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**Discipline and Development:
Structures of discipline in Ontario education
and the struggle for the soul**

(Spine title: Discipline and Development)

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by

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Graduate Program in Education

**A thesis submitted in partial fulfilment
of the requirements for the degree of
Master of Education**

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Abstract

In Ontario, and in Canada, a culture of acquisition is influential in many aspects of society. This culture is pervasive enough to distort social values so that institutions and individuals come to accept the culture of acquisition and to make formal policies that in effect serve to foster and advance the values of that culture. The values of the culture of acquisition are material and often monetary in nature and hinder the process of self-actualization. The schooling system in Ontario is not immune from this influence. Education policy reflects the influence of the culture of acquisition and the rhetoric used to justify it demonstrates a kind of blindness to the long term effects of its influence on students, teachers and society.

In this work, it is assumed that the process of self actualization is a naturally innate capacity, revealed in the work of Maslow and Neill, essential to healthy socialization. Education, as a social-political activity, serves to both build and maintain cultural values. Teachers are in a position, still, to give their students the critical thinking skills needed to evaluate cultural influences which may harm or help them in their process of becoming and so can give them the ability to choose paths that lead away from the culture of acquisition and toward self-actualization within the balance of the soul.

Dedication

I would like to dedicate this work to my

wife and children who give me purpose

and balance for my struggling soul. Also

my mother who returned to her studies

after her five children were all in school

to battle with a male dominated culture

with the weapons of excellence and

integrity of purpose.

Acknowledgements

There are a number of people who have provided direction and support in this endeavour. First of these has been my Thesis Supervisor, Dr. Fred Ellett Jr., who quickly assessed the direction I was going in and provided books and articles and inspiration that helped me to bring ideas together and ground them in prior research. I would also like to acknowledge the contribution of Dr. Meira Levinson who, when I asked, sent me a copy of her book without question as to whether I was in agreement with her thesis or not.

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Chapter 1

Brief Introduction

This work is addressed to anyone involved in teaching. It is set in Ontario as a case study, but I believe it has wider scope. It began with the recognition of a dominant culture of acquisition and of education as a cultural discipline. It started, and so begins, with an examination of the Royal Commissions on Education for Ontario that have been the impetus for action in education over the years. The Royal Commissions on Education in their language, tone, and presentation reflect the cultures in which they are written and the parts of those cultures they are designed to foster. There is a gradual evolution from the bible-like presentation of *The Royal Commission on Education in Ontario* (1950) through *The Report of the Provincial Committee on the aims and Objectives of Education in the Schools of Ontario* (1968), designed like a Time-Life Magazine, and *the Report of the Royal Commission on Learning* (1994), which resembles a business report. This evolution begins with a culture primarily based on a restricted "social morality", shifts to one based on social responsibility, and shifts again to that of fiscal accountability. Through this cultural evolution we discover the development of a certain kind of social being responding to the cultural drive for acquisition. The image I borrow of this being is taken from Michel Foucault.

Foucault draws out a particular vision of the soul which stands in a developmental relationship to a ruling authority, in his case the King. This provides a connection between the individual being and the political regime which is important to the thread of my argument as it is policies implemented by the government that help

produce a society of "docile bodies", as Foucault calls them. This form of citizen is encouraged and maintained via policies that function to carefully create an externally disciplined and disciplinary practice in schools. Though it is possible to create a social environment that fosters this complacent attitude of being, the question is whether it will indeed bring about a happier, healthier society. Foucault, as Michael Walzer points out, is not so much concerned with action as he is with description and so, for my purposes, provides an accurate image of a social malady. He also provides an image of discipline used to access and manipulate the soul of individuals in order to effectively develop complacent willingness. There is another side to this which I hope becomes quite clear and that is that implicit in the power that is used to harm the soul is a power that can bring it to fulfillment. Why, then, does it not?

Meira Levinson provides a political framework which she believes should motivate the kind of developmental change that will strive for personal fulfillment within the social context. I have problems with how she defines the role of the individual. Levinson advocates a socially motivated self-examination. It is through this political self-examination that I lay the ground work for the discussion of controlling disciplines inherent in the policies put in place to structure professional learning communities and the implementation of differentiated instruction. It is also through this idea of self-examination that I set the stage for the discussion of an integrated soul unlike the disintegrated soul produced by the power exerted by external authority that Foucault's image represents. In this I introduce both political and developmental purposes for education and center them with the soul, as is appropriate given my

foundational assumption that it is this inner aspect of being that struggles to define itself and to become actualized. I follow this discussion with an understanding of the soul.

My discussion of the soul begins with a conception of knowledge that reduces it to something that only meets deficiency needs. To do this I use Fred Ellett's analysis of Bloom's Taxonomy as a measure for knowledge as recall, and because it is the basis for the levels of achievement in Ontario schools. Knowledge in this framework may be acquired but need not ever be used except when applied through assessments. Ellett connects to Levinson through Ellett's conception of active knowing which acts as an impetus for social engagement. This active knowing requires the kind of critical awareness Levinson writes of which requires the foundational supports of having met the deficiency needs outlined by Abraham Maslow. Going back to Maslow brings the idea of active knowledge into the processes of development of greater human potentials. These potentials are developed through processes related to aspects of being which are balanced by the soul. I use the work of John Kekes and Elizabeth Neill to elucidate a concept of three aspects of being. Kekes develops ideas closely related to Levinson's that are bound to a social morality. The aspects of being Kekes attributes to processes of socialization Neill finds innately in biological structures that are the roots of self-identity, autonomy and personality. I will not get into this debate as it would be a different kind of paper but will simply agree more with Maslow and Neill than with Kekes. Having established an experiential triumvirate I use the ideas of psychiatrist Elio Frattaroli to pinpoint the soul at the fulcrum balancing the three aspects of being outside of any religious or spiritual jurisdictions. Acting on this delicate balance from an

external position are political structures tugging at the threads of personal development.

In chapter four, Political Puppetry, I deal with how information is used to institutionalize expectations of cultural norms. It is a working criticism of professional learning communities, (P.L.C.s), as they have been introduced into the Ontario school system. I view the formalization of the professional learning community as the new industrial model for a school system motivated by economic, as opposed to developmental, needs. In this is a discussion around efficiency and accountability as measures for educational success. The importance of data collection and control of information to the processes for maintaining efficiency and accountability places the onus of collecting and analyzing that information on teachers through assessment 'strategies'. The information can then be used as a method of surveillance for checking if teachers are adhering to institutional values. The atmosphere of observation and control creates what William Foster referred to as a 'dominant social narrative' and this has interesting resonance in relation to Levinson's idea of cultural coherence. This 'political puppetry' creates a situation where teachers are expected to apply social pressure on each other to ensure coherence to institutional norms. It is my contention that this method of peer pressure is an attempt to manage and control teacher practice in their classrooms. A big part of the pressure to conform comes from the requirement to collect data by performing detailed assessments of students all in the name of working for their 'success' in the understanding of subject material and the accumulation of credits but not, necessarily, as human beings.

In 'Raising the Standards', chapter five, I take a look at classroom assessment

and the 'philosophy' of differentiated instruction. This chapter continues the dialogue around assessment and data collection as a method of surveillance and control but it gets into the classroom and the manipulation of student *and* teacher behaviour. I touch on the different attitudes toward assessment displayed by teacher practitioners and administrators. Assessment, though, is always used as a method of gaining information to communicate needs and directions to students, or to staff. This information, I suggest, can be used either to exert external control or to draw out inner potential. I argue that it is the former of these two motivations that drives policy in the schooling system. A big part of this process is initiatives such as 'differentiated instruction' which has as its founding principle the assessment of ability and readiness to learn in order to gain access to key information to help students learn course material. Though there are a great many wonderful ideas about individuality and choice expounded in the literature about differentiated instruction, they are limited by their inclusion in a closed system that demands coherence to prescriptive norms which ultimately steer the individual back into the culture of acquisition which threatens the health of the soul.

All these manipulations seeking to structure and control the educative process mostly work to the detriment of the soul, and so, to the detriment of good society as they do not work to critically assess the culture of acquisition that demeans human potential and reduces human desire to meeting deficiency needs. In chapter six, 'On Purpose', I indicate a direction for education that moves away from the building of an economically viable work force capable of increasing its purchasing power to the development of integral individual souls with the curiosity and capacity to intelligently question social

structures that are detrimental to personal growth. The suggestion here is that the

educative process should be a truly nurturing one that seeks to discover the human

potential of each individual and to help them discover their personal aspects of being

and how *they* can contribute to personal and social development, not just to the

economy. In examining the politically motivated processes used to create an education

system that schools children in meeting and maintaining their lives at the level of

deficiency I hope it will become apparent that within this system of acquisition there is

also the potential for change. Change will not just happen. There must be active

movement for change and that must come from the teaching profession.

We need to bring the often sidelined opportunity of developing individuals with

unique and inquiring souls to the forefront of teaching and shift the purpose of education

from meeting economic need to the development of dignified individual beings with the

internal discipline to shift the dominant culture from one dependent on acquisition to

one resplendent in fruition that allows the natural expression of the soul. In my

conclusion I turn to ideas of professionalism and offer a critical perspective of the

Ontario College of Teachers branching off from a brief review of literature on

professionalism done by Pitman and Ellett. Out of their work on this literature I derive

an idea of the professional that grows out of that initial calling to teach. It is from that

initial desire that the true professional finds the strength to question the system when it

works to belittle the process of learning and functions to disintegrate the soul. It is my

contention that teachers who have this awareness are able to teach the importance and

methods of critical thinking that can bring their students to a conscious awareness of the

culture of acquisition and how it is affecting their souls. Beyond this they can, perhaps,

find that balance between personal need and social interaction that allows them to act in

the world in a way that is based on learning and growing as persons and not on

acquisition and greed.

Chapter 2

Unintended Consequence

Education is a cultural practice that endeavours to prepare coming generations for life in the world they will inhabit. In public schooling, that which is financed by government, the dominant culture will determine the subjects to be taught and the methods of teaching. It is the methods that give form to social structures and it is the disciplines taught and trained into the psyches of the students that may determine how they interact with others and how they act towards themselves. Our current dominant culture is a culture of acquisition that requires a populace subservient to the desire for the accumulation of things. Though the rhetoric from the educational authority in Ontario is full of individualism and professional autonomy, the structures they initiate work to increase surveillance and control. This is accomplished through breaking down, analysing and assessing, and manipulating disciplines enacted on the soul.

Discipline is a process of becoming that develops the body and soul. It can be understood to be a course of training, or a practice of behaviour taken on to bring an individual to greater proficiency and closer to personal perfection in a trade or program of study. It can also refer to a chastisement or punishment applied to coercively correct behaviour that strays from co-operation with the prescribed expectation of a standard of practice. Within each of these understandings power is exercised over the individual either by election or by tyranny. In the first the motivation is from an internal desire which may accept the authority of an external master trusting that it will aid in

accomplishing a purpose the student has determined to be of value to their personal growth. The latter is an externally derived motivation that directs the individual toward a goal determined to be of value by an external authority.

The *Oxford English Dictionary* states that:

"Discipline as pertaining to the disciple or scholar, is antithetical to doctrine, the property of the doctor or teacher; hence, in the history of the words, doctrine is more concerned with abstract theory, and discipline with practice and exercise" (1971).

There is a difference between that which belongs to the teacher and that which is expected of the scholar. The teacher plans and directs the methods of exercise by which the doctrine, the knowledge, methods and philosophy of a particular teaching, will be experienced by the student. The willing student will follow the ways of the chosen discipline in order to learn that which the teacher wishes to, or is directed to teach. The willing student is also self motivating because the willing student is motivated toward self-improvement and becoming self-actualized.

A power relationship is created between the knowledge, which is the 'property' of the teacher, and the student. The willing scholar accepts this relationship foreseeing some future value in the internalization of the knowledge. Systems of public education, as legislated social constructs, are arranged in order to maintain or develop the cultural expectations of the society in which they exist. This political economic mandate alters the power relationship between the knowledge and the student and transforms the teacher primarily into an agent of the state.

The legislated requirement of education in a common curriculum for the 'common good' forms power relationships that necessitate external forms of discipline that utilize various methods of reward and punishment. This is so because public education is a mandatory requirement for all individuals who are subjects of the state. Their individuality is bound to their citizenship through legislative structures. They are objectified within their ability to meet certain measurable educational goals determined by the state.

