This dissertation represents a distinct theoretical and pragmatic interrogation into the historically hegemonic discursive disempowerment of women in patriarchal society and institutions of higher education. The axis of which, is the exigencies unique to the *female progressive educator* (FPE). The FPEs pedagogy is grounded in counterhegemonic consciousness—reframing disempowering practices through education which resists and transforms the ubiquitous residue of overarching patriarchal schema reproduced through hegemonic discourse and culture. In essence she imagines the unimaginable—equity through dialogue among women and men. The framework for exploring these conditions consists of interpersonal communication, rhetorical criticism, sociolinguistic studies, critiques in gender and feminisms, cultural foundations and progressive education. The prologue provides overarching historical antecedents demonstrating the intersection of dominant discourse and the continuum of subordinated lives and locations of women. Chapter I examines institutionally legitimated hegemonic culture and discursive disempowerment of women in society through the powerful triad of church, state and education. Chapter II proposes steps toward realizing discursive empowerment by the FPE through gender holistic discursive communities in dialogue and negotiating Self and Other. Chapter III relates experiential and empirical knowledge specific to the author, a female progressive educator, whose epistemology and pedagogy is predicated on reflexive practice founded in the narrative, identity, hermeneutics of Selfhood and mutuality of Self and Other. Chapter IV moves beyond theoretical frameworks into the domain of a lived pedagogy through the establishment of a national coalition for progressive/antioppressive educators to participate in communities of dialogue and action.

A CLASSROOM OF HER OWN: HEGEMONIC DISCURSIVE

DISEMPOWERMENT OF THE FEMALE PROGRESSIVE

EDUCATOR WITHIN HIGHER EDUCATION

by

Bonita Lara Lee

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Approved by

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Dedicated to my Beloved Husband, William V. Lee II, whose infinite love, spiritual wisdom and boundless friendship have strengthened my resolve to pursue justice through education.

APPROVAL PAGE

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My Dear Family,

Enfin, ultimate homage is given to my husband William V. Lee, II and my family. I truly thank each of you for your steadfast love and dedication, throughout the challenge that accompanies an aspiration that demands unbalanced attention. My beloved parents Paul Garcia Lara and, Pearl Drakos Lara—thank you for your unending love. Modie I miss you.

Mrs. Paulette Lara Pirvan, my Sisty, besides loving me, you have been my devoted friend. I continue to marvel at your dedicated years of teaching and serving the little ones within the inner city.

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My little Brother, David James Lara, I love and miss you, deeply. Your amazing son, Dimitrius, is a testimony to your loving heart and unfulfilled brilliance.

To the Lee's, Mom, Pop and family—I'm officially a Californian-Northcarolinian after all these years together—you have my love.

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Those often forgotten souls who struggle and fight for social justice, equity, and authentic freedom and dignity in the lived experiences of all, you have my never-ending gratitude and respect.

Abba—a humble gift offering . . .

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PROLOGUE

Hypatia was born in an age deeply influenced by Aristotelian misogyny, when women were widely regarded as less than fully human. Nevertheless, she received a first-class education . . . her rare good fortune was due to the enlightened attitude of her father, Theon, a mathematician and astronomer who taught her himself . . . (p. 35)[1]

The genesis of women's discursive disempowerment must first be exposed prior to a cogent exploration into the dialectic tension experienced by the female progressive educator[2] within the dominant hegemonic discursive climate of higher education. Dependent upon the researcher's lived experience, there could well be several geneses. However, as a woman and progressive educator, I must begin with the much revered and adopted narrative of the first society inhabited by one woman and one man. This narrative has been widely embraced by western culture and its sediment remains concretely bound up in the implicit and explicit hegemonic environment of society and higher education. With the advent of the narrative of the Garden of

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[1] Wertheim, M. (1995). Pythagoras' trousers. New York: Time Books.

[2] The Female Progressive Educator (FPE) is defined by the author as a progressive educator whom promotes social justice through activist, anti-oppressive education while simultaneously burdened with negotiating and resisting the complexities and dialectic tensions and politics of language embedded in a hegemonic discursive culture and climate spawned by patriarchal ideologies regarding women's and men's roles in society. Such a climate perpetuates ubiquitous communication disconnection, alienation, and disembodiment within gender-different teacher/student dyadic relationships involving the projection of Self and Other, identity, and ultimately the human potential to engage in educative transformation and leadership. Understanding this inequitable social structure that essentializes women's lived experiences, she draws upon illuminating works in her feminisms to aid in the naming, knowing, and negotiation of Self and Other within this socially and discursively toxic environment. I employ the definition endorsed by bell hooks (2000), "feminism is a movement to end sexism, sexist exploitation, and oppression" (p. viii). Further still, this educator recognizes her foremost role of communicator, striving to create a confirming climate to encourage learning through authentic dialogue. Therefore, she must work on "'dismantling' oppression by contextualizing the 'construction' of diverse and shifting communities of meaning in the classroom. Communities of meaning are defined by a complex of factors including social location, cultural identity, epistemic standpoint, and political convictions. Thus, communities of meaning are also communities of knowing, places where people discover some commonality of experience through which they struggle for [authentic] objective knowledge" (Macdonald & Sanchez-Casal, 2002, p. 11).

Eden, women's herstory bears evidence of the unnecessary suffering that has undermined woman's ability to determine her own life destiny through self agency and empowerment by virtue of the power to speak. In this narrative we find the portrayal of a disobedient woman attempting to gain access to greater knowledge for herself as well as her husband by tasting of the forbidden fruit of the tree of knowledge. Further still, the acquisition of knowledge (education) has long been theorized as the great equalizer of society. One can only wonder, was this woman seeking equity? For it was man whom was given authority and discursive legitimacy to name the world, including his female partner and her actions, according to this grand narrative. Woman's aspiration for greater knowing, by contrast, was viewed as an immoral act; a sin for her attempt to exercise voice was seen as an unauthorized and illegitimate.

Poignantly, the denial of this woman's quest for knowledge would later become replicated within American society, where women thereto, were denied access to formalized higher education. This aspiration for greater knowing and agency on the part of Eve is indeed a sharp contrast to the archetype of the temptress inflicted upon women as a result of this narration. Further, women who sought higher formalized education in early western culture were viewed as deviant and immoral. Ironically, such a sacredly viewed narrative gives us our first glimpse into the unequal distribution of discursive power and rights among the first man and woman, which would later become mirrored in the Republic of the United States. Conspicuously, "powerful structures, reflecting the out-dated values of dominant male social groups who lived generations ago, still affect the discourses of today's men and women" (Corson, 2001, p. 156).

Such a grand narrative, instantiated through a patriarchal inspired rhetorical vision,[3] founded upon fantasy themes, harshly indicts women as immoral and inferior to males in all manner of being. This odious narrative has infiltrated and embedded itself into the daily consciousness of women and men in American society. Thereby, this insidious force of hegemonic[4] and patriarchal discourse has been a ubiquitous fait accompli in establishing, maintaining, and perpetuating the oppressive authoritarian discourse and sociosexual divide promulgated throughout history, and is existent today. Significantly, as hooks (2004) renders so powerfully, patriarchy does harm not only to females, but it also robs boys and men of their emotional lives, thereby reifying a false notion of masculinity.[5] Simultaneously, patriarchy has been the bedrock of western thought and civilization instituted through a systematic subjugation of women's lives, locations, and subsequential experiences in deference to men.[6] Patriarchal

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[3] Bormann, 1985; Burke, 1969a; 1969b: rhetorical visions serve to form and synthesize a consensual socially constructed reality built upon agreed normatives for a given culture, e. g., education and society. This vision is built upon the idealized thoughts, beliefs and values that function to fortify the identity and culture of those who are part of the organization. Such rhetorical visions gain power and momentum and clearly delineate the outsiders from the insiders. In Bormann's view, such a rhetorical device can be viewed as a fantasy theme built on an inter-group ideation of identity garnered in imagery and symbolism to affect specific goals and intended outcomes.

[4] Alvarado and Boyd-Barrett (1992): "Gramsci used the term *hegemony* to denote the predominance of one social class over others . . . this represents not only political and economic control, but also the ability of the dominant class to project its own way of seeing the world so that those who are subordinated by it accept it as 'commonsense' and 'natural'" (p. 51).

[5] hooks (2004) "if we cannot heal what we cannot feel, by supporting patriarchal culture that socializes men to deny feelings, we doom them to live in states of emotional numbness. We construct a culture where male pain can have no voice, where male hurt cannot be named or healed" (p. 6). "There is only one emotion that patriarchy values when expressed by men; that emotion is anger. Real men get mad. And their mad-ness, no matter how violent or violating, is deemed natural—a positive expression of patriarchal masculinity. Anger is the best hiding place for anybody seeking to conceal pain or anguish of spirit" (p. 7).

[6] Jones (as cited in Warhol & Herndl, 1997) writes that "Julia Kristeva, Luce Irigaray, Helen Cixous and Monique Wittig—share a common opponent, masculinist thinking, but they envision different modes of resisting and moving beyond it. Their common ground is an analysis of Western culture as fundamentally oppressive, as phallogocentric. 'I am the unified, self-controlled center of the universe,' man (White, European, and ruling class) has claimed. 'The rest of the world, which I define as other has meaning only in relation to me, as man/father, possessor of the phallus.' This claim to centrality has been supported not only by religion and philosophy, but also by language. To speak and

foundations and rhetoric have fortified moralistic ideology and precepts, demonstrating palpably that it is only men whom a male God found worthy to engage in dialogue, and subsequently prophesized only to men, that women's unholy nature—voice and body must be controlled and ruled through silencing and submission to their husbands (and in actuality the church and society at large). The role of women is conspicuously absent as this God family models a single-parent relationship, without a mother figure. Did this God have to banish the first woman from Paradise— did they divorce—why is there no explanation for such an eviscerate omission of humankind? How was their child conceived? Only a relationship between a father and son are represented whereby future generations of women and men are to extrapolate their god-given roles; and spiritual inheritances.

Eve's presumed sin demonstrates rash judgment and punishment of women based upon one presumed singular incident. This erroneous and contrived image of an almighty God distorts a spirit being into a man being—angry, irrational and emotionally imbalanced. We have presented here a God who will punish all women down through the ages, during the course of child birth and other areas of being, for Eve's sin. This narrative and incident is antithetical to, and repudiates the teachings that God is love—merciful, forgiving, and full of grace, for all. However, a counterpoint suggests that "woman was made with man [rather than from man] in the image of God; male and female he created them . . . a tendency under rabbinical teaching . . . came to make the man more prominent and to assign to women an inferior role" (Douglas et al., 1982, pp. 1258-1259). Eisler's (1995) research of antiquity gives rise to the possibility that a time existed when woman

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especially to write from such a position is to appropriate the world, to dominate it through verbal mastery. Symbolic discourse (language in various contexts) is another means through which man objectifies the world, reduces it to his terms, speaks in place of everything and everyone else—including women" (pp. 370-371).

and the universe may have been "gender-holistic." This is a breathtaking claim in light of what is currently framed in western thought as female-male interactions, power, identity, behavior and being.

Even now, within a new millennium, fundamentally conservative and politically powerful factions are quick to misname progressive, forward-thinking, intelligent women attempting to claim equity and justice or the right to compose a life of their own. As Robertson's diatribe charges, "the feminist agenda is not about equal rights for women. It is about a socialist, antifamily political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism, and become lesbians" (Apple, 2001, p. 153). Words such as these add to the anomie of our fractured society. Herein is a magnified example of a current day rhetorical vision founded in fantasy, untruths, fiction, and hatred. Alarmingly, such public discourse continues to be adopted by many as truth-based since its source is the *church*. As Kidd (1995) compellingly wrote from lived experience, "betrayal of any kind is hard, but betrayal by one's religion is excruciating" (p. 57). Welch (1985) poses some vitally necessary questions, "is Christian faith itself ideological? Is it a dangerous mask for relations of domination?" (p. 3). Brock (1988) speaks to the core of my thinking, "until Christianity fully faces its reinforcement of patriarchy, its analysis of the human condition will be inadequate to provide a vision of salvation for both women and men" (p. 2).[7] Agreeing with McFague (1987), I too believe that models of the male incarnation of God are no longer acceptable.[8] Equity among all people in society can hardly be achieved when we continue to stratify and impose a sex-gender hierarchy within religion and spiritual belief systems.

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[7] Brock, R. (1988). Journeys by heart. New York: The Crossroad Publishing Company.

[8] McFague, S. (1987). Models of God. Philadelphia, PA: Fortress Press.

As a result, this overarching narrative embedded with surreptitious means for disempowering women has historically been the revocation of women's right to speak and be heard as equals with men. Without the influence and power of communicative rights and autonomy, women's sphere became merely an extension of man's life cycle.[9] For too long, women have been relinquished of self-definition and self-rule deferring to the male rhetorical vision of womankind conceived of fantasy themes. As Robert Logan (as cited in Shlain, 1998) concludes, "a medium of communication is not merely a passive conduit for the transmission of information but rather an active force in creating new social patterns and new perceptual realities" (p. 2). Therefore the misnaming of women through patriarchal and hegemonic discourse has been a coercive tool in the mismeasurement of women as less than fully human beings not deserving of dignity, rights, and privileges afforded most men.

Making this misnaming all the more insidious and pernicious within society is the power of dominant and revered discursive practices. In citing Weaver, Roderick Hart (1998)[10] relates how this discourse draws upon a lexicon of "ultimate terms" or "God terms" that contain significant social power, so much so that in essence we "mentally genuflect when hearing them" (p. 237). How then, can women defend themselves against the dominant conception of a male, omnipotent God, who deemed to speak and listen, only to men? This coercive public discursive ploy fueled the instantiating of public and private spheres of lived experience according to sex-gender specific

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[9] Gilligan (1982) "women's place in man's life cycle has been that of nurturer, caretaker, and helpmate, the weaver of the networks of relationships on which she in turn relies. But while women have thus taken care of men, men have, in their theories of psychological development, as in their economic arrangements, tended to assume or devalue that care" (p. 17).

[10] Hart, R. (1998). Modern rhetorical criticism. New York: Harper Collins Publishers.

roles. Identities were then established and galvanized through deterministic characteristics that essentialized feminine and masculine identities into tidy positivist compartments.

Such lines of social demarcation have been utilized to ensure the preservation of imposed masculine and feminine characteristics that support sex and gender-role expectations that reinforce hegemony and patriarchal ideologies. These constructed boundaries became the infrastructure of a society wherein men were given dominance over women by virtue of the power of public and personal discourse, which then became codified into social interaction. The public domain of men has long been the site of production, education, church, and state—voice, which made speechless the private domain of women, reproduction and domestication. This structure came to solidify the unequal division of power among women and men. Significantly, not women's language and communication alone, but also their gender, sex, physiological embodiment and race are judged according to a distinctly dominant template of womanhood.[11]

Consequently, language, speech acts, and social interaction became the communicative boundaries that a positivist corpus of traits came to be indicative of male or female identity-appropriate behavior. Therefore, social scrutiny and judgment have been predicated on linguistic mores, customs, and rituals constructed to reflect conceived ideals of masculine or feminine discourse and behavior. From this deficit posture women have been obligated to fulfill the cult of womanhood, which has become a formidable crafted rhetorical vision, again, built upon false idealism and fantasy regarding women's intelligence, bodies, beauty, submissiveness, gentle and

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[11] See Anderson and Collins, 2004, Birke, 2000, Butler, 1993, Canary and Dindia, 1998, Oakley, 2002, Weitz, 1998, and Wood, 2003.

polite language, ability to nurture and coddle relationships, and a whole host of other designated and presumed attributes of what little girls and women are made.

Importantly, the subjugation of women's language resulted in silencing or muting women's lives on multi levels.[12] This action has been manifested in ways ranging from primal acts of physical violence, abuse, and murder to more sophisticated means couched in patriarchal ideology and discourse found in society, customary social rules, matters of state, religious practices, and education. Each of these centers of power has put forward their own institutional rhetorical vision disallowing women's exploration and establishing of Selfhood, ontological discovery, and epistemological agency, all of which promote self-knowledge and self-rule. Society merely reflects the dominant discourse and adapts behaviors supportive of its power. Let us consider for example, women's denied access to formal education and specifically that "during the first century and a half of our existence on the American continent, little attention was given to the education of women, either in theory or practice" (Woody, 1966, p. 106; 1974).

Numerous reasons were given as to why this exclusion occurred. However, foremost arguments presented by opponents of women's formalized, higher education consisted of issues surrounding women's social roles and identities affixed to beliefs that the division of public/private spheres of activity would protect and control concerns involving biological factors, women's bodies, and sexuality (Brehm, 1988; Churgin, 1978; Clarke, 1873; Cross, 1965; Gordon, 1990; Howe, 1975; Kimmel & Mosmiller, 1992; Sadker & Sadker, 1994; Schiebinger, 1989; Thorne, Kramarae, & Henley, 1983). Worthy of our attention is the fact that no state or governmental intervention occurred to repudiate these inequities. Therefore, women's discursive space of appropriateness

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[12] Rich, A. (1979). On lies, secrets, and silence. New York: W. W. Norton & Company. "The entire history of women's struggle for self-determination has been muffled in silence over and over" (p. 11).

within the status quo has experienced resolute scrutiny and verdicts from the oppositional gaze of society reflected in major events that convey proof of the dogma espoused that woman must be controlled through enacted systems of governance legislated through church, state, and education. Otherwise, the herstory of women would not contain episodes which made necessary the need to fight against patriarchy for the right to vote, gain access to formalized education, struggle for equality on all levels including reproductive rights, and a host of other momentous issues.

Noteworthy, the term patriarchy may appear outmoded for some, but I concur with hooks (2004) that the sting of its power is so insidious that many fear or deny naming it, be they male or female. For that reason, "to end patriarchy we must challenge both its psychological and its concrete manifestations in daily life" (p. 33).[13] Recognizing and becoming socially conscious and awakened to this reality, is vital if we are ever to build a socially non-toxic, life-sustaining community for women and men. Such a large scale endeavor begins with a deliberate and dedicated focus on how we might transform hegemonic language and systems in such a way that we can begin the counterhegemonic work of building communities in dialogue that will encourage affirmation of Self and Other within a highly diverse sex-gender social constellation. Whether one adopts the term hegemony or patriarchy is not the issue of consequence, but rather the damaging systemic impact of those terms is the real concern. For it has been well researched, documented, and lived, that "the English language contains a large variety of sexist as well as racist words. Analyses reveal persistent negative biases against women . . . [found] in female-gender words . . ." (Crawford & Unger, 2000, p. 61). A dismantling of existing language systems may appear too radical for most. Therefore, my urging is to acquire knowledge and accountability, become fully

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[13] hooks, b.(2004). The will to change. New York: Washington Square Press.

aware of the tacit, visible, and invisible force of dominant discursive practices, whose authority is used to affirm or disconfirm the humanity of all, at will. Jaworski's (1993) words convey my deep concerns:

> even if women try to speak out and express their feelings, experiences, desires . . . the masculine language is inadequate for this purpose. The language of the oppressor leaves many concepts and problems simply unnamed, and the experiences of men and women are different to the point that they need different forms of linguistic expression. (p. 121)

In sum, this investigative effort proceeds from the assumption that historical antecedents, mythology, the mismeasurement of women's Selfhood, as well as the marginalization of their ways of speaking, knowing, and being continue to constrain women's status to that of the second sex[14] in church, state, and the Sacred Grove of higher education. The purpose of this interrogation is to deconstruct and reveal how the historical backdrop that frames the lives and locations of women, and progressive women in education, continues to discursively disempower and oppress their ability to transform their lives and the larger society in pursuit of equity and justice. Many would argue that much has changed for women in American culture. I would argue that because the disempowerment in women's lives has been unearthed from beneath the strata of historical social domination, some have confused this surfacing as change. In reality much remains grievously the same for women.

The intersection of church, state, and education lies within the oppressive hegemonic climate governed through patriarchal discursive power and practice. Importantly, each of these powers is heavily invested in maintaining the status quo—one in which the female progressive

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[14] Parshley, H. (Ed.). (1989). The second sex. New York: Vintage Books.

educator (FPE) must resist, negotiate, and transcend, particularly within the classroom setting. A dialectic tension ensues when progressive forward-thinking views are presented to students who have been acculturated into patriarchal foundations and hegemonic discursive practices. A collision of ideology occurs when this cultural worker, through dialectic engagement and dialogic encounter, attempts to decenter the concrete thinking of students who believe that their frames of reference are truth-based and just, and in no need of questioning or examination. Exacerbating this climate is the FPE's struggle not only to promote greater social consciousness through dialogue, but also in resisting the cannibalizing of women's language and practice by a discursive framework that disempowers her efforts to bring about change through dialogue. According to Wood (1994), "change comes about through communication, which is the heart of social life and social evolution" (p. 7).[15] Lastly, the hegemonic-progressive classroom is an organic environment comprised of diverse Selves. In this setting, emotions and potential conflict are nearby taxing the strength and resolve of even the most dedicated FPE.

I wish to make clear that this is a project of critical hope—a hope that is founded in participatory action and freedom of will, and one that necessitates equity of discursive rights. The aim of this effort is to solidly reveal the power of hegemonic discourse, patriarchal rhetorical visions, and discursive practices that have produced a schema which women and men have been mandated to abide; and thus proving inequitable, unjust, and full of needless suffering for all concerned. Therefore, this investigation is an exploration toward forming and applying pedagogy of dialogue founded on lived freedom and democracy in the promotion of wholeness, eradicating the dividedness that besets us all (Palmer, 2004). Transformative lives begin with discursive

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[15] Wood, J. (1994). Gendered lives. Belmont, CA: Wadsworth Publishing Company.

empowerment, for I agree that the duty of a progressive educator is to "reject absolute power and authoritarianism in whatever form they take . . ." (Freire, 1998b, p. 6).

The focus of this theoretical critical exploration consists of a quadratic cluster of interrogated issues beginning with: How does the FPE transcend and remain empowered within the oppressive pedagogical culture founded in both hegemonic and patriarchal discursive strength? Chapter I closely examines the oppressive hegemonic communicative climates of higher education institutionalized through patriarchy. Specifically examined is the classroom environment where the female progressive negotiates Self and Other, wherein oppositional social ideologies collide. Chapter II proposes a progressive pedagogy in process grounded in dialectic engagement and dialogic encounter. The distinct focus on the function and power of counterhegemonic discursive practices and affirming communicative climates within the classroom is elucidated. Chapter III reveals reflexive and experiential knowledge gained from my lived experience as a woman and progressive educator attempting to negotiate a patriarchal framework. Importantly, this chapter demonstrates the vital need for progressive educators to engage in reflexive practice to renew, strengthen, and if necessary, redefine their pedagogic creed in the promotion of justice for Self and Other. Chapter IV concludes this interrogation by attempting to move beyond theoretical frameworks into the domain of lived practice through the action of pedagogy of dialogue grounded in speech communities of practice. The result was the establishment of the Coalition of Progressive Educators (COPE) intended to bring together in dialogue and action, progressive/ antioppressive educators around the country. A strategic plan of mission and purpose along with online information and participatory sites are outlined.

CHAPTER I

HEGEMONIC DISEMPOWERMENT OF THE FEMALE PROGRESSIVE EDUCATOR

> *We form institutions and they form us every time we engage in a conversation that matters, and certainly every time we act as . . . a student or teacher, citizen or official, in each case calling on models and metaphors for the rightness and wrongness of action. Institutions are not only constraining but also enabling. They are the substantial forms through which we understand our identity and the identity of others we seek cooperatively to achieve a decent society. (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1991, p. 12)[i]*

This chapter seeks to interrogate from a communicative perspective the hegemonic disempowerment of the female progressive educator (FPE) within higher education. Intended is the scrutinizing of the roles, lives and locations routinely adopted by women and men according a dominant ideology. Understandably, all have been complicit, at some level, in reproducing the long existent patriarchal structure that has caused needless conflict and miscommunication among the sexes. To better understand the intersection of hegemonic discursive climate and culture[1] with the role of the female progressive educator (FPE)[ii] we must first understand the influence and imprint of patriarchy that has spawned a hegemonic society.

Continuing with the groundwork put forward in the prologue, Oakley's (2002) words resonate with views held by hooks, particularly of how patriarchy fuels violence due to false notions of masculinity and the male right to dominate others, specifically, women,

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[1] Ivy and Backlund (2000) "the word 'oppression' is the element 'press' . . . presses are used to mold . . . or reduce . . . something pressed is caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict or prevent the thing's motion or mobility" (p. 10). Freire contends that those oppressed have been shaped by the death-affirming climate of oppression ". . . the oppressed have been destroyed precisely because their situation has reduced them to things. In order to regain their humanity they must cease to be things and fight as men and women. This is a radical requirement" (p. 26).

patriarchy isn't simply a colourful political term used by feminists to attack men. It doesn't belong in the past, it's 'an important dimension of the structuring of modern societies . . . a living reality.' We need the concept of patriarchy to understand the social problems . . . the enduring problem of gender inequality. . . . the domination of our planet by individual and corporate masculine violence towards women, children, animals, nature and other men . . . (pp. 215-216)[2]

Subsequently patriarchal ideologies have been internalized into the core consciousness of American belief systems through linguistic practices. The historical backdrop of institutionalized hegemonic discourse and practice has been instrumental toward solidifying the existing sex-gender politics, power and hierarchy within mainstream education.[3] Such a structure is comprised of a rhetorical vision (see Appendix A) that establishes intergroup identity, culture, constructs communicative climates, and maintains hegemonic practices which function implicitly or explicitly to discursively disempower the FPE on multiple levels of lived experience.[iii] Relevant to a rhetorical

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[2] Oakley (2002) continues this train of thought by writing that many definitions of patriarch exist. However, drawing from the field of sociology, history and economics, she found "three of the most authoritative definitions starting with 'patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women . . . [it] means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society . . . [it] is a set of social relations between men, which have a material base, and which, though hierarchal, establish or create interdependence and solidarity among men that enable them to dominate women. The material base upon which patriarchy rests lies most fundamentally in men's control over women's labour power'" (p. 216).

[3] Chomsky (2000) "the ruling class makes no apologies for the undemocratic role of schools, cultural middle management composed of teachers, professionals, and experts expected, through a reward system, to propagate the myth that schools are democratic sites where democratic values are learned. As cultural middle managers, teachers support 'theological truths' (or unquestioned truths) so as to legitimate the institutional role schools play 'in a system of control and coercion'" (p. 2). And "far from the democratic education we claim to have, what we really have in place is a sophisticated colonial model of education designed primarily to train teachers in ways in which the intellectual dimension of teaching is devalued. The major objective of a colonial education is to further de-skill teachers and students to walk unreflectively through a labyrinth of procedures and techniques. It follows, then, that what we have in place in the United States is not a system that encourages independent thought and critical thinking. On the contrary, our so—called democratic schools are based on an instrumental skills-banking approach that often prevents the development of the kind of thinking that enables one to 'read the world' critically and to understand the reasons and linkages behind facts. By and large this instrumentalist approach to education is characterized by mindless, meaningless drills and exercises . . .'" (p. 4). Chomsky (2003) "what remains of democracy is largely the right to choose among commodities (p. 139).

vision is the use of fantasy themes (see Appendix A). Notably, Firestone (1970) long ago argued

that "man was not only able to project the conceivable into fantasy. He also learned to impose it on

reality: by accumulating knowledge, learning experience, about that reality and how to handle it, he

could shape it to this liking" (p. 155). Such has been the dominant culture and hierarchy which

closely regulates the lives of women and men. Oakley (2000) makes a richly insightful claim by

stating that

> just as the invisibility of whiteness as a race perpetuates racism. The more invisible the
> male gender is, the more gender problems like violence and discrimination are identified
> with women and the less likely we are to notice that patriarchy even exists as an
> oppressive system . . . men can rest behind the comforting illusion that violence and other
> oppressive patterns have nothing to do with them. The notion of patriarchy gives us a
> theoretical framework for understanding the nuanced experiences of our everyday lives.
> (p. 218)

The focus herein is to undertake a distinctive and imperative tact by examining the

hegemonic and patriarchal communicative climates and sociopolitical structures that often maintain

such inhospitable and inequitable environments, particularly for progressive women in higher

education. Also examined are the politics of sex-gender which function to disempower[4] the FPE as

a social equal to her male counterpart. Importantly, though this chapter will highlight areas of the

genderizing and stereotyping of women's language, speech patterns and communication—

foremost concern is given to the overarching institutionally legitimated female discursive

disempowerment of the female progressive educator. This examination equally has its specificity

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[4] A working definition of disempowerment for this investigation can best be defined as a relationship of domination over
other people, particularly the FPE who has been denied access to power or has had power removed within the
dominant educational structure. As a result, she has been compelled to be obedient and complicit members of that
institution as a means of coping and survival.

and foci in the lives and locations of progressive women in higher education; and the distinctive

lived experiences that have been ascribed to them by virtue of being female.

Discursive Disempowerment of the FPE within Higher Education

When the government puts its imprimatur on a particular religion it conveys a message of exclusion to all those who do not adhere to the favored beliefs. A government cannot be premised on the belief that all persons are created equal when it asserts that God prefers some. (Supreme Court Justice Harry A. Blackmun, 1992)[5]

Discursive disempowerment impacts not only the lives of women, but also those men who

are in lesser positions of social power. All in all, everyone suffers the effects of discursive strictures

that do not allow the individual to fully be and become. Belsey (as cited in Warhol & Herndl, 1997)

makes conspicuously clear the fact that the "subject is constructed in language and in discourse

and, since the symbolic order in its discursive use is closely related to ideology, in ideology . . . the

subject is a subjected being who submits to the authority of the social formation represented in

ideology" (p. 66). It was Foucault's view (as cited in Welch, 1985), that "discourse is ordered in

particular ways, determining what we perceive and think, and these determinations themselves are

subject to radical dislocations" (p. 13). It is my contention that a powerful rhetorical vision of

freedom, democracy and equity, and religious ideals has been established by and through the

American educational system endowed with a conscious and deliberate force of agency in the

moral socialization of its citizens.[iv] For example, according to Lakoff (1990), "the university as an

institution must communicate with the outside world, to show that it is doing a valuable job well . . .

the university presents itself as 'the University,' a faceless monolith rather than the assortment of

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[5] The Rise of the Religious Right in the Republican Party. (1992). *Separation of church and state*. Retrieved May, 10, 2005 from http://www.theocracywatch.org/separation_church_state2.htm.

diverse interests that it has" (p. 147). Within that contrived rhetorical vision are distinctly codified

notions of male and female roles in society, along with deterministic definitions of masculine and

feminine identities, which are reproduced through mainstream education. Institutional systems

such as education become adversaries of students, citizens when freedoms and rights are

violated. According to Kors and Silvergate (1998) "universities have become the enemy of a free

society, and it is time for the citizens of that society to recognize this scandal of enormous

proportions and to hold these institutions to account" (p. 3). Most have bought into the prestige of

higher education, handing their children over to institutions that do not necessarily uphold freedom

of access to opportunities to reach undiscovered human potential, equitably.

Welch (1985) reminds us that "sensitivity to the power and peril of discourse,

remembrance of the domination of women of all races, people of color, and the poor by learned

philosophers and theologians, leads us to an alternative concept of truth" (p. 30). Supportive of

those identities are constructed binary oppositions predicated on the politics of gender and

language that fundamentally, are linked to codifications found in mainstream religion.[6] A central

part of discursive politics and power of mainstream education draws heavily upon the church and

state to formulate its mission as a controlling socializing agency in American culture. Therefore,

hegemonic discourse functions as a normation of not only language use and practice, but also a

barometer of human morality. In essence according to discursive assignment roles for women and

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[6] Wood (2003) "gender, by definition, is learned. Socially endorsed views of masculinity and femininity are taught to individuals through a variety of cultural means. From infancy on, we are encouraged to conform to the gender that society prescribes for us" (p. 23). Also, "our society defines femininity in contrast to masculinity and masculinity as a counterpoint to femininity. As meanings of one gender change, so do meanings for the other. For instance, when social views of masculinity stressed physical strength and endurance, femininity was defined by physical weakness and dependence on men's strengths . . . gender is a social, symbolic category that reflects the meanings a society confers on biological sex. These meanings are communicated through structures and practices of cultural life that pervade our daily existence, creating the illusion that they are the natural, normal ways for women and men to be" (Wood, 1994, p. 25).

men, individuals attempting to cross language-use borders can be perceived as immoral for defying their sex-gender specific roles and constructed notions of misappropriated discourse and performance. For example, drawing from the works of Gramsci and later Spivak (as cited in Landry & McLean, 1996) we learn that the subaltern are those "nonelite or subordinated social groups . . ." (p. 203) such as women. If women speak, can they be heard within the dominant culture? Yet, Mill (2005) argued that "equal opportunity requires full citizenship. It also requires changing the way women are educated" (p. xi). For change of that magnitude to occur, women need their speaking to be heard.

We often find within the Christian-based church deterministic codes of conduct and binary oppositions proposed for the lives of women and men.[7] A division and enmity of man toward woman was conceived in the Garden of Eden. St. Ambrose (as cited in De Beauvoir, 1989) quarreled that "Adam was led to sin by Eve and not Eve by Adam. It is just and right that woman accept as lord and master him whom she led to sin" (p. 98). Going further, St. John Chrysotom (as cited in De Beauvoir, 1989) argued that "among all savage beasts none is found so harmful as woman" (p. 33). It should be made clear these examples are just a few among vastly numerous writings that claim woman as the proprietor of man's sin. Pointedly, Metz (as cited in Welch, 1985) claimed that "the failure of Christianity is a failure of practice, a failure to transform the corruption and inhumanity of the world. The failure of Christendom is not a failure of intellectual understanding, but a failure to establish in practice a vision of the human community" (p. 33). Division among peoples has been institutionally legitimated even within religion. Mainstream

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[7] Women have not had authentic representation even in the religious sphere that supposedly sacred, spiritual and transitory domain continues to elude women. Lewis' (1956) powerful words resonate the invisibility that women have experienced even within religion and perhaps that is "why the gods do not speak to us openly, nor let us answer . . . how can they meet us face to face till we have faces" (p. 294).

religion codifies and regulates a narrow strait of feminine and masculine roles and behaviors that

divide the relationship of Self to Other; and also the relationship of Self to Self.[v] De Beauvoir

(1998) writes the "paternal domain" is preserved through the rights of man; and that "at the time of

patriarchal power, man wrested from woman all her rights to possess and bequeath property" (p.

82). Overarching Christian philosophies have forcefully instantiated and sustained the belief that

women are subject to men; and that man was given governance over all things, including woman

by God himself. Mill (2005) in the 1800s "use[d] the metaphor of slavery to characterize the relation

of women in marriage" (p. x). He claimed that if women's equity was to be at par with men's meant

"that they will have to gain recognition as persons before the law and gain citizen rights including

. . . to vote" (p. x). Buttressing this thinking Spong (1992) expresses that

> for most of the two thousand years of history since the birth of our Lord, the Christian
> church has participated in and supported the oppression of women. This oppression has
> been both overt and covert, conscious and unconscious. (p. 1)

As discussed in the prologue, the narrative of the Garden of Eden has functioned to

categorize man and woman's roles in ultimate terms thereby enforcing the hierarchy of man as

ruler. Thus began for at least western culture the emergence of heterosexual discourse that

functioned to substantiate heterosexual gendered social practice. Lakoff (1975) argues that

language and its use, has functioned historically to keep women in their socially-appropriate space

and sphere of activity supportive of constructed feminine ideals. This hierarchal arrangement has

historically subjugated women's lives and particularly their right to voice and agency to the church,

state and education. Scriptures often used to interpret the mind of God concerning women, through

the male reality, places women on the periphery of life and is made ancillary to men. However, we

learn, for example, ". . . in Galatians 3:28 . . . that for those who follow the gospel of Jesus, 'there is

neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are

all one in Christ Jesus'" (Eisler, 1995, p. 120). Notwithstanding, from this deficit position women

have been predestined to fulfill the cult of womanhood and femininity.[vi] The politically motivated

historical public/private spheres further demonstrates a significant obstacle toward women's

access and equal participation in either sphere she elects to engage.[8] Worthy of our attention is the

fact that these two spheres also maintained their own unique speech communities, which

buttressed the occupants' status of those social locations. Mainstream Christian religion and

patriarchy are kindred spirits. For example, American society grounded in patriarchal standpoints

has done much to crystallize the words of Beecher (as cited in Fraser, 2001). In delineating the

peculiar duties of woman, she conveys that

> woman, whatever are her relations in life, is necessarily the guardian of the nursery, the
> companion of childhood, and the constant model of imitation . . . woman is also the
> presiding genius who must regulate all those thousand minutiae of domestic business, that

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[8] Mui and Murphy (2002) address how the public/private spheres are regarded by feminists in our more contemporary setting, "feminists have assessed women's historical exclusion from the public sphere as a problem of self-representation. According to them, since the devaluation of everything labeled as feminine, and thus relegation of women to the second sex, is part of the patriarchal construction of woman, it is up to women themselves to reconstruct that reality. Thus a common thread that runs through contemporary feminist philosophy is the need for women to reconstruct their own reality. Now to reconstruct their own reality is, for the postmodernist, never a given but is always and necessarily constructed, women's struggle to reconstruct their own reality must be carried out on the basis of their specific situation, culture, and history. Because situations, cultures, and histories can and often do vary from individual to individual, there is not a single 'women's reality' that would represent all women. Indeed, there is no 'woman' as a natural or universal category, no 'subjectivity' as a sovereign, unified consciousness. Each woman can reconstruct her own reality only from her own unique perspective and on the basis of her individual, concrete experience. Maintaining that women do not make up one voice but many different voices (hence the value of personal narratives), feminist theory in the last decade frequently employs the term 'feminisms.' Its antifoundationalist assumptions about reality have fostered an atmosphere of openness to diverse views and experiences, without rendering any experience to be more valid than the others. It should be stressed that, even though the postmodernist position, on 'woman' as social construction is by no means original (Wollstonecraft and [De] Beauvoir, for example, have made similar antiessentialist claims, from the perspectives of liberalism and existentialist claims, respectively), it is postmodern feminists who insist that such concepts as 'woman' and 'women' are by no means monolithic" (p. 6).

demand habits of industry, order, neatness, punctuality, and constant care. And it is for such varied duties that woman be trained. (p. 60)

Similar variations of this rhetorical vision have been utilized to construct and maintain overarching separate spheres of gender-specific activity. [vii] Notably males, historically, have occupied the public realm of social life having participation in production, politics, education and even the church. Women have primarily occupied the private, reproductive spheres of hearth and home, without access to equal participation alongside males, not even in the church.[9] An accepted and reproduced language consisted of nondomestic and domestic discourse came to demarcate speech communities within public/private spheres. Considerable research and historical accounts bear out that women seeking to migrate to the public sphere were considered deviant and in violation of male instituted feminine ideals. The result became a social stratification; and a distinct model of morality that worked toward a homogenized fully assimilated population, which learned obedience to authority according to female-male constructed realities.

Considering the aforementioned examples, it is irresponsible for us to deny that the residue of misogynistic thinking and beliefs are not a part of the consciousness that most teaching unfolds. Our educational framework claims democracy, but in reality perpetuates and maintains institutionalized sexism and mythic ideals of womanhood. [viii] As educators, we must question whose democracy is being interpreted and translated into the mainstream curriculum. [ix] For example,

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[9] Granted, some real progress has been made by women venturing into traditionally male-dominated areas of research, careers, and so forth. However, significant entry has been made by limited numbers of women, evidence of this claim can be found within reports produced by the American Association of University Women, American Association of University Professors, the Report on the Status of Women in Higher Education; offer complaints regarding women's secondary roles in the hard sciences or the glass ceiling confronting women in the corporate sector. And of course, women's struggle for viable positions of responsibility within mainstream religion.

Smithson's words (as cited in Gabriel & Smithson, 1990), written a decade ago, continue to

resonate within classrooms of higher education:

> if women have spent years in classrooms learning the history and achievement of *Man*, they have not become sufficiently aware of the roles women have played in the development of America's art and technology: they are forced to develop aspirations in spite of, rather than because of, their education. (p. 5)

At its center, the early purpose of education was to uphold the Republic, which mandated

the centralized inveterate socialization and moralization of its citizens into a dominant ideological

framework.[x] Such a structure has influenced students entering the university system with a priori

perceptions of what is moral and immoral according to rather narrow and dogmatic viewpoints

steeped in various forms of Christianity—the favored religion among Americans since the 16th

century. Consequently, dominant language abides within this moralizing. Significantly, "language

. . . if controlled by those entrenched in power, is a force for conservatism" (Lakoff, 1990, p. 22).

Consequently, Chomsky (as cited in Saltman & Gabbard, 2003) reminds us that "there are both

subtle and extreme [methods] to insure that doctrinal correctness is not seriously infringed upon"

(p. 30). Let us consider, if women have been disavowed of the right to speak in the church with

power and recognition, how then can they legitimately establish credibility in leadership and

authority in higher education, both of which are male power-dominated territories? A case in point

is "the struggle women have faced to gain entry into science [within the university] parallels the

struggle they have faced to gain entry into the clergy" (Wertheim, 1995, p. 9). It cannot be forgotten

that the American educational system was founded upon European ideals and standards to large

measure. Interestingly, according to Wertheim (1995) the great push toward education in Europe at

the end of the Middle Ages was done so to make "higher education available only to men training

for the Church" (p. 11). European history became fraught with conflicts among church and state, aware of these conditions, Jefferson, sought to avoid such a pattern in America.[xi]

Having addressed primarily the power of the church, we can now turn our attention to the state's influence within mainstream education. Nationalism and the institutional discourse of the state informed by the church frame a rhetorical vision of freedom.[xii] For this reason the reality of freedom, democracy and equity of opportunity are not allowed to fully transpire.[xiii] A potent concoction emerges when the dominant religion, Christianity, is mixed with the zeal of nationalism and patriotism that fuels much of the hegemonic discourse and practice within the American educational institution fomenting a systematic rhetorical apparatus that appears to be truth based, when in actuality it is not.[10] The reason being is that the national rhetoric of American patriotism is founded in hegemonic discourse and patriarchal ideology that silences individuals educationally, legally, and socially by denying a counterhegemonic dialogue in search of social justice.

Existing educational systems, legal and governmental agency practices perpetuate the hidden curriculum[xiv] solidifying dominant power structures enforcing socioideological obedience. Such an example was the backlash experienced by the Suffragettes movement in an effort to gain women access to higher education as well at the right to vote. Furthermore, the various stages of the women's social movement; along with the rejection of the Equal Rights Amendment and the ongoing vicious battle over Roe v. Wade, the need for Title XI and so forth, give testimony to the

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[10] Foucault (1980) "Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint. And it induces regular effects of power. Each society has its regime of truth, its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, and the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are in charge with saying what counts as true . . . It seems to me that what must be taken into account is the intellectual is not the 'bearer of universal values.' Rather, it's the person occupying a specific position—but whose specificity is linked, in a society like ours, to the general function of an apparatus of truth" (p. 132).

many ways in which the dominant sociopolitical structure protect and control hegemonic and

patriarchal ideologies thwarting women's equity. If human silencing is indeed an act of violence

according to Freire (1994b), then acts of violence are occurring with great frequency in the name of

patriotism and education while performing a socially constructed reality of democracy.[11]

For example, losses in social freedoms have their inception in a rhetoric of motives[12]

consisting of public and institutional discourse that attempt to obstruct the reality of what I term a

Veiled Discourse of Democracy (VDD) which is defined as a shadowed rhetorical device which

functions to appear to be one of freedom and democracy for all, when in fact the veil is lifted and

more critically examined by progressive, transgressive, liberatory-minded educators, citizens and

activists, there is the recognition that the veil hides a shadowed rhetorical device, a deeper deadly

consciousness emerges, which reveals that freedom and democracy are conditional by virtue of

obedience to authority or risk punitive consequences involving corporeal, legal, and governmental

action—all under the auspicious of protecting citizen rights, nationalism, and patriotic sentiment.

Moreover, Americans yearn for broader viable freedoms. We are reminded by Glickman (2003)

that "a democracy flourishes only when it protects the marketplace of ideas and diversity of

perspectives" (p. 225). A case in point is that the dominant politics of color legitimates

governmental inequities which later emerge at some level within the educational system. Gotanda

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[11] Kohrs and Silverglate (1999) "It is vital that citizens understand the deeper crisis of our colleges and universities. Contrary to the expectations of most applicants, colleges and universities are not freer than the society at large. Indeed, they are less free, and that diminution is continuing apace. In a nation whose future depends upon an education in freedom, colleges and universities are teaching the values of censorship, self-censorship, and self-righteous abuse of power . . . universities have become the enemy of a free society, and its time for the citizens of that society to recognize this scandal of enormous proportions and to hold these institutions to account" (p. 3).

[12] Burke (1969a) a rhetoric of motives can always be found in context with those holding power particularly when it is used to formulate consensus and strengthen a predetermined intergroup identity with the intention to effect pre-prescribed outcomes.

(as cited in Delgado & Stefancic, 2000) offers a critique of the notion of color-blindness as it relates to the U. S. Constitution by questioning,

> but just how adequate is color-blind constitutionalism as a technique for combating racial subordination? . . . nonrecognition has three elements. First, there must be something which is cognizable as a racial characteristic or classification. Second, the characteristic must be recognized. Third, the characteristic must not be considered in a decision. For nonrecognition to make sense, it must be possible to recognize something while not *including it in making a* decision . . . nonrecognition as a technique, not a principle of traditional substantive common law or constitutional interpretation. It addresses the question of race, not by examining the social realities or legal categories of race, but by setting forth an analytical methodology. This technical approach permits a court to describe, to accommodate, and then to ignore issues of subordination." Color-blindness is not neutral and objective . . ." (p. 35).

Other examples of how the state infiltrates educational policies are found in the enactment of the USA Patriot Act and the Office of Homeland Security, which transpired due to the events of September 11, 2001.[xv] However, it is my belief that this event has become the impetus for the rash of governmental controls, which has led to losses in social and academic freedoms particularly at the college and university level. Evidence supportive of this claim is the forming of: *A Special Committee on Academic Freedom and National Security in a Time of Crisis*, which produced a report by the Association of American University Professors therein providing case after case of infringements and violations of academic and individual freedoms.[xvi] State controls can easily become coercive mechanisms espoused through institutional discourse wherein rights and privileges are revoked under the guise of citizen and national protection. Interesting, in 1998, well before the events of September 11, 2001, Giroux wrote of his concerns that the United States was potentially returning to a dangerous "Red Scare" mentality similar to that of the 1920s.

Academic freedom is the lifeblood of the academic profession. (AAUP, 2003)[13]

Further still, without careful scrutiny and open dialogue—mainstream education fosters conditions and consequences of oppressive education through constructing and maintaining a hegemonic cultural standpoint achieved through solidarity of purpose forged by overlapping ideological dominance among the institutions of church, state and education. Kreisberg (1992) makes a compelling assessment of how "education is characterized by the same patterns of domination as economics, politics, religion, and the family, the authoritarianism and hierarchy of these other contexts reappear in classrooms and schools with frightening frequency" (p. 13). Authentic democracy is difficult to envision and bring to fruition when some members and groups within society are excluded from viable participation.[xvii] In particular, such an infrastructure functions to disempower and perpetuate oppressive pedagogy; as well as delimits the FPEs vision of transformative educational leadership grounded in agency and self empowerment. Further denied is the questioning and testing of the efficacy of freedom and democracy for women and men equally rather than operating on social assumption.[xviii] Such inquiries often place the FPE in conflict with instituted social and educational mores as well as grand narratives found in mainstream religion that maintain the status quo along sex-gender-specific social constraints.

Oppressive education does not occur by fiat or without allies but thrives through a network of social control.[xix] Endemic inequities in education are maintained through the power and hierarchy of institutional discourse and practice operating from dominant historical precedence. There can be no doubt iconic institutions such as church, state, and education do indeed hold great

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[13] *Resolving Academic Freedom* (May-June 2003). Academe: American Association of University Professors. pp. 55-58.

sway over our thinking, being and perceptions of individual rights. Embedded in the institutional

discourse of this powerful triad are the values, beliefs systems and social codifications projected by

the dominant view.[xx]

Educational institutional discourse has the ability to project a rhetorical vision of idealism

built upon fantasy themes that do not accurately reflect the inner workings of the organization.[xxi]

According to Burke (1969a), a rhetoric of motives can always be found in context with those

holding power particularly as it is used to formulate consensus and strengthen solidarity fomenting

intergroup identity. Rhetoric of dominant discourse (Burke, 1969b) then becomes the motive for

action to achieve a distinct purpose and end result in turn, communication functions to build and

strengthen intergroup bonding.

