who embraces a well-known route. This ‘incommensurable’ discord depends heavily upon rights-based criterion. But perhaps two paths do not diverge in a yellow woods in the manner Frost has portrayed. And perhaps you can retrace steps.

The root metaphor of the bioregionalists is the interdependency of all life forms. Consequently, for them, alienation is expressed in the illusion of being free to choose one’s place, to be self-accountable for one’s actions, and to be orientated toward fulfilling personal wants and goals (values highly regarded within some streams of liberalism). This is really to be rootless and to confuse real power with a cultural myth that equates happiness with freedom. (Bowers 1987, p.163)

The untended and psychologically abused individual has suffered great harm under the sword of autonomy.

Instrumentally Mechanistic and/or Managerial Approach to Education

Although these are not equivalent notions, they will be treated within one section, for I believe them to be deeply entwined, perhaps inseparably so. Some cite Descartes and his Cartesian revolution as the source of this understanding, but that would be far too simplistic. In many respects this manner of recognition is very much intrinsically hominoid and has been with us since very early on. We are tool-makers and problem-solvers. To be able to make a tool, one must have an intellectual insight into “the workings” of the world -

a thought of use. The resolution of problems extends to the possibility of applying a successful strategy to a novel situation. These manners are inherent in our nature. If so, why not decide to accept them as such and learn to manage them? Herein lies the paradox. Can we manage management? Can we tool mechanism? Taylor has brought these two threads together in what he has dubbed instrumental reasoning (1991, p.5). I will allude to the relationship insofar as a reductionist view fosters a utilitarian approach. That is to say, if the world is but a machine, a contrivance of discreet components, then it may be controlled or managed, efficiently at that.

We have thrived in this perception. Over our ages we have demonstrated that the world can be deconstructed and many aspects managed. Hominoids have manipulated intricacies and relationships and triumphed- from the building of the most marvellous of towers, to the microcomputer, to vaccines and genetic interventions for treatment of disease. “We don’t now need to tell each other that science is good,” Midgley reminds us, “any more than we need to say that freedom is good or democracy is good. As ideals, these things are established in our society. But when particular ideals are established and are supposed to be working, we have to deal with the institutions that are invented to express them” (2003, p.5). There are several problems in imprudently accepting a sole understanding any singular institution may put forth of reality. This section will begin by explaining why a singular vision is unbecoming. It will continue by discussing what other visions may exist and how the instrumental/managerial philosophy comes to bear in education and schooling both in general and here in British Columbia.

Although our achievements are grand and admirable (by ourselves mainly- the rest of the animals are happy just crapping on our projects), it is here proposed that the evolution of any of our tools or techniques is not unique. That is not to say that they are not original solutions to problems, but rather that the solutions were but one amongst many. A very simple instance of this might be the use of chop-sticks and forks as homologous resolutions. An even better example would be Gould’s retelling of how the position of the letters on the keyboard came to be (For the story of the familiar QWERTY typewriter keyboard, see: Gould, S.J., *The Panda’s Thumb of Technology. Bully for Brontosaurus: Reflections in Natural History*. New York: W.W. Norton & Company, 1991, Chapter 4.). As well, out in this realisation rolls two corollaries: one is that many applications of mechanics and management are most

inappropriate to certain situations. It was a great idea to hang the food pack on a high branch in the summer so that bears, racoons and other creatures would not mess around in it, but in the cold of the winter the rope froze solid like lead and stuck to the branch high above. This appears fairly common-sensical when we are presented with a highly concrete example, but what has occurred in this realm is, by way of forceful postulations, of a more abstract nature. Smashing a hammer against many devices is a most sure fire step at their destruction. Again, the point is to highlight the extreme complexity in which new ideas are borne.

The second corollary is that once a tool comes into existence, its use will never be predictable. I recall reading how Edison refused to accept that the phonograph's prime purpose was to be for the retransmission of music. He had believed its destiny lay elsewhere. Moreover, who would have ever predicted that the scratching sounds now produced by turntables would convert the machine into an instrument. So not only are the uses unknown, but they may mutate. The problem seems to arise in the form of hubris however, when a resolve is advanced over any other. I would like to tease this out a bit further.

As an illustration, let us imagine the etymology, or the natural history if you have it, of sport. Perhaps we are able to track certain games back to specific points, but beyond some juncture, origins become hazy. This haziness may be considered in whether the term sport is an appropriate concept applied to these ancient rites. We may better think of them as hobbies or school activities in the ancient sense, performances which are not restricted by 'official'-dome, by absolute rules or measure. Picture a recapitulation analogy. The way in which modern sports exist, parallels unarbitrated play of children. The chase of the ball, or any congruent object, as a basic game, no one would lay claim to have originated. Even the chase of the object with foot alone seems more than ancient. Early childhood play of these games has no rules. Anyone may chase the object at any time and do what-so-ever with it. One reason why this is so, is that young children are not able to abstractly conceive of complex matrices. We are initiated into rules but rules themselves are questionable *prima facie*. The ability to distinguish between baseball and cricket results from a socially agreed upon and refined history. Furthermore, the fact that the American League (this is a reference to the U.S. based professional baseball league) allows a Designated Hitter, whereas

the National League does not, only further highlights this convention. Rules are relative and contextually situated. This will come to bear when we return to focus on education and schooling.

It also follows that just because everything has a particular shape at certain proximity, does not mean absolute measurability is possible. We may compare a length using a tool. There are two problems though with any tool. One, it is never reproducible. That is to say we are very good at imitating precision but it must be accepted as an imitation at some level. This is also observed in why the baseball pitcher is not able to throw a ball exactly where he/she wants repeatedly. We watch sports not for the roster that appears on paper, but for the magic of the spontaneous play. Two, the information that we learn from measurement is useless in isolation or out of an attendant condition. I really find it absurd to think that the world could be blown up more than once.

Shape as well morphs. If we believe that the universe is expanding and contracting, then time as we know it, must be in flux as well. Think of our units of measure as an agreement to a rule. The wooden stick used in the classroom was a ruler in many senses- it came to rule over our perceptual field. It is in this same sense that we refer to leaders as rulers, or those who set the rules. So back to the games, are our rules for these but ceremonious patronage or do they need to make sense to the particular players involved in the match? Time could be a fair factor here. If we all have to be home for dinner before it gets dark (read the variability in this time frame) then the game must end prior to this. Again necessary circumstance must be taken into purview.

We like to flaunt precision though, it seems. Many would debate me tooth to tooth that our precision is such that to say that two items, fabricated from the same machine in a sequence of milliseconds, are different is to deny the strength of correlation. I am not arguing this point, I agree. My point is that we are so good at reproducing similarity in precision that we think we have duplicated it. It is the precision of the anti-precisionist, an expert able to distinguish between two extremely similar artefacts (such as forgeries), that this paradox is shored up. Why I insist on this point is that it is this negation of nature that tends the mechanistic/managerial myth.

Perhaps another means into this is by way of mention of the tentative position objectivity holds in framing our perceptions. What does it mean to be objective? Putnam deals with this in his article *Fact and Value* (1991), as does Rogers in his paper, *Do We Need "A" Reality?* (1978). Both of these writers contest the existence of a singular reality as untenable and furthermore unrepresentative of hominoid experience. Quantum physics has demonstrated that the solidity of the concrete dissolves into a mass void at the sub-atomic level. Rogers recalls Castaneda's tales of vision quests and summons their perception of reality to bear. Returning again to Midgley, she states: "What we need is not an ultimate floor at the bottom of the universe but simply a planet with a good strong reassuring pull that will keep us together and stop us falling off it. We exist, in fact, as interdependent parts of a complex network, not as isolated items that must be supported in a void" (2003, p.25).

Another pertinent comment on the mechanistic/managerial approach to life is made by Thomas (1979). He reminds us in a piece about cloning that the beauty of DNA is not in its ability to codify our existence but in its built in fallibility. Without the possibility for spontaneous mutations humans would not exist, nor would any other of the varieties of life forms. "The capacity to blunder slightly is the real marvel of DNA. Without this special attribute, we would still be anaerobic bacteria and there would be no music" (1979, p.28). This observation is fitting to the present discussion, as it suggests to us that neither the well-oiled machine, nor the smooth management of situations is able to appreciate the perfection that can be achieved in error.

"Mistakes are at the very base of human thought, embedded there, feeding the structure like root nodules. If we were not provided with the knack of being wrong, we could never get anything useful done. We think our way long by choosing between right and wrong alternatives, and the wrong choices have to be made as frequently as the right ones. We get along in life this way. We are built to make mistakes, coded for error.

We learn, as we say, by 'trial and error.' Why do we always say that? The old phrase puts it that way because that is, in real life, the way it is done (Thomas 1978, p.37-8).

It is in this spirit that we may appreciate MacInyre's comment that, "the realm of managerial expertise is one in which what purport to be objectively-grounded claims

function in fact as expressions of arbitrary, but disguised, will and preference” (1984, p.107). This is taken a step further when he asserts, “that what we are oppressed by is not power, but impotence; that one key reason why the presidents of large corporations do not, as some radical critics believe, control the United States is that they do not even succeed in controlling their own corporations” (1984, p.75). As a current topical reference, with all his power and money, I believed (not as if I spent much time thinking about this, however the media makes it difficult not to) that Saddam Hussein would be living it “made in the shade” and not withering in a hole. It is suggested that we find refuge behind the guise for the fear of the tempest that we know continuously blows beyond our control. Illich on the other hand put this much more succinctly, “man has become the engineer of his own messiah and promises the unlimited rewards of science to those who submit to progressive engineering for his reign” (1972, p.66). He continues by stating, “Growth conceived as open-ended consumption-eternal progress- can never lead to maturity. Commitment to unlimited quantitative increase vitiates the possibility of organic development” (1972, p.62). Maturity allows us to reflect. Organic allows us to connect. At points this reflection and connection may emerge as management or mechanistic but it should not solely be left to these definitions. The castaway floating on the ocean current has limited supplies and needs to manage these resources but also needs to devise a means to obtain more, as well as always maintaining the work towards salvation. But the tasks at hand can be carried out in many fashions and with many spirits. We find cracks in the mirror appearing. How does the mechanistic/managerial come to be represented in education and schools?

Generally this occurs in two ways. Firstly, knowledge becomes ranked and values get placed. Identified bodies of knowledge, such as Mathematics and Science are given precedence for they manifest the mechanistic. Language and History fall in behind, but only insofar as they are seen as furthering the managerial. Students are to learn grammar and composition for effective communication. History initiates the neophyte into what will become his/her dominant paradigms. As students, we are told that these abstractions are inherently good and good for us, because they enable us to reign in and dominate an otherwise wild and mysterious world. Yet, by converting the concrete into the abstract we are left decontextualized.

In Habermas's terms, purposive-rational, or instrumental, forms of reasoning and action replace symbolic action systems. Political and economic, and even educational, debate among real people in their day-to-day lives is replaced by considerations of efficiency, of technical skills. 'Accountability' through behavioral analysis, systems management, and so on become hegemonic and ideological representations. And at the same time considerations of the *justice* of social life are progressively depoliticized and made into supposedly neutral puzzles that can be solved by the accumulation of neutral empirical facts, which when fed back into neutral institutions like schools can be guided by the neutral instrumentation of educators. (Apple 1990, p. 8- Italics in original)

Beneath the semblance of neutrality, these visions are continuously passed off as self-evident. But what is neutral? Neutrality only reaffirms objectivity, which has already been shown to be tenuous at best. Trotsky argued so vehemently against the 'petty-bourgeoisie' view of objectivity in morality. "Independent of 'ends' – that is, of society – morality, whether we deduce it from eternal truths or from the 'nature of man,' proves in the end to be a form of 'natural theology'..." for, "...since these truths are eternal, they should have existed not only before the appearance of half-monkey-half-man upon the earth but before the evolution of the solar system. Whence then did they arise?" (1973, p.16). The school cannot assume that what it does is but transmit already established and objective culture. It must ask more profound questions such as, whose culture and why? Illich again draws our attention to an explanation of why this is the case:

everywhere the hidden curriculum of schooling initiates the citizen to the myth that bureaucracies guided by scientific knowledge are efficient and benevolent. In other words, schools are fundamentally alike in all countries, be they fascist, democratic, or socialist, big or small, rich or poor. This identity of the school system forces us to recognize the profound world-wide identity of myth, mode of production, and method of social control, despite the great variety of mythologies in which the myth finds expression. (1972, p.106)

This again raises the whole question about the means-end relationship. What are our ends? This is an awkward question as what we might perceive is that our ends are never developed by us alone, but are really highly influenced by our context. In a society dominated by advertisements and political rhetoric, it becomes difficult to decide whether I really have thought and conversed about what I believe or if I have only adopted imposed

beliefs and have come to accept those as my own. The message in the medium then emerges as paramount to the meaning. "An educational organization that succeeds in making a given audience discuss the message it is receiving could reverse the meaning of that message" is what Eco tell us (1986, p.143). But such dialogue seldom occurs in schools for the message posited is an unalterable end to a preordained and objective reality.

This is also perhaps the appropriate point to iron out why I feel my use of Illich's Deschooling Society is appropriate to this present project even when I do not support the notion of complete dissolution of schools. Illich, as many astute others, was able to phrase many sensations in a manner that was harmoniously shared by others, myself included. His proposal however for a remedy to this dilemma is what I take sides against. It is important to hear this view, but again, if we solely follow this path, will we not continue to be where we are in some sense? The need for on-going and interactive discourse across all nexus is fundamental to the organic maturity Illich wrote about. To opt out of a conversation seems to be just as naïve as to its existence as does the conversation which refuses to listen to others.

The Standing Committee Report from the B.C. Ministry of Education announced that the public saw their ends with respect to education primarily circumscribed by, "the economic prospects and social welfare of both the individual learner and the society" (2002, p.7). The means in this scenario will tend to become instrumental, for the end postulated is quantifiable in terms of wealth possessed. I am trained to believe that I must toil in any way possible to attain the golden chalice whose nectar is that of the gods. The question now turns to how the education system validates the means. One manner is by converting the student into a client and the school into a service provider.

In the client/service provider schema, students are viewed as dependent and deficient. McKnight relates this has a particular unfolding when schools are considered. "The school client is evaluated in terms of his ability to satisfy the teacher. The explicit outcome of the system is professional approval of behaviour and performance"(1995, p.51). Behaviours and performances that endorse the ends mandated by the rulers. This system has several side effects however.

One of these is that the client needs to be managed and therefore the role of the system is to administer.

The new service manager, translating his skills from the goods production sector; sees four elements to be manipulated in rationalizing the service system: budgets, personnel, organizational structure, and technology. Therefore, the service manager is now busily at work instituting cost-control systems, developing personnel-training systems, restructuring delivery systems, and introducing new technologies (McKnight 1995, p.42)

The managed student becomes rapidly mechanised as the system is viewed as a machine through which the student passes, has parts added, gets painted, and leaves with the label of a specific make and model and a shiny buff. The student is not integrated into the system but rather asked to endure its practices. A one way chemical reaction takes place. Kozel believes that the rhetoric of the school is otherwise, but hidden behind a thin veil.

Schools attempt to cover their own tracks by offering us a half-believed and insincere narration. They speak of something known as "active citizenship," "concerned participation" in what is often labelled, mechanistically, "the workings" of our government. I say that it is insincere for this reason: that, while we hear about the need to vote, to run for Town Committee and for School Board and the like, school simultaneously awards to each of us an individually engraved certificate of moral and political self-abdication. Things that are tangential, trivial and unimportant, we will be allowed to deal with. Things that matter deeply to the world go on eternally without us. (1990, p. 71)

Another way in which the student becomes mechanised and managed occurs in the segregation of information. Discrete units are passed to the student as knowledge. These model a world in which, "The child puts on, or takes off, his 'thinking cap.' In much the same way, adults put on, or take off, their feelings of compassion, their recognition of delight, their instinct for rebellion or their inclination to self-interest" (Kozol 1990, p.58). Kozel goes on to ask if this experience is but a passage of initiation into the dominant societal paradigms or ends. "School is not the only place where segmentation is purveyed to children. I wonder, however, if it does not represent the first place in the lives of many children where clean divisions and what will prove much later on to be quite brutal separations have been given an official ratification from an outside source" (1990, p.56).

Another belief is that a system that is being managed also needs to be evaluated. It is accepted that quality of service and accountability are measures which characterise an administered program. Here the Standing Report promulgates a view that states, "current measures of quality and information commonly used to ensure accountability are measures of inputs rather than actual results or achievements" (2002, p.18). But what are the achievements they speak of? A submission contained in the Report from Helen Raham of the Society for the Advancement of Excellent Education advises:

Teachers, administrators, schools and districts should be evaluated according to their performance and held accountable for results. Districts should be required to measure and report school results in core subjects as annual report cards to the community. Particular emphasis would [sic] be paid to value-added statistics, improvements over the achievement scores of the previous years.

To reduce the achievement gap between rich and poor students, school boards should be responsible for intervening in failing schools. This may involve replacing administrative leadership or unsuccessful programs and personnel. (2002, p.18)

It must be remembered that this vision is offered by the B.C. Government as divine doctrine rather than an end amongst many.

Yet another side-effect is the relationship which develops between the student and the teacher in the client model. McKnight believes that inherently, "To be professional is to distance- to ensure that the relationship is defined in terms that allow the client to understand who is *really* being serviced" (1995, p.47- Italics in original). This type of distancing occurs when we no longer feel connected to our surroundings. The teacher is but a hired gun. Weil extends this sentiment to the entire system. "The State is a cold concern which cannot inspire love, but itself kills, suppresses everything that might be loved; so one is forced to love it, because there is nothing else. That is the moral torment to which all of us today are exposed" (1952, p.109). We need to reclaim some types of relationships that go beyond the mechanistic and managerial if we hope to find humanity in life, education and schools. We must learn to talk about what we believe and why and make sense of this together. Massey leaves us with a final thought:

Thus a Greek definition of culture is tied to human interaction and motivation--to the political and social; it is not defined (as Jaeger's discussion implies was the case before the Sophists) as merely a gathering of technologies and their relationships to one another. The implications of such a definition are of central importance to this discussion: with such a model, rhetoric (or, put very simply, persuasion) attains prominence in relation to other sciences whose *technai*, or tools and methods of education, emphasize mechanical rather than creative modes of learning. (1997)

Education and Economics

The problem with voucher plans is not that they leave too much room for parental choice, but rather they leave too little room for democratic deliberation. -Gutmann 1987, p.60

Nor can I accept as legitimate a definition of education in which our task is to prepare students to function easily in the "business" of that society. A nation is not a firm. A school is not part of that firm, efficiently churning out the "human capital" required to run it. We do damage to our very sense of the common good to even think of the human drama of education in these terms. It is demeaning to teachers and creates a schooling process that remains unconnected to the lives of so many children. -Apple 1990, p.xiv

Presently, there are many views on education placing the agenda of economics above all other considerations. "[T]he greatest threat to our genuine human happiness, to real community and to the creation of a good society," Bellah comments, "comes not *only* from a state whose power becomes too coercive...but from an economy that becomes too coercive" (1999, p.3- Italics in original). Generally, it seems that the economic vista is limiting on two fronts. First, it commodifies knowledge and second, the view it ascribes people, as either resource capital or agents of consumption, is dehumanising.

Historically, the worlds of economics and education have coexisted since prior to the inception of the modern democratic state. Illich tells how, "From the beginning of this century, the schools have been protagonists of social control on the one hand and free cooperation on the other, both placed at the service of the 'good society,' conceived of as a highly organised and smoothly working corporate structure. Under the impact of intense

urbanization, children became a natural resource to be molded by the schools and fed into the industrial machine" (Illich 1972, p.95+6). Manzer's review of Canadian educational policy clearly comments on a dual role for education; "historically, education has been seen as both a public good essential to preserve good government, political stability, and social cohesion and an economic good essential to create an educated labour force responsive to the needs of business and industry" (1994, p.219). Such historic instances seed the early relationship between capitalists and education and set the stage for analysing the present context, a task I propose to engage by way of moving from the global to the local, for as Sabato points out, "It will be necessary, now, to recuperate that human meaning of technology and science, to fix their limits, end with their religion" (1951, p.126).

Globalisation trends seem to heighten economic imperatives. Stromquist and Monkman (2000) use Gibson-Graham's definition of globalisation as, "a set of processes by which the world is rapidly being integrated into one economic space via increased international trade, the internationalization of production and financial markets, the internationalization of a commodity culture promoted by an increasingly networked global telecommunications system" as a framework to begin looking at some of the multiple agendas being advanced in the name of trade liberalization. A more concise definition comes from Kierans (1984) who conceptualises it as, "the optimal allocation of men and women, resources, and capital, across the broad spectrum". This second notion gets to the instrumental core of current economic thinking with respect to capital and individuals. It is through globalisation processes that change in government policy and movements of capital and ideological visions have been witnessed at an accelerating rate. The profound impacts of such shifts are also enacted in the field of education.

Free movement of goods and services around the globe produces an, "integration of national economies and therefore, the denial of freedom to an elected government to address a nation's problems and priorities under their own auspices" (Kierans 1984, p.30). As a result, neo-liberal tendencies of reduced public spending, decentralisation and privatisation of once publicly funded institutions of the welfare nation have occurred on a global scale (Lopez 2000, Carnoy 2000, Spring 1998, Smith 2000) as states compete to gain access to limited transitional financial resources and improve their international competitiveness. This economic vision grew out of the ideas of Frederick Von Hayek and

was propagated by Milton Friedman, both from the Chicago school of Economics at the University of Chicago. The role of government in their opinion, "was to protect the conditions of The Market over social and cultural interests" (Smith 2000, p.13). National policy setting has since been highly influenced by adherence to market norms. This has left to the wayside, "the older reformist discourse of social democracy, which theorized the state as mediating between the demands of the economy and the needs of civic society, [and] has given way to an economic rationalism that has replaced the coordinating role of the state with that of the market" (Peters 1996, p.128). One result has been a shift away from the equilibrium between state and individual interests. In this case, the state has opted for, "a philosophy of individualism that...asserts that all human behavior is dominated by self-interest"(Peters 1996, p.80) and in so doing places disparate powers of choice with the citizen above the general good of the society.

Much of today's global market rhetoric derives from international trade agreements such as NAFTA, Asia Pacific Economic Cooperation, European Economic Community, General Agreement on Trade and Tariffs and its most modern reincarnation, the World Trade Organisation. What has come to light by way of analysis of such pacts is their incumbent inclination towards the liberalisation of state public services (Kuehn 1999, Lopez 2000, Schacter 2002, Calvert and Kuehn 1993). Education is clearly considered to be amongst the most lucrative of these services with annual world-wide spending on education having been estimated by UNESCO at \$100 billion (US\$)/year and with a market of approximately 1 billion students (UNESCO 2001). The inclusion of the private sector most definitely brings about a reconceptualization of the delivery of education in terms of moral and ethical principles (Gaskell 1995, BCTF 1996, Carnoy 2000). Its incarnation may take many forms that will include corporate sponsorship and exclusive sales agreements for specific products, management organisations for assessment, evaluation and certification, production of curriculum and materials such as textbooks, and the creation of for-profit schools with specific curriculum agendas. One fear is that privatisation on national levels will unavoidably lead to the globalisation of the market under the stipulations of the aforementioned trade accords (Schater 2002, Kuehn 1999, Calvert and Kuehen 1993). Support for such change comes from both public and private sectors and thus demonstrates how economic concerns dominate those of the nation and education. However, the

eventual privatisation of education presents not only threats of a physical, but also a conceptual instrumentality.