The Structure

Even at its inception when "Egerton Ryerson travelled widely on both sides of the Atlantic"(Brehaut, W., 1984) educational policy in Ontario has borrowed freely from other countries and other provinces in Canada. In so doing it has become a microcosmic melting pot of educational practice. Within Ontario there has been a shift in ideas about discipline which is evident in three historic documents: *The Royal Commission on Education in Ontario* (1950)(hereafter the Hope Report), *The Report of the Provincial Committee on the Aims and Objectives of Education in the Schools of Ontario* (1968)(hereafter Hall-Dennis), and *Report of the Royal Commission on Learning* (1994)(hereafter RCOL). There is also a shift in these reports from a Christian morality to a more secular approach as a greater emphasis is put on the understanding of psychological and social motivators for problems with discipline. Discipline here is of the more coercive sort mentioned above. In the Hope Report, discipline appears in a matter of course way and is included as though its specific structure and practice were understood by all. Hall-Dennis, on the other hand, outright condemns punitive measures

in favour of a more considered psychological approach. By the time the RCOL was published the term 'discipline' had been manipulated to take on a more furtive meaning. In each successive document discipline is metamorphosed through social contexts. It is through these contexts that we discover that it is how we approach, understand, and give purpose to discipline that provides a significant indicator of who we are and who we may become.

The Hope Report refers to discipline as being appropriate to particular courses of study within the framework of the greater aim of education which, it states, is to prepare "children to live in a democratic society which bases its way of life upon the Christian ideal" (99). That particular statement appears in a chapter entitled "Social, Spiritual and other aspects of Education" the subject of which is the curriculum. Such a social political statement, striving as it does for a homogeneous social culture, emphasizes the function of subject material to the political agenda. In its discussion, the commission writes about the importance of considering the diverse views and opinions presented by various religious groups which are part of the public school system but it has already stressed a social morality structured around "two virtues about which there can be no question - honesty, and Christian love"(27). Moral responsibility to society is an understandable recurring motif in the Hope Report considering the great economic debt owed to the soldiers of World War II and to what Gidney refers to as "a deep yearning for normality, security, and stability" (Gidney, 2002).

Having experienced the brutality of war and witnessed the shock of horrors that one people could visit upon another, there was refuge in a familiar and forgiving

philosophy that spoke of sacrifice for the sake of many. Discipline becomes a means to a

greater social good. As such it must also be subject to some moral scrutiny. Though

discipline as corporal punishment is never definitely spoken of in the Hope Report, it is

certainly intimated:

> "It is true that discipline and a knowledge of civics are essential, but, if carried to
>
> extremes, such methods might well result in the training of robots, submissive to
>
> the
>
> lash of the dictator's whip. On the other hand, lack of control and unlimited

freedom

> will just as surely produce selfish and self-willed individuals recognizing no
>
> authority, incapable of co-operation, and devoid of self-discipline. To accept
>
> either extreme
>
> would lead but to disaster." (131).

It is of interest, then, to note a discussion in the Hope Report of a methodology that will

resonate throughout the development of policy in the Ontario public education system.

"Learning in school," the report states, "is facilitated, and incidentally made much more

interesting and enjoyable, when instructional procedures are based upon the routines

normally followed by children in daily life" (Hope Report, 1950, 88). The reference is to

play and the increasing awareness of the psychological needs of the child. The Hope

Report, in a ceaseless attempt to reach a balance between unlimited freedom and 'robots

submissive to the dictators whip' goes on to talk about certain sequential subjects for

which the use of this "natural method of learning" would be a waste of time but

maintains that "the principles of the project or enterprise method should be utilized as far as possible by the teacher in an elementary school." (88). Implied in this natural method, for younger students at least, is that this kind of teaching will motivate the students to learn while making stricter measures of discipline unnecessary. (The latest incarnation of this use of student preference and natural learning styles is incorporated into the philosophy behind "differentiated instruction".) Within the curriculum of academic and vocational training and civil awareness, intrinsic discipline *and* extrinsic discipline become structural foundations for both motivation and psycho-social development. In the aftermath of the RCOL, when the human spirit has been subsumed by digital metaphors, we shall see how these approaches are used to covertly manipulate teachers and students into believing they are willing participants with choice. Before this metamorphosis a more humanist approach was necessary to take the understanding of discipline from something exercised on the physical body to a system of disciplines that draw out an idea of the soul through an intricate analysis of the psyche.

Psycho-social development finds itself imbedded in the very roots of the Hall-Dennis Report (1968). From the opening claim that "the truth shall set us free" (9) to the final "setting of unity, harmony and peace"(175) the Hall-Dennis Report proclaims the glorification of the individual and humanity. Unlike the Hope Report, Hall Dennis includes within its text the quoted views of individual students: "Punishment," one student is quoted as saying, "the majority of us feel is unwise . . . Discipline should be constructive. Child guidance workers should be placed in all schools to help students solve their problems" (99). There is much discussion about the individual differences of

children and the stigmatizing affects of failure and punishment on the individual's

psyche. (56-57). Thus, in answer to the defined problem of extending the learning

experience beyond the school, they recommend the abolition of "corporal punishment

and other degrading forms of punishment as a means of discipline in the schools, in

favour of a climate of warmth, co-operation, and responsibility" (182). It is the teacher's

interest, personality and dependability that are to make all the difference both in the

student's approach to learning *and* in the development within the school of a climate of

co-operation and responsibility. Amongst the turmoil of the civil rights movement the

responsibility given to teachers was a testament to their role in the development of the

next generation and it was taken on with zeal. It was the recognition of the power of that

responsibility that would be the impetus for the development of systems designed to gain

greater control over teacher training and teaching methods.

If the Hall-Dennis report was inspired by the civil rights movement and the dawn

of humanity's reach for the stars through space exploration, then the RCOL was a

response to the complex aftermath of that social change and the onslaught of the

technological demands that would build the global economy. Gidney observes that "the

'globalization' of economic life and the march of technology appeared to pose a massive

threat to both the province's economic well being and its social structure"(167). A

growing number of immigrants from primarily non-English speaking nations put a

financial strain on the education system by increasing the need for English as a Second

Language (E.S.L.) programs and translators to provide equitable opportunities for

learning. There was an increasing dropout rate and the growing perception that school

violence had gone up. In the same time period an increase in education spending brought fiscal responsibility under public scrutiny after the recession of the early 1980s and through the "pay as you go principles" applied to public spending by both the Liberals and the N.D.P. (Gidney, 1999, 168). Studies comparing Ontario's school system with those of other countries were used to argue the fallible nature of a "soft, ineffective, rudderless school system still mired in the mindless Hall-Dennis rhetoric"(Gidney, 1999,174) and to put into question the quality of education our children were receiving in a system concentrating on process rather than product. The first major condemnation of Hall-Dennis came from George Radwanski whose report, *Ontario Study of the Relevance of Education, and the Issue of Dropouts* (cited in Gidney, 1999), would provide much of the ideological and rhetorical contexts preparing the foundation for the RCOL, the cover of which sports the idyllic title: *For the Love of Learning.*

Of the 167 recommendations made in the RCOL only two have any direct wording on issues of discipline. Recommendations 147 and 151 dictate that students and parents, respectively, be involved in "developing student codes of behaviour". The responsibility for student behaviour is appropriately given to the students but is also extended into the school community by implicating the parents in their offspring's actions. Issues of discipline explicit in Hall-Dennis are more covert in the RCOL. Discipline is transmuted through the RCOL into operational structures that allow for the monitoring of student behaviour and success from the moment they enter the school system. In those structures developed for keeping track of students there coexist structures for monitoring the implementation of the policies by staff that span from the

training and practice of teachers to the administration of the entire school system. The structures arise out of the supervision, assessment for accountability, and standardization models promoted by Radwanski.

Following Radwanski, the RCOL recommends a common report card to measure common learner outcomes of a common curriculum. It recommends criterion referenced testing which in addition to being a method of assessing the success or failure of curriculum delivery is also a way of determining areas that require controls on pedagogical practice. It recommends setting up schools within schools and hiring "instructors who are not certified teachers" as supervisors who can teach certain non-academic courses. The effect of these two recommendations would increase the influence of staff on students and the amount of supervision thus creating the appearance of warmth and co-operation, so passionately requested in Hall-Dennis, but shifting the part of responsibility to a legislated enforcement. The psycho-social humanism of Hall-Dennis is used for the purpose of appearances while discipline, in both senses of the word, becomes enmeshed in a covert manipulation of time, space and language.

Within the Hope Report, discipline retains something of that sense of self-fulfilling desire while the spectre of the strap, with all its implications of abuse, still looms large as a physical deterrent to unwanted behaviour. Hall-Dennis develops the idea of a school's environment, later to be called school culture, as an element of motivation for learning beyond the vacillations of the Hope Report. It places the purpose and meaning of discipline entirely in the realm of punishment and abolishes it. The psyche becomes the place where change will happen. The reaction to the subjective

liberty given through the implementation of Hall-Dennis gives the perception that the

production of the "selfish and self willed individuals recognizing no authority" predicted

by the Hope Report has come to pass. So it is that the RCOL rearranges the discipline

abolished through Hall-Dennis by transmuting its logos to "codes of behaviour" whilst

converting its purpose to that of surveillance and manipulation. This conversion allows

for quality control in an education system that has all the components of piece work.

Something else is also revealed. The individualism championed in Hall-Dennis together

with the growth of global capitalism and technologies, such as television, computers and

cell phones, that create the global village while isolating the villagers from physical

proximity, have exposed a culture of acquisition that struggles to satisfy the goal of

personal fulfilment first and foremost through wealth and material gain. Students are

objectified into human resources working for more capital gain. The idea of discipline as

a quest for personal growth and self actualization is obscured by other ideals, rendering

the love of learning an antiquated romanticism.

Invocation

Learning is not the same as education. Learning is related to the internalization

of useable knowledge through experience and is a natural process that begins at birth.

Each individual learns in different ways. The recognition of this is important to the

structures and philosophy of differentiated instruction and to the realization of what

amounts to a micro management of the soul. Education is related to the nurturing

process of child rearing. Its content is specifically determined by the educator. Initially

the education of children was the responsibility of their parents whether they performed

it themselves or were financially able to hire a governess or a private institution to carry

it out. For those who could not afford these formal structures the curriculum of study

was informal and often related to the immediacy of survival in a family enterprise.

Education, or the lack of it, has always been associated with structures of economy and

social status. With the rise of the industrial age against the background of science and

positivist thought it became necessary to increase the numbers of educated individuals to

prepare them for the rigours of labour or the precision of engineering, that is, for the

workforce and urbanization. By offering free education to all it became possible to

justify mandatory education as the finances were drawn from the public purse. At the

foundation of the public education system the curriculum was determined by a wide

range of physical and social sciences and the influence of the church. Together they

managed the body and soul but the relationship was strained and science, with its ability

to increase both power and profit through knowledge would acquire a handsome

settlement in the schism of their divorce. The body of scientific knowledge increased

humanity's ability to manipulate the physical environment and would help to materialize

the soul, to take the control of the soul from the church and subsume it in that exercised

by agents of the state.

Michel Foucault, in the opening section of *Discipline and Punish*, articulates a

situation from which the soul as artifact is born in relation to the punishment of those

who act against the social order. The 'soul' in his description becomes something

leftover; it is as something crafted from the artifice of discipline that has been visited

upon it. This artificial soul is drawn out of a "displacement in the very object of the

punitive operation" (Foucault, 1977, 16). This displacement is from the object of the body to the objectified soul. "The expiation that once rained down upon the body must be replaced by a punishment that acts in depth on the heart, the thoughts, the will, the inclinations" (Foucault, 16). The power over the Foucaultian "soul" is gained through a "knowledge of the criminal, one's estimation of him, what is known about him, his past and his crime, and what might be expected of him in the future" (18). The soul relates to identity and purpose which becomes known through interaction, assessment and analysis. The knowledge of these psychological causes and effects gives the knower the power to punish and/or to cure - to presume to help the "condemned" to become useful to the social order if only to provide employment for a given sector of society. The manipulation of the knowledge of the "soul" has direct parallels in disciplinary systems, which I shall examine later, that have evolved in educational policy and that have been proposed by various pundits and applied within our schools following the RCOL and the *Common Sense Revolution* of the Harris years.

Parallels also exist in the move away from corporal punishment in the school and Foucault's discussion of the shift from rituals of public torture to rehabilitation within the walls of penal institutions. It is through the action of this power on the body that, according to Foucault, the soul, the personality and purpose of an individual, becomes available to external control.

> "Rather than seeing the soul as the reactivated remnants of an ideology,
>
> one would see it as the present correlative of a certain technology of
>
> power over the body" (Foucault, 29).

This technology is put into practice by the teachers and administration at the local level of the schools but is given direction within the school system by politically determined need.

"...the body is also directly involved in a political field; power relations

have an immediate hold upon it; they invest it, mark it, train it, torture it,

force it to carry out tasks, to perform ceremonies, to emit signs" (Foucault, 25).