Jaworski (1993) reminds us that historically, those in power speak while the majority are

silenced by the oppressors. All said, the politics of institutional public discourse, then function to

construct a socioeducational curriculum that supports the missions, policies, politics, and intended

outcomes of those holding institutional power. The mainstream system of education today, clearly,

has clutched tightly to the rhetorical and ideological visions incited not only by the founding fathers

of this country and the crafters of the *American Constitution* and *Declaration of Independence* but

also those men through their interpretive views of social idealism, significantly influenced

education.[xxii]

These ideological predispositions or rhetorical visions are founded in a social capital

comprised of male privilege, power and color. Due to their social location, many within American

society were marginalized and disenfranchised, among them women, who never experienced the

freedom, independence and opportunity so eloquently orated by those men whom did not share

their lived experiences. For as Fisher (2001) contends,

> the United States as a society . . . has failed in significant ways to realize its democratic
> promise of freedom, equality and justice. To realize this promise, we need to change social
> structures that disempower and marginalize certain groups of people [women] and to
> radically question the meaning and application of basic democratic values. (p. 25)

Sex-Gender Discourse and Identity Politics: Negotiating Self and Other

*Woman herself recognizes that the world is masculine on the whole; those who fashioned
it, ruled it, and still dominate it today are men. As for her, she does not consider herself
responsible for it; it is understood that she is inferior and dependent; she has not learned
the lessons of violence, she has never stood forth as a subject . . . (De Beauvoir, 1998, p.
598)*

I begin by making clear the fact that it is not women alone who have experienced a cultural

construction of sex-gender, but also men. They too struggle and must negotiate false notions of

masculinity imposed upon them by women and other men.[14] However, the focus of this work is

women. It is important to explicate the negative impact of patriarchy in the lives of men. There has

been essentializing of men's roles too, that needs unpacking and investigation. That is a topic for

another time; which I plan to pursue. My purpose is not to deepen the divide but build a bridge

through dialogue. The first step is recognition of the conditions and issues surrounding identity

politics. Recognizing the tremendous authority of hegemony and its ally, patriarchy, within

language and dominant discourse allows us to more fully understand that language as a symbol

system significantly forms and controls social systems, shapes our image of Self and identity,

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[14] Cohen (2001), "Men's experiences are shaped by cultural notions of masculinity and structural realities of gender" (p. ix). However, though challenged, "compared to women . . . are enriched and empowered by structural inequalities of gender that reward them more extensively and offer them more opportunities to prosper" (p. x).

situating women and men in specific social standpoints.[xxiii] Even the labeling of "female" and "male"

are culturally imposed categories. Berger's sociological perspective, as cited in Andersen (1993),

segues with my thinking regarding women's identity bound up in constructs of discursive and social

role control. These mechanisms function to define who we are and our identity within the larger

society such that

> social control . . . . [is] something like a series of concentric circles. At the center is the
> individual, who is surrounded by different levels of control, ranging from the subtle—such
> as violence, physical peer pressure, and ridicule—to the overt—such as violence, physical
> threat, and imprisonment . . . it is usually not necessary for powerful agents in the society
> to resort to extreme sanctions because what we think and believe about ourselves usually
> keeps us in line. In this sense, socialization acts as a powerful system of social control . . .
> in the case of gender roles, control is shown by the pressure we experience to adopt sex-
> appropriate behaviors . . . what is properly masculine and feminine are communicated to
> us through the socialization process. (p. 35)

Oakley (2002) argues that "the domestic division of labour is as much a context and

means for 'doing gender' as war or sport" (p. 90). Importantly, two approaches long posited, remain

viable regarding women's and men's s linguistic variations. The "dominance approach—sees

women as an oppressed group and interprets linguistic differences in women's and men's speech

in terms of men's dominance and women's subordination . . . the difference approach—

emphasises the idea that women and men belong to different subcultures" (Coates, 1993, pp. 11-

12). Ultimately, "in linguistic terms, the differences in women's and men's speech are interpreted as

reflecting and maintaining gender-specific subcultures" (p. 13). Therefore, discourse is

performative[15] and productive in nature having the ability to construct, enforce and regulate

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[15] Butler (1993), "performativity cannot be understood outside of a process of iterability, a regularized and constrained
repetition of norms" (p. 95).

rhetorical visions that advantage some by disadvantages others. Lakoff's (1975, 1990) widely

recognized work refutes the designation of women's language as weak while men's discourse is

viewed in terms of strength and power.[xxiv] Constructing binary determinants has led to what has

been assumed and adopted as a normal speech community divided along sex-gender identities

ignoring human heterogeneity. Firestone (1970) argues powerfully that,

> the sexual-reproductive organization of society always furnishes the real basis, starting
> from which we can alone work out the ultimate explanation of the whole superstructure of
> economic, juridical and political institutions as well as of the religious, philosophical and
> other ideas of a given historical period. (p. 13)

Butler (1993) posits that "sexual difference is often invoked as an issue of material

differences. Sexual difference, however, is never simply a function of material differences which

are not in some way both marked and formed by discursive practices" (p. 1). Therefore, it has

been, and continues to be, an immense task to affect social change when women's reality has

been denied discursive credibility and strength.[16] Women have been acculturated to accept

external knowledge and authority; and frequently "they feel passive, reactive, and dependent, they

see authorities as being all-powerful, if not overpowering" (Belenky, Clinchy, Goldberger, & Tarule,

1973, p. 27). As women have had to rely upon the language of men to form their reality they have

become alienated from their Selfhood, identity, embodiment and spirit through linguistic

disempowerment. For instance, if language is our means to name, question and make sense of the

world, then for women, it has been done over epochs of time through the male paradigm. How then

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[16] Belenky et al. (1973) "Although the silent women develop language, they do not cultivate their capacities for representational thought. They do not explore the power that words have for either expressing or developing thought" (p. 25).

do we tell our own stories? Women's lived stories were constituted by men and dominant

ideological perceptions, that is why Butler (2005) contends

> this means that my narrative [a woman's] begins in media res, when many things have already taken place to make me and my story possible in language. I am always recuperating, reconstructing, and I am left to fictionalize and fabulate origins I cannot know. In the making of the story, I create myself in new form, instituting a narrative "I" that is superadded to the "I" whose past like I seek to tell. (p. 19)

Further still, this linguistic framework has created an artificial communicative culture

polarizing women and men oftentimes making them adversaries due to contrived social power

differentials. From such constructed and dichotomized locations, women and men have come to

learn their place within the social firmament. Klapisch-Zuber (1992) asserts that role assignment in

society can be traced back to the time of Aristotle, who exerted enormous influence in medieval

social and political thought and teaching. As a result of Aristotle's philosophical power,

> men and women were segregated and obliged to carry on distinct activities in their respective domains. So thoroughly was public space separated from the domestic sphere that this division too came to seem natural, and for some it soon came to coincide with the division between masculine and feminine. (pp. 3-4)

A furtherance of this divide is the inherent sexual hierarchy founded in a rhetorical vision

that has been used to create a universal notion of what it means to be woman or man. In reality

there is no universal woman or man, but rather women and men who may share dimensions of

biological makeup but who remain distinctly individuals with his/her own unique lives. Supportive of

this constructed definition of the subject is the allocating and stratification of language and

discursive practice among sex-gender identity. This fact is best understood when viewing society

as an institution which adopts and implements communication methods to "define the pattern and

permissible ranges of communication frequencies . . . maintenance of the self image of the actors

and legitimization of the role-performances" (Luckmann, 1975, p. 35) established through

institutionally legitimated discursive practice according to the designated roles of the members of

an institution. To affect the constructing of one's reality requires the ability to gain communicative

power. Interpersonal communication theorists Smith and Williamson (1985) make clear that without

communicative strength people too frequently victimized due to communication incompetence—

without self rule. This standpoint is reflective of women's ongoing struggle to be heard in both the

private and public spheres of existence.

Importantly, it is not possible to discuss sex-gender discursive identity politics without

giving due recognition to how women's bodies have been made sites of political, cultural, and

ideological conflict subject to religious and social sanctions according to the ever changing social

and educational milieu.[xxv] Fausto-Sterling (2000) argues that the politics of the body and ". . . the

way we traditionally conceptualize gender and sexual identity narrows life's possibilities while

perpetuating gender inequality" (p. 8). It is my position that metaphorical language designed to

describe the materiality of women's bodies has been malleable creating a social climate influx that

manipulates women's external and internal notions of Self. In western society, if not the world at

large—the corporeality of women's bodies is given greater credence for its visibility more than the

interior, less visible site of the mind.

Such social climes are unstable, random and inconsistent—confronting women daily to

make choices of who and what they are in the shadow of the male ideal, often resulting in a

cognitive dissonance with Self and Other. The body is ultimately held sacred or desecrated always

in an indeterminate state of tension due to the language that governs the images that falsely

convey its reality. The discourse of the dominant view describes women's bodies with a limited

male lexicon of terms that perpetuate cultural disembodiment of women. A disturbing connection

found among the cultural disembodiment of women and the socialization of patriarchy is the

tendency to reproduce damaging misogynistic thinking and behavior toward women. What is the

body?[17] Feminist biologist Birke (2000) wrote that

> the biological body has long been a problem for feminism. Some nineteenth century
> feminists, such as Elizabeth Cady Stanton, argued a political position based on natural
> rights and similarity between women and men. But the influence of Darwinian ideas of
> human relationships to nature strengthened throughout that century, giving rise both to
> biological determinism used against women (the infamous argument that women's
> reproductive health would suffer, for instance, if they went into higher education and
> simultaneously to feminist arguments for difference (rooted in notions of separate spheres
> [public/private]. (p. 28)

As Irigaray (as cited in Warhol & Herndl, 1997) theorized, "female sexuality has always been

conceptualized on the basis of masculine parameters" (p. 363). Bordo (2003) wrote that

> viewed historically, the discipline and normalization of the female body—perhaps the only
> gender oppression that exercises itself, although to different degrees and in different
> forms, across age, race, class, and sexual orientation—has to be acknowledged as an
> amazingly durable and flexible strategy for social control. (p. 166)

She draws from the work of Bourdieu and also Foucault, reminding us that "the body is not only a

text of culture . . . [it is] a practical, direct locus of social control" (p. 165). There is a virtual

obsessive compulsion in western culture to not only control women's voices but also their bodies.

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[17] "the question whether there is a body outside of language or whether our knowledge of the body depends on the highly diverse and differentiated images of it that come to be constructed in accordance with particular social contexts and questions normalcy relevant at specific historical moments. Is the body already cultured or does the body pose as the measure and demarcation point of culture, as the site of truth, authenticity and inevitability?" (Horner & Keane, 2000, p. 112).

Adding to this mix, according to Bordo (2003) is the "aesthetic ideal for women, an ideal whose obsessive pursuit has become the central torment of many women's lives" (p. 166).[xxvi]

Connecting the body, sex and gender to discourse, Butler (1993) concludes that "it appears not only that sex is absorbed by gender, but that 'sex' becomes something like a fiction, perhaps a fantasy, retroactively installed by a prelinguistic site to which there is no direct access" (p. 5). Continuing, Butler questions, "if everything is discourse, what about the body?" or . . . if gender is constructed, then who is doing the constructing?" (p. 6). Discussed previously in this work, has been the influence of the church in society causing us to recognize that women's bodies are habitually judged as locations of morality and immorality as defined through a patriarchal rhetorical vision and perpetuated through hegemonic discourse.[xxvii] Kaplan (as cited in Cameron, 1993) poses a critically significant question, "do men and women in patriarchal societies have different relationships to the language they speak and write?" (p. 55). She continues by stating that

> at puberty female social identity is sealed by the onset of menstruation and fertility, and here, in western culture, is where the bar against the public speech of females is made. Puberty and adolescence fulfill the promises of the Oedipal resolution. The male is gradually released from the restrictions of childhood, which include the restriction of his speech among adults. The girl's different relation to the phallus as signifier is made clear by a continued taboo against her speech among men. Male privilege and freedom can now be seen by the adult female to be allied with male use of public and symbolic language. (p. 59)

Furthermore, morality has been construed to support sex and gender-specific roles in society. Beyond notions of womanhood, the larger implication of this vision of woman's role placed significant value on constructions and projections of women's morality, specifically.[18] Akin to

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[18] Johnson (2005) "cultural mythology . . . often associates femaleness with evil, with images of the castrating bitch, the whore, the temptress who brings about a good man's downfall, the morally weak vessel ripe for the devil's seductions,

notions of women's morality is the societal construction of the ideation of the female body.[19]

Historically, values, and beliefs about women's bodies have imported contrived meaning and

naming of what it means to be woman.[20] The body politics of women, in the context of man's gaze

and materializing, has attempted to reduce their identity and Selfhood primarily to that of a sexually

reproducing being; with all other characteristics and qualities residing as secondary

inconsequential attributes. The primary cause of such a condition is systemic of the politics of sex-

gender discursive identity politics that maintains the unequal distribution of opportunity and power

for women and men in society to speak with equity. Lakoff (1990) makes clear that "language is

politics, and politics assigns power, power governs how people talk and how they are understood

. . ." (p. 7). A tacitly accepted element in the maintaining of sex-gender identity is the codifying of

discourse into male-female stereotypes. Such thinking provokes a coercive sexist and hegemonic

climate that spreads to the classroom setting, making it communicatively disconnected.

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the wicked witch who eats small children, and son on . . . but what about the Christian devil" . . . Isn't *he* an evil figure who parallels and in some sense balances negative images of women? Isn't this therefore a *human* thing rather than a *gender* thing?" (p. 167).

[19] The works of Anzaldua, Bordo, Butler, Firestone, Oakely, and Spivak, as well as other equally prominent feminist theorists, due to their numbers and essence of time, cannot be fully recognized in this writing. I use the work of Campbell (1992) to help capsulate and synthesize a myriad of critical works, "the mythological woman, then, embraces a variety of qualities which are available within scientific discourse. To summarize, women's reproductive capacity circumscribes their physiological and psychological existence—and takes on specific meanings and characteristics. Women are heterosexual, passive, nurturant, envious of the male, less ethical and, because their hormones move through regular cycles, they become unpredictable, which renders them less rational than the male. They are mysterious objects in the gaze of the male scientist, for whom a woman is apt to be set apart as a creature not governed by normal patterns of thought and behavior . . . this inaccessible image is not far removed from woman as the object of romantic love. It has its origins in mythology, it has not changed substantially since the late nineteenth and early, twentieth century" (p. 64).

[20] "The biological body has long been a problem for feminism. Some nineteenth century feminists, such as Elizabeth Cady Stanton, argued a political position based on natural rights and similarity between women and men. But the influence of Darwinian ideas of human relationships to nature strengthened throughout that century, giving rise both to biological determinism used against women (the infamous argument that women's reproductive health would suffer, for instance, if they went into higher education and simultaneously to feminist arguments for difference (rooted in notions of separate spheres [public/private]" (Birke, 2000, p. 28).

Hegemonic Classroom Climate and Culture

A picture held us captive. And we could not get outside it, for it lay in our language and language seemed to repeat it to us inexorably—Ludwig Wittgenstein[21]

Though symbolic in form, we cannot mistake that language accounts for, and is representative of, everything we attempt to utter and be. I propose that language and social discourse is the most potent source of human power. Notably, the "scholarship on language and gender . . ." has shifted "to the broader sphere of public discourse: language in the workplace, language in politics, and how gender informs these" (Hall & Bucholtz, 1995, p. 48). We must then question who are those holding discursive might over the lives of others? Importantly, Lakoff (2000) revealed that

> language-based controversies . . . are really about which group is to enter the new millennium with social and political control . . . whose take on things will be the take? Who gets to make meaning for us all—to create and define our culture? Culture, after all, is the construction of shared meaning . . . the power to make language and through it meaning has been vested in one powerful group (typically middle-and upper-class white males) for so long and so totally that that perception became a transparent lens through which we viewed 'reality': the view of that group seemed to all us the plain, undistorted, *normal* and natural view, often the only view imaginable (if you weren't totally crazy) . . . language is, and has always been the means by which we construct and analyze what we call 'reality.' (pp. 19-20)

The prologue has demonstrated how women's location within the historical landscape has been rife with social inequities and injustices due simply to being born female and named woman. This chapter has examined hegemonic disempowerment of the FPE within the overarching institution of higher education. Also investigated were sex-gender discourse and identity politics,

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[21] Mui, C., & Murphy, J. (Eds.). (2002). <u>Gender struggles.</u> Lanham, MD: Rowman & Littlefield Publishers, Inc. p.22.

which illustrated variables found within a hegemonic and patriarchal social power structure. The last element yet to be investigated is the classroom climate and culture wherein interpersonal communication occurs up close and face-to-face. It is my contention that the overarching power of institutional and socialized discourse facilitates a distinct mode of oppressive pedagogy; and an equally repressive communicative and relational institutional environment that filters down to the classroom.

Numerous causes and effects could be addressed. However, for the purpose of this effort emphasis is given to: the ritual of social interaction, sex-genderizing of politeness and impoliteness within the context of the specific speech community of the classroom. Necessary of investigation are the challenges confronting the FPE when negotiating Self and Other based upon the understanding and lived experience associated with the preexisting social environment interrogated herein. What dialectical tensions arise when oppositional ideological standpoints of the status quo collide within the progressive pedagogical classroom environment?

Consider the viewpoint offered by Tannen (1990):

> if women speak and hear a language of connection and intimacy, while men speak and hear a language of status and independence, then communication between men and women can be like cross-cultural communication, prey to a clash of conversational style. Instead of different dialects, it has been said they speak different genderlects. (p. 42)

Further still, a critical dimension that must be recognized, though time and space does not allow for a fuller exposition at this time is the matter of race in gender talk.[xxviii] All labeled as women of color occupying lesser socioeconomic status, fair even worse when negotiating gender.[xxix]

Social Interaction: A Ritual

Evocatively, Gal reminds us that "notions of domination and resistance alert us to the idea that the strongest form of power may well be the ability to define social reality, to impose visions of the world. And such visions are inscribed in language, and, most important, enacted in [social] interaction" (Hall & Bucholtz, 1995, p. 17). Close attention must be given to discursive social interaction for understanding can be gained in "how dominance is actually created in interaction" for "most people would agree that men dominate women in our culture, as in most if not all cultures of the world" (Tannen, 1994 , pp. 10, 73). In Goffman's (1971) view, daily life is bound up in rituals that regulate our individual and collective behavior. Norms are established that act as a "kind of guide for action which is supported by social sanctions, negative ones providing penalties for infraction, positive ones providing rewards for exemplary compliance . . . social sanctions . . . are techniques used for ensuring conformance that are themselves approved" (p. 95). A case in point is "to live in a patriarchal culture is to learn what's expected of men and women—to learn the rules that regulate punishment and reward based on how individuals behave and appear" (Johnson, 2005, p. 40). Goffman (1967) used the ritual of social interaction to convey how "the self [is] a kind of player in a ritual game who copes honorably or dishonorably, diplomatically or undiplomatically, with the judgmental contingencies of the [social] situation" (p. 31).

Further he appropriates the term face from Chinese culture because of its deep overriding concern for protecting one's face from acts of shame and embarrassment. The face is viewed as sacred and must be protected during the ritual of social interaction (see Appendix A). Over time and with experience, these rituals and moral rules begin to mold our human identity. Additionally, these devices are used to control, punctuate, or bracket discourse and social interaction to affect intended outcomes. Making social interaction all the more tenuous is the fact that individuals do not

consist of only one self, but rather selves according to Herbert Mead, "humans do not come into the word with a sense of themselves"; in other words, "no ego boundaries. Again, we are not born with these selves, but instead we acquire them." Subsequently, "there are many dimensions, or aspects of the human self(s)" (Mead, as cited in Wood, 1999, pp. 57-58).

Social interaction routinely reflects in overt and covert ways the politics of language and hierarchy of power in society, such is the case with patriarchy. For example, Johnson (2005) writes that

> patriarchy is male dominated in that positions of authority—political, economic, legal, religious, educational, military, domestic—are generally reserved for men. Heads of state, corporate CEOs and board members, religious leaders, school principals, members of legislatures at all levels of government, senior law partners, tenured professors, generals and admirals, and those identified as 'head of household' all tend to be male under patriarchy . . . when a woman finds her way into such positions, people tend to be struck by the exception to the rule and wonder how she'll measure up against a man in the same position . . . Patriarchal societies are *male identified* in that core cultural ideas about what is considered good, desirable, preferable, or normal are associated with how we think about men and masculinity. (pp. 5-6)

Interesting, much of the role-playing and maintenance that we engage in daily, is wrapped up in a socially constructed reality that is often imposed upon us by dominant social powers. We obey rules, regulations, and dictates of personal interaction often internalizing them as absolute, unquestionable truth (Berger & Luckmann, 1967). Further still, language is used to create confirming and disconfirming climates.[22] To best understand the classroom environment requires

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[22] Wood (1999) "building on Buber's ideas, as well as . . . psychiatrist R. D. Laing (1961), communication scholars have extended insight into confirming and disconfirming climates . . . they have identified specific kinds of communication that confirm or disconfirm others on three levels . . . most basic form of confirmation is recognizing that another person exists . . . we disconfirm others at a fundamental level when we don't acknowledge their existence . . . a second positive level of confirmation is acknowledgment of what another feels, thinks or says . . . . we disconfirm others when we don't acknowledge their feelings or thoughts . . . the final level of confirmation is endorsement [which] involves

that we realize hegemonic discourse, thought and practice is ubiquitous, so much so, that we come

to believe this social stratification is conventional in no need of investigation. Gramsci (1973)

understood hegemony to be a system that subordinates less powerful members of a society to the

dominant class; and in such a way that those subordinated begin to accept this framework as

natural and normal. Compatible with this perspective are the views of Giroux (1988) regarding how

society rests on a foundation of social constructions making it necessary to recognize that,

> power has to be understood as a concrete set of practices that produce social forms through which different sets of experience and modes of subjectivities are constructed. Discourse in this equation is both constitutive of and a product of power. It functions to produce and legitimate configurations of time, space, and narrative which position teachers and students so as to privilege particular renderings of ideology, behavior, and the representation of everyday life . . . discourse as a technology of power is given concrete expression in forms of knowledge that constitute the formal curricula as well in the classroom social relations . . . within these socially constructed sets of pedagogical practices are forces that actively work to produce subjectivities that consciously and unconsciously display a particular 'sense' of the world. (p. 88)

> As Luckmann's (1975) research in the sociology of language ascertained,

> human conduct is based on the reciprocity of face-to-face relations which permits the development of stable social typifications. These are concretely expressed in the varied forms of family organization, of cooperation and the division of labor. The continuity of language is warranted by socialization processes that are embedded in concrete historical institutions. These, in turn, determine the action patterns of social groups and the life-style of individuals . . . the socialization of individual consciousness and the social molding of personality are largely determined by language. In fact both processes occur concretely within a historical social structure . . . the individual adapts to the world of attitude, thought, and value patterns that constitute a culture mainly by way of language . . . the transmission of culture . . . takes place mainly through processes of direct communication. The individual gains access to culture—and thereby to society, which he experiences as a structure of patterns of meaning and behavior that he takes largely for granted—mainly by way of language. (pp. 7-8)

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accepting another's feelings or thoughts as valid . . . disconfirmation is not mere disagreement . . . what is disconfirming is to be told that we or our ideas are crazy, wrong, stupid or deviant" (pp. 256-258).

This section attempts to better understand men's leanings toward oppressive actions. However, it should also be recognized that all have participated in similar behavior by omission or commission. Men are routinely noted for dominating and attempting to subordinate women—too often it is overlooked that comparable action is taken toward other men to buttress a sense of power for some males. Even those oppressed, such as women, appear to find it difficult to share power with other women when they are in a position to do so either personally or professionally. Commonly, women engage in politeness to cloud the appearance of their aggression toward other women. It is my belief that men have been acculturated to oppress women primarily, and secondarily, other men. This consciousness and related behavior have been normalized. Many women weary of the cycle of oppression can easily internalize oppression and project that ideology and behavior on other women. As these mannerisms have not been normalized as liken to men, such tactics are glaring when enacted by women toward other women thereby violating the constructed code of politeness.

Pleck (as cited in Kimmel & Messner, 1992) offers an interesting tact on the topic of men's power over women, "the women's movement is not a question about women at all, but rather a question about men. Why do men oppress women?" He provides two potential answers, "first men want power over women" due to "self-interest" that accompanies "the concrete benefits and privileges that power over women provides them" (p. 19). Second, this need for power over women fulfills "deep-lying psychological needs in male personality. These two views are not mutually exclusive, and there is certainly ample evidence for both" (p. 20). The outcome is often a suppression of women's force of agency. Corson (2001) palpably relates,

powerful structures, reflecting the out-dated values of dominant male social groups who lived generations ago, still affect the discourses of today's men and women. This happens even though the people concerned are far removed in time from those out-dated values, which were tied originally to the traditional roles men occupied in the economic market or workforce, and that women occupied in domestic settings. And in turn, the people of several centuries ago who actually lived out those values, were influenced by highly respected discourses of power, like the surviving literary texts of Greece and Rome which rigidly stratified men and women; and when then, as esteemed texts, legitimized that stratification for many centuries. Influenced as they are by these influential values from the past, women as a group still get relatively few chances to reform practices that go much beyond surface forms of discourse. In other words, women still have relatively little influence over discourses that really count in people's lives. And history shows that control over discourse is the most important power to seize, if people want to escape the unwanted power of others. In place of this important linguistic capital, women of generations ago accumulated only the kind of symbolic capital that would add to the prestige of the economic capital of their menfolk. Among the many things that contributed to a woman's symbolic capital then, were her unsullied reputations outside the home, her religious devoutness, her approved and approving circle of women friends, and above all, her public devotion to husband and family. (pp. 156-157)

Politeness

It is my contention that a critical element contained within the patriarchal-hegemonic dyad is politeness used as a means of social control, particularly over women.[23] Harris (2001) urges that politeness be examined within institutional environments which this section attempts to do through the discursive institutional practices of education. The negotiation of Self and Other becomes

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[23] It is important to note that women have equally distinct expectations within women-to-women discursive interaction according to various communities in practice. Women too, have internalized for much of history the overarching frame of reference of patriarchy and hegemony which leaks into their talk. It is not men alone, but also other women who oppress and behave in a sexist manner with other women (see hooks, 2001). For example, "women are often quick to believe the worst about another woman . . . women are dependent upon each other for interpersonal intimacy, such negative information can be very threatening . . . most women have learned how to express aggression in indirect ways, behind someone's back. And they have learned how to pretend, even to themselves, that they have not been aggressive, especially when they have been; or that they didn't really mean it and, therefore, it doesn't count, or that no serious harm resulted from what they didn't 'really' do. Women expect other women to conform to this code of indirect aggression . . . aggressive women or women in positions of authority are generally disliked and shunned by other women . . . women criticize other women's physical appearance . . . one way in which women compete with one another is by calling into question whether men can trust a particular woman's capacity to be sexually monogamous" (pp. 126-128).

conflictive within the context of the politics of sex-gender, discursive disempowerment and the expectation of female politeness. These antecedents fiercely challenge and diminish the FPEs potential to exercise empowered leadership; and also to function as a transformative intellectual educator—through discursive freedom of expression. Notions of politeness and impoliteness[24] have come to be appropriated with the ideation of womanhood, femininity and identity; and more specifically heterosexual models of reality—all of which are culturally constructed. Politeness in this investigation does not refer simply to cursory or traditional social customs; but recognizes communicative politeness as a dynamic rhetorical device found within interpersonal communication and social interaction predicated on power differentials (see Appendix B). Understanding this power dynamic is critical to deconstructing the lived experiences of the female progress educator who operates from a position of lesser power within the socioeducational system wherein I believe the entire climate is one filled with the unpredictability of face threatening acts (FTA). Punctuating classroom communication with politeness can stave off or attenuate the degree of severity of the face threatening act for the educator.

More recent research bears out that politeness occurs over periods of time within social interaction and not just in momentary expressions.[xxx] Within this power-based dyadic-relational structure, individuals must continually negotiate saving face (FSA) and loss of face, which subsequently impact self esteem, credibility and authority. Building upon the work of Goffman, Brown and Levinson (1990) are widely recognized for their politeness theory (Goody, 1978). As we now know, language has undergone a genderizing.[xxxi] Brown and Levinson's (1990) model is

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[24] Previously underrepresented, the theorizing and debate of impoliteness has erupted into a huge corpus of study. The length of my examination cannot accommodate an in depth discussion of impoliteness, but rather focuses on the communicative tool of politeness, which has been so closely aligned with women's speech communities and acts.

universal in nature; and more importantly not all elements of their model accurately represent the dimensions of politeness that current research has brought to the fore. Mills' (2003) more recent contribution to the understanding of politeness brings to light the need to recognize the interpretation of politeness as a judgment of intent concerning levels of respect or disrespect; and each community of practice places greater or lesser emphasis on politeness according to agreed upon or shared norms. I concur with Watts (2003) that politeness be regarded "not just as actions, but, more importantly, *social actions*" (p. 103).

Therefore, I have adapted the application of face saving acts (FSA) and face threatening acts (FTA) within the overarching tenets of politeness theory to address the unique and complex exigencies experienced by the female progressive educator within the discursive climate embedded in patriarchy and hegemony (see Appendix B). Such an approach makes specific the corollary found among expectations of politeness, women's roles, femininity and similar discursive expectations and genderized power imbalances. Having stated my investigative intent, it must be made clear that considerable debate exists with regard to the deconstructing of politeness functions and attributes. Conceptualizing politeness requires consideration of inexhaustible possibilities because communicative nuances can be messy, confusing and often imprecise within each episode.

The purpose herein is to highlight rather than analyze sex-gender language patterns and styles, semiotics or utterances, but rather to search for greater understanding in how the dominant language system continues to maintain discursive disempowerment of women, particularly women's roles and language codified in such a way to demonstrate the need for gentility within women's speech. For example, Lakoff (1990) has focused in part, on woman's place within society

governed by language usage often linked to social rituals of politeness and femininity. A furtherance of this claim is that those [women] who "hold subordinate social roles learn to interpret subtle nonverbal behaviors, defer, please, notice, and attend to others needs, speak tentatively and indirectly, be nonthreatening; and make others comfortable" (Canary & Dindia, 1998, p. 21). Attributes as these are routinely ascribed to women's speech patterns and communities of practice.

Observances of impoliteness have historically moved along perceptions again of feminine and masculine identities. To be impolite in word and action is to violate sociocultural structures of how women and men should move about and interact in society. More specifically, routinely, women who appropriate perceived male language norms such as the use of expletives, slang, ego-based, assertive, aggressive language, engage in domination of the discursive environment, or interrupting others are judged impolite. Scrutiny has occurred predicated on linguistic mores, customs, and rituals routinely associated with that of being male or female—heterosexual. For example, women's language and behavior has required them to reflect relational attributes such as care, emotions, sensitivity and similar characteristics assumed to be representative of her role as woman, wife and mother. Significantly, not women's language and communication alone, but also their gender, physiological embodiment, race and class are judged according to a distinctly dominant template of womanhood.

Perceptions of differing discourses have served to maintain distinct concepts regarding sex-gender role expectations. Maltz and Borker (as cited in Coates, 2000) addressed the issue of problems contained within *cross-sex conversation*. Though females and males attempt to "interact as equals . . . they do not play by the same rules in interaction" (p. 418). The outcome of which, has been a separate categorizing of how women and men communicate and interact and how

misunderstandings ensue due to communicative attempts within cross-sex cultures. Therefore, politeness has become gendered in relationship to women's speaking and behavior. This is carried out in a number ways through: tag questions, hedges, boosters or amplifiers, indirection, diminutives, euphemism or "conventional politeness, especially forms that mark respect for the addressee" (p. 158). A case in point, Goffman (as cited in Eckert & McConnell-Ginet, 2003) claimed that "conversational frames are not gender-neutral, as peoples' assessments of situations are often transformed when the gender participation changes" (p. 104). As gender is a social category (Holmes, 1995), women are acutely aware of power differentials, such as those contained within politeness. If women seek relationship, closeness and solidarity, they must obey the rules imposed and marked by appropriateness, respect and acts of politeness in relationship to the power the individual holds that they are addressing—particularly other women.

Communities of Practice

Communities of practice[25] according to Eckert (2000) are known as speech communities in which "a coalescence of residence and daily activity . . . [occurs whereby] speakers move around both inside and outside the community . . . it is essential to view communities as social creations . . ." (p. 34).[26] Women and men are socialized into gender-specific speech communities, and considerable research gives evidence that the genderized rules and patterns taught in youth remain even in adulthood (Wood, 1999). For example, Gal (as cited in Hall & Bucholtz, 1995) argued that

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[25] Eitenne Wenger and his colleague Jean Lave developed the term communities of practice to represent a learning model regarding apprenticeships. "Communities of practice provided a new approach, which focused on people and on the social structures that enable them to learn with and from each other" (Wenger & Lave, 2006, p. 3).

[26] Eckert (2000) cites Milory and Milory (1992) and Mitchell (1986) that "a fundamental postulate of network analyses is that individuals create personal communities that provide them with a meaningful framework for solving the problems of their day-to-day existence" (p. 34).

the cultural constructions about women, men, and language . . . are first of all linguistic ideologies that differentiate the genders with respect to talk. It is only within the frame of such linguistic ideologies that specific linguistic forms such as silence, interruption, or euphemism gain their specific meanings. Like all ideologies, these are linked to social positions, and are themselves sources of power. (p. 178)[xxxii]

Weatherall (2002) explained that "where discourse is used in a constructionist sense: the categories of language don't reflect the world but constitute it. Thus gender is not just reflected in language but the concept of gender is itself constituted by the language used to refer to it" (p. 80). Eckert (2000) calls to our attention that

while every individual participates in multiple communities of practice, there is nothing random about this multiplicity. People's access and exposure to, need for, and interest in different communities of practice are related to where they find themselves in the world, as embodied in such things as class, age, ethnicity, and gender . . . in communities of practice that involve both women and men, both working class and middle class people, and people of different ethnicities, these groups tend to have different forms of participation, different meaning-making rights, different degrees of centrality . . . ultimately, categories such as age, class, ethnicity, and gender are produced and reproduced in their differential forms of participation in communities of practice. (pp. 39-40)

In Mills' (2003) view, "gender . . . is performed but within constraints established by communities of practice and our perceptions of what is appropriate within those communities of practice" (p. 4). Each domain is held to forming and agreeing upon a constructed social reality for those discursive domains involving language, roles, behaviors and identities. Such imposed barriers confront the FPE who struggles to reconstruct a new discursive pedagogic practice of dialectic engagement and dialogic encounter in the specific community of practice found in classrooms of higher education. Compounding the human dynamics and complexities within the teacher-student dyad are students strongly resistant to consciousness-raising pedagogy as well as opportunities for voice. As has been substantiated, hegemony and patriarchy have underpinned

our daily existence and activities so much so, that students have succumbed to the controlling power of cultural and educational ideological assimilation that dominates and promotes their passivity and inactivity to think critically. As referenced previously, the existing dominant communicative practices add to the unchecked models of oppressive teaching and learning, which the FPE struggles to overcome and transform.

Importantly, progressive antioppressive pedagogy necessitates a more open environment for freedom of expression. The FPE does not hide behind a podium or a scripted lecture. An exchange of ideas and lived experiences and spontaneity, are encouraged. Though the communication climate is intended to be confirming for the student, it can easily become disconfirming for the educator. Consequently, the FPE is continuously in danger of an FTA, which requires various forms of redress to preserve credibility and authority; and specifically the social face of the educator. An interesting departure for me has been when more *masculine* discursive attributes are employed—students frequently respond with greater attentiveness and even respect, to a larger degree. The caveat however, is that along with this cross-gender communication—students must still see the essence of female attributes, otherwise the interaction can become threatening, particularly for males. In talking with other colleagues, and professors, it is widely recognized that male educators can routinely speak, act and even dress in ways in the classroom that if done by women, would be deemed inappropriate; and castigated.

When a baseline of inequitable acceptance for sex-gender interaction is assumed then intellectual immobility within the mainstream classroom prevails disallowing authentic, emotional, and even conflictive questioning as a means of learning and naming the world. Genuine dialogue is discouraged and in its place is an alienating, stilted, argumentative exercise—depriving both

student and teacher of their dignity to become agents of freedom with their own unique voice. The

force and power of patriarchy is ever-present in the classroom—always demanding to be

reckoning.

Sociologist Johnson (2005) conveyed from a male vantage point his concern regarding

patriarchy in the lives of both women and men, which align well with my views, in that,

> as elements of patriarchal culture, femininity and masculinity are part of a way of thinking
> that makes privilege and oppression seem acceptable and unremarkable—as simply the
> way things are in everyday life. They are used to portray women and men in ways that
> justify the oppression of one by the other, they make it seem normal that men should
> control women, and that give the various aspects of privilege and oppression a taken-for
> granted, 'of course' quality that hardly bears notice, much less analysis or challenge. This
> is common in all systems of privilege . . . under patriarchy, gender is defined in similar
> ways with masculine and feminine imagery portraying male and female as two opposite
> sorts of human beings. In patriarchal ideology, each gender is assigned an immutable
> nature fixed in the body and permanently set apart from the other. (p. 96)

Returning to the premise of this chapter, our status quo lives require and deserve serious

examination for there is neither reason nor need to perpetuate the sex-gender, female/male divide

in society at large, or in the classrooms of higher education. Chapter II offers critical hope through

participatory action engaging counterhegemonic discursive empowerment; reconstructing more

gender holistic communities in dialogue whereby tangible progress can be made toward

reconnection within teaching and learning. Transformation is indeed possible of the existing

disconnection that arises from artificially constructed discursive disempowerment, politics of sex-

gender discourse and identity and the hegemonic classroom climate and culture.

Reinventing Leadership

Needed within communities of practice (the classroom) are women (the FPE). It is

necessary that women leader-educators gain empowerment,[27] encouragement and support to

carry out their roles, missions and goals for themselves as well as their students, without being

micromanaged or having their decisions, approaches and authority second-guessed. In order for

women to claim authentic leadership—required is discursive space and rights to tell their stories so

that minds and consciousness can begin to change. Just as the terms critical hope and freedom

are indivisible, so too, are the terms leader-educator. Leader is synonymously linked to males,

routinely, in our society. Importantly, "schools and colleges with democratic aims use the process

of governance to implement learning that results in wiser and more participatory students. John

Dewey knew this point well" (Glickman, 2003, p. 170). Patently,

> progressive, holistic education, 'engaged pedagogy' is more demanding than conventional
> critical or feminist pedagogy. For, unlike these two teaching practices, it emphasizes well-
> being. That means that teachers must be actively committed to a process of self-
> actualization that promotes their own well-being if they are to teach in a manner that
> empowers student. (hooks, 1994, p. 15)

Advocated is a leadership of humanity. Leadership in this instance is interconnected with

an educator's pedagogic creed and praxis for living. Leadership of this kind requires authenticity if

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[27] Kreisberg (1992) "the idea and term empowerment emerged as a direct response to analyses of powerlessness and critiques of social structures and social forms that perpetuate domination and the corresponding urge to understand, identify, and describe processes through which individuals and communities create alternatives to domination. Thus empowerment is seen as a process that demands both personal and institutional change. It is a personal transformation out of silence and submission that is characterized by the development of an authentic voice. It is a social process of self-assertion in one's world" (p. 19).

it is to be sustainable and effective. Importantly, Freire (2001) concluded that authentic, liberatory leadership was found and practiced in democracy. [28]

> Revolutionary leaders must realize that their own conviction of the necessity for struggle (an indispensable dimension of revolutionary wisdom) was not given to them by anyone—it is authentic. This conviction cannot be packaged and sold; it is reached . . . by means of a totality of reflection and action. Only the leaders' own involvement in reality, within an historical situation, led them to criticize this situation and to wish to change it. (p. 67)

Progressive educators have long recognized the reality of the dominant view in educational practice and seek to change its grip. The model of educative leadership envisioned is overarching in its power to transform the classroom teaching-learning environment; but equally significant, is its ability to revolutionize leadership from male-dominated to co-leadership with females. Collaborative leadership roles among women and men would do much to change the perceptions of sex-gender roles and leadership within the educational institution. Recognition of women's leadership capacity is vital for female progressive educators since "one's sex is strongly associated with whether one occupies a position of leadership" according to Reskin (as cited in Rhode, 2003, p. 59). Consequently "women's exclusion from leadership roles are ways that we automatically process information about others . . . one of these processes is sex stereotyping" (p. 62). Rethinking and refuting the genderizing of leadership difference—would discount the present obstacles impeding women's access to leadership.

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[28] Freire (2001) "a revolutionary leadership must accordingly practice *co-intentional education*. Teachers and students (leadership and people), co-intent on reality; are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common [engaged community] reflection and action, they discover themselves as its permanent re-creators. In this way, the presences of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement" (p. 69).

In Blackmore's (as cited in Reynolds, 2002) view "even once women have gained leadership roles, they can be construed as creating trouble. Strong women often are seen as difficult, dangerous, and even deviant, because they 'trouble' dominant masculinities and modes of management by being different" (p. 52). Therefore,

> reexamining leadership selection systems, criteria, and structures can be equally important. More democractic, participatory processes generally increase women's access to decision-making roles . . . Any serious commitment to equalize leadership opportunities requires a similarly serious commitment to address work-family conflicts and related issues involving quality of life. (Rhode, 2003, pp. 27-28)

A study entitled *Standing at the Crossroads* conducted by the Center for Creative Leadership, and specifically within the Women's Leadership Program, "identified five themes that capture the issues faced by high-achieving women as they approach their careers and lives: authenticity, connection, controlling one's own destiny, wholeness, and self-clarity" (p. 275). The findings were that "increasing gender diversity in an organization [educational institution]" must be "inclusive of all managers . . . Full inclusion of women requires thinking about the development expectations of women" (McCauley & Velsor, p. 303).

Agreeing with Solomon (as cited in Ciulla, 1998), the phenomenology of emotions within leadership cannot be denied nor minimized for

> emotions are rarely the focus of discussions on leadership. When they are discussed, it is usually in terms of their arousal. Emotions tend to be dismissed or ignored in almost every realm . . . in short, emotions are essential to ethics and emotional sensitivity rather than only rationality and obeying the rules, is what ethics is all about. (pp. 88-89)

Obstacles toward women's leadership include, in part, outdated notions and unscientific myths signifying emotions as a feminine expression of one's state are erroneous, harmful, and demands

eradicating. Worthy of reiteration is that if female progressive educators are to empower

themselves in the classroom, they have also be empowered within church, state, and education;

and all levels of leadership and authority. Piecemeal, arbitrary and patronizing improvements at

some levels, and in some domains, are neither effective nor appropriate during this millennial point

in history. [xxxiii] We cannot ethically call ourselves an unconditionally free nation when freedom is

conditional, contextual and sex-gender (race, class) specific.

Due the politics of sex-gender identity (informed by patriarchy and hegemony), women

continue to be underrepresented in positions of leadership and authority. According to various

commissions on the status of women in higher education key issues of concern are: tenure,

representation in upper ranking slots, senior administrative positions and governing boards. As

teaching has long been considered a benign endeavor for women, it "represents the largest field

for women in the Department of Labor's category of 'professional and technical occupations'"

(Prentice & Theobald, 1991, p. 121).[29] Women's numbers in viable leadership capacities remain

marginalized. Following are some glaring examples. There is fear of the reality of a female U. S.

President, therefore politics and policy-making continue as a male powerhouse, at least at the

apex. Otherwise,

> why, then, if we say we're almost ready to elect a woman president, haven't we closed the
> gap throughout politics, and in business? Why do the paltry numbers of women at the top
> belie the opposite sentiment for putting them their? The answer is buried in a host of

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[29] Prentice and Theobald (1991) "Historians of education, including feminist historians, make much of two factors as causes of women's coming into numerical dominance in teaching. One . . . . 'woman's sphere' . . . was broadened to include school-keeping as an extension of the domestic role . . . The rhetoric of women's 'natural mission' as teacher . . . may have served primarily as a 'moral lubricant'—removing some of the friction that might otherwise have hampered the change from men to women teachers . . . The second traditional explanation is the lower wages commanded by women teachers, a powerful inducement for financially strapped school trustees" (p. 121).

barriers—cultural and emotional, societal and historical—that keep women from gaining traction. (Wilson, 2004, p. 8)[30]

Furthermore, within corporate domains, the glass ceiling[31] may have improved in part, however, "only 4.1 percent of top earners are female, and more than 83% of Fortune 500 companies count no females among their five highest-earnings officers . . ." (Eller, 2003, p. 129). Within the church, most women continue to struggle for authentic, sanctioned roles as spiritual or religious participants and leaders. As a progressive, visionary educator it was Dewey's position that mainstream religion or the church possessed the greatest influence in the world. This thinking strongly reflects the impact of the church on American society and sex-gender roles; and indeed, education. Spong (1992), a well-noted Episcopal Bishop, offered an unconventional response to this condition whereby he reveals that during the 1970s

> I was significantly shaped by the feminist movement. It opened my eyes in new ways to see the oppression of women in both church and society, usually done in the name of God, the Bible, and sacred Tradition . . . Every movement to end oppression in any form in Western history has had to overcome the authority of a literal Bible. (pp. x, 7)

Reflecting back to the grand narrative cited in the prologue, Gilligan (1982) contends "in the life cycle, as in the Garden of Eden, the woman has been the deviant" (p. 6). The message is made clear, (boys and) men rule most often and at a heavy cost to (girls and) women.

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[30] Wilson's writing reflects her research on closing the leadership gap, and working through the *White House Project*, which she founded.

[31] A commission was formed in 1991 by the U. S. Department of Labor, which came to define the glass ceiling as "those artificial barriers based on attitudinal or organizational bias that prevent qualified individuals from advancing upward in their organization into management-level positions." (Report on the Glass Ceiling Initiative. U. S. Department of Labor, 1991. Available in the Catherwood Library at HD 4903.5 U6 U585.) The department's Glass Ceiling Commission (1991-1996) studied these barriers not only as they apply to women, but as they apply to minorities as well.

Most of the key arguments put forward as to why women should not hold leadership roles alongside men have been refuted on various fronts: culture, history, science and so forth. There is no rationale for why women and men cannot be collaborative leaders. Fortunately, some recognizable gains have been made. According to Young and Skrla (2003) "research on women in U. S. educational leadership changed substantially during the second half of the twentieth century" (p. 1). From periods of under-representation in the 1960s and 1970s work became more "sophisticated" in the 1980s and 1990s. "Especially within the past two decades, feminist epistemology and advocacy have played important roles in shaping the changes in the field" (p. 1). Further, "through feminist research in educational leadership we have learned much about how gender inequalities were created and structured within our systems of school administration and how they are maintained and perpetuated (Bell, 1998; Estler, 1985)" (p. 1).

All in all, the intrinsic competitiveness perpetuated by the sex-gender divide has legitimated through institutionalized strategizing the belief of limited resources and positions of leadership. Educators, as do others, must contend with the competitive drive of the human condition. As in other industries, educators, vie for positions of power, privilege and recognition. And, within that competitive field women must battle for their own power in the context of challenging and uneven social frameworks. Greene (1978) alleges that

> all we need to do is substitute 'female' for 'Jew,' and the picture comes clear. It is a picture of fixity, of dull tenacity. Nothing could be more at odds with what we think of as the educative, especially if we associate the educative with open-ended growth, with the reflective action and full communication that permit people to be free . . . Sexism can be called miseducative in the Deweyan sense; it is an attitude, a posture that shuts persons off from occasions, stimuli, and opportunities for continuing growth in new directions. (p. 244)

Understanding the current challenges detailed above, it is time to consider counterhegemonic approaches in teaching and living; which is the intention of Chapter II.

Chapter I Endnotes

[i] Bellah, R., Madsen, R., Sullivan, W., Swidler, A., & Tipton, S. (1991). The good society. NY: Alfred A. Knopf.

[ii] A Female/Feminist Progressive Educator (FPE) is defined by the author as female and possibly feminist women in education who promote social justice through activist progressive and anti-oppressive education while simultaneously negotiating and resisting the complexities and dialectic tensions and politics of language embedded in socialized politeness that arise specific to her Selfhood, pedagogy and praxis, which come into conflict within the dominant, patriarchal, hierarchal, hegemonic (and woman-to-woman sexist) culture in which her students have been acculturated. Such conditions perpetuate ubiquitous communication disconnection, alienation, and disembodiment within gender-different teacher/student dyadic relationships involving the projection of Self and Other, identity, and ultimately the human potential to engage in educative transformation. Though feminisms have a longitudinal history accompanied by various waves and ideological standpoints, for this study, I employ the definition endorsed by bell hooks (2000), "feminism is a movement to end sexism, sexist exploitation, and oppression" (p. viii). Still further, I cannot embrace a singular ideology of feminism, there is the need for "'dismantling' oppression by contextualizing the 'construction' of diverse and shifting communities of meaning in the classroom. Communities of meaning are defined by a complex of factors including social location, cultural identity, epistemic standpoint, and political convictions. Thus, communities of meaning are also communities of knowing, places where people discover some commonality of experience through which they struggle for [authentic] objective knowledge" (Macdonald & Sanchez-Casal, 2002, p. 11).

[iii] Pangle and Pangle (1993) remind us that the Founders struggled with "authoritative notions of education, including many of the notions on which they themselves had been bred, were at some tension not only with one another but, graver still, with the ethos of the new American democratic republic. The paramount educational challenge the Founding generation faced was that of preparing future generations to become democratic citizens who would sustain a regime of individual freedoms as well as responsible self-rule; and no fully satisfactory model of such a program was to be found in either the colonial past or its cultural matrix, the heritage of educational practice and theory derived from Europe" (p. 11). Noteworthy is the fact that European education founded in aristocratic ideals grounded education in religious notions of women's place as wife and mother (Lee, 1997).

[iv] Sadker & Sadker, 1994: "Mann, professed that the education system functions as the 'great equalizer'" (p. 230). Kant (as cited in Brumbaugh, 1960) believed that education was extremely critical for every citizen and "a good world is derived by educational development" (p. 67). Dewey (as cited in Boydson, 1970) echoes these sentiments claiming social progress is "dependent upon the regulation of the process [education] in which the child comes to share in the social consciousness" (p. 135). Mill (as cited in Garforth, 1980) believed the primary role of education in any society is to "initiate children into the values, ideals, attitudes of mind, and modes of relationship which belong characteristically to a particular society" (p. 40).

[v] According to Weitz (1998), "beginning in the earliest written legal codes, and continuing nearly to the present day, the law typically has defined women's bodies as men's property. In ancient societies, women who were not slaves typically belonged to their fathers before marriage and to their husbands thereafter. For this reason, Babylonian law, for example, treated rape as a form of property damage, requiring a rapists to pay a fine to the husband or father of the raped woman, but nothing to the woman herself . . . women's legal status as property reflected the belief that women's bodies were inherently different from men's in ways that made women both effective and dangerous. This belief comes through clearly in the writings of Aristotle, whose ideas about women's bodies formed the basis for 'scientific' discussion of this topic in the west from the fourth century B.C. through the eighteenth century (Martin 1987; Tuana 1993)" (p. 3).