The ideological purview aimed at reconceiving education in a conceptually instrumental fashion on a global level is rooted in the reorganisation of post-second World War Europe and the creation of the Organisation for Economic Cooperation and Development (OECD). The OECD has been publicly funded by member nations as a vehicle for the stimulation of economic trade, hoping "to achieve the highest standard of living in Member countries, while maintaining financial stability, and thus to contribute to the development of the world economy" (Spring 1998, p.159). In 1968, with the creation of the Centre for Educational Research and Innovation, the OECD began issuing educational policy and the Education Indicators; the later promoting the comparison between national education systems with the bent of creating harmonisation or standardisation of knowledge and skills (Kuehn 1999). The emphasis which began to be placed on education by the OECD can be seen in their belief that, "the main purpose of education is to enhance the productivity and competitiveness of the individual in the labour market...[and] to contribute to economic growth and job creation" (OECD 1995). This entity has come to regard individuals as 'human capital', translated as "the knowledge that individuals acquire during their life and use to produce goods, services or ideas in market or non-market situations" (OECD in Spring 1998, p.169). This reconfigures the role of education into an economic construct where, "it is no longer viewed as a universal welfare right so much as a form of investment in the development of skills that will enhance global competitiveness" (Peters 1996, p.99).

The basic focus for human capital development is workers who are highly skilled and flexible (Carnoy 2000). The education policies formulated by the OECD bring this mechanistic approach across as paramount, most importantly because it can be measured and quantified. Kuehn (1999) presents the argument nicely. Traditionally, labour has been immobile when compared with goods or capital. Improved mass education systems have created skilled workers around the world which capital seems to follow in a quest for reduced costs. Yet skills need to be interchangeable for the system to function and therefore harmonisation has become an objective for skills, something comparable with the ISO ratings for film. For education, the means of skill comparison is the standardised test or

internationally recognisable diploma. The demands of the global labour market, with respect to skills development, have focused on standardised testing of quantifiable material such as mathematics, science, technology and basic literacy. The OECD's policies have been adopted globally as the norms and standards for education and training. Through conferences provided by the OECD or other international organisations (WTO, APEC, etc), education ministers learn skills-standardisation doctrine which they then implement nationally. The life-long learner metaphor is adopted here by OECD education advocates as describing the on-going process of skills acquisition and accreditation for job security and higher income and not as UNESCO originally conceived, as a love of learning (Spring 1998).

Implications for Canadian and British Columbian Education

Education in Canada began with the premise of equality for all citizens. Prior to the inception of Canada as a state, the Free School Act of 1865, which was then reaffirmed in the Common School Ordinance of 1869 founded, "the principle of a unitary, non-denominational school system" (Downey 1986, p.306); a school system that would advance the national agendas of socialisation and democratisation as well as the individual interest of for a better life. The British North American Act of 1867 and the Constitution Act of 1982 vested the implementation and delivery of education in Canada in the hands of each province (Dunning 1997, p.1). Therefore, an understanding of public education in Canada must focus on each individual province's history of education, while considering the federal government as important as a source of funding through redistribution of wealth and by way of national and international policy initiatives, often to further economic directives. The Public Schools Act adopted by British Columbia in 1872 after its entry in Canada upheld the concepts of the earlier Canadian acts by, "reaffirm[ing] the principle of non-sectarianism in public education" (Downey 1986, p. 306). Up to the introduction in law of the Independent Schools Support Act of 1977, the B.C. educational system had been stubbornly maintained as a unitary non-denominational system, the only one of its kind in Canada (Downey 1986, p.305). The historical principles of public education in Canada and British Columbia must be analysed with respect to contemporary relevance of globalisation. Canada participates internationally in the OECD, the WTO, and more regionally, NAFTA, all of which influence policy decisions that are ultimately being tied to the vision of public education.

In Canada, OECD policy is overtly evidenced in two federal ministries, Industry Canada (IC) whose mandate is, “to help make Canadians more productive and competitive in the knowledge-based economy, thus improving the standard of living and quality of life in Canada” (Industry Canada 2001). Human Resources Development Canada (HRDC) sees its role to aid in the creation of life-long learners which it defines as, “the acquisition of knowledge and skills” (HRDC 2001) for the purpose of participating in Canada's new knowledge-based economy. SchoolNet is one initiative of Industry Canada. It claims that it, “readies learners for the knowledge-based society”. It champions lifelong learning and the creation of world-class educational resources through information and communication technology (ICT) and partnerships (SchoolNet 2000). Thus an example of federal infringement on policy and perspectives for provincially operated education systems. Most recently, IC and HRDC have joined forces to initiate Canada's Innovation Strategy. This plan has two branches, the first of which is Knowledge Matters: Skills and Learning for Canadians which, “calls for a collaborative approach between all sectors of society to ensure Canadians have the tools they need to participate in Canada's workplace, thereby keeping Canada economically strong and socially sound”. It includes as one of the goals, “to ensure our children and youth get the best possible start in life” (Canada's Innovation Strategy 2002). The other branch is Achieving Excellence: Investing in People, Knowledge and Opportunity and it, “examines the role of innovation in the Canadian economy” and proposes goals, targets and federal priorities and includes as its intent, “skills [to] ensure that Canada has enough highly qualified people with the skills for a knowledge-based economy [and] strengthening communities [to] support innovation at the local level so our communities continue to be magnets for investment and opportunity” (Canada's Innovation Strategy 2002).

The Council Board of Canada (CBOC), a not-for-profit organisation, “is the central lobbying voice for private business in Canadian public education” (Hyslop-Margison 2000, p.208). It created the National Council on Education (NCE) whose aspirations are to, “help business, education and the community develop strategies to work together, and support innovation and change in Canada's education and lifelong learning systems” (CBOC 2002). The Canadian Alliance of Education and Training Organization (CAETO), another not-for-profit association that includes as its members the Canadian School Boards Association

(CSBA), "believes that Canada must have a strong and effective learning culture that is both publicly and privately supported"(CAETO 2002). Their most recent publication on lifelong learning as public policy in Canada, "draws on extensive work done, in particular by the Organisation for Economic Co-operation and Development" (OECD), to foster the adoption of lifelong learning as a driver of economic and social development (CAETO 2002). It is no secret that the Canadian government, either directly or indirectly, through ministries or via tax-deductible charity organisations has a clear agenda biased towards OECD policy in hopes of securing global capital.

Propagation of OECD policy to the provinces occurs primarily by the Council of Ministers of Education, Canada (CMEC) whose mandate includes, "providing national leadership and a strong voice in education in Canada", and whose activities, "have traditionally involved three major international organisations, the Organisation for Economic Co-operation and Development (OECD), the United Nations Educational, Scientific and Cultural Organisation (UNESCO), and the Commonwealth"(CMEC 2002). A clear example is seen in the School Achievement Indicators Program (SAIP) that assesses the, "performance of 13- and 16-year-old students in mathematics content and mathematics problem-solving, reading and writing, and science"(CMEC 2002).

The provincial government of British Columbia as well follows suit, be it via the implementation of its obligatory career and personal planning courses (CAPP) based on the CBOCs Employability Skills Profile (Hyslop-Margison 2000), to direct links from the Ministry of Education website, to bcopportunities.com (where the suffix .com denotes commerce), or the recently adopted Government Strategic Plan goals of, "increase[ing] flexibility and choice in public schooling, shift[ing] the focus of the education system to student achievement and clear, measurable performance outcomes, and develop[ing] accountability contracts with school districts, including the reporting of outcomes, and giv[ing] school boards increased flexibility" (B.C. Ministry of Education 2002). The conceptual ideology transformation is indisputable. The role of the welfare state is in decline as increased faith is put in the market to normalise the quality of education. The more physical ideological shift, in organisation and provision of education, finds origin in the bilateral and multilateral trade agreements Canada has committed to.

Obligations to NAFTA and the WTO's GATT and GATS policy will further distort our traditional understanding of public education. The reach of these accords stretches to every level of government, "including delegated authorities such as school boards and school districts"(Schater 2002 p.25). Presently, the publicly funded and operated education system of Canada is excluded from the terms. The exclusion is contingent on a service being non-commercial in nature and not in competition with other providers of the service. The general rules of GATS and NAFTA apply to Canadian services regardless of their having protected status or not. These rules include: most favoured nation treatment - obliging the state to offer equal opportunities for national and international service providers to win contracts, transparency - requiring clear and open information regarding changes to the service, and domestic regulations -functioning to prevent local accreditation norms as acting as limiting factors to trade liberalisation (Schater 2002). These general rules have not as of yet been fully enforced but could be at any time. More specific rules also exist once unlimited commitment is made to a service's inclusion. The national treatment rule stipulates that service providers, both national and international, receive, "no less favourable [treatment] than the best treatment provided to like domestic"(Schacter 2002 p.26) counterparts, including access to state subsidies or grants. Finally, the market access notion would restrict government intervention by way of policy of qualitative limitations including number of schools or teachers (Schacter 2002). Although the Canadian government is presently strongly opposed to the opening up of the public education system to these trade agreements, it is extremely excited by the possibility of exporting Canadian educational products. Christy Clark, the former Education Minister for B.C., makes explicit her government's intentions:

Hon. C. Clark: Well, I think school districts should be encouraged to be entrepreneurial and to compete and to try to be the best that they can be. I think there's a lot to be said for competition in terms of improving school districts' outcomes. I think the Ministry of Education, though, can provide some real leadership in assisting them in their marketing. Other jurisdictions do this full-on, and we haven't been nearly as aggressive about it. We've been pretty lucky about the fact that our geography is such that we're close to and familiar with many of the Asian markets. We've got a leg up in that respect, but we haven't worked particularly hard as a government to try to promote our curriculum overseas. That's one thing.

The other thing, though, is not just bringing students over here. It's taking our schools over there. We've got one school in China, and it is remarkably successful. It's just an absolutely tremendous facility. It's run over there by a Canadian citizen, and it's run as a private enterprise. We go in, we monitor the standards, we make sure that the curriculum is being met, and we allow them to grant the Dogwood Certificate. They've had to limit their growth to doubling in size every year. That's how they're limiting their growth - right? The demand for it is huge. It was named the No. 1 model school in the province by education officials.

They are begging us to go over there and open up some more schools. That's something that we should, I think, get on to as quickly as we can to get into that market as much as possible, bring that money back for British Columbia students and reinvest it in our education system. (Transcript of Open Cabinet Meeting 2002)

This became legislated with amendments to Bill #34. B.C. School Districts are now being encouraged (a lack of funding has heightened this encouragement) to incorporate and pursue economic endeavours as entrepreneurial corporations of commerce. The present and future direction of education in Canada and British Columbia is undergoing strong physical and conceptual evolutions of ideology that seem to heed no call to dissenters. What appears perturbing though is the means by which opposition is being framed. The valoric and ethical defence of public education is more and more often finding shape in the vernacular of the capitalist ethos and vice versa. Neo-liberal proponents of the ideological transmutation of education have adopted traditionally educative terminology in their discourse. Terms like 'lifelong learner' and 'student centred learning' have come to take on new connotations with respect to the directives of instrumentalizing the purpose of education as workplace preparation. Statistics published by the OECD and provincial standardised tests are being quoted by proponents of public education as means of defending the strength and quality of local system (BCTF 1996, Gaskell 1995). Books on how to create the correct atmosphere for business success are being highlighted as adaptable for public education spheres (Fullan 1999). Choice, which seems inseparable from any modern understanding of democracy, carries new implications and possible far reaching complications in the new educational context. Yet, is the call to arms for an inalienable right to public state-delivered education being done any real service by such rhetoric? Perhaps a redefining of the defence of public education needs to take place? If the significance of once

positively conceived educational terms is hindering the objective of developing and sustaining truly social-centred learning for knowledge sake and in the interest of community, than maybe such terms should cease to be employed? Furthermore, a completely new dialogue possibly needs to occur, one in which all stakeholder objectives will be considered; a sustainable education.

Summary

The preceding in no way can be taken as the complete story. I chose three broad themes under which to engage this debate, all of which are perhaps dubiously confined in the naming process. Furthermore, within the thematic discussions examples were selective as illustrative rather than comprehensive. The aim is that the reader leaves with the sense that certain priorities are being deemed as objectively preferential (thus perhaps more ethical?) than others and as we move further and further down this skewed path, perceptions of what it means to be a hominoid are severely limited, if not completely lost. I have included in the title of this chapter the word threat in much the same manner as species on the verge of extinction are spoken about as threatened. Here arguments could be made that all creatures eventually go extinct and so some parts of what had traditionally been hominoid culture are also bound to expire. The finality of extinction is precisely what seems to have heightened the disintegration of much cultural diversity, for as we begin to receive more content, more often, (whether the realities of these stories are truthful or contrived is of much concern) about all that is this planet, we become desensitised and normalised. This is occurring both passively and actively in schools.

The school plays out all of the above mechanisms and philosophies and in so doing, the student comes to accept them as Skinner boxes. "School" Kozol asserts, "is in business to produce reliable people, manageable people, unprovocative people: people who can be relied upon to make correct decisions, or else to nominate and to elect those who will make correct decisions *for them*" (1990, p.99- Italics in original). The educators are the ones who set up and maintain such dynamics. Obviously this is not so simple either, for the educator is caught up in a system which restricts her/his ability on one hand and on the other, has most likely already successfully socialised this individual into accepting the limited perceptions discussed above.

The thought of the renowned Jewish scholar Maimonides conceived of eight levels of tzedakah, Jewish charity. The most meritorious of these was the teacher of a skill or ability that would allow the receiver to live her/his life more fully- to thrive. A common example cited is that of: give people fish and they are fed for a short while, teach them to fish and they are fed for life. I propose that as educators this type of tzedakah is what we constantly need to keep present in our work. As Freire, along with many others, points out, education must, in its essence, be humanising and this begins with the educator providing and engaging in humanising encounters and discussions at each and every bend. My version of this project will be elaborated in the ensuing chapter.

Chapter IV - Possibility

Cosmopoeisis

Boundary layer existence and an interrogative approach to the cosmographic journey are elaborated. Relationships between diverse threads are introduced as relevant to co-education and schooling. Four particular examples including “where”, “who”, “what” and “how”, are unfurled in an illustrative attempt to expand upon an interrogative approach.

Threshold vs. Boundary Layers

The problems of education are merely reflections of the deepest problems of our age. They cannot be solved by organisation, administration, or expenditure of money, even though the importance of all these is not denied. We are suffering from a metaphysical disease, and the cure must therefore be metaphysical. Education which fails to clarify our central convictions is mere training or indulgence. For it is our central convictions that are in disorder, and, as long as the present anti-metaphysical temper persists, the disorder will grow worse. Education, far from ranking as man's greatest resource, will then be an agent of destruction, in accordance with the principle *corruptio optimi pessima*. - Schumacher 1973, p.94- Italics in original

I would like now to move the conversation on towards themes of possibility and hope. These two I feel are metaphysical perspectives that permit a mind frame from which metaphysical work may begin. This section will focus on possibility, while hope will be addressed more completely in the final chapter, but hope's elusive strength must not be forgotten nor ignored in the present either. There is potency in pattern as possibility passes through paradigm. That is to say, a shift towards pattern recognition as fundamental to our cosmographic understanding allows for endless arrays of shapes and a deeper understanding of balance to emerge. It also meaningfully reembeds responsiveness or response-ability into the educative project whose foundation I believe to be based on communal understanding,

peace and harmony. Again, returning to the Mandelbrot series of fractals, we find that folding and reiterations constantly present novel pattern, but we also observe that embedded deeply within a fold appears a pattern we have seen previously on another layer or in another part of the set. Pattern does repeat and we come across new pattern.

With so much possibility in pattern, might we not be tempted to just allow each to decide which is the best fit and no more? Yet, the 'which', as it will be presented, accounts for the differentiation of pattern and this project proposes that the recognition of the 'which' is a fundamental step in the reconstitution of education. This, as argued prior, is not relativism for it is not to say that we should all individually select our own patterns of desire and that none is better nor worse than any other, but rather it is a call for synchronicity with patterns that exist or nuances of context which require new folding in the hope of appreciating balance. Implicit in this view must be the belief that all reality of any given instant and location is intimately linked in highly complex fashions. If we are all bound in this ballet, how might we be interacting with and influencing pattern?

I am going to suggest two important ways in which this question might be approached. The first will be developed around what has been alluded to as the interrogative approach to education and the second will return to the theme of boundary layers. I will begin with the latter. As a title for this section I conjured the reader to consider threshold vs. boundary layers, even in this title the mythical tendency to pit two possibilities in an either/or scenario may be observed. In this case, if it were not the threshold, it must be the boundary layer. Well I propose that we need to try, as difficult as it may appear to be, to move away from the mind trap of dichotomising our existence. Even in the extremes, where it seems as if an either/or scenario must exist, I suggest that it is not so simply the case. Life and death would be the summit example. We could argue that we are either living or dead. But let us complexify this a bit. One's cells are constantly dying and being replaced and yet the overall being, or one's essence, remains. Are we dead or alive then? Even more abstractly, culture has been spoken of in terms of transmittable units termed memes (see R. Dawkins *The Selfish Gene*, 1989). Does the fact that we continue to read Plato influence Plato's mortality? A highly curious example of this might be the Christian communion. Here the body and blood of Jesus Christ of Nazareth are consumed in a symbolic act of unity. Is Christ dead? We might find more subtle examples throughout the biological world.

Viruses are often dormant for extended periods, showing no 'traditional' signs of life. Life itself is a most extraordinary occurrence insofar as it appears to have begun from the non-living almost spontaneously. My point here is to draw attention to an overarching pattern of being.

Boundary layer perception is an existent pattern through which our lives pass. It describes the reality we experience in a distinct manner than does the threshold model. If we turn once more for example to the traditional yin-yang symbol, do we believe that we dwell within one of the hemispheres until we reach a critical point beyond which we abruptly cross to the other? Or might we not always be in both? The flow of the yin-yang I feel to be continuous and constant. Once more the 'con' appears representative of the complexity of our shared mutuality. This is the cogency of homeostasis and balance. From afar, a system looks as if to be in balance but under scope we note higher concentrations in specific zones at an exact moment. Can we make generalisations from this however? Do we believe feedback loops, in constant operation, to solely shut down and reopen as if mechanical valves? Perhaps it is in this image that we come able to note the delicate relationship between a boundary layer perception and that of a threshold. Briefly I would like to turn to the question of how ingrained is the threshold model to the exclusion of the boundary layer.

I will select but a few illustrations, surely you the reader will be able to arrive at others. From the geophysical sphere we often talk about major movements of the earth in terms of thresholds. We measure tension as it mounts in fault lines in hopes of predicting a major shift. In the biological world, the theory of punctuated equilibrium, as proposed by Eldredge and Gould, cites threshold moments (again geo-physically based- see Eldredge, N. and Gould, S. J., 1972. 'Punctuated equilibria: an alternative to phyletic gradualism'. *Models in Paleobiology*, T. J. M. Schopf (ed.), Freeman, Cooper and Co., San Francisco, pp. 82-115.) as responsible for large-scale evolutionary change such as the emergence of new species and the demise of older varieties. Closer to home we find such models in both health care and education. A person is considered fit until a cancer is detected. Even the treatment of disease is met with a threshold mentality. A jolt to the body is administered by way of a medicine which hopefully returns the body back to its normal rhythm. In education we talk about pass and fail all the time. We have thresholds of grades and curriculum, others of behavioural determinations, which now even include social responsibility (see-B.C. IRPs

online at www.bced.gov.bc.ca). Each time a new government comes to power, they organise committees to propose recommendations regarding threshold-type changes that need to be revised. This is not to argue that all threshold mentality is inherently evil. The relationship is far more intricate. As dwellers in the boundary layer, we are on the threshold constantly, but it is not The Threshold, that is to say, it is not a messianic turning point, a watershed, but rather mindfulness to our constant interaction with balance and an exploration of what such balance might mean that seems to forcefully guide our lives. Whereas threshold often implies unidirectional and irreversible change, and is said to be related to thrash or a spastic movement of desperation, boundary layers embody the following: we are bound to our state of being, we can move within this state in all direction repeatedly and boundaries are layered, that is to say, there are many of them whose interactions are continuous and complex. The boundary layer perception also always occurs in our reality.

In the boundary layer, change is continuous; any reification of time and space will reveal pattern but not necessarily trend. Might we not have come face to face with this in the particle/wave discovery of subatomic physics? The most persistent and conceivably among the least recognised of boundary layer interaction for organic beings is respiration. As an autonomic process, we need not address much of our attention to its passing but it is the most fundamental aspect of our constitution, supporting millions of tiny lives within us. Here again we have learned (been taught) to stress the threshold motif over the boundary layer interaction. We challenge ourselves physically to surpass all previous levels of respiratory output in our sporting competitions. We record these and award medals of valour to the individuals at whose singular achievement we marvel. This is an elemental part of our culture it seems. Surely a notion of Olympic competition stretches well beyond the Greeks. How much attention do we direct however to the daily act of breathing? We are in awe of one whose years extend past the average, but again this prefers the extreme to the common. It is most comical that we satirise the enraged as taking deep breaths and counting to ten. Here again we depict the threshold model. Only utilise the preceding technique when you have breached the maximum threshold of anger. The event is prescribed and quantified as if counting to ten, the magic number (perfect on any test), were synonymous (read: positively correlated) with success. But a turn towards the continuous reality of a life of breaths is largely ignored by the educative world and schooling systems. It is almost as if

the 'been there, done that' mentality has relegated breathing from an art to a lesson, which once learned, can be added to an arsenal of others only to be retrieved in moments of applicability- a threshold understanding.

Boundary layer interactions do take place regularly in our social lives though. We nourish ourselves together both physically and spiritually, we engage in play, we relate stories of hominoid culture, we make music and drama, and we do all of these things regardless of the imposition of any threshold mentality. In a large sense, education is a boundary layer process. Freire wrote of the banking model of education as a dominant approach to learning and this may be templated nicely upon the threshold understanding. What is implicit in Freire's model is finitude. If knowledge is poured like water into a glass, only to be re-poured into the teacher's test at a later point, then we accept a glass of finite proportion. Even in imagining the largest glass imaginable, it still retains finite dimensionality. The threshold is met in two senses in this scenario then. Firstly, both the mind and the 'knowledge' may reach thresholds beyond which overflow occurs. Secondly, in the re-pouring of knowledge back into the teacher's glass, an acceptable threshold is established. If you pour 85% of the material carefully and correctly back into the teacher's mind, then you are considered highly successful. There are many tangles for such held beliefs. But education as boundary layer paradigm might be conceived of otherwise.

Are we ever able to clearly define what we learn from an experience? This question may be considered from any temporal relationship. If this is so, how is it possible to prescribe learning outcomes? Moreover, when we assume the role of teacher can we really distinguish moments when we also act as learners? Education as boundary layer does not propose that we are either teacher or student. We are both at all moments. What implications might this have for education and schooling? Here I posit that by way of an integrated interrogative approach we may begin to broach the possibilities of boundary layer education.

Interrogative Approach

Early on in the introduction to this work I stated that an aim was the explanation of a theory to which I gave title: an interrogative approach to education. I now imagine this as

the second possibility for a reconception of education. I elected the term interrogative appropriate for I feel it captures the sense of pattern and flux which I hope to convey. The 'inter' part of the term accents the woven nature of our intersubjectivity as mutuality. The 'rogative' part derives from the Latin rogar or to ask. This is relevant for several reasons. Firstly, (and these of course are in no particular order), it speaks of a disposition. To ask is to be disposed to a critical engagement of the life experience, to be a cosmographer. Secondly, to ask means that again we are connected, for one asks another and in this asking, as Gadamer points out, a deferral of authority is tended. Thirdly, there are many ways of asking. There is the demanding ask, the rhetorical ask, the naïve ask, the functional ask, the sinister ask, the critical ask, and probably many, many others. As the expression goes, we learn what is important to a culture by the subtle variety of language utilised to describe its surroundings. For example, in Canada we have many terms for winter precipitation. What are the types of asking? Fourthly, in asking we await a response. A response may be viewed as an imposition of a higher authority directing and determining thought and action. But the possibility of response may also open a space for discourse.