This political field manifests itself in the classroom through grade levels, assignments, projects, and assessment practices. The same kind of power relations that are exercised in the class room between the teachers and the students are executed in the school between the administration and the staff, between the Board and school administration, and between the Ministry of Education and the Board.

"This political investment in the body is bound up in accordance with

complex reciprocal relations, with its economic use; it is largely as a force

of production that the body is invested with relations of power and

domination; but, on the other hand, its constitution as labour power is

possible only if it is caught up in a system of subjection (in which need

is also a political instrument meticulously prepared, calculated and used)"

(Foucault, 25-26).

Need is so meticulously prepared through mandatory attendance at institutions devoted to the development of a citizenry who have been prescriptively disciplined in the expected practices of society. From time to time those institutions have their focus shifted to meet the needs determined by the ebb and flow of social-economic structures,

but the technology of power remains unchanged. There must be a structure of expectations for students and teachers. There must be developmental and learning goals the achievement of which can be filtered through assessment mechanisms and categorized for the purposes of future intervention. Piaget provided just such a framework as did Alfred Binet, so too does criterion referenced testing and the plethora of inventories for determining learning style and multiple intelligence. With such structures in place it is possible to locate those who are subjected to them on an externally determined continuum the progress through which can be assessed and graded. The individuals may then be led by training in or implementation of various forms of discipline to a predetermined standard of achievement. The students will either respond co-operatively to these disciplines or be subjected to increasingly punitive forms of discipline until compliance is achieved or the student is, in effect, forced from the system.

This system of methods for forced co-operation functions because, as Foucault states:

"What the apparatuses and institutions operate is, in a sense, a micro-physics of power, whose field of validity is situated in a sense between those great functionings [the knowledge of and the mastery of the body] and the bodies themselves with their materiality and their forces."

and he continues:

"Now the study of this micro-physics presupposes that the power exercised is conceived not as property, but as a strategy, that its

effects of domination are attributed not to 'appropriation', but to dispositions, manoeuvrers, tactics, techniques, functionings, . . ." (26)

These strategies are intentionally employed to develop a particular kind of being, Foucault's "docile bodies" (135), who will co-operate with the social constructs and who will so accept the disciplines that are promulgated as to internalize and practice them as if by choice. The individuals become disciplined to the dominant social order. They are normalized through habituation.

This understanding of discipline as a kind of habitual response was written about nearly a hundred years ago by Max Weber. Weber wrote that:

"Discipline is the probability that by virtue of habituation a command will receive prompt and automatic obedience in a stereotyped form" (Weber, 1947, 152)

Discipline as habituation prepares specific responses and is directed through protocols of expected practice which are essential to the process of normalization. Even if certain individuals are not "normal" but are affected by developmental or emotional challenges, or by unique creative temperaments; the school's role is to guide them to a career or discipline of practice which will allow them to function within a particular niche of the social order or undergo stricter subjugation within the criminal justice system. Thus an institutional continuum is developed between the classroom, the workplace, and the prison.

In order for this system of progressive disciplines to be effective it must operate systemically. All 'stakeholders' must be subjected to the same disciplines. The power

relationship between knowledge and the novice must also exist in other incarnations

between the principal and her staff, the superintendent and her family of schools, and the

Ministry and the Boards.

In Foucault's discussion the soul as a particular socio-historical artifact arises out

of a reciprocal relation with the ruling authority:

"If the surplus power possessed by the king gives rise to the duplication of

the body, has not the surplus power exercised on the body of the condemned

man given rise to another type of duplication? That of a 'non-corporal', a

soul"(29)

He comes to this after a lengthy discussion of Kantorowitz's analysis of the ruler's body:

" being a double body according to the juridical theology of the Middle Ages,

since it involves not only the transitory element that is born and dies, but

another that remains unchanged by time and is maintained as the physical

yet intangible support of the kingdom; around this duality, which is originally

close to the Christological model, are organized an iconography, a political

theory of monarchy, legal mechanisms that distinguish between as well as

link the person of the king and the demands of the Crown, and a whole

ritual that reaches its height in the coronation, the funeral and the ceremonies

of submission"(28-29).

This iconic image of the king that is embodied by the physical personage and

depicted through the exercise of power and the rituals of state resonates from the office

and the resources it is given. The "soul" of the ruling authority exists within the body of

the nation in which it maintains authority by right of birth or election and by the

willingness of its subjects to co-operate with their subjugation.

In the process Foucault describes that gives birth to the 'soul' the authority of the

ruler is portioned out, through legislation and policy, to subordinate authorities such as

judges who serve the social order and work to achieve its goals. In the social evolution

of an artificial soul these lesser authorities assign authority to "the educationalists,

psychologists, and psychiatrists" (Foucault, 30). They are given the authority to assess,

gather information and to disseminate select bits of knowledge. They are provided texts

and sub-texts that structure the delivery of that curriculum in specific ways. Attempts

made toward a horizontal sharing of this authority are thwarted by forced ignorance

through information being made difficult to access or by the deliberate omission of

knowledge in communication, that is, by managing and monopolizing information and

knowledge.

Knowledge, it must be understood, is not the same as information. Information is

everywhere. It is colour and light and shadows. It is electronic bits of data crackling over

the internet. It is marks on a page that become words when someone reads them. It is the

sound of a tree falling. Information becomes knowledge when it is internalized and

retained. Knowledge becomes power when it is applied to achieve some end. In so doing

it creates new information. In much the same way protons and electrons exist in an open

circuit and contain power but it is not until a connection is made that we can see the

light which that power can produce.

The relationship between the teacher and the pupil is just such a

power/knowledge relationship. More so is the relationship between the teacher and the

political authority which hires him and defines his role. The point of connection between

one part of the circuit - the society - and the other - the ruling authority - is in the

classroom. It is in the classroom where the power relationship is executed. It is in the

classroom where policy is implemented, measured and assessed. It is in the classroom

where the coming generation of workers and rulers are inculcated in the functions of the

artificial soul ruled by the political regime.

> "It would be wrong to say that the soul is an illusion, or an ideological effect.
>
> On the contrary, it exists, it has reality, it is produced permanently around, on,
>
> within the body by the functioning of power exercised on those punished
>
> - and, in a more general way, on those one supervises, trains and corrects,
>
> over madmen, children at home and at school, the colonized, over those
>
> who are stuck at a machine and supervised for the rest of their lives. This
>
> is the historical reality of this soul, which, unlike the soul represented by
>
> Christian theology, is not born in sin and subject to punishment, but is born
>
> rather out of methods of punishment, supervision and constraint" (Foucault,
>
> 1975, 29).

Teachers are the switch in the circuit. For the current social dynamic to continue

and expand the actions of teachers must be observed, directed and disciplined in so

many ways. For the current social dynamic to hold control, the disciplines exercised on

teachers need to model expectations for students and their parents. For the current social

dynamic to be seen as valuable the social ideology must be imbedded in state policies,

the curriculum, and the practices of public education that teachers are directed to maintain. To ensure that these systems of constraint, surveillance, enabling and correction do not meet with too much opposition their purposes are superficially connected to humanistic ideals that promise survival, self actualization and social good. These preferred ideals seem to offer security, inclusion, equity and respect, and a moral foundation. They, and the benefits that come out of them, somehow make the intrusion of external disciplines on the psyche tolerable. Like cell phones which offer such a wide range of social benefits that their incessant intrusion on our lives is diminished, even welcomed, so too the legislated strictures of public education.

The system of ruling authorities from which this tolerable subjugation extrudes the artificial soul is ubiquitous. The extruded 'soul' is used to manipulate the actions of the body. So it is that, rather than the body being a vessel for the soul there is a reversal of fortune and "the soul is the prison of the body" (Foucault, 30). But, it is the disciplinary practices perpetuated by the dominant authority that have manipulated the primary conditions from which this artificial soul becomes. These disciplines are trained into young teachers and mandated upon older teachers who transmit them to their pupils through the daily ritual of performing their expected practice. The misdirection of this kind of externally motivated discipline is best illustrated through the common misunderstanding which Foucault has accepted regarding "the soul represented by Christian theology" as being generated through the punishment for original sin or the torture and execution of Christ. We must recall that Christ, in the biblical stories, is called master, teacher and lord. It is the body of the master that is ridiculed, tortured, and

scorned. The instruments of politics and law are used to break it down, identify its origins and discover His purpose. He is the scapegoat for all of creation be they God's chosen or not. The disciples, the followers of Christ's discipline by choice, are left hiding in the shadows thinking about their experiences, the dangers they face and what course of action to follow now that they are on their own. It is then that they are ready to be filled with the Spirit which brings life and purpose to them. They become motivators of critical change. Having to experience the 'death' of their lord and master and the subsequent moment of transformation from followers to leaders is a part of a developmental discipline - a practice of living that brings forth the inner potential of the true soul.

The image of the struggling sinner trying to win favour with a stern yet beneficent Lord has been generated by political institutions motivated by material gain be it riches in the coffers, bodies in the pews, or both. We have accepted this taxing subjugation as long as it has seemed to provide a means of survival and a sense of personal gain. The church has advertised eternal salvation and eternal bliss as its tempting property, while government has used promises of physical and material gain through health care, social programs and increases in the standard of living. These goals are given seeming validity through education and advertisement.

The image of an artificial soul, a mutation of the political technology of power, as an objective for the maintenance of social order is suspect and needs to be questioned. Learning and teaching are ill abused in an education system being used to domesticate potential and channel it down externally determined pathways for more material success

or to give it efficient economic directions. Discipline *is* essential. Discipline trained and executed on the body extrudes the artificial soul envisioned by Foucault which can then be watched and weaned and moulded like a lump of adaptable clay. Discipline developed from within a strong well integrated and preferred self emancipates a critical soul able to put into practice the quest for purpose - be it of the self, of objects or of others - and with that knowledge bring about meaningful change.

The Turning

Michael Walzer points out that Foucault is not committed to changing the system so much as describing it. "Among social systems as among *epistemes,* [Foucault] is neutral; he attacks the panoptic regime under which he happens to live. His only reason for climbing the mountain is that it is there". Foucault uses the prison as a metaphor representing "a continuation and intensification of what goes on in more ordinary places - and wouldn't be possible if it didn't" (Walzer, 199). Walzer agrees that no one is free from this social control but "that subjection to this control is not the same thing as prison" (200). Foucault describes an external discipline that has as its purpose the control of the community toward a specific goal. That intention is the creation of 'docile bodies' who do not question the system but merely adhere to its prescripts, follow the rules, and believe that the rules are for their own good. This form of discipline is essential to the maintenance of a system in which the ruling authority controls the means of power and dictates how they are to be implemented. It can be seen from structural frameworks and the policy documents from the Ontario Ministry of Education that this is the power relationship they too intend to create. A 'docile body' is complacent,

compliant with social expectation and willingly takes on acceptable roles that maintain

the dominant culture. Such beings *can* be developed through the careful manipulation of

space, time and activity designed through the analysis of data gathered about their likes

and dislikes, what motivates them and how these things can be given value in the social

order. Such beings are developed through the breaking down of their souls. As I will

argue, however, the same processes of observation and analysis, however, can be used to

build the soul into an integrated being.

The "soul" Foucault describes is extracted in the evidence that brings us to the

understanding of an individual. This evidence is drawn out from the history of the

person through examinations and cross examinations that uncover motivations and

causes. These aspects of the person can be divided into categories, labelled and

compared with others. Foucault concludes that this breakdown and analysis of the

persons' being, their essential purpose for actions either criminal, insane or social, gives

birth to the soul. This description of the soul comes out of a political deconstruction of

being. This idea of the soul is congruent as that conceived by religious institutions who

use the soul to manoeuvre themselves into positions of power. And so, Foucault does

not describe the true soul but a soul dissected, experimented on and abused by authority.

But, he does describe the state of being that those with power and influence in a culture

of acquisition desire of their consumer base. The whole is much greater than the sum of

its separated parts but when it is broken down through planned objective means it is

vulnerable to external disciplines and control.

In a culture of acquisition the artificial soul seeks fulfilment through

accumulation. It does not matter what is accumulated: money, land, good grades, significant (or insignificant others), trophies, knowledge, whatever. In a culture of acquisition public education is a means to this end while the subculture of consumerism whirls around it and advertises endless streams of information about gadgets and must-haves and things. Time, labour, personal skills and abilities become mere commodities that can be scheduled and made accountable on a social economic scale in the process of acquisition. In a culture of acquisition education promises equal opportunity for all with the offer of financial rewards through better jobs, better pay and an improved lifestyle. Self-determination, however, largely depends on good choices that fit with the expectations set out within social norms. Such success can be measured, graded and charted on a predictable path as long as we stay with the plan. Education in a culture of acquisition measures success with stickers, numbers or letters on scheduled report cards and by all that glitters. In a culture of acquisition the artificial soul can flourish because it really is nothing but a shattered whole given purpose through external accountability and coherence to a budgetary plan.