[vi] See Amundsen, 1971; Bate, 1988; Bem, 1993; Brown and Gilligan, 1992; Cameron, 1992; Coates, 1993; Coates & Cameron, 1989; Gilligan, 1993; Jaworski, 1994; Karamarae, 1981; Tannen, 1994; Wood, 2001.

vii Corson (2001) "across societies, power is the variable that separates men and women. Female exclusion from public spheres of action also tends to exclude them from the language games where dominant ideologies are created, and from the sign systems used to express those ideas" (pp. 154-155).

viii Darder (1991) "without the people's consensus and uniformity of belief in the existing nature of democracy, and the unquestioning superiority of the dominant culture's worldview, many of the currently existing dominant power structures might long ago have become an endangered species in the United States. A prominent value that clearly supports different forms of cultural oppression (i. e., classism, racism, and sexism) and that is widely reinforced by conservative educational discourse is that of the existing hierarchical structure of society" (p. 4).

ix Concisely stated, education became, and was used, as the overarching moral philosophy that grounded American nationalism and patriotism. What is not proposed is a comprehensive examination and discussion of all movements, events, persons, dates and standpoints from the classical periods to the Gilded Age to the New Millennium, wherein all have in part, left a mark on some elements of the era of progressive education; as well as the condition of oppressive education in American today. Foremost, undeniably, the changing course of historical events has indeed resulted in fixed determinants mandating what education should be, and holding a tightly bound relationship to male privilege and power, at the exclusion of women citizens and peoples of racial diversity to participate and test the bounds of freedom and democracy. Second, the power of the socializing agency bequeathed to education maintains its historical lineage and tight grasp in Puritanism (Pangle & Pangle, 1993) "government rests on consent, in a compact between rulers and ruled that echoes the covenant between God and man. Yet just as God's covenant does not for a moment imply his political or moral equality with man, so the consent of the ruled in politics is their acknowledgement of their superiors in Christian virtue and wisdom." As Winthrop conveyed the "Puritan Political Theory . . . was one of 'civil or federal liberty' rather than 'natural corrupt liberty,' . . . which . . . makes men grow more evil, and in time to be worse than brute beasts.' Government, in this perspective, is not conceived as 'representative' of the people but as ruling over the people; and giving of unanimous consent does not imply the moral hegemony of majority rule" (p. 24). And "Calvinism called on every individual conscience to struggle, in awareness of the miserable equality of all sinful men before God and the guidance afforded by constant study of the Scriptures, for inner signs of God's predestined and unmerited election; and then to exemplify that election through energetic sanctification of the world in public service and laborious vocation. This call dictated an unprecedented concern for education of oneself and one's brethren" (pp. 21-22). Through such moralistic standards of good and evil American consciousness that prescribed educational moralities. For example, Horace Mann was viewed as holding at times a Utopian, secular and rather evangelical position toward education. Also, education in America was conceived as an ideal to perpetuate the Republic instantiated by male realities and authorities, which intersected and highly influenced cultural polity and class hierarchy, thus successfully dividing society into separate public and private spheres of activity, wherein woman was ostensibly obliged the role that of the second sex. With the centralizing advancements of education, it became a powerful mechanized agency of socialization of the morals, beliefs, values and identities conceived of as a one-dimensional caricature of American citizenship. The Constitution was an instrument intended to promote virtue much like what has been addressed through the Puritan Progress. *Pulliam* and Van Patten (1994), attempting to answer the question posed by John Goodlad, which was 'what are schools for?' responded with their own question "should schools build character, transfer cultural values, develop interpersonal skills, prepare for the future job market, teach good citizenship, or all of the above?" (p. 1). They allege that priorities must be set to work through subsequent conflicts that would arise from such an undertaking. Still further, the "modern history of education received its greatest stimulation from the theory that teachers should have, as part of their professional program, knowledge of the development of at least their own national school system . . . this belief was dependent upon some sort of formal training for teachers—training that did not occur in the United States until after 1825 and then only to a limited degree. The common assumption that educational historiography started in the nineteenth century is largely true, even though one may point to numerous efforts to trace school development in earlier times" (pp. 6-7). Importantly, "American education is Western education, and therefore the intellectual roots for it extend back to ancient Greece and Rome. Socrates, Plato, and Aristotle formed the basis of the school curriculum and also laid the foundation for educational theory" (pp. 8-9).

x Nash (1966) ". . . religious education frequently becomes a means of inculcating the virtues of loyalty and fidelity, rather than a means of liberating the mind and spirit. The Christian Church, for instance, departs far from the example and methods of Jesus in its attitude toward the truth. Where the Church has controlled education, its power has been used predominantly to produce religious and intellectual conformity and to suppress rebels and heretics, of which Jesus was the prototype . . . all religious faiths are susceptible to the temptation of authoritarianism" (pp. 60-61).

xi It has long been argued that Thomas Jefferson attempted to institute a protective device intended to create a wall of separation between church and state to avoid the blending of these ideological territories and their practices. Early American history, to more contemporary times, gives evidence that this mechanism for separate domains has not been honored. Rather, they are oftentimes reciprocal in mission; and together garner strength to control mainstream education. Further still, the First Amendment to the Constitution sought to protect citizens from the establishment of a singular religious ideology that would artificially attempt to represent all people. However, religious influences of mainstream Christian ideology has done much to shape the American educational system, its curriculum, curricula and socioeducational climates with the intent to mold moral character according to specific religious ideology that among other goals demarcates sex and gender identity boundaries.

xii "Central to the very nature of a conservative educational discourse is the implicit purpose of conserving the social and economic status quo through the perpetuation of institutional values and relationships that safeguard dominant power structures" (Darder, 1991, p. 4).

xiii Beyer and Apple (1998) "one problem—both conceptual and ideological—that has repeatedly plagued discussions about schooling and democracy is that the meaning of democratic discourse, practice, and values continues to undergo substantial, periodic revision. Curricular changes have, in fact, been initiated in an attempt to redefine the meaning of democratic life and the social and political choices consistent with it." Of particular concern is "what has been called the 'conservative restoration' and the 'Republican revolution' [which] are attempting to reassert an agenda that caricatures or simply denies the existence of progressive strands of democratic thought and practice that they oppose. Clearly, important conceptual and ideological differences exist among those urging that we adopt or invigorate democratic practices, values, and institutions. Understanding these differences is crucial if we are to articulate a vision of social possibility for schools" (p. 247).

xiv Giroux (1988) "the hidden curriculum here refers to those unstated norms, values, and beliefs that are transmitted to students through the underlying structure of a given class. An extensive amount of research suggests that what students learn in school is shaped more by the hidden curriculum, the underlying pattern of social relationships in both the classroom and the larger school, than by the formal curriculum. In addition, the hidden curriculum often acts at cross-purposes with the stated goals of the formal curriculum, and rather than promote effective learning, it vitiates such learning. Under such conditions, subordination, conformity, and discipline replace the development of critical thinking and productive social relationships as the primary characteristics of the schooling experience. While the hidden curriculum cannot be entirely eliminated, its structural properties can be identified and modified to create conditions that facilitate developing pedagogical methods and content that help to make the students active subjects in the classroom rather than simply recipient objects" (p. 51).

xv Legislation titled the USA Patriot Act, also known as *Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism* was swiftly put into affect by the existing administration after the tragedies of September 11, 2001. Considerable trepidation has accompanied the support of this Act due to limited public debate and deliberation prior to its enactment and its broad ranging negative implications impacting civil liberties and freedom of academic intellectual expression. Serious apprehension was shared by many who saw the deficiency in checks and balances to monitor the integrity and credible implementation of this Act. With these existing doubts the Act was still set in motion. The grounding premise of this legislation allows state and national law enforcement governmental agencies considerable latitude in discerning who is acting or speaking in ways, that are antithetical to American nationalism, security, and particularly, with regard to the current war efforts in Iraq; as well as counter-terrorism. The USA Patriot Act, in its most salient and basic framework seeks to protect American's from ubiquitous

forms of potential terrorist threats. Unfortunately, there were unforeseen consequences that accompanied this Act in the form of: racism, profiling, questionable immigration laws, unfair and socially unjust scrutinizing of dissenting voices and the inciting of political and human barriers and obstacles toward peaceful dialogue within the Academy. According to a recent report published by the American Association of University Professors (AAUP) Special Committee, this Act significantly influences existing academic institutional sociopolitical climates involving foreign students, professors and visiting foreign scholars, library and research resources, telephone and other communication records as well as, dramatically infringes upon intellectual and academic freedom of expression within the curriculum and pedagogic approaches.

The Office of Homeland Security. The credo governing the actions of the Office of Homeland Security is that America remains a nation at war. However, for many Americans, the war appears to be domestic rather than international. For, along with the USA Patriot Act is yet another government sanctioned act that further threatens to invade the privacy, freedoms and civil liberations of average American Citizens. An executive summary outlining the National Strategy for Homeland Security, prepared by the National Office of Homeland Security, conveys that the "National Strategy for Homeland Security is the beginning of what will be a long struggle to protect our Nation from terrorism." Three key strategies are outlined: prevention of terrorist attacked on the US, reduction of vulnerability to terrorism, and minimizing damage while maximizing the country's ability to recover from attack. Efforts to reorient various law enforcement agency strategies in the practice of counterterrorism innovations have been initiated to provide for greater coverage in identifying breeches in homeland security such as: information sharing at all federal and local government levels enabling further losses of freedom and privacy. The outgrowth of such legislative and legal instabilities, though intended to produce confidence and increase protective measures and safety, have functioned to instill even greater fear of the unknown. Under the direction of the government to "be alert," suspicions of neighbors, colleagues and other citizens have escalated distrust. Fear and resentment toward others deemed culturally and ethnically non-American have incited a suspicious citizenry, predatory police and governmental agency profiling of those presumed to be in collusion with 'the enemy." These are acts of social violence in my view, reminding us that violence comes in many forms. Legal attempts to protect American citizens and freedoms have invaded the classroom.

[xvi] A Special Committee on Academic Freedom and National Security in a Time of Crisis was formed and a report was released by the American Association of University Professors. The committee examined current practices involving the collision of academic and intellectual freedom with the newly sanctioned USA Patriot Act. There is real concern within the Academy, that there is danger of a return to a Cold War mentality; and unchecked zealotry in nationalism, along with the resurrection of the extremism experienced during the McCarthy craze or Red Scare that sought to publicly mark those citizens who engaged in free acts of speech by voicing opposition to U. S. national policy that blindly obsessed over the fear of Communism annihilating democracy in America. Upon historical reflection, there is clear evidence that due to some politically extreme partisan attempts to shield democracy from being tarnished, abuses resulted in the form of marking citizens as traitors or communists, ruining lives and livelihoods. Those labeled as citizens critical of domestic or international policy, such as presumed subversive professors, were imprisoned; and innumerable rush to judgments were made prior to fully examining any proffering of evidence to support accusations of "guilt." In such a climate, activist citizens risked serious reprisal, victimization, or severely punitive consequences.

[xvii] Kreisberg (1992), "there are serious problems with democracy in the United States given the failures of inclusion, the lack of choice, and the corruption of the democratic process . . ." (p. x).

[xviii] Berger and Luckmann (1966) We must "ask [why] it is that the notion of 'freedom' has come to be taken for granted one society and not in another, how its 'reality' is maintained in the one society and how, even more interestingly, this 'reality' may once again be lost to an individual or to an entire collectivity" (p. 3).

[xix] Nucci (2001) "the source of the child's understanding of morality, social convention, and personal issues is the qualitatively differing forms of social interactions associated with each domain. The educational implication of these qualitative differences is that in order for discourse surrounding moral and conventional norms to have maximal impact

on students' social and moral growth, it should be concordant with the moral or conventional nature of he social/normative issues under consideration. This means that teacher feedback to students about school norms and norm violations should be different in kind, depending upon whether the norm deals with an issue of morality or convention" (p. 145).

[xx] Apple (1999) " . . . dominant discourses in contemporary cultures tend to represent those social formations and power relations that are the products of history, social formation and culture (.e.g., the gendered division of workforce and domestic labor, patterns of school achievement by minority groups, national economic development) as if they were the product of organic, biological and essential necessity. By this account, critical discourse analysis is a political act itself—an intervention in the apparently natural flow of talk and text in institutional life that attempts to 'interrupt' everyday commonsense" (p. 173).

[xxi] Bormann, 1985; Burke, 1969a, 1969b: Rhetorical visions serve to form and synthesize a consensual socially constructed reality built upon agreed normatives for a given culture, e.g., education and society. This vision is built upon the idealized thoughts, beliefs and values that function to fortify the identity and culture of those who are part of the organization. Such rhetorical visions gain power and momentum and clearly delineate the outsiders from the insiders. In Bormann's view, such a rhetorical device can be viewed as a fantasy theme built on an inter-group ideation of identity garnered in imagery and symbolism.

[xxii] Shapiro, Harden, and Pennell (1994): from the declaration of independence "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of happiness. That to secure these rights, Governments are instituted by among Men, deriving their just powers from the consent of the governed" (p. 294). Such words came to exemplify the reality that they were indeed intended for men by men as seen through the inaccessibility of formalized education by over a century within America society (Woody, 1966, 1974) as well as the denial of the vote, the lack of passage of ERA; the need for the protection of reproductive rights/body through Roe v. Wade; instantiation of Title XI to combat discrimination in sports and education; the mandate to subsequently report the Status of Women in Higher Education, the incomplete actions involving women and the United Nations Platform of Action on Human Rights, to cite only a few contradictions in American democracy, freedom of rights and women. Historical evidence is given that women were missing in the participating and crafting of democracy (Faure, 1991; Lewis, 2003).

[xxiii] De Beauvoir (1998) "woman has always been man's dependent, if not his slave, the two sexes have never shared the world in equality" (p. xx).

[xxiv] "Central to the very nature of a conservative educational discourse is the implicit purpose of conserving the social and economic status quo through the perpetuation of institutional values and relationships that safeguard dominant power structures" (Darder, 1991, p. 4).

[xxv] The works of Anzaldua; Bordo; Butler; Firestone; Oakely; Spivak as well as other equally prominent feminist theorists, due to their numbers and essence of time, cannot be fully recognized in this writing. I use the work of Campbell (1992) to help capsulate and synthesize a myriad of critical works, "the mythological woman, then, embraces a variety of qualities which are available within scientific discourse. To summarize, women's reproductive capacity circumscribes their physiological and psychological existence—and takes on specific meanings and characteristics. Women are heterosexual, passive, nurturant, envious of the male, less ethical and, because their hormones move through regular cycles, they become unpredictable, which renders them less rational than the male. They are mysterious objects in the gaze of the male scientist, for whom a woman is apt to be set apart as a creature not governed by normal patterns of thought and behavior . . . this inaccessible image is not far removed from woman as the object of romantic love. It has its origins in mythology, it has not changed substantially since the late nineteenth and early, twentieth century" (p. 64).

xxvi Bordo (2003), "through the pursuit of an ever-changing, homogenizing, elusive ideal of femininity—a pursuit without a terminus, requiring that women constantly attend to minute and often whimsical changes in fashion—female bodies become docile bodies—bodies whose forces and energies are habituated to external regulation, subjection, transformation, 'improvement' . . . we are rendered less socially oriented and more centripetally focused on self-modification" (p. 166).

xxvii Birke (2000) "The biological body has long been a problem for feminism. Some nineteenth century feminists, such as Elizabeth Cady Stanton, argued a political position based on natural rights and similarity between women and men. But the influence of Darwinian ideas of human relationships to nature strengthened throughout that century, giving rise both to biological determinism used against women (the infamous argument that women's reproductive health would suffer, for instance, if they went into higher education and simultaneously to feminist arguments for difference (rooted in notions of separate spheres [public/private]" (p. 28).

xxviii Cole and Guy-Sheftall (2003). A case in point addressed by Jill Nelson is the Black woman, "we have a collective obsession with fronting and posturing for white people, not airing dirty laundry, which frequently comes down to not facing or dealing with reality . . . Black people are big on keeping race secrets . . . This keeping of secrets operates in every area of our lives . . . It's time we started talking" (introduction page).

xxix Moraga (as cited in Anderson & Collins, 2004) remembers that "no one ever quite told me this (that light was right), but I knew that being light was something valued in my family" (p. 29). Yamato writes that "racism—simple enough in structure, yet difficult to eliminate" (p. 99). Anderson and Collins (2004), according to Yamato, "racism—pervasive in the U. S. culture to the point . . . that we take many of its manifestations for granted, believing 'that's life' . . . many believe that racism can be dealt with effectively in one hellifying workshop, or one hour-long heated discussion. Many actually believe this monster, racism, that has had at least a few hundred years to take root, grow, invade our space and develop subtle variations . . . can be merely wished away" (p. 99).

xxx Chesler (2001) "Gilligan's research presents pre-adolescent and adolescent girls as not only morally or relationally heroic, but also as succumbing to a 'tyranny of niceness,' losing their 'voices,' becoming tentative, fearful, 'inauthentic'" (p. 87).

xxxi Coates (1993) "Sociolinguistics analyze speech in order to show that linguistic variation does not occur randomly but is structured: the aim of sociolinguistics is to expose the orderly heterogeneity of the normal speech community . . . sociolinguists choose to grapple with the utterances of real speakers in real (heterogeneous speech communities" (pp. 4-5).

xxxii Holmes (1995) "men's greater social power allows them to define and control situations, and male norms predominate in interaction . . . So in communities where women are powerless members of a subordinate group, they are likely to be more linguistically polite than the men who are in control. An emphasis on in-group solidarity is a feature of oppressed groups (Brown & Levinson, 1987); subordinate groups tend to stress the values and attitudes which distinguish them from those who dominate them. So this is another possible explanation for why women and men differ in the frequency with which they use some features of linguistic politeness" (pp. 7-8).

xxxiii Roach and Wyatt (as cited in Stewart, 1999) point out an interesting fact about our cultural approach toward listening, "the misconception that listening is natural arise partly because we confuse the process of listening with the process of hearing . . . listening is largely a process of discriminating and identifying which sounds are meaningful or important to use and which aren't . . ." (p. 196) ". . . American orientation toward a definition of work with visible activity leads us to view listening as passive" (p. 198).

CHAPTER II

COUNTERHEGEMONIC EMPOWERMENT BY THE FEMALE PROGRESSIVE EDUCATOR

There is no teaching without learning—Paulo Freire, 1998a[1]

Resistance to, and transformation of, the status quo is at the core of counterhegemonic empowerment grounded in authentic democracy, without unethical conditions or limits. According to Glickman (1997) "if schools are to be agents of democracy, they must provide access to knowledge that enables creative thought and access to knowledge that enables democratic communication and participation" (p. 141). Herein is praxis enabling pedagogic resistance that distinctly promotes empowerment for those who have lesser rights due to sex-gender, race, color, ethnicity, class distinction, or sociopolitical ideological difference. Educative resistance on the part of the female progressive educator (FPE) comes at the realization of the dominant power, politics, and hierarchy inherent in western society, culture, and education.

The FPE understands discursive self-empowerment requires the trajectory of justice centered teaching-learning.[i] Counterhegemonic pedagogy advocates the exploration of multiple epistemologies as a means for self-knowledge and ontological possibility. No longer reliant on the dominant view and constructions of knowledge and reality this learning functions to critically interrogate those visible/invisible social assumptions that burden many by benefiting the few. Due to the fixity of existing western social arrangements, overarching counterhegemonic empowerment

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[1] Freire, P. (1998a). Pedagogy of freedom. NY: Rowman & Littlefield Publishers, Inc. "One requires the other . . . Whoever teaches learns in the act of teaching, and whoever learns teaches in the act of learning" (p. 31).

requires discursive self-rule; and significantly, collaboration through speech communities. A

combined effort of public ritual, institutionalized changes and legislation begin to remove concrete

obstacles facing women's right to live equitable lives as do most of their male counterparts; as

previously evidenced in Chapter I.[2] Transformative intervention through dialogue among church,

state and education is sorely needed, with representatives genuinely open to re-envisioning how

daily life is structured advantaging those in social control; while disadvantaging those who are not

permitted equitable decision-making discursive participation. Serious attention by educators should

be given to investigating the intersection of dominant power and knowledge production through

discursive privilege.

Chapter I has laid groundwork to better understand overarching deeply embedded

patriarchal social systems, frameworks; and hegemonic discursive rhetorical visions that have

maintained injustices (intentionally or not) in the lives of both women and men. In this instance,

through the socialization of mainstream education. The chapter offered evidence that throughout

American history, education has not functioned as an agency teaching authentic democracy,

freedom and justice for all students. Moreover, teaching and learning environments should have

been sites of genuine dialogue, wherein honest exchanges in lived experiences and realities were

shared to locate common bond connections surpassing the veneer of conflict wedded to difference.

Chapter II focuses on conceptualizations as well as tangible recommendations to begin

reinventing an oppressive sociocommunicative system through educated social consciousness.

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[2] Kearney (2000) "the actual barriers preventing women's progress have long been identified, notably: (1) limited access to education, including advanced studies; (2) discriminatory appointments and promotion practices in the workplace; (3) the stresses of dual domestic and professional roles; (4) family attitudes; (5) career interruptions; (6) cultural stereotyping; (7) alienation from the male-dominated management culture (and continued resistance to admitting women to managerial positions); (8) continued propagation of the glass-ceiling syndrome and covert practices for advancement; and (9) absence of adequate policies and legislation to protect women's rights" (p. 3).

The emphasis in this effort is discursive empowerment by the female progressive educator (FPE) within higher education as a means of greater freedom for Self and Other. A gender holistic classroom is addressed focusing on creating confirming communicative classroom climate and culture.

As we have come to understand, discourse intimately reflects identity of power (Sunderland, 2004). Profoundly, language, communicative practice, speech patterns and rhetorical performative acts have been used to define, label, and categorize human sexuality, and not just one's gender status. Therefore, the individual's lived experience is greatly influenced by external factors and codified by language. This longstanding trend needs disrupting through dialectical praxis. For this reason Butler (1993) claims that sexual difference and identity are tied to "discursive practices" (p. 1). Language has become a polarizing, regulatory tool in keeping sex-gender identities socially constructed as oppositionally different without overlap or kinship, which is false. Through progressive educative practice this cycle can be abated. Therefore,

> faculty must take responsibility for creating a gender-neutral classroom environment not only through their own behavior but also by correcting students' inappropriate behavior. A recommendation for faculty contained in the National Association of Women in Education's 1996 report is to develop a student handout detailing appropriate class behavior toward other students. (Gmelch, 1998, p. 29)

Creating gender-neutral environments means making these recognitions possible through the revolutionary mainstreaming of women's and gender studies into the existing coeducational curriculum serving as a point of *transition* in preparation for *transformation*. Mainstreaming could occur initially by the allocating of physical spatial presence reflective of the importance of these studies. Communication theory alerts us to the fact that the use and allocation of space *speaks* to

the power and authority of those occupying the space assigned. Next, women's studies should be ritually and concretely recognized as integral to the core curriculum rather than functioning as ancillary courses or programs on the margins of college and university landscapes (even some women's colleges have been complicit in this invisibility). Concurrently, Women's (and Gender) Studies programs have to ensure that the scope of the scholarship is indeed rigorous according to the existing mandates of academic scholarship. Therein lies the rub, will the scholarship be predicated on the male standard of excellence such as adopted by premier women's colleges; or will a new model of serious scholarship be developed? Whatever tact is taken, academic scholarship grounded in solid critical methods of inquiry will need to consistently occur in Women's Studies programs around the country. Inconsistencies and deviations from rigorous critical study could impair the ability to be recognized as a serious discipline. These institutionally sanctioned changes would dramatically mark the progression toward the reality of full discursive empowerment within education by women because their voice, lives and scholarship are at last recognized as cogent; and germane to mainstream scholastic intellectual discovery. Consequently, the placement of these studies within the center of the curriculum as well as the physical domain, metaphorically and literally demonstrate to the educational institutional inhabitants as well as the larger society of their credibility and value. It is then, the view of coeducation as a myth of equality, can be removed.[ii]

Multidisciplinary and alternative perspectives help bring into focus otherwise unseen diversities in lived experience.[iii] Schuster and Van Dyne (1986) remind us that

> Women's studies has enabled us to see in all areas what we've come to call the 'invisible paradigms' of the academic system and the larger cultural context that marginalize or trivialize the lives of women . . . invisible paradigms are the skeletons in the closet of even

the most liberal institution or, to use another image to make the invisible visible, the infrastructure of our academic system. (p. 7)

However, it is my urging that women and men learn together as a model for collaborative power. Studies that focus on one group at the exclusion of the other will no doubt perpetuate polarization—to better recognize that women's and gender studies, and critiques in feminisms have enlarged our understanding of embedded social issues regarding sex-gender issues. Campbell (1973) wrote decades ago that "feminist advocacy unearths tensions woven deep into the fabric of our society and provokes an unusually intense and profound rhetoric of moral conflict" (p. 75).[iv] The exclusion of approaches toward sex-gender collaboration and reconciliation adds to the alienation that some argue undermine the value, importance and interest of feminist scholarship.

A central effort of counterhegemonic resistance requires women, particularly progressive educators, to assume greater culpability for their right to speak and be heard either through traditional means or through activism and radical resistance. No longer is a constructed, essentialized, intergroup identity prescribed by the academic, hierarchal institution, acceptable.[3] Otherwise "the paradigm of coherent institutional identity promoted by a consensual based ideal of community presents serious challenges to the development of alternative, liberatory pedagogies" (Macdonald & Sanchez-Casal, 2002, p. 36).[4] Voices at all levels of the academic hierarchy are

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[3] According to French (1992) a "war exist[s] toward women for there is a tendency to see women as not mattering [which] pervades all institutions [including education], which everywhere treat women differently from men. While some men claim to treat women differently out of protectiveness or *affection*, the effect of their acts is so devastating to women that they amount to a state of siege. Male campaigns against women are so concerted (government, judicial, penal, medical, and media establishments all cooperate in a way that cannot be called conspiratorial only because their aims never need to be stated) that [it] is sometimes hard to distinguish a single source in a particular campaign" (p. 126).

[4] Darder (1991) "Teacher education programs are notorious for reducing the role of teachers to that of technicians, instead of empowering teachers by assisting them to develop a critical understanding of their purpose as educators, most programs foster a dependency on predefined curriculum, outdated classroom strategies and techniques, and

necessary, particularly at the lower levels of the power pyramid that women routinely occupy.

Emancipatory teaching is a lived vocation; and one founded in resistance to dominance. Therefore,

the FPE specifically, will encounter many who have been socialized into a consciousness that

supports elitism, racism and sexism—making those holding such views not easily persuaded that it

is essential they disabuse themselves of harmful prejudices; and establish a new fidelity to justice.

Those steeped in hegemony will be the last, if ever, to recognize its destructive force.

Importantly, the FPEs transformation or rebirthing of consciousness may have been

discerned due to breaking away from oppressive teaching methods; or has witnessed and endured

oppressive treatment—recognizing the urgency for liberatory change. Those who have entered the

field of education for purely self-motivated and interested reasons cannot envision change for

themselves or others. Therefore,

> it is essential for the oppressed to realize that when they accept the struggle for
> humanization they also accept, from that moment their total responsibility for the struggle.
> They must realize that they are fighting . . . for . . . freedom to create and construct, to
> wonder to venture. Such freedom requires that the individual be active and responsible,
> not a slave or a well-fed cog in the machine . . . It is not enough that men [women] are not
> slaves; if social conditions further the existence of automations, the result will no be love of
> life, but love of death. (Freire, 2001, p. 68)

Overcoming hegemonic dialogical standpoints can be a daunting task. That is why

educating a new consciousness is a collaborative project pressing toward freedom; but it cannot be

realized without discursive empowerment within the educational institution. It is only then the

female progressive educator is fortified to constructively move beyond the dividedness that occurs

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traditionally rigid classroom environments that position not only students but teachers as well into physically and
intellectually oppressive situations. This occurs to such a degree that few public school teachers are able to envision
their practice outside the scope of barren classroom settings, lifeless instructional packages, bland textbooks,
standardized tests, and the use of meritocratic systems for student performance of evaluation" (p. 100).

when attempting to both live and teach a life promoting justice, equity and freedom; while also confronting the duality of oppressive pedagogy and institutional praxis. The recasting of mainstream education demands consideration of the world, oneself, and human mutuality beginning with reconstruction of the dominate language system. This reshaping of teaching-learning-knowledge requires a democratic practice that has been significantly addressed throughout this work.

Long established and protected institutional might is not easily removed. Therefore, Palmer (2004) writes that "we cannot embrace that challenge all alone, at least, not for long, we need trustworthy relationships, tenacious communities of support, if we are to sustain the journey toward undivided self" (p. 10). It may well be necessary for progressive educators to officially organize themselves as a grassroots *discursive resistance movement* in order to confront institutionalized inequities through solidarity of purpose. It is understood that the National Association of University Professors (AAUP) works tirelessly to protect academic freedoms; and against power abusive academic administrations. The American Association of University Women (AAUW) gives serious dedication to exposing sex-gender discriminations against girls and women. As strong as these and other organizational efforts are, there is no replacing the solidarity of strength that can be found within collective action among progressive educators sharing vision and voice for equitable change. Next, progressives have to consider creating speech communities within academic institutions that espouse their missions in teaching alternate approaches from the dominant hegemonic curriculum. Our work begins with dialogue because simply calling ourselves progressive educators does not mean that we are all working with the same fundamental purpose and mission in mind.

> Precisely because we can't really see the world from someone else's point of view, it is crucial that we find ways to talk to each other so we can explain our points of view and work out solutions—or at least compromises—rather than talk in circles, argue about ways of arguing, or let vital issues drop to avoid arguments. (Tannen, 2001, p. xxiii)

Envisage if you will, what a potent educational partnership could be realized among women and men, when teaching through solidarity of purpose employing an antioppressive progressive pedagogy and paradigm. Palpably, ideological encounters could take place wherein teachers themselves participate in engaged learning and reflexive communities of thought and practice. Whereby, they come to better understand the impact of their Selves and ideological standpoints on their students. Additionally, formal organizing, creating speech communities among progressives, concerted activism stressing shared power beginning with discursive rights—could significantly counter the existent power over those disempowered to affect change by altering *the imposed reality of the teaching institution* to better represent the majority of views. Hall and Bucholtz (1995) convey

> the control of representations of reality occurs in social, verbal interaction, located in institutions. Control of such representations, and control of the means by which they are communicated and reproduced, are equally sources of social power. The reaction to such domination is various: it may be resistance, contestation, conflict, complicity, accommodation, indirection. (p. 175)

History chronicles evidence of women and marginalized groups who have earned some victories for justice, while those in power remain virtually undisturbed in their citadels. Far-reaching and lasting change will have to occur from the center, as work at the margins has been a slow uphill battle with progress routinely digressing. Therefore, Trifonas (2003) urges that

we need to develop a critical awareness of the power dynamics operative in institutional relations—and of the fact that people participate in institutions as unequal subjects. Working against the grain is to take a proactive approach to understanding and acting upon institutional relations, whether in the classroom, or other interactions with students, or in policy development. Rather than overlooking the embeddedness of gender, race, class, ability, and other forms of inequality that shape our interactions, working against the grain makes explicit the political nature of education and how power operates to privilege, silence, and marginalize individuals who are differently located in the educational process. (p. 214)

Educational systems are political in nature, thereby, necessitating that our individual political

orientations, based upon erroneous predilections of sex-gender rights be deconstructed and

analyzed followed by radical reform where needed.[v] Specifically, the progressive educator should

understand the power dynamics they are expected to represent within their given educational

institution. As addressed in Chapter I, the *veiled discourse of democracy* (VDD), is a fraudulent

mask of conditional freedom; just as mainstream education is not the great equalizer that Dewey

postured it should be. Wanted by many is full participatory freedom, whereby acting as free citizens

they can begin to transform self, society, and democracy.

Further still, important and valuable critical theories that did not specifically take into

account sex-gender issues are worthy and in need of amending. As illustration,

Berger and Luckman failed to recognize that gender, too, is a constructed reality subject to institutionalization. As such, gender to be reified, taken for granted, and controlled by the structures that benefit from it and prevent its examination . . . The cultural origins of the multiple but interlocking systems of differences used to divide and devalue require investigation . . . (Rakow & Wackwitz, 2004, pp. 9, 15)

Even still, the extraordinary liberatory work begun by Dewey and Freire, respectively, did not take

into account a democratic and emancipatory pedagogy that offered understanding and resistances

per se to hegemonic practice and patriarchal foundations that oppress most women and some

men. Freire, in particular, was heavily criticized for his use of male terms to generically address both women and men. Elements of these theories require updating, as progressive education is a pedagogy that is always *in process*, always evolving to better educate Self and Other. Educational practice that is allowed to remain stasis is destructive to both educator and student, for it robs them of opportunities to grow, develop and change where necessary. Furthermore, outmoded educational theories that are shortsighted regarding sex-gender issues require reconceptualization for they accomplish northing more than perpetuating unnecessary ignorance of knowledge. It is inconceivable to continue with our vein of experiencing and expressing sex-gender ignoring that "our every interaction is political, whether we intend it to be or not, everything we do in the course of a day communicates our relative power, our desire for a particular sort of connection, our identification of the other as one who needs something from us, or vice versa" (Lakoff, 1990, p. 17).

What follows are some overarching first steps toward invigorating much needed change of systems, practices and customs that invoke equitable rights for both women and men in society, beginning with re-envisioning the role of the progressive educator as a communicative leader-educator; and in building inclusive speech communities of pluralistic thought and action within the Academy.

Discursive Empowerment by the FPE within Higher Education

Discursive empowerment by the female progressive educator requires that she claim herself to be no less than a co-creator of her own understanding, knowledge, experiences and place in the world. Alongside this thinking, communal, solidarity of effort is necessary to reposition our consciousness and action toward equitable socioeducational progress beginning with the *fully sanctioned mainstreaming of women into the curriculum of daily life* without constructed

interdictions.[vi] Transformation of this magnitude demands recovering from American provincialism concerning women's place in the community, nation, and the world. Recalling the evidence given in Chapter I— throughout U. S. history we find that equal does not literally mean equal, but rather depending on the individual and context, equity is conditional; and justice is tempered in support of that conditional equity. Greene (1988) reminds us that "when oppression or exploitation or segregation or neglect is perceived as 'natural' or a 'given,' there is little stirring in the name of freedom . . ." (p. 9). An instance is the brief twenty-four words proposed as the Equal Rights Amendment (ERA) in 1972, which proved unacceptable to oppositional pundits. The amendment struck down stated saliently that "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex" (Henry, 1994, p. 153). The perceived threat from such an amendment conveys fear among those in social control to allow all people to be unconditionally free. Much of the discord undermining ERA was the fear that shifts in power would occur among women and men moving toward social equilibrium of shared power; and empowered public discourse.

Initial empowerment through education comes from the recognition that all teachers and students have been influenced, even *socially contaminated* by an unfair system that judges individuals unjustly on the basis of perceived difference—in this instance sex-gender. This awareness is essential prior to changes in Self and Other being realized. It is then the transformative educator has the lived resources, and understanding enabling she/he to deconstruct historical antecedents—aiding students in constructing more equitable experiences and

opportunities for Self and Other.[5] Considering the aforementioned, Tejeda, Esponza, and Gutierrez

(as cited in Trifonas, 2003) claim that transformative education should employ a decolonizing

progressive pedagogy, which I am in favor of as it juxtaposes historical oppressive action with

contemporary educational possibilities.

> We contend that developing a critical consciousness of our internal neocolonial condition and its possible transformation is fundamental to what teachers and students do in decolonizing pedagogical spaces. This requires explicit attention to the history and contemporary manifestations of internal neocolonialism in a manner that clearly explicates their social origin and rejects their historical consequence. It also introduces students to robust theories and conceptual frameworks that provide them the analytical tools to excavate history and examine the present. It is a pedagogical content that must be guided by a conceptually dynamic worldview and a set of values that are anticapitalist, antiracist, antisexist, and antihomophobic . . . A decolonizing pedagogical praxis challenges not only the forms, content, and intent of other pedagogies and their historical antecedents, but also requires a complete reconceptualization of the social organization of learning in schooling institutions and fundamentally in classrooms. (pp. 33; 35)

Significantly, oppressive experiences in women's lives have been one of several themes of

domination ultimately influencing the core of sex-gender relations in U.S. history. Beyond the triad

of power (church, state, education)—arenas of entertainment need radical change in how they

project the images and lives of women; and also men in society. Pop culture and public mix media

make tremendous use of denigrating women—their mind and body. For it is understood that

generic masculine or default words may refer to women and men, but they "have male-only

meaning" (Gibbon, 1999, p. 174). For example, many of the words used to describe, define and

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[5] Giroux (1988) "teachers as intellectuals will need to reconsider and, possibly transform the fundamental nature of the conditions under which they work. That is, teachers must be able to shape the ways in which time, space, activity, and knowledge organize everyday life in schools. More specifically, in order to function as intellectuals, teachers must create the ideology and structural conditions necessary for them to write, research, and work with each other in producing curricula and sharing power. In the final analysis, teachers need to develop a discourse and set of assumptions that allow them to function more specifically as transformative intellectuals" (p. xxxiv).

categorize women are sexual.[vii] Particularly offensive is "the frequent characterization of Black women as 'hos' and 'bitches,' along with the sexual posturing of Black men, seems to have become generic and all too acceptable in rap music" (Cole & Guy-Shefttall, 2003, p. 183). The perpetuation of various forms of women's denigration, as in pop culture, are it seems strategic attempts to thwart women's hard earned efforts and hope of empowerment and self-freedom.

Much like sexual assault, words and images used by many within multi-entertainment violate women's lives—often going unchallenged or without penalty. What occurs in essence is implied permission to violate again under the supposition of male power. What often goes undetected is that men, not compliant with misogynistic discursive behaviors and actions—also experience violations of their own. Perpetuated are false images of what it means to be a masculine, heterosexual male in western culture. The implication is that verbal or physical violence make up the usual profile of the heterosexual male. These characterizations are transferred through our language use; and find their way into our classrooms provoking dehumanization. Patently, a similar subjugation and violation of women, has longed occurred through the core of Christian doctrine; as addressed earlier. Even our democratic state has been complicit in turning a blind eye to the subordination of women to men throughout all sectors of policy and legislative action.

That is why, when considering sexism, it is necessary to also understand that language and discourse distinctions illuminate the unnatural categorizing of female and male human identity which produces estrangement from Self; and alienation toward Other. For example "gender roles . . . include norms, which are prescriptive and proscriptive beliefs. That is, they are beliefs about how males and females should be (prescriptive) and about they should not be (proscriptive). A

norm within a social role is analogous to a script in an acting role" (Kilmartin, 2000, p. 21). Norms

often prescribed through patriarchal values routinely contain erroneous labels for they fail to

capture the range of human expression and behavior among diverse females and males,

respectively. Greater educational focus on understanding, deconstructing and reconstructing

equitable educational communities is the foundation of transformative education.

> Patriarchal societies are male identified in that core cultural ideas about what is considered good, desirable, preferable, or normal are associated with how we think about men and masculinity. The simplest example of this is the still widespread use of male pronouns to represent people in general. When we routinely refer to human beings as 'man' or to doctors as 'he,' we construct a symbolic world in which men are in the foreground and women are in the background, marginalized as outsiders and exceptions to the rule . . . male identification amounts to much more than this, for it also takes men and men's lives as the standard for defining what is normal. (Johnson, 2005, p. 7)

If not the home, church or state—then education becomes the default location to stop the

cycle of discursive violence against women by means of re-education. Change begins within the

institutions of power prior to large scale change occurring among individuals. Counterhegemonic

empowerment cannot realistically be exercised without moving past the bounds of patriarchal

instantiations.

Power Beyond Patriarchy

If most, if not all of western reality has been predicated on socially constructed knowledge,

then it should be possible to reconstruct social power beyond patriarchy. Progressive educators

have a crucial role in detecting and addressing imbalanced power dynamics for their students;

since those are often the same localities that construct knowledge for the larger society to adopt.

Historical, patriarchal predispositions of relational power demand reconceptualization and new

enactment. The momentum lost with ERA and other attempts within the overarching women's

social movement, needs reinvigoration through *collective discursive action* among those holding

disparate ideologies in progressivisms and feminisms. Considering the lives of female progressive

educators (FPE), in the backdrop of our society, Kreisberg's (1992) views align rather closely with

my vision of realistic, possible empowerment by both female and male progressive educators

beyond the realm of patriarchy.

> Teachers must feel control over their teaching—they must be equal participants in decision making in schools. Teacher empowerment will be supported when teachers come together around shared ideals to solve practical problems and when they have opportunities for support, community and dialogue. Teachers must be given opportunity to develop and express their voices through the ongoing praxis of pedagogical reflection and action. This calls for organizational structures and leadership that foster the *spirit of dialogue*, the dispositions and skills necessary to engage in integrative behavior. Empowering schools will provide teachers with ongoing opportunities to develop a critical awareness of their own lives and experiences, of the meaning and impact of their teaching, their students' lives and learning experiences, and of the nature of our society and the impact of their teaching on this society. To begin a process of empowerment, teachers must enter in a process of personal and institutional change that will lead to the transformation of both the structure of schools within which they work and their relationships toward their colleagues and their students . . . education challenges us to resist notions of teaching as a technical process. Teaching is an intellectual, creative, moral and political endeavor. (pp. 196-197)

It should be understood that empowerment or freedom by an individual, is found in collective

action. Self-empowerment viewed as a singular individual lone enterprise is a misnomer; and is

blatantly unrealistic. Such recognition is particularly relevant to the vocation of the liberatory FPE.

Due first, to the existing western social powerstructure.[viii] Second, social interaction, interpersonal

communication and intergroup identification become sites where empowerment is forged through

connection with others; and founded in community. [6] Third, discursive empowerment by the female

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[6] Liston (1988), Brenkert has determined that "freedom . . . stands in a two fold relation to the community. On the one hand, the community provides each individual with the means of cultivating his gifts in all directions. The community makes possible, in short, the self development of individuals which we saw to be an important part of self-determination. The community, accordingly, stands as a means to the end of individual freedom . . . on the other hand,

progressive educator positions her as a cultural worker having discursive agency and authority to affect educational emancipatory practice and freedom through dialogic encounter and dialectically engaged pedagogical practice—the work of an intellectually transformative educator. Goldberger, Tarule, Clinchy, and Belenky (1996) in essence advocate an educational speech community of practice through "examining the epistemic significance of dialogue in the social construction of knowledge shifts the emphasis from the individual student or faculty member, generally struggling alone 'in a community of one' to emphasize learning as a 'profoundly social endeavor conducted through dialogue" (p. 298). When teaching and leaning in community, students can still emerge as individuals with self-efficacy and authority having been co-creators of their own understanding and knowledge linked to cultural relevance and lived experience. Thereby, in Fletcher's (2000) view we can begin "making schools democratic communities of learning. Pursuing the connection between experience and education also leads us to a fuller consideration of democratic values and their implications for how emancipatory schools out to work" (p. 170).

Democratic discursive empowerment requires that both women and men have an equitable role in naming the world—church, state and education. *Co-dialogue* of this kind gives potential to destabilize power relations and fracture the perpetuation of sex-gender inequities. Progressive, antioppressive educators seek a new curriculum that no longer subjugates women's experiences to men, or persons of presumed difference to those of privilege. It will take the combined efforts of progressives, feminists/nonfeminist, parents, caretakers, the dominant triad of power, and others to reconceptualize the uninvestigated parochial teachings existent today.

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life in the community is itself part of the realization of freedom. The communal life is as such, not simply a means to freedom, but also part of the end, part of the freedom, itself" (p. 161).

Therefore, the mainstream curriculum is urgently in need of reinvention, as it does not meet the needs of all whom are mandated to undergo its process because—

> the curriculum content, learning styles and, above all, the relational values associated with women and their activities and experiences in the world should form a basis for rethinking our educational systems . . ." (Maher & Ward, 2001, p. 94) . . . the issue of knowledge construction is always linked to questions of ideology, for how we construct knowledge is directly connected to the particular frameworks or set of values and beliefs we use to make sense of the world. Yet our ideological belief systems generally exist most steadfastly within the realm of unexamined assumptions. These hidden assumptions generally impact . . . how we perceive and interpret social issues (Darder, 2002, p. 68)

Working within the existing dominant educational system has proven to be congested with limited movement toward marked and long lasting social change. To effect radical change requires a project of collaboration throughout all levels of the social structure entailing various approaches such as dismantling, rupturing or decentering of existing presumptions and adoptions of patriarchal rule through emancipatory education and public dialogue.[ix] It could well also require that the *disempowered* reach out ever more in dialogue to those *in power* to negotiate incremental change. It is important each of us learn that acts of social responsibility and consciousness begin with discourse; followed by ethical action. Specifically as progressive educators we can no longer deny the reality that gender oppression is de facto in most areas of daily life. When women are acculturated into the status quo and expected to absorb its polity as a normal state or condition; and when some men themselves feel disempowered, it is difficult to recognize the ubiquitous existence of these dominant forces because they have become normalized, legitimated, and internalized as homogenized reality. No doubt, most men and even some women would disagree with hooks (2004) that

patriarchy is the single most life-threatening social disease assaulting the male body and spirit in our nation. Yet most men do not use the word 'patriarchy' in everyday life. Most men never think about patriarchy—what it means, how it is created and sustained . . . 'patriarchy' just is not a part of their normal everyday thought or speech. (p. 17)

Awareness marks the beginning of education or re-education, as innumerable problems for both females and males fall under the umbrella of patriarchy cloaked by the mask of normalcy. For example, even educated, professional women are often subsumed by the second shift requiring that they perform in the workplace and well as fulfill their expected domestic duties at home (Hockhschild, 1989). The unequal distribution of domestic labor continues to plague most women. As a counterpoint, Faludi (1999) claims men have been *stiffed* regarding male masculinity and their roles in society. A case in point is that "women faced their problem-with-no-name by breaking their isolation and organizing. The solutions offered to men generally require them to see themselves in ever more isolated terms" (p. 15). Western codifications of masculinity discourage and impede most males from reaching out in dialogue to other males; fearing such action as a sign of weakness or feminine discursive practice.

Still yet, Jamieson (1995) writes that women are caught up in multiple double binds such as: womb/brain, silence/shame sameness/difference, femininity/competence, aging/invisibility. As illustration

women who attempt to fit themselves into a managerial role by acting like men . . . are forced to behave in a sexually dissonant way. They risk being characterized as 'too aggressive,' or worse, just plain 'bitchy.' Yet women who act like ladies, speaking indirectly and showing concern for others, risk being seen as 'ineffective.' (p. 5)

Revisiting the words of hooks' indicated just previously, perhaps these few, among many cases, will more substantially illustrate how patriarchy can be viewed as "the single most life-threatening

social disease." These imposed dualities do much harm in the lives of those who seek to live more complete, less divided selves. It is my belief that radical change is necessary; and the principal medium will be visionary progressive educators who understand the cultural power dynamics of language predicated on difference impacting the lives of their students, daily.

> The most important challenge teachers face today is to reach children in terms of this basic understanding: that all children have gender, race, cultural, and class positions; that they live in cultural contexts; and that these contexts are shaped by societal dynamics of power and privilege. Teachers must engage with their pupils, not only as individuals but as people with gender, racial, class, and cultural identities. They must build democratic classroom communities that are grounded in these diversities as well as emphasize the high standards of academic performance. (Maher & Ward, 2002, p. 90)

As we interrogate and attempt to subdue, if not remove patriarchal instantiations, so too, serious investigation needs to occur regarding how girls and boys are acculturated into the feminine and masculine ideal. Much research has occurred, yet needed are intellectually imaginative, innovative examinations of patriarchal and hegemonic discursive practices during the early stages and process of acculturation within educational socialization. Counterhegemonic education should revolve around reframing our identities based on greater truth, questioning and dialogue from pre-K through 12 and beyond.[x] As illustration, Pollack (1998) surmises that traditional psychological assessments of boys' social development

> believe that disconnection is important, even essential, for a boy to 'make the break' and become a man . . . [however] the unnecessary disconnection—from family and then self— causes many boys to feel alone, helpless, and fearful. And yet society's prevailing myths about boys do not leave room for such emotions, and so the boy feels he is not measuring up. (p. xxiv)

Further, "every troubled boy has a different story, but their stories share a disturbing theme of emotional ignorance and isolation . . . a boy longs for connection at the same time he feels the need to pull away, and this opens up an emotional divide" (Kindlon & Thompson, 2000, p. 3). It is hooks' (2004) view that "Kindlon and Thompson carefully depoliticize their language. Their use of the word 'tradition' belies the reality that the patriarchal culture which has socialized almost everyone in our nation to dismiss the emotional life of boys is an entrenched social and political system" (p. 37).

Female and male experiences cannot be assessed and understood in the absence of their respective experiences. When we speak of conditions or maladies affecting males or females, it is important that critical inquiries and analyses take into account the lived experiences of both groups in order to derive a more accurate picture of what is actually occurring, and by what forces. Therefore, it is necessary to simultaneously question why conflicting, yet similar challenges are experienced by young women and men in America, who are attempting to adopt, or rather mimic sex-gender identities prescribed. Pipher's (1994) counseling of young girls prompted her to investigate why females in American culture suffer beginning at young ages from depression and similar psychological difficulties, emotional maladies, eating disorders, false notions of beauty, body image and intellect issues along with overall worth as a human being Still yet, considerable research has been put forward concerning the confidence gap of young girls and their struggle with low self-esteem impacting their socioacademic lives (Orenstein, 1994).[xi] It is necessary for educators, along with their students, to examine the culturally embedded communicative practices that promote divided selves in many females. Having said that, males from adolescence and continuing into maturity, have long been studied as struggling with communicative intimacy and

interaction that specifically reaches to their inner, more private Self. A constant argument poised by those whom feel that boys are facing greater social difficulties than girls today, claim that boys are sent mixed messages regarding their identities bound up in: sex-gender, heterosexuality and masculinity. These concerns require investigation in the presence of both female and male students.

Reinventing Divided Speech Communities

One means for creating dialogue opportunities or all students is through the purposeful reinvention of what currently exists as divided speech communities in classrooms. Even female-female communication has embedded conflicts. An element that disturbs the healthy sociocommunicative lives of women/girls beyond interaction with men/boys relates to how women/girls negotiate anger and conflict with one another. When expected and taught to rationalize and experience life from a predominately male and patriarchal standpoint, females are often hesitant to reveal their honest feelings if it involves controversy or potential dispute; as this behavior goes contrary to the feminine ideal they have been acculturated and educated. Consequently, too often females engage in subversive competitive practices toward one another rather than addressing issues or problems, directly. Due to the historical backdrop of women's postured silencing, most defer to indirect methods of argumentation; or engage in passive-aggressive social behavior. Simmons (2002) conducted a study researching what she termed the *hidden aggression* of girls. She claims that

> it is time to end another silence. There is a hidden culture of girls' aggression in which bullying is epidemic, distinctive, and destructive. It is not marked by the direct physical and verbal behavior that is primarily the province of boys. Our culture refuses girls access to open conflict and it forces their aggression into nonphysical, indirect, and covert forms. Girls use backbiting, exclusion, rumors, name-calling, and manipulation to inflict

psychological pain on targeted victims. Unlike boys, who tend to bully acquaintances or strangers, girls frequently attack within tightly knit networks of friends, making aggression harder to identity and intensifying the damage to the victims. Within the hidden culture of aggression, girls fight with body language [and words] and relationships . . . (p. 3)

Research such as this gives testimony to the problems that arise under patriarchal socialization—confusing even how women interact with other women. It is not men alone that perpetuate sexism and gender inequities; women, too, have their part in this social problem. hooks (2000)[xii] reminds us that women are just as capable as men of being sexist and patriarchal in their thinking and actions. Chesler (2001) claims that "historically and cross-culturally, women have been very aggressive toward other women. According to University of California anthropologist Victoria Burbank, women mainly target other women for aggression" (p. 127). Townsend's (as cited in Chesler, 2001) anthropological "study confirms that a woman's educational and professional achievements do not always eradicate her need to compete with other women in more traditional [patriarchal] ways . . ." (129). Patriarchy has numbed most women from identifying oppressions or inequities—making it difficult to conceive of prospective change. Improvement of these conditions will entail the recognition, negotiation, and resolution of both women and men.

These kinds of communicative practices and interactions are systemic and reflective of our societal dysfunctionality whereby most females and males are debilitated in knowing how to authentically convey who they are, their needs and desire to be understood, respected and ultimately loved. Women and men need to come to a deeper understanding of who, and what they believe they are and how they wish to be identified. Often preconceived notions of sex-gender roles disturb plain talk and genuine disclosure. That is why a collaborate awareness, consciousness, and plan of action to enter into dialogue is necessary, if this socio-ideological

framework is to be uprooted; and a newer, social and relational system is to be co-created. Action

begins with transforming educational practices placing communicative training at the center of our

educational system for both educators and students because language is generative of social

messages. Second, as educators   we need to come to a wider understanding of Self in

relationship to Other through a serious reflexive undertaking that should begin within preservice

training and continuing through the life and work of an educator. Lastly, each person needs to

claim his/her own agency working out Selfhood and identity—transcending outmoded

traditionalized peculiarities, rifts and rivalries.

All have been complicit in perpetuating an unnecessary sex-gender communicative

dissonance. Therefore, women and men can no longer ignore, or

> resist seeing the oppression of their mothers, wives, sisters, and daughters because we've participated in it, benefited from it, and developed a vested interest in it . . . Harder still is seeing our fathers linked to the oppression of our mothers, or our mother's unavoidable participation in their own oppression, playing at being less than they are or giving themselves away in the name of perfect motherhood or tolerating neglect and abuse . . . There are many ways to avoid facing the world in ourselves and ourselves in the world . . . Patriarchy is our collective legacy, and there's nothing we can do about that or the condition in which we received it. But we can do a lot about what we pass on to those who follow us. (Johnson, 2005, pp. 25-26)

Delaying Equity

Importantly, beyond engaging in sexist patriarchal practices along with men, women too,

have been complicit in delaying the greater realization of equity. Disturbingly, Henry's (1994)

investigation uncovered what she described as the *deep divide* among those American women

who are complacent, passive, and even resistant toward participating in achieving equality; and

those activities proactively seeking equity. If women cannot name their lives, others in positions of

power and dominance will continue to dictate their lived schemas; or they will remain non-participatory—reliant on the comparatively few, whom have worked on behalf of the majority of women.[xiii] Among Henry's research, the "most dramatic findin[g] [was] women's inability to *define equality*. That ineptitude, in every age and occupation group, gives new meaning to our 91 percent poll statistic that women think equality is important, and should deeply worry activists espousing parity . . ." Therefore equality "remained an abstraction removed from their daily world" (p. 153). According to Cole and Guy-Sheftall (2003)

> our first step is transform the patriarchy that ascribes power to men over women and divides us along gender lines into a more humane, equitable form of empowerment that benefits us all. The problem with patriarchy, whish is based on make superiority and supremacy, is that it comes at the expense of women, children, and ultimately, other men. (p. 217)

Women should be proactive in their ability to define and name equity to possess the needed vision to affect radical change of inequity. It is vitally important that females move past the discursively imposed false limits placed on them. Consciously or unconsciously adhering to these limits, women remain immobile and impervious to change bound by artificial constraints. However, women cannot claim victimhood due to their passivity or inaction or a taking for granted of the status quo. Further, women have their own mode of oppressive interaction that requires rectifying through critical research and investigation even within feminisms. Recognizing the existing social problems facing females and also males, just what is the best means of educating students beyond the bounds of patriarchy?