I would like to allude to at this point a retort as to why the interrogative approach is not equivalent to critical theory, but incorporates critical theory as but a set of pattern bound to many others. The toddler who wakes in the night to ask for some water is making a functional request. If we only look at this petition from the critical theorist's vantage we may find ourselves unable to respond appropriately. The deconstructivist finds hope in illustrating previously unconceived possibility in a situation. In the scenario of the child asking for water we may focus on many critical aspects, questions or concerns such as: Is water available for this child? Who is caring for the child? What kind of care? What is the quality of the water? Are there others who need water as well? Out of this line of thought we may come upon an array of fruitful considerations which are relevant to the cosmographic journey. But might we also respond to the petition of the child otherwise? How might I, as parent of the child, engage and comfort this individual? How may I provide a healthy and nourishing response to the present? I see this as distinct from critical theory. Perhaps I am unable to clearly illustrate this distinction however. I will attempt in what follows to further consider this subtlety.

Out of this, a fifth relationship stemming from the interrogative approach surfaces as the breadth of the questions themselves. We seem able to identify large foundational patterns to which we are unavoidably ligated. These I have called the “the where”, “the who”, “the what”, “the why”, “the when”, “the which” and “the how”. My aim in framing the possibility of scholastic change in this manner flows from a belief that never can but a singular interrogative be vaulted into supremacy over others and furthermore that all of these interrogatives have subtitles within them which need to be considered as interacting in equilibrium. I will briefly elaborate on these, propose a relationship to schooling and then move to discuss four of them, ‘the where’, ‘the who’, ‘the what’, and “the how” in considerably more detail.

It appears that we are unable to imagine situations to which most of the interrogative paradigms do not conform. ‘Where’ may be thought of as our fundamental link to the terrestrial. Here we find such grand and interrelated themes such as ecology, sustainability, and ecosystem. ‘Where’ may also be as abstract as to ask if a student is to write a response on a sheet of paper to be filed and disposed of or if ‘where’ is a space that exists between interlocutors making sense of perceptions.

‘Who’ deals principally with the other and the intersubjective relationship that links all hominoids, followed by all life and then all terrestrial. ‘Who’ moves through time and space. ‘Who’ realises that we, as individual beings, are multiple and morphable ‘whos’. It embraces the cultural, the moral, and the narrative and is contingent upon size. It contains the possibility of practice.

‘What’ is just as ample in its scope. We have often limited ‘what’ to the ‘objective what’: the possessive or purposeful, but I would like to re-include ‘what’ as thematic. What do we talk about? What do we do? What do we think? The possibility of practice now extends out to illustrative examples of craft and will.

‘Why’ is perhaps a major stumbling point in some regards. The quest for purpose in existence is as infinite as this interminable and unresolvable adventure. For surely the argument that we can access no objectivity outside of our state of being is persuasive enough that, even in stumbling across a purpose (which I feel we have, several of them actually), we

would never be able to evaluate it (them) objectively. Moreover, it appears as if a singular encompassing purpose, or perhaps even the framing of the question in terms of purpose, is counterintuitive to our daily lives. For example, Taylor spends much time expanding upon the novelty of modernity as being secular in nature (1995). He dedicates much care to the elaboration of this distinction as not being solely non-religious, but more akin to a time lacking consideration of the profound. After such a concerned development, he begins to employ the term 'profane time' as equivalent to 'secular time'. I feel that this move shows a lack of appreciation of the complexity of individuals. Furthermore, in this unique ability to grasp this insight, does he not vault himself into a position of supremacy? The mortal deity returns again to chastise the rest and offer us the answer, the horizons (substitute heavens) of significance. 'Why' perhaps is much more subtle. This does not mean it is profane, a term that in part remains synonymous to secular and in another respect equivalent to blasphemous. Love need not be conceived exclusively in the metaphysical beyond. Might a metaphysical now also exist? Again, searching for simplicity as ease in the complexity of life is fruitless if it leads us to fearful and isolated existences. I have proposed three 'whys' in terms of peace, understanding and harmony; however I recognise that this thread is fraught with skeletons and scepticism. Notwithstanding, it is still worthy of active engagement.

'When' is history, present and future. 'When' is developmental (it is not a good idea to leave poisons within the reach of a toddler). 'What' unfurls when 'when' is met with the 'appropriate'. Are there moments when it is more appropriate to act or follow a certain path? If I am tired, hungry, and cold, is it the moment to steal? To beg? To kill? To learn differential calculus? Can we change courses in midstream without going out of our minds? The modern project has left us with what Taylor notes as a linear model of time. This has come to bear on all our thought. But a simple example given by Casey in the unravelling of the search for longitude highlights the realisation that the 'when' is sometimes equivalent to the 'where' (1993, p.6). Myths and legends also allude to the non-linear 'when'. This thread needs further attention if we are to be sensitive to the whorls with its patterns.

'Which' is an interesting interrogative state for it perceives pattern immediately. To choose, a choice between cognates need exist. Apples and oranges can be compared when the question is of hunger. 'Which' also quickly degenerates when other interrogatives limit its range. Commodification and propagandism of consumption are but two practices that

warp 'which'. The natures of choice, autonomy and freedom have been discussed previously and come to bear in the consideration of 'the which'.

'How' is the essence of being of all terrestrial worlds, both animate and inanimate. It is interesting to note phonetic similarity between the English how, the Chinese Tao and the greeting attributed to some North American First Nations peoples. Tao means how or the way. How is used as a greeting by both the English—"how do?" and the aboriginal plain dwellers', "how". It appears as a guttural wellspring embracing all life incarnate and passing through all existence. It is curious that upon meeting another hominoid our initial verbal communication usually is framed around the how. "How are you?", is a profound probe of self. Could it not be consonant to asking about composition and integrity? "How do you function?", "How is your essence?" "How is your culture?" are but examples of the depth to which this interrogative may lead. This paper has explored three shoots of how: pattern, boundary layers and interrogative co-education. Doubtlessly there are many more. How seems to thread through all the interrogatives discussed above. Phonetically, again it appears in English that the 'how' sound is the inverse of the wh- sound. It is the yin to the yang's where, when, who, what, which and why. It is a matter of process and ends, couched as a disposition to be developed and nurtured amongst inter-subjects.

Perhaps Abbot and Costello had a profound eureka moment when they wrote the "Who's on First" skit. They identified that confusion may arise in questioning, along with the humour of life, the critical mind, the disposition and care of engagement, subtly in the construction of meaning and the sense of loss when the familiar becomes unrecognisable. Apple tells us that, "the system of meanings and values that this society has generated- one increasingly dominated by an "ethic" of privatisation, unconnected individualism, greed, and profit- has to be challenged in a variety of ways. Among the most important is by sustained and detailed intellectual and educational work" (1990, p.xv). This must come to be the work of educators of all walks. No single paradigm can be permitted to govern as the guiding force behind educational initiatives. Learning for the development of global and communal understanding, peace and harmony must not only be safeguarded, but also come to the active forefront, playing an integral part in a sustainable model. Only by such a shift towards an emphasis on the human condition may we flourish. Arguing within the construct of the economic model for the betterment of democratic public education or adoption of their

tools, such as standardised testing, may prove fatal if philosophy of public education is not being discussed. Such a philosophy must arise from open, continuous discourse about notions of the individual, implementation of democracy and roles of public education.

Bowers believes that, "An ideology is like a conceptual map in that it provides the reference points for orientating ourselves in terms of the social and temporal dimensions of existence" (1987, p.79). I would like to suggest, as I begin to outline more explicitly a few of the tenants of an interrogative approach, that this 'ideology' be viewed as the conceptual map Bowers writes of. I want this to be thought of in the context of a school map. I believe it to be a well-known map, but of understated consideration. Bowers expressed it in the following: "But most importantly, self-understanding involves getting in touch with the basic organic categories of existence- past, place, relationships, and future possibilities" (1987, p.169). I call for its reintroduction as a pattern of prominence in need of recognition and reconsideration.

Elemental is not a multiplicity of discrete things successively perceived in their places from vantage points and collated; it is not sensed by a perception which identifies surface patterns. The elemental is sensed in a pure sense of depth, not by an intentional direction of the viewing eye and the grasping hand aiming at objectives, but by a movement of involution. (Lingis 1994, p.125)

Chapter V - Where

The air was, in fact, filled with storks and swallows and wild doves. Rosemary and basil swayed like censers in the afternoon heat.

Athos said: 'Jacob, try to be buried in ground that will remember you.' -Michaels 1996, p.76

I would like to begin this consideration of the 'where' by briefly returning to the assertion that anthropoids are fundamentally Cosmosgraphers. The word cosmos, as mentioned, deals with world and universe, or the physical, biological and cultural. As I argued, order is not what pervades this term but rather pattern. Pattern is always perceived from a perspective and while such perspective may be quite cerebral, nonetheless it seems always grounded. "The point is that place, by virtue of its unencompassability by anything other than itself, is at once the limit and condition of all that exists" (Casey 1993, p.15). Place embodies everything, including the body and time. As an overarching concept, place connects everything as well. As Casey points out, "One direct implication is that as regards to place at least, there is no difference in principle between the universe in toto ('the whole cosmos' in Archytas's words) and the most minute thing in that universe (down to the most exiguous subatomic particle). For both alike, for all that lies in between, place-being is part of an entity's own-being" (1993, p.16). It is the ubiquitous nature of place that calls to reconsider its role in our lives and more specifically in this task, the role it may play in our education and schooling.

I would like to explore two fundamental fissures running through the 'where'. The first I would like to be conceived as a sense of place, and the second as the Environment (of ecological tone). The concluding remarks in this section will look at how these two spheres interact and briefly introduce the notion of sustainability. By no means are these all of the possible manners in which the 'where' can be discussed (see Casey's two tomes and my

earlier reference to the 'where' as the place you write your name on a piece of paper), they are two pertinent illustrations however of potentiality for schools.

Place

There are places I remember all my life. – The Beatles

Mobility is a hominoid trend, but is it more than simply an innocuous fad? Regardless of how often one changes homes or over what distance, the fact remains that one can only be singularly located at any instant. It is this very basic principle of thermodynamics that encourages the growth of a sense of place. We are nurtured in our first homes during nine months of gestation yet, for the ovary at least, we seem to have continuously existed since the first life sprang forth (all XX hominoids are born with their life compliment of eggs). Place turns very magical then in an intensely guttural way. It is this special meaning that place takes on that appears to distinguish it from the notion of space. As the geographer Tuan points out, the abstraction of space takes root in place in that, "if we think of space as that which allows movement, then place is pause; each pause in movement makes it possible for location to be transformed into place"(1977, p.6).

Every time moderns pause, it is unavoidable that some sense of place arises and therefore the opportunity for connections to be perceived. By way of these connections, "Place can acquire deep meaning for the adult through the steady accretion of sentiment over the years"(Tuan 1977, p.33). An important aspect of 'time lived in a place' is the formation of special places, places that have taken on deep meaning for us, places that offer us comfort. "Perhaps they stay because home is not a place only, but a condition of the heart" (Paige1996, p.12). If place takes on meaning for us, in turn, it must be understood that through our relationship with place we come to define our selves. The fact that Socrates, Plato and Aristotle are Athenians is no less than crucial to our attempted understanding of these kinsfolk, but more importantly integral to each one's understanding of his own world and self- as evidenced in their thoughts and writings. As MacInyre points out, "a setting has a history, a history within which the histories of individual agents not only are, but have to be, situated, just because without the setting and its changes through time

the history of the individual agent and his changes through time will be unintelligible”(1984, p.206-7). Place then connects us in innumerable constellations.

Love makes you see a place differently, just as you hold differently an object that belongs to someone you love. If you know one landscape well, you will look at all other landscapes differently. And if you learn to love one place, sometimes you can also learn to love another. Michaels 1996, p.82

Modern mobility does not preclude nascent relationships between self and place, rather it offers different contexts through which such relationships may grow and be understood. Succession is a natural process. Life is mobile in time and over time, but so do the physical elements shift. Let us briefly consider such succession from a plant's or an animal's (excluding *Homo sapiens* for the moment) perspective. While it is most probable that any single species (a troublesome term in and of itself) likely arises in only one locale, over generations it may come to inhabit varied and distant lands. Climate changes, continents move, cosmic collisions occur and life adapts, but always it adapts to present conditions *in situ*. This diversity is exemplified by the now famous reference to Darwin's Finches of the Galapagos Archipelago.

Who would argue that a plant, an animal or for that matter, a person must remain to live out her days where she was born? Once we leave the womb, all places are foreign and only take on significance in the passage of time. Brueggemann postulates, “The land as a social reality, that is, not simply as a one-dimensional piece of real estate, takes on a different quality, depending on the attitude, conduct, and policies of its inhabitants. Places depend on the kind of people who inhabit them and take on the character of the occupants” (1996, p.126). I would extend people to consider a much wider array of life and physical forms. The point is however, that it is in the being with and in a place that place comes to have meaning and therefore careful and inclusive consideration about place must be paramount.

Who may occupy a place or what intervention a place may undergo is not about rights or justice. This reduces place and its inhabitants to mechanistic and manageable cogs. Fluidity is essential to life. The physical area in places is limited and movement is the result. Once we accept this, how could one decree a limit on how far one may move? Moreover, who might conceive of how much distance must be traversed to find one's self in a foreign

place? Or can one pronounce that length of residency legitimately supersedes immigrant claims? No matter how long one considers whether the trend of mass movement of peoples is a healthy one or not, the reality of its epidemic occurrence remains to be dealt with.

The focus now shifts from legitimisation of location to the possibilities and types of encounters that may flourish in inhabited contexts. While entropy may be an unavoidable terminus, harmonious pattern emerges as distinguishable in all moments. It is at these moments that the making of communities may occur, however not any limited sense of community, rather every possible permeation in a communal web. This is an opportunity for schools to offer guidance with respect to the development of hominoid thought around place.

If communities are web-like, with no singular centre but many threads conjointly passing through nexuses, then what is the school's place in this weave? I wish to propose the neighbourhood community school as a site for possibility in this endeavour. All aspects of the school are manifest in place. What 'school as place' may offer, in counterposition to Illich, is a sense and awareness of connection. Schools need not be isolated or discrete edifications, they may take on many forms. I could imagine school as part of a community centre. This would include sports facilities, a theatre, a care facility for seniors, a market, botanical gardens, and the list could go on. It would become an integration of associations.

As school becomes reduced to a building that houses youth, methodically and objectively preparing them for some disjointed and relative future, then I support Illich's vision. However, I have witnessed first hand in Chile how with the dissolution of community schools comes the disintegration of community and the objectification and abstraction of place. I assert that the reconceived school may offer possibility for relevant and necessary exploration of place and its meaning for the lives of the inhabitants. It was not until I studied Geography at the university did I discover that there are many subsets of Geography including: historical, cultural, physical, biogeography, human, amongst many others. The 'where' is so ubiquitous, yet modern and post-modern pundits lead us to believe otherwise so that we have become blinded, "to the forgotten but formidable presence of place in our lives" (Casey 1993, p.21). It is through a sense of place in schools that we may

begin to bridge chasms between socio-economic divides, to welcome strangers into lands and homes, and to heighten awareness of the mutuality of connection.

Environment

'What is a man,' said Athos, 'who has no landscape? Nothing but mirrors and tides.' -Michaels 1996, p.86

We are reflections of our places. Locality is etched on our minds in more ways than we can know. -Orr 1996, p.234

If place exists as pause in space, how may we begin to understand environment in relation to place? I would like to adjust the lens to the unforgettable image of earthrise; an unquestionably resounding glimpse of terrestrial isolation and connection. In seeing our loneliness poignantly as a singular globe suspended in an unintelligible void, how does the physicality of terrestriality unfurl? Out of the earthrise images, I would like to tease two significant implications of existence for the cosmographic project. These are the apparently paradoxical antitheses of isolation and connection. This is a pattern that threads through all terrestrial existence. It moves from the atomic elemental up through the complexity of molecular and cellular. It passes the shape of species and complex inorganic form and in earthrise, it extends out into the vast cosmic void. In the leap from terrestrial perspectives to an external view reflected back to earthlings of the planet, a novel vision of connection promulgates. The earth as a species or a form or pattern becomes recognisable and hence a fresh "we" springs forth. Yet at the same moment this newfound "we" organically seems to be quite an isolated and isolating phenomenon. The earth's vibrant hues are unique as far as our perceptions allow. Our space programs long for signs of extraterrestrial life, but as of yet we are singular. In the more than thirty years since the earthrise images forever embraced our memories, there has been a growing movement towards an integrated hominoid perception of planet earth. This sentiment continues to advance globally but still remains on the periphery. On the other extreme, the rational religion of science has repeatedly shown that the balance of earth is becoming altered by hominoid activity. The place in the annals of history that these changes will hold is an activity for historians. Presently however, education and schooling need to vigorously take up this most far

reaching of debates. As sense of place develops in the particular of concrete context, the sum of the parts viewed in earthrise glaringly stares back at us a holistic environment of existence, uniquely isolated and interdependent. Should this not be an overarching pattern for schools and education?

Environment is not necessarily an easily developed term. We speak of the natural environment, the work environment, the classroom environment and countless others. Yet intrinsically environment is attached to place. All places exist within environments. The word environment derives from the French "environ" which translates to encircle or to be among, but among what and whom? A quite specific understanding provided by Stevcic posits environment as, "the total sum of external influences (physical, chemical, biological) acting on organismus" (Stevcic-Zdravko 1996). Here we already notice that the biological begins to become the axis of understanding. More generally the term can be conceived of as, "a space of possible encounters" (Chymuk 1985). To this definition I would exchange space for place. If place is the concrete of space, where the tangible may exist, then do not all environments become places- places of possibility? Can one ever really postulate a definition of place without conjointly including the idea of environment? I find the sensation of 'place of possible encounters' to be a powerful one. Once one begins to think in terms of place and environment as parts of a whole, inter-relatedness becomes apparent. My place is made up of a web of places, all of which exist within the environment. The 'among' now becomes clearer.

Out of Enlightenment thought hominoid existence has become dominated by mechanistic meaning and in so doing connections have become limited and obscured. The dark ages of connections must be halted however. Bonnet points out, "there is an important sense in which nature does not simply exist 'out there' as an external object for our separate perceiving subjectivity, but that our relationship with it (how we reveal it to ourselves) is a primal conditioner of our experience as a whole and is constitutive of our own identity, our sense of place and purpose in the greater scheme of things. We exist in our relationship to nature" (1999, p.10). We are defined in innumerable ways by our environment and are essentially dependent upon our environment for our survival. Paige reminds us that, "Ultimately a few square miles is all we know of earth. And though our umbilicals now stretch to other worlds, this earth is still our home" (1996, p.13). The Earth-as-mother

metaphor seems to extend far back into a variety of ancient mythologies. Yet “Motherhood” has become a mutated notion in our time. In the modern Western myth, it appears to have become singularly limited to the biological process of birthing. Again, here we witness rationalism suffocating connections. If we view our mothers as mere vehicles for our passage into life, then how might this influence our view of Gaia Mother? When we begin to consider all places as part of our home, we begin to arrive at what might be meant by ecology – how individuals interact with and care for their environments.

I wish to make two points with respect to this interaction. First, the sever that is maintained between hominoids and the rest of the environment needs to be constantly met and argued as untenable. Next, a re-invigorated planetary embrace must begin to take place. Bowers reminds us, “The ideas of purposive rationality, progress, and a form of individualism that must become rootless in order to adapt to an accelerating rate of change thus provide a set of conceptual lenses that put out of focus the unstable and experimental nature of our culture” (1987, p.28). Rootlessness removes hominoids from an environmentally placed experience. It also has given us ownership as a justifiable good, ignoring that the treatment of one place influences all others. Results of rootlessness are an inability to care for place, respect other’s care for place and respect place as in and of itself worthy of care.

Roots are a powerful metaphor for the environmental ‘where’. Roots reach out to connect but also hold firm. This again highlights the textured nature of the education I am exploring. Yet Weil argues forcibly that modern rootlessness is in a large part propagated by instrument and rational education (1952, p.43). Orr on the other hand states that, “all education is environmental education” (1994, p.12). This must be conceded to. Not in the sense that there is no education that is not environmental (a point perhaps true), but that the threads that connect, connect all always. The insertion of a course called Environmental Education only further engrains a worldview which has lead us down our present course. O’Sullivan has summed it up nicely when he notes:

the sense of organicity of the natural world must be revived. There must be a shift in the emphasis of sciences away from the dichotomies of the modern Cartesian system to a postmodern science that is based on a dynamic open system framework that is both organic and holistic. In opposition to a

framework that separates values and facts, a more holistic interpretation brings facts and values together in dynamic interaction. The natural world must be known and revealed in our relations with it, in the sense that we are participant-observers rather than detached viewers. (1999, p.95)

In this way education for 'the where' may begin to succeed the atomistic worldview and rejoin moderns into an environmental weave. Occidental societies generally have not emphasised balanced relationships between moderns and other organisms (often they have not even been able to forge equilibrium amongst themselves). Here as well, even the modern metropolises may be re-rooted. Zencey offers that the, "cosmopolitan project has been criticized by champions of the marginalized cultures it excludes; I think it time to criticize it from the vantage of a rooted education. From that perspective, multicultural inclusiveness doesn't necessarily solve the problem: multiculturalism tends to perpetuate a politics of placeless identity rather than a politics of rootedness in place" (1996, p.17). While I sympathise with the sentiment of the assertion, I also argued above that the jurisprudence approach alone to this complex issue perpetuates animosity rather than nurturing rifts. Rasmussen diagnoses contemporary education as a "poison" spreading "disease" (n.d., p.4-5). If this were the case, could the very poison not also turn out to be its own antidote? Rasmussen would have us believe so when he tells modern rescuers to "stay home". But all earth is my home. I see this as an unproductive and inflammatory argument. I would rather steer us for another stream, one in which education and schooling would play important roles in confronting ailments of environmental fractures.

In beginning to turn attention to 'the where' from a young age, we may begin an, "education that equips people to 'become native to a place,' as Wes Jackson puts it, requir[ing] a curriculum shaped in part by the particularities of location, bioregion, and culture" (Orr 1996, p.231). This would shift, in the words of O'Sullivan, "the fundamental educational task of our times...to make the choice for a sustainable planetary habitat of interdependent life forms over and against the dysfunctional calling of the global competitive marketplace" (1999, p.2). This is why I argue for the neighbourhood community school. It is here where wounds may be examined and care provided. The 'where' here mingles with the 'who', the 'what' and the 'how'. We begin to belong to 'a where'. We cannot merely promote, as did Nancy Reagan, a 'just say no' campaign against rootlessness and

environmental devastation. We, as elders, must begin to foster conditions for the young to become rooted and care for the planet. Lingis tells us this when he writes:

The Pythagorean world of numbers, the Platonic world of forms, and the modern scientific universe of formulas are laid out like maps over the implements and obstacles stationed along the roads of the city and the halls of the constructions of culture, and over the landscape of things at rest, animals roving, plants proliferating, and minerals shifting in the contours of the earth. But the space where the things are encountered is not suspended in the network of geometric dimensions or in the void. It extends in the light, in the warmth, in the atmosphere, and in a clearing stabilized on the supporting element of earth (1994, p.123).

Borgmann makes a similar observation in his words, “the world that is hyperintelligently spread out before us has lost its force and resistance. There is a symmetry between the depth of the world and our bodily incursion into it. In the real world, humans have a natural inclination to satisfy that symmetry daily through bodily intimacy with the world, walking about, feeling the weather, going on errands, handling things, and carrying burdens” (1992, p.106). How might such sentiments sustain and become sustaining? It is to the theme of sustainability that this section now flows.