Critical awareness

The RCOL built, in the aftermath of Radwanski, the foundation for standards in education and a regimen of accountability that currently actually endangers creativity and critical thinking. This is particularly of interest in education where critical awareness should be fostered and creativity ought to be the rule. Creativity is not a wanton expression of thoughts and emotions. It is the ability to bring forth unique perspectives and to develop new and positive ways of looking at and solving problems. Critical

thinking is not to be understood as merely considering that which is seen to be important to the understanding of a subject. 'Critical' is an interesting word. In scientific terms critical refers to that point at which a significant change occurs in the properties of a system. Critical thinking is a process of inquiry, discovery and reflection which brings about a change in a person and in a person's actions in the social system. Thus, it can also bring about a change in the social system. The critical thinking that is envisioned in the Common Curriculum is self referential. It asks: "How is this information useful in the learning of this subject?" not "Why is this knowledge important to me or anyone else?" It asks: "How can I change in order to fit the social situation?" not "Why is the society this way and how can my behaviour change it?" In both these inquiries criticism takes on its other meanings of fault finding and of analysis and assessment but in the first it is turned in upon its own internal actions and in the second it looks at the environment as a whole. In the first it looks at the motivations and actions of self and in the second it searches out the meaning and purpose of actions of others as they are related to or enacted upon people, places, things or ideas.

The disciplines that are expected of teachers in the process of maintaining accountability are edging toward a criterion referenced teaching practice. They are disciplines related to classroom management, tracking and assessing students and the exercise of their professional practice. They supposedly function to ensure that students acquire an acceptable level of success and to maintain a competitive graduation rate as compared to national and global standards. Attached to them, however, is a superfluous rhetoric that claims to foster critical thinking and creativity and to promote a feel good

situation of success for every student. To the contrary, they enable the artificial soul.

They reduce the call of teaching to an externally disciplined profession.

Meira Levinson's argument for autonomy (1999) is developed around the ideal

of the individual's capacity "to challenge and reflect upon every first order desire,

including desires that are constitutive of the self"(32). Thus begins an image of the

autonomous being who is self-reflective and critically challenges her own beliefs and

desires in order to choose which of those "to change or even critically to question"(33).

"It is the process of reflecting upon our beliefs and desires, attempting

to resolve such incoherences as are troubling, and *revising* preferences

in light of self-critical reflection that makes one's beliefs and desires our

own -that permits us to claim that we are truly 'self-legislating'"(33).

The subtle emphasis in Levinson's argument is toward a self-criticism that leads to a

change in personal beliefs and even in the understanding of how the individual identifies

herself.

"In order for this process to take place, however, individuals must have

a *plurality* of constitutive desires and values. Plurality permits the

development of autonomy in three ways. First, it enables individuals to

question any particular value without suffering a wholesale loss of identity,

insofar as their identities are not constituted on the basis of a single value,

desire, or belief "(33).

An individual whose identity is dependent upon a singularity, Levinson tells us, cannot

question that singularity without jeopardizing psychological stability. Within the

plurality of experience and accepted beliefs, desires and values the identity struggles to retain an integral balance. This brings us to Levinson's second criteria for how plurality permits autonomy:

> "Second, plurality is necessary for autonomy because one must have a
> standpoint from which to critique (i.e. to form higher order desires about)
> one's values and desires, with the standpoint not grounded in those
> values or desires themselves under review. If I wish to question the validity
> of value A, for example, I will do so from the standpoint of (some subset of)
> values B-Z" (33-34).

Levinson goes on to argue that reflecting on the identification with A from the perspective of A is intellectually suspect - which it is. But values B-Z may themselves be open to criticism at some point and so there must be some other aspect of identity which has been drawn to these values, beliefs and desires and has taken them on as defining aspects of the self. They are able to be critically assessed in relation to new experiences as long as that assessment does not threaten the dissection of the soul. It is from an integrating source of being that integrity is maintained even in the wake of critical analysis be it self-reflective or from an external source. This brings us to Levinson's final criterion:

> "Finally, plurality of personal beliefs and values is necessary in order
> to understand the criticisms that others make of us. It is an often-
> ignored fact that we cannot be personally autonomous unless we have
> the capacity to comprehend and even take seriously other people's

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>
> the capacity to comprehend and even take seriously other people's

criticisms of ourselves and our conceptions of the good. We must be

able to take other people's evaluations of us into account on at least

a minimal level, and furthermore, we must be able to discriminate among

these evaluations. . . . Unless she is open to such evidence [comments and

criticisms of others] her pattern of reasoning is likely to remain unexamined

and static and is unlikely to reflect as it should the wider and more varied

experiences of a person capable of change and development" (34).

Levinson argues that this requires a *community* which is plural as well because a

community based on a single belief or a restricted set of values would not likely

encourage autonomous thought and action.

In the context of the purpose of education Levinson's thesis is that educational

institutions must develop this autonomous being able to be self-critical and to

discriminate between those external criticisms that are insightful and those that are

restrictive (34). The autonomous individual will thus be capable of change and

development. Here is where a problem arises in that the critical thinking that Levinson

advocates is self-directed and highly dependent on communal influence. There is an

implied relationship between that self and how it experiences the other, but the purpose

of the critical act is to question one's own values, beliefs and desires "within a context

of cultural coherence"(35). That culture, if it is at all prone to restrictive, or directive

measures, (as is the culture of acquisition), no matter what claims it may make to liberal

ideals, will act, consciously or not, to influence the substantive values, beliefs and

desires of its inhabitants. It will do this through those public institutions that hold the

most influential power. Its position as a model for cultural behaviour and interaction to our young makes the educational institution uniquely vulnerable to an abuse of power. Levinson's argument is important though because it places the soul, through its expression in the autonomous being, into a political context in which it may, if given the developmental support needed, act to affect change in the social culture.

Reflection

The purpose of education has historically been founded on the inculcation of expected ways of behaviour within a dominant cultural context. In the Hope report the importance of stability, morality and citizenship within a relatively homogeneous society as defined by both the church and the state was desirable after the upheaval of the second world war. The Hope report did show some deference to the psychological needs of children foreshadowing the more 'progressive' approach to education for individual identity that permeated Hall-Dennis. The disciplines understood in the Hope Report were traditionally external but gave some latitude for new methods expected to motivate students to co-operate with the curricular plan through more internal influences. In Hall-Dennis discipline was expected to come out of the actions of teachers and their ability to create a warm and co-operative learning environment. This recognition of the importance of the role of the teacher in the communication of the school environment, its structures and expectations and by extension the structures and expectations of the society created the opportunity, taken within the RCOL, for the government to systemically broaden disciplinary structures of supervision, surveillance, and assessment within the increased demand for economic accountability in education. This demand, as

we shall see, was increased by the Ministry's focussing of public scrutiny on the schools

through the publication of criterion referenced test results. By promoting a new context

of co-operation, collegiality, and professional support the Ministry would begin to

develop structures for gaining knowledge about students and teachers that would allow

them to break down and analyse the experiences of learning that are joined within the

soul. The soul is, thus, claimed by the political economic institution and educated in the

culture of acquisition promoted by global commerce.

History does not repeat itself so much as continue along the path it's on. It

informs us of where we have been and looks at patterns to be recognized and studied

whenever they come again. Perhaps they will be circumvented, or perhaps they simply

continue to exist unquestioned. Foucault's image of the soul is a useful description of

the harmful consequences to the development of being of the external disciplines of

surveillance and analysis when the knowledge gained from that process is used to

procure a willing subjugation to the dominant culture. His history of the soul views the

inevitable act of authority to be the continued domination through strategic application

of knowledge of and on the experiences of the soul. In providing this image, however,

Foucault implies the possibility of the use of knowledge in the other direction to develop

disciplines that may bring about a critical awareness of self in relation to society that

may result in changes to the social order. In Levinson we discover the practice of a *self-*

critical reflection that questions it's own beliefs, values and desires within a framework

of cultural cohesion. The process of critical thinking that Levinson describes for

reaching autonomy, though laudable, could easily be subverted to create a broader

realization of the artificial soul.

In the following pages I will examine particular frameworks that the Ministry has adopted that use the idea of self-reflection to further the strategic positioning of knowledge in the development of disciplines that maintain the culture of acquisition. Before I embark on this expedition through the uses and abuses of information, knowledge and power, it will be necessary to explicate their relation to an understanding of the soul as an integrating part of being and, therefore, as the ideal focus of schooling. It might be argued that the understanding of what knowledge entails has been reduced to material gained and that the rhetoric used to promote this materialism retains some hope for change. I will extract from the rhetoric used to promote these frameworks those aspects of their philosophies which make them so appealing as to make their more political purpose less noticeable and more willingly accepted, even by those who are directed to implement them. It is in that rhetoric, that cunning spin of language, that it is possible to locate a more valuable purpose for education than fulfilling the needs of a culture dependent on purchasing power, competitiveness and diminishing the national debt. This purpose has resonated historically within the education system and is embedded deep within the agenda to produce a productive citizenry, to respond to the need for skilled labour, or develop a work force able to compete in a global market. As the political agenda makes policies that habituate disciplines that analyse and wean a community more willingly compliant to the dominant culture of acquisition it becomes critically important to realize that education could also struggle to develop integrated and critical souls.

Chapter 3

Integrating Soul

The disintegrated soul that Foucault's image represents is indicative of a system of social-political structures calculated to institute a greater value on objective knowledge than psychological and social-political awareness. As living beings we do not arrive in a state of dis-integrity but of potentiality but it is a potential vulnerable to environmental influence dependant on the continuum of information, knowledge and power and whether they are culturally structured to provide care and support or for manipulation. In the case of Ontario public schooling, knowledge is not applied in a process that develops deeper human potential but as a means to a social-political end. It is given direction through assessment and administrative frameworks that rhetorically value collaboration and autonomy while functionally restricting their practice to, in effect, achieve the end of having individuals who will unwittingly comply in the subjugation of their souls. I will look into the specific ways the Ministry does this in the following chapters, but we need to understand how knowledge is understood in frameworks of knowledge acquisition and also the acquisition of skills that form the backbone of public schooling in Ontario, if not elsewhere. This understanding of knowledge is decidedly superficial more than likely for the ease with which it can be fitted into assessment frameworks which offer data for accountability. It does more than this though, for it results also in devaluing knowledge by restricting it to the level of information recall and not as a part of a process toward self discovery, self actualization

and the realization of its power through active participation in society and social change.

Fred Ellett Jr., (2008), writes about knowledge and understanding as they can be understood in Bloom's Taxonomy (1956) which Ellett identifies as 'the conceptual ancestor to the current framework which appears in the *Ontario Achievement Charts*" (64). The charts are used to provide common structures for assessment for all teachers in Ontario when measuring student achievement. Ellett questions the adequacy of the framework by casting doubt on the breadth of meaning they provide for knowledge and understanding because the taxonomy on which they are based misses "key features of the concepts of 'knowing' and 'knowing how'" (64) as well as of understanding. Ellett develops a line of reasoning from which it is possible to extract the idea that knowledge and understanding gain deep significance in the realm of belief and active emotional response but that the process of public schooling overlooks, or avoids, this aspect of being "because [the taxonomies] have drawn too sharp a distinction between the cognitive and the affective domain" (Ellett, 74). It is from the evolution of knowledge as a basis for belief and self awareness that I shall move toward a more integrated idea of the soul.

<u>First: Knowing</u>

Ellett, throughout his paper, draws out the fact that having knowledge, and understanding, does not mean that knowledge will be accepted as useful or even be used. This is core to the idea inherent in Bloom's framework of "knowing as merely the capacity to recall information" (Ellett, 65). Knowledge as recall can be measured on criterion referenced tests or through procedural exercises such as experiments,

mechanical repairs, or sports activities. The capacity to test such skills is essential, but:

> "A person can have a skill and not exercise it; a person can have a skill and
>
> not be *disposed* to exercise it; a person can have a skill and not regard the
>
> skill as a good thing. Having a skill is not a disposition; having a skill is not
>
> an attitude. A skill or ability is not a state of mind" (Ellett, 65, emphasis added).

Similarly, when the taxonomy was revised by Anderson, Krathwohl and Bloom (2001) it

still did not embed aspects of knowledge in aspects of being. Knowledge and

understanding remain superficially associated with specific subject disciplines the study

or practice of which will suffice to pass a course and acquire a credit. This "conception

of 'knowing' as recall", Ellett tells us, "misses important features of our concept of

'knowing'"(67).