Coeducation?

There are educational theorists, including feminists who argue that coeducation has been nothing more than women and men sharing the same classroom with little focus on equitably[xiv] co-educating females and males.[7] If females and males are to have equal access to a genuine coeducational experience, the issue of sex-gender marginalization needs resolving beginning with the casting out of theoretical hegemonic methods that perpetuate this condition. Howe (as cited in Martin, 2000) detailed problems within the ideation of coeducation that remain unresolved.[8] According to Rich (as cited in Gmelch, 1998)

> if there is any misleading concept, it is that of 'coeduation': that because women and men are sitting in the same classrooms, hearing the same lectures, reading the same books, performing the same laboratory experiments, they are receiving an equal education. They are not, first because the content of education itself validates men even as it invalidates women. (p. 29)

Still yet, a chilly climate, first introduced by Hall and Sandler (1994) remains in effect. Notably, "a chilly classroom climate affects different women differently, it impedes the academic achievement

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[7] Rich (1979) "this is no semantic game or trivial accent of language. What we have at present *is* a man-centered university, a breeding ground not of humanism, but of masculine privilege. As women have gradually and reluctantly been admitted into the mainstream of higher education, they have been made participants in a system that prepares men to take up roles of power in a man-centered society, that asks questions and teaches 'facts' generated by a male intellectual tradition, and that both subtly and openly confirms men as leaders and shapers of human destiny both within and outside the academy . . .The exceptional women who have emerged from this system and who hold distinguished positions in it are just that: the required exceptions used by every system to justify and maintain itself" (p. 127)

[8] Martin (2000) "historically, coeducation was viewed as a remedy for the existing two-track gender-based educational system that required girls and boys, men and women to attend separate institutions where they studied different curricula designed to fit them for their different societal roles and responsibilities . . . No one expected that when the then-official tracking system of separate schools with distinct curricula for males and females became all but extinct, a de facto gender-tracking system within coeducation would develop to take its place. But one has. In effect, coeducational environments have themselves become sorting devices that perform a function for the larger society very like the one that the formal mechanism of separate-sex institutions once did" (pp. 79, 81). "This device for filtering women . . . is a worldwide phenomenon that ranges over most, if not absolutely all, subject matters and levels of schooling and occurs in classrooms led by women as well as men" (p. 86).

of many, causes numbers of women to desert mathematics, engineering, and science for 'softer,' more hospitable areas, and contributes to the high rate of attrition more generally" (Martin, 2000, p. 88). When females veer away from more challenging disciplines they are internalizing the false premises that have been universally broadcasted about women's essentialized limited intelligence and human potential, ultimately. If emancipatory education is not practiced, then how will women, as well as men, mature consciously to recognize how our society is saturated with messages that predispose many females to academic failure; and males to emotional-relational failure? It is not only the classroom that is often inhospitable to women, but also the larger society as Salzberg (1995) writes that "we live in a world of overt violence, which rests on the disempowerment of people and the loneliness of unspoken and silenced abuse . . ." (p. 30).

Single-Sex Education?

Proponents of single-sex education vehemently claim that separate learning institutions are the solution for gender equity. Considerable study and research have been undertaken examining the gender-equity-gap in the educating of females. Having made some progress within segregated learning environments, there are those who have erroneously assumed that women's colleges are free from the troubles found in coeducation as well as the influences of patriarchal hegemonic practice or even political bias. However, unless dominant ideologies and social politics are challenged through progressive pedagogy and praxis—women receive a similar education and socialization as their coed counterparts, but at a separate location; (and with perhaps some unique variables focused on women). Rich (1986) argues that there is a "deliberate wasting of lives, not natural disaster. And we know it is the women in every family and community who take the weight of trying to make do, repair, console. A women's college needs consciously to define itself against

this background" (p. 191). Having attended a women's college, I observed an institution whose

presidency was inhabited by males for some two hundred years, it was only then the first female

president was placed in office. Women's colleges continue to operate from a male paradigm of

constructed standards and measurements of scholarship and excellence having succumbed to the

status quo. For example,

> the single most important identifiable and unique quality which bound these colleges
> together, initially, was their attempt to provide women the elite male model of education.
> The Seven Sisters, at their establishment, defined excellence in education as being only
> the ivy-league model of education that is predicated on the male standard of excellence in
> education. (Lee, 1997, p. 53)[xv]

> Further still, many women's colleges do not offer a major in women's studies. And still yet,

in Rich's (1986) view

> the existence of Women's Studies courses offers at least some kind of life line. But even
> Women's Studies [in some institutions] can amount simply to compensatory history; too
> often they fail to challenge the intellectual and political structures that must be challenged if
> women as a group are ever to come into collective, nonexclusionary freedom. (p. 2)

Directly contested should be those power structures that instantiate predominately male privilege.[xvi]

Moreover,

> if we do not struggle to force our work and workplaces [universities] to be informed by our
> histories of embodied experience, we participate in the cultural reproduction of dualism,
> both practically and representationally. The continuing masculinism of our public intuitions
> [education] (manifest not only in the styles of professionalism that they require but in their
> continued failure to accommodate and integrate the private [sphere]). (Bordo, 1993, p. 42)

The structure of higher education whether it is single-sex or coeducation requires reformation to

more seriously mainstream women's intellectual visibility and presence of scholarship into the

mainstream curriculum. Until such radical change is affected a heavy responsibility falls to women's studies programs engaged in rigorous intellectual critical investigations.[9] Reforms in education may well be the catalyst for inspiring dramatic change in church and state.

Communal Learning

It is difficult, if not impossible to enter into collaborative dialogue working toward change without all members present in the process. Despite the problems inherent within coeducation, I advocate for a shared learning environment among females and males so that they can engage in dialogue together, otherwise separate environments can easily become domains promoting one-sided arguments. This stance is a departure from my long-admitted support of single-sex education wherein I once believed that separating females and males could well be the answer to educational and social equity, which it is not. I came to deeply recognize that solidarity is needed if patriarchy is to be overturned. Therefore, along with dialogue, collaboration is required otherwise separate camps will sustain their respective arguments of duality and conflict; and in turn perpetuate the oppression and dominance of patriarchy. Women's and gender issues cannot be dealt with in isolation of male experiences that have been molded, distorted through patriarchy. Students learning and exploring together, along with grassroots institutional reform, at the vanguard of critical change will be educators who teach for social justice; teach peace and are skilled in communicative competencies, dialogic encounter and dialectic engagement. Meaning and knowledge in the context of Self and Other can best emerge within these dialectical relationships.

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[9] Limage (2001) "the contemporary women's movement has sought greater representation of women in all decision-making bodies, and more legal and educational programs for women's empowerment, but it has been very slow and reluctant in recognizing the need to hold power, to enter public office, and to engage in open conflict with oppressive public institutions" (p. 5).

Relationships are not consistent, smooth interactions, but rather develop even progressing and digressing over the course of human interaction—making the need for communication/ communion all the more vital if we are to empathize with the experiences of others. Students need to exchange perspectives on their lived conditions; while forging culturally relevant connections. Learning in the presence of one another, females and males can address conflicting ideas they have come to assume about the other—dispelling dissonant messages that have attributed to the disconnected conceptions about sex-gender issues and lived experience. As illustration, students working together could investigate the dualism that causes damage to Self and Other particularly— relational violence. A starting point for a dialogue of interrogation might be to examine what social forces motivate patterns of violence among men toward women in our society. Through collaboration/co-dialogue—they might envision approaches toward creating education-violence- prevention programs for students on campus by examining the role of discursive disempowerment and empowerment from co-perspectives of experience. Exercising co-dialogue in education promotes greater possibilities for needed social change. Being in the presence of one another works to combat deleterious social dualism.

> Dualism thus cannot be deconstructed in culture the way it can be on paper. To be concretely—that is, culturally—accomplished requires that we bring the 'margins' to the 'center,' that we legitimate and nurture, in those institutions [church, state, education] from when they have been excluded, marginalized in ways of knowing, speaking, being. Because relocations of this sort are always concrete, historical events, enacted by real, historical people, they cannot challenge every insidious duality in one fell swoop, but neither can they reproduce exactly the same conditions as before, 'in reverse.' Rather, when we bring marginalized aspects of our identities (racial, gendered, ethnic, sexual) into the central arenas of culture they are themselves transformed, and *transforming.* (Bordo, 1993, p. 43)

In sum, changes in institutionalized educational systems and practices including preservice training of future educators require deliberate and methodical change and partnership. Agreeing with Greene (1988) "crucial is the recognition that conditions must be deliberately created to enable the mass of people to act on their power to choose" (p. 18). Such deliberate actions contain pedagogical strength to rupture speech communities that are founded in racism, sexism/ genderism, classism, and other forms of indignity; and oppressive patterns of behavior enacted toward social assumptions of difference.

Gender Holistic Communities in Dialogue: Negotiating Self and Other

But could we recognize sex differences to one extent or another and nevertheless decide to live as though people are people, deserving of a certain amount of respect and personal choice regardless of a what part they (can or do) play in reproducing the species?—Cynthia Eller[10]

At the core of transformative education, should be transformative communicative interaction for if language and discursive practices are not reflective of a transformed consciousness, then nothing of any real human value has been learned. hooks (1994) understands palpably the power of language ". . . language disrupts, refuses to be contained within boundaries. It speaks itself against our will, in our words and thoughts that intrude, even violate the most private spaces of mind and body" (p. 167). It is my belief that language has been artificially genderized when in fact language is transitory and ephemeral in expression and omni present experience no matter the sex or gender of an individual. Advocating a non-patriarchal, non-hegemonic shared learning environment among females and males opens a point of entry for change beginning with gender holistic communities in dialogue. Therein begins recognition that students are fully human

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[10] Eller, C. (2003). Am I a woman? Boston, MA: Beacon Press, p. 136.

beings, rather than perceived through dichotomized signifiers according to sex-gender, race, class or other social markings. Unique and diverse human identifications are ever present, but they are to be valued holistically rather than divided and devalued as difference. The meaning, form, use of words and language become profoundly important within speech communities that practice critical hope and the power to strengthen understanding and healing that occurs through conscientious, responsible and accountable living dialogue. These are elements of the relational dynamics that should make up the authentically democratic classroom environment, which strives for empathic understanding. Proposed herein, are some possible approaches toward positive change that begin, but are not limited to, reinventing communities of practice.

Chapter I attempted to deconstruct elements of the dominant sex-gender discourse and identity politics that have been institutionalized, thus governing social interaction and opportunities for female discursive empowerment (and communicative connection with males). "A central characteristic of gender and language research is that it has been dominated by a single major theme—that of difference" (Weatherall, 2002, p. 54). Noteworthy, Lakoff's (2000) extensive sociolinguistic research concludes that

> gender is a grammatical category subject to marking, and traditionally 'masculine' has been unmarked, 'feminine' marked . . . men as unmarked or normal humans, women as marked or not fully human . . . the linguistic encoding of this perception encourages us to see it as inevitable and correct. But this situation is not universal in languages, even in other Indo-European languages, including close relatives of English. (pp. 44-45)

Education will need to be the *facilitator* of assisting students in monitoring and changing patterns of incompetent, unhealthy and conflictive discursive practices to improve the content and relational aspects of their communication. It is not enough to engage in education and training, if the

language continues to fail us. What follows are some fundamental steps toward forming gender

holistic communities in dialogue in education.

1. Pedagogy of Language

Utilizing a pedagogy of language reinvents communities in practice that are founded in

coalition building and educative partnership. Drawing from the work of Giroux and McLaren, hooks

(1994) reemphasizes

> that those critical thinkers working with issues of pedagogy who are committed to cultural
> studies must combine 'theory and practice in order to affirm and demonstrate pedagogical
> practices engaged in creating a new language, rupturing disciplinary boundaries,
> decentering authority, and rewriting institutional and discursive borderlands . . . (p. 129)

Specifically, language is in urgent need of change to align more closely with mind-body

experiences. For this reason, Bordo (1993) makes an important proposal that "in such an era we

desperately need an effective political discourse about the female body, and discourse adequate to

an analysis of insidious, and often paradoxical, pathways of modern social control" (pp. 167).

Martin (2000) reminds us that "John Dewey is the one who spent a lifetime trying to combat the

tendency of Western philosophers and educators to divorce mind from body and reason from

emotion" (p. 128). Labels become pejorative over time requiring a new set of social *branding*, and

the entire process becomes cyclical.[xvii] Goffman's (1963) recommendation to counter stigma was

"a language of relationships, not attributes" (p. 9). It is his view that the focus on attributes has

been a means for naming credibility, normalcy and expected behavior virtually at the whim of

person or persons holding power to name others. Education should serve as the transforming force

to stop this social discrediting. Dramatic change of social stigmatization in the classroom requires

restructuring as well as remodeling of holistic speech communities to the encouragement of

mutuality of Self and Other.[11]

The sociopolitical nature of discourse demands our attention to ignite change; as Cameron

(1995) asserts from a sociolinguistic perspective that

> perhaps the most positive effect of changing our linguistic practice will be to destroy the
> pernicious belief that we have to be controlled and oppressed by our language. Once over
> that hurdle, we can start learning to speak out with confidence and to use the resources of
> language and metalanguage, so often denied us or used against us, in the continuing
> struggle against patriarchy. (p. 175)

2. Holism

Humanization through progressive education begins with communicative interaction.[xviii]

Radically challenging interpersonal language dynamics is crucial.[12] How do we as a society, move

beyond sex-gender categorizations?[13] A clear definition of terms is required to produce meaning in

these reinvented inclusionary communities. As illustration,

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[11] Fortunately, some progress has been realized according to Finke (as cited in Goldberger et al., 1996) by "feminist teachers committed to creating education that would be a 'practice for freedom' for students, especially for women, and have attempted to promote more egalitarian classrooms responsive to differences not only to gender, but also class, race, sexual preference, ethnicity, and age" (p. 273).

[12] Avnon (1998) "Buber believed that there was a great "need to radically transform the nature of the interpersonal . . .he thought that growth in the quality of relationship is as important as material welfare and economic growth" (p. 149). However, human beings must always negotiate alienating dialogical space or "the Between [which] is an effect of the opening of the person to dialogue . . . the growth of the Between necessitates release of centralized state control over the development of community and society . . .that would render obsolete the modern nation-sate, its institutions, and the its characteristic forms of relationship (power and domination). The ultimate pinnacle of Buber's social vision is thus a commonwealth of communities bound together by a common trust, a shared relation . . ." (p. 150).

[13] Garner (2004) "the escalation of violence, both within the U.S. and abroad, can be attributed in no small degree to a breakdown in communication; to the way words are used; and to the unwillingness to communicated with words at all. What would have been different if the high school students who shot and killed their teachers and fellow students had been encouraged, before those horrible incidents, to communicate their frustrations or feelings to someone they trusted . . .civility and civilization depend on people everywhere understanding the impact of words and how to use them. Whether we are aware of it or not, all forms of communication—from silent thoughts to spoken words in all situations—influence others in either positive or negative ways" (p. 10).

it is precisely because gender seems so natural, and beliefs about gender seem to be obvious truth, that we need to step back and examine gender from a new perspective. Doing this requires that we suspend what we are used to and what feels comfortable, and question some of our most fundamental beliefs. This is not easy for gender is so central to our understanding of ourselves and of the world . . . (Eckert & McConnell-Ginet, 2003, p. 9)[14]

Cultural freedom mandates moving beyond gender constraints and politics to inspire a holistic society of people rather than label-driven identities of difference or when we speak of the hierarchy of human needs, it is necessary that we recognize they are reflective of the larger social environment, and not simply an individually-specific disposition, but rather the particularity that society has placed the individual. Wood (2001) makes it clear that

educational institutions reflect the gender stratification of the culture at large and encourage us to see the unequal status and value assigned to women and men as normal. The actual organization of schools communicates strong messages about relationships among gender, identity, value and opportunities. (p. 223)

Forging a path to holism necessitates that education disrupt dominant social scripts to regain equilibrium founded on equity. A case in point according to Johnson (2005) is that, when women interrogate issues that impact their lives and "challenge stereotypically feminine ways of acting, it makes it hard for men to see themselves as clearly men. This muddles men's relationship with women and their standing as real men under patriarchy" (p. 6). It seems reasonable to suggest that some women, too, feel uncertain when other women deconstruct the role of women in family and society. It is important to point out that even abusive relationships, over time, can take

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[14] "The meaning of the word 'gender' has evolved as differentiated from the word 'sex' to express the reality that women's and men's roles and status are socially constructed and subject to change. In the present context, 'gender' recognizes the multiple roles that females fill through our life cycles, the diversity of our needs, concerns, abilities, life experiences and aspirations . . . the concept of 'gender' is embedded in contemporary social, political and legal discourse" (Butler, 2004, p. 182).

on a false sense of normalcy. That is why it is imperative that "a dialectical view of culture and its link to social power is essential to understanding the logic that supports the various forms of dominant and subordinate power relations that exist in American society" (Darder, 1991, p. 29). As illustration, Weatherall (2002) states that resisting "traditional name-changing practices, [is] women's attempt to defy social customs [and] are a deliberate confrontation of inequitable systems of naming" (p. 20).

Language as an antisexist pedagogic tool provides greater resistance to hegemonic discourse and damage caused, according to Johnson (2005) by "patriarchy . . . grounded in a Great Lie that the answer to life's needs is disconnection, competition, and control rather than connection, sharing, and cooperation" (p. 57). Further still, sexism a child of patriarchy disallows the growth, development and connection for females and males to learn each other's words, language and experiences. Institutionalized sexism within education requires methodical and deliberate expunging. Briskin (as cited in Trifonas, 2003)

> makes a clear distinction between nonsexist and antisexist education . . . she asserts that nonsexism is an approach that attempts to neutralize sexual inequality by pretending that gender can be made irrelevant in the classroom . . . for instance, merely asserting that male and female students should have equal time to speak—and indeed giving them time—cannot adequately rectify the endemic problem of sexism in the classroom. (p. 214)

3. Transformative Speech Communities

Advocated here are renewable and sustainable empowering discursive communities in practice. Recognizing their significance in forming and disseminating transformative knowledge—

these communities can encourage social inclusion in the meaning making process.[15] Greene

(1988) cites Dewey's vision for an articulate public whereby "serious talk of reconstituting a civic

order, a community" can be realized. "There is a withdrawal, a widespread speechlessness, a

silence where there might be—where there ought to be—an impassioned and significant dialogue"

(p. 2). The latter is a community engaged in co-meaning-making. There can be no one single

source of knowledge projected as ultimate authority.[16]

Significantly, reinvention of speech communities provides a forum for dialogue en mass to

press toward social change. Second, the potency of resistance capable through dialogue is often

underestimated for in such speech communities new awareness, understandings and truths can

come to the fore and inspire collective action.[17]

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[15] Avnon (1998) Buber writes "all of them have to stand in a living, reciprocal relationship to a single living center, and they have to stand in a living reciprocal relationship to one another. The second event has its course in the first but is not immediately given with it. A living reciprocal relationship includes feelings but is not derived from them. A community built upon a living reciprocal relationship, but he builder is the living, active center . . ." (p. 155).

[16] "All knowledge is produced and modified through community and communication . . . *Discourse* or *interpretive communities* are defined as sites in which knowledge is produced, reproduced, and contested. In this way, knowledge production, like dialogue, becomes a shifting and unstable process. Knowledge is 'common property of the community' (Kuhn, quoted in Bruffee, 1982, p. 31), negotiated through language and dialogue among informed peers" (Goldberger et al., 1996, pp. 286-287).

[17] Eckert (2000) "groupings of people who are mutually engaged in the construction of new meaning . . . [and] the co-construction of linguistic change and social meaning will take place in just those interactions in which social identity is a issue—in which speakers are constructing new nuances of meaning; not simply reconfirming the old. Meaning is made as people jointly construct relations through the development of a mutual view of, and relations to, the communities and people around them . . . to capture the process of meaning-making, we need to focus on a level of social organization which individual and group identities are being co-constructed, and in which we can observe the emergence of symbolic processes that tie individuals to groups, and groups to the social context in which they gain meaning" (pp. 34-35).

4. <u>Listening and Discursive Space</u>

Discursive space demands mindful, present and critical, empathetic listening[18]to accommodate the voice of the masses. Critical, empathetic listing is intellectual in approach yet opens, reveals our humanity to others. Noteworthy, critical, present, mindful listening is of paramount importance in this didactic community.[19] This level of active present listening requires the mindfulness that was addressed earlier in this chapter. It necessitates an ethic of care for Self and Other; and for the issues that are being investigated. Listening with purpose and critical intensity can reframe education, enabling it to operate from pedagogy of partnership whereby discursive space in the classroom is shared while collaboratively producing meaning and understanding. Critical listening transforms inarticulate, unmeaningful exchanges of words and language into a pedagogic tool for change and renewal within speech communities seeking a discourse of greater dignity and humanity. Freire (as cited in Shor, 1987) asks that educators listen for "hidden voices" of students that are tied to levels of emotionality, low self-esteem and other factors. It is through "problem-posing" (p. 26) that educator's listen to their students, according to Freire. In essence, we are listening to their lives.

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[18] According to Carl Rogers (as cited in Stewart, 1990) "empathy is the process of 'putting yourself in the other's place' . . . It means entering into the private perceptual world of the other and becoming thoroughly at home in it. It involves being sensitive, moment by moment, to the changing felt meanings which flow in this other person . . .To be with another in this way means that for the time being, you lay aside your own views and values in order to enter another's world without prejudice. In some sense it means that you lay aside yourself . . ." (p. 194).

[19] Freire (1998b) "Listening is an activity that obviously goes beyond mere hearing. To listen, in the context of our discussion here, is a permanent attitude on the part of the subject who is listening, of being open to the word of the other, to the gesture of the other, to the differences of the other. This does not mean, of course, that listening demands that the listener be 'reduced' to the other, the speaker. This would not be listening. It would be self-annihilation. True listening does not diminish me the exercise of my own right to disagree, to oppose, to take a position. On the contrary, it is in knowing how to listen well that I better prepare myself to speak or to situate myself vis-à-vis the ideas being discussed as a subject capable of presences, of listening 'connectedly' and without prejudices to what the other is saying. In their turn, good listeners can speak engagedly and passionately about their own ideas and conditions precisely because they are able to listen" (p. 170).

5. Interpersonal Communicative Leaders

Listening is by far the most needed skill in becoming an effective interpersonal

communicative leader to our students. Sometimes due to teaching style, but more often it is

through communicative incompetence that discussions are difficult to start up, or lose momentum

because educators rely too heavily on students to engage in public discourse in the progressive

classroom.[20] It is after listening to students, that we as educators need a way to bring them into the

space of dialogue. Freire (as cited in Shor, 1987) recommends "codes" or "codification."

> By using discussion objects called "codes" ('codification' in Freire's terms) followed by an
> inductive questioning strategy, students can ground their discussion in personal
> experience, integrate the experience into the broad social context, and together evolve
> alternatives. A code is a concrete physical representation of a particularly critical issue
> that has come up during the listening phase. (pp. 37-38)

Educators are foremost *interpersonal communicative leaders* (ICL) in the classroom serving as

social agents within a moral domain.[21] Training, development and preservice programs should

reflect this critical role. Therefore, educational programs can no longer view communication

courses as elective or peripheral. There is transformative pedagogic power in discourse and

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[20] According to Freire (as cited in Shor, 1987) "our students have few opportunities in their lives to take charge of their learning. They have too often been conditioned in school or jobs to respond to orders or to other people's initiatives. Students may initially feel uncomfortable with dialogue and peer teaching/learning. . . . the use of a code allows genuine peer interaction among students; the teacher can step back from the discussion as students project their experiences into the code and ask each other for more information" (p. 41).

[21] *Interpersonal Communicative Leader (ICL)* is concisely defined by the author as a progressive educator who demonstrates transformative leadership through communicative competency engaging in nonoppressive teaching practices predicated upon dialogic encounter and dialectic engagement. Dialogue, interpersonal communication, Self/Other and exchanges in lived experiences are the foundation of the pedagogy and praxis of the *ICL*. The *ICL* recognizes the often disconfirming communicative climates within higher education, specifically in the classroom; and attempts to establish confirming pluralistic climates to promote authentic dialogue involving the full range of human emotions and uniqueness.

language experienced through face-to face encounters in the classroom.[22] Wood (2003) makes clear the fact that daily life undergoes a gendering that resists the equal distribution of power and opportunity among women and men. Progressive educative-communicative practices can reinvent these unproductive conditions.

> To tell the truth is to tear aside the conventional masks, the masks adopted due to convention or compliance, the masks that hide women's being in the world. It is to articulate a life story in a way that enables a woman to know perhaps for the first time how she has encountered the world and what she desires to do and be. (Greene, 1988, p. 57)

Language within the progressive classroom can be used as a pedagogic tool to overcome the disconnect and conditions described by Freire (2001):

> Often, educators . . . speak and are not understood because their language is not attuned to the concrete situation of the people [students] they address. Accordingly, their talk is just alienated and alienating rhetoric . . . In order to communicate effectively, [the] educator . . . must understand the structural conditions which the thought and language of the people [students] are dialectically framed. (p. 96)

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[22] Darder (1991) "language must be recognized as one of the most significant human resources; it functions in a multitude of ways to affirm, contradict, negotiate, challenge, transform, and empower particular cultural and ideological beliefs and practices. Language constitutes one of the most powerful media transmitting our personal histories and social realities, as well as for thinking and shaping our world . . . Language is essential to the process of dialogue, to the development of meaning, and to the production of knowledge. From the context of its emancipatory potential, language must be understood as a dialectical phenomenon that links its every existence and meaning to the lived experiences of the language community and constitutes a major cornerstone for the development of voice . . . The question of language must also be addressed within the context of a terrain of struggle that is central to our efforts to transform traditional educational structures that historically have failed . . ." (p. 101-102).

6. Functional Conflict

A profoundly important element of communication and social interaction within the classroom often under-addressed, ignored, or misunderstood is the role of functional conflict in the course of human social interaction.[23] Folger, Poole, and Stutman (1993) convey that

> in productive conflicts, interaction is guided by the belief that all factions can attain important goals . . . the interaction reflects a sustained effort to bridge the apparent incompatibility of positions. This is in marked contrast to destructive conflicts where the interaction is premised on participants' belief that one side must win and the other must lose. (p. 9)

Continuing, they contend that managing conflict requires understanding the impetus and cause that agitates conflict. This thinking aligns with the need for engaging dialectic classroom praxis. The conflicts previously explicated through Politeness Theory as well as divisions caused by constructing identity politics—further support the following claim.[24]

According to conflict resolution theorists Hocker and Wilmot (1991) constructive conflict does indeed have a place within our communicative lives. Important issues are raised providing opportunities for discussion, disclosure, reframing and potential connection among diverse ideological standpoints and experiences. Significantly language and communicative styles, particularly arising out of conflict, often reflect those interior or personal values and assumptions

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[23] Hocker and Wilmot (1991) "our position on conflict . . . . [is that] we see it as a natural process, inherent in the nature of all important relationships and amenable to constructive regulation through communication . . . One of the most common dysfunctional teachings about conflict is that *harmony is normal and conflict is abnormal*" (pp. 6-7).

[24] Folger et al. (1993), "Conflict occurs in situations where people perceive incompatible goals and interference from others, that is, situations in which people fear they will not be able to act successfully. As a result, the ego is faced with the problem of managing the id and superego when acceptable, effective behavior channels may not be available. The frustrations and uncertainties involved in conflict generate two powerful impulses that the ego must manage—the aggressive impulse and anxiety. The various ways in which these energies are channeled play a critical role in conflict interaction, because they determine how members react to conflict" (p. 15).

learned during early childhood development and are engrained over the years unless otherwise challenged by social consciousness or educational awareness—thus exposing points of conflict. Prevention of unnecessary conflict in the classroom begins with the educator creating a pluralistic environment wherein all students feel and understand that they will be respected and valued as individuals within a group environment. Recalling politeness theory, both the face of the educator and the student needs to be protected from violations by strengthening the resolve to remain mindful and present during interactions.

7. Disclosure

The need for self protection in the public sphere suppresses the desire to disclose and enter into honest, open dialogue with others. The classroom climate is regulated by visible and invisible communication boundaries that impinge upon discursive exchanges and impact each individual's openness or closedness to verbal intimacy, disclosure and trust. It is critically necessary that the FPE and other progressive educators are capable of *reducing uncertainty* (see Appendix F) that arises within the academic climate and culture of higher education due to fear of rejection, at some level—for both teacher and student. Through this effort, a climate can be co-created progressing toward dialogic mutuality and understanding.[25] Buber's (as cited in Friedman, 2002) well-known theorizing of communication climates as I/IT/I/YOU/I/THOU range in a continuum whereby we interact and treat others as objects or human beings worthy of recognition, respect and love.

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[25] Johnson (2000) "the relationship between disclosure, feedback, and self-awareness is represented in the Johari Window . . . as a relationship grows and develops, (a) you disclosure more and more, enlarging your free area and reducing your hidden area, and (b) you receive more feedback, reducing your blind are and enlarging your free area. Through reducing your hidden area you give other people information to react to, thus enabling them to give more informed and precise feedback, which in turn reduces your blind area. Through reducing your blind area, you increase your self-awareness; this development helps you to be even more self-disclosing with others" (p. 57-58). See

Critical to preservice training is understanding that our levels of communication intimacy and disclosure are grounded in the multifarious mosaic of early childhood experiences impacting levels of disclosure; as well as our ongoing need to protect our identities. Research conducted on communication climates[xix] and children's *attachment styles,*[xx] Direct Definitions, Reflected Appraisals and Identity scripts, all of which revolve around our sense of Self-Concept cannot be ignored or go uninvestigated in preservice programs without negatively impacting the new educator's preparation and ability to interact meaningfully and successfully with students from differing backgrounds of experience (See *Appendix F*).[xxi] *Negotiated self-disclosure* is absolutely necessary toward building a community of engaged learners, a space where progressive teachers and students teach and learn—one from another.

8. Communication Climates

Communication affirms/disconfirms the humanity of others and ourselves; as well as impacts the quality of our lives, daily (from early adolescence through adulthood). Underpinning the urgency for a counterhegemonic climate and culture is our human need to communicate and experience human verbal contact and intimacy—it is the want to belong, be loved, and to love others. Human beings never weary of the need and want of Self affirmation. Therefore, it is important that we utilize discursive space and relationships to tell our lived stories, to discover, build identity, and claim Selfhood. Through the projection of our voices, we claim empowerment that our thoughts, experiences, and lives do matter to others. Significantly, communication and social interaction are tied to the hierarchy of human needs that range from simple to complex.

> Pedagogic practice of equity, respect and justice in the classroom is vital "in a world where interests are diverse and often conflicting, justice is needed to assure each person a reasonable prospect of security, liberty . . . the respect . . . is . . . full recognition as a

person, with the same basic moral worth as any other, co-membership in the community whose members share the authority to determine how things ought to be and the power to influence how they will be. (Hill, 2000, pp. 59-60)

Students need communicatively trained educators attuned to the fear and anxiety of rejection that often accompanies those whom are made to feel different from the mainstream due to race, color, class, and sex-gender.[26] Delpit (1995) recognizes that "one of the most difficult tasks we face as human beings is communicating meaning across our individual differences, a task confounded immeasurably when we attempt to communicate across social lines, racial lines, cultural lines, or lines of unequal power" (p. 66). A reform of thinking and practice can occur, beginning with how progressive educators are trained, how they project their identities; and how they allow a diverse population of students to project their identities.[xxii]

9. Interpersonal Communicative Competency

Engaging in interpersonal communication does not in and of itself necessarily make one skilled or competent. Competency requires a higher level of consciousness and purpose of speech (as previously disclosed) and intense listening skills.[xxiii] To create counterhegemonic classroom climates and culture demands interpersonal communicative competency, which at its core functions to commune dialogically within the presence of Other in the face of Self. Communicative competency, defined herein, is instrumental in a progressive educational approach holding the

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[26] Fletcher (2000) "Sonia Nieto (1996) describes the long journey through 'tolerance,' 'acceptance,' and 'respect' that she believes will finally lay the foundation for genuinely 'accepting the culture and language of students and their families as legitimate and embracing them as valid vehicles for learning' (p. 355). The challenges posed by this process have far-reaching implications for school practice. There are many kinds of cultural differences, from language . . . to interaction patterns and family structures, that teachers from the majority culture may not understand or may misinterpret in the classroom. Teachers may find some of these characteristics puzzling, threatening, or even insulting. Shirley Brice Heath's *Ways with Words* (1983), for example is a powerful analysis of how differences in language patterns (questioning, storytelling, etc.) and forms of interaction (e.g., asking questions about family members) can dramatically affect the understanding teachers develop about their students. The point of this analysis for most of our schools, however, is less about difference then it is about deficit" (p. 126).

capacity to repair the breach found in racism, color-anxiety, sexisms, classism and other forms of

human indignity and oppressive patterns of behavior toward any form of social difference.

Conscientious thinking, speaking and being serves to disrupt the narrow location of authoritative

control, voice and action found within dominant ideologies and constructed power structures; as

well as alerts us to the dangers of relational conflicts arising from unthinking. Educators should be

fundamentally *interpersonal communication practitioner* (ICP).[27] What is desperately needed are

interpersonal communicative leaders (see item 4 in this section). Educators cannot be culturally

responsive and socially conscious without attending to the fundamental need to effectively

communicate within a fast-growing, highly diverse student population. Importantly, Buber (as cited

in Friedman, 2002) believed in the "meeting" that occurred between educator and student was

realized in dialogue.[28]

    Interpersonal communicative interaction is how we as individuals attempt and struggle to

make sense and meaning in our lives; and work toward understanding others. Significantly,

communicative competency of practice bears powerfully on our quality of life and sense of Self.[xxiv]

There is a never-ending urge that demands that our humanity be recognized and affirmed by

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[27] *Interpersonal Communicative Practitioner (ICP)* is concisely defined by the author as a progressive educator who works to be mindfully present implementing this distinct communicative pedagogy, discursive practice, language and words that demonstrate dignity, care, and affirmation for Self and Other, recognizing that human communication is intended to be an approach and state of communion and community among two or more individuals. This communicative approach functions as a pedagogic tool in the implementation of nonoppressive, progressive pedagogy and praxis predicated upon dialogic encounter and dialectic engagement wherein teachers and students struggle to question and name their world within a gender holistic community in dialogue.

[28] Friedman (2002) "the teacher makes himself [herself] the living selection of the world, which comes in his person to meet, draw out, and form the pupil. In this meeting the teacher puts aside the will to dominate [the student] . . . The teacher is able to educate the pupils that he [she] finds before him [her] only if he is able to build real mutuality between himself and them . . .This mutuality can only come into existence if the child [student] trusts the teacher . . ." (p. 207).

others beyond our selves. As social beings, our emotional survival is dependent upon the need to "belong."[29]

Needed are progressive educators highly capable of modeling genuine interpersonal communicative competency to correct the absence of meaningful dialogue in the classroom environment. Balance in use of educator authority is needed since "democratic education is achieved when faculty use authority to help students gain authority . . . such a democratic education enables students to question, synthesize knowledge, and make new applications" (Glickman, 2003, p. 170). Educators need a heightened awareness of how their verbal and nonverbal expressions impact students, classroom climate and culture; as well as their own identity and integrity. I end this subsection with the powerful insights of Smith and Williamson (1985) who vividly convey what occurs when one lacks communicative competency.

> Most people do not have the competence to observe their own behavior or the behavior of others. And most people do not have the words to describe and discuss these patterns. Thus, most people end up victims of their own communication incompetence, letting other people write their life scripts for them and living lives that are not as productive and healthy as they could be (p. 17).

Counterhegemonic Classroom Climate and Culture

There is a great discovery, education is politics! When a teacher discovers that he or she is a politician, too, the teacher has to ask, What kind of politics am I doing in the classroom? Paulo Freire[30]

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[29] Wood (1999): One of the rungs in Maslow's ladder containing the hierarchy of needs, is that of social belonging.

[30] Shor, I. (Ed.). (1987). Freire for the classroom. Portsmouth, NH: Boynton/Cook Publishers (dedication page).

My contention is that a major area of dividedness is founded in the rhetoric of undemocratic education, which forms and sustains the overarching climate and culture; and functions to manage social interaction of those within the institution. Shor (1987) claims the crisis seen in education today "is thus an expression of the social crisis of inequality. As one solution, equality empowers people and raises aspirations in school and society. Power and hope are sources of motivation to learn and to do" (p. 13). Henderson and Kesson (1999) also speak of a crisis of democracy.

> Teachers who are dedicated to the tenets of a critical pedagogy and its emphasis on a critical democracy face special challenges. The last quarter of the twentieth century has been marked by a crisis of democracy—a crisis seldom referenced in the public conversation or in educational institutions. The crisis has been initiated by a growing imbalance of power and a perverted concept of neutrality that undermines the analysis of the crisis. (p. 74)

The connection among the FPE and the counterhegemonic classroom is one of democratic discourse.[31] Classrooms need to be democratic sites making inquiries of the intersection of political authority, social meaning and citizen representation within the current historical moment. To realize a genuinely democratic education demands the elimination of the dichotomization of public-private spheres of human experience and learning that run along sex-ender demarcations. An undivided pedagogy is needed to more fully represent the wide range of lived experiences and learning inclusive of, and moving beyond, centralized education. Students deserve an education that is non-disorienting and non-alienating—lacking connection to their lives. Strongly advocated is a coming together of progressive educators to adopt a set of pedagogic

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[31] Boler (1999) "rather than assuming that utterances and language are transparent or self-explanatory, 'discourse' refers to the culturally and historically specific status of a particular form of speech, and the variable authority and legitimacy of different kinds of languages and utterances" (p. 4).

assumptions that provide a baseline of consistency in practice, yet allowing for interpretation

across disciplines while meeting student needs. That is why a grassroots community in dialogue

among progressives is urgently needs; and one has been formed through the *Coalition of*

Progressive Educators (COPE). Therefore in Riano's (1994) thinking "once the foundations of

grassroots communication processes are established, we [can] explore their impact on the

emergence and evolution of participatory communication processes" (p. 45) vital for

socioeducational change. Furthermore, "teaching practice that succeeds in developing

understanding of challenging content for a wide range of learners is highly complex: it maintains a

dialectic between students and subject, allowing neither to overwhelm the other. Such teaching

presses for mastery of content in ways that enable students to apply their learning and connect it to

other knowledge" [they have gained] (Darling-Hammond, 1997, p. 12). As hooks (2003) writes, and

I concur,

> teachers who have a vision of democratic education assume that learning is never
> confined solely to an institutionalized classroom. Rather than embodying the conventional
> false assumption that the university setting is not the 'real world' and teaching accordingly,
> the democratic educator breaks through the false construction of the corporate university
> as set apart from real life and seeks to re-envision schooling as always a part of our real
> world experience, and our real life. Embracing the concept of democratic education we see
> teaching and learning as taking place constantly. We share the knowledge gleaned in
> classrooms beyond those settings thereby working to challenge the construction of certain
> forms of knowledge as always and only available to the elite . . . Educators who challenge
> themselves to teach beyond the classroom setting, to move into the world sharing
> knowledge, learn a diversity of styles to convey information. This is one of the most
> valuable skills any teacher can acquire. (pp. 41, 43)

The traditionalist paradigm has to be challenged to affect a climatic and cultural change in educational and social environments.[32] Deconstructing and interrogating language systems in the undertow of society enables us to understand the criteria of knowledge, ideology and power that is constructed and reproduced through dominant education. Importantly, "teachers who value the use of non-standard varieties for spoken purposes in their classrooms, gradually become proficient themselves and can offer a lesson to students about language change, and about the potential for changing power relationships" (Corson, 2001, p. 87). Counterhegemonic transformation of the classroom demands institutional collaboration and reeducating our understanding of communicative interaction. Great responsibility is vested in the FPE to possess ethical and purposeful communicative competency to rupture the tenets of hegemony.[33] Solidarity in reframing educational discourse can affect much needed change as in the case

> when contemporary progressive educators all around the nation challenged the way institutionalized systems of domination (race, sex, nationalist imperialism) have, since the origin of public education, used schooling to reinforce dominator values, a pedagogical revolution began in colleges classrooms. (hooks, 2003, p. 1)

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[32] Corson (2001) "interaction in classrooms manifest "the hegemonic practices of formal schooling. Commonly, the pressures to conform those school-ordained practices silence . . . [students]. And this silence seems to express complex cultural values that are nowhere more evident than in whole-class teacher-pupil interaction" (p. 56).

[33] Communication competency herein is defined and applied by the author to the socially conscientious progressive educator in the context of the hegemonic socioeducational environment; and is defined as the ability of an individual to socially interact and communicate with pluralistic and highly diverse student populations that are seen as human beings and not as socialized labels or categories. Dialogic encounter and dialectic engagement forms the emancipatory, constructive classroom culture and climate predicated on progressive antioppressive critical pedagogy and praxis. Such a domain recognizes and values human differences rather than exploits those differences destructively. The educator is reflexive and skilled in understanding the complex dynamic that occurs when attempting to authentically know and connect with Self and Other across a wide range of ideological standpoints and lived experiences. The foundation of communication competency in this context is the enhancing and preserving of dignity, respect and collegial communion among Self and Other in the promotion of engaged communities of learning grounded in freedom and democracy. There is a gap that the symbol system of communication cannot fully bridge. Therefore, human fallibility, mistakes, functional conflict and redress all are a part of the communicative competency framework. Solid and professional training beginning with reflexive intra and interpersonal communication is essential to the collaborate success within this innovative and radical teaching and learning approach.

The dominant classroom climate and culture often induces rejection anxiety or fear

according to the lived perceptions and situated context of each individual student. Classrooms are

often in a state of emotional flux—educators increasingly express concern about academic

freedom to teach; and students perceive acutely, that standards, measurements used to assess

their abilities and intellectual capacities are not necessarily equitable. As pointed out earlier,

progressive educators claim experiencing a dividedness among whom they are; and what the

institution requires they teach. A culture such as this, disrupts a lived pedagogic praxis and

disallows for authentic disclosure of experience connected to knowing and learning. Palmer (1998)

speaks of "an anatomy of fear" whereby he admonishes that "from grade school on, education is a

fearful enterprise" (p. 36):

> If we want to develop and deepen the capacity for connectedness at the heart of good
> teaching, we must understand—and resist—the perverse but powerful draw of the
> 'disconnected life.' How, and why, does academic culture discourage us from living
> connected lives? How, and why, does it encourage us to distance ourselves from our
> students and our subjects . . . ? (p. 35)

> Needed is what Parker (2003) terms a "deliberate curricula" particularly

> if we are to be serious in this work, and practical, then we need courses of study as well as
> a variety of deliberative forums in which democracy and difference can be experienced
> directly. In this way, both the transmission and participation dimensions of the democracy
> curriculum are addressed . . . (p. 102)

Notably, dedicated progressive educators can ground their pedagogy and transform imbalances in

mainstream curriculum and curricula by implementing counterhegmonic activism through speaking

and listening. Some progress has been made, according to hooks (2003) "those who have worked

both as teachers and students to transform academia so that the classroom is not a site where

domination . . . is perpetuated have witnessed positive evolutions in thought and actions" (p. xiii).

Such efforts resist the undercurrent of the mainstream hidden curriculum addressed in Chapter I.

Specifically, Giroux (2001) claims that "if the concept of the hidden curriculum is to continue to

serve as a valuable theoretical tool for radical educators, it will have to be resituated in a more

critical discourse and become more attentive to the mode of critique and social theory developed

by the Frankfurt School"[34] (p. 42).

Therefore, Aronowitz and Giroux (1991) claim that "knowledge can be remapped." And,

"postmodern pedagogy of resistance" can work to "inform border pedagogy" or crossings that

redefine our traditional view of community, language and space, and possibility (p. 118). To create

new climates and cultures of learning—it is necessary that progressive educators become attuned

to their educational practice and envision new solutions for providing a counter-text to the existent

mainstream curriculum and curricula. Shor (1987) writes that "classrooms can confirm student

rejection of critical thinking, that is, confirm the *curricular* disempowerment of their intelligence; or

teachers can employ an egalitarian pedagogy to counter their students' disabling education" (p.

14). A critical emancipatory pedagogy founded in counterhegemonic philosophies can make great

strides in opposing the reproduction of social unconsciousness that perpetuates injustices, My

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[34] The Frankfurt School. The scholars that made up the Frankfurt school were all directly, or indirectly associated with a place called the Institute of Social Research. The nickname of the thinkers, originates in the location of the institute, Frankfurt Germany. The names of the men who made significant contributions to this school of thought are, Theodor W. Adorno (philosopher, sociologist and musicologist), Walter Benjamin (essayist and literary critic), Herbert Marcuse (philosopher), Max Horkheimer (philosopher, sociologist), and later, Jurgen Habermas. Each of these philosophers believed, and shared Karl Marx's theory of Historical Materialism. Each of these individuals observed the beginning of Communism in Russia, and the resulting fascism in Italy. They lived through the first world war, the rise and fall of Hitler, and of course the devastation of the Holocaust. They formed reactions that were attempts to reconcile Marxist theory with the reality of what the people and governments of the world were going through. Each member of the Frankfurt school adjusted Marxism with his additions, or "fix" if you will. They then used the "fixed" Marxist theory as a measure modern society needed to meet. These ideas came to be known as "Critical Theory." Retrieved 03/10/06 from http://home.cwru.edu/~ngb2/Pages/Intro.html. *The Frankfurt School.*

focus herein is dialogic encounter and dialectic engagement as vital means in reinventing

hegemonic educational climates.[35]

Dialogic Encounter

Communication, social interaction, and dialogue, or moments of meeting that attempt to

bridge the gap of inbetweeness, begins the path of reconnection that has been destroyed by fear,

self-doubt, lethal competition, and survival of the fittest mentalities.[36] Dialogue gives opportunity

for reflection and analysis. In Darder's (1991) view, "critical pedagogy addresses this

transformative requirement through discourse that rigorously unites the language of critique with

the language of possibility" (p. 93). Particularly, "dialogue is the encounter between men [women],

mediated by the world, in order to name the world . . . dialogue cannot occur between those who

want to name the word and those who do not wish this naming   . . ." (Freire, 2001, p. 88).

Goldberger et al. (1996) posit that "dialogue is making knowledge through conversation . . .

development in learning in which both schemata and dialogue create and shape knowing" (p. 282).

New ways of seeing and being can be realized. If love is the foundation of dialogue in Freire's

(2001) view, then justice will have to be present in that exchange for love would then counter hate

and those elements that prevent equity. This level of conscious interaction marks the beginning of

community "but a community adds the function of communication in which emotions and ideas are

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[35] Challenging both the both the pedagogical primacy and moral authority of subject matter in the school curriculum is essential to the development of emancipatory educational theory. An overwhelming emphasis on subject matter in defining curriculum cuts against critical consciousness and authenticity by relegating the most pressing questions about identity and community to instrumental concerns about how to disseminate information most efficiently. Our current focus on the academic disciplines as a foundation for curriculum is one of the most important obstacles to creating conditions that support and develop the capacity for autonomy in students (Fletcher, 2000, p. 162).

[36] Friedman, M. (1993). Buber gave considerable attention to the element of inbetweeness or the "sphere of the between" that all must traverse during dialogue, for it functions to distance man and man [woman] in dialogue. Effectively negotiating this space then allows for potential mutuality, affirmation and unity. He was a proponent of capturing and exploring moments of meetings or dialogic encounters with others, particularly within education.

shared as well as joint understandings engaged in" (Dewey, 1939, p. 159). That is why according

to Darder (1991) and I too fully believe, that "it is impossible to consider any form of education—or

even human existence—without first considering the impact of language on our lives" (p. 101).

Then, both teachers and students have the possibility of being truly free rather than seeming to be

free. Freire (as cited in Shor, 1987) promotes the pedagogic value of group dialogue, which "'a

cultural circle is a live and creative dialogue in which everyone knows some things and does not

know others, in which all seek together to know more" (p. 41).

> If it is in speaking their world that people, by naming the world, transform it, dialogue imposes itself as the way which they achieve significance as human beings. Dialogue is thus an existential necessity. And since dialogue is the encounter which the united reflection and action of the dialogues are addressed to the world, which is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's 'depositing' ideas in another, nor can it become a simple exchange of ideas to be 'consumed' by the discussants. Nor yet is it a hostile, polemical argument between those who are committed neither to the naming of the world, nor truth. Because dialogue is an encounter among women and men who name the world, it must not be a situation where some name on behalf of others. It is an act of creation; it must not serve as a crafty instrument for domination of one person by another. The domination implicit in dialogue is that of the world by the dialoguers; it is conquest of the world for the liberation of humankind. Dialogue cannot exist, however, in the absence of a profound love for the world and for people . . . Love is at the same time the foundation of dialogue and dialogue itself. (Freire, 2001, p. 89)

Progressive educators should ensure that they understand and live their pedagogic

creed—dedicated to emancipatory teaching-learning. According to Freire (2001) even those who

maintain that they are progressives, antioppressive teachers can be remiss; as he writes,

> unfortunately, in the United States, many educators who claim to be Freirean in their pedagogical orientation mistakenly transform Freire's (2001) notion of dialogue into a method thus losing sight of the fact that the fundamental goal of dialogical teaching is to create a process of learning and knowing that invariably involves theorizing about the experiences shared in the dialogue process. (p. 17)

The empowering manifestations of dialogic encounter, is that it can serve to repair estrangement from Self and Other beyond the learning dynamic. Dewey, Freire, Giroux, Greene, hooks, McLaren and other progressive thinkers explain that engaged learning communities arise out of grounding in dialogue and dialectic freedom.

Dialogue humanizes the teaching-learning experience within institutions whose hierarchies largely instill distancing from much needed communicative encounters. As hooks (1994) conveys "to engage in dialogue is one of the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries and barriers that may or may not be erected by race, gender, class, professional standing and a host of other differences" (p. 130). Buber's theorizing concludes that the *I* is actualized in community with *Thou*—occurring through dialogue (as cited in Kaufmann, 1970). All educators, no matter the pedagogy or praxis must negotiate and traverse various borders, barriers, and intersections of communication and human interaction while attempting to create a learning environment conducive to individually unique students with their own particular lived experiences, frames of reference and human expression.

Buber's (as cited in Avnon, 1998) thinking regarding dialogue consists of a three-pronged definition of dialogue whereby "each of the participants 'has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them.'" Technical dialogue is "promoted solely by the need of objective understanding . . ." whereas monologue is actually "a distortion of dialogue, [and] is characteristic of most speech" (p. 138). Freire's (2001) position regarding authentic education advocated "for the dialogical, problem-posing teacher-student, the program content of education is [not] an imposition of bits of information to be deposited into students . . ." (p. 93). Through dialogic

education teachers and students can redefine their roles and participation in democratic social

practices becoming cultural workers in humanizing the educational experience.[37] If there is to be

authentic education we will need authentic human beings serving as educators. We cannot

sanction falsity by those "claim[ing] to be committed to 'freedom and justice for all even though the

way they live, the values and habits of being they institutionalize daily, in public and private rituals,

help maintain the culture of domination'" (Florence, 1998, p. 139).[38]

Again, both teachers and students will no doubt have to confront their fear of self-

disclosure and verbal intimacy to engage in more meaningful communication in education. Freire

(2001) contends that dialogue is a quintessential aspect of promoting human dignity through

education.[39] That is why progressive

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[37] Venema (2000) another critical component of lived dialogues is the hermeneutics of selfhood, wherein Ricoeur speaks of how this strand of hermeneutic inquiry is a form of recovery and a journey into selfhood. These lived stories and narratives give ontological testimony to our existence and Being. Additionally, in seeing Self we see Other. For Ricoeur (1992) makes clear this interpretation in his work, Oneself as Another, wherein he addresses our narrative identity. The title "suggests from the outset that the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other, that instead one passes into the other, as we might say in Hegelian terms" (p. 3).