Sustainability

The bioregional view is that politics should be attuned to the requirements of a life-territory, which must take account of the life-sustaining characteristics of a habitat – the watershed, soils, and renewable and non-renewable resources that make up the biotic community. The word “place” is often used by bioregionalists as a way of designating a form of politics attuned to nature rather than the dictates of ideology. -Bowers 1987, p.160-1

Here ‘the where’ enters into the first of Buber’s spheres of relation. He called this life with nature and described it as a, “relation that vibrates in the dark and remains below language” (1996, p.57). What we come to call this cosmic pattern, whether we chose the term nature, physical, ground, earth, terrestrial, soil, topography, environment, matrix, place or countless others, must emphasize the point raised by Buber, one recognised as well by many of both ancients and moderns, that all that is terrestrial is profoundly linked. Consider

the penetration of this as etymologically explored by Casey, "Both 'politics' and 'ethics' go back to Greek words that signify place: *polis* and *ethea*, 'city-state' and 'habitats,' respectively. The very word 'society' stems from *socius*, signifying 'sharing' – and sharing is done in a common place" (1997, p.xiv- Italics in original). The amount that has been written and recorded about place suffices as testament to the nexus of this pattern to life. How this essential pattern is explored, reflected upon in schools and how its integration is embodied in the daily lived experience from old and young, from here and there, sustain place. Sustainability is thus a thread in the weave to be followed in an attempt to understand "the where".

What sustainability might accord with 'the where' is its broad understanding and applicability. Borrowing from the environmental movement, which has embraced this concept for many years now, a parallel notion may be found applicable to education. Munro (1995) has defined sustainable development as, "the complex of activities that can be expected to improve the human condition in such a manner that the improvement can be maintained". Another definition comes from the World Conservation Union (2002) who includes in the idea of sustainability, "improving the quality of human life while living within the carrying capacity of supporting eco-systems". A further notion conceived of by William Rees and Mathis Wackernagel is that of the ecological footprint (see- Rees, W.E and Wackernagel, M. (1996). *Our Ecological Footprint- reducing human impact on the earth.* New Society Publishers: Gabriola Island, B.C.). What is nice about this image is that we do tread on the earth, yet we can consider the types of shoes we use and the steps we take. If our eco-system community takes into consideration the entire scope of education, including all organic and inorganic amongst it, then we can begin to consider the interactions of all.

Sustainability not only emerges then as an element of the 'where', but as passing through all interrogative forms. Sustenance comes to guide our relationships to lands we inhabit, others we encounter and activities we engage in. Life is chaotic and often we do find ourselves living on the edge of this chaos, attempting to make sense of the surroundings. The importance of the edge of chaos is not only found in our ability to maintain our balance there, but in the notion that we too, as individuals, are change forces involved in the formation of the resulting temporal outcomes. As such we each have an obligation and a professional imperative to take and defend positions which stand

harmonious to our underlying values. It is integrity which may permit the growth of sustainable public education.

Chapter VI – Who To What

We long for place; but place itself longs. Human memory is encoded in air currents and river sediment. Eskers of ash wait to be scooped up, lives reconstituted. –Michaels 1996, p.53

We are family – Sly and the Family Stone

Presently we are at a point where we hear much talk about security and being able to distinguish “good guys” from “bad guys”. Out of this have come calls for National Identity Cards, both in the United States and here in Canada. I wish for the reader to conjure up some possibilities of what might be included on an identity card. How do we identify ourselves and how are we identified by others? The argument says that these cards are necessary, but in what way are they sufficient? I would like us to keep Midgley’s words in short-term memory as you read through this. “The trouble is that thought and culture are not the sort of thing that have distinct units. They do not have a granular structure for the same reason that ocean currents do not have one – namely, because they are not stuffs but patterns” (2003, p.57).

The notion of ‘the who’, in the most general sense, enters the biological realm. It brings the conversation about ‘the where’ to consider that at almost any given point in the terrestrial realm many lives or selves are present. In non-specific terms, the sum whole of these selves may be called the biotic community. And just as place reiterates as scale changes, so too does community. More specifically, community arises where individuals live amongst one another- the environment. These individuals come into contact and an organic relationship ensues. There are many types of relationships that exist and surely an unfathomable amount as yet to be conceived. Biologists classify the following: competition, predation and symbiosis as basic communal interactions. Symbiosis is further dissected into parasitism, commensalism, and mutualism (Cambell 1987, p.1039-1057). By mentioning the categorical thought of professional biology, I hope to emphasize the interwoven of

community as well as attempt to reembed hominoids into the larger biotic state from which they were borne and to which they are inextricably dependent. 'The who' becomes a transcendental pattern of existence, for none of us would be able to exist at all without others to support and provide for us in a variety of ways. The purpose of this section is to explore specifically the types of communal relationships that hominoids are part of, consider a variety of conceptions of community, turn towards 'the who' and its role in education and schooling and ultimately merge into 'the what' as we flow on.

Briefly, I would like for us to consider the communal biological relationships mentioned above. We are not only surrounded by life at every given instant, but we are immersed in it. As multicellular organisms we are composed of uncountable numbers of wee lives. The hypothesis Margulis postulates, that perhaps even the cell itself should be thought of as a community of 'whos' rather than an indivisible entity of life, realigns much of our present perceptions (Capra 1996). This assertion follows on the discovery that mitochondria contain their own separate DNA. Furthermore, it is arguable whether DNA is "alive" or not, but evidence seems to show that these long, strange chains of meaning are really communities of genes that have harboured together (Thomas 1974). As we move away from the micro to the scale in which we live as organisms, what attention do we give to our givers of life? Here I refer to the plants. We learn about photosynthesis in an objective manner and we are taught to bud a pea, this however reduces the plant to a passive role of submission. We are able to cultivate but when do we begin a meaningful and caring relationship with plants - a relationship in which we respect the profound communal interaction of diversity? "But it can also happen," Buber writes, "if will and grace are joined, that as I contemplate the tree I am drawn into a relation, and the tree ceases to be an It. The power of exclusiveness has seized me" (1996, p.58). A concern of multiculturalism now might begin to broaden its reach to include all biotic culture.

How does the profound paradigmatic reality of our whoness come to bear on hominoid thought in general? When a Social Darwinian mentality vis a vis Darwinian thought is embraced as a faithful understanding of our relations with others, 'the who' leads to isolation and community is accepted as *Gesellschaft* (society). The distinction between community and society made by Tonnie perhaps presents itself as relevant here. "The relationship itself, and the social bond that stems from it, may be conceived either as having

real organic life, and that is the essence of Community [Gemeinschaft]; or else as a purely mechanical construction, existing in the mind, and that is what we think of as Society [Gesellschaft]"(2001, p.17- Italics in original). Clearly all biotic relationships are organic since they emerge from organisms, but when balance is a consideration of the organic relationship the presently accepted and transmitted Western paradigm of community may be perceived as dangerously schizoid. "People change their temperments with the place and conditions of their daily life; their outlook becomes rushed and unsettled through restless striving" (Tonnie 2003, p.250). I wish not to idealise or simplify hominoids to the point of posturing revival of times gone by or resolution that we are merely beasts, rather I wish to categorically discard any notion of community that is unresponsive to patterns which guide our lives. Hominoids are distinct from other organic life, just as any other species or individual is different from all else that exists, yet hominoids are also alike in many respects and when does the exploration of this become part of the cosmographic journey?

As a species, hominoids have come to form a thick layer of mucus blanketing the earth. Our physical presence or remnants of it are everywhere, constantly. From one vantage, we are the plague that afflicts the globe, the root disease of the planetary dis-ease. Who are we as hominoids in relation however? Almost all the varieties of communal living addressed by biologists curiously seem to be found amongst hominoids as well. The 'interrogative who' becomes an essential aim if part of the cosmographic endeavour is co-education or the co-learning of life. Both the personal and cultural nature of our pasts inform our present choices so that who we are now and what we may become are directly ligated to all the 'whos' that have crossed our paths. "Children do not grow up through abstract injunctions. They identify with their parents, they learn through role modelling, and they are influenced by the historic specificity of their family, church, and local community" (Bellah 1985, p.152). Again Bai's emergent mutuality is a powerful means of approaching the complexity of embeddedness (Bai 2003). Hominoids have always lived amongst themselves in communities and depended upon others for survival. What are some of the aspects of the organic hominoid community Tonnie wrote of? This is an enormous task. In my reading however, I have come across many ephemeral aspects which I would like to share. This is not to be conceived of as a definitive list, lest a list at all. Rather, these are

sentient threads illustrating the woven 'who' and its importance on the cosmographic journey.

Community may be best left undefined, similar perhaps to Buber's sub-lingual level of being. But prior to exploring some of the ways I feel we live in common, I wish first to include a few definitions that I have come across in my readings. Dewey draws attention to the weave formed from the root common:

There is more than a verbal tie between the words common, community, and communication. Men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common. What they must have in common in order to form a community or society are aims, beliefs, aspirations, knowledge – a common understanding- like mindedness as the sociologists say. Such things cannot be passed physically from one to another, like bricks; they cannot be shared as persons would share a pie by dividing it into physical pieces. The communication which insures participation in a common understanding is one which secures similar emotional and intellectual dispositions-like ways of responding to expectations and requirements (1966, p.5).

In these words we begin to identify some of aspects of community such as the self-other declination, the community of morality and discourse. Here too the 'what' enters the question. As 'whos' we are involved in an endless conversation called perception. This conversation is the 'what'. It is a song, a dance, a sweet romance. It plays out in continuously, infinite pattern. The 'say it', 'think it', 'do it' all merge in the 'what' of the communal 'who'. Bellah stresses that community is "a context in which personal identity is formed, a place where fluent self-awareness follows to the currents of communal conversation and contributes to them" (1985, p.135). In this, context may be construed as the 'con-oral' or the 'conlived' of the narrative community. Tonnies broke community into three discrete bodies.

Community by blood, indicating primal unity of existence, develops more specifically into community of place, which is expressed first of all as living in close proximity to one another. This in turn becomes community of spirit, working together for the same end and purpose. Community of place is what holds life together on a physical level, just as community of spirit is the binding link on the level of conscious thought. The last of these elements, together with the former two, is what makes a truly human community in its highest form (2003, p.27-8- *Italics in original*).

Tonnies offers a comprehensive understanding of community's breadth- a conscious thought. I will now begin to elaborate upon the following categories of community: place and community, self and community, narrative and community, culture-morality and community, size and community and practice and community. This will transition into a brief consideration of the relationship between the 'what' –the 'who'.

Place and Community

The first of these sensations I wish to convey is that community becomes unintelligible when considered in isolation of place. As Livingston points out, "A sense of community is most simply put as an awareness of simultaneous belonging to both a society and a place" (1996, p.132- *Italics in original*). Communities cannot exist without a place in which to exist. Lingis draws an even more direct connection between 'the who' and 'the where' when he writes that we are, "One whose flesh is made of earth- dust that shall return to dust- who stands facing another with the support of the earth rising up in him or her; one whose face is made light and shadow and whose eyes are made of light and tears" (1994, p.117). The relationship between 'the who' and 'the where' is in no sense tentative nor conditional, it is an indivisible reality. It is for this reason that O'Sullivan's claim that, "There is very little emphasis on the development of local community life and the sense that these communities also have a profound impact on the quality of our lives" (1999, p.52), must enter the conversation. Especially from early childhood, 'the where' and 'the who' are inseparable. Locality is definitive of self. Modern hominoids think that what we eat and wear are solely cultural, forgetting the placed based aspects of their development.

From this understanding of placed-based 'who', sense of place relationship may be conceived as described beautifully by Lingis:

But there is also another alienation- an alienation from the elements. We go to places not only for the discourse that circulates there- the scientific community assembled there or the writer' colony- but for the sun, for the wide-open skies, for the tropical monsoons or for the dry sparkling air, for the desert or for the ocean. Sometimes when we go, we find ourselves immediately at home and resolve to stay there, even if we have no work there, know no one, and even do not know their language. But in most cases, we have to appeal to others to make ourselves at home. We appeal to the others to help us be at home in the desert, in the rain forest, in the

tropics, in the tundra, and in the ocean. And in childhood, and in the strange nocturnal regions of the erotic, and in the shadow of death that advances (1994, p.118)

Placed-based 'who' becomes a fundamental type of being both as an individual self (whatever that may mean) and as embedded in a macro community.

Self and Community

From the placed based community I would like to draw particular attention to the nuanced self-other continuum. The evolution of this was touched on in a previous chapter, addressed as the autonomous and unencumbered individual. Again I would like to stress that such a starting point places hominoids a priori into a separate category. The initial point of departure must be that of the self-other in the largest possible context. As Livingston reminds, "beyond the consciousness of self-as-group could be posited a consciousness of self-as-community...In the functioning multispecies community, all participants are subjects; objective perception is no longer required (and indeed would inhibit apprehension of the world). There need be no other; the community is a whole unto itself" (1996, p.137). This is much more starkly conveyed by Rosenthal who states, "Not only can selves exist only in relationship to other selves, but no absolute line can be drawn between our own selves and the selves of others, since our own selves are there for and in our experience only insofar as others exist and enter into our experience" (1993, p.377). Bai views this state as one of constant flux (Bai 2003). Self and community become indistinguishable. They are the head and tail of a singular coin.

This understanding holds true for all inter-being. Here I will draw from the important and relevant image evoked by Benhabib's words, while being mindful that we need to move beyond this limited hominoidal self-other conception.

As opposed to the dismissal of the body in the one case, and the reduction of self-identity to the continuity of a substance in the other, I assume that the subject of reason is a human infant whose body can only be kept alive, whose needs can only be satisfied, and whose self can only develop within the human community into which it is born. The human infant becomes a "self," a being capable of speech and action, only by learning to interact in a human community (1992, p.5).

While it is most definitely true that we learn hominoidity by our experiences amongst other people, we cannot relegate or separate the rest of otherality to a distant realm. This point being explicitly made, I do feel that critical attention as well be given to the inter-hominoid relationship.

The inter-hominoid relationship can be viewed in a variety of ways. One of which is quite an instrumental manner as Freud reminds, "The replacement of the power of the individual by the power of a community constitutes the decisive step of civilization. The essence of it lies in the fact that the members of the community restrict themselves in their possibilities of satisfaction, whereas the individual knew no such restrictions" (Kingwell 1998, p.199). It appears as if our spoken perception and subsequent scientisation of what has always existed in the Buberian first sphere has reduced possibility. Can we allow ourselves to believe and practice a sense of community that rests uniquely upon a Judaic-Christian-based philosophy of self-denial and which furthermore polarises self from other? This hinders both the self's perception and the possibility to envision alternative ways of being and relating. Out of this results what Apple describes as, "the case that our sense of community is withered at its roots. We find ways of making the concrete individual into an abstraction and, at the same time, we divorce the individual from larger social movements which might give meaning to 'individual' wants, needs, and visions of justice" (1990, p.9). What alternatives are there to how we may conceive otherwise of the self-other-place relation?

Ogilvy may set us on a course. "No individual is ever completely isolated. And no actual community has ever extended its reach to the entire species. Both individuality and species-being are abstractions from the concrete, day to day reality of life in limited communities" (1992, p.229). It is the appreciation of this diversity in similarity that the self-other 'who' attunes to. Bellah clearly conveys that it is from this state of being that communal relations become sustainable. "Generosity of spirit is thus the ability to acknowledge an interconnectedness- one's "debts to society" – that binds one to others whether one wants to accept it or not. It is also the ability to engage in the caring that nurtures that interconnectedness" (1985, p.194). Just as all bodily cells must work harmoniously, even if this means individual sacrifice at points. This shifts the instrumentality of inter-being to what Lingis describes as a sentient and tangible vitality.

The hand of the other extended to mine seeks not only the skills in my hand which is an instrument among others available for his or her own tasks; in the clasped handshake with which we greet one another and set out each to his or her own tasks, each one seeks the warmth of the hand of another- the elemental warmth in which vitality is immersed (1994, p.129).

Life flourishes in warmth. Individuals survive in the harsh cold.

It is in and through our relations that we exist and grow. "The 'I' becomes an 'I' only among a 'we,' in a community of speech and action." Benhabib accents, "Individuation does not precede association; rather it is the kinds of associations which we inhabit that define the kinds of individuals we will become" (1992, p.71-based on words of Habermas and G.H. Mead). This is not to say that we be relegated to stasis of the quo, only that novelty arises out of context. "Notice also", MacIntyre considers:

that the fact that the self has to find its moral identity in and through its membership in communities such as those of the family, the neighborhood, the city and the tribe does not entail that the self has to accept the moral limitations of the particularity of those forms of community. Without those moral particularities to begin from there would never be anywhere to begin; but it is in moving forward from such particularity that the search for the good, for the universal, consists (1984, p.221).

This is the autopoietic of the self. At some level, the self can push the other as water pushes the rock in the river and the rock pushes the water. This tension does not mean that war or competition constantly rage. It is merely an example of how energy that flows through what Capra has called the open system meets and interacts with the closed system (the self) (Capra 1996). The pattern that is alluded to becomes analogous to MacIntyre's universal or the Greek Good. But this relationship will be explored below in the culture-morality and community section.

For now I would like to end this part by allowing us to concentrate on the commitment that inter-being requires. "Of course, this is precisely the problem: citizenship is a very complex term," Massey tells us,

and its definition seems in fact to change from year to year, decade to decade, century to century. Yet one thing remains clear: citizenship implies a profound obligation to identify self with other, self as other--to identify with

one's community, and hold its interests as dear as one's own (should they conflict), no matter if that community is a town, city, state, or country (1997).

Along with this absolute commitment must also flow a sense of possibility. Returning once again to Livingston, "There are as many kinds of societies and places as there are kinds of living beings, and probably just as many kinds of awareness; but at the most fundamental level any sense of belonging can rest only on a sense of self. Our search for a renewed sense of community will depend ultimately on a concept of self very different from that with which we have been indoctrinated" (1996, p.132- *Italics in original*). Concerted effort and disposition are warranted at all bends.

Culture-Morality and Community

What was alluded to in the previous section was that hominoid community develops distinct flavours depending on a plethora of factors. This has been referred to as the specific culture of the community. At the same time, patterns can be observed across hominoid community and therefore some abstraction or generalisation may be deduced. This has often been noted as morality. What is the relationship between these two in a self-other continuum? So prevalent are the two spheres and so dichotomised that reunification appears beyond reach. Bowers tells us that, "In one sense culture is the most inclusive category for understanding the individual as a social-cultural being, as it encompasses language systems, patterns of social interaction, belief systems, social structures, forms of economy and politics, and so forth" (1987, p.62). All the while we receive alternative messages that relate,

it is a shared way of public life constituted by a constellation of attitudes, habits, and abilities that people acquire as they grow up. These include a lively interest in the question of what life is truly and not just seemingly good, as well as a willingness both to share one's own answer with others and to heed the many opposing answers they might give; an active commitment to the good of the polity, as well as confidence and competence in judgement regarding how that good should be achieved; a respect for fellow citizens and a sense of common fate with them that goes beyond the tribalisms of ethnicity and religion and is yet alive to the significance these will have in many people's lives (Callan 1997, p3)

This is to say, Bowers asks us to jockey the contextuality of our being while Callan the universality. Again we are pitted. Is 'the good' an objective reality? Should cultural norms take precedent over present day collective morality that crosses cultural limits? Kingwell offers us a thread, "Morality makes sense only within a community of people to whom you owe obligations, and about whom you care" (1998, p.253). Herein lies the meshing of the universal with the particular. Patterns of disposition take the place of substantives. Selznick now guides a bit further by envisioning community as, "a comprehensive framework within which a common, multifaceted life may be lived" (1996, p.195) and whose emergence, "depends on the opportunity for, and the impulse toward, comprehensive interaction, commitment, and responsibility" (1996, p.196). A framework is a pattern. Once we begin to look for a singular, law-like definition of morality we move process to form and are left reified. "The indefinability of Good," Murdoch pronounces, "is connected with the unsystematic and inexhaustible variety of the world and the pointlessness of virtue" (1970, p.99). This operates in much the same way as eating is good, but not all is good for eating.

So two difficulties to be overcome with respect to community and morality/culture are firstly a move away from a quantification of 'The Good'. "For what education in the virtues teaches me," the reminder from MacIntyre claims, "is that my good as a man is one and the same as the good of those others with whom I am bound up in human community. There is no way of my pursuing my good which is necessarily antagonistic to you pursuing yours because the good is neither mine peculiarly nor yours peculiarly – goods are not private property" (1984, p.229). And secondly, that disposition need be present and nurtured.

Persons do not become a society by living in physical proximity, any more than a man ceases to be socially influenced by being so many feet or miles removed from others. A book or a letter may institute a more intimate association between human beings separated by thousands of miles from each other than exists between dwellers under the same roof. Individuals do not even compose a social group because they all work for a common end. The parts of a machine work with a maximum of cooperativeness for a common result, but they do not form a community. If, however, they were all cognizant of the common end and all interested in it so that they regulated their specific activity in view of it, then they would form a community. But this would involve communication. Each would have to know what the other was about and would have to have some way of keeping the other

informed as to his own purpose and progress. Consensus demands communication. (Dewey 1966, p.5-6),

When either of these are left to the wayside, a debased form of moral community emerges. "Whereas a community attempts to be an inclusive whole, celebrating the interdependence of public and private life and of the different callings of all," Bellah notes, "lifestyle is fundamentally segmental and celebrates the narcissism of similarity. It usually explicitly involves a contrast with others who 'do not share one's lifestyle.' For this reason, we speak not of lifestyle communities, though they are often called such in contemporary usage, but of lifestyle enclaves" (1985, p.72). MacIntyre has us believe that a seamless community of care and responsibility existed in the ancient world of Athens when he writes, "this notion of the political community as a common project is alien to the modern liberal individualist world. This is how we sometimes at least think of schools, hospitals or philanthropic organizations; but we have no conception of such a form of community concerned, as Aristotle says the polis is concerned, with the whole of life, not with this or that good, but with man's good as such" (1984, p.156- Italics in original). However, I feel this can only be conditionally assumed. Once we look at the roles of slaves, women and foreigners seams bulge in the fabric. Furthermore, this historically academic analysis focuses us once again to substance over form, even though it is the substance of form to which it deals.

I prefer to find solace in Murdoch and Phenix around this point. "One might say that true morality is a sort of unesoteric mysticism," Murdoch muses, "having its source in an austere and unconsolated love of the good" (1970, p.92). What is love then? Murdoch suggests that it may be synonymous with the good. "Good is the magnetic centre towards which love naturally moves" (1970, p.102). In different words Phenix offers a similar understanding. "The really crucial task is not recommending any given set of values, but establishing the fundamental principle that there are values worthy of our devotion and suggesting ways of developing personal and social disciplines based on that principle" (1961, p.28). MacIntyre will have the final words here. "In the context of human social life, or politics, an excellent person is a virtuous one, one who participates in the flourishing of his or (we may now add) her community" (1984, p.329).

Narrative and Community

The narrative, or historical, also emerges as an integral element of 'the who'. This ties 'the who' to time, from whence memory is born. "When we witness the moving decline of a person's memory," Borgmann recounts,

we come to realize that you are what you remember. What makes you a person in the world is the comprehension of the world, gathered and secured in your memory. Having collected and composed reality in our minds, we can meet the world at large on its own terms, as a microcosm standing over against the macrocosm (1992, p.106).

Memory is an overwhelmingly powerful means of identity. This identity holds right along the continuum from place to self to other. These memories fade over time however, possibly mutating and evolving. Looking back, as the historian does, it is an awkward and daunting task to piece together the past. Things do not appear to move linearly; often they do not even obey the laws of time. MacIntyre alludes to this when he writes, "It is the individual in his or her role, representing his or her community, who is as in epic the dramatic character. Hence in some important sense the community too is a dramatic character which enacts the narrative of its history" (1984, p.145). Communities come to be historical entities as any others. Story tellers are not necessarily the participants in the events they relate. Vantage and interpretation always seep in. When Moyers asks Campbell to explain the difference between a myth and a dream, Campbell replies,

a dream is a personal experience of that deep, dark ground that is the support of our conscious lives, and myth is the society's dream. The myth is the public dream and the dream is the private myth. If your private myth, your dream, happens to coincide with that of the society, you are in good accord with your group. If it isn't, you've got an adventure in the dark forest ahead of you (1991, p.48).