Ellett then discusses conceptions of propositional knowledge that involve various

forms of evidence which may support the belief that a particular understanding is true.

This results in a kind of hierarchy of knowledge based on how the knowledge is

experienced. At the bottom of the hierarchy is the knowing-as-recall which "has no place

for acceptance"(69), but which may provide the information needed for the

accumulation of credits. Next are the "Reliable Authority Sense", which can apply to

teachers and texts, and the "Restricted Evidential Sense" which means that the

individual has enough of a limited amount of first hand evidence to believe the

knowledge to be true. At the top of the hierarchy is the " Full Evidential Sense" which

refers to knowledge derived from experiments, extensive research or actual experiences

adequate enough to affirm the truth of the knowledge. Ellett introduces into this

hierarchy, at the Reliable Authority level, the aspect of trust as an aspect of learning for, as he points out, "*trust* must be an essential aspect of learning (and inquiry itself)" (68).

Once having established these various senses of knowing Ellett "draw[s] out the distinction between *active* and *non-active* knowing which arises in certain contexts where norms (or principles or standards) are involved" (70). The distinction, as I understand it, is that active knowing is demonstrated through the expression of knowledge in its application in the context of society where the use of the knowledge has the potential to affect others, whereas non-active knowing is internalized and not used in any real way except, maybe, to successfully complete a criterion referenced test. It is from this distinction through Ellett's discussion of its application to "knowing how" that I find a connection to Levinson's critical quest for autonomy and a more integrated vision of soul. Ellett argues that "knowing how" applies to "cases of performing intelligently (or thoughtfully)" (71). This active intelligence is capable of striving beyond the proficiency of skill and of thinking critically about actions and interactions with the purpose of maintaining, changing or eliminating them.

> "Whatever standards are used to judge whether a person S knows how to
> do A, these standards do not preclude the development of further distinctions
> to relative proficiency or independent references to mastery or even
> greatness" (Ellett, 70).

Thus, the taxonomic understanding of "knowing" and "knowing how" as recall and repetition does not go deep enough into the very nature of knowledge and its root as a resource for power and influence either within the self or in the social context of

interaction with others. However:

> "It should be clear that a person's knowing how to do A need not imply
>
> that the person will do A. There may be external and internal obstacles
>
> to the person's exercising his ability. For example, he may not really value
>
> knowing how to do A (and does not see how it will help out). Again, one
>
> could know how to think critically, but one need not be disposed to
>
> think critically in the appropriate contexts. Thus, being a critical thinker
>
> may involve more than know-how - it may require a deep commitment"
>
> (Ellett, 70).

"Knowing" and "knowing how" in the active sense implies, or requires, the

internalization of knowledge in a way that is more than a simple schema for behaviour

or habituation. Active knowing seeks differences and makes changes that may bring

about changes in the knowledge and actions of others. An individual involved in this

process must take knowledge and the quest for knowledge as part of their being - part of

that which defines them - giving validity to what they know to be true because they are

willing to act on that knowledge.

It is within this understanding that Levinson's conception of the autonomous

being fits in to the continuum of information, knowledge and power. Levinson believes

that "individuals must be able to feel imbedded within a culture or set of cultures and to

mediate their choices via the norms and social forms constitutive of their culture(s)"

(31). She further states that "cultural coherence of this kind both aids individuals' sense

of identity and hence agency, and helps to limit individuals' range of choices to a

manageable level so as to prevent their development of anomie - paralysis as a result of

massive anxiety and indecision about choices one should make in the absence of binding

commitments" (31). In her arguments for this dependance on cultural cohesion, on

fitting in, Levinson admits the fact that the culture may be disinclined to develop

"autonomous agency" if such agency threatens the power and profit margins of those in

control. She recognizes that "education has long been seen as a means for increasing

both society's and individuals' economic competitiveness [and that] when countries or

individuals are faced with economic threats they typically turn to education for the

solution."(135) Though the culture may influence the formation of the individuals within

it those individuals must have more to identify with than that cultural influence because

the choices they may need to make in order to secure their autonomy may need to

involve a shift away from the cultural perspective. This is, in fact what we need to do.

This idea of cultural change is, by the way, hypocritically included in the rhetoric around

professional learning communities while they actually use an idea of cultural coherence

similar to that described by Levinson to insure co-operation with a normative communal

vision that applies pressure toward compliance with institutional standards of practice. (I

shall go into this further in the following chapter). In the sense of active knowing given

by Ellett ,however, there is always a 'binding commitment' to think critically not only

about the self and society but about information, knowledge and how they can be

applied in the exercise of power. By using a framework that reduces knowledge to recall

the Ministry draws attention away from critical awareness and into a more industrial

metaphor of meeting deadlines, climbing the levels of success, and earning a way in the

world. It fosters an educational goal of continuous improvement in meeting deficiency

needs. The framework becomes an obstacle to active knowing and a retardant to self and

social awareness.

Levinson refers to meeting deficiency needs as a prerequisite to "the process of

reflecting upon our beliefs and desires" when she states, parenthetically, that "the

achievement of autonomy requires that individuals' basic needs be fulfilled, including

the provision of food, shelter, clothing, affection, and self-esteem." (33). In doing so she

invokes the spirit of Abraham Maslow whose 'hierarchy' of human needs still appears in

the curriculum in Ontario schools, though only superficially used. It might be argued that

Maslow's idea of the self-actualized person is similar to Levinson's autonomous being

without the political edge. It is that edge that I wish to soften if not grind completely

away. To help me do so I will look at Maslow's thinking on his work which will draw us

closer to an integrated soul.

Experiential Continua

In Maslow's theory each individual is motivated toward self-actualization. After

satisfying basic needs "of safety and protection, belongingness, love, respect, self-

esteem" and identity (Maslow, 1972, 21) the individual will be motivated to discover

ideas beyond the self such as "truth, goodness, beauty, justice, order, law, unity, etc."

(21-22). Maslow states that:

> " All the evidence that we have (mostly clinical evidence, but already some
>
> other kinds of research evidence) indicates that it is reasonable to assume
>
> in practically every human being , and certainly in every new born baby,

that there is an active will toward health, an impulse toward growth, or

toward the actualization of human potentialities." (24).

This recognizes that from birth human beings are innately disposed to become full

healthy beings. We are biologically bound to this purpose which is a continuous process

of "self-evolving" personhood. The foundation of this process is the fulfilment of basic

physiological and emotional needs, a deficiency of which would result in physical or

emotional illness or demise. This process is inevitably socially dependent as we are born

helpless, frail, and in need. Even in this nascent state , though, there is the innate

motivation toward self-actualization inherent in our physical forms. The understanding

of this as a 'hierarchy' is an error for it is more like a continuum through which we

vacillate within different experiences. Maslow refers to it as such when he writes:

"Think of the great theoretical and scientific advantages of placing on

one single continuum of degree or amount of humanness, not only all

the kinds of sickness the psychiatrists and physicians talk about but

also all the additional kinds that existentialists and philosophers and

religious thinkers and social reformers have worried about. Not only this,

but we can also place on the same single scale all the various degrees

and kinds of health that we know about, plus even the health-beyond-health

of self-transcendence, of mystical fusion, and whatever still higher

possibilities of human nature the future may yet disclose." (31-32, emphasis

added).

Ignoring some of the language, which is full of the influences of Maslow's time, we find

a description of being that is at its fullest when it is selfless and free from the anxieties of emotional need, self-consciousness, and dependency - it is truly autonomous.

> "It is now quite clear that the actualization of the highest human potentials
>
> is possible - on a mass basis - only under 'good conditions'. Or more directly,
>
> good human beings will generally need a good society in which to grow.
>
> Contrariwise, I think it should be clear that a normative philosophy of biology
>
> would involve the theory of the good society, defined in terms of 'that
>
> society is good which fosters the fullest development of human potentials,
>
> of the fullest degree of humanness." (7).

Maslow sees the quality of humanness in relation to those with healthy psychological foundations. The self *actualized* being in Maslow's philosophy of biology is not burdened with the perceived need to fulfill "neurotic 'pleasures' or perversions"(13). Maslow preferred to work with individuals who were 'self-actualized' in an attempt to discover commonalities in their values and behaviour in social contexts. His statement here and above suggests, again though, that *all* people strive to become self actualized. Maslow cites data from experiments and experience, knowledge in the "Full Evidential Sense", that provide arguments "on the side of self regulation, self-government, self-choice of the organism. The organism," he tells us of human beings, "has more tendency toward choosing health, growth, biological success than we would have thought a century ago . . . for the human being it . . . means trusting more the child's own impulses toward growth and self actualization. This means a greater stress on spontaneity and on autonomy rather than on prediction and external control." (13). Part of this philosophy

could easily be used to argue the value of deregulation and free market ideologies were it not for the fact that market forces are all about external control and manipulation of psychological factors in order to develop consumers with a near neurotic dependency on products. This is an important distinction considering the idea of a 'good society' in which to grow that resonates through Maslow, Levinson and Kekes. I will not deal, here, too much with the social aspect as I would like to consider the implications of this theory to the nature of being and the self.

"To talk of self actualization," Maslow informs us, "implies that there is a self to be actualized. A human being is not a *tabula rasa*, not a lump of clay or plasticine. He is something which is already there, at least a 'cartilaginous' structure of some kind" (44). The self is innate to human existence not simply because the body exists in time and space but because aspects of being that act as catalysts toward self-actualization are also innate,('instinctoid', Maslow called them), to the selfless soul. These catalysing aspects of being are selfless because they, in their innate form within each individual, are distinct from affective states. As such these aspects of being are not influenced by, but are liberated from the social world of others with its expectations, evaluations and assessments, its material desires, physical needs and cultural influences. Simultaneously these aspects of being bring about the struggle for the discovery of the soul which they characterize. John Kekes refers to these aspects of being as the facts of the body, the facts of the self, and the facts of social life (Kekes, 1989).

Aspects of being

The facts of the body are physiological and:

"determine the structure and function of the human body; they include our

shape, motor and sensory capacities, and organs; they regulate the rhythms

of maturing and aging, motion and rest, sleep and wakefulness, consumption

and elimination, pain and pleasure, conception, birth, and death, sickness and

health. Since the brain is one of the organs, and since it is at least an

empirically necessary condition of higher mental processes, I include

among universal physiological characteristics the capacities to feel, think,

will, imagine, use language, and so on." (Kekes, 28)

Even though we are born, in essence, incapable of independently fulfilling the full

exercise of this aspect of being the potential they embody is there. As it exists within the

very physical nature of our bodies it is independent of our social dependency on

caregivers. This is especially so in the area of thought, imagination, and will. There is a

correlation between this idea of 'facts of the body' and the idea of privacy in the work of

Elizabeth Neill except that Neill's conception of an inviolable privacy goes further to

bring us closer to an understanding of the soul. I will get to this in a moment.

"The facts of self are truisms about our psychology. We all want our lives

to conform to patterns that incorporate much of what we like and little of

what we dislike. We all have capacities to learn from the past and plan for the

future, and we all want to make use of these capacities in the course of our

lives. We all have some view of our talents and weaknesses; we also have

attitudes, which may not be conscious, toward our family, illness, death, toward the young and the old, success and failure, sexual relations, authority, and we want our lives to reflect these views and attitudes"(Kekes, 28).

The body expresses the self, while the self exists in the body. It is in our capacity to learn about our selves in society that we engage in the self-critical analysis that Levinson advocates in order to gain a more pluralistic awareness. The capacity to learn, to form views and have values, to be conscious or not are all innate aspects of being that develop the character that expresses the self. That expression occurs in a social context.

"The facts of social life provide the social conditions in which physiological and psychological wants can be satisfied. Thus, having a stable society, guaranteeing security and some freedom, providing an authority and known rules for settling disputes and adjudicating conflicts are good, and their opposites are evil" (Kekes, 29).

So it is that Kekes develops the idea of a personal and a social morality - the one dealing with what is best for the fulfilment of self and the other giving "us a common way of assessing our perceptions of moral situations, beyond the ways dictated by the general rules that govern the operations of our thought and sensibility" (Kekes, 65). There is a parallel here between Kekes' social morality and Levinson's idea of the controlling influence of cultural cohesion. The self will adapt or react to the environment around it, but some aspect of being must already be there to relate to the societal flux.

Elizabeth Neill takes us deeper into the aspects of being that express the nature of the soul. Neill writes, in part, about why we develop ideas of rights around privacy.

She reasons that privacy and autonomy are aspects of being that we innately have.