[38] Trapp, J. (1958) Buber laments "that peoples can no longer carry on authentic dialogue with one another is not only the most acute symptom of the pathology of our time, it is also that which most urgently makes a demand of us. I believe, despite all, that the peoples in his hour can enter into dialogue, into a genuine dialogue, with one another. In a genuine dialogue each of the partners, even when he stands [she] stands in opposition to the other, heeds, affirms, and confirms his [her] opponent as an existing other. Only so can conflict, although not eliminated from the world, be humanly arbitrated and led toward its overcoming. To the task of initiating this conversation those are inevitably called who carry on today within each people the battle against the antihuman" (p. 143). Still yet, Umberto Eco argues that in the world of semiotics, greater power is realized in the spoken rather than the written word. Language then, takes on another dynamic dimension when articulated face-to-face.

[39] Friere (2001) "Dialogue further requires an intense faith in humankind, faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human (which is not the privilege of an elite, but the birthright of all). Faith in people is an *a priori* requirement for dialogue; the 'dialogical man' [woman] believes in others even before he [she] meets them face to face . . . the 'dialogical man 'is critical' and knows that although it is within the power of humans to create and transform, in a concrete situation of alienation individuals may be impaired in the use of that power" (pp. 91, 99).

critical educators emphasize the importance of not predetermining the learning act through a rigid predetermination of the curriculum and instructional techniques. The teacher is viewed as assuming a central role in guiding and facilitating the learning process in dialogue with students and in response to the emerging situation [issues] at hand. (Carlson & Apple, 1998, p. 24)

My experience has been that what appears to be *spirit* emerges in moments of meeting, dialogic encounter, conversations and stories in the daily lived experience. This was certainly Buber's belief. Spirit guides speaking, being, and human agency seeking the highest good for Self and Others.[40] Good, pragmatically defined in this investigation is fundamentally a conscious resistance to oppressing others through either intentional or mindless acts of suffering. Spirit and speaking are therefore practiced states of mindfulness, always present and attentive to safeguard the fragile and easily bruised human eco-system that requires adjustment rather consistently. In sum, compassionate lived dialogues appear to assuage that often unquenchable yearning for wholeness, belonging, and care missing in education today. To engage in genuine dialogue, is to affirm our presence and that of others, making the connection to community all the greater.

Dialectic Engagement

Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence—(Freire, 2001, p. 85)

Transformation (conversion) occurs first within the individual human being. In other words, because of the emotional impact of students' discovering inequities and injustices in their lives, critical progressive educators cannot simply jump into the mix of the dialectic without first preparing

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[40] For Buber (1958) "spirit in its human manifestation is a response of man to his Thou. Man speaks, with many tongues, tongues of language, of art, of action; but the spirit is one, the response to the Thou which appears and addresses him out of the mystery" (p. 1).

for the live human encounter that will ensure in dialogue. Reflexive practice, increasing knowledge

of Self and Other and interpersonal communicative competencies are just a few of the essential

means toward transforming Self in relation to Other. This I believe, can be a highly spirit-centered

encounter of consciousness moving past the materiality of unmindful daily activities.

> How can I dialogue if I am closed to—and even offended by—the contribution of others? How can I dialogue if I am afraid of being displaced . . . ? Self-sufficiency is incompatible with dialogue. Men and women who lack humility (or have lost it) . . . cannot be . . . partners in naming the world. Someone who cannot acknowledge himself [herself][to be as mortal as everyone else still has a long way to go before he [she] can reach the point of encounter. (Freire, 2001, p. 90)

Recalling the challenges contained within the organic classroom filled with a diversity of

lived experiences, hegemonic and patriarchal influences, issues surrounding the sex-gender divide

as well as the obstacles confronting the female progressive educator; power differentials and so

forth—dialectic engagement is not for the faint hearted or undedicated. It is a lived praxis that

involves teaching-learning, simultaneously, of Self and Other. There is a *revealing* of Self that

occurs on the part of both, in order to form community and enlarge opportunities for discovery. This

educational approach unmasks the deficits of the human condition: specifically involving

attachment to unchecked grand assumptions. Emotions can run high.

Goleman (1995) advocates emotional intelligence[41] coupled with "self-awareness, in the

sense of an ongoing attention to one's internal states . . . this self-reflexive awareness mind

observes and investigates experience itself, including the emotions . . . Self-awareness, in short,

means being 'aware of both our mood and our thoughts about the mood'" (p. 46). For progressive

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[41] Goleman (1994) "emotional intelligence: abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope" (p. 54).

educators to lead students into spaces of critical change, requires they model the empowerment that arises from self-knowing and knowledge of their own standpoints, prejudices, biases and all manner of preexisting conditions that might collide with a particular issue of exploration; or a students' standpoints. hooks (2003) describes how when lecturing she is often asked "what allowed me to move beyond the boundaries of race, religion, gender, and class. I always state critical thinking helped me move my life in the direction that I wanted it to go" (p. 124). Dialectic engagement allows both teachers and students to explore issues of power, the powerless, and empowerment through demystification and deconstruction—questioning what is perceived as normal, traditional or ritual. For example, investigated are those holding preemptive power are at the center of society while the powerless occupy the periphery. How can that power differential be shifted or changed to promote empowerment? These are the questions that provoke critical thinking and engaged learning in the progressive classroom. Education should serve to contest what Greene (1988) has observed as an "absence of freedom in our schools." And, such a deficit feeds "passivity and the disinterest that prevent discoveries in classrooms, that discourage inquiries . . ." (p. 124).

Students often feel angst and vexation in trying to find words and expressions necessary to convey their own particularity of experience because they have come to internalize social constructions as absolute reality; and external knowledge as final authority. The progressive educator holds great responsibility in creating learning opportunities and environments for students to dispute and challenge acculturations that have been adopted as truths in their lives. According to Shor (1987)

> Berger & Luckmann, like Freire, recognize that cultural institutions, laws, customs, etc. have a reality and structure that are independent of the volition and purposes of individual persons; yet these structures are cultural, not natural. They are social constructions reflecting human perceptions and human needs and culturally knolwedged as 'real.' But cultural institutions originate in 'subjective' relations between people . . . the institutional world is objectivated human activity, and so is every single institution. (pp. 75-76)

Kreisberg (1992) maintains the conviction that "despite the pervasiveness of patterns of domination, we as individual human beings, acting with others, can be agents of social change. This belief in human agency, in the individual's ability to make a difference, drives my commitment to education . . ." (p. 16). Dialectic engagement is the antithesis of the required acquiescence of student's critical inquiry of Self and Other. Saliently described, dialectic engagement could be viewed as "the pedagogy of asking questions" (Freire & Macedo, 2001, p. 221). Dewey (1939) resolutely held that "as believers in democracy we have not only the right but the duty to question existing mechanisms . . ." (p. 158). A

> problem-posing education [which] affirms men and women as beings in the process of becoming—as unfinished, uncompleted beings in and with a likewise unfinished reality . . . Education is thus constantly remade in the praxis. In order for it to be, it must *become*. Problem-posing education is revolutionary futurity . . . democracy and freedom are not a denial of high academic standards" (p. 220)

Building upon dialogic encounter and entering into dialectic engagement begins a teacher-student relationship of "co-agency [which] is described through the language of assertive mutuality. This language, while generally familiar to us, is unfamiliar within the context of power (Kreisberg, 1992, p. 86).

Greene (1988) contends that "there is, after all, a dialectical relation marking every human situation: the relation between subject and object, individual and environment, self and society,

outsider and community, living consciousness and phenomenal world" (p. 8). Giroux (2001) cites a

solid illustration of the practice:

> The notion of dialectical thinking as critical thinking, and its implications for pedagogy, become . . . clear in Jameson's comment that '[D]ialectical thinking is . . . thought about thinking itself, in which the mind must deal with its own thought process just as much as with the material it works on, in which both the particular content involved and the style of thinking suited to it must be held together in the mind at the same time' (Jameson 1971). (p. 35)

This pedagogic praxis advocates that the individual question and think critically about issues rather

than remaining passive, noncommittal and unfree. Participating in co-agency promotes

empowerment by situating the educator and student in interrogating how power operates within our

cultural framework; and how that structure impacts individuals and their social standpoints. With

this knowledge, each can begin to take action as individuals within community.

This educative relational practice can then enter the domain of power with rather than

power over, (which is a condition of domination). As Greene (1978) writes, "a person is not simply

located in space somewhere; he or she is gearing into a shared world that places tasks before

each one who plays a deliberate part . . . It seems eminently clear that the freedom of wide-

awakeness has to be expressed in intentional action of some kind" (p. 153). Entering into the

dialectic sphere requires responsible action and accountability that comes with actualizing freedom

for Dewey sought to recognize the "mind . . . as a verb . . . It denotes all the ways in which we deal

consciously and expressly with the situations in which we find ourselves" (Greene, 1988, p. 6). In

the crush of daily tasks and responsibilities; and with foibles of the human condition—even the

dedicated progressive educator can be remiss in this area; yet we press on. Freire (2001) reminds

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thought on them" (p.77). Therefore, "authentic liberation—the process of humanization—is not another deposit to be made in men . . . Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings . . ." (p. 79).

To begin the path to such freedom, students absolutely should be given the right to speak and be heard and brush against the grain of convention breaking through to a deeper understanding of liberty. My sense of dialectical practice returns to Dewey's (as cited in Greene, 1978) struggle with attempting to deconstruct what conditions in education are necessary to achieve freedom—

> he knew that the possibility of freedom is deeply grounded in individuality . . . Much of his life work had to with identifying the conditions required for permitting that achievement to take place . . . the actualization of freedom was all one with the release of individual capacities; so he devoted most of his philosophical energies to defining the kinds of environments that would promote the development of intelligence and the 'power of vision and reflection . . . freedom . . . signifies individual choosing in the light of the spontaneous preferences that compose each person's individuality. (p. 245)

At its core, dialectic practice strives for democracy, but we will have to earnestly consider what it would entail to achieve democracy. In discussing the role of teacher as cultural worker, Freire (1998) contends that

> no one constructs a serious democracy, which implies radically changing the social structures, reorienting the politics of production and development, reinventing power, doing justice to everyone, and abolishing the unjust and immoral gains of the all-powerful, without previously and simultaneously working for these democratic preferences and these ethical demands. (p. 67)

The authentic enterprise of democracy is overwhelming when viewing it from an individualist

standpoint; however, through community and solidarity much can be accomplished. Such a theory

and practice holds the capacity to encourage students to become authentic selves through

education refuting the banking model, narrative dis-ease that Freire (2001) so rigorously opposed.

The traditional treatment of student's as receptacles to deposit information was antithetical to his

view of humanity, dignity and freedom. He concluded that

> a careful analysis of the teacher-student relationship at any level, inside or outside the
> school, reveals its fundamentally narrative character. This relationship involves a narrating
> Subject (the teacher) and patient, listening objects (the students). The contents, whether
> values or empirical dimensions of reality, tend in the process of being narrated to become
> lifeless and petrified. Education is suffering from narration sickness. The teacher talks
> about reality as if it were motionless, static, compartmentalized, and predictable. (Freire,
> 2001, p. 71).

Dialectic practice disrupts this monotonical cadence and nonparticipatory model of student learning

whereby "education thus becomes an act of depositing, in which the students are the depositories

and the teacher is the depositor. Instead of communicating . . . this is the 'banking' concept of

education, in which the scope of action allowed to the students extends only as far as receiving,

filing, and storing the deposits" (Freire, 2001).

> The capability of banking education to minimize or annual the students' creative power and
> to stimulate their credulity serves the interests of the oppressors, who care neither to have
> he world revealed nor to see it transformed . . .Thus they react almost instinctively against
> any experiment in education which stimulates the critical faculties . . . the interests of the
> oppressors lie in 'changing consciousness of the oppressed, not the situation which
> oppresses them; for the more the oppressed can be led to adapt to that situation, the more
> easily they can be dominated. To achieve this end, the oppressors use the banking
> concept of education in conjunction with a paternalistic social apparatus. . . (pp. 73-74)

> According to Buber (as cited in Friedman, 2002)

the old, authoritarian theory of education does not understand the need for freedom and spontaneity . . . the teacher must be 'wholly alive and able to communicate himself directly to his fellow beings,' but he must do this, in so far as possible, with no thought of affecting them. He is most effective when he is 'simply there' without any arbitrariness or conscious striving for effectiveness . . . (p. 209)

Finally, emancipatory education demands dialectic engagement which mobilizes the classroom as a location of democratic practice and freedom of expression in interrogating critical social issues that impact daily living. But first strident attention will have to be given to

teacher education programs offered by our colleges and universities. Despite their best efforts to promote reform-minded pedagogies among preservice teachers, most of the faculty and courses within schools of education continue to be defined and divided along disciplinary lines (e.g., subject-specific, methods courses, practica, and student teaching placements). Developing emancipatory schools will require the support of teacher education programs that are themselves interdisciplinary and that give preservice educators explicit opportunities to explore in greater detail the connection between experience and teaching (Knowles, Cole, & Presswood, 1994). (Fletcher, 2000, p. 169)

1. Negotiating Paradox

The FPE recognizes that Freire's conceptualization and theory of freedom becomes complex and profoundly challenging during classroom practice. It has been my experience that when considering the backdrop of western civilization, women have and are at a deficit with regard to participation within public discourse. So when students are given discursive freedom, the FPE must self-mute to some extent to encourage dialogue among students. Further still, as dialogue moves at a rapid and unpredictable pace, the FPE needs to continue to project that she is the leader-educator while traversing the rocky ridge of politeness expectations. Particularly when encouraging dialectic engagement of issues that are difficult and perhaps controversial, the FPE will need to guard against FTA's and other potential assaults on her credibility and authority.

Advocating genuine freedom can become a messy enterprise because life is messy.[42] Even with

open dialogue communication boundaries should be set otherwise violations can adversely impact

the relationships and learning environment. In successfully negotiating paradox—communicative

competency along with mindful, present listening does much to assuage vulnerabilities that might

arise for the educator; and students. Moreover, having a clear understanding of one's Selfhood and

identity is invaluable when negotiating the human project of communicating with Other. There is no

doubt that progressive teaching-learning demands risk-taking on the part of all participants so that

education is exercised by students rather simply projected onto them.

In sum, agreeing with Fromm (2000) having knowledge and knowing needs

deconstructing. "*Having* knowledge is taking and keeping possession of available knowledge

(information); *knowing* is functional and serves only as a means in the process of productive

thinking" (p. 38).

> This movement of inquiry must be directed toward humanization . . . The pursuit of full
> humanity, however, cannot be carried out in isolation or individualism, but only in
> fellowship and solicardy; therefore it cannot unfold in the antagonistic relations between
> oppressors and oppressed. No one can be authentically human while he [she] prevents
> others from being so. (Freire, 2001, p. 85)

2. <u>Co-Agency and Power With</u>

Dialectic engagement proposed herein—genuinely seeks to partner teachers and students

in becoming co-agents and sharing power with one another in the classroom. Through dialogue

and engaging the dialectic—the teaching dyad is reinvented. Freire (2001) understood that

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[42] Greene (1988). "an education for freedom must move beyond function, beyond the subordination of persons to external ends. It must move beyond mere performance to action, which entails the taking of initiatives" (p. 133) the right to critically inquiry and questioning is central to this position.

"education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (p. 72).

> The teacher-of-the students and the students-of-the teacher cease to exist and a new term emerges" teacher-student with students-teachers. The teacher is no longer merely the one-who-teaches, but one who is himself [herself] taught in dialogue with the students, who in turn wile being taught also teach. They become jointly responsible for a process in which all grown. In this process, arguments based on 'authority' are no longer valid in order to function, authority must be on the side of freedom, not against it . . . people teach each other. (p. 80)

No doubt, such a pedagogic arrangement might prove challenging or even uncomfortable for some educators. That is precisely why education is not something one has but rather what one becomes. Dialectics pushes learning from having to being.[43] Additionally, recognition of multi ways of expressing intelligence affirms a student's right to access greater human potential.[44] Not all knowledge or intelligence have been discovered, yet our educational system and too often educators, attempt to place limits on student exploration and discovery.[45]

Subsequently, "a co-action. Collaboration. Equity." Kreisberg (1992) believes, and I concur, that

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[43] In Fromm's (2000) view "having refers to those things and things are fixed and describable. Being refers to experience, and human experience is in principle not describable" (p. 87). Rather than having the knowledge of others "the being mode has as its perquisites independence, freedom, and the presence of critical reason" (p. 88). Still yet, "education for freedom must clearly focus on the range of human intelligences, the multiple languages and symbol systems available for ordering experience and making sense of the lived world" (Greene, 1988, p. 125).

[44] Gardner (1993) conceived of the theory of multiple intelligences "to stress an unknown number of separate human capacities, ranging from musical intelligence to the intelligence involved in understanding oneself; intelligences' to underscore that these capacities were as fundamental as those historically capture with the IQ test" (p. xii).

[45] Kreisberg (1992) "The relationship of co-agency is described through the language of assertive mutuality . . . The vocabulary of assertive mutuality includes such words as *co-action, interconnection, sharing, mutuality, integration, collaboration, cooperation, synthesis, vulnerability, and interdependence, and such phrases as agency-in-community, giving and openness to others, self-assertion as opposed to self-imposition, and the capacity to act and implement as opposed to the ability to control others*" (p. 86).

these are key characteristics of relationships of co-agency. What distinguishes co-agency from domination is that one's experience of effectiveness does not come from the ability to impose one's will on others. Rather, a sense of efficacy evolves from accomplishing tasks through cooperation and mutually supported action. (p. 120)

Similar in view, Freire (2001) understood that "education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (p. 72). Co-agency and action engage teachers-students in a revolutionary framework for equitable change.

3. Coalition Building

Employing the strength of pedagogy of language, coalition building can be an effective means of resistance. Since, the dominant discourse has become difficult to contest due to its concreteness in the self-same belief system of American life. A counterintuitive perspective needs implementation beginning with a rigorous examination of Self in relationship to Other; and within the context of the power based hierarchal social system. Worthy of serious consideration, then, is what Saski (as cited in Macdonald & Sanchez-Casal, 2002) terms "a pedagogy of coalition," which,

means reframing the dominant notion of difference as something purely outside oneself . . . Thus, a pedagogical project of coalition begins by identifying and historicizing how narratives such as the one informing the consensus model of ideal community are legitimated, normalized, and internalized. By challenging the seamlessness of those narratives as one and the same, students can begin to question what many start out believing to be the seamlessness of their own subjectivity . . . This is uncharted territory of . . . students . . . because the discourse of consensus not only established but reaffirms the incontestability of what they know about the world and about themselves. I have found in my own classroom experience that a framework of inquiry initially grounded in a larger historical narrative allows students to depersonalize their experiences so that when conflict arises, both between the students and within students, they can begin to consider the dynamic of opposition outside the moral realm. The aim, then, is not avoid conflict in the classroom, but rather to expand the ground of opposition from the purely personal and moral domains toward questions of how we come to know what we know, and how we value or devalue that knowledge. In the process, we forge a critical space in which our

students can both recognize and examine the multiplicity of their own subjectivity ('I am a woman and a person of color or 'I am Latino an gay'), which a discourse of consensus systematically works to suppress by reducing 'difference' to contradiction . . . A theory of coalitional pedagogy is thus informed by the practical necessity of leaving 'home.' By that, I mean that along with exposing the structural, institutional mechanisms that keep us out, we must also 'expose' ourselves. (pp. 35-36)

A reframing of the grand narratives that form the dominant conscious of American thought is integral to confronting the hidden curriculum—making way for genuine democratic thought and action in education.

4. <u>Educative Partnership</u>

As we reframe dominant social precepts the possibility of collaborative learning in education can then be possible. Akin to coalition building is a partnership approach in education, whereby Eisler (2000) contends that

transforming curriculum content is basic to transforming education . . . Partnership process is an integrated teaching style or pedagogy that honors students as whole individuals with diverse learning styles. It focuses not only on cognitive or intellectual learning but also on an affective or emotional learning . . . Partnership process content are the two complementary halves of partnership education in education. They are inextricably interconnected . . . What this calls for is a new curriculum design that provides an integrated framework for curriculum transformation . . . Teachers who use partnership process can engage young people's natural curiosity, stretch their minds, and help them experientially understand democracy . . . in all spheres of life. Partnership teaching helps young people learn through acceptance and understanding, through rules that instill respect rather than fear, venturesomeness rather than rote obedience . . . Partnership teaching also relies on nonverbal experiences . . . (pp. 14, 16, 18)[46]

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[46] According to Grove (as cited in Stewart, 1999) "in ongoing dyadic interaction, verbal and nonverbal behavior occur together and influence one another . . . Nonverbal and verbal behavior are *produced* concurrently as part of the holistic larger pattern of individuals' behavior and are experienced as integrated patterns by the actor and observer alike. Similar to the verbal elements, nonverbal behavior forms part of both the *expressive* and *interpretive* domains of dyadic interaction" (p. 106).

Congruent with, and underscoring Eisler's view on educational partnership, Kresiberg's position

regarding empowerment and *power with* meshes with the thinking of Saski (as cited in Macdonald

& Sanchez-Casal, 2002), who contends that partnership education should not be interpreted as

consensus.

> A partnership structure does not mean a completely horizontal organization. There is a distinction between hierarchies of domination and hierarchies of actualization . . . hierarchies of domination are imposed and maintained by fear. They are held in place by the power that is idealized, and even sanctified, in societies that orient primarily to the dominator model . . . By contrast, hierarchies of actualization are primarily based not on power over, but on power with (the collective power to accomplish things together . . .). In hierarchies of actualization, accountability flows not from the bottom but also from the top down. That is, accountability flows in both directions. In other words, educational structures orienting to the partnership model are not unstructured or laissez-faire, they still have administrators, managers, leaders, and other positions where responsibility for particular tasks and functions is assigned. However, the leaders and managers inspire rather than coerce. They empower rather than disempower, making it possible for the organization [educational institution] to access and utilized knowledge and skills of all its members. (p. 21)

As our socioeducational structure has long operated from a top down, corporate model of

management and fierce competition—regulating biased appropriations of opportunities—

reeducating a partnership model will indeed appear radical for some for it revokes the innovation of

the hierarchy at will, by the educator. Higher education has conditioned students to believe and

anticipate that they are the lowest ranking members of the academic hierarchy. The partnership

model proposed is predicated on collaborative knowing or co-creating of knowledge recognizing

the student as the subject of their own learning. For this approach to be implemented requires that

we, as educators, rethink concepts and practices of power (as addressed earlier) to a definition of

co-educating in education. Notions of power, prestige, and the educator as the only possessor of

knowledge demand transformation. Such change will require the redefining or conceptualizing of

what it means to educate others; understandably, "cooperative learning can be threatening" . . . as it requires "the teacher [to] guide students in helping one another to learn (rather than being the only source of ideas and information in the room).

    5. <u>Reimagining Leadership</u>

    Outmoded tenets of leading and leadership that falsely propitiate privilege according to sex-gender identity politics are debilitating in educational practice and society. Misappropriation of power assigned to dominant leadership that limits representation of a larger population sustains oppressive hierarchies. Leadership must be relative to the context, needs and goals of those being led. Noteworthy is the fact, that partnership education and collaborative leadership in no way implies that the leader-educator is usurped of authority. Edgar Schien, "an organizational psychologist . . . [asserts] that the only thing of real importance that leaders do is to create and manage culture . . . [having] the unique talent . . . to work culture" (Deal & Peterson, 1999, p. 10). Deal and Peterson (1994) describe how "competing images are not only embedded in conceptions of leadership . . . they are also reflected in our assumptions about the purpose and design of schools" (p. 70). It is the leader who creates oppositional images of either "as well-run factories" or "beloved cathedrals." Such thinking is crucial and relevant in creating environments that are not emotionally toxic; and that allows educators to lead their students in successful learning.

    Progressive leader-educators have to create, maintain, and negotiate the classroom culture through language[47] (verbal/nonverbal) interpersonal communication and social interaction from moment to moment among vastly differing students with varying frames of reference. Within

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[47] Apple (1999) "like sociolinguistics and ethnomethodology, critical discourse analysis begins with the assumption that language plays a primary role in the creation of meaning and that language use must be studied in social context, especially if we are interested in the politics of meaning" (p. 172).

that culture, the missions, and goals of the institution are carried out by the teacher. However, within the progressive classroom, the culture is co-created and maintained. Educational environments can be changed from artificial and stilted sites obsessing over false perfection, the disallowance of error and risk. The progressive leader-educator's paramount contribution to the educational environment and culture is the promotion of pluralism in teaching and modeling democracy through transformative leadership.[48]

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[48] Ciulla (1998) "according to Burns (1978, 4) the transforming leader looks for potential motives in followers, seeks to satisfy higher needs and engages the full person of the follower . . . transforming leadership is generally superior to transactional [models] . . . transforming leadership is motivating, uplifting, and ultimately 'moral in that it raises the level of human conduct and ethical aspiration of both leader and led'" (p. 113).

Chapter II Endnotes

[i] Solomon (1995) "justice, under various names, governs the world—nature and humanity, science and conscience, logic and morals, political economy, politics, history, literature and art. Justice is that which is most primitive in the human soul, most fundamental in society, most sacred among ideas, and what the masses demand today with most ardour. It is the essence of religions and at the same time the form of reason, the secret object of faith, and the beginning, middle and end of knowledge. What can be imagined more universal, more strong, more complete than justice?" (p. 4).

[ii] Ivy and Backlund (2000), "the term *sex* means the biological/physiological characteristic that make us female or male . . . Narrowly, gender refers to psychological and emotional characteristics of individuals. You may understand these characteristics to be masculine, feminine, or androgynous (a combination of both feminine and masculine traits). . . . Defined more broadly, the term *gender* includes personality traits, but it also involves psychological makeup; attitudes, beliefs, and values; sexual orientation; and gender-role identity" (pp. 6-7).

[iii] Fisher (2001), Feminist teachers view their work differently than the established status quo thinking of education. A specific example is "that she does not want them [her students] to think that her interest in an ethic of care implies an abandonment of disciplinary standards. In describing these complexities, I do not mean to discredit any feminist teachers. All teachers face the task of realizing sometimes conflicting values within the limits of concrete situations [and institutions]. Often, our values remain only loosely tied to our practices. But, loose as they may be, these ties have a crucial function. While institutional pressures strain the relation between values and practices, our willingness to reflect on that tension prevents us [feminists] from slipping into a 'shallow pragmatism in which we seek only methods that 'work' . . .how feminist academics and other teachers define and respond to the problems that arise in teaching is shaped in great part through the conjunction of a teacher's political and educational values, the models of teaching and learning she has encountered and adopted, and the institutional and social conditions under which she teaches. Moreover, an individual teacher may subscribe to conflicting values or models of teaching and learning. She may be subject to contradictory institutional and social conditions. She may modify or abandon some of her values and acquire new models of teaching as she changes institutions or the institutional and social conditions change around her. Little wonder that answering the question 'What is feminist pedagogy?' turns out to be such a difficult task" (p. 25).

[iv] hooks (2000), "women through sex, class, race—dominated and exploited other women . . ." (p. 3). Still yet, "patriarchal violence is directed at children by sexist women and men" (p. 62).

[v] Limage (2001), Democracy's two main pillars are supposed to be freedom and equality, but women cannot be 'free and equal' because of two prevailing conditions: (1) the physical and psychological limitations on women's participation in politics created by the sexual division of labor and (2) ideologies regarding masculinity, femininity, motherhood norms that not only exclude women from politics, but that also define the political world in ways that ignore salient aspects of women's lives that need to be regulated to avoid further oppression or subordination. Citizenship, as we know it in contemporary democracy, on deep analysis, depends on the citizen being supported by a functioning patriarchal household" (p. 5).

[vi] Ricoeur (2000a) writes, drawing from the work of Walzer on equality and referencing equality in the context of "Solon, Pericles, Isocrates, and Aristotle, equality has been a synonym of justice, once justice is held to govern the distribution of equal or unequal shares, in the varying senses . . . let us say that justice, in a distributive sense, identifies the idea of equality with that of a fair share. Difficulties begin when one sets aside simply equality—arithmetic equality, Aristotle said—following the formula, the same share to everyone. Only a repressive society; it is said, could impose such equality, and it would be to everyone's detriment. So what then of complex equality? The demand for such equality turns out be essentially reactive or corrective, not to say abolitionist. What one wants to abolish is dominance. Whence Walzer's project: 'the aim of political egalitarianism is a society freed from domination'" (p. 4).

[vii] Mills (1989) offers an historical chronology of woman words. For example, "once outside the home a woman is in danger of being negatively defined as WITCH or WHORE with POER . ." (p. xvii). "The CHASE woman can't be PROMISCUOUS." "The powerful woman is defined as DESTROYER, DECEIVER, EMASCULATOR, SNATCHER or UNRULY." (p. xviii). Here are some descriptors and categories of women. "Woman as animal bat; beast; beaver; bevy; bird; bitch . . . nag . . .pig; pussy . . . vixen. Woman And Her Appearance anile; bag; battle-axe . . .broad; cow; dish; dog . . .hag . . .jezebel . . .lady, pig, . . .porcelain; pretty . . .slut; sow . . . tart . . . wanton . . . Woman As Container bag; dish . . . vessel . . . Woman As Edible cheesecake; cherry; crumpet; dish; fish; honey . . . meat . . . Woman Violated cherry, crack; deflower; gash; maid/maiden; rape; vagina; virgin" (pp. xx-xxi).

[viii] Reed (2000) "power has been defined, variously, as control, authority, influence, force, coercion, and having impact. It has also been called good, bad, demonic and routine . . . when Dahl (1961), a political scientist, began his work, two philosophical positions dominated the study of community power, elitism and pluralism. Elitists argued that power is a factor of position or wealth expressed in a stratified, ordered, highly centralized power structure that mirrors an organization's stratification and provides relative stability over time. Dahl challenged that premise [he] . . . argued that reputed power, that is, power as a factor of position or wealth, is not the same as demonstrated power, that is, power used to produce discernible change . . . His focus was on "demonstrated power around key decisions, a decision identified as 'a set of actions related to and including the choice of one alternative rather than another'" (p. 22)

[ix] Greene (1988) "I believe it unthinkable any longer for Americans to assert themselves to be 'free' because they belong to a 'free' country. Not only do we need to be continually empowered to choose ourselves, to create our identities within a plurality; we need continually to make new promises and to act in our freedom to fulfill them, something we can never do meaningfully alone (p. 51).

[x] Pangle and Pangle (1993) "if education in the early years before schooling is of the utmost importance, especially with a view to morals, taste, habit, and the formation of character, if, as Simeon Doggett puts it, 'as soon as the powers and the capacities of the mind begin to unfold, the directing and fostering hand of education should be applied;' if 'the turn which the young mind receives while it is tender and pliable and its powers and capacities are unfolding and maturing is very stubborn;' then we must 'urgently recommend early education.' And in a democratic republic such as the United States . . . this critical education must be carried out by the mothers. Has the mother been well-educated, if the tender parent a good preceptress, the fortunate child is at the best school in the universe while in its mother's lap . . . the pupil, being constantly with and strongly attached to the mother, will assume her as an example of perfection and imitate her every look, word, and gesture. These limitations will soon grow into habits and probably fix traits upon the child's mind, speech, and manners which will be durable for life. Hence the maxim, as is the parent, so is the child; and hence the inconceivable consequences of female education" (p. 101).

[xi] Orenstein (1994) along with the American Association of University Women (AAUW) performed "the most extensive national survey on gender and self-esteem ever conducted" among ". . .three thousand boys and girls between the ages of nine and fifteen were polled on their attitudes toward self, school, family, and friends" (p. xv). What emerged from their findings was the "report *Shortchanging Girls, Shortchanging America* . . ." Therefore, "in spite of changes in women's roles in society, in spite of the changes in their own mothers' lives, many of today's girls fall into traditional patterns of low self-image, self-doubt, and self-censorship of their creative and intellectual potential. Although all children experience confusion and a faltering sense of self at adolescence, girls' self-regard drops further than boys' and never catches up" (p. xvi).

[xii] Hooks (2000), women "through sex, class, race—dominated and exploited other women . . ." (p. 3). Still yet, "patriarchal violence is directed at children by sexist women and men" (p. 62).

[xiii] Gilligan (1982), "women's reluctance to judge stems rather from their uncertainty about their right to make moral statements, or perhaps from the price for them that such judgments seems to entail . . . When women feel excluded from direct participation in society, they see themselves as subject to a consensus or judgment made and enforced by the men on whose protection and support they depend . . .The essence of moral decision is the exercise of choice and the willingness to accept responsibility for that choice. To the extent that women perceive themselves as having no

choice, they correspondingly excuse themselves from the responsibility that decision entails" (pp. 66-67), "thus women have traditionally deferred to the judgment of men, although often while intimating a sensibility of their own which is at variance with that judgment . . . As a result, the thinking of women is often classified with that of children. The absence of alternative criteria that might better encompass the development of women, however, points not only to the limitations of theories framed by men and validated by research samples disproportionately male and adolescent, but also to the diffidence prevalent among women, their reluctance to speak publicly in their own voice, given the constraints imposed on them by their lack of power and the politics of relations between the sexes" (p. 70).

[xiv] Gmelch (1998) "feminist poet Adrienne Rich once wrote, 'If there is any misleading concept, it is that of 'coeducation'; that because women and men are sitting in the same classrooms, hearing the same lectures, reading the same books, performing the same laboratory experiments, they are receiving an equal education. They are not, first because the content of education itself validates men even as it invalidates women" (p. 29).

[xv] Rich, A. (1986) "There is—and I say it with sorrow—there is no women's college today which is providing young women with the education they need for survival as whole persons in a world which denies women wholeness—that knowledge, which, in the words of Coleridge, 'returns to power'" (p. 2).

[xvi] O'Sullivan (1999) "Centrality is the power location of the position of privilege. Power and knowledge are understood to emanate from the centre towards the margin. The position of centrality is occupied today be western culture (the developed minority world) white, heterosexual men. The marginal position is occupied by non-western culture (the underdeveloped majority world), people of colour, women, children and persons of gay and lesbian sexual orientation. Within the context of centrality and marginality, people in the privileged position have the power to name the world. In other words, the centrality of the position of power defines the normative structure on not only the centre but also the margins. From the point of view of power equity, centrality is in a dominance position in relation to the margins. From an epistemological perspective, the centrality of the position of privilege [gives] a sense that their positions are more important and empistemologically superior within a world of discourse and power" (131).

[xvii] Wood (2003) "a number of theorists have focused on interpersonal factors that influence development of masculinity and femininity. From their work, two major theoretical views emerged to explain how individuals become gendered. Psychodynamic theory emphasizes interpersonal relationships within the family that affect a child's sense of identity, particularly his or her gender. Psychological theories stress learning and role modeling between children and a variety of other people, [society] including parents" (p. 43). Birke (2000), "body politics" continue to attempt to maintain a dualism between culture and biological materiality. Women of all races have had their distinct cultural body politics. For example, African-American women have lived in the backdrop of American slavery and what that antecedent has done to create false perceptions of their bodies and actions "the African American experience has been unrelenting. We have been chained, branded, burned, bought, sold, lynched, castrated, raped, beaten, stalked and profiled" (Cole & Guy-Sheftall, 2003, p. 129). Bordo (as cited in Price & Shildrick, 1999) speaks of the body politics, the beauty myth and media constructions for she rights "the body's actual 'bondage' . . . is to the obsession of slenderness and youth" (p. 251).

Weitz (1998) reminds us that "women's legal status as property reflected the belief that women's bodies were inherently different from men's in ways that made women both defective and dangerous" (p. 3). Sadker and Sadker (1994) demonstrate how false medical assumptions about women's bodies were forcefully and effectively used to deny women in American access to formal education for over the first century of its history. This documenting is further supported by Woody's work (1974).

[xviii] Ruiz (1997), "we cannot see who we truly are; we cannot see that we are not free. That is why humans resist life. To be alive is the biggest fear humans have. Death is not the biggest fear we have; our biggest fear is taking the risk to be alive—the risk to be alive and express what we really are. Just being ourself is the biggest fear of humans. We have learned to live our life trying to satisfy other people's demands. We have learned to live by other people's points of view because of the fear of not being accepted and of not being good enough for someone else. We create an image of how we should be in order to be accepted by everybody" (p. 17).

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xix Wood (1999), other than the I/IT/I/THOU relationships previously mentioned, I/YOU "communication . . . accounts for the majority of our interaction . . . midway between impersonal and interpersonal communication" (p. 18).

xx Wood (1999), "attachment styles, which are patterns of parenting that teach us who we and others are and how to approach relationships. John Bowlby (1973) developed a theory that we learn attachment styles in our earliest relationships. In these formative relationships, others communicate how they see us, others, and relationships" (p. 52). SA range: secure, anxious/resistance, dismissive, fearful.

xxi Darder (1991) addresses teacher expectations within the classroom culture, as "the social context, which incorporates the prevailing social attitude associated with race, class structure, and the social, political, and economic ideology" are present in the classroom climate, and I would stress gender and sex, too. Still yet, "teacher expectations are influenced by the specific pedagogical theories and conceptual frameworks, as well as educational structures and practices, instilled by teacher training programs." Furthermore, "teacher expectations are the teacher's personal experiences related to race, education, and peer socialization" (p. 17).

xxii Cremin (1962), "progressive education began as part of a vast humanitarian effort to apply the promise of American life—the ideal of government by, of, for the people—to be the puzzling new urban-industrial civilization that came into being during the latter half of the nineteenth country . . . in effect, progressive education began as "Progressivism in education: a many-sided effort to use the schools to improve the lives of individuals. In the minds of the Progressives this mean several things . . . first . . . broadening the program and function of the school to include direct concern for health, vocation, and the quality of family and community life . . . second, it meant applying in the classroom the pedagogical principles derived from new scientific research in psychology and the social sciences. Third, it meant tailoring instruction more to the different kinds and classes of children who were being brought within the purview of the school. In a sense, the revolution Horace Mann had sparked a generation before—the revolution inherent in the idea that everyone ought to be educated—had created both the problem and the opportunity of the Progressives. For if everyone was to attend school, the Progressives contended, not only the methods but the very meaning of education would have to change . . . finally, Progressivism implied the radical faith that culture could be democratized without being vulgarized, the faith that everyone could share not only in the benefits of the new sciences but in the pursuit of the arts as well" (p. ix).

xxiii Smith and Williamson (1985) "competence is clearly related to behavior, and performance is most often used as an indication of one's competence" . . . Thus competence involves knowing and understanding the implicit rules of social interaction. A competent communicator knows how to analyze interpersonal relationships and understands how various kinds of behavior will affect them" (pp. 15-16), "to a certain degree, we judge people to be healthy in their communication if they can easily assume a variety of roles and can choose roles that are appropriate to the context of communication" (p. 33). "You can increase your interpersonal communication competence by beginning to listen to yourself, what you are saying, how you are saying it, and whether you are really communicating what you mean" (p. 40).

xxiv Johnson (2000), "you have to reach out to others. Interpersonal skills are the lifeblood of human relationships. It is through interpersonal skills that you initiate, maintain, and terminate relationships" (p. 12). Wilson (2004), "the very word 'leadership' . . . unfortunately . . . does not automatically bring to mind many women" (p. 17). "Americans tend to ignore the societal and cultural foot dragging at the root of the matter, often failing to recognize deeply embedded gender roles . . ." (p. 18).

CHAPTER III

EXPERIENTIAL KNOWLEDGE AND THE FEMALE PROGRESSIVE EDUCATOR

The masters of women wanted more than simple obedience, and they turned the whole force of education to effect their purpose—John Stuart Mill[1]

In considering Mill's words, quoted just above, he has encapsulated the imbalance in sex-gender roles, society, and education that I have attempted to expose and analyze. I return to the assertion made in the prologue that women's discursive empowerment within western culture has association with the grand narrative of the Garden of Eden. Spong (1992) has served to heal gaps and distortions of woman's place, my place in the ontological sphere of being, when he exposes deeper truths in writing "patriarchy and God have been so deeply and uncritically linked to gender by the all-male church hierarchy that men have little understood how this alliance has been used to the detriment of all women" (p. 1).[2] This "detriment" has not been confined to the dominant Christian church but all spheres of human activity where ecclesiastical enforcement has done much damage in multi levels of lived experience. As a *woman*, it has been necessary for me to be mindful of the lesser designated location of women in relation to men, always searching for ways in

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[1] As cited in Brennan, 2002, p. 33.

[2] Wertheim (1995) "because universities were training grounds for the clergy, academics were also supposed to be celibate. Yet, ironically, as historian William Clark has noted, the rise of prostitution in Europe was intimately entwined with the evolution of the university . . . many brothels of the time were built close to universities, students being a significant clientele. Yet if the academic community did not entirely avoid women, the prevailing attitude among the ivory towers toward the female sex was far from positive . . . medieval professors could not have families of their own . . . they too were officially childless . . . One outcome of the policy of academic celibacy was thereby to disenfranchise women from *indirect* access to academic learning as well " (p. 45).

which to shift my locality from nonprivileged, nondiscursively empowered against an oftentimes

hostile sociohistorical-academic backdrop.

My purpose throughout this effort has been to take a distinctive interrogative approach by

examining women's oppression through discursive disempowerment; and the dominant language

and discourse used to maintain that positionality. I have done so to demonstrate how discourse

drives the force and power of hegemony and patriarchy. Aristotle's language and discourse have

long been revered as philosophical archetypes of wisdom and heightened knowledge, though

steeped in misogyny. His words have exerted mainly uncontested influence on the perception of

women, historically and perhaps even universally. He held firmly to the belief that woman was less

virtuous than man:

> to him, women are naturally inferior to men, and thus, capable only of lesser virtue and subordinate roles . . . Women's inferiority to men is signaled in . . . Old Testament passages. *Proverbs* 31:1-9 claims a virtuous woman is one who 'obeys her husband at all times, who works night and day to feed and clothe her family, and who is chaste and fertile.' (Brennan, 2002, pp. 37-38)

Analyzing Aristotle's words, Snow (as cited in Brennan, 2002) contended that

> the female is an infertile, deformed male, produced when the process of generation is imperfect . . . The male is responsible for generation. In generation, the male (form) acts upon the passive female (matter) . . . Aristotle goes on to remark that all classes have their special attributes (*Politics* 1260a28). He quotes approvingly of a poet who says that 'Silence is a woman's glory,' while denying that this equally so of man. (Brennan, 2002, p. 35)

With such *predestined realities* of women, it is little wonder that women's silencing, historically, has

been deemed fitting and appropriate, and that women have been at some level complicit in self-

muting and being unfree. If we are to speak ours lives, it requires a consistent defiance toward

silencing that occurs either in implicit or explicit manifestations, whether it's conforming to female

etiquette patterns of speech, to legislation that attempts to govern women's reproductive lives or

women's sexist attitudes toward other women. Recovery of individual authentic voice in my

estimation, demands a relentless life of activism that involves gender awareness reconstruction

and deconstruction of historical grand narratives (which involves the repatternizing of patriarchal

thinking), particularly for the FPE because according to Freire (2004) "knowledge has historicity. It

never is, it is always in the process of being . . . thus the important thing is to educate the curiosity

through which knowledge is constituted as it grows and refines itself through the very exercise of

knowing" (p. 31).

Even with understanding, many of us can lack the impulse to refute dominant precepts of

male *knowing/knowledge*—it is difficult for the majority to detach themselves from the much

revered canons of male knowledge, particularly women.[3] We are often the last to give ourselves

permission to invoke and claim knowledge. This state, in my view, has much to do with women's

devaluation of speech in relation to men. Based on the research interviews conducted by Belenky

et al. (1986), the most critical thing we need to know early in our development is that "every

woman, regardless of age, social class, ethnicity, and academic achievement, needs to know that

she is capable of intelligent thought, and she needs to know it right way" (p. 195). Multidisciplinary

studies bear out that low self-esteem and lack of confidence are among the chief obstacles for

females of all ages and backgrounds frequently prohibiting success as well as thwarting higher

levels of human potential.

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[3] Ricoeur (2000b) "Who teaches? To whom? Under the control of what offices? And above all, how to assure equality of opportunity, without falling once again into repressive systems through an excess of pedagogical zeal?" (p. 79).

These salient conditions exist among females particularly due to the pathology imposed upon (and often reproduced by) women through patriarchy, hegemony, and the status quo. There is often a deep gap in recognizing our own knowledge, presence, and power without heavy reliance on external affirmations or deference to the patriarchal standard of knowing and being. Dominance and oppression are extremely difficult to escape. In particular, as much as I will earnestly attempt to speak my own words throughout this chapter, the embeddedness of social domestication will no doubt find its way into my writing. Particularly difficult to resist is the male enterprise of scholarship, wherein an argument is posed and supported by exhaustive credible citations. Women's ways of thinking, speaking, and writing have long been deemed less than scholastically acceptable and prominent in the Academy, which relentlessly reproduces the male standard in higher education. Considerable research bears out (e. g., Elbow; Fetterly and others) that most of girls/women's academic writing have been filtered through a genderized lens by educators (female/male) who cannot see past the dominate male template of academic scholastic discursive practice—believing somehow that those enshrined rules are actual truths, and are in need of protection and endurance. Even within our progressive doctorate program, traditional formats in scholarship require adherence.

The focus of this exploratory work has emphasized the discursive disempowerment of women in American society, and specifically within three powerful societal enforcers: church, state, and education. The Prologue and Chapter I demonstrated considerable investigation into historical antecedents and unequal social arrangements impacting the lives of women and men in both public and private spheres. Finally, close examination provided evidence of the role of patriarchy and hegemony in creating disparate lived experiences among women and men in this country.

Chapter II attempted to provide a counterintuitive vernacular for more aggressive action in applying

counterhegemonic educational practice. This third chapter is intended to bridge teaching and living

into an undivided (not seamless) framework. As best I can, this chapter conveys intrapersonal, self-

talk, introspection—reflexive practice undertaken to better situate understanding of my lived

experiences as an FPE born into, and acculturated by, a social hierarchy entrenched in male-

centered dominant ideological standpoints that I am expected to negotiate.

Demonstrated is experiential knowledge gained through reflexive work, lived knowing, and

critical analysis framed by the phenomenology of feminist thought, diverse critiques in feminisms,

cultural/critical studies, and postmodernism.[4] All aid my understanding of alternate and

contemporary modes for reasserting women's place within the social constellation, and how my

role as an educator-activist might bring about the cultural work necessary to affect equity and

justice in teaching-learning. Emphasis is given to Simone De Beauvoir's pivotal work in feminist

thought at the intersection of existentialism and phenomenology. The longstanding work of Palmer

in education guides my efforts in working toward an undivided Self in the lived vocation of an

educator. Ricoeur's work involving the narrative and hermeneutics of Self and Other offers cogency

to this path of discerning mutuality-action-dialogue in considering Oneself as Other; and Other as

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[4] Best and Kellner (1991) a basic and pragmatic view of postmodern thinking is employed in this inquiry which "rejects modern assumptions of social coherence and notions of causality in favour of multiplicity, plurality, fragmentation, and indeterminacy. In addition, postmodern theory abandons the rational and unified subject postulated by much modern theory in favour of a socially and linguistically decentered and fragmented subject" (pp. 4-5). Notably, I am in direct agreement with Lyotard on the point that knowledge can in no way remain stasis, but must continue to change. For this reason, though without its critics, postmodernism attempts to map such an ebb and flow of the nature of knowledge through changing lived experiences. I further support my vision of a postmodern education with how "Lyotard has described postmodernism as a rejection of grand narratives, metaphysical philosophies, and any other form of totalizing thought. In his view, the meaning of postmodernism is inextricably related to the changing conditions of knowledge and technology that are producing forms of social organization that are undermining the old habits, bonds, and social practices of modernity . . . Fredric Jameson's (1984,1988) writings on postmodernism challenge the nihilism implicit in many such theories . . . for Jameson (1984), postmodernism is an epochal shift that alerts us to the present remapping of social space and the creation of new social formations . . ." (Aronowitz & Giroux, 1991, p. 60).

Oneself. Buber's research on the hidden dialogue of humanity helps make evident my efforts in exploring living dialogues that sustain the mutuality of Self/Other/Teacher/Student. The existent voices in multidisciplinary research called upon throughout this interrogation will surely continue to emerge. Ultimately, this chapter reveals in summary, a path of self freedom provoking ontological introspection and outward social epistemological unveilings.

What follows is reflexive work representative of the challenge of forming a pedagogic creed that is congruent with the lived vocation of teaching as an FPE involving phenomenological discoveries made through feminist research. This is a pilgrimage, if you will, into greater wholeness because I've come to see that "the world needs people with patience and the passion to make that pilgrimage not only for their own sake but also as a social and political act" (Palmer, 2000, p. 36). As I cannot convey my entire history of experience that has brought me to the crossroads of claiming feminisms as a critical part of my selfhood, I provide a brief look into the hermeneutic circle of my life. Growing up I did not possess the language or the heightened understanding that my life, realities, and choices were predicated on patriarchy. Modeled for me was a conventionally traditionalized family structure with a working father and homemaker mother. Great efforts were made to construct a perfect, seamless life. Even with an abundance of love and care, it was made obvious that women were subject to men primarily through religious teachings. At the same time, my mother's modeling of womanhood was complex and even confusing as she attempted to emulate the dictates of the cult of womanhood; while simultaneously demonstrating great strength and intellectual acuity in matters of finance and other serious decision-making in our family. Further still, she demarcated personal boundaries that she would not allow to be violated showing

the force of matriarchy; and the resistance of feminisms (without the accompanying language, per se).

The church that ruled our lives sanctioned who was good/evil, holy/unholy, worthy/unworthy of ordination, and even who could be married or remain married in the eyes of the church, which ingrained in my consciousness the indoctrination that that church (which will remain unnamed) was synonymous with, and represented the voice of God *himself*. To disobey that voice was to sin against God. Such a framework structured and controlled my thinking and doing. Living in a primarily White town, neighborhood, school, and church, and having a mother who cherished her Whiteness, I felt the sting of ethnic racism at a vulnerably young age. I came, however, to learn that her cherishment had much to do with our assimilation into the dominant culture as a means of protection from the pain of ethnic hatred. A tumultuous struggle always resided deep within me as I felt divided by who I was and who I was told I should strive to be. Leaving our small town, I moved to San Francisco at the age of 18—that is where the contrast of my sheltered past met the openness of a new world of possibility. Many years later, a return to higher education began to free me from the bondage of unknowing. Gradually and without deliberate awareness, what came to be was the engagement of the dialectic as I came to question everything that had been constituted as my life. While completing my master's work, I lived the dialectic tension of unearthing a historical gap of inequity in women's education while attending a heavily male dominated school. Though the university was coeducational, its foundation and heritage as a male single-sex institution prevailed. As I advanced to doctorate studies, life gained equilibrium and agonizing questions began to find answers; or were met with still more inquiries that I was eager to explore. A deeper yearning for understanding the world, and my place caused me to take responsibility for my unknowing; and to

awaken myself from a slumber of passive obedience to the forces running my life. I began making hard decisions and exercising agency as never before. Had I not sought accountability for my unawareness, I would have perpetuated my unfreedom while replicating my incompleteness through oppressive teaching. What I came to understand was that "does not resistance require some understanding of truth, even if it is only a priori definition of freedom? On what other basis does one resist than the awareness that something in human nature is being violated?" (Welch, 1985, p. 78).