We know that hominoids are unique as story-tellers, but the question asks what stories do they tell?

Bellah takes the notion of communal existence in time and from it offers a fourth possibility to be added to Tonnies' previous three. "Communities, in the sense in which we are using the term, have a history- in an important sense they are constituted by their past-

and for this reason we can speak of a real community as a “community of memory,” one that does not forget its past” (1985, p.153). MacIntyre quickly adds that this historicity does not conflict with morality, but rather they may interact harmoniously.

The contrast with the narrative view of the self is clear, for the story of my life is always embedded in the story of those communities from which I derive my identity. I am born with a past; and to try to cut myself off from that past, in the individualist mode, is to deform my present relationship. The possession of an historical identity and the possession of a social identity coincide (1984, p.221).

This tension and its tempering effect, Kingwell moves, are what, “provide a life-guiding role” (1998, p.315).

Size and Community

When considering we live our lives in both boundary layers and thresholds, it must be subsumed that thresholds do act as limits, beyond which functioning is reduced. If the sun were to increase its heat by 30 degrees Celsius most life would perish on the planet. If all hominoids were asked to live on the island continent of Australia, a threshold would be surpassed. Scale becomes a relevant concept to consider. Schumacher has an insightful point to make here:

For every activity there is a certain appropriate scale, and the more active and intimate the activity, the smaller the number of people that can take part, the greater is the number of such relationship arrangements that need to be established. Take teaching: one listens to all sorts of extraordinary debates about the superiority of the teaching machine over some other form of teaching. Well, let us discriminate: what are we trying to teach? It then becomes immediately apparent that certain things can only be taught in a very intimate circle, whereas other things can obviously be taught en masse (1973, p. 62- *Italics in original*).

Size has been a consideration in political organisation since the time of the Greeks. “Aristotle is right:”, writes Livingston in *Dismantling Leviathan*, “the presumption must be on behalf of states of human scale” (2002, p.16). Furthermore, he notes that, “Plato’s ideal figure of around 5000 voting citizens per state” (2002, p.16) was to be the threshold. In folk wisdom we are told, “too many cooks spoil the brew”. A similar notion operates on the

opposite extreme as well. "Two heads are better than one" often resounds. Still, as opposed to setting a recipe for such thresholds, Schumacher's plea to consider the 'what' of the endeavour remains relevant. The point is not just that the 'what' be held present, but also the 'who'. Who is permitted to take part in these discussions around size? Size must remain an integral element in the pattern of the interrogative.

Practice and Community

Bellah notes that community emerges through, "a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain practices that both define the community and are nurtured by it" (1985, p.333- *Italics in original*). We glance upon the mention of practice for the first time here as an important dimension of hominoidity, namely the ability to actively influence environments. While hominoid communities do contain elements of surprise and wonder, they also can be crafted and this is where practice enters into the conversation. For although a group of people living in a place may be biologically defined as a community, without craft or practice they might better be considered an enclave as distinguished by Bellah. Communities of practice come to exist over time and in consideration of a local environment. Practice is neither a singular nor granular term. It is not unlike mutuality. Practice is neither habit nor vice. Practice occurs over time. Practice is disposition as well as discipline. Practice never makes perfect for practice is unquantifiable. It is a qualitative term. It is like love. The seven-year-old who dreams of playing in the big leagues, although external fame and fortune may enter the mind on occasion, principally expresses a hope to play the game forever. It is by way of this giving over that 'it' becomes a practised craft.

Bellah continues to elaborate on the nature of practice when he compares the ancient understanding with the modern notion of professionalism.

In the context of a calling, to enter a profession meant to take up a definite function in a community and to operate within the civic and civil order of that community. The profession as career was no longer orientated to any face-to-face community but to impersonal standards of excellence, operating in the context of a national occupational system. Rather than embedding one in a community, following a profession came to mean, quite literally, "to move up and away (1985, p.119-120- *Italics in original*).

Practice now becomes restricted to quantifiability. Lines and limits straightjacket the organic of practice. On one hand it is nice to have Lover's Day (St. Valentine), but it is horrid to be told over and over what shape that day must assume. Love plastered with form ceases to exist. This is true too with practice. As with many other themes discussed in this paper, practice cannot be permitted to be singularly named. Practice requires care, which McKnight suggests cannot be forged when communal practice is replaced by professional servicing. "Service systems can never be reformed so they will "produce" care. Care is the consenting commitment of citizens to one another. Care cannot be produced, provided, managed, organised, administered, or commodified. Every institutional effort to replace the real thing is counterfeit" (1995, p.X). Again, it appears as if the recognition of a pattern of being has become reified through its professionalization. Practice must flow and inform on other practice in a continuous manner. This creates community of practice.

Lave and Wenger write of how, "We conceive of identities as long-term, living relations between persons and their place and participation in communities of practice." (1991, p.53). Practice defines our identity on one hand and on another begins to emerge as the action of the praxis. Practice is repetitive and habitual but not limited to these. It has a centering effect. "People engaged in focal practices gratefully acknowledge the immediate and centering power of the focal thing they are devoted to" (1992, p.122), Borgmann tells us. It is nourished and nourishing. "Those relationships formed by consent and manifested as care", McKnight relates, "are the center of community. It is this consenting care that is the essence of our role as citizens. And it is the ability of citizens to care that creates strong communities and able democracies" (1995, p.IX). Practice must be contextualized.

As we begin to bend towards education and schooling we may comment on the community of practice in context. Lave and Wenger capture this well in their description of schooling:

More importantly, the organization of schooling as an educational form is predicated on claims that knowledge can be decontextualized, and yet schools themselves as social institutions and as places of learning constitute very specific contexts. Thus, analysis of school learning as situated requires a multilayered view of how knowing and learning are part of social practice (1991, p.40)

This may be summed up as decontextualization attempting to establish an objective reality to which the practising cannot subscribe. This is heard so often in the expression “best practices”. What these are I am not sure. It seems that we have accepted that the larger conversation trumps concrete locality. This is a part of the same reification that sees education as synonymous with service delivery. This is blatant in the B.C. Ministry of Education report, *A Future for Learners*. “The Committee was made aware of instances where, despite research evidence that more effective practices could be employed, the system continues to follow practices based on tradition or on unsubstantiated opinions” (2002, p.28). ‘Best practices’ places justice over care while stifling multitude of realities to exist. As Bruce Cockburn sings, “the trouble with normal is it always gets worse”. In the normalisation of practice we are asked to no longer think, but rather attempt to fit all situations to the mandated template. Practice shines inclusive however, as we all work towards more harmonious understandings. “Effective guides do not just introduce one person to another”, writes McKnight:

They bring a person into the web of associational life that can act as a powerful force in that person’s life. And they bring an individual into life as a citizen by incorporating him into relationships where his capacities can be expressed- where he is not simply defined by his ‘deficiencies’ (1995, p.119 120)

In this woven ‘who’ is a practice of care, an engagement of obligation and responsibility. It is crafted and recrafted so that it may always remain powerful and relevant.

Conclusion

I would just like to reiterate a few points before moving on to more profoundly consider the practice discussed above as “how”. The first emanates from Tonnies who reminds that, “Apart from inherited instincts and drives, the most important factor in shaping and developing the character and behaviour of the individual is some communal will which educates and guides” (2001, p. 32- *Italics in original*). He goes on to state, “we forget that living together is a primal fact of nature; it is isolation, not co-operation, that needs to be explained” (2001, p.38). With these two premises in sight Benhabib reminds us that, “The recovery of “community” need not only or even necessarily mean the recovery of

some fundamentalist value scheme; rather communities can be reconstituted by the reassertion of democratic control over the runaway megastructures of modern capital and technology” (1992, p.25). To which Tonnies replies, “In the end it [the state] will probably come to the conclusion that no increase in knowledge and culture will make people any kinder, less egotistical and more content, and likewise that dead morality and religion cannot be revived by coercion or education” (2001, p.255). Weil is somewhat more sceptical, “The State is a cold concern which cannot inspire love, but itself kills, suppresses everything that might be loved; so one is forced to love it, because there is nothing else. That is the moral torment to which all of us today are exposed” (1952, p.109). A search for a harmonious return to pattern recognition need ensue. It is a task we must undertake together on so many levels.

The nourishment required for this cannot be left unpractised. This does not however mean that it should be formally scripted, unfolding as a tragedy might either. “Instead of narrowing all our energy to the advancement of civic membership by way of formal rights and fair opportunities,” voices Borgmann, “we ought to realise that civic membership is substantively and actually enacted in communal celebration. Here the rich are not helping the poor; they join them. Community is a personal relationship that is positioned fruitfully between private intimacy and public anonymity” (1992, p.142-3). It is the joinery to which we might turn and not solely the joints themselves. It is in these places that a hope for reconciliation between the deleterious effects of education and education’s healthy tone may take hold. It is suggested by this paper that the common community school may offer just such hope.

Chapter VII – The How

I would like to begin this section with a consideration of the Chinese word Tao. This term seems to be quite evasive in some respects, but for our purposes I would like to ponder a stream which contemplates Tao to be 'how' or 'way', an underlying pattern of existence. At this point, I wish to state clearly that by no means am I an expert on either Taoism or Eastern Philosophy, in this sense my thoughts here are to be taken as anecdotal. What starkly greets the reader from my title for this section may be the definite article proceeding 'how'. This requires a bit of careful consideration. If we conceive of 'how' as possibility, then it is infinite in its manifestations. In placing 'the' prior to 'how' do we not abandon the notion to singularity? The Tao Te Ching seems to express this dichotomy as well. There is 'how' that binds us all and is yet simultaneously so amorphous as to be endless in its particular shape in any context. It is from this that 'Tao-how' empowers connectivity. Modern Western science also attempts an exploration of 'how'. In this case however, objectification and decontextualization of 'how' have prevented hominoids from any embedded existence in the fabric of 'how'. Sabato discusses this in the conclusion, *And So What*, of his treatise *Men and Gears* (see complete translation in appendix 1): "Triangles and steel, logarithms and electricity, sinusoidals and atomic energy, strangely bound to the most mysterious forms and devilishness of money, constituted finally the Great Gear of which human beings were eliminated for being obscure and impotent pieces" (1951, p.125-6). Sabato not only concedes that such objectification has left hominoids untended, but furthers the image to the point in which hominoids become ousted by the rational how. 'How' pursued henceforth in this document grasps at and grapples with Taoistic disposition of how; moments in which 'the where', 'the who', 'the what' and all others become reembedded in cosmographic pattern. In order that this may occur I propose that inclination towards practice need assume a paramount role. For into 'how' of disposed practice, the 'common' of life is breathed. Here commonality emerges as an omnipresent feeling while concrete shape manifests and morphs ephemerally. In writing about community Dewey put it so:

What [people] must have in common in order to form a community or society are aims, beliefs, aspirations, knowledge – a common understanding-like mindedness as the sociologists say. Such things cannot be passed physically from one to another, like bricks; they cannot be shared as persons would share a pie by dividing it into physical pieces. The communication which insures participation in a common understanding is one which secures similar emotional and intellectual dispositions- like ways of responding to expectations and requirements. (Dewey 1966, p.5)

The cosmographic nature of how is conveyed in this passage. This chapter will proceed by way of a discussion woven primarily around two strands (perhaps these may be thought of as two spices whose flavour steeps the stew) which I contend are integral to the pattern of feeling which is 'how'. These will be considered as democracy and discourse. They will be elaborated upon conjointly below, however I wish for the reader to hold in mind that these threads most likely are meaningless outside of a fabric and therefore seepage is bound to occur.

Democracy and Discourse: how disposed

I awoke this morning and promptly called the Vancouver Sun to cancel my subscription. I had had enough of their daily news - its spins and advertisements. I then proceeded to grab the day's Sun off the porch and sat down to leaf through it. The title which caught my eye was, "Democracy: a danger to economic growth" written by (as mentioned in the by-line), "Harvard candidate Alexandra Samuel... a Vancouver-based researcher and policy consultant" (2003, p.c3). The article, located in the Business section, was conceived out of a recently run advertisement by the federal Liberal Party and harped on how, if the Liberals had their way, they would be the sole governing body of the Canadian polity from here to eternity. Yet encapsulated within this reprimand was a link to academia whose theories have, as concisely captured in the article, "concluded that, if democracy has any effect on economic growth, it's a negative one. Once you've given citizens a few basic rights, like the right to vote, enhancing democratic freedoms just undermines economic performance" (2003, p.c3). I sat stunned at the table. Not for the reason that this is the case, but for the very reason that this *IS* the case. How ever did we arrive at this point?

Giddens writes of an urgent need to “democratize democracies”. He states, “What is needed in the democratic countries is a deepening of democracy itself. I shall call this *democratizing democracy*” (1998, p.75- Italics in original). The oddity of his plea is not in and of itself what he asks for, but rather that in its asking, sterile and reified connotations of democracy are only further entrenched. Perhaps a reason why democratised democracy is not practised is because liberal thinkers like Giddens pass this off as a phrase of political rhetoric and nothing more. The notion immediately becomes stultified as a new catch phrase to keep the masses subdued. “Yeah let’s talk about it. You have all the power and I have none and now you say chill out, let’s talk?” Come on. If any real commitment existed this would be a priority of the neo-liberal model of human capitalism. If politicians actually lived, breathed, and felt what Giddens discusses, this would become educational priority (as opposed to the mere buying into the thought where ‘economic’ rings both paramount and tantamount). There is something metaphysically wrong with ‘how’ and democracy and perhaps even discourse. I will attempt to work out some of these issues below.

Let us begin with the challenge of how both individuals and groups may work towards achieving a life of value. This makes a bold statement. I have now connected ‘how’ with ‘the good life’, or in other words, *ethos* with morality. Maybe when stated in the later fashion they do appear to move together. Yet no definitive shape for either ever seems to universally coalesce. “The indefinability of Good is connected with the unsystematic and inexhaustible variety of the world and the pointlessness of virtue”, Murdoch writes (1970, p.99). Gutmann believes that, “a good life and a good society for self-reflective people require (respectively) individual and collective freedom of choice” (1987, p.40). Neither liberty of the one nor that of many may be considered in isolation. They must find a manner in which they may function conjointly but moreover, Gutmann acknowledges that ‘how’ can be crafted and we can become disposed to this way.

Therefore we are faced with a self/other tension, a tension that can only be resolved through disposition, a love of ‘how’. Murdoch asks, “is there not nevertheless something about the conception of a refined love which is particularly identical with goodness? Will not ‘Act lovingly’ translate ‘Act perfectly’, whereas ‘Act rationally’ will not?” (1970, p. 102). The disposed how is borne out of love. Again Murdoch chimes clearly when she writes, “Good is the magnetic centre towards which love naturally moves. False love moves to false

good” (1970, p.102). I propose that no singular centre exists. This would be congruent with atomic theory which finds millions of nuclei sharing magnetic relations with each other continuously in fluid and dynamic interactions. What resonates with me from Murdoch’s thought on Good are descriptions of connectivity and complexity. Life is far too convoluted and Good far too amorphous for any easily defined set of descriptors to ever emerge, but perhaps the search for singularity is only partially a cosmographic task?

I suggest we return to reflect on what disposition might mean. In the introduction I offered an understanding consonant with both mutuality and plurality. With a perspective of mutuality between love, good and how, might we not wish to tune democracy (a disposition of being) to demagogy or love by the people? This not only removes the ‘rule’ from the notion but as well allows love into it. What we are in search of here is a broader understanding of what will be meant by democracy. Returning again to Dewey, he notes that,

To say that democracy is *only* a form of government is like saying that home is a more or less geometrical arrangement of bricks and mortar; that the church is a building with pews, pulpit, and spire. It is true; they are certainly so much. But it is false; they are so infinitely more. Democracy, like any other polity, has been finely termed the memory of an historic past, the consciousness of a living present, the ideal of the coming future. Democracy, in a word, is a *social*, that is to say, an *ethical* conception, and upon its ethical significance is based its significance as governmental. (Osborne 2001, p.33- Italics mine)

So what has come to be the generally accepted modern definition of democracy as a form of government actually is only a strand. A stripping down of Dewey’s conception of democracy to its bare essence relates that democracy, “is primarily a mode of associated living, of conjoint communicated experience” (1966, p.101). It is about interrogative being. Phenix goes on to expand with his mention of democracy of worth, where, “The watchword of the democracy of worth is responsibility, not autonomy. Its objective is not to maximize satisfactions but to establish and increase what is excellent” (1961, p.25). This establishment is not to be taken as an objectification to henceforth stand and guide us, but rather a disposition to nourish the practised how. Democracy now might be thought of as a way in which we organise and participate. This organisation is fundamentally arranged

around notions of the good life and process guided in communication. Responsibility might reemerge as well as an aspect of disposition—our ability to respond stems from practice and craft. Crafting is like algebra then. It is a reunion of parts. These parts are never scripted nor can one be consider in isolation of the whole. I suggest that *paideia* may have been an ancient Greek notion of craft.

Massey, writing of Isocrates' attempt to rethread rhetoric, discussed as *kairos*, with philosophy in the hopes that a more holistic *paideia* might result notes:

Like Plato, Isocrates saw Sophism as a dangerous (and prevalent) mode of thought in Greece, but he also saw Platonism as an insufficient solution to the problem. Isocrates sees both the Sophists and Plato as purveyors of general principles: the Sophists offer universal strategies for composing arguments, and Plato offers a consistent method of finding the ideal truth. And, for Isocrates, all general principles must fail because they screen out the particulars of a given situation, which must be taken into account in all truly good moral and rhetorical decisions. 'Fitness for the occasion'--*kairos*--is all, to Isocrates. (1997, p.6- Italics in original)

In a continuing (and most probably endless) search for ethos of culture, the *paideiac* how coalesces in democracy. Here all meet in significant contexts of lived and living experience to philosophise and rhetorate. "Consistency of meaning (and the goodness or badness of something)" Massey continues, "can thus be reached, not by finding eternal truths, but by placing all discourse within the same socio-political context" (1997, p.8). What we are asked to consider by Massey is that neither the universal of philosophy nor the dogmatic, self-interest of rhetoric is sufficient alone. It is in the relationship that the democratic disposition unfurls. Perhaps it is, "a picture of democracy of dialogue, in which all may and should bend their minds and add their voices to the pursuit of consensus in the search for solutions to communally recognized social problems" which becomes 'how' (Blake 1996, p.216)? It falls to reflect then that democratic practices are tools for facilitating inherent tension in the self/other dualism. Yet wrestling with this tension requires strength, commitment and support.

Perhaps at this point an eddy into the ethos of discourse pulls us. MacIntyre calls us in here by observing, "Conversation is so all-pervasive a feature of the human world that it tends to escape philosophical attention. Yet remove conversation from human life and what

would be left?" (1984, p.210). Conversation may be further distilled down to communication however- with orality being a post-dominant manifestation that has now come to encompass absolutely. For as Lingis notes, "Communication finds and establishes something in common beneath all contention" (1994, p.71). Communication connects all of us, not only hominoids. What might be ways of this communication then? How might it flow? What might it consider? Where may it guide us?

Communication is an aspect of sensory perception. We see the world through our eyes, we hear the world through our ears. Yet auditory is not solely passive reception of wavelengths. Sound entering the ear is what is heard, but this may become practised, at which point it becomes listening. This same distinction exists between seeing and watching or looking at. We know that we can become practised in our ways. The question now moves to how we interact and are disposed towards communication. Benhabib writes how, "In the continuing and potentially unending discourse of the community of inquiry there are no 'givens', there are only those aspects of consciousness and reality which at any point in time may enter into our deliberations as evidence and which we find cogent in backing our statements" (1992, p.5). We come to be disposed to communicate with others not merely out of an instrumental need to procure some condition, but also to share the other's being in hopes of recognizing the other's same desire. An essence of communication is the act and the disposition, which accompanies and guides the act. Lingis feels that:

There are then two entries into communication- the one by which one depersonalizes one's visions and insights, formulates them in terms of the common rational discourse, and speaks as a representative, a spokesperson, equivalent and interchangeable with others, of what has to be said. The other entry into communication is that in which you find it is you, you saying something, that is essential. (1994, p.116)

Buber as well writes of two basic words: I-It and I-Thou. I do not know if we can solely envision two, but I do offer that some considerations are more balanced and holistic than others in that they are disposed to take in the whole and a self's on-going relationship with the whole.

But this is not to be understood as mere mental musing. The occurrence of such conversation requires some specific conditions. Benhabib states it as follows, "qualities of

civic friendship and solidarity mediate between the standpoints of the “generalized” and the “concrete others,” by teaching us to reason, to understand and to appreciate the standpoint of “collective concrete others” (1992, p.11-12). The interrogative can never exist ignorant of the concrete. That is not to propose that only the concrete exists, for love is a primal glance that this is not the case. However, love in absence of concreteness is unimaginable. A fine example of this, also given by Benhabib, states, “Discourse ethics projects such moral conversations, in which reciprocal recognition is exercised, unto a utopian community of humankind. But the ability and the willingness of individuals to do so begins with the admonition of the parent to the child: ‘What if others threw sand in your face or pushed you into the pool, how would you feel then?’” (1992, p.52-3). This example is interesting for it allows one to comprehend the concrete while at the same time providing connection to the disposition of practice. In the subjunctive mode, we possess an ability to mentally practice and consider responses that may appear in the conjunctive (I will propose this as synonymous with the mutuality of life). It becomes a tad convoluted perhaps. We practice our disposition and disposition informs our practice – what else might we expect from mutuality?

“Individuals are certainly interested, at times, in having their own way, and their own way may go contrary to the ways of others.” Dewey asserts, “But they are also interested, and chiefly interested upon the whole, in entering into activities of others and taking part in conjoint and cooperative doings. Otherwise, no such thing as a community would be possible” (1966, p.29). Thus for individuals to function within a community and a community to be able to support individuals, ‘democratic how’ needs to not only occur, but become a fundamental practice of our daily routine; an integrated, essential driving force for our society. It is only by way of such discourse that the needs of all community members will be taken into account and where a nourishing resolution may hope to create Callan’s constellation (1997, p.3).

It is at this point that the role of education in the development of these principles becomes apparent. As Callan eludes, democratic notions are not born unto us but acquired and practised and it is in processes of acquisition and craft, educative processes by nature, that schooling most significantly figures. This resonates in MacIntyre as well, “We enter human society, that is, with one or more imputed characters – roles into which we have been

drafted – and we have to learn what they are in order to be able to understand how others respond to us and how our responses to them are apt to be construed” (1984, p.216). But is it the case that democratic principles prevail in our society and that community commitment is high?

Considering the article from the Vancouver Sun mentioned earlier, our relationship with democracy is instrumentally tentative at best and all but subservient to what has been hoisted upon the throne of societal values: economics. Our present state negatively impacts ability to sustain discourse and garner community. An undeniable disequilibrium between self and other runs rampant through our days. There exists an imperative to find practical ways for bridging the ever-growing gaps between self-interest and community good. For the already adult citizens of our society this may prove to be an arduous task requiring long term civil and entrepreneurial support, but we can be fairly confident that such an endeavour, viewed as an educative priority for our young, may be carried out by our schools. This proposition is far from novel, for as Apple asks, “Should schools, guided by a vision of a more just society, teach a particular set of social meanings to their students? Should they concern themselves only with progressive pedagogical techniques, rather than espouse a particular social and economic cause? Questions of this type ‘plagued’ democratically minded educators in the past and the controversy continues, though in a different vocabulary, to this day” (1990, p.28). This recurrent struggle must not be defeated once and for all by short-term, neo liberal thinking espousing panacea in economic rhetoric. Schools must be continually redefined in practices of democracy and self/other equilibrium.