"Psychological natural rights are built upon properties that are unrelated to

physical subsistence but are none the less connected with minimal emotional

or psychological well being. Our autonomous and our private natures

constitute these properties and are distinct from subsistence properties in

that they reflect not only need but also innate fulfilment. For while it is

certainly in our 'natures' to *need* food and to need, for instance, privacy,

it is also always the case that we *have* privacy (and autonomy) in some

degree, whether or not we have all the privacy we desire. We are

innately private, though we are

not innately 'fed'." (Neill, 18)

It is my contention that Neill's idea of privacy and autonomy as "natural properties"

could be viewed as a continuation of Kekes' facts of the body and facts of the self

respectively. Neill, though, takes the concept much further. For Neill the privacy and

autonomy that we *have* exist as psychological properties and as pre-moral catalysts in a

"factual ontology" that evolves into the metaphor of dignity which leads to the

manifestation of societal norms, or expectations that end in the structures of the "rights

trade". I use it here because it provides us with aspects of being that are innate to the

self and as such are not objectives of political agendas but stimulants for the nurturing of

the soul.

Neill cites "empirical psychological data" from "studies of the effects of sexual

abuse on children" that "point specifically to the phenomenon of 'dissociation' . . ."(21).

"In the dissociation from the body that is being violated, victims manage

to sustain the privacy and autonomy of thought, or of psychological

self-identity. Hence while egregious violation has occurred, it is in the nature

of humans that full violation has not occurred. Indeed, these examples demon-

strate the function of psychological privacy and autonomy to preserve self

identity, which must itself be fully violated before personal identity can be

placed at theoretical risk. The relationship between the privacy and autonomy

of thought and the privacy and autonomy of thought production is thus critical

to our capacity to construct rights. In the fact that we are able to seek refuge

from violation within our thoughts themselves, we can become aware of our

natures as innately private and autonomous." (Neill, 21).

This being so, Levinson's call for the fostering of autonomy should not be of providing

something which we need but of a drawing out of that which we already have. The good

society envisioned by Maslow and Kekes will do this as, I suppose, would the pluralistic

liberal society envisioned by Levinson. Yet, that which is drawn out is not simply an

autonomous self, for the self is an expression of the soul.

Knowing the soul

"Since the innate privacy and autonomy that are the ultimate source of rights

are not genuinely psychological in the sense of being involved with thoughts

themselves (being involved, rather, with thought production, of which we are

not aware), they are themselves insufficient to preserve psychological self-

identity, though they are necessary to its preservation. The privacy and

autonomy that do directly preserve self-identity are critical to our awareness

that our minds function privately and autonomously and, therefore, to the

possibility of our constructing a morality of entitlement on the basis of that

independent function. So, what is the nature of the privacy and autonomy of

thoughts, especially as it provides protection for self-identity. . . . I shall

refer hereafter to the privacy and autonomy of the 'mind,' while recognizing

that the ultimate seeds are of the brain."(Neill, 20)

Thoughts are produced within the brain through bio-chemical events which bring to

mind ideas. Neill suggests, and I agree, that privacy and autonomy are innate within this

process of thought production before the thoughts come into the consciousness of mind.

We may know how this bio-chemical process works but we do not have conscious

awareness of the actual thought production as it occurs: only awareness of the thoughts

which are produced autonomously within the privacy of our heads. Information from the

world is experienced by the body through the senses. By making connections between

this information and what is already known linguistically, visually, auditorially,

tactually, tastily, or olfactorily we come to know new things or to reaffirm old things.

The information travels along neural pathways to the brain where it is sent via neural

chemical signals to specific areas of the brain where it is stored or forgotten

(connections are not maintained or are used for other things). These signals are carried

by neuro-transmitters through networks of neurons, along axons to dendrites and across

microscopic gaps between cells called synapses. We can understand this process but not

how it results in knowledge, but this is how knowledge begins. Somehow, within the

space of a synapse, we go from understanding countenances, colours, and counting to the complex meanings of things - we go from crying for comfort and giggling when happy to complex emotional attachments and moral expectations. Throughout we retain a sense of who we are and, eventually, where we fit in.

Between the private body, the autonomous self, and the experience of social interaction something holds us together. That something I call the soul.

Psychiatrist Elio Frattaroli (2001), writing about the importance of treating the person and not just, through psycho-pharmacology, the chemical mishaps of the brain, describes "the soul as the place where experience happens"(8). As such the soul is not a material entity, neither is it passive. Frattaroli states that "the belief that "brain. . .creates 'mind' - and the general philosophy of "scientific materialism" it reflects - is so strongly held by so many scientists nowadays that it is considered unscientific to even question it"(8). For Frattaroli mental illness is not simply chemical imbalance that can be modified with medication but a "*disharmony* of body, brain, mind and spirit within the whole person: an inner conflict of the soul"(9). The place where experience happens exists amidst and as a part of these other states of being (as opposed to states of matter) and actively struggles to harmonize them while maintaining its own integrity. The soul then exists in a relationship with its own identity in its expression to others and not in relation to an external authority except when that authority attempts to act directly on the soul. This involves a complicated interaction with others and environments which may act to add discord to that struggle for harmonious balance and more than likely do.

The soul struggles in community with others for a balance between external

influence, internal harmony and autonomous action. The policies of education currently

being implemented in effect function to break down the aspects of being and to analyse

ways to have them conform to particular models for social interaction. The reduction

and confinement of the process of knowing to a framework of objective recall acts to

reduce the likelihood of a deeper awareness of self and of truly critical thinking that

might question political actions and their effects on the burgeoning soul by keeping the

level of motivation stuck in deficiency needs. That framework and others it serves to

support function to skew the balance, to strengthen the effect of external disciplines, and

to confine autonomous action to behaviours which maintain the culture of acquisition.

Let us look into them now.

Chapter 4

Political Puppetry

The rhetoric from the current Ministry is flavoured with references to improved learning. Learning of the Provincial expectations is determined to have occurred if a student acquires a passing grade of over 60% in a subject (King, 2005, 33). Such a grade could, of course, suggest that a student has simply completed the assigned tasks in an acceptable way and has sufficiently passed all tests and assessments, but not that any real learning has occurred; it is entirely possible that nothing really lasting or of any connective or associative value to the individual's critical awareness has been retained. The foundational purpose of Ministry initiatives does not put as much value on real learning or critical awareness as it places a cultural value on the acquisition of passing grades. The key to developing policies for the achievement of this culture of acquisition are assessment and evaluation mechanisms which act as tools for the accumulation of more information. It can be admitted that "the purpose of assessment is improved learning" as the Ministry states, but there is another purpose for assessment and that is surveillance and control through the application of the knowledge-power gained when information about behaviour and practice is made more accessible through increased mechanisms for data collection. The exercise of this knowledge-power under the standard of student achievement and improved learning allows for the implementation of specific frameworks that make possible professional and pedagogical manipulation.

Cresting with the flood of indignation regarding the value of the 'education'

being provided by the public education system that surfaced with the recommendations

of Radwanski (1987) and the RCOL (1994) was the idea that "Canadians must become

more competitive and productive, and to become competitive in the high value-added

occupations of the information age, the dominant policy argument continues, Canadians

- all Canadians - will require more and better education and training" (Paquette, 1993,

27). A greater emphasis on competitiveness and productivity focussed educational

policy on "efficiency and accountability in promoting learning, skills, habits and

attitudes geared to economic productivity in a high-technology, 'high value-added'

workplace" (Paquette, 28). Though efficiency and accountability were not new to the

concerns that drove educational reforms there was, at the time, an increased public

awareness of the structures of education and their importance to the employability of the

coming generation. The excesses of the sixties and seventies had given way to tougher

times and no one was quite prepared for the rapid technological change of the eighties

and nineties which magnified the role of educational institutions in providing the

information needed to be able to merely survive in a climate of global competitiveness

and economic uncertainty.

In this climate with the threat of losing a foothold in an increasingly global

market the Harris government was able to exert the intensive controls, which have been

written of extensively by others, that it placed on the education system in order to reign-

in the influence of teachers and direct the paths of education. Alan Sears notes that "the

major obstacle to change...[seemed] to be teachers, who have not had the opportunity to

retool themselves" (Sears, 2003,4). A retooling of teachers was attempted through

mandatory upgrades by legislating that teachers take part in professional development chosen to be of value by the Ministry and by proposed teacher tests. There was a great deal of resistence to the reforms of "the Common Sense Revolution" as both Gidney (2002) and Sears (2003) detail in their work, and mandatory courses and teacher testing were the first things to be removed with the succession by the new Liberal government. These were easy things to sacrifice since teachers were not participating in the training and a suitable way to actually test teachers was never really discovered. Still, the gesture was appreciated. Certain other structures remained in place. Most notably were the Common Curriculum, the Ontario College of Teachers, which was instituted to bring teachers more legitimately into the professions, and the Education Quality and Accountability Office. Within these ideas of commonality, professionalism and education quality new structures of discipline could be imbedded to institute even greater levels of control through efficiency and accountability. A structural framework was needed that would appeal "to both the Left and Right, to those who value process as well as those who care about the product, to those who value hard evidence and those who value soft skills, to evidence as well as experience, and to both relationships and results" (Hargreaves,2008). Such a disciplinary framework was discovered in the business model promoting the management of systemic change and monitoring strategies expounded by Peter Senge in *The Fifth Discipline* (1990). It was adapted for education under the title of the Professional Learning Community (PLC) in the United States where the No Child Left Behind legislation was causing an atmosphere of fear and desperation for basic survival in school systems. The idea of efficiency and

accountability in promoting certain desirable habits and attitudes is central to the

formation of PLCs.

Efficiency and Accountability

The word efficiency cannot fail to invoke the spirit of Frederick Taylor who

applied disciplined scientific methods to the analysis of worker motivation, effort and

maximum production ability in order to improve the productivity of workers and

increase output (Taylor, 1911). It is not difficult to pick up the resonance of these goals

for efficiency in the McGuinty government's goals to continue "innovation in secondary

schools in reaching the 85% graduation rate" and in "going deeper and wider on literacy

and numeracy, including reaching targets of 75% of students achieving at the provincial

standard in Grade 6" as well as "reducing the gap in achievement for those groups of

students who, for whatever reason, need extra help" (Ontario, 2008, 4). The innovations

introduced put a greater emphasis on teacher practice and on specific structures of

curriculum which would, ultimately, fulfill the stated goal of increased 'graduation rates'

and student retention. Student retention is important in a system with declining

enrollments that has its funding tied to numbers of registrants; regardless of whether

they are actually attending. This problem was partially solved by the introduction of

innovative legislation that required students to stay in school until age 18. The goals of

increasing graduation and achievement rates and reducing the achievement gap between

high achievers and "students at risk" requires a less litigious approach. It requires a

complex social, or communal discipline of time, space and language.

The measure of efficiency in education is currently time related. Efficiency in

education is typically measured by the percentage of students able to acquire the required number of credits, 30 in high school in Ontario, in a specified time period - 110 classroom hours per credit, 8 credits by the end of grade 9, 16 by the end of grade 10, and so on. For the most part students move through elementary school without 'failing' whether they have learned the course material or not. There are issues in this arrangement that create an artificial hierarchy of importance between elementary schools and secondary schools. Elementary school, not being divided into subject areas taught by, supposedly, specialized subject teachers does not have as much space and time to work with students who are not able to comprehend particular subjects for whatever reason. A great deal of money and resources are then used in secondary schools to catch these students up and to bridge the divide known as the "transition years" between elementary and secondary panels. The transition years are also the years of greatest physical and emotional change for young adolescents. Any of them whose lives are complicated by parental behaviours, substance abuse, any kind of abuse, or some combination of these, bring with them additional challenges that need to be addressed while they deal with a system that is pushing for "normal". In secondary school, where success or failure is determined more intensely by one's ability to complete assignments and pass assessments and where it is possible to have to repeat any failed course, organizational structures need to be put into place to sort students and to reallocate time and space in order to increase that efficiency rate. These structures need 'measurable' procedures in order that those performing the teaching tasks can account for their successes and failures.

Accountability is an interesting choice of words because it denotes both a fiscal accounting and a linguistic record. It deals with dollars and spin. It differs from responsibility in that responsibility is associated with the ability to conduct oneself in a rational, trustworthy, and reliable way whereas accountability is associated with justification of action, the ability to express value with numerical data, and the assignment of blame (*Oxford English Dictionary*, 1971, 17). In a paper discussing the role of research, evaluation and indicator data on Secondary school reform Assistant Deputy Minister of Education George Zegarac explained how the Student Success Strategy instituted by the Liberal government "features a change in culture [the language of PLCs], through which teachers and administrators examine student indicator data and become conscious of students' progress in accumulating credits, and become more fully engaged in, and accountable for the success of every student" (2007). The failure of students to accumulate credits in an efficient frame of time somehow becomes the failure of administrators and teachers to collect and examine the indicator data and respond in a way that leads to student success which is determined by the number of credits acquired.