Reflexive Practice: Pedagogic Creed and Phenomenology in Feminisms

Where do people find the courage to live divided no more when they know they will be punished for it?—Parker Palmer[5]

As a reflexive practitioner-educator I understand deeply the dividedness that can occur when striving for authentic selfhood; and resisting the oppositional pulls and contradictions that arise when attempting to teach progressively within a steadfastly dominant-thinking educational system and society. Further still, past human errors in history have divided the Self from Other. This dividedness shows our incompleteness and the need to search and reach for greater completeness of our humanity. A significant step in the reflexive practice of an educator, in this case the FPE, requires the recognition of historical wrongs, and sufferings. Palmer (2004) reminds us that "today we live in a blizzard . . . It swirls around us as economic injustice, ecological ruin, physical and spiritual violence . . . It swirls within us as fear and frenzy, greed and deceit, and indifference to the suffering of others" (p. 1). Therefore, I believe the vicissitudes of life distract us from being fully human and humane. Second, the transformative educator must forgive while

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[5] Palmer, P. (2000). Let your life speak. San Francisco, CA: Jossey-Bass Inc., Publishers (p. 34).

remaining mindful of the errors of the past enabling the capacity to reconcile the errors of the

present—working toward effectual change of our future. It is hypocrisy for an educator to advocate

change, when she/her has elected to remain stationery, rigid, developmentally stagnate due to

anger, or emotional immaturity, social unconsciousness while perpetuating the inability to forgive,

grow and move forward. Such blind spots or even intentional choices of stasis invariably appear in

our interactions, teaching, and ultimately our pedagogic creed. Arendt (as cited in Greene, 1988)

reminds us that

> forgiving . . . keeps the deeds of the past from hanging like Damocle's sword over each
> new generation. Being bound to the fulfillment of promises, however, enables us to keep
> our identities, which can be confirmed only in the presence of others—who are there to
> confirm the identity between the one who promises and the one who fulfills . . . (p. 51)

Pedagogic Creed

The examination of one's own life requires a unique courage believing that finding flaws,

errors, or areas in need of change does not diminish the individual but rather takes her or him to an

unimagined newer level of strength and power through living changes as to make oneself more

complete. Over the years, I've often encouraged my preservice education students to consider

teaching as an act of humility guarding us against notions of false power and title. Otherwise the

human condition easily reveals the desire to have and exert power that many educators, even

among those whom claim to be progressives, possessively cling. During the past several years, I

include a section on an educator's pedagogic creed. To my dismay, my future educators are

unfamiliar with the importance of this teaching-learning mission and practice. Most, if not all claim

they have no experience with this area of inquiry and don't understand the impact or connection of

one's pedagogic creed and that of educational practice. It is then, that I proceed slowly in guiding students to a new awareness of the purpose and function of an educator's pedagogic creed.

Together, we come to understand that an educator's pedagogic creed should make evident the commitment to an authentic living vocation for Self and Other. If educators are unwilling or unable to see themselves honestly, then how will they give vision and new ways of seeing to their students? Contrastively, those who encounter an educator who genuinely, passionately, and compassionately demonstrates, models, and lives their pedagogy gives critical hope to those who are unknowing, uncertain, or fearful of making a commitment of their own—to live more freely and wisely. Freire (2001) urges us to consider that

> those who authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow . . . ambiguous behavior. To affirm this commitment but to consider oneself the proprietor of revolutionary wisdom—which must then be given to (or imposed on) the people—is to retain the old ways. The man or woman who proclaims devotion to the cause of liberation yet is unable to enter into communion with the people, whom he or she continues to regard as totally ignorant, is grievously self-deceived. The convert who approaches the people but feels alarm at each step they take, each doubt they express, and each suggestion they offer, and attempts to impose his [her] 'status,' remains nostalgic towards his [her] origins. Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence, they can no longer remain as they were. Only through comradeship with the oppressed can the converts understand their characteristic ways of living and behaving, which in diverse moments reflect the structure of domination. One of these characteristics is the previously mentioned existential duality of the oppressed, who are at the same time themselves and the oppressor whose image they have internalized. Accordingly, until they concretely 'discover' their oppressor and in turn their own consciousness, they nearly always express fatalistic attitudes toward their situation. (pp. 60-61)

Having come out of a familial structure ruled by an oppressive brand of mainstream Christianity, terms such as communion, conversion, and so forth held different meanings for me. It was imperative that I shift my thinking and claim a new understanding for definition of terms so that

I might give consideration and analysis to Freire's words spoken above. In so doing, I have come

away with the belief that a conversion or transformation begins to occur in the lives of an educator

who seeks to enter into communicative communion with learners and strives to overcome false

notions that oppressive domination is a legitimate means of educating others. I recall an incident

when I was completing my graduate work in Communication. We were embroiled in a discussion of

John Stewart's, the well-noted interpersonal communication theorist claim that communication

between individuals could be understood as the conceiving of a *spiritual child* wherein both

communicators contributed to the birth of ideas and exchanges in meaning and understanding.

The professor at that time thought this to be a ridiculous and ludicrous concept. This

educator sealed the dialogue from participation. I allowed his opinion to influence my self-muting by

not claiming that I understood and embraced such a metaphor of communion. The metaphor was

intended to heighten an individual's awareness of self in the presence of another being; which the

communicative model under discussion was proffering. In fact, I have come to understand, as

stated previously, that spiritual resonation can occur through the use and speaking of words. I am

more resolved today that it is imperative that we rethink our words and forms of expression—giving

greater consideration and emphasis to the power of speech and recognizing our responsibility in

speech and action while in the presence of another.

Moving on, what I have further come to know is that the conversion that Freire speaks of

requires courage to see oneself as he/she really is, at a particular moment in time—imperfect,

fallible beings with undiscovered human potential. We need to move past the nostalgia of

unknowing and unaccountability. Conversion is found within a continuum of daily communicative

interaction, reflection, and refusal to tolerate injustices toward Self/Other. If we do not attend to our

discursive approaches then conversion, the precursor to communion, cannot be achieved. It is important to note that just as we need communion, we also require solitude to deepen mindful thought, introspection, and ultimately action. In my view, humility occurs through such reflection that opens us up to greater empowerment by refusing to be bound to fallacies of perfection, empty jargon that are in the end, destructive to the mind and spirit; impeding genuine growth and change for the teacher-student. It is my sense that educators cannot enter communion with students until we first commune or communicate honestly with ourselves. The ongoing dialogue of self-talk or intrapersonal communication reminds us daily of whom and what we truly are, if only we will hear and listen critically. If not, we remain immobilized to make needed change.

Experience demonstrates that far too many educators appear to practice unmindful teaching, specifically seen in the weakness of communicative competency (speaking/listening/ connecting). Still others stop learning, growing, and evolving into more authentically complete beings. My pedagogic creed is instantiated in mindful communicative interaction—listening and speaking. Life affords us countless moments of meeting according to Buber, but we must be ready for those encounters. Such preparation requires selflessness in being open to the Other. We cannot ignore that "civility and civilization depend on people everywhere understanding the impact of words and how to use them. Whether we are aware of it or not, all forms of communication— from silent thoughts to spoken words in all situations—influence others in either positive or negative ways" (Garner, 2004, p. 11). Words as these are particularly true for the educator, who wields considerable power and influence in the lives of most students. Oftentimes educators fail to consider how their words will impact those they teach. It may appear extreme, for some, but

routinely educators engage in acts of emotional and social violence by virtue of the way in which

they speak, and also in their failure to hear—listen to their students speak.

A critical dimension of my emphasis on communicative interaction impinges on my

aspiration for an undivided Self. Among the works I've examined, Palmer's (2000) thinking comes

closest to describing my feelings toward wishing to overcome a dividedness that takes control of

our being by causing us to live less truthful and authentic lives by virtue of cultural, social, and

familial codifications and oppressions. In essence pursuing a life of undividedness is indeed a form

of social movement, for as Palmer (2000) writes,

> they decided to live '*divided no more.' They decide to no longer act on the outside in a way*
> *that contradicts some truth about themselves that they hold deeply on the inside.* They
> decided to claim authentic Selfhood and act it out—and their decisions ripple out to
> transform the society in which they live, serving the selfhood of others. (p. 32)

Through Palmer's work I better recognize that the need for claiming wholeness as an act of "self

care is never a selfish act" (p. 30). This view closely mirrors Gilligan's idea that women making

choices that benefit themselves first are often demonized by the oppositional gaze in society

among both women and men. This notion that women are required to submit their subjectivity to

the state of otherness demands refutation for it is caustic and violates wellness of selfhood while

damaging one's spiritual integrity. Fidelity to oneself is an obligation to one's soul, as it were, and

even more so in the lives of women; if they are ever to claim full humanity and agency.

I am united with Palmer's (1998) view that authentic teaching requires courage, heart,

integrity, and an undivided Self. "Wholeness does not mean perfection: it means embracing

brokenness as an integral part of life" (p. 5). It is so freeing to no longer feign false perfection as

many often do in academia, but rather to press forward to fuller mindful presence of being and

action. I agree that dividedness is not only detrimental to the Self but also the Other, in this instance, the student.

Most furtively, dividedness represents areas of inefficacy that we implicitly or explicitly teach others as we deceive ourselves. Advocated throughout this work has been a pedagogy grounded in dialectic freedom allowing us to remake our lives through participatory dialogue and critical hope and social change; otherwise, we remain "minimal selves" without this freedom of inquiry (Greene, 1988). This state of undividedness and freedom begins with authentic dialogue and mindful attentiveness to how we speak to *ourselves* and *others*. I embrace the belief that educators can and should be transformative intellectuals capable of empowering Self and Other, as espoused by Giroux (1988), but this hope cannot be realized when an educator is not attempting to live and teach an undivided life predicated on the practice of freedom through questioning, and radical change if need be, radical resistance to divisive constructions of learning and being. Importantly, "the divided life . . . is not a failure of ethics. It is a failure of human wholeness" (Palmer, 2004, p. 7). I understand clearly when Palmer speaks of how "punishment' is often meted out against those who claim courage to refuse to live fractured lives at the behest of the dominant force. Yet the reward for such a brave stance is that along with greater wholeness of being, so too, the life is transformed and potentially spurs transformation, in this instance, in students. For though the word is powerful, word and action united produce an intrepid state of empowerment better able to resist the penetrating assaults of the oppressor.

Many cross the threshold of education divided, sorely incomplete and unknowing of what they are committing themselves to, and in their wake creating schisms for teacher and student alike. The dissatisfaction, disconnectedness, failings, and existent attrition rates convey that a large

number of educators lack knowledge of the dominant political system they are entering, beyond the

challenges of human dynamics they will encounter. And, I would further point out that current

teacher training programs are deficient in knowing how to authentically educate and prepare future

teachers beyond the dominant model of standardization and mechanized methodologies. (This is

an area worthy of significant interrogation, for yet another time.) A progressive educator "must not

reduce . . . instructional practice to the sole teaching of technique or content, leaving untouched the

exercise of a critical understanding of reality" (Freire, 2001, p. 44). In Fletcher's (2000) thinking

schools need to be made into democratic communities of emancipatory practice in which learning

is based upon connected knowing and experience. Yet, he claims that "facing this challenge

requires that we confront a system that has discouraged virtually all of its participants, including

teachers, from taking an active role in constructing institutional goals or reflecting on individual

practice" (p. 170). What is not known cannot be taught, such as when educators are not critical

thinkers about the world, Self, and Other, they lack insight, training, and knowledge to teach those

areas that are absent in their consciousness. Moreover, most citizens truly do not understand the

power of socialization entrusted to the educational system at large. Shaull (as cited in Shapiro &

Purpel, 1998) reminds us that

> there is no such thing as a neutral educational process. Education either functions as an
> instrument which is used to facilitate the integration of the younger generation into the logic
> of the present system and bring about conformity to it, or it becomes 'the practice of
> freedom,' the means by which men and women deal critically and creatively with reality
> and discover how to participate in the transformation of their world. (p. xii)

Nearly a decade ago, when my teaching began in higher education, I adhered to and

reproduced the dominant pedagogy and praxis modeled for me by teachers, professors, and

mentors. At that time I was standing on a precipice of ideology that I had been taught and just

beginning to distinguish the need for change. A split held sway over my thinking and how I was to

proceed to a point of greater clarity and commitment to liberatory pedagogy. Later I was to learn

the harmful power of the dominant curriculum and the hierarchy in which each of us were expected

to find our predestined place as either teacher or student, but not collaborators of knowing. I came

to recognize more clearly the hierarchy, politics, and power dynamics inherent in higher education.

This awareness through formal/informal learning challenged me to consider ways of how I might

change my situatedness as an educator. I began to critically ponder how I would reclaim my inner

self merging with the outer self, projected. What occurred was a closer identification with the need

for wholeness. Of particular resonance were Gatto's words, "if they [teachers] are incomplete

people, they reproduce their incompleteness in their students" (as cited in Shapiro, Harden, &

Pennell, 2003, pp. 4-5). For too long, I naïvely perceived educators as far too all knowing, almost

infallible, much like I was taught to perceive those who preached to me a flawless religious

framework. I came to know how faulty my thinking was. Though we as progressive educators

struggle with our incompleteness we are aware of its presence, always striving to overcome its

grasp. Much as is the case with the hidden curriculum, significant change will not occur

immediately, or en mass; but at least change can occur through awareness and subsequent action.

In context to revealing our incompleteness, Palmer (1998) asserts that when teaching he

exposes his soul to his students—good and bad. In time, who and what we are internally will

manifest externally; but most visibly during the teaching-learning encounter, particularly in the

progressive classroom where dialogue is not scripted, but rather spontaneous dialogue is invited. I

have found that the progressive, antioppressive classroom demands that an educator strive to be

more complete through ongoing reflection and learning. Falsity and facades become blatantly

obvious in an environment where students are encouraged to question and seek out greater truths.

Particularly opaque is the educator who demonstrates dividedness or dissonance among words

and actions.

Over the course of time, learning has continued to increase, giving me a greater

understanding of the damage incurred through notions of false perfection or inflated ego and the

need to engage co-meaning-making with students. Kreisberg (1992), along with others, enlarged

my comprehension of transforming power into a relational dynamic of *power with* versus *power*

over, the latter of which had been exerted over my academic career, for the most part. It was not

until arousing to the theorizing of emancipatory education that I grew to know that teaching-

learning need not be an oppressive process, but could be an antioppressive tool progressing

toward the project of freedom for Self and Other. Up to that point, I had not fully recognized or

understood the ubiquitous manifestations of oppressive teaching-learning. More radically, I had not

fully comprehended what a corrupt political system education has been. Through his dedicated

example, conversations, conferences, and research, I learned from Dr. Ken Kumashiro[6] that,

> contradictions abound in education. Teaching involves both intended and unintended
> lessons, and it is often in the unintended, hidden lessons that racism, sexism, and other
> "isms" find life. Learning involves both a desire for and a resistance to knowledge, and it is
> often our resistance to uncomfortable ideas that keeps our eyes closed to the "isms."
> Common sense does not often tell us that oppression plays out in our schools. But the
> contradictions in education make it impossible to say that oppression is not in some way
> affecting what and how we teach, despite our best of intentions. What might it mean, then,
> to teach in ways that challenge oppression? The term "anti-oppressive education" is a very
> broad one that encompasses approaches to education that actively challenge different
> forms of oppression. (para. 1)

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[6] Center for Anti-Oppressive Education. (n.d.). Definition of "Anti-Oppressive Education." [Online]. Retrieved April 25, 2006 from http://www.antioppressiveeducation.org/definition.html.

Based on the recognitions cited above, progressive, antioppressive teaching demands a heightened sense of awareness, bravery, consciousness of the humanity, and dignity of Self and Other. In essence, these conditions demonstrate an ethos virtually demanding—crying out that we heal our dividedness and our incompleteness to experience greater holism. It is not only the said, but the unsaid that impacts both educator and students. There is a much contested axiom in Communication theory that one cannot not communicate (including nonverbal expression). I am of the opinion that this tenet is true. We are continually in a state of communicating, be it intentional or unintentional, in turn impacting the lives of those we come in contact with, such as students. For example, missed opportunities arise, as when hooks reminds us that educators often fail to disclose information about their own lived experiences to enrich the learning and heighten community. Oftentimes, this is a frightful proposition for many educators who strongly embrace and support relational hierarchal determinants in education. But if one is working-living toward freedom of Self then connectedness and reaching out to others becomes a much more doable and less disquieting project.

Regrettably, most educators operate from a position of unfreedom limited by standards, regulations, policies, and their own underdevelopment, whatever form that might take. As Dewey (1939) theorized long ago, democracy and freedom begin with freedom of the mind and the right to act out freedom to produce intelligence. Ongoing education has made me attentive and open to newer wider ranging ways of thinking, seeing, and demystifying the constructed world. Afterward, not only I, but also my teaching exacted dramatic change—so too, my pedagogic creed. No longer acceptable was a teaching mission, concept, or ideology legitimated and institutionalized where in turn it was reproduced in the status quo classroom setting. An emancipatory pedagogic creed I

grasped more clearly was one grounded in praxis of daily living, refuting the nebulous dividedness that arises from believing and teaching two discordant modalities of thought and existence.

This enduring work has not been a facile path of exploration and application. New understandings disrupted the believed centeredness of the dominant view I long internalized, maintained, and intimated either by omission or commission in living-teaching. A whole range of emotions ensued when considering how unknowing my life had been. Old situations were assessed within a new light of knowing and awareness while darkened corners were illuminated. Agreeing with Freire (2001), as we become educated, we view ourselves and the social situation with a new awareness—having more impetus to take action for transformative change. Vigilance is necessary; each of us is capable of recidivism falling back into old, closed ways of thinking (reoppression) if we become unmindful and unthinking. One might say we are always in a state of recovering from our addiction to oppressive speech and behavior. So where has all of this experience, learning, and reflexivity led me to today?

In sum, though still an evolving, developing educator statement of undivided purpose, there is a constant in my living-teaching credo, which is th*e commitment to academic freedom whereby educators and students have freedom and access to an equitable opportunity to succeed beyond the constructed limits of sex-gender, race, and class gaps—in essence an ongoing project of justice. The praxis of this pedagogy is the respect and allowance of the discursive right to speak and be heard by teachers-students, that is power with rather than power over—in promotion of responsible social action for Self and Other. The disallowance of these rights are intentional acts of oppression and inhumanity.*

Phenomenology Feminists or Non-Feminists

I hold a dual-faceted concern for the fractures in our society that often exist among women and men who struggle with their constructed roles, but also among feminists and nonfeminists who also adversarially debate their perceived roles. Long buried beneath a patriarchal genealogy, never would I have imagined attempting to see the world through the eyes of feminists. Such as that once was, so too my belief stood that when someone has been stirred to *seeing* he or she can no longer deny that *seeing* without living a life predicated on denial and lies. What was once for me a radically configured perspective, a feminist ethos, came to add a layer of understanding specific to exploring ontological and epistemological discoveries made uniquely possible through phenomenology expressed through feminisms and feminist thought and critique. Tarule (Goldberger et al., 1996) wrote that "feminist teachers 'use the vast differences in the world experienced by men and by women to expose and explore the political and social construction of all knowledge'" (p. 288).

I would add that depending on the strand of feminism, different experiences are "exposed" differently. Our way of thinking and being in daily life, and how reality is constructed, constituted, and enacted are at the fundamental core of phenomenology.[7] However, it will be no surprise that the longstanding practice of mainstream phenomenological research has pressed women (feminist or not) to the edges of the discipline due to male precedence in philosophical understanding, reality, and knowledge-making founded in positivism that recognizes those phenomena that can be

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[7] Levesque-Lopman (1988) "it is commonly agreed that phenomenology has a central task the radical description and analysis of human consciousness, including the general problem of how consciousness is constituted in its modes of intentionality. In other words, a fundamental question of phenomenology is: How do we go about experiencing our subjectivity that which we do experience, and how do phenomenologists put into belief how reality is structured and perceived in acts of consciousness (Tiryakian, 1973:190)" (p. 14).

scientifically measured (and from the male vantage point, traditionally), all of which begs the need for a re-envisioned language reflective of differing realities.

It is my sense that just as other marginalized groups (e.g., Queer Theory) have formed theories, created, inverted, and manipulated language in an effort to reframe their lives, so too, a radical widening of the existent lexicon and nomenclature needs to materialize enabling the description and defining of diverse women's lives with greater coherency. How we envision and experience life is linked to how we are able to articulate and speak our perceived and recognized realities. That is why attention to discourse and language is vital due to the criticism of the "'maleness' of philosophy." For example, Fisher and Embree (2000) claim

> . . . phenomenology, or certain phenomenologist, are guilty of male bias . . . related to the broader feminist critique of the male bias in philosophy generally—which is connected in turn to the larger critique of theoretical systems, disciplines, or discourses, which charge that such discourses manifest (and are arguably founded on) an underlying base of sexism, misogyny, and masculinism. (p. 23)

Regaining control to name our lives is the first reasonable step toward freedom and reinstatement of wholeness in women's cognition, consciousness, and recapturing control of selfhood. Rich (as cited in Maher & Tetreualt, 1994) forcefully expresses the concern of many women, particularly feminists:

> When those who have the power to name and to socially construct reality chose not to see you or hear you, whether you are dark-skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing. (p. 201)

Feminisms, for the most part, have either received limited serious consideration, or have been deligitimized in mainstream phenomenology. However, we cannot abstract women's experience in isolation of men's experience. Concerns addressed through feminisms should not be reduced to female-gender-specific issues only, which is easily done when such wide scale exclusion of women's lives has occurred. It is not unexpected that feminisms tend to revoke the value of the tenets and perspectives of fundamental phenomenology due to male generic standpoints prescribing erroneous and distorted perceptions of women's lived experiences, embodiment, and knowledge. Yet those dedicated to the liberatory works of feminisms should not be dissuaded by the male hubris in the field, for we lose much valuable ground in recovering our sense and understanding of Self by doing so.

Through studies in feminisms, I have come to recognize that though some male theorists may not intentionally or fully regard women's experiences; their work nonetheless merits consideration, analysis, and at times inclusion into overall theoretical applications in education. The limitations found in the work of prominent male theorists are not in the theorizing and conceptualizing alone, but rather is contentious based upon word, language use, and overall discursive male privilege. As illustration, Mill (2005) whose work is identified as "the roots of liberal feminist theory in the twentieth century" (p. xiii) spoke out for woman's emancipation. It was his claim that "equal opportunity requires full citizenship. It also requires changing the way women are educated . . . Women must be educated to think they should not be economically dependent on . . . father . . . or . . . husband" (p. xi). He challenged women's subjection to man even in marriage. He was convicted of the belief that social happiness could only occur, if women were included "in the social contract to a level of equality with men . . ." (p. xii). Yet, while espousing this

revolutionary thinking, he agreed that the division of household labor would function best among women and men if it occurred along female-male lines.

Freire's works underwent serious refutation by many feminists due to the use of pronouns inclusive of males and exclusive of females, seen as disproportionate designated social power. Fortunately, many of his works have been attenuated to assuage this deficit. Further, works I admire produced by Buber and others fell into the entrapment of discourse of the Self/male without consideration of how language would impact the Other/female.

Having talked about the inherent male voice in men's theorizing, women's or specifically feminist's writings and critiques have been found to be alienating toward men and some women alike. The term feminist can be equally limiting, requiring innovative expansion of how women name themselves and their lives across cultures. Women cannot afford to replicate, though through differing language, their own set of limits due to essentialized labels, which the term feminist can often conjure up. How do we rearrange this longstanding arrangement of discursive empowerment or "concrete power" versus disempowerment? De Beauvoir (1989) understood well how

> history has shown us that men have always kept in their hands all concrete powers; since the earliest days of the patriarchate they have thought best to keep woman in a state of dependence; their codes of law have been set up against her; and thus she has been definitely established as Other. This arrangement suited the economic interests of the males; but it conformed also to their ontological and moral pretensions. (p. 141)

The project of feminisms has made purposeful contributions toward widening the field of male-centered philosophy to include the variances of women-centered and feminist thought, which buttress De Beauvoir's (1989) contributions to feminist phenomenology, claiming that woman must indeed be her own subject of knowledge and experience. As stated consistently in this work,

women cannot fully experience freedom until they are allowed and claim their right to name and

speak their lives. In other words, Fisher (Fisher & Embree, 2000) wrote:

> I am arguing that feminism can look to phenomenology in seeking an articulated
> framework for experiential accounts as well as a mode of expression for the issues of
> sexual difference and specificity that lie a the core of feminism . . . The possibility, then, of
> implementing a phenomenological approach as a means of framing feminist experiential
> discourse is one indication of the potential for a more fundamental compatibility of
> feminism and phenomenology, and points the way toward a more integrate relationship. In
> moving from a critical or comparative analysis to the more interactive implementing of an
> orientation, the analysis is the more developed, integrated form takes the shape more
> fundamentally of a phenomenology of women's experience. (p. 34)

Lerner (1993) addresses feminist consciousness and explains how patriarchal myths

concerning women's minds, bodies and lives are simply

> unproven, unprovable assumptions . . . . yet they have been incorporated into human law.
> They are operative at different levels, in different forms and with different intensity during
> various periods of history. Changes in the way in which these patriarchal assumptions are
> acted upon describe in fact changes in the status and position of women in a given period
> in a given society . . . women [have] a relationship to History and to historical process
> different from that of men. (p. 4)

How do we negotiate and reconcile mutuality of female-male experience when much

emotion, anger, and resentment usually accompany attacks against feminisms, as no one wishes

to hear that they have been living a life of myths and lies that such a lens reveals? Fear stops most

from carefully examining the belief systems adopted to buttress their notions of *truth*. I digress;

what might be termed traditional-minded women and men who knowingly support hegemony and

patriarchy don't necessarily seem to have successfully reconciled the incendiary dividedness

among themselves, even when clinging to mutually-perceived sex-gender role expectations and

lives. Continuing, feminist critiques are not largely concerned with placating the views of others, but

rather seek truths—whatever critical work that entails. Divergent works in feminisms have

stimulated a dialogue of dialectic inquiry attempting to reclaim women's subjectivity, experiences,

and realities that have been largely excluded from this field of study, applied theories, and

methods.[8] Nebulous, contravening ideas of a seamless, ordered, deterministic life experience have

been disrupted by critiques and research in feminisms succeeding toward reapportionment of

women's conscience and cognition. Such has been the case within my lived experience.

Individuals can extrapolate, interpret, and translate information and experiences only so far without

demanding that their own existence be recognized through the primacy of Self.

For example, according to Kramarae (as cited in Griffin, Foss, & Foss, 2004),

> proponents of the muted group theory[i] claim' that a language reflects a world view . . . over the years a dominant group may generate a communication system that supports its conception of the world and then call it the language of the society, while subjecting others to experiences that are not reflected in that language. (p. 21)

Such has been the case for females within a predominately male-configured reality:

> Descriptions and interpretations of women's experience have often reflected faulty theories that men have created about the 'nature' of women. Distorted definitions resulted from men seeing women as something 'other' than themselves and drawing unjustified inferences from this perspective. What are clearly missing are women's self-definitions. As long as the images that women have of themselves are largely the product of men's perceptions and endeavors, they will continue to be perceived and to perceive themselves as objectified, simplified, and dehumanized. The first step, then, toward change has been to challenge the taken-for-granted, to become conscious of what women experience and of what significance and meaning women attribute to their own behavior. (Levesque-Lopman, 1988, p. 10)

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[8] Searle (1992) "conscious mental states and processes have a special feature not possessed by other natural phenomena, namely subjectivity . . . [M]uch of the bankruptcy of most work in the philosophy of mind and a great deal of the sterility of academic psychoanalysis over the past fifty years, . . . have come from a persistent failure to recognize and come to terms with the fact that the ontology of the mental is an irreducibly first-person ontology" (pp. 93, 95).

If women and even men are not content with the existing sphere of consciousness constructed for them through mainstream philosophy, then strongly advocated herein is a revisitation of phenomenology[9] reflective of feminists' contributions. Participation among women and men in re-envisioning phenomenology should concurrently take into serious account discursive empowerment which spurs valid epistemological interpretation and application of knowledge that arises from internal grappling of issues rather than knowledge received from dominantly constructed, externalized, and privileged authoritative systems. Communities in dialogue have to be created allowing discursive space for feminists and nonfeminists to reside and move forward in solidarity of strength. These communities should be inclusive of men's responsible participation. Perhaps two of the more significant stumbling blocks preventing women/men and women/women from entering into genuine communion are hegemonic-patriarchal rhetoric and second, Detore-Nakamura's claims that "radical feminist rhetoric, which insisted that women should live separately from men, excluded heterosexual women. What is more, I learned that feminist rhetoric, although

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[9] According to Fisher (Fisher & Embree, 2000), "phenomenology . . . is the traditional understanding and definition of phenomenology deriving primarily philosophical formulations: that is, the school of thought or movement traceable back to the work of its' 'founder,' Edmund Husserl, and conventionally considered to be represented in its core by figures such as Husserl, Heidegger, and Merleau-Ponty . . ." (p. 3) Fisher takes note of the often simplistic use and understanding of the term, "in the traditional sense, that it is often considerably simplified . . .frequently meaning little more than a subjective, non-positivist approach, sometimes meaning no more than a description of something." In essence, there has been a "feminist neglect of phenomenology . . ." (p. 3). Such neglect arises from what Grosz terms the use, by feminists, of Merleau-Ponty's conceptualization of phenomenology, while also remaining "'suspicious of his avoidance of the question of sexual difference and specificity, wary of his apparent generalizations regarding subjectivity which in fact tend to take men's experiences for human one.'" Though "the work of Levinas has acquired a new prominence in feminist work," the concepts of Merleau-Ponty remain the more widely used (pp. 4-5). Distilling their detailed deconstruction of phenomenology, the authors provide tangible and highly detailed options that could allay feminist concerns of incompatibly while drawing upon the value and importance of a feminist phenomenology. The work of Butler is enlisted to buttress their proposals, "I am arguing that Butler's view here is compatible with a phenomenological perspective . . ." (p. 28). " the project a feminist phenomenology or a phenomenological feminism . . . would go beyond phenomenology of women's experience and perhaps even 'feminism from a phenomenological perspective,' pr 'phenomenology from a feminist perspective,' endeavoring instead to articulate an account that is in a fundamental way both phenomenological and feminist. Such a project does not require that the two frameworks cohere exactly in each and every aspect in such a relation—clearly some features will be less central, and what is at issue is a synthetic relation, not a relation of identity. What I have in mind is a framework reminiscent of a Gadamerian 'fusion of horizons' that, in working from the common ground, preserves their individual integrity and character, while enabling the more fundamental integration" (p. 37).

often touted as open and inclusive, was in practice very restrictive and even prescriptive in promoting one viewpoint" (as cited in Gray-Rosendale & Harootunian, 2003, p. 48). I would venture to say that many believe that the rhetoric of radical feminism is indicative of all feminisms, finding the discourse foreign and untouchable. That is not to diminish radical feminism but rather to convey that it does not represent all viewpoints within feminisms. Until these disparate speech communities reach out communicatively, women-men-society will continue to be divided. That is why in establishing the Coalition of Progressive Educators (COPE) all members can reach across ideological borders to form solidarity of purpose against fractures, divisions and dichotomies that sever important dialogic ties that promote equitable dialectical action and change.

At this juncture, it is important to convey that I do understand the conflictiveness that can arise for feminists due to a critical field of inquiry having denied, for the most part, women's lives, as well as an oftentimes hostile patriarchal system that demonizes them. For nonfeminists I fully recognize how the label and the social perception of that label can cause conflict, particularly as it confronts the force of dominance. Along with the concerns enumerated above, I also experience another paradox of dividedness. Just as I oppose the categorization of human beings as a mix of labels such as sex-gender and so forth, so too I recoil at being perceived as foremost a feminist, rather than seen first as a human being. I too struggle with the dissonance of the label at times, believing that it can be limiting of my views or that it generically ties me with strands of theorizing I oppose.

Another paradox arises for me. I have difficulty fully embracing the label of feminist (feminisms) per se, yet I cannot deny how I am reliant on this diverse ideological framework for opening hidden and blocked paths of discovery that other investigative tools have been unable to

match nearly so closely to my lived experience. Further still the castigations that frequently

accompany assaults on feminisms can become demoralizing, particularly when hurled by other

women in both public and private spheres.

> Trashing feminism is now so routine that most women won't openly identify with feminism even when they support feminist goals and ideas. The backlash has been so successful that 'feminism' carries a vague and highly distorted meaning for the average person, and 'feminist' is increasingly used as an accusation or insult needing neither explanation nor justification . . . Like many heresies, feminisms is often attached by those who understand it least . . . Most of the time, feminism isn't censored openly. It isn't shouted down or burned in public. Instead, it's simply contained and ignored in a kind of passive oppression by writers, editors, publishers, teachers, film and television producers and public officials. (Johnson, 2005, p. 100)

Still yet, troublesome to identity and credibility within higher education are untold negative and false

assertions claiming the lack of rigorous and serious scholarship associated with feminisms. Many

(e.g., Academy, other faculty and students) believe this work at best represents no definitive

discipline or distinct philosophical premise, but rather is a blending of various fields of thought. The

collaborative open classroom found in feminisms as well as cultural studies seems to predispose

many students and faculty, be they female or male, to the idea that feminisms are less credible

than other disciplines.

Even more these pedagogic approaches recognize personal knowledge, however as

Bergman (Gray-Rosendale & Harootunian, 2003) explains that "it is difficult to bring personal

knowledge into teaching and learning in an environment in which respect for personal narrative can

easily be dismissed as 'soft,' which is a derogatory term in this kind of [academic] institutional

setting" (p. 114). As Chapter I made evident, women's thinking, speaking and being are stratified

as lesser than men's. Predominately male-dominated fields of study are loath to recognize

women's and gender studies courses, collaborative and dialogic pedagogies as a waste of time; or enters into the domain of the feminine.

Students entrenched in the catechism of positivistic education are easily made uncomfortable when invited to share his or her own thoughts, views and feelings—many consider dialectic engagement invasive of their privacy. Still others claim that their views and opinions have never counted before, so why should they now? They see dialogic encounter as a waste of time, intangible which could be a manifestation of fear. A fear of not understanding how such action or dialogue will be graded usually comes to the surface of the matter. Lastly, as most students are unaccustomed to the exchange found in dialogue, many resent having to sit and listen to the stories and narratives—lives of others. Unfortunately, selfishness and self-absorption routinely emerge. Consequently, it is my belief that as a progressive educator I am accountable for demonstrating that "when the space between us is made safe for the soul by truthful speaking and receptive listening, we are able to speak truth in a particularly powerfully form—a form that goes deeper than our opinions, ideas, and beliefs" (Palmer, 2004, p. 122). It is important to note that this is a particular space of safety for becoming more complete. This should not be misunderstood as a safety zone enabling passivity, lack of critical rigor, and even open contestation of issues, when necessary.

Continuing with the concern of paradox, there are ubiquitous factions within the framework of feminisms that leave many conflicted. I am not suggesting essentializing or universalizing experiences and viewpoints, but rather I am urging coherency and solidarity of purpose beginning with a sustainable and thriving dialogue whose infrastructure is a *community of speech* within the larger social movement and scholarship of feminisms. In doing so, we can cross boundaries tied to

disparate ideological identity and internal/external borderzones of thought to strengthen our cause

and mission toward equity. It seems we need to recapture community that has been lost among the

divergent strands of feminisms. It is not necessary to claim adversarial positions due to diversity of

standpoint. However, whatever our positionality, no person can afford to remain rigid in individual

views or blinded by outmoded thinking without investigating what the Other might be capable of

contributing to the Other. Surely, women can forge common bonds among pluralistic positions.[10]

> The story of identity politics within and around academic feminism is, I think, more
> complicated than ritualized claims acknowledge. Academic identity discourses unspooled
> themselves in four modalities: scholarship oppressions, theories synthesizing subject and
> social formation, and grievances about academic delimitation. By delimitation, I mean
> determinations of who does and doesn't speak, write, and act on which issues, in which
> venues, and through which conventions. (Messer-Davidow, 2002, p. 192)

This perceived messy condition is systemic of women's assignment to the periphery rather than the

mainstream of the *dominant curriculum of life*. As a point of review, women have historically been

deemed less virtuous, intelligent, valuable, and so forth than males; therefore, it stands to reason

that their scholarship would also be deemed less than worthy of serious recognition and

acceptance, particularly if the research refutes dominant power. Those who contribute to the

fishers in the overarching ideological movement as well as those women who condemn feminisms

have added to the devaluation of women's scholarship and critique founded in feminisms. Perhaps

those who claim to be nonfeminists, yet who no doubt benefit from the struggle through activism

and the work of those transformative cultural workers, fail to know where to enter the conversation

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[10] Concurrent with feminisms, problematic is the fact that some actually believe that conceptually the field of women's studies is much less tidy. "In fact, many would claim it is downright messy. Some would say the mess is well deserved, the result of not really being a field. And others would acknowledge the mess and see it as the very sign of intellectual ferment.—Jean O'Barr, *Feminism in Action* (1994)" (Messer-Davidow, 2002, p. 167)

when there appears to be dissent at critical junctures within feminisms, which has resulted in

polarization instead of solidarity. Still yet, there are those who have become accustomed to being

unfree, languishing in the path of least resistance and allowing others to openly fight the battles

they refute silently. Another vital factor must be addressed: many women acculturated into a

patriarchal, dominantly religious, hegemonic life find it difficult to give themselves permission or

freedom to fully identify with feminisms, fearing reprisal or a crumbling of their own cosmic

existence. De Beauvoir (as cited in Mahon, 1997) believed that

> anti-feminists, have obtained two contradictory conclusions from the study of female
> history: (1) Women have never created anything great. (2) The situation of woman has
> never prevented the emergence of great female leaders. De Beauvoir replies that the
> successes of a privileged few do not outweigh, or excuse, the systematic demotion of the
> mass of women; moreover, the vary fact that such successes have been so rare
> constitutes decisive proof that circumstances are indeed heavily weighted against them (p.
> 126)

Autonomy and individual expression are certainly important in the exercise of freedom.

However, there comes a time when communities of resistance need to work together, finding

common ground to bring about social change through collective action. Those of us seeking

change in the lives of those routinely oppressed, historically need to take care that our own distinct

thinking and practice do not in turn re-oppress others in unforeseen ways that we had not

anticipated through our particularly advocacy.[11] As hooks (2000) conveys,

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[11] Kumashiro (2001), "many educators and educational researchers have made great strides in challenging the various forms of oppression found in and out of schools, such as racism and heterosexism/homophobia. As a consequence, many have also made great strides in embracing the differences or the 'Others' among us, including students of color and queer [a movement to challenge and transform perceptions of normative genders and sexualities] students . . . yet in our commitment to change oppression and embrace differences, we often fail to account for the intersections of racism and heterosexism, and of racial and sexual identities" (p. 1).

while visionary feminist thinkers have understood our need for a broad-based feminist movement, one that addresses the needs of girls and boys, women and men, across class, we have not produced a body of visionary feminist theory written in an accessible language or shared through oral communication. (p. 112)

Returning to the work of De Beauvoir it is worthy of our attention to recognize that according to Arp (as cited in Mahon, 1997) she was not singularly an existentialist, contending that De Beauvoir "interweaves Merleau-Ponty's views about the lived body into her analysis of women's experience of their oppression in *The Second Sex*[12] demonstrates"; and further conveys "a central tenet of phenomenology, fully validated by existentialism, is that the living subject always finds itself 'in situation,' that is, in a highly particular and particularized complex of circumstances" (p. 121). For example, according to Arp, De Beauvoir strongly refuted how

Marxists . . . subsume[d] the oppression of women under class oppression, and to reduce the antagonism of the sexes to class antagonism, is fundamentally misconceived. For one thing, she says, there is no biological basis for class division. In the second place, woman cannot simply be regarded as a worker; this is because her reproduction function is as important as her productive capacity, no less in the social economy as in individual life. (Mahon, 1997, p. 122)

This example powerfully demonstrates how efforts of emancipation by some can actually function to oppress others.

Women's embodiment, sex-gender, cannot be disregarded when re-envisioning an ideological framework of social change. Authentic experience, one would think, takes precedence over mainstream philosophical and ideological distortions. Of particular importance is how

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[12] Fisher reminds us that due to mistranslations and egregious errors, the importance of De Beauvoir's contribution to feminist phenomenology is largely overlooked.

> De Beauvoir draw[s] out the full implications of the concept of the situated subject by pointing out how other phenomenologists have overlooked that the subject is always *gendered.* Human existence . . . as a project, as a continuous shaping and reshaping of oneself, as a continuous choosing of objectives for oneself . . . (p. 7)

Such a process of transformation, according to De Beauvoir, occurs in relation to other, for she wrote that "a person can only realize her freedom in interaction with others" (as cited in Fisher & Embree, 2000, pp. 70-71). This thinking, according to Larrabee, intersects with Gilligan's (1982) belief that a "second 'voice' existed within adult moral reasoning . . . She connected this voice with a sense of self that emphasizes relationships with other people . . ." (as cited in Fisher & Embree, 2000, p. 267). Women are often caught up in a double bind, criticized for placing too much emphasis on relationships, yet they are simultaneously expected to coordinate relationships within public and private spheres of activity. The alternative outlook that phenomenology in feminisms provides is a potentially formidable resistance to rigid tradition, ritual, dominance, and false discursive regulation along sex-gender lines. Therefore, it is my position that phenomenology in feminisms could lead to rapprochement remedying the polarizing that women/women and women/men too often experience in daily interactions.

Consequently, in Levesque-Lopman's (1988) view,

> feminist research . . . . asserts a commitment to changing the position of women, and therefore to changing society. Feminist research, then, *begins* with the unique vision of women in a male-defined society and intellectual tradition. This is expressed in several different ways: by an assertion that the personal is political; by a rejection of positivism and an interest in phenomenological or social interactionist approaches; and by a new definition of the relationship between woman researcher and woman subject. (p. 106)

There is considerable power when engaging alternative learning perspectives or "unique vision." As illustration, I experienced a level of learning Self and Other that occurred while teaching

and completing my doctorate studies. It was primarily at this stage in my academic career that I

truly began to comprehend more deeply that with ". . . moral knowledge . . . there is a widespread

inclination to take moral judgments to be at best culturally conditioned assertions with no claim to

genuine truth" (Audi, 2003, p. 267). Through a widening of alternate perspectives as a woman and

progressive educator I began to name and reframe my Selfhood, recognizing that my knowing had

been largely externally projected and constituted. In particular, feminist(s) critiques in epistemology

advocated collaborative knowledge creation. This expansion of ontological philosophical inquiry

prompted me to action—believing that I had a right to be a co-creator of my own knowing rather

than extrapolating understanding from the historically male template of knowledge production and

reproduction.

In particular, during one of several courses in feminisms taught by the director of this

dissertation, one project posed several overarching questions for our investigation which ultimately

led me on a journey of exploring my past highly conservative, religiously dominated life. The points

of inquiry focused on *whether feminisms is a state of mind or condition, a way of thinking or being,*

a constant, both, or one or the other. I was unprepared for the unearthing that occurred through

this highly reflexive endeavor. Key themes that emerged included leaving home, my mother's

modeling of womanhood, false perfection, obedience to authority (church, state, and education),

interrogation of just what it meant to be called/named woman, the sociocultural and personal

aspects of womanhood, and even a spiritual component emerged in an effort to reconcile a

dominant, hierarchal religious system that I was previously bound to due to familial predilections.

What I came to conclude was that at heart, I had unconsciously embraced feminisms

without aligning myself, per se, with the social movement. After years of study and reflection, I

wholeheartedly agree with hooks that a large-scale project of feminist education focused on critical

consciousness is urgently necessary. Why so? *Because I had not fully appreciated the great state*

of unknowing I called my life. An alternate lens found within feminisms allowed me to reflect on

past socialized experiences with renewed understanding. As I have attempted to convey

throughout the prologue and preceding chapters, the force of a dominant, status quo society can

make women unconscious or rather socially blind, deaf, mute, unmindful, and unthinking.

Throughout this work the syllogism posed is the exigent of women's discursive disempowerment,

which continues to go undetected and scrutinized for the most part, even by academically and

professionally trained women in education.

Let me share with you a compelling and rather recent example of women in education,

who described themselves as nonfeminists, at the superintendency level in public education.

Though my concern is primarily within higher education, this example nonetheless has reciprocity

with all women as the context involves the silencing of women's voices. These superintendents

engaged in an alternative research project revealing how they were severely unknowing subjects in

their careers and lives. Research conducted by Young and Skrla (2003) utilized an interview

process wherein she designed and applied a feminist qualitative research tool to investigate "what

the U. S. Department of Labor has described as the most gender-stratified executive position in the

country (Bjork, 1999 p. 105)," which is women in the superintendency. Additionally, she sought to

reveal and analyze the silence within education "institutional silence, political silence, personal

silence, even silence about silence—multiple and intertwined silences all related to absent, stifled,

or prohibited speech about women's unequal position in society in general and the

superintendency in particular" (p. 104). The instrument was created to encourage these women to

break their silence to talk about their experiences because the participants described themselves

as being nonfeminists and did not want to engage in the *gender matter*, thus impeding dialogue

and disclosure. In essence, these women had worked and lived their lives not only in silence to a

great degree, but also without really *seeing* the world through their own subjectivity but rather

through a male paradigm of authority. As McFague's words which follow make clear, the adoption

of a particular worldview makes dramatic difference in the kind of lives women might lead:

> Worldviews and the models in which they are based are our eyes and ears with which to interpret our world and our place in it. Since we cannot *see* apart from these most basic contexts (there is no raw experience or innocent eye), then it matters profoundly *which* worldview is operating in our culture. Until we become conscious of the one (or ones) dominant in our society, we will have no chance of combating their ill effects or changing to another one. Realizing that our current worldview (like all worldviews) is a social construction . . . should make it possible for us to name it as a human creation and to denounce it as a faulty one. (McFague, 2001, p. 44)

Outcomes of the research conveyed that these female superintendents had "spent their

careers in public school administration adhering to norms that prevented their noticing or speaking

out about gender-related issues, sexism, and discrimination." Emotively, "this silencing . . . is itself

invisible to the vast majority of those who work in educational settings . . ." (Young & Skrla, 2003,

p. 107). These professionals were in their own words "largely silent and unaware" (p. 113). Two

years after the initial research, the sample group was interviewed once again. During the final

focus group, these women engaged in "mourning work"[13] and came to the understanding that they

had experienced isolation, loneliness, ostracizing, defeminizing, and ultimately the decision to

leave the superintendency. These former superintendents conveyed that the alternate feminist

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[13] Young and Skrla (2003), drawing from Derrida's work in 1994 of "ontologizing the remains" which Skrla applied "mourning, [as the] the philosophical, intellectual, and emotional work of . . . women in reconceptualizng themselves and their work lives following the breaking of career-long silence on issues of sexism and discriminatory treatment in the public school superintendency" (p. 104).

research and instrument applied illuminated the serious gender issues in their field that contributed to what the author terms "self-silencing" and their lack of recognizing this silencing as it occurred, and was experienced. Importantly, these women did not have to embrace feminisms to gain value from applying a different approach to their circumstances. Gray-Rosendale (Gray-Rosendale & Harootunian, 2003) best explicates how this example and my own experiences have demonstrated that "feminist conceptions of power should be understood as rhetorical in nature: They must recognize the extent to which feminism can and does contest linguistics systems, structures, and institutions that patriarchal discourse manufactures" (p. 79).

Levesque-Lopman (as cited in Fisher & Embree, 2000) conveys how "contemporary feminist critique continues to reveal conventional sociological methods and theoretical frameworks of analysis that are fundamentally at odds with or exclude from inquiry the multiple realities of women's *lived* experiences" (p. 6). Therefore, a feminist phenomenological perspective allowed the participants in this case to speak and the researcher to listen to their words, as women to women and not translated through a male lens (or patriarchal sedimented female paradigm). The employment of an alternate perspective aided these women in better understanding their phenomenological experiences that had previously eluded them. In particular, the participants came to understand the culture of 'fear' instantiated by the "male-dominated culture of educational administration" and how it functioned to promote their long silence (p. 113).

It is valuable to pause, taking note that this is a significant example whereby an alternative perspective presented through feminism, to nonfeminists, boldly disclosed astoundingly new ontological knowledge and epistemological agency for these former female superintendents. The polarizing existent among feminists and nonfeminists need not be, if we can move beyond labels

and recognize the potential of this philosophical framework in aiding our reflexive lives. De Beauvoir (as cited in Mahon, 1997) believed "the awfulness of oppression . . . is that it divides the human world into two camps: those who enlighten mankind by showing it the future, and those who are condemned to mark time hopelessly in order to merely support the collectivity . . ." (p. 112). I would not want the latter to be my fate for having not made a genuine effort to deconstruct the world that did not seek my permission in how my life, as a woman, would be constructed as the background to the foreground of man's existence.

Narrative and Identity: Hermeneutics of Selfhood

Identity and selfhood are complex, multidimensional, paradoxical states of being, knowing and memory—temporal ever-shifting and changing across phenomenological time. Within our temporal existence, it is compelling that our greatest "permanence" deemed to be the most constant element across time, within our narrative being is that of immutable "character and keeping one's word" (Ricoeur, 1994, p. 118). I would envision this sense of character as having to do with conscious intentionality of word and action in mutual consideration of Self and Other. With regard to permanence, interestingly, Freire (2004) wrote that "the permanence of education also lies in the constant character of the search, perceived as necessary" (p. 93). We are continually required to reconcile our sense of self and identity with another in the temporality of the moment. That is why the "framework of narrative theory" helps us to better understand "the concrete dialectic of selfhood and sameness" (Ricoeur, 1994, p. 114).[14] It is such a framework that gives us agency to accept, give testimony to, or reject, contest the narrative of our being recognizing that we are uniquely the I/Self which is not identical to the You/Other. We may enter into or share

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[14] Ricoeur (1994), "sameness is a concept of relation and a relation of relations" (p. 116).

sameness but we are never the identical same as another. Consequently, when engaged in sameness we continue to maintain our individual self and identity though mirroring elements of sameness that may suggest holistic sameness thus foregoing interconnectedness.

Though seen by some as opposing approaches, "for Ricoeur, hermeneutics is a version of phenomenology . . . they are dialectically related hermeneutics is grounded on phenomenological presumptions, while phenomenology is grounded on hermeneutical presuppositions." In his view, the intersection of these two practices "character[izes] . . . a 'space of reflexivity' . . . This act of turning inward is the gaze of consciousness directed on its own conscious acts. Therefore, the act of consciousness is the reflexive act itself" (McNay 2000, p. 13).

Significantly, the starting point of reflection is found in language, and how language is reflective of lived experiences. We fail through miscommunications and misunderstandings because we often forget that language is no more than a symbol system that is capable of only approximating our existence—failing us, as it falls short of projecting our fuller selves. The incompleteness of language thereby often perpetuates our incompleteness. Nonetheless, dialogue, verbal intimacy, is the closest we can come at reaching out to another. Noteworthy, that is why "narrative interpretation of experience points to the symbolic nature of human action: if human action can be narrated, it is because it is inherently symbolic in nature," (p. 13); and I would add, just as language.