A transformative restructuring based around principles of democracy would yield so beneficial to both individual selves and communities that it is here offered as what might be considered a most basic guiding paradigm. Our societies continue to diversify and although according to Gutmann, “There is no morally acceptable way to achieve social agreement on a moral ideal of education, at least in our lifetimes. We can do better to try instead to find the fairest ways for reconciling our disagreements, and for enriching our collective life by democratically debating them” (1987, p.12). The school may emerge as a crucial place for the development of democratic skills and practices. Gutmann not only believes schools to be *good* places for this fostering to occur but that, “a democratic state *must* aid children in developing the capacity to understand and to evaluate competing conceptions of the good

life and the good society” (1987, p.44- Italics mine). At this point the state, as society and community, becomes obligated to assume a collective role in providing a nurturing education for all future citizens. Why should responsibility for such an education befall the state and furthermore what should, in its most essential understanding, such an education include?

The weave that democracy must run through our society cannot be anything less than pervasive. For as Kelly contends, “it is not enough for democratic institutions and policies to be planned and framed by democratically elected governments, or even by majority vote. For society will not be truly democratic if the basic principles of democracy are not reflected in every one of its social institutions” (1995, p.101). In this context, schools find themselves tied to the democratic project along with all other institutions. It is only by way of a stringent dedication to democratic principles that we may sustain any hope, “to provide all... future members with the opportunity to develop those intellectual and moral qualities which meaningful participation in democratic life requires” (Carr in Kelly 1995, p.105). The young in our society represent such a plurality of backgrounds and upbringings that equitable education must exist so that, “No educable child may be excluded from an education adequate to participating in the political processes that structure choice among good lives” (Gutmann 1987, p.45).

Along with a commitment that future citizens learn these values, we must also protect democratic ideals through the ages, lest they be forgotten. “The need to perpetuate fidelity to liberal democratic institutions and values from one generation to another suggests that there are some inescapably shared educational aims, even if the pursuit of these conflicts with the convictions of some citizens” (Callan 1997, p.9). These fundamental patterns must be ensured by some state, or in some state, for the good of the individual and the well being of community. Personal interest cannot be allowed to sway this endeavour. But neither can state pick and chose what aspects of democracy will be considered. It is only in the collective act of what Gutmann has termed “conscious social reproduction”, that both individual and societal ends may be met. “As citizens, we aspire to a set of educational practices and authorities of which the following can be said: these are the practices and authorities to which we, acting collectively as a society, have consciously agreed. It follows that a society that supports conscious social reproduction must educate all educable children to be capable of participating in collectively shaping their society” (1987, p.39). The political

state is therefore partially responsible for the education of its citizens but then what is the nature of this education and how will parents and communities fit into its provision?

Education for the development of democratic principles must be public in nature. Once interest takes grasp of educational flow, emergent inequalities will undermine all that deliberative democratic discourse makes possible. This is not a new notion, the ideas of Aristotle written more than 2 500 years ago argued that, “since the whole city has one end, it is manifest that education should be one and the same for all, and that it should be public, and not private...; the training in things which are of common interest should be the same for all” (2001, Online reference). Only in the tangible daily interactions with others can we learn about and from others. Dewey put it as follows:

In order to have a large number of values in common, all members of the group must have an equable opportunity to receive and to take from others. There must be a large variety of shared undertakings and experiences. Otherwise, the influences which educate some into masters, educate others into slaves. And the experience of each party loses in meaning, when the free interchange of varying modes of life-experience is arrested. A separation into a privileged and a subject-class prevents social endomosis. (1966, p.97-8)

It is on this basis that schools be public by nature. In this milieu students will come into contact with the plurality of otherness and find practical, applicative usage of democratic principles. It is not enough to say that education should be public though. An understanding of public must be made clear through the lens of democracy.

The rise of the modern nation state brought with it public education yet public education can be repressive and totalitarian. Aims differ in a democratic community where education's form may come to be cosmographic. Walzer points out, “every human society educates its children, its new and future members. Education expresses what is, perhaps, our deepest wish: to continue, to go on, to persist in the face of time,...but its only the democratic state that insists upon *inclusive* schools, where future citizens can be prepared for political life” (1983, p.197-202- Italics in original). It is in these inclusive public schools that, “The intermingling ...of youth of different races, different religions, and unlike customs creates for all a new and broader environment. Common subject matter accustoms all to a unity of outlook upon a broader horizon than is visible to the members of any group while it

is isolated" (Dewey 1966, p.25-6). If we support the reorganisation of our society around democratic disposition, then we must find inclusive public schooling relevant. At the same time, inclusive public schools must nurture democratic practice. It is a symbiotic relationship. Let us further consider the nature of community-based public schools.

Although the state may be the legal protector of inclusive public education in a democracy, it cannot be sensitive enough to each and every community's diversity for downward dictation of all policy to be merited. This illustrates another tension- that between state and communities. As with all democratic relationships, the size of a democratic community is a limiting factor of its functionality. Although state legislative authority may be required, "The concrete starting point of social theory should be those limited collectives we call communities, those groups of face to face others usually numbering somewhere between five and five thousand people" (Oglivy 1992, p.230). Gutmann also discusses, "The concept of 'community control'", and agrees that it, "convey[s] a reasonably accurate understanding of the nature of educational authority" (1987, p.72). For in the delegation of school regulation to communities, individual and small group nuances may be fittingly incorporated. "Preserving the realm of local democratic control over schools", says Gutmann, "not only makes control more effective but permits the content of education to vary, as it should, with local circumstances and local democratic preferences" (1987, p.74). However with that being said, communities cannot be the sole authority over education and schooling, for in such an instance specific forms of democracy may become neglected by overemphasis on purely local conditions. Once again the words of Gutmann nicely summarise this notion. "Unlimited local control can readily subvert two of the primary purposes of democratic education- to teach essential democratic values and to cultivate a common culture" (1987, p.74). Schools then can be best considered to support democratic principles if they are locally based and administered yet under the supervision of state assurances. This may be akin to Taylor's nested communities as patterns of the whole of the public sphere (Taylor 1995, p.183-217). The sensation of equilibrium anew captures the essence of what a project in democratic practices strives towards. Though this seems to be far from the current trends we are witnessing throughout so called democratic states. Why is this the case?

Perhaps modern trends seem far removed from healthy practice of democratic how because they have ossified. Weil expresses this when she writes, "To want to direct human creatures – others or oneself- towards the good by simply pointing out the direction, without making sure the necessary motives have been provided, is as if one tried, by pressing down the accelerator, to set off in a motor-car with an empty petrol tank" (1952, p.182). This is a very interesting metaphor for within we find various examples of our ills. The point Weil directly approaches may be found congruent to the B.C. Ministry of Education curriculum dictates for social responsibility. Behaviours have been listed and quantified in such a manner that teachers are asked to give students 'ticks' for demonstrating a disposition as if these were mathematical algorithms. Other ills emerge in her words as well however. A 'want to direct' is an interesting consideration. Have we become so dependant on maps that we are unable to displace ourselves in their absence? If so, might a result be that we now try to make maps for everything. Midgley has written about how we can overlay maps to gain a more complete perspective. Perhaps a point is reached when this no longer works and pattern is completely obliterated. Another concern with Weil's quote is that it perpetuates a myth that we are machine like. That engagement in the practice of democratic how may in some way be mechanical. I am reminded of a story told to me in grade school of an isolated community on an island in the Pacific whose exposure to others came during the Second World War when armies arrived to this remote land to build aeroplane landing strips and fuelling stations. We were told how the locals had no understanding of the technologies thrown upon them and came to marvel at them. So much so that eventually when the armies withdrew and solely barren runways remained, they began to pray to the mythical constructions with hope that the mechanical birds would return. Experts seem to always swoop down over us to drop off some new perspective. We are asked to trust them, marvel at them and even pray to them. Yet often they have no meaningful relation to us or understanding of our context. Furthermore, frequently they view hominoids as mere mechanisms into which new design strategies can be simply fed. Weil's mechanical image also permits us to think about ways in which certain hominoid cultures have come to interact with nature. Our ceaseless extraction of resources and our disposable consumptive tendencies are but examples of ills ignorant to the larger cosmographic project. If possibility for change exists, then prevalent perceptions must be challenged.

Democratic virtues are forever extolled, but often actions show motives to be otherwise. Borgmann gives us an example when he writes,

The champions of good procedure post guards at the doors of city hall to prevent undemocratic types from entering. Inside, the tables and chairs have been arranged to achieve an order of equality and openness. But no one, in fact, enters, sits down, and begins to converse. The concern with the antecedent conditions of a participatory democracy or an ideal speech situation is an attempt at so controlling the common setting that genuinely democratic transactions and results can be predicted safely. And so the preparatory efforts forever get in the way of what they try to make room for. (1992, p.4)

Another example is presented in Lingis' ideas:

One sees communication as a continuation of violence, but with other means. One sees in the dialectical cadence of communication, proceeding by affirmation and contestation, an interval in which each makes himself other than the other, when one sees each one speaking in order to establish the rightness of what he says. To speak in order to establish one's own rightness is to speak in order to silence the other. (1994, p.71)

What we are searching for then is a way around such pitfalls. Bellah puts it nicely, "This sense of a community of solidarity recalls the classical civic contrast between the private person who thinks first of himself alone and the citizen who knows himself to be a participant in a form of life through which his own identity is fulfilled" (1985, p.162). Again the discordant and concordant are not so far off or even at odds, rather it is in a disposition to strike a chord that the spirit of how takes shape. "The very idea of explanation would be changed from finding a single true explanation to bringing out a multitude of actual and possible voices in all their irreconcilability" (1999, p.34) Sidorkin summarises. Bellah goes on to describe how this is not a relativistic approach for, "respect for the values of others does not, then, really imply that all values are equally good; rather it presupposes that respect for the dignity of others and concern for the welfare of society as a whole are more important than selfish interests" (1985, p.192). Once more we turn to Lingis for clarity:

What can be true is a statement that can be integrated into the common discourse. Statements can be true, and meaningful, only in the discourse of an established community that determines what could count as observations, what degrees of accuracy in recording observations are possible, how the

words of common language are restricted and refined for different kind of cognition and for practical and technological uses, and what could count as an argument. Truth requires a community with institutions that set up and fund exploration, research, and laboratories to gather information and observations according to community standards of accuracy and repeatability (1994, p.135)

The disposition towards how and the honing of this practice to craft is what this chapter hopes to convey. Phenix writes, "The growth of a democratic community of shared meanings depends upon a sustained effort to enlarge the company of those who understand" (1961, p.39). This effort must come from elders. It must reach out to all. It must be continuous and sustainable in its aims. Weil underscored, "Everybody is busy repeating, in slightly different terms, that what we suffer from is a lack of balance, due to a purely material development of technical science. This lack of balance can only be remedied by a spiritual development in the same sphere, that is, in the sphere of work" (1952, p.94). I propose that work may be understood as practice or craft and that from this point of departure we must strive arduously. Might this be, in part, the hope we seek?

Chapter VIII – Hope

The cloth is finally spread out as a tapestry of being unto which all belong. In consideration of hope, the project concludes that paradigm shifts, many already under way, require concerted commitment through the present period of transition.

For Satre, on the other hand, it is completely absurd: the impossibility of all possibilities, pure impossibility, the “revelation of the absurdity of everything hopes, still for its own hope. -Sabato

That's why I can't agree with Zola-
so concerned to describe the surface,
he forgets the spaces between things,
forgets that touching isn't holding.
Too busy with “iridescence” and “shimmering.”
He forgets to say its raining. -Michaels 2000 p.108

Although this work emerged over a lengthy period of time, I propose that we can never forget to take into consideration actual moments. There is much written about real versus ideal or subjective versus objective. Clearly these are unresolvable debates. Of course we must always continue to debate the so-called unsolvable. For in absence of this act we fall into relativistic anarchy. Or perhaps even worse, become swaddled in the tower's ivory. The proposition remains however that actual moments, like our breath, our twitches and twitters, our time, our place, who is around us, what they are doing, what it all is doing, how it is happening, are threads of our most fundamental constitution. “The problem is more than a matter of style,” Borgmann contends, “It concerns the danger that in our attempt to demonstrate the presence and significance of reality universally, we miss it altogether. We must meet reality on its own particular and proper terms” (1992, p.129).
What am I thinking and doing right now as I read through this document? What thoughts

are flowing through my head? What feelings are pulsing through my nerves? What actions am I performing? What is emanating from me? What is entering me?

Bai speaks of mutuality as simultaneous occurrence of all. Present day thought however appears foremostly categorical, if not utterly commercial. Mutuality senses categories but also the unfathomable permeation of relations always existing amongst them. Must the vision of parts invariably outweigh the vision of the whole? Is it possible to understand parts without understanding the whole? Is it possible to understand whole without understanding the parts? Is it possible to understand without dichotomising? Is it possible to understand?

If we question the possibility of comprehension, must we not also ponder the possibility of relations? If I am not even able to understand my 'self', how might I approach the notion of other? Or the more complex mutuality? But perhaps this is the point. Perhaps it is from the impossibility of knowing thy own self that we are able to come to other. Nature is astounding - not much else to say about it really. Hominoid culture wondrous. And a most fabulous thing about existence is that it is all occurring, all ways and always. Control is limited. If our experience be similar to fluidity then maybe an aim of ours would be to practice interactions of flow. If you have ever sat in a canoe on a large windswept lake you have experienced what I am referring to. The boat sways as wave, paddle strokes (=energy/practice) are required to prevent broadsiding or buttressing up against a rocky shore, but fear of capsizing is not immanent if one is able to feel and move with the waves. Most certainly there are thresholds, but a large part of experience occurs far from thresholds. We are constantly asked to move with rains and winds, the breath of others. We can listen to our heartbeats and we can calm or agitate them. These processes occur concurrently. It is in the limitation of our perceptions that we fall into 'schizmo' states.

Memory fills with competing claims of the 'good' life. While histories of such divergent understandings have been traced, the stories they tell often appear as mere philosophical musings, hollow rhetoric echoing in ivory towers or slighted ignorance, blind wallowing in the hands of the blind. Beyond the towers, asphyxiating onslaughts of neoliberal politics weather and wither the recalcitrant to the obedient. We are all labelled as

resources, capital and quantifiable. We are all farmed, exported, marketed and sold. Long the demagogue economics severs our roots' and our relationships. Can the yearning for connection that wells deep inside many of us be reclaimed, not just in rhetoric, but in action and spirit?

Within vacuous pledges by governments to streamline, improve efficiency and cut expenditures comes tagging along more sinister underwriting; a promise of a viable free-market society couched in some conception of democracy. Goals have shifted from any notion of the common towards laudation of privatisation of goods and services to particular interests. Present accentuation leads one to contemplate whether many aspects of the human project have not been but erroneous appendages; aberrant maladies in a Frommian sane society sense. Murdoch asks us to consider:

Philosophy which leaves duty without a context and exalts the idea of freedom and power as a separate top level value ignores task and obscures the relation between virtue and reality. We act rightly 'when the time comes' not out of strength of will but out of the quality of our usual attachments and with the kind of energy and discernment which we have available. (1970, p.91-92)

I believe the situation is perhaps not as either/or as painted by Murdoch, but rather strength of will cannot exist outside of any usual attachments. If such is the case then how might we begin to approach our current situation? What are our usual attachments and what energy and discernments might we conceive of? How do these affect our strength of will?

In English, 'will' may refer to a sense of ability one possesses – my willpower. It also speaks of the future. From these inseparable understandings, the notion of disposition arises. The present pushes me and I push the present. It is not that one pushes the other first. There is no chicken/egg syndrome here. Mutuality is that they both push. Pushing is not bad, although it may be. Pushing is a pattern of existence. I have proposed that we perhaps spend much of our time in this relationship - boundary layers. Even in consciously reflecting about my breath, I am pushing and being pushed. Once we come to perceive (remember?) this we may begin to think about 'ways' of pushing. If disposition exists, might it not be developed? The stomach is disposed to be filled, but filled with? One is disposed

to experience, but experience? In order to move from filled to fulfilled, the interrogative is involved and the interrogative is a state of mutuality *ad infinito*.

Engagement in on-going exploration of polemic debates must not be deterred by seemingly impenetrable complexity. As Taylor's *Malaise of Modernity* points out, "argument can make a difference in practice – that is, you can't believe that people are so locked in by the various social developments that condition them to, say, atomism and instrumental reason that they couldn't change their ways no matter how persuasive you were" (1991, p.73). Complexity is a pattern of existence. This paper asks not for de-complexification of complexity, but rather legitimisation of its form. The essence toward which Taylor turns his glimmer I propose we call 'hope'. Hope emphasises fundamental necessity for discourse around themes of consequence, offering hints at some roles education and schooling may come to play. It is commitment to community and deliberation, com-education and schooling, place and way, which this paper embraces and explores.

By virtue of this and these we must forge paths through current turmoil, unceasingly searching out foundations of connectivity. It will not be the market or private education, which segment society, that will ultimately aid us. Rather, we would be better advised to follow Gutmann's suggestion that, "the welfare of children and the well-being of democracy can be supported simultaneously by improving education, especially moral education, within public schools rather than by encouraging parents to exit from them" (1987, p.70). How can one exit the totality of mutuality? The Gutmannian scenario begins at grass-roots (coral-reef?) level, where individual community members accept their interality and reach out to one another, attempt to reestablish community and redefine fundamental and essential roles and purposes of their co-education.

To consider 'all as reef' does not say that we stop and drop everything we are and that is us. How can we release all or all be grasped? I wish not to even allow the mind to pinpoint examples of what this might be like. Consider just change in disposition. Consider that as I stretch my limbs around me I create swirling. These swirls bump into everything. The interrogative explores this, meditates upon this. Would we find schools in reef?

A project of this nature has been suggested by Koetting who feels dialogue must be centered around three central issues: "the need for developing a sense of community; the need for more discourse related to the purposes of schooling, and schools as sites of possibility" (1998, p.49). Schools need not be restricted in conception to the current edifications scattered on the landscape. Their possibilities are limitless and the hope that permeates these possibilities inconceivable. Just as we learn to walk and talk, we need to learn, relearn, and teach our children of patterns of interrogative states of being. This is an essential aspect of com-education. This paper then is a plea; a plea to each and everyone one of us and all our embodiments within our communities, that we may realize that the path upon which we currently march is not the golden road and that it is in fact leading us further from fluidity of being- a pattern of existence that with dedication and practice, may prove to be nurturing and sustaining. This is more than a plea; it is a challenge for all of us. "The world of individualistic competition" Bellah writes, "is experienced everyday; the world of harmonious unanimity is fully realised only in sporadic flashes of togetherness, glimpses of what might be if only people would cooperate and their purposes reinforce, rather than undercut, one another" (1985, p.198).

Hope is an interesting term. Some etymologies suggest that it emerged from the Germanic and may be connected with the verb hop, as an almost somatic giddiness of expectation. I would like to tease out a comparison with the Spanish verb *esperar*. In general, the verb has three meanings, one of hope, another of waiting and a third of expectation. What might be the relationship or pattern that permits *esperar* to contain this variety of connotations? Perhaps they are not so different upon consideration. What is hope without the patience to wait? What is waiting without the belief that possibility exists? Just as *esperar* emerges as complexly intertwined through etymological evolutions, so too might our pattern of existence be broached.

The Indo-European roots 'kap', 'kep' and 'spe' have burst into unimaginable diversity, spanning Modern English, yet these three roots simplify to 'grasp', 'release' and 'thrive' (There are many etymological dictionaries online if you wish to consider these terms further.). Modern Physics discusses entanglement as an observed pattern of being. I find it curious that in both reaching far back into our communicative history and pushing further forward in our rational comprehensions, pattern emerges. We are all connected. I grasp

you. You release me. We share moments of thriving and surviving. Entanglement is us.
We comb and comb. We shave and shave. Still new life pushes through city cement.

if we continue to reach
both for salt and for the sweet white
nibs of grass growing closest to earth;
if, in the autumn bog red with sedge we're also
driving through the canyon at night,
all around us the hidden glow of limestone
erased by darkness; if still we wish
we'd waited for morning,
we will know ourselves
nowhere. - Michaels 2000

Well, now time passed and now it seems
Everybody's having them dreams.
Everybody sees themselves walkin' around with no one else.
Half of the people can be part right all of the time,
Some of the people can be all right part of the time.
But all the people can't be all right all the time
I think Abraham Lincoln said that.
"I'll let you be in my dreams if I can be in yours," I said that.
Bob Dylan

Appendix 1 – *And So What?*

-Ernesto Sabato- from *Men and Gears* -Original translation
by H. Banack

For Berdiaeff, History has no sense in and of itself: it is no more than a series of disasters and failed attempts. But all of these accumulated frustrations are destined to prove, exactly, that man should not look for the meaning of life *in* history, but outside of history, in eternity. The end of history is not immanent: it is transcendent.

Thus, for Berdiaeff, that series of calamities which Ivan Karamazov denounced is, paradoxically, a motive for optimism, for it constitutes the test of the impossibility of all terrestrial solution.

Well then: it is quite difficult to not fall into absolute despair if this existentialism takes away from us our belief in God, for we are left abandoned in a senseless world, which ends in a definite death. It is a bit of Verjovensky's conception, in *The Damned* and, therefore, a part or a moment in Dostoievsky's perplexities. But Dostoievsky is saved from total desperation, as Kierkegaard is saved, because in the end he believes in God. This as well saves those such as Nietzsche or Rimbaud – or many energetic atheists—they have a God as an enemy, insofar as God exists as an enemy God in the first place must exist. But for an atheist existentialism such as Satre's, it would seem that there remains no other exit besides absolute desperation.

Already the romantics said that no one is able to discharge another of one's own death. But for them, death was the perfection of life, its justification. For Satre, on the other hand, it is completely absurd: the impossibility of all possibilities, pure impossibility, the "revelation of the absurdity of everything hopes, still for its own hope". And the past, which aspired to justify itself in the future, that future that would have granted a meaning, in the end remains in a dead end, before the absolute nothingness. Death does not make sense and neither or not even is it horrible, since the same word horrible loses meaning when it

has died: if we continue to apply it, it is because we judge death from our point of view as men still alive; but it is evident that it means nothing for one's own death, which one cannot see from the outside, that one cannot contemplate one's own cadaver.

This atheism consequently has to unfold—it seems—in a complete delusion about the values of life, since those values remain *ipso facto* annihilated by death, and death arrives, sooner or later. “Everything is the same when it has lost the illusion of being eternal”.

This tragic conception of existence animates a good part of the actual literature and it explains that its central themes often seem to be anguish, society, miscommunication, madness and suicide.

The Universe, seen in this manner, is an infernal universe, because to live without believing in Something is like executing the sexual act without love.

We can ask ourselves, however, if faced with the Berdiaeff-Satre dilemma there is not other escape. If obligingly one must declare one's self to either God or desperation.

It is not odd, then, that now we ask ourselves what is man. As Max Scheler says, this is the first time that man has become completely problematic, since not only does he not know who he is, but as well *he knows that he does not know*.

What brings us to struggle, to write, to paint, to discuss with those that we do not believe in God, if its so, in effect, that one must chose between God and nothing, between meaning in our lives and absurdity? Is it that we are—without our knowledge—believers in God those who write or build bridges?

I believe that the puzzle begins to be less enigmatic if we invert the point: not to ask how it is possible that we struggle when the world appears senseless and when death appears to be the absolute end of life; but rather, the other way round, to suspect that the world must have a meaning, because we struggle, because despite all illogic we continue acting and living, building bridges and works of art, organising tasks for the many generations to follow our deaths, merely living. So, might it not perhaps be that our instinct is more penetrating than our reason, that reason that constantly takes out our heart and tends to make us sceptics once again? Sceptics do not struggle and under stress might kill themselves or allow

themselves to die in the middle of utter indifference. And however the enormous majority of human beings do not allow themselves to die nor take their own lives and they continue working energetically as ants whose future were eternal.