Measures for Success

The importance of the accumulation of data and its applicability in the motivation and management of systemic change was cultivated broader and deeper by the *Double Cohort Study* completed by Alan King et al (2005). In the report Dr. King points to a lack of available data from schools and boards before the study. Gitterman and Young reiterate this lack in *Developing a province-wide strategy to increase the*

role of research and evidence in Ontario education (2007, published on the Ministry

web site) with a notable difference:

> "The ability to promote evidence-informed policy and practice has been limited
>
> in the past due to a shortage in relevant research *aligned with the Ministry of*
>
> *Education's policy and program priorities*, an insufficient amount of
>
> quality educational data, varied analytical capacity and ineffective
>
> communication and dissemination of research evidence" (2, emphasis added).

The *Double Cohort Study* avoids any mention of alignment with any policy priorities

though, given the extensive analysis of the data, the Cohort study is suspiciously

restricted to the analysis of credit accumulation in specific core subjects: Science,

Mathematics, and English with a briefer analysis of credit accumulation in Social

studies: Geography, History and Civics. Gitterman and Young go further in promoting

the capacity of schools and boards to meet the requisites of a "shared [political?] agenda

of supporting the use and application of research to inform educational policies,

programs and practices"(2). They boast of sixty research activities that "support the

Ministry's goals of high levels of student achievement, reduced gaps in equity in student

achievement, and increased public confidence and support for public education" (2-3). It

should go without saying, but I will make my point, that research designed to *support*

particular initiatives cannot be impartial. Since the goal of increasing public confidence

and support for public education, mentioned by Gitterman and Young, sounds more like

propaganda, impartiality is obviously not a concern.

King's report appears, at least, impartial and motivated only by the mandate

given him "to develop projections of student application rates to Ontario colleges and universities for the double cohort year (2003-04)"(2005) caused by the removal of the fifth year of high school. Student achievement comes into this determination because students who fail to accumulate credits will not be applying to post secondary institutions. King identifies five factors that affect graduation rates and credit accumulation:

"(1) course success rates; (2) changes in the proportions of students taking particular course types; (3) summer school; (4) course availability and selection patterns; and (5) the impact of Open courses" (13).

Social-emotional factors are not, apparently, relevant or are simply too difficult to account for. Objectivity from the perspective of the external observer has always been protected by ignoring the visceral truth that people are reactive biological beings prone to psychological responses to other people and to their environments. The government addressed this issue in a report prepared by Community Health Systems Resource Group The Hospital for Sick Children on "early school leavers" (Ferguson et al, 2005). Still, it is the recommendations of the Double Cohort report that have fuelled the Student Success Strategy. (The inclusion in the report of a comparison of graduation rates from four other provinces, the highest of which, at 83%, is only two points below the target set by the government, may also have motivated some competitive action). It is the Student Success Strategies initiative that put the onus on teacher practice and the increase in staff capacity to gather and analyse "indicator data" as key elements for increasing the efficiency of credit accumulation and graduation rates. Such scientific

analysis and application of research data *supporting government initiatives* allows a structure that both informs teachers of student needs and allows administrative bodies to monitor and influence the actions of teachers in the classroom. Such surveillance of teacher performance would only be allowed by teachers within a strategically selected framework. The framework adopted by the Ministry to make this analysis and influence on pedagogical practice acceptable is the PLC with its promises of autonomy, shared decision making, collegial interaction and cultural change.

Zegarac (2007) attempts to put a positive spin on the culture that is generated by this surveillance through data collection:

> "Board leaders request data from school leaders and must examine and
>
> approve it before sending it to the Ministry. If the data received do not
>
> bode well for a school or the board overall, it can trigger a round of
>
> questioning: Are the data right? Why are they so? and, What are we doing
>
> about it to get better results?"(10).

In order to "[fuel] this dynamic" the Ministry published the results on student progress in secondary schools.

> "Public reporting of student progress has the effect," Zegarac tells us, "of
>
> further heightening school boards' sense of accountability." (Superintendents
>
> and trustees are fielding a lot of calls.) "Students, parents and the community
>
> also ask why the results aren't better." (The assumption being that the results
>
> are always bad?) "Such questions often give rise to two different reactions:
>
> either defensiveness or a response that invites further inquiry, seeking good

explanations of the results and more information about causes in order to

guide decisions about how to improve." Zegarac then refers to this as an

"emerging culture of inquiry [that] increases the value placed on clean,

accurate data" (10-11).

This inquisition also has the power of ensuring that the actions of administrators and

teachers are aligned with the Ministry sponsored initiatives and goals that are supported

by the sixty research activities. It functions also to create a sub-culture of healthy

paranoia where teachers are careful to develop the capacity to accumulate clean, accurate

data that justifies their work to administration, parents and each other.

Valid data accumulation is time consuming and very costly. It requires a rigorous

and organized discipline to collect data in a timely fashion through assessment and

evaluation strategies performed by all teachers as well as through meaningful student

contact. Meaningful contact is contact that gives a sense of the student and the kinds of

things that are affecting progress - real life things like relationships, parental

involvement, conflicts with teachers or administrators, difficulties with understanding

specific subjects, social skills and/or addictions, to name but few. In order to insure the

possibility of regular student contact the Ministry instituted the Student Success Teacher

(SST). This position fulfills what Zegarac referred to as the "challenge for system

leaders" which was "to 'institutionalize' the connection between a caring adult in the

school and those students struggling in a variety of ways" (13). As an agent of the state

the SST serves a number of purposes. The SST gathers and collates data from the

teachers in a school in order to identify and sort students, determine the causes and

origins of their difficulties and organize a mandatory program of remediation in order to close the achievement gap between students at risk and their more institutionally capable peers. This data collection and programming is always oriented toward the goal of greater credit accumulation and the efficient completion of the four year curriculum. The SST serves as an intermediary between the staff and the administration in the dissemination of information regarding Ministry initiatives and expected practice. The SST is occasionally made responsible for taking on a "leadership role" in reporting this data and its indications of success or failure to staff. The SST, being a part of the teaching staff, recreates, in a perverse way, the situation that once existed when principals and vice principals were members of the Teachers Federation thus giving the appearance of an impetus from within with an important difference - the SST's role is primarily as a conduit for the communication of information, not unlike a cell phone, a computer or a spy.

Politically Led Change

These structures for data collection and information dissemination evolved from the framework of the Professional Learning Community which has been embraced by politicians because of its potential appeal to the broad range of interests indicated by Hargreaves (above, 54). There is a more compelling political motivation for taking on the PLC as a framework for school organization. As Richard Halverson indicates:

> "School cultures evolved to cement the loose-coupling between administrative
>
> and instructional practice into place, both formally (through collective
>
> bargaining agreements that preserved teacher autonomy) and informally

(through resistance to intrusions by leaders into classroom instructional practice). In the 1990's, professional community emerged as a central topic for reforming the cultures of loosely coupled systems." (2007, 93)

It was the loose-coupling of the educational organization that the Conservative government had aimed to tighten up. The PLC gives the government a way to tighten its influence more subtly while appealing to the stated goal of increased student achievement and 'learning'; who doesn't want that? The focus on data I have outlined above and the intent of increasing the capacity of staff to analyse and apply the data to 'improve student learning' is foundational to the PLC. Dr. King's report functioned as a concrete example of this importance. Before this commitment to data collection can happen in a meaningful way, PLC advocates charge us with developing a "shared vision [that] reflects *norms of behaviour* that guide decisions about teaching and learning" (Huffman, J.B. & Hipp, K.K., 2003, 39 emphasis added). In an organizational framework where vision is to begin with "the decision to use data to inform our practice" (Hord & Sommers, 2008, 71) it is of political interest to be aware of who has the greatest accumulation of information.

The Ontario Ministry of Education began the Managing Information for Student Achievement (MISA) initiative to provide financial support "to increase, at the provincial and board level, the capacity to manage and work with data and information so that it can be used effectively to optimize student achievement" (Brown & Mackie, 2007). Through MISA the Ministry set up the Ontario Student Information System (OnSIS) which is an electronic system that gathers data from every board and every

school in the province. This data is drawn from Trillium reports which contain detailed

information about every student in the system. Trillium in turn receives information

from reports prepared by teachers with Markbook Class Management Software as they

track their students' progress through each course in each term. Markbook is a software

program that provides a standardized framework for the recording of grades and

comments about individual students. It allows additional information about parental

contact and specific interventions. A version of Markbook for use by administration

called MarkbookAdmin allows local administrators, and the Ministry, to compare

student success ratios between courses and teachers. It allows administrators to view

comments teachers have written about students and to determine what interventions, if

any, have been tried to improve student success. At the Ministry level numerous

resources have been put in place to analyse and disseminate this data with a "focus on

the goals of: improved student achievement; reduced gaps in student achievement; and

increased public confidence in public education" (Ministry, 2008). Through the

increased ability to gather and analyse the data accumulated by teachers about their

students and their classroom practice the Ministry can develop the knowledge it needs to

influence the formation of a common vision across boards and within schools. The

Ministry's access to financial resources gives it the power to promote initiatives which

meet its objectives so that, when school staff are encouraged to get together to discuss

their "vision" of their school "culture" it can be expected that the vision be aligned with

the "shared agenda" of the Ministry.

By supporting a framework devoted to the collection, analysis, dissemination and

application of data through policy and practice it is possible at least for the authority that controls that information to develop a pattern of habitual behaviours in staff as they take ownership of the processes necessary to initiate and maintain a professional learning community.

Perfect Language Chosen

The doctrine of the professional learning community as expounded by its proponents declares them to be committed to "guiding principles that articulate what people in the school believe and what they seek to create" and that these guiding principles are "embedded in the hearts and minds of people throughout the school" (DuFour & Eaker, 1998, 25). They are supposed to be environments of completely "shared and supportive leadership" where "the contribution is based on sharing decision making with all professionals in the school, realizing that there are boundaries that reserve some decisions for the singular attention of the principal" (Hord & Sommers, 2008, 10-11). They are presumably communities where "school leadership, including principals, department chairs, team leaders, and other teacher leaders must be proactive in modelling *collaborative behaviour* and in supporting colleagues" (Huffman & Hipp, 2003, 45, emphasis added). "This means that teachers work diligently, practice in exemplary ways, keep abreast of new ideas, and help other members of the learning community be successful" (Sergiovanni, in Hord & Sommers, 2008). They are places where the participants who are co-operative with the communal vision are involved in "producing the capacity to seek, critically assess, and selectively incorporate new ideas and practices - all the time"(Fullan, 2001, 44) in their effort to maintain "a persistent

discomfort with the status quo and a constant search for a better way"(DuFour & Eaker, 1998, 28).

The 'communal' development of a vision begins a dialogue that presupposes the value of a PLC. This creates a powerful social relationship that "constructs and locates individuals and groups in certain ways" (Smyth & Shacklock, 1998, 88). The predominant placement of discourse within a given vocabulary, Smyth and Shacklock argue, gives that lexicon credibility; makes it a common sense way of discussing the important aspects of teaching. This is how the propositions of the PLC are worked into the fabric of schooling.

"The reason 'dominant' and 'dominated' discourses are important . . . is that certain views get to be represented, sustained and maintained, while others are relegated to the category of being subservient, unworthy, unimportant, or irrelevant. Furthermore, while some views are naturalized and labelled as common sense, others are considered dangerous or deviant." (Smyth & Shacklock, 86).

The systems described for initiating a PLC create dominant roles for discourse around values that require "an organized or structured mechanism to identify the desired values and teach them" (Pankake & Moller, 2003, 9). "Those teachers who [don't] want to live up to the new expectations [end] up transferring or being put on a plan of action" (Pascal & Blankstein, 2008, 18). "The principal must be willing to insist that a teacher who works in isolation change his or her behaviour" (DuFour & Eaker, 1998, 112).

With this use of language in application the critical assessment and selective

incorporation of new ideas within the power relationships that work within PLCs can be more easily worked into the "shared" political agenda of the Ministry because the notion of community outlined for PLCs increases what Fullan calls lateral accountability:

"In hierarchical systems, it is easy to get away with superficial compliance or even subtle sabotage. In the interactive system I [Fullan] have been describing it is impossible to get away with not being noticed (similarly, good work is more easily recognized and celebrated). There is, in fact, a great deal of peer pressure along with peer support in collaborative organizations. If people are not contributing to solutions their inaction is more likely to stand out. The critical appraisal in such systems, whether it be in relation to a peer or the quality of an idea, is powerful" (Fullan, 2001,118).