Drawing from Ricoeur's work, McNay (2000) contends that "ultimately, narrative structures mediate a tension between stasis and change . . . imput[ing] meaning and coherence to the flux of events but can never achieve closure in that it must, to some degree, accommodate the emergence of new possibilities" (p. 86). Seemingly narrative helps us negotiate and reconcile the

ebb and flow we have come to name as permanence and temporality in time. Without the ability to

have some sense of permanence of experience it becomes difficult to know and understand the

Self, for at best it seems ethereal, fleeting, and shifting continually—we need a point of *imagined*

centeredness—and an historical referent to our being. Key features at the core of the hermeneutics

of self consist of "reflection and analysis, dialectic of selfhood and sameness . . . dialectic of

selfhood and otherness" (Ricoeur, 1992, p. 16). Progressive educators not engaging in

introspective efforts could hardly be called progressive or even educators. In Ricoeur's view (as

cited in Venema, 2000), "the task of hermeneutics is to recover a self from the vast diversity of

signs, symbols, and texts, which consciousness is intentionally oriented toward" (p. 4). In other

words,

> to understand the meaning of selfhood fragmented among the vast array of linguistic works, one must become aware of the interconnective structure of language, not to recover a metaphysical principle of unity, but a self that does not result from an interpretive reflection on the meaning of existence. Selfhood always remains a task modeled in signs, symbols, and texts, but it can never be the accomplishment of the process of linguistic interpretation itself. (p. 5)

In tandem with narrative and language we begin to construct or deconstruct lives that we

imagine as our circle of reality. Examining the work of Ricoeur, McNay (2000) advised us that

narrative

> is central to the construction of social and individual identity. Narrative is a universal feature of social life; it is the fundamental mode through which the grounding of human experience in time is understood. The temporality of the human condition cannot be spoken of in direct discourse of the phenomenon, but must be mediated through the indirect discourse of narration. (p. 85)

Ricoeur's (2000b) recognition of the link among language and Selfhood has been a continuing central theme throughout my reflexive practice or "inner work," according to Palmer (2000). Ricoeur conceives of narrative as "bring[ing] to language the diversity of human action by submitting it to the unifying and intelligible order of the story" (p. 93). Women have not been allowed the words, the discursive space to tell their lived story and memories. Ricoeur (2000b) speaks of the various elements of fragmentation, but I would further add the fragmentizing that occurs by virtue of being women prescribed a gender-specific discourse of identity. Therefore,

> the search for identity is tied to the received past, but requires the past to be given a configuration marked with a stamp of ownership. Our fragmented storied past must be given a configuration that will have the power to refigure our experience in the construction of my personal and our collective identities. (p. 93)

This is well and fine, however, based on women's erasure of story, narrative, and personal identity, how do they transcend the past hermeneutic grand narrative interpreting and reconfiguring their own authentic story?

That is why we are in this continual dance, as it were in Derrida's view as "we find ourselves in process between this kind of birth and death, opening and closure, where we forge, in defiance of death, an identity for ourselves . . ." (Ricoeur, 1992, p. 206). I believe women can recreate spaces in which to reinvent their lives beginning with a reconfiguration of language and ultimately the creation of their own story and narrative of being capable of rejecting elements of the story that are false. By this means, "narrative identity gives unity to the self by allowing for a transference of narrative unity from the story of our life to actual experience" (Ricoeur, 2000b), p. 96). A validation of the Self becomes possible when narrative identity becomes congruent with the text of the story told through constructive dialectic opposition. This is the crucial work that lies

ahead of women no matter their ideological bent. Yet such action is an act of freedom, which can

be a fearful enterprise for many women because it is a new frontier. Becker (1973) wrote that ". . .

man's fears are fashioned out of the way he perceives the world" (pp. 11, 18). If man has held this

fear, and yet has enjoyed privilege and dominance, what then are woman's fears? Ruiz's (1997)

words made me stop and think deeply of just how alive my life was or was not. I came to better

appreciate how socially domesticated my life had been conditioned to obey authority outside of my

own subjectivity. For the past several years, when working with preservice educators, we read and

discuss the words that follow. This is among many attempts to encourage, perhaps even beseech

them to live a more alive existence, less trapped and paralyzed by fears—claiming their authentic

Self.

> That is why humans resist life. To be alive is the biggest fear humans have. Death is not
> the biggest fear we have; our biggest fear is taking the risk to be alive—the risk to be alive
> and express what we really are. Just being ourself is the biggest fear of humans. We have
> learned to live by other people's points of view because of the fear of not being accepted
> and of not being good enough for someone else . . . we create an image of how we should
> be in order to be accepted by everybody. (Ruiz, 1997, p. 17)

For instance, women have long lived in the shadow of social fears—not allowed to define

themselves, but rather most have attempted to adapt to and fulfill some constructed notion of what

it means to be a woman. Those with lesser power, such as women, have experienced lesser

epistemological resources impacting Selfhood, identity, and being. Consequently, society as it is

structured constitutes Selfhood recognizing it through gender-specific theory, method, practice, and

outcomes. Who am I? Who are you? What is selfhood? These questions take on new meaning

when applied to women and their diverse lived locations. And for feminists, still yet another layer of

meaning emerges in contestation of dominance of knowing and being the Self. It is no wonder that

without reflexive practice, what many women experience is a surface-level or metaphorical consciousness of themselves, or likened to Buber's thinking, it is only a matter of *seeming* rather than *being* in actuality. Pretenses must be eradicated through participatory intentionality and recovery of the Self by women. It is necessary for the disappearance of women's reference to lived experience to be reinserted in the interpretation of human events, at all levels.

Perhaps many women continue to frame their lives in the context of patriarchy because they believe it offers some sense of self and place in the world, as long as they do not refute its dictates. Living within that prescribed schema limits decision making on many levels, restricts role choices, and in many cases, reduces social responsibility under the guise of unknowing or victimization. Many women may fear to venture out into the unknown, afraid of questions and answers that could irrevocably change their lives. Having grown up and much of my life governed by patriarchal regulations, I know that to press toward a more complete Self demands the risk, resistance, and courage to live a mindful fully alive Self. Prior to exploring and discovering differing ways in which to see the world, a part of me was dead until resuscitated through greater education, living and knowing.

Self for me as a woman is known holistically—mind, body, spirit[15]—negotiated daily through language, internal/external dialogues, and interaction in community with Other without

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[15] Zohar and Marshall (2004) incorporated elements of Daniel Goleman's (1995) work on *emotional intelligence (EQ)* and others, to formulate their concept of *spiritual intelligence (SQ)*, which more contemporarily segues into their proposal of spiritual capital. Such a proposal has merit from the standpoint that this concept is intended to increase our understanding of the holism that is a human being, for spiritual intelligence is 'the soul's intelligence. It is the intelligence that make us whole, that allows us to integrate the many fragments of our lives, activities, and being. It allows us to know what we and our organizations are about. SQ puts us in touch with the depths of our being and with the deep wells of our potentiality . . . SQ helps us to evolve" (p. 65)

losing autonomy of Self. My sense of Selfhood is predicated on a postmodern[16] Self knowledge,

giving me agency to engage in co-meaning-making, responsibility, and accountability of choice and

action rather than simply accepting and assimilating other knowledge. Self cannot be quantified

and measured without the use of a manipulated, unequal, essentialized rubric or erroneous past

tenets of Enlightenment that were blinded to all else, except reason. Olthuis draws upon the work

of Levinas: "reason is the instrument by which an ego or society of egos makes same that which is

different, possessing and domesticating it. Reason reduces the other, appropriates, disempowers,

totalizes" (as cited in Smith & Venema, 2004, p. 140).

More formally articulated, in essence, the self exists in a continuum of living experiences

conducted through an extraordinarily layered complex process that incorporates and acts upon

learned social perspectives. We develop selves through the process of communicating with others

(interpersonal communication), adopting values, attitudes, cultures, ethnicities, and roles, and we

experience naming and labeling (Mead, 1934; Wood, 1999). The Self is experienced personally

and communally. Understandably there are human distinctions that serve to inform and shape

meaning and purposes in life. Unfortunately, distinctions have been coerced into differences that

are divisive and damaging. Most learn early on that recalcitrant behavior is customarily met with

harsh responses and consequences from the dominant corpus of thought. Unacceptable to me is

how the Self is viewed through signifiers of gender, sex, race, and social class, forming human

identity tied to egos, identity, and personality. The process of Self is nonstatic, organic and ever

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[16] Smith and Venema (2004), according to James Olthuis "in its heart postmodernism is a spiritual movement that resists the totalizing power of reason. It is that resistance, and the concomitant celebration of difference and diversity, that marks a wide array of disparate discourses as postmodern. Ethically, postmodern discourses share an alertness to plurality and a vigilance on behalf of the other" (p. 135). Further still, "control through reason and science has left wide swaths of destruction in its wake: systematic violence, marginalization, oppression, suffering, domination of the 'other.'" It is that sorry history that both lies at the root of the postmodern attack on the totalizing power of reason and gives shape to the postmodern ethical imperative to include the 'other' and to make room for the 'different." (p. 24).

evolving constructively or destructively. Sociofamilial codifications are internalized forming our frames of reference in how we name and see the world. We are never truly a Self onto ourselves, but rather our Self is always reflective of the Other.

The experiences of Self occur in either confirming or disconfirming communicative climates that are ultimately constructive or destructive to the Self. Within those climates we exchange notions of human wants and needs, and give or receive actions of care and love or a variety of emotional experiences. I've talked a great deal about Self and Other throughout this work because human life is much more interconnected, even with perceived differences than most fully understand. A number of critical works have contributed to my thinking in this regard. However, I've drawn from Ricoeur to best convey my deep appreciation of how we reflect the lives of one another, daily, particularly through teaching, even when we may not be cognizant of this fact when encountering one another. Ricoeur (1994) urges us to consider oneself as another suggesting "that the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other, that instead one passes into the other . . ." (p. 3).

This fact has been crystallized during my teaching. In some classes, when students begin discussions by asserting their viewpoints and beliefs on critical issues, the talk takes on the form of speaking at or arguing with another, then a shift occurs whereby they begin to speak with one another and eventually enter the domain of honest dialogue, and bit by bit the emergence of community becomes present. As the talk continues, particularly in small groups, there appears to be genuine reflecting or mirroring of one another's thinking as though in some unexplainable way students *pass into the other* as Ricoeur suggested, as they begin to see Self in Other and the reverse. Students may become fearful, uncertain and even angry when confronted with ideas and

concepts that go contrary to core belief systems and frames of reference. However, my experience

has been that what occurs, for some students through genuine dialogue is that they begin to

identify and see themselves within others, capable of grasping some thread of familiarity, thus

removing some of the anxiety and threat that initially did not allow them to see Self in Other.

Additionally, there is a complex dilemma that arises when attempting to confer my identity

and Selfhood within the role of an FPE. I grapple with concerns such as how do I demonstrate an

ethic of care while maintaining necessary authority? How do I negotiate a patriarchal culture and

hegemonic discursive climate without losing self voice? How do I project a cohesive feminist

progressive model of antioppressive education when none exists? That is why I marvel and am

even somewhat perplexed with the research conducted by Maher and Tetreault (1994) on

transforming feminist classrooms. Significant to me, was that they claim

> the feminist professor . . . observed have sought alternative grounds for constructing their authority as teachers vis-à-vis both their students and colleagues. Despite institutional differences, they are all engaged in the challenging process of defining and claiming authoritative positions both as women and as academics, as well as resisting the andocentric standards of their professional socialization . . . They learned to define their authority in terms of their feminism by consciously positioning and modeling themselves as knowers and learners for their students. They see feminist scholarship, expertise in the discipline, and their own scholarly work as important not because they yield objective "truths," but because this knowledge has shaped their ongoing personal evolution. Like their students, they fashion multiple identities and ground for authority, in terms of the contexts and demands of the communities they inhabit and to which they are responsible. (pp. 128-129)

The forgoing quote seems to imply a clear, coherent, almost seamless feminist structure and

pedagogy that I believe is illusive for many educators, myself included. Research and countless

testimony speak to the fact that feminist educators are often met with relentless challenges not only

to their pedagogy, but also to their identity and integrity as educators. Feminist or not, female

educators are continually confronted with evaluations, assessments, and judgments of how they

express themselves beyond the traditional female vernacular. Not only our speaking, but even our

articulation of emotions continue to be sex-genderized, a byproduct of patriarchy. In numerous

ways, patriarchy has robbed women of their right to self expression. Boler's (1999) views are

evocative of my concern in how women process and experience emotions within the dominantly

structured social spheres.

> the feminist politics of emotion . . . that invites women to articulate and publicly name their emotions, and to critically and collectively analyze these emotions not as 'natural,' 'private' occurrences but rather as reflecting learned hierarchies and gendered roles. Feminist practices of consciousness-raising and feminist pedagogy powerfully reclaim emotions out of the (patriarchally enforced) private sphere and put emotion on the political and public map. Feminist politics of emotions recognizes emotions not only as a site of social control, but of political resistance. (pp. 112-113)[17]

Judgments aforementioned give no evidence of higher education being an open, unfettered

environment advocating diverse fields of scholastic discovery and expression. It is not the

accusation against the credibility of feminist scholarship alone, but also abhorrence toward their

reframing a life that goes counter to the cult of womanhood. Even for the dedicated, resistance can

be fatiguing.

Steiner, Krank, McLaren, and Bahruth (2000) encourage us to consider that feminist

thinking, at its foundation, seeks collaboration in rejecting the hierarchy of limited power.

Connected knowing further encourages pluralistic thinking that I embrace as well as use of dialectic

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[17] Boler (1999)" higher education and scholarship, to address emotions is risky business—especially for feminists and others already marginalized within the hierarchy of the academy. The privileging of reason and truth prevails . . . In this hierarchy, emotions are culturally associated with femininity, 'soft' scholarship, pollution of truth, and bias. Within the hallowed halls, and within a climate that rapidly eliminates arts and humanities while science funding increases, feminist scholars in particular risk being denied tenure, at worst, as well as earning the reputation as one of the 'touchy-feelie' types" (p. 110)

and dialogic means of questioning and speaking the world, in one's own voice. "Connected

knowers act not as adversaries, but as allies, even advocates, of the position they are examining"

(Goldberger et al., 1996, p. 208). Even with this quest for connection, critical research reveals that

feminist educators are feeling greater need for reasserting, rethinking their authority in the

classroom, particularly within male-dominated fields of study. In thinking of the often deemed

archetype of a progressive educator, Maher (as cited in Weiler, 2001) posed the question

> how do Dewey and progressive educational theorists deal with the active deployment of
> the teacher's, particularity the feminist teacher's, authority? . . . Why have I often felt so
> powerless in my own teaching career, caught between things that students said or did that
> I thought were wrong, even harmful, and the idea that I should be always 'facilitative' and
> democratic? Looking back over my own training as a high school social studies teacher in
> the mid-sixties . . . I was . . . reminded that my own models for democratic, student-
> centered teaching were all male (p. 14).

Maher's example irrevocably demonstrates the productive, generative path of education,

unless reassessed and dramatically changed. Matters of authority, leadership and credibility

require constant negotiation for the FPE who attempts to balance these qualities, with mainstream

training and employing emancipatory educational practice in classroom climates that give freedom

of voice to students. The average FPE is no doubt overwhelmed by these competing demands and

points of negotiation. Training, continues to be lacking often ending in theory without needed skills

for practice. As with Darder (2002), who writes that "the balance required to form a critical mind

demands of teachers an effective use of their authority" [discouraging] "the reward-and-punishment

system" because it "alienates students and subjects them to a 'culture of silence' that impairs their

development of critical knowledge," believing "that children need to learn self-control and respect

for others as an ongoing part of the school curriculum" (p. 214). What is not taken into

consideration are that the dynamics involved in exercising authority differ women and especially

female progressive educators on several counts due to historical backdrop of past silencing that

must be negotiated even now in this historical moment as with social expectations of femininity and

politeness and the vulnerabilities that arise when practicing liberatory education, as a woman.

It is not inconceivable that even progressive educators, myself included, might attempt to

ameliorate relational and climate conditions by reverting to the role of the "good-teacher-good-

mother"[18] to lessen the strain and conflict for all concerned. Then when reserves are replenished

the FPE might then regain her agency as leader-authority. Such a flux in interaction is not

unfamiliar to the lived vocation of a progressive educator. To the detriment of the FPE and or

feminist educator, Freire universalizes the experiences of women and men along a continuum of

thought that encompasses antioppression, revolution, liberation, emancipation, humanity, and

love—resulting in dissonance, fractures, and dividedness among teaching and living the vocation

of an FPE. He has plotted his pedagogy on a foundation of sameness that does not compute when

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[18] Weiler (2001) ". . . it could be argued that Dewey also wanted to bridge this split [public/private spheres], welcoming women's equality as a way of bringing 'more realistic and more human morals' into the public sphere . . . " (p. 22). However according to " Valerie Walkerdine . . . "the masculinized grounding of progressive education . . . . [and the] deep-seated oedipal basis of classroom dynamics organized around the enabling of the teacher-mother, the son whose activities she encourages, and the daughter whom she represses or ignores . . ." demonstrates the connection between masculine and feminine in progressive educational theory and the treatment of boys [males] and girls [females] in practice. She shows why the simple inclusion of 'home and family' topics, or the values of caring, concern, and connection in the curriculum, or even equal attention to girls and boys in the classroom will be rejected as long as the essentialized gendered dichotomies between male and female, public and private are not themselves deconstructed. The key issue is not unity, no matter how inclusive of difference, but the practices and relationships of power . . ." (p. 22).

considering the reality of the existence of the sex-gender divide bound up in inequity, dominance, oppression, and other factors that afflict the Selfhood of women in unique and diverse ways.

The resolve in working toward identity, integrity, and Selfhood has to simultaneously negotiate and reconcile Self as Other, human mutuality, and true community. As an FPE, a paradox arises as to just when I am to exercise appropriate authority according to Freire, while also "abandon[ing] authoritarian structures and relationships that silence students and condition their uncritical acceptance and conformity to the status quo" his main concern herein was the banking method of teaching. This means of education was a "political project" for Freire; however, just as with the larger dominant political system, women were left out of the equation (Darder, 2002, p. 102). A huge gap in the progressive pedagogy that I attempt to practice as an FPE in a Freireian sense, is that the pedagogic practice oftentimes dogmatically prescribed did not take into full account women's sociocultural situatedness, much like the overarching social system also failed to consider women along with the primacy of men. Contained within the words that follow is presumably what he perceived as the consensual assumption that women can interact or experience the classroom environment and students in the same way that men do. As powerful as the antioppressive pedagogy is, the gross oversight of women's history and antecedent experiences make it oftentimes extremely difficult to capture Freire's liberatory vision in my teaching.

> It is undeniable that a revolutionary practice requires the full presence and involvement of teachers in their teaching. Teachers must constantly be assessing their student's interactions and be willing to engage them openly when difficult questions or issues surface. Large and small dialogues are commonplace within these classrooms, providing opportunities for lively participation and the exchange of ideas, values, and beliefs among students and teachers . . . teachers committed to a revolutionary practice must often search for and bring in alternate materials, articles, and textbooks . . . (p. 108)

Fisher (2001) claimed that feminist teachers view their work differently than the established status quo thinking regarding education. The perspectives offered through feminisms cause the socially conscious and aware educator to continue to ask questions, make analyses, and make applications for social change, all of which often go against the grain of established institutionalized education. Ongoing misunderstandings or misperceptions can often arise within the feminist classroom. A specific example regarding an educator employing feminisms is

> that she does not want them [her students] to think that her interest in an ethic of care implies an abandonment of disciplinary standards. In describing these complexities, I do not mean to discredit any feminist teachers. All teachers face the task of realizing sometimes conflicting values within the limits of concrete situations [and institutions]. Often, our values remain only loosely tied to our practices. But, loose as they may be, these ties have a crucial function. While institutional pressures strain the relation between values and practices, our willingness to reflect on that tension prevents us [feminists] from slipping into a 'shallow pragmatism in which we seek only methods that 'work' . . . how feminist academics and other teachers define and respond to the problems that arise in teaching is shaped in great part through the conjunction of a teacher's political and educational values, the models of teaching and learning she has encountered and adopted, and the institutional and social conditions under which she teaches. Moreover, an individual teacher may subscribe to conflicting values or models of teaching and learning. She may be subject to contradictory institutional and social conditions. She may modify or abandon some of her values and acquire new models of teaching as she changes institutions or the institutional and social conditions change around her. Little wonder that answering the question 'What is feminist pedagogy?' turns out to be such a difficult task. (p. 25)

All in all, these central considerations regarding feminisms and progressivism need serious amending; otherwise, dialogue and dialectic engagement is virtually impossible, and relational dynamics remain fractured at some level. It appears that progressive pedagogies and feminisms share a common denominator in that both contain diverse approaches that may well counter the work of the other. What is the core definition and approach of progressive pedagogy? Is it being implemented unilaterally? One need only look to the literature on educational theory, cultural and

critical studies, and feminisms to see the vast terrain of criticism and counter criticism. It may well be that our primary focus should be our relationships—reaffirming mutual commitment and investment with one another, thereby enabling a more complete pedagogy to emerge through lived experience.

Mutuality of Self and Other: Dialogical Community

Having examined narrative, identity, and selfhood, our next step is to consider tangible approaches toward human mutuality. Significantly, "in genuine mutuality it is not that the other fills up or augments myself; nor do I lose myself in the other" (Smith & Venema, 2004, p. 153). As we now know, language is socially, culturally, and historically constituted, produced, and reproduced, serving to bind us together as well as to divide us. Mutuality begins in dialogue and is sustained through community. Freire (2004) believed that "a dialogic relationship . . . [was] fundamental practice to human nature and to democracy on the one hand, and on the other, an epistemological requirement" (p. 92). That is why I have confidence in Buber's inspiration of human action by way of "social renewal" dependent upon the "transmission of teaching" (as cited in Avnon, 1998, p. 157). Consequently, "those who teach and those who learn, become the transmitting agents" (p. 158). So we return to the issues of what is teaching, what is being taught, and by whom? What messages are reproduced, and with what outcomes? Education is the link toward creating communal pathways among diverse lived experiences and ideologies that often forbids mutuality of Self and Other by virtue of unknowing and unmindful states of being. Required is emancipatory education and individual participatory action—not reliance on fiat. It is necessary that each of us be proactive in our efforts to prepare ourselves for meaningful human encounter with others—this is the founding basis of mutuality and communicative communion. If we remain in a suspended state

of waiting on others to bring about authentic change, then mutuality cannot be possible

nonunilaterally. A reaching out is the essence of mutuality causing us to prepare to meet others

where they are without predisposed judgment. Importantly to form and encourage sustainable "true

communities" it is necessary that "personal and communal renewal . . ." occur revealing what

Buber terms a "hidden community of servants" (as cited in Avnon, 1998, p. 156). I would term them

givers rather than servants for it suggests a willingness, self-agency to serve rather than coercive

servitude. These encounters and forming of communities are instantiated first by ongoing individual

renewal and change founded in reflexive, introspective practice. It is through these efforts that

relationships or partnerships of mutuality can be realized.

Continuing with the premise of social-personal renewal and community, Buber prescribes

in his sociopolitical theory making the "modern state, its institutions, and characteristic forms of

relationship (power and domination) obsolete, supplanting the modern system of nation-states with

a global 'dialogical civilization'" (as cited in Avnon, 1998, p. 159). To affect this reality he proposed

that this transformation take place in "three stages":

1) The model of society would be founded in the creation of 'true communities.'
2) Creation of a 'global community of communities' a commonwealth of communities bound together by a common trust, a shared relation to the 'eternal' You.
3) The end goal being the creation of social conditions conducive to acceptance of the dialogical moment. These three stages of development may also be considered as three levels of social life—individual, communal, and global. These three stages of development (and levels of social existence) are interrelated in a reciprocal manner, for the coalescence of individual persons whose relation to being includes direct experience of the dialogical moment is the beginning and end of 'true' community and of the new global order. (as cited in Avnon, 1998, p. 160)

Human voice, agency, and participation are necessary to bring about this perhaps idyllic

vision of community that Buber proposed. He ultimately conceived of "the builder, the dialogical

person, [who] is at the center of that process" (as cited in Avnon, 1998, p. 160), thereby making us

each responsible and answerable for the creation, maintenance, and sustainment of true

community that in my view requires strident efforts involving human mutuality, with the starting

point being education, whether through formal or informal channels. Consequently, the seemingly

genderless *builde*r that Buber speaks of works toward the relationship of I/YOU wherein we regard

others as ourselves, much like Ricoeur's proposal of oneself as another and another as oneself.

What seems to be implied is that each of us should take hold of the leadership/builder

conceptualization aiding this transcendent interrelated community. For "leadership is everyone's

vocation . . . when we live in the close-knit ecosystem called community, everyone follows and

everyone leads" (Palmer, 2000, p. 74). Leadership in this sense is an act of freedom for Self and

Other leading to mutuality.

My sense is that predicated on this model, to love Self is to love Other. Contrastively, to

hate Other is to hate Self. This should be at the foundation of how we teach diversity,

multiculturalism, critical race theory, and women and gender studies. It is important to remember

that the ultimate YOU was God, according to Buber (based upon his Hassidic beliefs) in his view,

and further represented the highest plane of dialogical encounter. Therefore, he envisioned a

religious or godly center to reside among I/YOU relationships or the ultimate interpersonal

substantive dialogical coexistence. In my stead, I would envision a hallow spirit presence and not a

male incarnated god experienced only through dominant religious structures (as related

previously), whereas Freire held devoutly to Catholicism, Parker, the Quaker tradition, and so forth.

Nonetheless, each of these frames of reference may be held individually without impeding the

formation of true community, if we so choose. Each dimension of the relationships that form

community are intended to reside in truth, whereby "'turnings' [conversion as in coming to the light in Plato's cave] have renewed cultures and transformed prevailing attitudes to being so as to attest to the truth of their experience . . . those who have established ways of life in which human beings can more fully know themselves . . ." (Avnon, 1998, p. 161). It is within these communities of truth that individuals among the collective become more complete beings. This turning/conversion allows us to see the Other as Self in a way that I believe requires a spirituality of compassion as proffered by Fox (1979). In this sense, compassion is to suffer along with, or enter into suffering with another, which is necessary if we are to *meet* one another in dialogical community without judgment. As Fox reminds us, compassion is rather like a partnership than viewed in condescending terms such as pity or sentimentality—this is the beginning of mutuality-equality. As in sharing power with versus over another, so too compassion shares suffering with another, not over them. I would agree that compassion is a key component of mutuality-justice, in that Fox (1979) writes that because

> compassion . . . [is] so closely allied with justice-making, [it] requires a critical consciousness, one that resists all kinds of keptness, including even that of kept academia and kept intellectuals. It implies a going out in search of authentic problems and workable solutions, born of deeper and deeper questions. (p. 24)

If as suggested compassion is an act of "morality" which has long been erased from much of the public sphere of activity due to false notions of emotionalism and sentimentality. I would agree on this point, and further still with Fox (1979) that, "compassion is more whole-oriented and more globally concerned than are platitudes of narrow patriotism" (p. 24). This thinking resonates by conception of a *Veiled Discourse of Democracy* rather than authentic freedom. It is global and intellectual in nature which is necessary in the building of a global true community that Buber

envisioned. Consequently, compassion and mutuality intersect in the domain of suffering with another because "the reality of rampant inequality, disadvantage, and outright oppression in our world means that the ethical symmetry of mutuality often calls for a priority in meeting the needs of others. Exercising mutuality means taking into account the position and circumstances of the other" (Buber, as cited in Avnon, 1998, p. 155). Therefore, "co-responsibility, care, and compassion are the key terms in a postmodern ethic" (Buber, as cited in Avnon, 1998, p. 156) to which I subscribe. Is compassionate-mutuality a manifestation of love for Self and Other?

> Drawing from the work of Levinas, Ricoeur (2000b) envisions
>
> a model of non-oppositional difference—an economy of love . . . an intersubjective model of mutual recognition, attunement, and empowerment . . . mutuality is attunement of expression, recognition, and desire, a dance in which simultaneously the differing gifts and needs of each person are honored, recognized and often met. (pp. 150-151)

It is my view and hope that steps toward mutuality could transcend divisive identity politics. The content supportive of this proposal are similar in nature to Buber's theorizing of *I/YOU* and *I/*THOU, specifically with its emphasis on accepting the other without imposing gross judgments. Ricoeur suggests an "honoring" of the presence of the other as does Buber, which has specific application to teaching-learning that is shrouded in oppositional difference disallowing trust and the disclosure to enrich the experience of education. Freire offered solid recommendations in his relational model within the progressive classroom, where it should be envisioned as *teacher-student-student-teacher,* providing some equilibrium to an otherwise hierarchal equation. "It is the fear of non-affirmation and disintegration" that Ricoeur (2004a) describes as the center of making "genuine meeting so difficult" as we attempt to protect ourselves. He reminds us "that mutuality is always

drenched in vulnerability and risk because it is non-coerced meeting of two free subjects . . ." (p. 152).

Understanding and practicing mutuality of Self and Other, or as Ricoeur (1992) concluded *oneself as another* begins in dialogical community, which intersects with Bubers views on the "between" dialogic space that requires negotiating among Self and Other, yet a potentially sacred spacae. As Buber wrote, "on the far side of the subjective, on this side of the objective, on the narrow ridge, where I and Thou meet, there is the realm of the 'between.' This reality, whose disclosure has begun in our time, shows the way, leading beyond individualism and collectivism, for the life of future generations. Here the genuine third alternative is indicated, the knowledge of which will help to bring about the genuine person again and to establish community. (as cited in Avnon, 1998, p. 149)

In sum, I conclude with the *narrow ridge* that I struggle to traverse in living-teaching mutuality. What must be overcome and transformed in the existent fundamental progressive model are masculine and feminine dichotomies. Ethically, I have a responsibility for moving toward greater completion in pedagogic practice and lived praxes. Maher restates Roland-Martin's views (as cited in Weiler, 2001) of which I support, that "educators tend to think of becoming educated not just as a process of acquiring new ways of thinking, feeling and acting. They also assume that it is a matter of casting off the attitudes and values, the patterns of thought and action, associated with domesticity . . ." (p. 21).

Chapter III Endnotes

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[i] As cited in Griffin, Foss, and Foss (2004), according to Kramarae, "The basic assumptions of the muted group theory pertaining to the relationship of women and men appear to be:

    1. Women perceive the world differently from men because of women's and men's different experiences and activities of division of labor.

    2. Because of their political dominance, the men's system of perception is dominant, impeding the free expression of the women's alternative models of the world.

    3. In order to participate in society women must transform their own models in terms of the received male [language] system of expression" (p. 21).

CHAPTER IV

PEDAGOGY OF DIALOGUE

Unjust systems perpetuate themselves by means of institutionalized violence[1]

There are many levels, expressions and forms of violence—including communicative violence. We need only to look around us, in neighborhoods, schools and yes churches—turn on the TV, radio, read the paper—and we undergo an onslaught of countless examples of violence, hatred and disconnection. It has been vexing in observing our society virtually taken over by individuals and institutions so satiated with their own wants, egos and rights; that they give little regard for what others might need.

We live in a time frequently absent of authentic human connection. This condition is a crisis of communicative alienation toward Self and Other. The disconnectedness I speak of enters our classrooms daily and is reproduced by communicative practices and systems that are oppressive to the core. Why so? We live in a predominately hegemonic culture with deeply embedded patriarchal values, for those reasons the dominant language system, words, metaphors, popular expressions, discourse and nonverbal communication extensively reflect those positionalities. The common quest for power and leanings toward greed, competition and the need for self-preservation incite fear and distrust defying authentic human encounter and live interaction. Is it any wonder that acts of compassion, kindness and humanity are met with suspicion? Educational systems breed distrust due to their foundations built on fierce competition.

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[1] Wink, W. (1998). The powers that be. New York: Random House, Inc. (p. 7).

Administrators routinely distrust faculty and the sentiment is returned by faculty. Students rarely

trust that educators have their best interest at heart. Experience gained from nearly a decade of

teaching, and working with preservice educators has informed my thinking. Still yet, a presentation

given to educators titled" *Reconnecting the Disconnect in Teacher-Student Communication in*

Education, has brought forth untold examples of the need to learn to communicate, dialogue and

reconnect. Additionally, teaching in both single-sex and coeducational institutions of higher learning

proved out that females and males need to hear the other side of the dialogue or remain insulated

to critically important counterpoints otherwise depriving them of greater understanding, learning

and development. Throughout my own learning as well as teaching; and additional training

opportunities, the need for communicative reconnection has been a constant theme.

My work with Dr. Larry Coble, Director of the Collegium and his colleague Dr. Melody

Clodfelter—as a graduate assistant involved analysis of gender-specific leadership practices and

patterns of interaction. Data was collected by the University of North Carolina's Collegium through

the use of the *360 Feedback* assessment instrument designed for gauging leadership performance

as well as personnel perceptions of specific leaders in organizations, in this case that of

superintendents and principals. Revealed were *Blind Spots* and areas for *Best Development*

Opportunities through leader and staff perceptions of leadership performance among females and

males. Rated the highest in need of attention among 70 possible indicators or competencies was

the recognition and need for improvement in: "open communication, "interpersonal savvy,"

"listening," and "people skills." Communication is so heavily emphasized in human performance in

all domains, yet limited attention is given to the need for developing in this skill in higher education

unless students are engaged in major-specific studies (e.g., communication, linguistic studies etc).

Having been trained in communication, as well as understanding the pivotal role of educator as communicator, I introduce several segments of learning that encourages preservice educators to become reflexive of the role of communication in their lives; and in their teaching. Some topics covered include: *Understanding Selfhood and Identity; Communication and Dialogue.* Both of these segments eventually circle back to the segment on *A Teacher's Pedagogic Creed*: Deconstructing and analyzing past and present communicative lived experiences become powerfully telling among students, who had heretofore given little thought to communication, a medium that controls and determines the events in their lives and relationships—and importantly their teaching. I guide students through a discussion that evolves from basic communicative exchanges and gradually reaches new dimensions that impact dialogue such as sex-gender, race, color, class, privilege and power. We move into listening practices and eventually we are addressing communicative relationships and climates from adolescence to more present day lived encounters. We talk about how communicative and relational experiences impact who and what we are. Finally, we explore how our Selfhood and communicative practices will impact our students. We come to recognize that educators primarily create and control the climate of the classroom. Students begin to consider ways of reframing their communicative practices to more genuinely and affectively reach others. We explore how each of us might form effective communities for learning through authentic dialogue. If education is to be the socializing agency for citizens of a free nation, the great equalizer, the democratic laboratory—how will this occur if we are unable to enter into communicative communion with one another? A key element is moving past communicative alienation.

A simple exercise prompted by a straightforward question heightens our discussion of Self and Other. By then discovery and dialogue intensify. I ask students to consider how many people they can readily call upon in their circle of trust to share and exchange in their inner most thoughts, beliefs, secrets and hopes. My request is that they think of someone whom they could reveal the Self to without fear of judgment, prejudice and maligning. I begin with an outrageous number such as 500, then move to 100, next 50, and ultimately I ask what about one close person? Over the course of 4 years, the average number given is two. Many could not honestly attest to one person of real trust in their lives without wavering. Yes, they had family and friends, but they quickly equivocate between those relationships and those in which they could completely reveal their humanity with foibles, idiosyncrasies, human condition—and yes, even hidden brilliance and potential—I/THOU. Students, bit by bit, and in their own voice and unique expression begin to say that there has to be time to talk and listen to one another in the classroom. However, many argue that time such as this has been allocated to meeting state curriculum standards and teaching to the test. Most concede there is no other way but to follow the rules. A paradox indeed.

Without our ability to encounter one another through dialogue—myths, misperceptions, and hatred prevail. How are we to achieve the good society under these conditions? How many of us really stop and think about how we talk, communicate and interact with others? Is it on an I/It objectifying level, or are most of our interactions at I/YOU recognizing the Other as a human being? To have peaceful, compassionate and contented lived experiences we need to strive to encounter the Other at the level of I/THOU without prejudgment and with genuine compassion. As wonderfully amazing as technology is, it is yet one more means of encouraging seclusion, isolation, insulation, distancing and noncommunity. To bring about pragmatic social change begins in

dialogue and gains efficacy through community. As Bellah et al. (1985) claim, we have to get

involved—meaning that involvement "expresses genuine concern for one's local community, a

concern expressed in working for its betterment and caring for those in need within it. This form of

getting involved implies an extension of the notion of family to include the local community" (p.

191.) Progressive educators are about the business of *getting involved*.

    This final chapter proposes a pedagogy (and praxis) of dialogue to ensure that the gap

often found among theory and practice in higher education might be amended. What follows is

insight into the conceptualizing of a community in dialogue for progressive educators, thinkers,

activists; and how that idea was operationalized through the establishing of a grassroots national

organization. Discussed are the mission, philosophy, vision and planning stages to make this

community viable, useful and long-lasting. This work cannot be accomplished individually but

requires the input of thoughts, ideas, experiences, wisdom and knowledge of a larger collective

through solidarity of purpose founded on progressive/antioppressive education.

Conceptualization

    The primary focus of this entire work has been the investigation of the lived experiences of

the female progressive educator (FPE) within higher education. The research gave significant

evidence of the intersection of women's discursive disempowerment and the triad of: church, state

and education. Buttressing these bases of power were hegemonic discursive practices and

dominant ideologies founded in patriarchy. Though disproportionate, it was not the FPE alone that

suffered oppressions from this sociocommunicative structure, but also others with lesser power,

including some men. Further research, for another time, is needed to investigate the negative

impact of patriarchy men, including progressive male educators. Continuing, I was uncertain as to

how to proceed in offering some tangible path toward alleviating the conditions addressed throughout this research. My initial thought was to establish the Coalition of Female Progressive Educators; as the bulk of my research spoke to the need for such an organization to aid these specific educators in the work of discursive self empowerment. Yet, in doing so, important and needed communication with male progressive educators would be closed. Further, nonprogressive educators who seek change in their pedagogic practice beyond the standardized curriculum— would not have an outlet to share their counterpoints that would be helpful in reassessing current progressive practices. Multi voices, including those of men, are crucial because as the reader will note this work represents male referents, theories and understandings alongside the perspectives of equally visionary, forward thinking women. The voices of men would rarely, if ever, be heard within the organization when naming it an organization for women, primarily. It is not that men require discursive space deprived them, for the most part, but rather their frames of reference enhance the understanding of women's reality. Evidence bears out that women's social movements infrequently have the benefit of male perspectives. Courses in higher education devoted to the discovery of women's lives and locations have limited response from the majority of males. Also, to exclude the male perspective is to have internalized the action of oppression projected on women, historically. Lastly, this community coalition could well be the bridge required to connect feminist and nonfeminist women through dialogue.

A Change of Mind

Interacting and addressing issues of concern with those oppressed is a relatively easy task. More daunting is to reach out in dialogue to those whom perpetuate oppression. Important to remember, is that most men do not perceive nor regard oppression in this society the same as

women. It is only when we ourselves experience the sting of injustice that our attention is roused.

To change a single mind is monumentally arduous in most instances. Gardner's (2004) work titled *Changing Minds*[2] speaks to the phenomenon known as changing one's mind, or having one's mind changed. I found his work having relevance to progressive/antioppressive educators who in essence help to bring about changes in thinking and action through stimulating and promoting critical thought among students, especially those who plan to teach others. For example, to engage in tolerance, compassion and empathy begins in dialogue followed by individual changes in mind and thought. Gardner (2004) goes on to say that "our minds are changed either because we ourselves want to change them or because something happens in our mental life that warrants a change" (p. 173).

If minds are changed, dialogue on many levels and face to face communication with diverse participants has to have occurred. Community, freedom, and undividedness do not emerge in the absence of Other. In Buber's (1993) thinking, to move past I/IT interaction to I/YOU and ultimately I/THOU, human encounters requires a dialogue that "'experience[s] the other side' of the relationship. This act of 'inclusion,' as Buber calls it in 'Education,' is that which makes it possible to meet and know the other in his concrete uniqueness and not just as a content of one's experience" (p. xiii). Buber refuted *monologue* or *technical* dialogue that attempted to mask the motives of self interests with little or no regard for the other person, the other side of a conversation or experience.

Necessary are progressive educators, thinkers, activists to form community and begin practicing what I believe are the two key elements of progressive/antioppressive education—

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2 Gardner (2004) "minds, of course, are hard to change. Yet so many aspects of our lives are oriented toward doing just that—convincing a colleague to approach a task in a new way, trying to eradicate one of our own prejudices—Leaders almost by definition are people who change minds . . . To begin with, I am speaking about significant changes of mind" (p. 2).

dialogic encounter and *dialectic engagement*. Together educators and those forming community can co-create pedagogy, a curriculum, and curricula that are intellectually rigorous and critically investigative, no matter the discipline—while grounded in those two key principles of antioppressive educational practice; and working from a clearly understood set of pedagogic assumptions.

Community in Dialogue

My purpose was to help form a community wherein the most pressing issues and obstacles that discouraged progressive teaching, academic freedom and resistance toward social change could be explored. How was teaching impeded and muted by a particular educational system's hierarchy, regulations and codes of conduct? How do progressive educators across the country envision and practice freedom and democracy in teaching-learning? How are alternative perspectives introduced into the curriculum? What must be changed in preservice training programs to make education relevant and meaningful for subsequent students? What programs should be developed to train educators for teaching in the Academy? I began to consider how these and other questions could be addressed through dialogue and subsequently collective action. Wider representation of progressive education is needed to expand our understanding and development of a more timely and valuable progressive critical pedagogy.

Early on envisioned were active campus communities representative of the Coalition for Progressive Educators with consistent, scheduled meetings to address not only local but also national crucial issues in education. Initially, I sought to create a pilot group as a faculty-based organization with zones for student access that would be housed through UNCGs intranet system, specifically Blackboard. I made numerous inquiries as to how to establish the organization, create

a Blackboard organization site and become a bona fide campus organization. Intended was the site to be more of a blog wherein key topics for discussion would be indicated for faculty to share their views and insights; along with meeting announcements, activities and other information of relevance and interest to faculty. However, I came to see that the site was limited to local access; and that the larger national collective and voices would be absent. Far too many satellite organizations become motionless due to the lack of active participation and support from a larger group source. I did not want the Coalition of Progressive Educators (COPE) to fail before it even began.

My next approach was to create a website for the Coalition (see Appendix G). I had some serious concerns, again with start up efforts, costs, and ongoing maintenance. Yet, I believed the time was right for an organization of this kind, and elected to pursue this effort through more formal channels. I met with the Chair of the Educational Leadership and Cultural Foundations program. During our meeting I attempted to explain my project of bridging the gap from the theoretical framework of the dissertation to the practical application of actually doing something. It wasn't enough to complete the dissertation and have it sit on a shelf—dead. Specifically, I conveyed my hope was to create COPE as a means for a living, evolving pedagogic base of practice and support for progressive educators who are often pedagogic outsiders in their institutions. I related how it was important to me that visionary educators had the encouragement and support to continue their cultural work in the classroom. If educators could not meet face to face at a given moment in time, they would always have the support of COPE online. I expressed my wish to ignite momentum, zeal and commitment for transformative teaching-learning through forming a community of dialogue and resistance both in live encounter and at the website. I explained how educators get

weary, let down and lose intensity in their passion to change lives and locations for justice. In our

meeting I detailed how this is a grassroots effort unique to progressive education and educators.

Related was that the organizational strength, innovation in critical pedagogy and actions of

resistance would come from the combined voices and participation of the Coalition's membership.

My next effort was to attempt to house the coalition within the website domain of the

Educational Leadership and Cultural Foundations at UNCG. After meeting with the Chair of our

department and proposing the benefits of partnering on this important project, though the idea was

well-received, concerns arose as to the need for departmental oversight as well as control and

maintenance of the website. Additionally, an already responsibility-burdened faculty would have to

assume more responsibility to help manage the site. I fully understood these concerns; and

ultimately, the best approach was to set out on my own and assume responsibility for the creation,

establishing, maintenance and financial aspects of COPE and its site.

Purpose

The formation of the Coalition of Progressive Educators (COPE) will enable the sharing of

pedagogic views, curriculum, curricula and insightful approaches for meaningful educational

teaching-learning. Equally important is pedagogic implementation since when going against the

grain of the dominant view, progressive educators welcome support, encouragement and

mentoring. This sentiment was found to be true when working with educators, motivated to

continue their quest for emancipatory teaching-learning within a dominantly controlling Academy.

The sacred grove of higher education is virtually impenetrable and impervious to singular,

individual activism that is why a concerted grassroots effort is necessary, if progressives are to

move out of the domain of theory and into the field of action. The gatekeepers need a changing of

the guard. Messer-Davidow's (2002) thinking is reflective of the critical concerns I hold—if a means

for collective action among progressive, transformative educators-leaders is not achieved. I wish to

repeal the deeply invested consciousness of hierarchy, power and control that deprives higher

learning from institutional empowerment among its members.

> Visualize American higher education as a vast industry whose main business is producing, distributing, and consuming knowledge discourses. Its core infrastructure consists of 3,200 universities and colleges and more than 200 disciplines that mesh at specific sites: disciplines are nested in the university as departments and programs, while universities are embedded in a discipline as the departmental members of the disciplinary association. Fueled by resources and authorized by rules, universities and disciplines together govern the duchies they have carved out of higher education's territory. But what exactly do disciplines do for this industry? First they produce its knowledge discourses . . . but more fundamentally the knowable objects and knowing subjects . . . And, together with academic institutions, they create and maintain the power-prestige hierarchies that order the knowledge enterprise—from instructor to professor, conference presentation to award-winning book, unaccredited program to top-ranked department . . . disciplines control the knowledge economy because . . . Each one is organized as an infrastructure of university and college departments, professional associations, and publications; each one organizes by using this infrastructure to assemble, direct, and monitor the processes essential to its functioning . . . Competent practitioners learn (as inept ones do not) to observe the disciplinary norms, and innovative practitioners learn (as merely competent ones do not) which norms they can transgress in order to generate knew knowledge. But woe to the practitioner who violates the disciplinary truth—its 'ordered procedures for the production, regulation, distribution, circulation, and operation of [true] statements'—because the discipline will regard her as a bad subject to be subdued or expelled. (pp. 20-21)

Buber (1993) conceded that all education at its core was an education of character that occurs with

live encounters with others. We have to ask just what strands of character are being poured into

the minds of students? Is it authentic, freedom-centered intellectual wide ranging knowing that

leads to character that expresses compassion and care for Other as Oneself? Progressive

educators know this not to be the case. So, how does one go about reconstituting an institution

representative of humanity-based character?

Solidarity

Advocated is an ongoing critical pedagogy in process. Pluralistic thought is strongly supported, however, those visions can be expressed within the context of a coalition of solidarity regarding a living, active pedagogy and praxis of progressive/antioppressive teaching-learning. Just as feminisms have a wide breath of diverse perspective, so too, there is division among naming the participants of feminisms and in developing a coherent, solidarity plan of action. Significant social strength and united voice is lost when strands of ideology become entangled and knotted rather than woven together into an overarching thread of thought and action. It is my position, that without a foundational infrastructure progressive educators and teaching will be hit and miss efforts, inconsistent and without force of activist agency and empowerment. Needed is an organized mainframe of philosophy and pedagogy that serves as our guide and link to one another when aiming to practice transformative education. If a nationally imposed standardized oppressive curriculum can be established, implemented and maintained, then is it not possible for some cohesive progressive/antioppressive educational platform to be integrated in schools across the country? My belief is that the mainstreaming of emancipatory curriculum and pedagogy is possible.

No doubt, there will be challenges and stresses that must be negotiated when attempting to establish an infrastructure that goes counter to the main. Yet we should remember that challenging negotiations occur frequently within the progressive classroom. That is why it will be beneficial to have a baseline of mission, purpose and understanding from which to interpret progressive education within our particular locations to meet the unique needs of our students across time; and teach our respective disciplines. To move forward with a new pedagogy of dialogue among progressive educators will require temerity of spirit, dedication and unrelenting

action. Darder (2002) captures the thinking of Freire when describing the challenges met; and loss of resilience known, when attempting to affect change in our schools.

> Freire recognized that the struggle for teachers to exercise our political will and capacity to decide within schools could be severely curtailed by the tendency to become 'hardened' by the dominant bureaucracy's dehumanizing posture toward teachers who seek school change. Yet he recognized that there are legitimate reasons why this phenomenon is so prevalent among teachers. More often than not, teachers who are committed to such restoration of humanity within schools and communities are perceived as subversive, while our efforts to achieve greater freedom and autonomy are discouraged . . . Nevertheless, he argued, it is imperative that teachers and students strive to unveil and challenge the contradictions of educational policies and practices that objectify and dehumanize us, preventing our political expression as full subjects of history. (p. 55)

It is fully recognized that there are some educators who may claim progressivism, yet in the lived praxis of social resistance find themselves becoming highly nonprogressive as a means for protection, coping and preserving their livelihoods in the monolith of mainstream education. Educators at the crossroads will have some rather serious decisions to make as to what path they will elect to travel. That is why there is strength in numbers and dialogue that the Coalition seeks to provide.

The balance of this chapter attempts to detail and outline as clearly as possible the overarching thinking and steps undertaken to launch a coalition grounded in dialogue for progressive, forward-thinking educators and their students. This is a work of critical hope, people, community engaged as fully participatory members, persons, agents for social change. In this case, critical hope for education will require individual and collective action in rethinking, reinventing and transforming the way in which education is currently projected and received through highly dehumanizing channels of discursive exchange and interaction.

Operationalization

Those occupying the lesser privileged domains of the educational hierarchy need outlets and channels to speak and be heard—bring about change for the better as needed, which the Coalition of Progressive Educators (COPE) is dedicated. As the Coalition will represent women and men of diverse backgrounds—needed is a forum in which to exchange alternate and multi perspectives. The coalition seeks to form a community that could cultivate meaningful connections through progressive/antioppressive education that would enable educators to share their teaching and lived experiences, curricula, curriculums and expertise. The proposed grassroots strategic plan attempts to move this newly founded community of change and resistance in that direction. The task is immense, therefore work will be accomplished through progressing phases of development.

Plan of Action

It is radical conditions which have changed, and only an equally radical change in education suffices—John Dewey, The School and Society, 1899[3]

In sum, this is a living, breathing, evolving theorizing pedagogy and praxis moving toward transformative change in not just education, but also in human lives. There are no set prescriptions and answers but rather more questions to ponder and to act upon. This section highlights the early phases of this grassroots strategic plan of action. Provided are the rudimentary foundational elements of building the coalition, along with a proposed grassroots strategic plan of action. The solidifying and expansion of the plan and phases of development will come primarily from the

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[3] Rowland, M. (1992). The school home. Cambridge, MA: Harvard University Press, p. 5.

collective voices of the coalition, which will evolve over time tempered by volunteerism and financial support.

Phase One

- Name
- National coalition
- Website
- Mission
- Philosophy
- Vision
- Definition of terms

Name

Returning full circle, I am reminded of Dewey who conceived of progressive education as a progressing and ever evolving pedagogy.[4] At this point in time, I believe the term progressive still has vitality and application for two chief reasons. First, as an historical signifier reminding educators of the early tenants and mission of Dewey's progressive education—that was founded on freedom of the mind. Second, naming education as progressive allows for the establishment of a foundational not stasis pedagogy that can be practiced nationally, among diverse progressive educators who can then align their practices to their student base as needed. However, in naming ourselves progressives we begin a line of demarcation against nonprogressives that demands reconciliation, which we can work through together in dialogue.