That is really marvellous. What would be the worth of our working and living enthusiastically *if we knew* that eternity awaited us? The marvellous thing is that we do it despite the fact that our reason permanently deludes us. What marvellous dignity that symphonies and paintings and theories are not made by perfect men but rather by poor beings of flesh and bone.

One afternoon in 1947, while I was walking from one Italian hamlet to another, I saw a small man bent over his land, continuing to work diligently, in the near darkness. His tilled land was burgeoning with life. Beside the road a twisted and derelict tank still lay. I thought how admirable is this man, that tiny and transitory thing, despite everything, so continuously squelched by earthquakes and wars, so cruelly put to the test by fire and shipwreck and plague and death of children and parents.

Gabriel Marcel says: "The soul is nothing more than hope; hope is, perhaps, the same cloth of which our soul is formed".

What *might be thought* about the uselessness of our life, why push ourselves to rationalise that as well, the most dramatically dangerous of our existence?

Why humbly limit ourselves to follow our instinct, which induces us to live and work, to have children and raise them, to help those like us?

Precariously and modestly, this conviction implies a position before the world. For if we live, we live in a concrete world and we are unable to feign ignorance about that which happens all around us.

And to our surrounding or there are naïve individuals who continue to believe that the Incessant Progress of Humanity by way of Science and Inventions, or insane monsters who dream of slavery or the destruction races and whole nations.

Neither two world wars, nor the mechanised barbarity of the concentration camps have shaken the faith of those followers of Scientific Progress. Not even has it made them meditate that the worst excesses occurred in the country which far and away had gone towards scientific perfection. Dogma still stands. No importance is given to the torture, the Gestapos and Chekas. All of that is unimportant because it is transitory: for Humanity a Golden Age awaits, in which all will be equals and in which happiness will reign forever. For the meanwhile, it is necessary to persist or annihilate those who put in doubt that Brilliant Future, it is necessary to burn books and proscribe their doctrines, it is necessary to denounce as decadents, counterrevolutionaries and sell-outs.

So then will there be need to throw anarchist bombs before the omnipotent power of the superstates? Will there be need to flee to a deserted island? Or must one seal oneself within a tower to write political charades?

The physical power of the states today is so tremendous that it appears useless to plant theoretic solutions for man's problems. However, it is the first thing we must do, what the possibility of their occurrence might be.

The Renaissance began being individualistic to steer towards massification, it began turning itself towards nature to end as the machine, it began vindicating concrete man to conclude in the abstraction of science. Man must struggle today for a new synthesis: not a mere resurrection of individualism, but rather a reconciliation of individual with community; not the exile of reason and the machine but rather their religature to the strict territories to which they correspond.

Because not everything was evil in the process of our modern civilisation. Domination of nature gave man a new temple and forces unchained by his reason had a certain kind of grandeur. The exploration and conquest of the planet, the gigantic companies brought to fruition in America by the *pioneers* of individualistic capitalism are comparable to epics of other times. As long as the machine remained within a human scale and under the control of its creator, it represented a triumph of man, an expression of his capacity to transcend his biological frontiers. Because, distinct from other animals, man is characterised by his capacity to surpass the limits of his physical body: since the moment in

which an axe was grasped or a javelin thrown, already this strange animal began to move beyond his carnal and osseous structure and to extend first his arm, to soon multiply his force by way of the lever and his speed by way of car and ship. Little by little, in centuries of maturation, he continued extending the potential of his organs, by ways of apparatus of growing complexity, until his senses extended in all directions of space and time, sufficing the lightest exertion of his fingers so that powerful machines obey his demiurgic will. On the earth, in the air, or in the water, man experienced the intoxication of infinite domination and it seemed to him that all had surrendered itself before his desires.

Man, proud of his creation, sang exaltedly to the machine. And in this manner Walt Whitman to the Locomotive:

You will be the motive of my song!

You, as you present yourself in this instant, between the tempest that advances, the snow that falls and the winter day that declines!

Saint-Exupery described that beautiful sensation of the pilot who is intimately bound to his machine, to his docile mechanical creature, to his son or brother of electricity and steel. It was because of those dreams of powerfulness, according to Freud that make us fly to heights, which actually occurs now in those grand birds which suffered Leonardo and that twentieth century man could finally build and fly.

And when I became familiar with the chapter of The Mint, in which T.E. Lawrence speaks with tenderness of the motors that pleadingly were greased, polished, tooled by the mechanics of the RAF, I recalled with emotion the days of my infancy, in the motor room of our mill, in which we boys would pay attention to the cultured domain of our mechanic, who took apart the cylinders and cleaned the valves of our great motor, that gas motor of the first world war, with its wheel three meters in diameter that we judged stronger, better working, more beautiful, more faithful than the horrible motor of the Cabodi. Because while the machine was in our service, while we could help it to live, to work again like a faithful servant of the house, save it overheating and frictions, while we could avoid its monstrous suffering brought on by itself, while we felt ourselves its father and mother, brother of skin and bone, older brother, more comprehensive and more able, while all of that occurs, the machine is never our enemy but rather our loving prolonging and sometimes

admired, like the admired feats of our children or younger siblings. And that sentiment is stronger in those who make life's wager with their machine, in those that must depend and depend on the fraternal fidelity of their motor, in the aviators. Because just as in danger the brotherhood of fear is formed between men, that fraternity of the poverty of the human condition, is as well, and maybe with greater tenderness, formed and fortified between man and his machine, until a single body and spirit is formed, such as only may take place between lovers.

Something similar happened as well with pure science, while man investigated the things related with his earthly life, his feelings and emotions, while the language of science was the same as that of life and literature, while it was possible to speak of lever "arms" and "life force", science was the fantastic prolongation and adventure of being human, it had all the attributes of life and moreover the prestige of fantasy, of the adventure in far off lands. In his audacious explorations of the non-Euclidean territories, in the vast theoretical constructions of relativity, man exhaled himself with the power of his imagination, with his unlimited capacity to transcend the limits of his daily intuitions, with his sense for the pure beauty of the intellect.

Science and machine, in the end, discovered new aesthetic horizons: a good part of contemporary art, all of the abstract and constructivist movement, is the result of the new mentality. The same machine came to form a beautiful universe of functional formulas. Architecture created its life machines and its impenetrable abstract structures of the skyscrapers.

But this is how the machine began to liberate itself from man and confront him, converting him in an anonymous monster and foreigner to the human soul, science converted itself into a frigid and dehumanised labyrinth of symbols. Sciences and machine were distancing themselves towards a mathematic Olympus, leaving man, who had given them life, alone and forsaken. Triangles and steel, logarithms and electricity, sinusoidals and atomic energy, strangely bound to the most mysterious forms and devilishness of money, constituted finally the Great Gear of which human beings were eliminated for being obscure and impotent pieces. Meanwhile the scientific specialists spend their lives in the depths of a laboratory, measuring spectrographic plates and heaping up thousands of indifferent

numbers, the last individuals of the mechanical age, the aviators who were still like wandering knights of the air, continue entering in the anonymous cohort of the great mass of flying machines, geometrically formed, blindly directed by radio and by sextants, to square and abstract maps to bomb points defined by Cartesian co-ordinates.

It will be necessary, now, to recuperate that human meaning of technology and science, to fix their limits, end with their religion. But it would be foolish to ignore them in the name of being human, for when all tolled they are as well products of the spirit. Just as it would be absurd to ignore reason, for the sole fact that our naïve predecessors may have raised it to the category of myth.

If we are not destroyed by atomic forces, it will be necessary to overcome a vast synthesis of contrary elements. Already existential-phenomenological philosophy attempts a reconciliation of the objective and subjective, of essence and existence, of the absolute and the relative, of the non-temporal and the historical.

To this philosophic attitude a social synthesis between man and community should be correspondent. Neither individualism nor collectivism is a human solution: as Martin Buber says, the first does not see society and the second refuses to see man. Those two reactions of contemporary man are the obverse and reverse of that inhospitable situation, of that cosmic and social solitude in which it is discussed: to find one's refuge with one's self or to take one's refuge in the collective.

But the true position is neither one nor the other but rather the recognition of other, the interlocutor, of the similar. Both the isolated individual and the collective are abstractions, since concrete reality is a dialogue, owing that existence is an entrance in contact of a human being with the things and with his equals. The fundamental fact is *man with man*. The kingdom of man is not the wide and distressing territory of his own I, nor the abstract domination of the collective, but rather that intermediate earth in which love, friendship, comprehension, and piety tend to take place. Only recognition of this principle will allow us to forge authentic communities, not social machines.

Against this type of argument the tendency is to respond that it is useless to offer utopias when the reality is represented by two colossal states that from one moment to another unchain the atomic battle.

To this argument it may be answered: first, if the superstates are soon to unchain the atomic battle, nothing is more utopian than to wait for something from them, because most probably our entire civilisation will succumb and all trace of human beings and their past grandeur on this earth will disappear; and second, the merely physical power cannot be an argument by which to resolve the great puzzles of the human spirit: it could annihilate them, not resolve them.

The struggle to impose upon small socialist communities can seem disproportionate and absurd, in the middle of this pungent enormity between monster states. But many great stages from the history of man have been preceded by disproportionate and absurd attitudes. Moreover, what do we know about what is out there beyond the absurd? Why does a struggle have to seem reasonable? Let us ignore, at least I will ignore, if the evils and perversions of reality have some hidden sense that escapes our unskilled human vision. But our instinct for life incites us to struggle besides everything else, and that is enough, for me at least. We are not completely isolated. The fleeting instants of community before beauty which we have experienced some time beside other men, the moments of solidarity before pain, are like fragile and transitory bridges which communicate to man about the infinite abyss of solitude. Fragile and transitory, these bridges however exist and even though they may have put in doubt the others, that should be enough to know that there is something outside of our prison and that this something is worthy and gives meaning to our life, and perhaps including absolute sense. Why must the absolute be reached, as the philosophers attempt to do, by way of rational knowledge of all experiences, and not for some repentant and instantaneous ecstasy that at once illuminates the vast domain of the absolute? Dostoevsky says by way of Kirilloff's mouth: "I believe in external life in this world. There are moments in which time suddenly stops to make way for eternity". Why look for the absolute outside of time and not in those fleeting instants yet powerful in which, in hearing some musical notes or to hear the voice of an other, do we feel that life has absolute meaning?

That is the meaning of hope for me and that which, besides my sombre view of reality, lifts me up time and time again to struggle.

All of the horror of centuries past and present in the long and difficult history of man is non-existent moreover for every child born and for every youth beginning to grow. Every hope of each youth is new- happily-, because pain is not suffered except flesh alone. That candid hope is departing, for certain, miserably deteriorating, converting itself more often than not into a dirty rag, who finally gets tossed with disgust. But the admirable is that man continues struggling besides everything and that, disillusioned or sad, tired or sick, he continues tracing paths, tilling the earth, struggling against the elements and to the point of creating beautiful works of art in the middle of a barbarous and hostile world. That should be enough for us to prove to ourselves that the world has some mysterious meaning and to convince ourselves that, although mortals and perverse, men can achieve so degree of grandeur and eternity. And that, if it is true that Satan is the master of the earth, in some place in the sky or in some corner of our heart resides a Divine Spirit that incessantly struggles against him, to raise ourselves up time and time again out of the mud of our desperation.

Appendix II – Chile

The Idea

After living four years in Santiago, Chile in the late 1990's and having been intimately involved with aspects of their educational systems, some serious questions about how modern Chilean lives were being lived welled inside of me. Perhaps it was the dramatic contrast of life in an utterly foreign land that provided perspective. Until this move abroad, I had been from 'a' place. I most definitely created a place and belonged to a place in Santiago, but it was quite a different place from when I had come. I had not, at that point, gone to teacher's collage; yet alone spending two years in a Master's program thinking about these ideas as part of a "big conversation". Mine was a feeling. When I began with the Master's, I had just returned from spending another year in Santiago. I lived in a suburban neighbourhood that seemed to be a little island unto itself; horizontal apartments of walled and fenced in living space. Mornings buzzed with the hum of yellow mini-vans rushing their way around the gated streets, picking up the children of their paying customers and taking them to their private pay-per-use school. In my neighbourhood there were no public schools as government policy allowing for the proliferation of private education had relegated municipal participation in schooling and education to the maintenance of the existent public schools. All new schools were to be private enterprises. Myriad of school uniforms, some so similar that they could be mistaken for, others attempting to distinguish themselves, poked from the vehicles' small windows. Leaflets arrived at regular intervals through the gates of the houses, promotions for schools seeking customers – excuse me- students: a new indoor heated pool, computers, English and all for a mere. This is the top up fee that private schools can charge over the government student voucher they receive for each student. But perhaps I am getting ahead of myself in the relation of my Chilean tale to the present story. A brief history of the Chilean educational context from the 1960's to present might provide some context.

An Historical Tale

The Liberal-Conservative government of the early 1960's commissioned a study to diagnose the ills of the Chilean education system with the hope of creating new, "educational policy integrated with the socio-economic development process of the country" (Fischer 1979, p.36). The writing of the report took the entire term of office and found, "problems of high school desertion and retention rates, inadequate vocational and technical preparation for the labour force, and an inefficient and out-moded educational bureaucracy" (Fischer 1979, p.37). The stalling of the Conservatives with respect to change and the emphasis of their findings on the workplace functionality of education did not act in favour of the advancement of democratic public education. The stage was set for the first government of the newly formed Christian Democratic party whose humanistic platform had placed education reform as a top priority.

The notions of Maritainian Humanism adopted by the new President, Eduardo Frei, hoped to reconcile the classic understanding of the Catholic ethos with Protestant ideas of the individual. "According to Maritain it is liberal education that holds singular promise for the realization of man's inherent perfectibility and of the New Christendom" (Fischer 1979, p.17). Frei's original statement of educational goals desired, "to facilitate the harmonious development of all aspects of the individual's personality in accordance with his capabilities and interests and to contribute to the acceleration of the cultural, social, and economic development process of the nation" (Fischer 1979, p.38). Only later, under Conservative pressure, this platform came to include references to workplace preparation and values. Two fundamental goals of the reforms were the democratisation of education in terms of citizenship and participatory learning and learning how to learn (Fischer 1979, S p.41). Major changes to the education system included adding two years to the elementary program and streamlining secondary education into two tracks, the humanistic-scientific and the technical professional. Scholarships and school assistance were also extended and almost 3000 new schools were built. Many new programs were created for adults including the idea of popular promotion where, "cooperative community associations would provide low-income groups with both an opportunity to improve local conditions and an opportunity to participate in more fully in the social, cultural, and political processes of the nation" (Fischer

1979, p.51). As with all education reform, short-term changes can only offer glimpses of long-term success and the Frei government's legislation, although holding much promise for the existing public education system, was to fall to the wayside with the subsequent election of the Marxist President Salvador Allende in 1970.

The democratic election of a Marxist president poses interesting questions about the possible relationship that can exist between communist and democratic ideologies. The Popular Union government of Allende made sweeping changes to all areas of Chilean life. They felt that the current education system promoted values of consumerism and unequal class structure in advancing the interests of the elite ruling class. The new government found flaw with the Frei reforms as being based in capitalist rhetoric and not really meeting the needs of Chilean education (Fischer 1979, p.66). The *Unidad Popular*, Allende's party, began education reform with grass roots, nationalistic sentiment, yet all the while hinting at their grand plan for the complete reconception of Chilean education. Allende did not win a majority in the 1970 election and was only ratified as President when the Christian Democratic party agreed to support him with the condition that a pact of Democratic Statute of Guarantees be signed. This document obligated the *Unidad Popular* to promise the continuance of democratic procedure during their term and specifically to leave the education system unchanged except via open, pluralistic debates amongst qualified representatives (Fischer 1979, p.80). As early as 1971 Allende's government spoke of the transformation of the education system to a more socialist/Marxist position. The conception of the National Unified School was described by the government as, "the construction of a new socialist society based on the development of productive forces, the establishment of new property relations, and authentic democracy and social justice guaranteed by the effective exercises of the power of the people" (Sigmund 1977, p.202). The plan would unify all strands of education under one singular system, including all private secular and religious schools. The aim of the plan was functionally grounded; seeing the need for vocational and technical training as paramount. Obviously this proposal infuriated many sectors of Chilean society who saw it as an infringement on their liberty. Although the resulting system may have proved to be more 'democratic' and 'universal' than the existing, its implementation by force as opposed to democratic procedure and its strong focus on socialist ideologies at the expense of others cannot be seen as democratic. While

philosophically this may be grounds for the questioning of the legitimacy of the government, this in fact did occur in practice. Here, however, the auspices were much more sinister and classist in their conception.

Many forces coalesced to bring about the abrupt and definitive removal from office of Allende in September 1973 by the Commander and Chief of the Chilean Armed Forces, Augusto Pinochet. The resulting effects on Chilean society were dramatic and numerous, especially regarding education. A policy of corporatism clearly crystallised under the Pinochet rule as education was depoliticized, valorically nationalised, and hierarchically stratified in a socio-economic fashion. Philosophically the military junta viewed education as, "an instrument of national socialization" (Fischer 1979, p.126) and a formation of values to serve the interests and traditions of the state and its authority. Immediate changes involved removing Marxist elements from the education system including: the passing of laws stripping all job security for state employees (Lomnitz and Melnick 1991, p. 36) and the dissolution of any teacher union or association (Gauri 1998, p.75). Patriotism was highlighted and new curriculum, incorporating the study of national symbols and military glories, was implemented (Fischer 1979, p. 127). Military personnel were appointed to all posts in school districts, universities and the Ministry of Education. Students and staff were held accountable to report any subversive occurrences to authorities. A new system of competition and merit was set up including year-end examinations and a state prepared university entrance exam; forms of evaluation that had not existed prior.

By the end of the 1970's the junta, feeling secure in its level of state control and policy, moved from repression to a phase of "consolidation and institutional transformation" (Gauri 1998, p.78). New policy was to focus on concepts of *subsidiariedad* and *libertad de enseñanza* with the hope of making education a more local institution while at the same time privatising schooling. The plan was mostly carried out by economists who began applying neoliberal market driven theory to education (see discussion in Education and Economy in Current Threats to Public Education). In 1980 public school management was turned over to municipalities. Schools and lands were officially transferred and the civil servant status of teachers terminated; henceforth they were to be hired by local municipal contracts. The new system of education was overseen by a newly formed Department of Administration for Municipal Education (McEwan and Carnoy 2000, p.214).

Along with the decentralisation of education, public/private school financing was also reconceived. State payments to municipalities were made monthly based on a fixed voucher rate per student enrolled in the school. Private schools received the same subsidy as long as they did not charge tuition. Education funding now floated around depending on parental choice (Hudson 1994, p.114). This legislation saw a progressive decline in municipal school enrolment. Parents began opting for burgeoning private schools. This set in motion several other winds. Municipal schools, for the most part, became concentration centres for the poor and voiceless. This was especially true in the major urban centres where the truly lucrative possibilities of private schools became apparent. As enrolment decreased municipal access to funds also faltered in what effectively translated to a divestment in the public sector. The newly emergent scholastic economy produced much instability as schools came to be viewed as entrepreneurial ventures. The flood of choice also left many parents confused, unable to find common ground by which to compare and evaluate institutes. Local neighbourhoods literally disintegrated as students were now bussed out of familiar communities to foreign and possibly distant schools. Other unforeseen spin-offs resulted. The increase in vehicular traffic was tremendous as mini-vans sped in and out of neighbourhood streets in a rush to get all of their customers to class on time. New schools were, for the most part, fenced in under lock, key, for the students did not come from the neighbourhood, and therefore it was believed unsafe to allow them to interact with this alien community. On the other side, neighbourhood children knew less and less of one another as they maybe saw each other on occasion in the evenings. These are but a sample of the unreeling provoked by the new legislation. That is to say, the previous 150 years of democratic educational debate had been authoritatively muted. An important future connection to the educational reforms was the rewriting of the Constitution in 1980. The new document included shifts in the internal power distribution which would greatly inhibit, if not outright prevent, the advancement of contrarian policies through Congress. Growing disapproval of the unrelinquished military hold on political power mounted from external and internal forces and a plebiscite was held in 1988 to determine the political future of Chile. Democratic electoral process returned in 1989 and the newly formed *Concertacion* (a coalition of all moderate and leftist parties) defeated right wing Pinochet supporters. The day prior to leaving office, the Pinochet regime passed the Constitutional Organic Law of Education which, stemmed from the 1980 Constitution and stated, "it is both the duty and

the 'preferential right' of parents to educate children" (Gauri 1998, p. 87), a phrase instantiating future legal legitimacy of the decentralised and privatised education system. What have been the implications for educational policy in light of this shift?

The education platform of Christian Democrat Patricio Aylwin's did not mirror that of his predecessor Frei. An initial policy amendment passed a law returning professional status to teachers and improving their wages (Gauri 1998, p.85). The Aylwin government believed in the policies of *la libertad de enseñanza* and decentralisation. Western ideologies of, "private property rights, capitalism and a sound macro economy" (Gauri 1998, p.87) were the rhetoric of their proceedings. Even if the new government had wished to reverse many of the Pinochet reforms, the power shifts of the 1980 Constitution would have prevented it. An increase in a goods and services tax gave more money to the education sector, but at the cost of conceding a new system of 'shared financing' which allowed both public and private schools the right to, "levy 'voluntary' fees on all students as a means of raising education revenues" (Gauri 1998, p.89). This was viewed as a highly suspect move if the aim was the strengthening of public education. Access to schools would henceforth be limited by financial wealth. The passing of the Teacher Statute guaranteed job stability and increased wages for years of service but set the determination for teaching staff size in the hands of the municipalities. It is not uncommon to find class sizes in excess of 40:1 ratios. The Aylwin policy seemed to be taking steps in opposing directions. On the one hand the teaching profession was regaining status, while on the other free-market education policies were instantiated. Although the party name remained unchanged, Christian Democratic politics showed little resemblance to those of father Frei's 1964 government. This would become glaringly evident with the election of Frei's son, Eduardo Frei Ruiz, as the next President of Chile.

Frei, son, began his educational policy reforms by amending the Teacher Statute to grant municipalities the right to hire and fire teachers based on need. This provoked a teacher strike that was remedied by allowing municipalities and teachers to reach annual pacts and permitting some stability. At this point I worked with in a private school. Teachers there did not participate nor comment publicly on the strike. We even sat together for a large feast during the strike to celebrate teacher's day. Frei created the National Commission on the Modernisation of Education. Its findings focused on three main areas:

improving the quality of education, equality of access and finally, the modernisation of education (Espinoza 2000). Four directives were incorporated into the plan: programs to improve and encourage innovation in teaching, curricular reform, the extension of the school day, and continued education and training for teachers. All of these helped to improve teacher standing and strengthen the state's involvement with greater investment in education but did little to reconcile the differences between the well-off private system and the deteriorated public system. No serious discussion of the reformation of the public education system was to take place.

The latest election in Chile once again illustrated the polarised nature of politics. The Socialist candidate, Ricardo Lagos, required two elections before narrowly defeating his right-wing opponent (who continues to garner voter support as the present Mayor of Santiago and who will most likely be the next President of Chile) to become the current President of Chile. His politics have traditionally been leftwing, but he has realised the need of being a moderate. He believes that, "the only way to have equal opportunity in education is to give more to schools that are located in places where they have less" (Lagos 2000). His policies centre on providing financial assistance towards the improvement the marginalised public education system. Both the governments of Frei and Lagos have offered a new sense of centralisation in education in terms of curricular initiatives, but this seems to follow suit with neoliberal practices of the new knowledge based economy. The growing influence of globalisation appears to be making transitions back to welfare provision more and more improbable.

Under neoliberalism education is conceived more as a private investment good accruing to an individual over his or her lifetime than a universal welfare entitlement or public good. (Peters 1996, p.179)

The recapitulation of contemporary education policy and reform in Chile begs the question as to whether or not the current absence of a universal public education system in Chile is a direct result of the Pinochet regime. Although the reforms which took Chile's education system decisively down the neoliberal path of privatisation and decentralisation occurred forcibly under Pinochet's reign, the fact remains that Chile never had a universal public education system. The concept of *la libertad de enseñanza* has figured prominently in

the politics of education debates since the mid-1800's and has been reaffirmed by many governments both pre- and post-Pinochet. While constitutional changes would probably prohibit, to this day, the possibility of a liberal Chilean government passing legislation to rescind the Pinochet reforms, it is likely that no politician would even take on that fight. A liberal President in today's Chile might be better off trying to improve the quality of life for the lower class instead of struggling to win over the middle and upper class support for Renaissance notions of democracy. The Catholic ethos embedded in Chilean norms and values persisted through Pinochet rule. With this value deeply ingrained in Chilean thinking, the state might at best be felt to continue to provide 'humanistic' charity to the lower classes, who can never really escape their birth status. This would offer both the advantage of a somewhat better existence from state support on the one hand and on the other, normalise training of workers to meet the economic needs of the country. Questions about the reintegration of community are in need of much consideration and action.

The clear role of government as the provider of universal public education never fully developed in Chile and therefore it would be difficult to envisage its manifestation in the post-Pinochet governments, who globally like many modern 'democratic' governments have opted for the neoliberal vision of democracy as unquestionably linked to free market choice. It might be argued that what the Pinochet era did end was the debate over the nature of democracy and its role in the provision of education. However, this fact might have less to do with the actual repression of the Pinochet years themselves and more to do with global shifts in conceptions of democracy.

Chile to Canada and in-between

I lived for four years and some months in Santiago de Chile in the late 1990's. Having been intimately involved with aspects of their schools I felt that some serious questions about how modern Chilean lives were being lived had not been considered. Obviously this is a form of knowing that comes with living in a place. I had not at that point even gone to teacher's college yet alone spend almost two years in a Master's program thinking about these ideas in "the big conversation". This was a feeling. When I began with the Master's I had just returned from spending a year in Santiago. I lived in a suburban neighbourhood that seemed to be a little island unto itself. Horizontal sprawl of dwellings

behind walls capped in shared glass; fenced in living space. Was this to keep intruders out or prevent the dweller from leaving? Mornings buzzed with hustle of yellow mini-vans rushing their way around the gated streets, picking up the children of their paying customers to take them to their private pay-per-use schools. Myriad of school uniforms, some so similar that they could be mistaken for, others try to stand out. Leaflets circulated to the house promoting an array of schools: a new indoor heated pool, computers, English...all for a mere. This is the top up fee that private schools can charge over the government student voucher they receive for each student. Now one may have a strong argument that this was Chile; a place that has lived through much in the past 30 years or more. Yet I had a feeling that this type of community disintegration had not always been the norm for Santiaguinos. The commodification of schooling was definitely one of the forces involved in what Charles Taylor discusses as soft despotism (1991). An attempt to take hold of the Chilean neighbourhoods and eliminate any remnant of cohesion. I knew that this was the type of change that was going on (not without fierce fights- something that did not occur in Chile) in Canada and North America. The Chilean example of privatisation is perhaps not considered as much as others in light of the dictatorship which this policy reform into legislation. However it was one of the first to adopt this Neo approach to schooling and it was implemented in a single sweeping motion, such that change was absolute and people were thrown into the consumer approach to education bucket and all. Here the changes will not come as quickly or completely for the mean time. Yet overwhelming majorities for government promoting this new type of government are winning elections. Sweeping legislation is occurring here. Some say it is far more subversive, but it is all perspective (need I qualify this?). We may not have the fences, but we are extremely attached to our individualism here in Canada. The boundary layer between individualism and community meet. At the very least I had been thinking about some of these ideas when I returned.

Bibliography:

Apple, M.W. (1990) *Ideology and Curriculum*, 2nd ed. Great Britain:Routledge.

Arendt, H. (1958) *The Human Condition*. University of Chicago Press:Chicago.

Aristotle, *Politics*, trans. B. Jowett. On-line text:

[http://graduate.gradsch.uga.edu/archive/Aristotle/Politics_\(politics\).txt](http://graduate.gradsch.uga.edu/archive/Aristotle/Politics_(politics).txt). 2001.

Ashbery, J. (1984) *A Wave*. Viking Press: New York

Bachelard, G. (1964) *The Psychoanalysis of Fire*. Beacon Press: Boston

Bai, H. (2003) Taking one's place in a moral universe. In S. Fletcher (Ed.), *Philosophy of Education Yearbook 2002* (pp. 19-22). Urbana-Champaign, IL: Philosophy of Education Society.

Bai, H. (1999) Decentering of the ego-self and releasing the care-consciousness. *Paidensis*, 12(2), 5-18.

Bateson, G. (1972) *Steps to an Ecology of Mind*. Chandler Publishing Company: New York

Bateson, G. (1979) *Mind and Nature*. E.P. Dutton: New York

Benhabib, S (1992) *Situating the Self*. Polity Press: Cambridge, U.K.

Benjamin, J. (1988) *The Bonds of Love: psychoanalysis, feminism, and the problem of domination*. Pantheon Books: US.

Bellah, R.N. et. al. (1985) *Habits of the Heart: Individualism and commitment in American life*. Harper and Row/Perennial Library: New York.

Bellah, R.N. (1999) *Autonomy and Responsibility: The social basis of ethical individualism*. In J.Ogilvy (Ed.), *Revisiting Philosophy* (pp. 153-163). State University of New York Press: Albany.

Bettelheim, B. (1960) *The Informed Heart*. The Free Press: New York

Bingham, C. (2001) *Encounters in the Public Sphere: Mirroring*. In *Schools of Recognition: Identity Politics and Classroom Practices*. Roman and Littlefield: U.S.

Blake, N. (1996) *The Democracy We Need: Situation, Post-Foundationalism and Enlightenment*. *Journal of Philosophy of Education*, 30(2) p. 221.

Bonnet, M. (1999) *Education for Sustainable Development: a coherent philosophy for environmental education?* *Cambridge Journal of Education*, Vol. 29 Issue 3, p313-325.

Bowers, C.A. (1987) *Elements of a post-liberal theory of education*. Teachers College Press, Columbia University: New York.

Borgman, A. (1992) *Crossing the Postmodern Divide*. University of Chicago Press. Chicago

British Columbia Government (2002) *Strategic Plan 2002/03-2004-05: Restoring Hope and Prosperity* [On-line]. Available:
http://www.gov.bc.ca/prem/popt/corereview/StrategicPlan/Strategic_Plan_02.pdf

- Brueggemann, W. (1996) "Placed" Between Promise and Command. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land- essays on community and place* Yale University Press: New Haven.
- Buber, M. (1996) *I and Thou*. Touchstone: New York
- Bullen, E.L. (1978) Freedom of Choice in Education. *Education Canada*. Fall p. 24-30.
- Cahill, T. (1998) *The Gift of the Jews*. Nan A. Talese/Anchor Books: New York.
- Callan, E. (1997) *Creating Citizens- political education and liberal democracy*. Clarendon Press: Oxford.
- Campbell, J. (1991) *The Power of Myth*. B.S. Flowers (Ed.) Anchor Books: New York.
- Campbell, N.A. (1987) *Biology*. The Benjamin/Cummings Publishing Company:CA.
- Canadian Alliance of Education and Training Organizations. (2002) *Lifelong Learning as Public Policy in Canada* [On-line]. Available:
<http://www.caeto.ca/reports/LifelongLearning.pdf>
- Capra, F. (1988) *The Turning Point-science, society and the rising culture*. Bantam Books:Toronto.
- Capra, F. (1996) *The Web of Life*. Anchor Books: New York
- Carnoy, M. (2000) Globalization and Educational Reform. In N. Stromquist and K. Monkman (Eds.), *Globalization and Education* (p.43-61). Maryland: Rowman and Littlefield.

- Calvert, J. with Kuehn, L. (1993) *Pandoras Box: Corporate Power, Free Trade and Canadian Education*. Montreal: La Maitresse DEcole.
- Cassey, E.S. (1993) *Getting Back Into Place: toward a renewed understanding of the place-world*. Indiana University Press: Bloomington, IN.
- Cassey, E.S. (1997) *The Fate of Place: a philosophical history*. University of California Press: Berkeley, CA.
- Chymuk, M. (1985) The Concept of Environment from the Point of View of Philosophy of Culture. *Annales-Universitatis-Mariae-Curie-Sklodowska, Sectio 1 Philosophia-Sociologia*. P.53-63.
- Clark, C. (2001) *Transcript of the Open Cabinet Meeting* [On-line]. Available: http://www.gov.bc.ca/prem/popt/cabinet/open_cabinet_meeting_nov_21.htm
- Council Board of Canada (2002) *Centres and Forums* [On-line]. Available: <http://www.conferenceboard.ca/education/centres-forums.htm#nce>
- Council of Ministers of Education, Canada. (2002) *About the Council of Ministers of Education, Canada* [On-line]. Available: <http://www.cmec.ca/abouteng.stm>
- Dewey, J.(1966) *Democracy and education- an introduction to the philosophy of education*. Free Press: New York.
- Downey, L.W. (1986) The Aid-to-Independent-Schools Movement in British Columbia. In N. Sheehan et.al. (Eds.), *Schools in the West: Essays in Canadian Educational History* (p.305-323). Calgary: Detselig Enterprises Ltd.
- Dunning, P. (1997) *Education in Canada: An Overview*. Toronto: Canadian Education Association.

- Eco, U. (1986) *Travels in Hyper Reality*. Harcourt Brace Janovich: New York.
- Espinoza, V. (2000) The Medical Association and the Teachers Association: Public Action in the Establishment of the Relationship Between Civil Society and the State in Chile in the 1990's: www.ids.ac.uk/ids/civsoc/final/chile/chl3.doc
- Fischer, K.B. (1979) *Political Ideology and Educational Reform in Chile, 1964-1976*. UCLA Latin American Center Publications: Los Angeles, CA..
- Fox, M. (1991) *Creation Spirituality: Liberating Gifts for the Peoples of the Earth*. HarperCollins Publishers: New York
- Freire, P. (1970) *Pedagogy of the Oppressed*. Herder and Herder: New York
- Fullan, M. (1999) *Change Forces: The Sequel*. London: Falmer Press.
- Gadamer, H.G.(1996) Authority and Critical Freedom. In *The Enigma of Health*. Polity Press: UK.
- Gatto, J.T. (2003) Against School-how public education cripples our kids, and why. *Harper's Magazine*. Vol. 307(1840).
- Gaskell, J. (1995) *Dilemmas of Educational Choice*. Ottawa: Canadian Teachers Federation.
- Gauri, V. (1998) *School Choice in Chile: Two Decades of Educational Reform*. University of Pittsburgh Press: Pittsburgh, PA.
- Giddens, A. (1998) *The Third Way: Renewal of Social Democracy*. Polity Press. Cambridge, U.K.

- Gismondi, M. (1999) Aurora interview with George Sefa Dei. Aurora Online.
<http://aurora.icaap.org>.
- Goodlad, J.I. (1996) *Democracy, Education, and Community*. In R. Soders (Ed).
Democracy, Education, and the Schools.. Jossey Bass: San Francisco.
- Gould, S.J. (1987) *An Urchin in the Storm: essays about books and ideas*. W.W. Norton and
Company: New York
- Gould, S.J. (2003) *The Hedgehog, The Fox, and the Magister's Pig: mending the gap between science and
the humanities*. Harmony Books: New York
- Gubrium, J.F., Holstein, J.A. (Eds.) (2002) *Handbook of Interview Research-context and method*.
Sage Publications: Thousand Oakes, CA.
- Gutmann, A. (1987) *Democratic Education*. Princeton,NJ:Princeton University Press.
- Hatch, J.A. (2002) *Doing Qualitative Research in Education Settings*. State University of New York
Press: Albany, NY.
- Hopi Dictionary (1998) Compiled by The Hopi Dictionary Project. Bureau of Applied
Research in Anthropology. University of Arizona Press: Arizona.
- Hudson, R.A. (Ed.). (1994) *Chile: A Country Study*. Federal Research Division, Library of
Congress: Bernon, MD.
- Human Resources Development Canada (2001) *Learning and Literacy Directorate* [On-line].
Available: <http://www.hrdc-drhc.gc.ca/dept/guide/hri4.shtml#410>

Hyslop-Margison, E. (2000) The Market Economy Discourse on Education: Interpretation, Impact, and Resistance. *The Alberta Journal of Educational Research*, 46(3),203-213.

Illich, I. (1972) *Deschooling Society*. Harper and Row: New York

Industry Canada. (2001) *Mandate* [On-line]. Available:
<http://www.ic.gc.ca/cmb/Welcomeic.nsf/ICPages/Mandate>

Kelly, A.V.(1995) *Education and Democracy*. Paul Chapman Press: London, UK.

Kierans, E.W. (1984) *Globalism and the Nation-State*. Toronto: CBC Enterprises.

Kingwell, M. (1998) *Better Living- in pursuit of happiness from Plato to prozac*. Viking Press: Toronto.

Kohl, H. (1994) *I Won't Learn From You and Other Thoughts on Creative Maladjustment*. The New Press: New York

Koetting, J.R. (1998) Democratic Discourse and Public Schooling *Review Journal of Philosophy and Social Science* 23(1-2).p. 49.

Kozel, J. (1990) *The Night is Dark and I Am Far From Home – New Revised Ed*. Touchstone: New York

Kuehn, L. (1999) Globalization Made Me Do It. *Our Schools/ Our Selves*, 9(5 #59). p.127-143.

Lagos, R. (2000) Conference Speech. Latin America: Sustaining Economic & Political Reform: A working conference on the underlying realities.
<http://www.cfr.org/latinamerica/transcripts/translagos.html>

Lave, J. and Wenger, E. (1991) *Situated Learning: legitimate peripheral participation*. Cambridge University Press: Cambridge, UK.

Lingis, A. (1994) *The Community of those who have nothing in Common*. Indiana University Press: Bloomington, IN.

Livingston, D. (2002) Dismantling Leviathan. *Harper's Magazine*, May 304(1824), p 13-17.

Livingston, J.A. (1996) Other Selves. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land: essays on community and place* Yale University Press: New Haven.

Lomnitz, L. and Melnick, A. (1991) *Chiles Middle Class: A Struggle for Survival in the Face of Neoliberalism*. Lynne Rienner Publishers: Boulder, CO.

London, J. (2001) To Build a Fire. In *Klondike Tales*. Modern Library: New York

Lopez, C. (2000) The Effects of 15 Years of Neoliberal Policies on Public Education in the Americas. *Our Schools/Our Selves*, 10 (1 #61),135-155.

MacIntyre, A. (1984) *After Virtue*, 2nd edition. University of Notre Dame Press: Notre Dame, Indiana

Madoc-Jones, G. (1990) *Liberal Education and the Necessity of History*. Unpublished Master's Thesis: Simon Fraser University

Manimala, V.J. (1991) *Being, Person, And Community*. Intercultural Publications: New Delhi

Manzer, R. (1994) *Public Schools and Political Ideas: Canadian Educational Policy in Historical Perspective*. University of Toronto Press: Toronto

- Massey, L. (1997) On the Origin of Citizenship in Education: Isocrates, Rhetoric, and Kairos. *Journal of Public Affairs*. Vol. 1.
- McDonald, N. (1978) Egerton Ryerson and the School as an Agent of Political Change. In McDonald, N. and Chaiton, A. (eds.) *Egerton Ryerson and His Times*. MacMillan Company: Toronto.
- McEwan, P.J. and Carnoy, M. (2000) The Effectiveness and Efficiency of Private Schools in Chiles Voucher System. *Educational Evaluation and Policy Analysis*, 22(3),213-239.
- McKnight, J.L. (1995) *The Careless Society : community and its counterfeits*. Basic Books: New York.
- Mead, M., (1964) *Anthropology- A Human Science: Selected Papers, 1939-1960*. D. Van Nostrand Company Inc.: Princeton, N.J.
- Michaels, A. (2000) *Poems*. A.A.Knopf: New York.
- Michaels, A. (1996) *Fugitive Pieces*. McClelland & Stewart Ltd.: Toronto.
- Midgley, M. (2003) *The Myths We Live By*. Routledge: London, U.K.
- Munro, D.A. (1995) Sustainability: Rhetoric or Reality? In T.C. Trzyna and J.K. Osborn (Eds.) *Sustainable World: Defining and Measuring Sustainable Development*. California: California Institute of Public Affairs.
- Murdoch, I. (1970) *The Sovereignty of Good* . Routledge and Kegan Paul, London
- Oake, T.R. (1987) *Boundary Layer Climates, 2nd ed*. Methuen: New York

- Ogilvy, J.A.(1992) Beyond Individualism and Collectivism. In J. A. Ogilvy (Ed.) *Revisoning Philosophy*. p. 225. Suny: Albany.p. 225
- Orr, D.W. (1994) *Earth in Mind: on education, environment and the human prospect*. Island Press: Washington, DC.
- Orr, D.W. (1996) Re-ruralizing Education. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land- essays on community and place* . Yale University Press: New Haven.
- Osborne, K. (2001) Democracy, Democratic Citizenship, and Education. In J.P.Portelli and R.P.Solomon (Eds.) *The Erosion of Democracy in Education*. Detselig Enterprises: Calgary.
- O'Sullivan, E. (1999) *Transformative Learning: educational vision for the 21st century*. University of Toronto Press:Toronto
- Paige, H.W. (1996) Leave If You Can. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land- essays on community and place*. Yale University Press: New Haven.
- Paley, V. (1993) *You Can't Say You Can't Play*. Harvard University Press: Boston
- Phenix, P.H. (1961) *Education and the Common Good: a moral philosophy of the curriculum*. Harper & Row: New York
- Peters, M. (1996) *Poststructuralism, Politics and Education*. Bergin and Garvey: Westport, CT.
- Putnam, H. (1991) Fact and Value. In *Reson, truth and history* (pp. 127-137). Cambridge University Press: New York.

- Pyne, S.J. (2001) *Fire: A Brief History*. University of Washington Press: Seattle, WA.
- Rasmussen, D. (n.d.) Cease to do evil, then learn to do good... (A pedagogy for the oppressor). Unpublished manuscript. In H. Bai and G. Wever-Rabehl (Eds). *Introduction to Philosophy of Education*. Simon Fraser University: Burnaby, B.C.
- Rogers, C. (1978) Do We Need "A" Reality? In Charles, C. and Samples, B. (Eds.) *Science and Society: knowing, teaching, learning* (pp. 4-9). National Council for Social Studies: Washington, D.C.
- Rosenblatt, P.C., Karis, T.A., Powell, R.D. (1995) *Multiracial Couples: Black and White Voices*. Sage Publications: Thousand Oakes, California.
- Rosenthal, S. (1993) Democracy and Education: A Deweyan Approach. *Educational Theory*, 43(4) (Fall) p. 377.
- Sabato, E.R. (1951) *Men and Gears: reflections on money, reason and the fall of our time*. Emece Editorials: Buenos Aires.
- Samuel, A. (2002) Democracy: a danger to economic growth. *The Vancouver Sun*, August 7th, 2002, p. C3.
- Schacter, N. (2002) The General Agreement on Trade in Services (GATS). *Education Canada*, 42(1),24-27.
- SchoolNet (2000) *What is SchoolNet* [On-line]. Available: <http://www.schoolnet.ca/home/e/whatis.asp>
- Schumacher, E.F. (1973) *Small is Beautiful-Economics as if people mattered*. Harper and Row: New York

- Selznick, P. (1996) *In Search of Community*. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land- essays on community and place*. Yale University Press: New Haven.
- Sharp, A.M. (1996) *The Community of Inquiry: Education for Democracy*. In *Philosophy of Education : Introductory Readings 2nd edition*: Eds. Hare, W. and Portelli, J.P.: Detselig Enterprises Ltd.: Calgary.
- Sidorkin, A.M. (1999) *Beyond Discourse: education, the self, and dialogue*. State University of New York Press: Albany, N.Y.
- Sigmund, P.E. (1977) *The Overthrow of Allende and the Politics of Chile, 1964-1976*. University of Pittsburgh Press: Pittsburgh, PA.
- Silvert, K. H. and Reissman, L. (1976) *Education, Class and Nation: The Experiences of Chile and Venezuela*. Elsevier Scientific Publishing Co: New York, NY.
- Singh, B.R., (1996) *Shared values, particular values, and education for a multicultural society*. In W. Hare and J.P. Portelli (Eds.), *Philosophy of education: Introductory readings* (2nd ed, pp. 303-317). Detselig Enterprises: Calgary.
- Sizer, T.R. (1984) *Horace's Compromise – the dilemma of the American high school*. Houghton Mifflin Company: Boston
- Smith, D.G. (2000) *The Specific Challenges of Globalization for Teaching and Vice Versa*. *The Alberta Journal of Educational Research*. 46(1),7-26.
- Spring, J. (1998) *Education and the Global Economy*. New Jersey: Lawrence Erlbaum Associates.
- Select Standing Committee on Education (2002) *A Future for Learners: A vision for renewal of education in British Columbia*. Legislative Assembly of British Columbia: Victoria, B.C.

Stevcic, Z. (1996) Logical Problems of Ecology. *Filozofska-Istrazivanja*. 16(1): p. 19-23.

Stromquist, N. and Monkman, K. (2000) Defining Globalization and Assessing Its Implication on Knowledge and Education. In N. Stromquist and K. Monkman (Eds.), *Globalization and Education* (p.3-25). Maryland: Rowman and Littlefield.

Taylor, C. (1991) *The Malaise of Modernity*. Anansi: Toronto.

Taylor, C. (1995) Politics and the Public Sphere. In Etzioni, A. (Ed.) *New Communitarian Thinking*, University Press of Virginia: Charlottesville.

Taylor, C. (2000) Charles Taylor on Identity and the Social Imaginary. *Cahiers du PEQ (Programme d'études sur le Québec)*.19 (June), pp. 2-9.
<http://www.nyu.edu/classes/calhoun/Theory/Taylor-on-si.htm>

Thomas, L. (1974) *The Lives of a Cell- notes of a biology watcher*. Viking Press: New York.

Thomas, L. (1979). *The Medusa and the Snail- more notes of a biology watcher*. Viking Press: New York.

Tonnies, F. (2001) *Community and Civil Society*. ed. Jose Harris. Cambridge University Press: Cambridge,U.K.

Trotsky,L., Dewey, J., Novack,G. (1973) *Their Morals and Ours*. Pathfinder Press, Inc.: New York.

Tuan, Y.F. (1977) *Space and place: the perspective of experience*. University of Minnesota Press: Minneapolis.

UNESCO (2001) *Teachers for Tomorrow's Schools* [On-line]. Available:
<http://www.uis.unesco.org/uisen/know/know0.htm>

Vanier, J. (1998) *Becoming Human*. Anansi Press: Toronto

Walford, G. (2001) *Doing Qualitative Educational Research*. Continuum: London.

Walzer, M. (1983) *Spheres of Justice: a defense of pluralism and equality*. Basic Books: New York.

Weil, S. (1952) *The Need For Roots*. Routledge and Kegan Paul Ltd.: London.

Whitehead, A.N., (1967) *The Aims of Education and Other Essays*. Free Press Paperback.
Toronto.

World Conservation Union (2002) [On-line]. Available: <http://www.iucn.org/>

Zencey, E.(1996) The Rootless Professors. In W. Vitek and W. Jackson (Eds.), *Rooted in the Land- essays on community and place*. Yale University Press: New Haven.