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[4] Cremin (1976) "Dewey once forecast that the time would come when the progressives education movement would drop the term 'progressive' and transform the debate over education into an argument over alternative views of the good life. It would then be clear, he observed, 'that the real issue is between education which is genuinely educative and that which is in fact *mis*educative; and that the conflict between the old, the routine and mechanized, and the new, the living and moving, represents in fact the struggle to discover and put into practice the materials and methods which under the conditions of present life, are truly educative" (p. 19).

We have to name ourselves, what we do and why. Outstanding organizations are doing important work under other names, but in essence they are sites of progressive action. What and how we name ourselves will be indicative of our pedagogic purpose. Through this specific naming, progressive education has a far greater presence and potential power to incite reformative socioeducational change. Experience and training bear out that a more representative cohesiveness in progressive education is needed thereby modeling for administrators, educators, students and parents a transformative pedagogical living praxis. Innovative, criteria linked to critical pedagogic assumptions is necessary to bring cogency and pedagogic credibility in practice for progressive educators.

National Coalition

The Coalition of Progressive Educators (COPE) is a grassroots organization newly established in the fall of 2006. The trajectory of the coalition has its inception within doctoral studies and dissertation research in the department of Educational Leadership and Cultural Foundations at the University of North Carolina Greensboro. Recognized was the urgency for a bona fide organization, forum and community for progressive educators across the country to share and exchange their knowledge and experiences of cultural resistance so that a coherent approach and interpretation of progressive/antioppressive pedagogical practice could be established along a set of pedagogic assumptions involving equity, freedom and justice. Consensus is not sought, but rather respect for diverse standpoints—with the baseline agreement that education must be transformed beginning with discursive freedom and empowerment within the institutions of higher education that continue to harbor hegemonic discursive practices and dominant patriarchal instantiations. It is understood that recognition of these two powerful forces is

necessary, if democratic, innovative, thoughtful, critically provoking teaching-learning is to

materialize. The Coalition is dedicated to counterhegemonic discourse and practice. Consider the

admonition of Giroux (2001).

> Struggles over pedagogy must be accomplished by sustained attempts on the part of
> progressive educators to collectively organize and oppose current efforts to disempower
> teachers through proliferation of standardized testing schemes, management by objectives
> designs, and bureaucratic forms of accountability . . . put more power into the hands of
> faculty and students. (p. xxv)

Website

A national website (with international implications) for the Coalition of Progressive

Educators (COPE) was established. With limited people and financial resources the website was

launched on October 4, 2006. The site will provide a discussion board, web resources linking

COPE to organizations that share our vision for equity, compassion, justice and critical hope. A

listing of recommended readings is provided to better acquaint and orient visitors and members to

the conscience and thinking supportive of progressive/antioppressive education. The Coalition's

founding, mission, vision, philosophy and initiatives are made available. As time and funds permit,

the site will continue to evolve offering more resources and opportunities for participation and

action related to progressive education such as: calls for online articles, books reviews, curricula,

conferences, onsite campus college and university satellite communities in dialogue.

Mission

Rethinking and reconceptualization of human ontology, epistemology, self-authoritative-

knowledge is at the forefront of our mission. Fundamentally, all have the right to speak and be

heard claiming his/her voice and place in the academic institution, classroom and on the planet.

The Coalition provides a forum for an exchange of authentic, compassionate and peaceful dialogue among progressive educators, thinkers and activists who seek self-empowerment within dominant educational systems. The singular distinction of the Coalition, beyond other organizations is its foundational platform for *communicative communion*, dialogue and discursive empowerment and action within communities of resistance. The coalition encourages the emergence of meaningful dialogue and participation among females and males within academic-community-based forums for the purpose of promoting consciousness raising and social action among progressive thinkers and doers. COPE dares to exercise academic and intellectual freedom representing a diverse constellation of perspectives, ideological standpoints and lived experiences that demand recognition, place and voice in the educational institution, community and society.

The coalition resists, contests, and confronts deterministic, binary fatalistic categories of sex-gender, race, color and class imposed by the dominant view to limit and thwart human potential, creativity and agency in higher education. The Coalition is dedicated to confronting discursive disempowerment by and among those educators who seek to practice alternative visions and perspectives; and whom understand that dominant discourse, social systems, power and privilege are human constructions that require reconceptualization and even dismantling if justice through education is ever to be realized.

Philosophy

Contested is a narrow, singular construction of authority, knowledge and reality. Refuted are hidden and outmoded curriculums, unthinking/unmindful teaching lacking relevance to authentic education, educator, student and community. A pedagogy of language is foundational in overturning concrete socioeducational obstacles. The overriding philosophy of

progressive/antioppressive teaching-learning is that empowerment is to be shared expunging the

unconscious stronghold of power over others to a posture of power with others. Dialogic encounter

and dialectic engagement practiced in affirming communication climates is central to the vitality,

strength and effectiveness of progressive/antioppressive education. The foundational pedagogic

creed of progressive educators and COPE is the commitment to academic freedom whereby

educators and students have freedom and access to an equitable opportunity to succeed beyond

the constructed limits of sex-gender, race and class gaps—in essence an ongoing project of

justice. Disallowance of these rights, are considered intentional acts of institutional oppression and

inhumanity.

Vision

COPE promotes solidarity of effort among progressive educators by working toward a set

of pedagogic assumptions that identify us as progressives. If hidden curriculums, oppressive

standardizations, and testing can be implemented, so can progressive/anti-oppressive,

emancipatory educational practices. Together in solidarity of purpose we can create a liberatory

critical consciousness through education. The vision and ethics that underscore the mission and

philosophy of COPE is compassion and critical hope to create peaceful, engaged, open and

intellectually ignited teaching-learning communities in higher education. Consensus is not

necessary to give intellectual and Ideological space for the inclusion of alternate perspectives

involving, but not limited to feminisms, cultural foundations, justice studies, critical race theory,

GLTB, and Queer theories. We seek to partner with other organizations and groups that share our

vision for dignity, equity and justice in education for all people. Together in dialogue and action

transformation of arcane teaching methodologies, pedagogies, praxes and preservice programs

that disallow democratic freedom of the mind, are *re-imagined* an *re-formed* into practices and communicative climates that strive to provide equitable opportunities for teachers and students to share and disclose their humanity without imposed obstacles or artificial constraints on freedom of thought and expression. Marginalized people, pluralistic ideologies and diverse experiences will become the new mainstream of educational practice bringing relevance to teaching-learning-living.

Definition of Terms

The following definitions are starting points, and are not intended to be in anyway limiting or final. Invited are multivoiced views expressed through progressive educational practice particularly through COPE. *Progressive Education* is herein defined as teaching-learning predicated on authentic dialogue wherein borders of lived experience are crossed and frames of reference interrogated through dialogic encounter and dialectic engagement. Progressive education at its core practices antioppressive pedagogy and praxis which includes but is not limited to problem-based learning, action oriented, experiential knowing and relevance to Self, Other and Community founded in freedom.

Progressive Educator is herein fundamentally defined as a communicator-leader-educator who utilizes counterhegemonic and counterpatriarchal practices to ensure that the teacher-student dyad is one founded on *power with* rather than *power over* others. The PE resists the perpetuation of unequal educational opportunities, imbalances in resources and hidden curriculums that advantage the few by disadvantaging many due to biases related to: sex-gender, race, color, class or religion.

Female Progressive Educator (FPE) is defined as the *Progressive Educator* cited above, with the notably important understanding that FPEs are female and possibly feminist women in

education who promote social justice through activist progressive and anti-oppressive education while simultaneously negotiating and resisting hegemonic discursive practices and patriarchal, ideologies hegemonic (and woman-to-woman sexist) culture in which her students have been acculturated. Recognized is that these conditions perpetuate ubiquitous communication disconnection, alienation, and disembodiment within gender-different teacher/student dyadic relationships.

Phase Two

- Goals
- Planning
- Timeframe

Goals

Some goals and plans cited can be more immediately implemented and attained, while other projects will advance over time. Intended here is an invitation extended to progressive educators to dialogue, form communities of resistance and take action. The conceptualization, operationalization and core tenets of this coalition have paid heed to Giroux's (2001) call to action.

> The time has come for progressive educators to develop more systematic political projects in which power, history, and social movements can play an active role in constructing the multiple and shifting political relations and cultural practices necessary for connecting the construction of diverse political consistencies to the revitalization of democratic public life. (p. xxix)

Planning/Timeframe

As a newly founded grassroots organization, with limited staffing and financial resources, our work will progress in phases. The groundwork has been laid in that COPE—the Coalition of Progressive Educators had been established detailing the mission/philosophy, vision and issues

that we are dedicated to pursuing. Now a set of initiatives need to be identified so that together, in

solidarity we as progressive educators, practicing antioppressive pedagogies can begin to make

authentic changes in not education alone, but also human encounters, dialogue, discovery and

explorations pushing past veritably set dominant ideologies, frameworks and locations.

If we are to move forward in dialogue we will need forums in which to engage an encounter

one another. COPE has established a website with an area located specifically for dialogue,

exchanging ideas, views and understanding. Yet that is not enough. We invite you to review the

initiatives planned for the early stages of development and growth. Let us hear from you, how can

we improve, what is needed, what is missing? Your insights and participation are welcomed.

Phase I

Initiative	Timeframe
Established COPE a national coalition	Fall 2006
Established online presence—website	Fall 2006
Established, mission/philosophy/vision/issues	Fall 2006
Established initiatives	Fall 2006

Phase II

Initiative	Anticipated Timeframe
Offer membership	Summer 2007
Form volunteer base	Fall 2006
Create workshop format and toolkit	Spring 2007
Begin establishing COPE communities on college and university campuses; and conduct meetings and workshops	Spring 2007
Appoint COPE representative for campus communities to share findings with national organization	Spring 2007
Write/submit grant to support COPE	Spring 2007

Phase III

Initiative	Anticipated Timeframe
Calls for progressive/antioppressive curricula	Begin spring 2007
Calls for P/AP curriculum, syllabi	Begin spring 2007
Calls for P/AP online articles	Begin spring 2007
Calls for P/AP book reviews	Begin spring 2007

Phase IV

Initiative	Anticipated Timeframe
Begin planning for first COPE conference held fall 2007	Begin spring 2007 for fall
Select themes	Begin spring 2007
Establish date and location	Begin spring 2007
Call and establish proposal date	
Key note and panels	
Establish committee to review proposals	Spring 2007
Establish conference fees	
Search out related venues/activities/housing	
Post conference, publish member papers	

CONCLUDING THOUGHTS

I've traveled to places known and unknown throughout this effort. I went back to my littlehood, home, to San Francisco, college and arrived here in the pursuit of completing this dissertation. Understanding myself in relation to Other came into clearer focus. The need for teaching-learning that has relevance to each person and daily life spoke to me over, and over again. This was not simply an academic exercise, but it was almost a rebirthing of sorts in that my understanding of progressive/antioppressive education underwent a renewed conversion that Freire so encouraged educators to grasp hold.

The prologue attempted to expose my inner voice regarding my concern for inequitable discursive rights. Authoritative voices began to appear and increase in Chapters I and II though I wrested to keep my voice active, fluid, present. The reality is that I caved into convention, to the dominant approach of presenting a syllogism and proffering ubiquitous evidence to prove my point. I feared going out on that rocky ridge of self-expression—for the history of women's discursive disempowerment haunted my efforts. The internalization of the oppressors' voice is difficult to overcome. As I entered into Chapter III a new resolve came to be and I purposefully wrought to speak my own words. When I did step out with only my words and thoughts, I felt discursively vulnerable. To be clear, I have long internalized the dominant voice of church, state and education. At this point in my life and education, I struggle mightily to reclaim a voice that not only others need to hear, but that I need to hear to gain courage so as not to return to a status quo life that birthed, formed and shaped me.

Importantly, throughout this work I more deeply understood the triad of power: church, state and education that continue to crest on patriarchal canons for living. Not to be misunderstood, it is important to say that I do believe in a higher power, something/someone/an essence that is spiritual, untouchable by human hands but still accessible to all no matter sex-gender, race, color or class. The highest form of meeting, is that of I/THOU—engaging in communion—pure dialogue with a God, Spirit or Omnipotent presence. I honor the right for every person to hold sacred his/her beliefs. What I do not abide is the proselytizing, dogma of mainstream religion in the educational domain, unless the ideology being proffered is one among many potential choices. I know I am rather firm on this point, but you see, for most of life, with the exclusion of the last ten years, a strand of dominant Christian ideology governed, ruled and controlled my life and that of my parents and siblings. Why? Because we believed that that was the one true church—dogma reigned supreme. Let me give you but one among countless examples of ecclesiastical violence that was perpetrated against our family by an organization claiming itself to be the one true church.

When I was sixteen years old, to my horror, I learned that my mother had been married before marrying my father. Her parents had separated; and her mother died when my Mother was only 14 and left to care for her younger sister. Mother was in her mid teens, with a small son and living with a violently abusive husband. Ultimately, this man abandoned my mother and eldest brother. Long married to my father, and many years later, my mother would become introduced to a church organization whose membership worshipped and obeyed its leader who proclaimed himself prophet as appointed by God himself. The church had its orientation for educating its membership with colleges of its own and religious training of new converts as well as the personal and financial investigating of lives. Maintained was a forceful rhetorical vision of the power it wrought in the lives of members.

One warm beautiful day, as a family we traveled to the church's headquarters, which was about a two hour drive from our home. I was then nine, sis fifteen and my youngest brother was a babe in arms. Upon arriving at the hallowed site, my Mother left us to meet with the powers that be in the church, while my father took the children on an excursion. When we returned to collect our mother, we found that she was distraught and inconsolable. The

drive home was silent with the exception of innocent kids talking in the background. I was never to know what actually occurred on that dark day until many years later, when I was sixteen.

From the time I was nine years old until I graduated from high school our family (except Dad who had to work) kept church at home (in obedience to that one true church). We obeyed all the tenants, mandates, rulings, studied ubiquitous religious materials, observed the Sabbath, holy high days— you name it." Members" were badgered repeatedly with the claim that to go against church government was a sin! As I grew older, I gained courage to ask my Mother why we could not attend the church we so devoutly served, obeyed and tithed. Why could we not join with the other true believers?

Her response still mortifies me to this day. She explained that the day we traveled to the church headquarters, she had gone to be baptized into what she unequivocally believed was the one true church. After hours of pleading, begging and crying—my Mother was told that she could not be baptized into God's only true church because she was living in sin for having married my Father. In the eyes of God, for whom this organization was spokesman—she was still bound in marriage to her first husband, the abuser. Her only recourse was to repent by leaving her husband of three decades and start a new life with her then, three children, one of which was a toddler. She made a compromise and moved from what was always known as our parents room, to her own room—remaining married to our Father; and the husband who did not abandon her nor her son.

It was not until I moved from our small valley to San Francisco, at the age of eighteen, that I located a site where members of that one true church met. Oh how I wanted to explore other beliefs, but feared that the wrath of the church and God would come upon me. Year after year, even after marrying I continued to attend—believing what my Mother had been propagandized to believe. Always in my heart, was the belief that some day, I would escape from this false institution and its rhetorical premises—no longer living a divided life and soul. It was not until approximately ten years ago, that I finally broke the bonds of imprisonment and understood that our lives, my life had been a social construction masterminded by that supposedly one true church. Which later, subsequently became splinters and divisive factions of that original one true church. The day I promised to divorce myself from that organization, I thought I felt the presence of something good, right and sacred surrounding me—something spiritual.

After my Mother's passing, my Father received a form letter from that one true church claiming that my Mother's file had been reviewed, and that due to the circumstances of her first marriage she was no longer bound to that man. She was now free to claim our Father as her husband. The heartache my Mother suffered and endured over this manufactured rhetorical vision of God's rule through man's human, patriarchal interpretation cannot be measured.

What about Father? He too suffered, not just through the dictates of that church but also through patriarchy. His masculinity and ethnic culture did not allow him to confide to another man— to tell of his deep hurt and sorrows—only to be ridiculed and thought of as being less than a man. This critical, investigative journey caused me to deeply understand how disempowered my father felt and believed he was. I had been guilty, even at this writing of thinking of only my mother's oppression and not father's. My father continued in his role, as parent, husband and provider as best he could. His love for us all, sustained him.

Some might ask how I was able to eventually break free from this oppressive life. The truth be known, it was through continuing to learn, to search for greater truth through education and personal explorations. Freire believed that antioppressive pedagogy and teaching could somehow heal the wounds inflicted by a harsh and unrelenting oppressive society. The first time I could bring myself to articulate these memories that deeply wounded me was when I began my doctorate studies. It was during a course with Dr. David Purpel, that I was able to unearth the heartache buried since the age of nine. In a paper, I contrasted the life of Hester in the *Scarlet Letter*[1] with how my mother had been treated unfairly, marked by a manmade church attempting to personify God. In her era, and certainly during the years raising her children, divorce held a false stigma of immorality. Finally, some may recall that Pearl, the child of Hester, was represented as a pure and loving child. Perhaps you should know—my Mother's name was Pearl.

I do not wish to reinscribe dogma through another medium—education. However, I will remain supportive of progressive/antioppressive education until a more powerful means of freeing the unfree emerges. Reflecting on my father's experience, I intend to explore more closely the sufferings of patriarchy imposed on men. My plans are to continue research and build a progressive curriculum, and curricula which at the core grounded in interpersonal communicative

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[1] Hawthorne, N. (2000). The scarlet letter. New York: Random House, Inc.

interaction that can be used in preservice programs. This project will gather much needed insight

and information a community of other progressive educators, thinkers and people of courage that

know the sting of oppression and want to practice a critical hope through education. The Coalition

for Progressive Educators (COPE) will be the forum for educators to gather in dialogue—ultimately

sharing their wisdom, knowledge and experiences so that future students will encounter an

authentically transformative educator; who will teach and guide them to think on their own as an

antidote to dominate forces in whatever form they make appear and disguise themselves.

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APPENDIX A

SCHEMATIC CONCEPTUALIZATION

In the wake of a long invisibility of women's lives, in more recent times, there has been considerable academic work undertaken to address the oppressive conditions women in our society have experienced, historically. Further still, much research has emerged regarding the genderizing of language and communication in our culture; as well as female-male speech patterns and practices. This investigation has offered a unique perspective of deconstructing the discursive disempowerment of women in western society utilizing a starting point of the grand narrative of the Garden of Eden. Therein we find a clear example of women's early discursive disempowerment and subjugation to man. Chapter I continued this theme by proffering evidence of the connection of that grand narrative with antecedent proof of how women, over the course of American history, have been discursively disempowered. This appendix offers a schematic conceptualizing some of the challenges and tensions progressive forward-thinking female educators have, and could experience, when attempting to negotiate Self and Other within a hegemonic communicative system that is rife with patriarchal instantiations.

Significantly, it is important for educators to be conscious and aware of the historical backdrop, which demonstrates women's discursive disempowerment within western society linked to church, state and education. This information is highly beneficial and important for current and preservice educators in preparing themselves to better negotiate Self and Other within the dominant educational institutional hierarchy; and within diverse classroom teaching environments. Possessing this knowledge and understanding equips educators with skills necessary to negotiate, transcend, or resist and transform current status quo socioeducational teaching methods and

ideologies, as well as gain discursive empowerment. Social awareness begins the potential for

discursive empowerment by FPEs. The conceptualization that follows attempts to highlight

overarching obstacles to women's discursive empowerment. No doubt, each educator viewing the

elements contained herein, might agree or disagree based upon their own lived experiences and

perspectives. Such input is welcomed as it lays the foundation for the trajectory of a more fully

participatory speech community of action, and is the nexus for transformative speech communities

in education.

SCHEMATIC CONCEPTUALIZATION

Female Progressive Educator (FPE) Negotiating Self /Other Against Western Historical Backdrop				
Historical Backdrop; patriarchy and hegemony	**Oppressive Education and Pedagogy**	**Constructed communicative Climates and Rituals of Social Interaction**	**Vulnerabilities Associated with FPE and Progressive/ Antioppressive Education**	**Tensions for PFE**
Grand narrative of Adam and Eve = fall of man from grace due to woman's sin. Diminishment of the feminine. Discursive disempowerment	The Hidden Curriculum Dominant ideologies; grand narratives	Institutionalized silencing and muting; disembodied language and practice	Counterhegemonic, emancipatory pedagogy gives potential for FTA, loss of controls, authority and credibility	Reflexive practice, narrative and identity, mutuality of self and other
Church, state and education triad of social power = theocracy	Loss of Academic freedoms, democracy and justice, VDD	Hierarchy of power and politics male vs. female; hegemonic communication systems	Liberatory Praxis; dialogic encounter--giving voice while muting Voice	Historical backdrop
Aristotle's proclamation of women as inferior Masculine vs. Feminine; female sexism/patriarchy	Negotiating Self/Other through Hegemonic/patriarchal communicative systems	Politeness/Impoliteness Face Threatening Acts (FTAs) Face Saving Acts (FSA) Facework, Redress	Communities of dialogue reduces distance and raises emotional and face contact. Dialectic Engagement;, potential conflict and controversy	Oppressive Education and Pedagogy
Adoption of European model of Education by America, which sought to maintain separatism in public/private spheres and roles	Masculine/feminine status quo discursive practice and social interactions	Continuum of confirming/disconfirming climates; Uncertainty, fear of disclosure; Styles of Attachment and other complexities of Selfhood and Otherhood	Liberatory praxis diminishes authority and leadership potency	Communicative Climates and Interaction
Women's denied access to formalized education in America for over a century	Politics of identity, social oppressions and inequities: sexism, gender, racism, and classism	Sex-gender discourse and identity politics	Student resistance to philosophies and ideologies outside of the dominant status quo society	Vulnerabilities associated with progressive/anti-oppressive education
Women denied the vote, reproductive rights controversies; patriarchal cult of womanhood	Males dominant, control and maintain power Lesser female leadership represented within the Academy	Interactional conflict, fear, anxiety, due to complexities and diversities among Self and Other	Engaged learning communities and educator disclosure, ethic of care increase vulnerability of Self to Other	**Historical Backdrop blended with contemporary social structures produce reoccurring generative themes of domination**

APPENDIX B

RHETORICAL VISIONS AND FANTASY THEMES

This work would be lacking without offering a bit more clarity of the potency and power contained within language, communication, and particularly, rhetorical visions and fantasy themes. Both often go undetected or de-emphasized by those unaware of their use, function, and outcomes. It is my contention that two key means, among many, by which to exert and maintain the status quo is through the creation of rhetorical instantiations blended with fantasy. Both devices are representative of symbolic action that can then be translated into desired action or behavior. Palpably, these communicative strategies can be used as pedagogic tools to reframe hegemonic systems such as the hidden curriculum in mainstream education, or to restructure power with rather than power over others, as the latter is often the case in mainstream educational practice. Possessing understanding of imbalanced social arrangements channeled through hegemonic and patriarchal discursive practices allows for the potential to increase social consciousness and awareness of human agency that often goes undiscovered in the mainstream classroom.

Holding such understanding begins a path of critical exploration for both educator and student. Rather than working from an artificial standpoint or foundation of false truths, knowledge and reality that simply function to create an illusion that truth and knowledge are set, immobile, and incontrovertible sacrosanct values that are above the rights of citizens to question and resist— freedom can be exercised to refute such stasis. The power of rhetorical visions is in their ability to produce false limitations and obstacles in the mind of individuals that he or she is incapable of affecting change or exercising self rule and agency. Since our world and experiences are framed by language, communication theorists and social linguists can agree that rhetoric is used to

construct visions that influence our everyday lives. These rhetorical visions are similar in nature to that of social constructing of realities that are misperceived as absolute, concrete reality, truth, and knowledge, thereby creating the perception/vision of a totalizing affect that the average citizen finds hard to refute such a dominant vernacular. In actuality this rhetorical device can by folded back on itself to reframe false and unjust rhetorical visions.

Most educators enter their academic disciplines without a real understanding of how the discursively constructed outside world impacts their teaching, student learning, and the discursive space in which teaching and learning is transacted, otherwise known as the communication climate. It is critical for educators to understand, and in turn their students to know, that much of what is accepted as truths or realities are socially constructed frameworks that most often are adopted and go unchallenged. Importantly, these constructions are enacted through the dominant discourse that broadcasts dominant ideologies. Such a powerful conclusion was revealed in the much recognized theory of Berger and Luckmann's (1967) study that shattered false notions of truth and knowledge being absolutes.

Rhetorical Visions

As addressed earlier in this work, rhetorical visions are powerful discursive devices often used strategically to create a vision of what a dominant voice or group intends their targeted audience to adopt as truth and reality. Rhetoric of motives can be utilized with the intention to socially construct truths, build intergroup identity, and form consciousness through rhetorical visions. Often, the specific end or outcome is linked to positions or matters of power, control, and institutional polity. Within the text of this work, I cited the example of a Veiled Discourse of Democracy (VDD) that is a type of rhetorical vision intended to broadcast the ubiquitousness of

freedom and democracy, while cloaking or veiling the reality that freedom, even within our democracy, is indeed conditional. According to positions of discursive power within church, state, and education, along with race and class privilege, some members of society experience more liberal manifestations of democracy than most.

Rhetorical visions are demonstrated throughout the entire mainstream educational system. For example, standardized testing, AP courses, gifted programs, private schools, and single-sex educational institutions routinely convey a vision or reality of limited resources thereby delineating that limited resources and opportunities should be reserved for the best and brightest, which is often those privileged by sex-gender, race, and class. Such a vision is antithetical to democratic freedom and equitable opportunity for all students. If rhetorical visions are instantiations of social constructions, then it is the progressive/ antioppressive educator who understands communicative social dynamics that is best prepared to initiate rhetorical visions founded in justice.

Fantasy Themes

Relevant to my specified tact of interrogating sex-gender discursive disempowerment, patriarchal ideologies, and hegemonic communicative practices is the understanding of fantasy themes. Fantasy themes, according to Hart (1990) are "culture-specific . . . . fantasy themes become the everyday language of myth" (p. 329). Bormann (1985) concluded that "fantasy theme analysis is a humanistic approach to the rhetorical criticism of human communication" (p. 3). A great deal of drama[1] can be found at the core of constructed realities and rhetorical visions, which are often tethered to fantasy theme implications. Significant research has been devoted to the use and power of fantasy themes within the Communication discipline (Bales, 1976; Bales & Cohen

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[1] The dramatic structure of fantasy themes contain: drama, action, theme, sanctioning agent, scene, actors/actions, plotlines and issues.

1979; Bormann, 1965; 1972; 1980; 1985; Bormann et al., 1982; Cragan & Shields, 1981; Hart, 1990; Mohrmann, 1982). The persuasive and even covert force of fantasy themes is the strength to build on human emotions, values, and experiences that can then coalesce into finding common bonds of mutual interest, angst, and so forth. Which, goes hand in hand with building intergroup identity and a consensual reality. Significantly, these themes are highly instrumental in building an intergroup identity that is predicated on the reality of a said group, organization, or institution. For example, in my rhetorical criticism and longitudinal study of selected women's colleges revealed that fantasy themes were routinely interspersed in the rhetoric of the public messages of these institutions—always lauding the promise of a better world and life for women, after having undertaken a unique educational experience at a women's college. As Hart's (1990) research indicates, rhetorical criticism reveals that "fantasy themes are fantasies because they point an idealized world and themes because they are popular, repeated understandings of what such a worlds is, was, or will be like" (p. 306).

In other words, fantasy themes are generative in nature, whether the topic or issue is that of patriarchy or women's equity. Bormann's (1985) significant contributions toward understanding fantasy themes make clear that these themes tend to contain reoccurring imagery and persistent storylines or narratives that specifically dramatize issues, raise consciousness, or even emotions about highly specific issues, events, or people. The end result can often be similar to patriarchy or hegemony whereby individuals, through established consensus and reality, intergroup identity adopt and espouse a particular rhetorical vision founded in fantasy themes. It is necessary to make clear at this juncture that many who seek to overturn patriarchy, for example, often see clearly the power base and male privilege that has maintained such a social structure; however, not as many

understand the rhetorical power and discursive implications that protect patriarchy. It is my view

that often the shortcomings of success through activism is a direct result of underestimating or

misunderstanding the sociodiscursive structure that maintains dominant arrangements in

existence. Further still, those who yearn to transform social injustices have not given adequate and

necessary attention to communicative competencies elucidated earlier in this work. It is important

to consider that fantasy themes are multifaceted in use and ability to ward off social threats and

provide resistance to opponents of the intergroup identity, consciousness, and reality. Research of

this rhetorical device has strongly demonstrated its wherewithal to function as a coping mechanism

against attacks against groups or institutions that seek to maintain power and control of specified

rhetorical visions. Familiar to many are fantasy themes found among radical racist groups that

proclaim Whites should remain separate from Blacks because the latter are deemed inferior.

Hopefully, we now better understand that a constructed rhetorical vision has perpetuated the falsity

of men's superiority over women, thereby solidifying male privilege throughout U. S. and indeed,

world history. Sex-gender rhetorical visions are constantly in play to ensure that status quo notions

of masculine and feminine ideals or fantasies are maintained. Regrettably, rhetorical visions and

fantasy themes are routinely promulgated as truth and reality even within mainstream, higher

education. It is necessary to remind us all once again that these rhetorical and discursive devices

proved to be powerful communicative mechanisms to stronghold the divide of public/private

spheres of activity so much so that women were denied access to higher education in America for

over a century.

APPENDIX C

POLITENESS THEORY

Educators usually possess some understanding of the power dynamics within the overarching educational institutional hierarchy. What is often not as clear is the power dynamics that occurs within the classroom due to historical antecedents and social constructions instantiated in dominant ideologies. More specifically, it is the few that fully grasp how social codifications, traditions, and the ritual of social interaction involving politeness too often couch roles and plays for power. Equally important to know is that communication competency and interpersonal communicative skills do much in the prevention of unwanted attacks of "face" or rather identity, credibility, and leadership for both teacher and student. Further still, educators need to be aware of how they project power, by what discursive means, and through what motivations to avoid titular communicative posturing. It is then that progressive educators can practice more purposeful emancipatory education, while striving to remain authentic in the application of their pedagogic creed.

Time does not permit an exhaustive explication of the strands that branch forward from politeness theory, as well as the host of competing viewpoints proffered through interdisciplinary perspectives on this theoretical framework. To shorten the learning curve for us all, it is important to understand that notions of politeness and impoliteness enter into the classroom environment and prompt behaviors among students and among teachers and students. Through social domestication, politeness has been used in my view to discourage, if not altogether curtail, any efforts for dialectic engagement or serious dialogic encounter within mainstream educational practice. Imposed politeness is a powerful silencing mechanism that most fail to recognize. Red

flags of impoliteness are routinely obeyed through social discourse as a time to disengage the dialogue or cease inquiries that probe difficult, embarrassing, or controversial topics. Routinely my preservice educators become uncomfortable when the dialectic is engaged on a given issue, for they misinterpret critical thinking and analysis as a distorted display of impoliteness. Recognizing these factors, as well as the power dynamics often inherent in episodes of politeness and impoliteness, are crucial in creating a healthy learning culture and climate where freedom and democratic expression can prevail. Further still, commonly, it is those who hold positions of discursive power that frequently employ tactics rooted in impoliteness to weld and sustain power. Particularly, the potential for loss of face is pervasive within institutions of higher learning steeped in intellectual competition, hierarchy and privilege—making the teaching-learning climate toxic and unsuitable for practicing and experience authentic antioppressive/progressive education. It is my position that the framing of politeness and impoliteness has its foundation in fierce competition which has long been the mainstay of American educational pride. Demystifying such everyday practices as politeness and impoliteness brings forth a wealth of knowledge regarding negotiation of Self and Other; as well as false limitations on one's ability to speak freely and with a voice of dissent when necessary. The following table highlights only those key elements found in politeness theory most notably espoused by Brown and Levinson (1987; 1990) and Goody (1978).

Elements of Politeness Theory

Face	Brown and Levinson's definition of face is "the public self-image that every member wants to claim for himself, consisting in two related aspects: negative face . . . . positive face . . ." their concept of "'face' is derived from that of Goffman[2] and from the English folk term, which ties face up with notions of being embarrassed or humiliated, or 'losing face.' Thus face is something that is emotionally invested, and can be lost, maintained, or enhanced, and must be constantly attended to in interaction" (Goody, 1978, p. 66).
Two Compontents of Face Wants: **1) Positive Face Positive Politeness**	The public self. Positive politeness is oriented toward maintaining a positive self image for self/other. "the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants " (p. 66) ". . . positive face, and its derivative forms of positive politeness, are less obvious . . ."the desire to be ratified, understood, approved of, liked or admired. The next step is to represent this desire as the want to have one's goals thought of as desirable . . . arriving at positive face" (p. 67).
2) Negative Face Negative Politeness	The right to privacy and being unencumbered by others. "the basic claim to territories, personal preserves, rights to non-distraction—i.e. freedom of action and freedom from imposition" (p. 66). Negative politeness is more concerned with territorial issues pertaining to self with less concern for other. " Negative face, with its derivative of politeness of non-imposition, is familiar as the formal politeness that the notion of 'politeness' immediately conjures up" (Goody, 1978, p. 67).
Face Threatening Acts (FTA) or bald on record	Intentional/unintentional social violations by oneself or others. Bald on record is a direct performative statement of intent. Negative FTA could involve the speaker violating the "freedom of action" to the one addressed (p. 70). Positive FTA could involve the disregard or "care about the addressee's feelings, wants, etc." (p. 71)
Wrong Face	Due to acts or social situations involving embarrassment or shame
Face Saving Acts (FSA)	Preservation of one's face, self-esteem, image through the understanding and use of social and communicative codes. Either the individual whose had an FTA or someone who has imposed an FTA may employ FTA strategies. Cooperation is generally the first line of action.
Redress	Attempts to either reclaim one's face or that of another due to an FTA. Redress occurs through positive politeness to ensure the "positive face" of the other. The effort is intended to minimize the FTA. Negative politeness "is oriented mainly toward partially satisfying (redressing) [of the other's] negative face, his basic want" is to "maintain claims of territory and self-determination . . . avoidance-based" (p. 75).
Facework	Social efforts made to make actions congruent with one's face that is being projected. An attempt to neutralize a violation.
Line	Pattern of verbal/nonverbal acts/expressions used in a given social situation by use of one's face.

Key Components of Politeness Theory (derived from Goody, 1978).

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[2] Goffman, E. (1967). Interaction ritual: Essays on face to face behavior. New York: Pantheon Books.

APPENDIX D

COMMUNICATION CLIMATES

I/IT	I/YOU	I/THOU
Other as Object	Recognition of Other	Highest Dialogic Encounter

Communication climates run in a continuum of experience based upon communicative exchanges, interpersonal interactions, and fluctuations in relational dynamics from intimate to alienating, loving/hating, positive/negative, constructive/destructive episodes, and so forth. Understanding the culture and climate of the classroom environment is extremely essential toward promoting antioppressive/progressive pedagogy, pluralism, and creating speech communities founded in equity of discursive empowerment among highly diverse students. Additionally, knowledge of, and skill within this communicative domain is essential for the FPE in preserving and saving face. Creating, negotiating, and managing the equilibrium of the classroom space requires educator integrity, understanding of Self and Other, and communicative competency. There are no neutral classrooms, particularly a progressive classroom. Therefore the communicative climate continues to ebb and flow throughout a continuum of discursive exchanges. The importance of communicative climates within teaching is that dialogic encounter and dialectic engagement require a certain amount of stability to exercise their potency for critically engaged teaching/learning/expression. If we seek to teach compassion, respect, and equity then serious consideration of communication climates is essential toward creating confirming discursive climates of human interaction.

Agreeing with Martin Buber, communication climates occur within a continuum of interpersonal interactions; therefore, words, language, and discursive practices, along with nonverbal expressions, serve to create either confirming or disconfirming communication climates. The transactions that occur within those climates, be they conducted within public or private spheres of human activity, not only impact relationships, but so too Selfhood and Other. The key role of a progressive educator is that of interpersonal communicative leader/practitioner. Therefore, communicative competency as addressed in Chapter II is a vital skill in maintaining equilibrium of climate and culture within the progressive classroom. Why are communication climates so critically important? The climate creates the culture thereby impacting dialogue, disclosure, uncertainty, fear, emotions and other elements that make the classroom a highly complex communicative ecosystem. In teaching preservice educators a cultural foundations course, I include a segment on Understanding Selfhood, Other, and Identity. Students come away with a deeper understanding of how they react as well as how their students react to a given situation during field teacher-training or internships. An experiential project also conjoins this learning segment bringing to light understanding of Self and Other that had previously eluded many students. One element or segment on understanding selfhood involves attachment styles. I disclose some of my childhood experiences, thereby encouraging the voices of many students.

<u>Attachment Styles</u>

For instance, during adolescence our identity, personality, and selfhood are formed and projected according to the communication climates we experience and concurrently, by the communication practices employed by our significant caregivers, in what we now know as *Attachment Styles*. In essence, we become the language, communication, and words used for or

against us in our formative years and subsequently, throughout our lives. What is the relevance of communication climates and attachment styles? When teachers and students enter the classroom environment, each brings into the discursive space their entire Selfhood, which includes their communicative knowledge based upon adolescent and current experience. From those standpoints, each begins to interact with others from his or her own designated frame of reference forged in the climates and relationships of the early private spheres (and public) of movement and development. Without some understanding of Self and Other found within these developmental experiences, even liberatory pedagogies can prove unsuccessful, since too often individuals, including the educator, do not know how to engage Self and Other beyond their own limited personal world experience. Disagreements, arguments, and volatile incidents can erupt that have their nexus in early childhood experiences rendered through communicative practices and climates.

Indeed, more concrete communication training is needed to fully grasp the depth of the connection found among communication and the formation of Selfhood—either constructive or destructive. We can experience behaviors from each of these quadrants. However, most individuals have an overarching means of attachment that becomes the lens by which they communicate and interact with others; and experience relationships in life. The following graphic (derived from Wood, 1999, pp. 52-53) highlights and offers some clarity of these assertions.

Views of Self

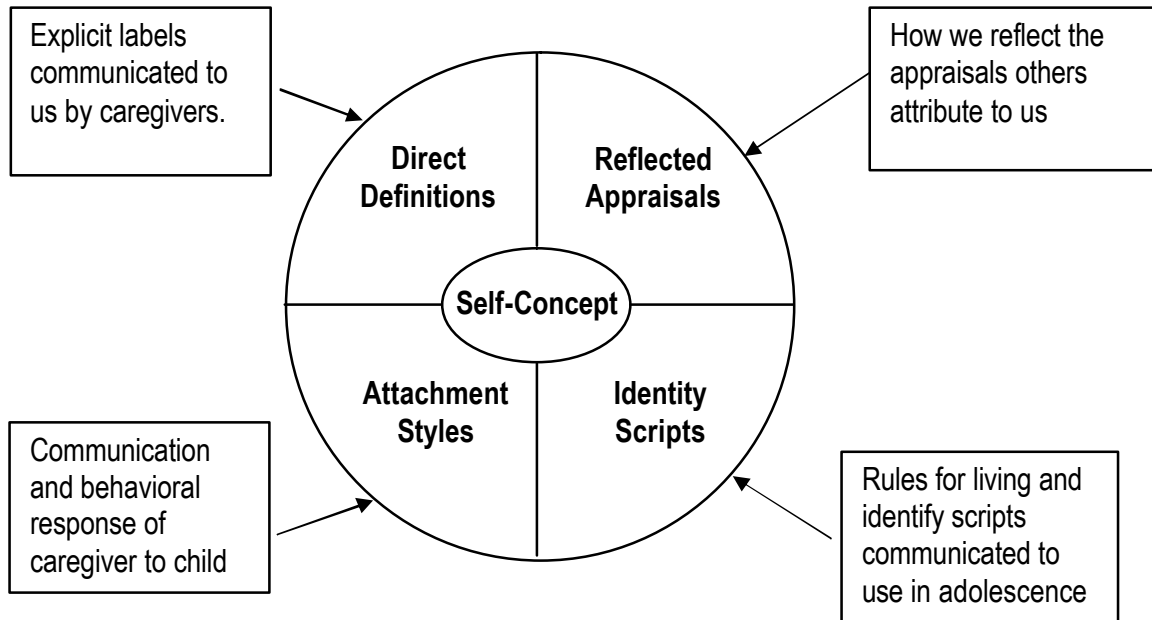Positive   Negative

<table>
<tr><td rowspan="2">Views of Others</td><td>Positive</td><td>Secure</td><td>Anxious/
Resistant</td></tr>
<tr><td>Negative</td><td>Dismissive</td><td>Fearful</td></tr>
</table>

- **<u>Secure:</u>** Most positive. "This style develops when the caregiver responds in a consistently attentive and loving way to the child. In response, the child develops a positive sense of self worth."

- **<u>Fearful</u>**:"cultivated when the caregiver in the first bond communicates negative, rejecting, or even abusive ways to the child. Children who are treated this way often infer that they are unworthy of love and that others are not loving."

- **<u>Dismissive</u>**:" Promoted by caregivers who are disinterested, rejecting, or abusive toward children." The child in turn is dismissive of the views of the caregiver. "Consequently, children develop a positive view of themselves and a low regard for others and relationships . . . [and] often develop a defensive view of relationships and regard them as unnecessary or undesirable.

- **<u>Anxious/Resistant:</u>** ". . . which is the most complex of the four. Each of the other three styles results from some consistent pattern of treatment by a caregiver. The anxious/resistant style, however, is fostered by *inconsistent* treatment from the caregiver

. . . the adult is loving and attentive, yet at other [times] . . . indifferent and rejecting. The

caregiver's communication is not only inconsistent but also unpredictable."

There are times that educators feel they are failures, or that their pedagogy and praxis are

ineffective and that their communication is not reaching students. What should be seriously

examined through preservice and ongoing professional development are the communicative

cultures from which we each have emerged, and that impact all elements of the teaching-learning

dynamic. Educators interact with students whom they may feel they know due to presumed

demarcations such as sex-gender, color, ethnicity, class, and so forth—surface level knowledge.

Yet, I would venture to say that most educators have a limited or no understanding of their own

views of Self founded in communication climates and according to various attachment styles.

Whether or not this recognition occurs, both teachers and students bring those identities and

realities into all dialogue, discussions, debates, topics of study, etc. This knowledge gap demands

correcting. We cannot attempt to reach students if we do not know our own Selves, or if we are not

in a position to aid others in understanding and discovering themselves. We will brush up against

the experiences of one another, yet preservice courses rarely, if at all, cover these most germane

areas of human encounter.

Explicit labels communicated to us by caregivers.

How we reflect the appraisals others attribute to us

Direct Definitions

Reflected Appraisals

Self-Concept

Attachment Styles

Identity Scripts

Communication and behavioral response of caregiver to child

Rules for living and identify scripts communicated to use in adolescence

In the formation of Selfhood, which is an ongoing complex process, along with Attachment Styles, we also come to *see* ourselves through the ways in which Others communicate with us by way of Direct Definitions, Reflected Appraisals, and Identity Scripts. All will vary and differ according to communication climates and caregiver response and behavior. However, what we all share in common is that communication is the instrumental force in conveying these elements that come to build our selfhood either positive/negative or constructive/destructive and loving/unloving.

APPENDIX E

JOHARI WINDOW

Elements and variables of human disclosure relate and impact the progressive teaching-learning environment whereby appropriate disclosure of lived experiences and realities can serve to enrich the teaching-learning experience, giving relevance to alienating theory or often abstract modalities. The greatest validity for understanding degrees of human disclosure is the crucial role disclosure has in building trust, experiencing dialogic encounter, and engaging the dialectic. Further still, crossing-borders and exchanging ideas, feelings, and lives becomes the basis for achieving a pluralistic, educational discursive space. Just as when an educator is unknowing regarding attachment styles, so too, their lack of understanding involving human disclosure might cause them to prejudge students as nonparticipatory, disengaged, or even defiant, when in reality much more is occurring in the lives of individual students. As demonstrated earlier, disclosure begins to heal the gap of alienation that resides among us by virtue of the fact that we cannot literally enter the hearts and minds of others, thereby demanding the need for interpersonal exchange and encounter beyond surface level exchanges..

	Known to Self	**Not Known to Self**
Known To Others	I Area of Free Activity	II Blind Area
Not Known To Others	III Avoided or Hidden Area	IV Area of Unknown Activity

Luft, J. (1970). Group processes; an introduction to group dynamics (2nd ed). Palo Alto, CA: National Press Books.

Quadrant I: **Recognized and known behavior to self and other**
Quadrant II: **Blind area, the self is unaware, yet others see those areas of our unawareness**
Quadrant III: **Areas we are aware of but wish to hide or conceal from others**
Quadrant IV: **Areas of unknown activity to self and other, yet behaviors emerge proving existence of relational influences from past experiences**

If both educator and student are unaware of how he/she self discloses, then opportunities for dialogue, community, and trust would be difficult to achieve. Our means and ability to disclose or not disclose and to what extent can be linked back to the stages of development of selfhood, where during this multidimensional and complex path, we have projected on us the communication of others through attachment styles, direct definitions, identity scripts, and reflected appraisals, along with a whole host of experiences and stimuli involving sex-gender, race, color, class, ideology, frames of reference, and so forth. Further impinging upon individual self disclosure relates to the communication climate, particularly if there is concern due to fear, rejection anxiety, or uncertainty of the relational and discursive climate and boundaries for the participants involved in a given communicative episode. The commonality found among these and other elements of discursive discomfort can often be linked to social hierarchy that is ever present within even the most benign and mundane communicative exchanges. In other words, virtually all recognize at some level social arrangements within the pyramid that attributes, denies, or limits power according to notions of power.

When a progressive educator strives toward creating an engaged community of learners springing forth from dialogue, it is absolutely necessary to have some understanding of how individuals self disclose, including the educator's mode of disclosure. When communication boundaries are violated, such as with actions accompanying politeness or impoliteness, relational

consequences arise that will require reframing or redress. Violations of discursive space are often met with a verbal defense, if not also behavioral responses.

APPENDIX F

UNCERTAINTY REDUCTION THEORY

It was important for me to include the relevance of uncertainty reduction theory as it intersects with communication climates, politeness theory, selfhood, human disclosure, and the ability to form authentic speech communities, which are at the core of engaged learning. What has not been advocated through this work is a safe zone, an enabling culture wherein resistance, going against the grain of social issues, or even functional conflict are disallowed. Rather, what has been promoted is a climate of engaged learning and an exchange of dialogue by all students not just some, or the educator alone. For emancipatory, educational speech communities to be realized, it will require that unnecessary, defeating uncertainty be limited if not removed from the discursive space of the classroom by the progressive educator. Some like Palmer will claim that it is actually fear in the classroom that impedes freedom of disclosure and undividedness of Self and other or teacher/student. We know from Freire's antioppressive pedagogy that fear impedes freedom of voice and action. Greene's dialectic of freedom could not exist in an environment rife with uncertainty. Allowing uncertainty to reign in the classroom is a means of coercive control and silencing, in my view because at its core, uncertainty contains fear of many sorts dependent upon the individual.

Reducing uncertainty within the communication climate will abate some anxiety, and therefore reduce fear at some level. Uncertainty of this type forbids a certain constancy that is needed when engaging in dialogue among diverse perspectives and lives, and prohibits meaningful live encounters with others. My point being is that toxic learning environments produce unthinking, unknowing teachers and students, in essence oppressive pedagogy that perpetuates

discursive practices that cause students to shut down and refrain from exploring their voices,

thoughts, and perspectives. The following information and graphic are directly derived from the

work of Berger and Calabrese (1975). Their words most cogently layout the core of the theory; as

well as convince me, a progressive educator, of the need for understanding how uncertainty can

play havoc in the learning and lives of students (and educators) who have been acculturated into a

society of obedience to dominant authority.

Theory of Uncertainty Reduction

Core Assumptions and Statements
Uncertainty reduction theory (URT) was first introduced by Heider in 1952; and was subsequently expanded by Berger and Calabrese (1975).

Core: Uncertainty is unpleasant and therefore motivational; people communicate to reduce it. Uncertainty reduction follows a pattern of developmental stages (entry, personal, exit). During the entry stage information about another's sex, age, economic or social status, and other demographic information is obtained. Much of the interaction in this entry phase is controlled by communication rules and norms. When communicators begin to share attitudes, beliefs, values, and more personal data, the personal stage begins. During this phase, the communicators feel less constrained by rules and norms and tend to communicate more freely with each other. The third stage is the exit phase. During this phase, the communicators decide on future interaction plans. They may discuss or negotiate ways to allow the relationship to grow and continue. However, any particular conversation may be terminated and the end of the entry phase. This pattern is especially likely to occur during initial interaction, when people first meet or when new topics are introduced later in a relationship.

Besides the stages in uncertainty reduction patterns Berger makes a distinction between three basic ways people seek information about another person: (1) Passive strategies - a person is being observed, either in situations where the other person is likely to be self-monitoring* as in a classroom, or where the other person is likely to act more naturally as in the stands at a football game. (2) Active strategies - we ask others about the person we're interested in or try to set up a situation where we can observe that person (e.g., taking the same class, sitting a table away at dinner). Once the situation is set up we sometime observe (a passive strategy) or talk with the person (an interactive strategy). (3) Interactive strategies - we communicate directly with the person.

People seek to increase their ability to predict their partner's and their own behavior in situations. One other factor which reduces uncertainty between communicators is the degree of similarity individuals perceive in each other (in background, attitudes and appearance). *Statements:* the axioms in URT follow the "If… then…" statements typical of the law-governed approach. For example: "If uncertainty levels are high, the amount of verbal communication between strangers will decrease." *Self-monitoring is a behavior where we watch and strategically manipulate how we present ourselves to others.

Conceptual Model

Entry phase in a relation

Information
(demographic)

Communication
guided by rules and
norms

Personal phase in a relation

Information
(attitudes, values
and beliefs)

Communication
more freely and less
rules

Exit phase in a relation

Information
(less to none)

Communication
(planning future
interaction plans,
mostly avoiding
communication)

Berger, C. R., & Calabrese, R. J. (1975). Some explorations in initial interaction and beyond: Toward a developmental theory of interpersonal communication. Human Communication Theory, *1*, 99-112 . Twente University, The Netherlands. Uncertainty Reduction Theory. Retrieved 3/5/06 from http://www.tcw.utwente.nl/theorieenoverzicht/ Theory%20clusters/Interpersonal%20Communication%20and%20Relations/Uncertainty_Reduction_Theory.doc/

APPENDIX G

COALITION OF PROGRESSIVE EDUCATORS WEBSITE

NEWS:

COPE http://cope-educators.blogspot.com/

How do you identify yourself as a progressive educator? How do you define progressive education? We want to hear from you. Visit our blog or email us.

Conferences: **Center for Antioppressive Education**
January 12-14, 2007
Chicago, Illinois

National Women's Studies Association NWSA
http://www.nwsaconference.org/engaging.html
Conference from June 28-July 1, 2007
St. Charles, Illinois

Reviews: **education review** http://edrev.asu.edu/
provides many reviews of books and essays important to the practice of progressive, antioppressive education.

COPE—the Coalition of Progressive Educators is committed to the belief that the path to justice begins with authentic dialogue through progressive practice in higher education. Advocated is reconciliation among disparate ideological standpoints and fractures predicated on sex-gender, race, color, class and ableness categorizations. Together, we form a new speech community of inclusion, respect and value of diverse perspectives and lived experiences. In other words, we all count or no one counts. Through dialogue a bridge is built traversing alienation in the promotion of a cogent and meaningful progressive and antioppressive pedagogy. Proposed are diverse individuals teaching through solidarity of purpose— pressing toward equity, justice and freedom.

Advocating dialogue in education as a path to human connection, understanding and justice—

coalition of progressive educators | p.o. box 11172 | winston-salem, nc 27116 | administrator@cope-educators.org