Good work is the work that follows the plan. The critical assessment and appraisal of behaviours and attitudes is done within the peer group who willingly take on the disciplining nature of the task for the sake of the collective vision. The level of commitment to such a regimen is intense. Hord and Sommers make an analogy to bacon and eggs concluding that "the chicken makes a contribution, the pig makes a full commitment" (2008,74). The pig's commitment entails a sacrifice to slaughter. It is suspicious then for the predominantly hierarchical power structure of the Ministry of Education to promote the use of such an openly communicative framework that has as one of its philosophical tenets a system of self monitoring and of providing information about classroom practice, school involvement and personal reflection.

The work of teachers in a PLC is subject to surveillance and analysis by the

teachers themselves, the staff they work with, the principal and vice principal(s), the

board and the Ministry. This is not only an expected practice but a teacher is expected to

become willingly subjugated to the ideals of the limited social order that the PLC

provides. Hord and Sommers point out that "Intrator and Kunzman (2006) suggest that

turning the typical competitive culture of traditional schools into one of collegiality

should start 'with the soul' of staff, asking them to be introspective and to articulate a

coherent personal vision of teaching and learning" (2008, 11). This kind of deep

introspection submitted to the observation and analysis of forces that exercise external

control inevitably results in the reduction of behaviour and thought to discreet bits of

data able to be strategically fitted within the political field where the artificial soul is

born. It is an induced labour.

Andy Hargreaves admits a potential duality of consequence within the structures

of a PLC:

> "Professional learning communities can improve student learning or
>
> simply elevate scores on high-stakes tests, often at the expense of learning.
>
> They can heighten the capacity for community reflection that is at the
>
> heart of teacher professionalism, or they can enforce collective compliance
>
> with prescribed programs and pacing guides [prevalent in the USA] which
>
> demean that professionalism. The things that pass for professional learning
>
> communities can broaden children's learning in terms of their curiosity
>
> about and mastery of themselves and their world, or they can narrow
>
> learning to an almost exclusive focus on literacy, math and standardized

basics" (Hargreaves, 2008, 176).

He does not admit that the latter result in each couplet is likely the natural consequence

when, in the grander scheme of things, the technologies of power take hold of any sub-

system and invest in it, market it, train it, force it to carry out tasks to meet the goals of a

social agenda, and ask it to perform ceremonies of collegial reflection and to emit signs

of relevant data. (Foucault, with liberties taken, 1977, 25).

Cultural Narratives

There is much emphasis in the literature on PLCs about the culture of schools.

Public schools were created as a sub-system of a larger social order intended to develop

citizens able to provide a knowledgeable work force. The public education system was

organized for the purpose of maintaining or developing a dominant culture. If schools

are cultures they are more akin to those forming in a petri dish; they exist in a controlled

environment and are susceptible to genetic manipulation by the scientist-politicians who

observe them in detail and extrude from them those elements which meet their desired

ends. The scientists may change but the power relationship remains. Still, schools can be

seen as powerful institutions for the development and creation of a culture. This reveals

a complex double bind.

A system of external motivation directing individuals toward goals determined to

be of value by an external authority that uses carefully chosen research knowledge as a

power base *is essential for success*. It is essential for success in the dominant culture of

acquisition where personal value is determined by the accumulation of things. It is

essential for success in any society that expects its citizens to acquiesce to subjugation

and conform to such societal norms. It helps encourage the asking of questions and the investigation of ideas as long as they do not function to alter the standard vision of the community. The initiatives of such a system *do* help students. They help them to accumulate credits which gives them a gratifying feeling of success and accomplishment. They help them feel appreciated and cared for by providing them with institutionalized caring adults in the SSTs who watch over them and make certain they attend class or the mandatory study/work program. The endless accumulation and analysis of data is important in identifying areas of need for students as well as teachers which is of great value when constrained by a timetable for credit accumulation within an enormous curriculum of study that must be compressed into a specified number of hours in a set number of days.

It is essential, then, that students follow a disciplined path: arrive in class on time as signalled by the buzzer or the bell, complete assigned tasks, develop study skills for the passing of summative evaluations, and stay out of trouble. Teachers and administrators will all recognize the value of having more students achieve success and be able to willingly subject themselves to whatever discipline of practice is required to maintain accurate data because they exist as practising progenitors of the culture of acquisition comfortable in what it has to offer and not willing to risk the consequences of not living up to such communal expectations. The system works because it enforces its own ability to do so by promoting and applying structures that recreate the dominant social narrative.

William Foster informs us that a "narrative is a coherent description of a

constructed reality, albeit one constructed to the advantage of those telling it - the powerful" (2004, 179). "These narratives, then shape a society and reflect those dominant themes and issues that help define who we are and how we give meanings to our lives" (180). By manipulating the human and technological systems that are used to collect and disseminate information the ruling authority tries to define the culture in which schools exist. Schools, as institutions of the state are required to educate the children of society with the skills, habits and attitudes that will give them the ability to reach success and personal fulfilment depicted in the dominant themes. Those themes in our society are reflected in the importance placed on accumulation and manipulation in support of social-economic structures in which the measures of personal worth are determined by purchasing power in a culture of acquisition. The ideals of a self-motivated community of individuals collegially developing a culture of learning expressed within the framework of the PLC that make it so appealing are subsumed by its willing subjugation to the dominant cultural narrative as evidenced in its adoption of the dominant linguistic themes. It becomes a strong proponent for governmental control because "community is determined more by social structure than by administrative fiat; [and] the best administrative intentions can be inadequate to overcoming the structural properties of large systems" (Foster, 2004, 187). The culture of acquisition is so pervasive, so much a part of the power structures that serve the political agendas of governments, that its influence is difficult to avoid. The ideals expressed in the rhetoric of the professional learning community quickly become superficial buzz words used to get people to buy into the fulfilment of the governmental requirements and usually not to

the flourishing of any desires for self actualisation.

This is by no means a total condemnation of public education for only a truly free and public education can offer the opportunity for every citizen to gain the knowledge needed to understand the technologies of power that act upon them and structure their lives. Schools, as they are currently envisioned, do not actually do this though there may be a few teachers in some select courses who are able to address it in a limited way. If the education system is to change, if a true cultural shift is truly desirable, then a much more potent inquiry needs to take place. This inquiry cannot feed back into the dominant culture by enveloping itself in a bubble of cultural pretense. It must not turn in upon itself by making those working within it the subjects of inquisition. The disciplines it adopts cannot be externally motivated but need to be developed individually from within. Those working in it must become critically aware of their politically assigned purpose within the dominant cultural narrative as the progenitors of that narrative in order to avoid becoming the agents of a reformation that simply acts to take previous elements of power and re-form them to do the same thing in a more efficient way. They must take a critical look at the structures the dominant culture employs and ask questions with the purpose of developing their capacity as a cultural force. Teachers need to ask how they perpetuate the culture of acquisition through their required teaching practice, how is it embedded in the curriculum, in schedules for completion, or perpetuated in the mechanisms of assessment and evaluation and in the grading system that is fundamental to graduation requirements. They must ask why? What purpose does it serve to continue to generate such a culture? They must examine if

they are providing students with the information they need to be able to learn independently and to seek knowledge with a critical soul that will give them the knowledge-power to investigate and alter the cultural narrative without bringing it crashing in upon them in the form of suspensions, expulsions, or jail time - or to accept a subjugated role within the social order. Teachers, and administrators must discover why it is important for public education to use its potential as a cultural agent in a way that will instigate cultural change and then develop the knowledge-power to influence that change by sharing that information with the future leaders their students will become.

Chapter 5

Raising the Standards

Good assessment provides valuable insight into student learning and direction for further student teacher interaction. In the current climate of efficiency and accountability, assessment is central as it functions not only in determining how students are doing but in the determination of the capability of schools and teachers to provide a quality education that will lead to success for *all* students. In this atmosphere, with declarative rainbows of "excellence for all" and "success for every student" , endless downpours of data and umbrellas of intervention, it is quite possible that we may well drown in the efficiency of our accountability. The Ministry of Education informs us that the purpose of assessment is to improve student learning as though from a shaft of enlightened wisdom pouring forth from the darkened sky. They proclaim three forms of assessment: diagnostic, formative, and summative to assist us in the recording and reporting of every step of the educative process. With these kinds of assessment we can wade out into the floods of awaiting data that our students will provide us for the purpose of their classification into categories of need so that we can provide them greater opportunities for success in credit accumulation, course completion, and graduation. We are to raise them to provincial standards through mandatory lunch hour study and work programs, credit recovery, changes in "pathways for success", creation of a caring learning community, and through the application of "best practices". To assist us in this rescue effort the Ministry gives us professional development in well

researched pedagogical methods provided by educational experts. Methods of "instructional intelligence" and philosophies of "differentiated instruction" (Tomlinson, 2000) have been mandated into classrooms in order to reach standards of measurable success determinable by increased levels of achievement. The surveillance through assessment and the strategy of expected practices while meeting the agenda for accountable success also serve to transform the education system into an analytical quagmire that satisfies curriculum requirements and meets government quotas for success through the controllable standardization of pedagogical practice.

The word 'assessment' is derived from a Latin word meaning "to sit as a judge". It, like accountability, has its use in the realm of economic exchange because it refers to the estimation of value for the purpose of taxation. It is a determination of worth. In a basic application to education, assessment is used to determine how much a student retains of what has been taught and how much has been missed or needs teaching. The amounts of knowledge being measured are weighed against what students are expected to get from the curriculum. Almost by default, this system also determines the adequacy of the teachers' performance in delivering the curriculum. Some kids get most or all of the material, others get less, and some have little or no knowledge of the curriculum but have figured out all sorts of other things not sanctioned as part of the curriculum. It is obvious from those students who passed the tests that the teacher has covered the material but that some students just didn't catch on, or didn't bother. Some kids get 'A', some kids get 'B', some get 'C', some get 'F'. In this sense of assessment schools function as enormous calculators of human skill and sorters of human capital.

Diagnostic

The political push for accountability was primarily driven by a perceived threat to economic competitiveness in the global arena (Gallagher, 2007) and an increased interest of private enterprise in the formative power of education and its billion dollar market worth (Robertson, 1998). These pressures influenced the need to know where our schools stood in relation to other schools both within our nation and around the world. The increased importance placed on the assessment of our systems of education through criterion-referenced measurement instruments (tests) became central to this purpose and focussed attention on the measurement of student success at all phases of the educative process. The Common Curriculum provides specific standards of expected achievement and the Education Quality and Accountability Office (EQAO) provides information to the public, or interested "stakeholders", to ensure the quality of education in Ontario is up to those standards. "[T]he Minister of Education [has] the power to issue written directives to EQAO on any related topic at any time with which EQAO must comply" (Elementary Teacher's Federation, 2001) thus giving the Ministry a political handle on the lever that determines the educated value of Ontario's children. Educational assessment is much more than the accounting of achievement in comparison with standards of expectation. Educational assessment is a social activity that involves a great deal of listening and a sensitivity of observation that is subtle and often difficult to objectify. In the years since the start of the "dawning of the age of accountability" (John Morris quoted in Gallagher, 2007) there has been an increased diligence in the development of objective assessment "mechanisms" to meet the complexity of

measurement variables that education offers the devout statistician.

The attention to assessment that has arisen from the political demand for accountability has brought about a more exacting analysis of how assessment works within the educative process. Richard Stiggins and Nancy Conklin (1992) developed an assessment profile that includes eight key factors with"several specific assessment dimensions" in each one. Structural aspects of this profile emerge in the assessment expectations of the Ontario Ministry and in the mandated practice of "differentiated instruction". Within the first factor, assessment purposes, they identify the following possibilities: diagnosing the strengths and weaknesses in *educational attainments* of individual students, detecting the common instructional needs of the class or of groups of students [both diagnostic assessments], the assignment of grades [summative], the control of student behaviour by focussing attention on doing the work and studying [threat of failure, promise of success] , the evaluation of the effectiveness of the instruction [formative for the teacher], the communication of achievement expectations as "students come to understand the achievement expectations of their teachers in part by looking for patterns in the assessments used by those teachers" (Stiggins and Conklin, 1992). If students are given clear and deliberate indicators as to what those patterns are then they will have a greater chance for success. The other key factors include the methods of assessment, criteria used for the selection of methods of assessment, the quality of the assessments themselves, the frequency and nature of the feedback on assessment results both to the students and their parents (in which they include a reference to teachers' predominantly positive and inclusive response to students who

show ability and negative and non-inclusive response to students who do not), the
characteristics of the teacher, and finally the assessment policies that affect the school
and the teachers (80-97). The profile places the process of assessment along the entire
continuum of the educative process. It includes teachers' assessment of their own
assessment processes (a meta-assessment or self surveillance) and how students are able
to detect and respond to patterns of assessment with the suggestion that teachers
consciously manipulate these patterns in order to both prepare students and control and
concentrate their activities.

In discussing methods of assessment Stiggins and Conklin identify four
"variations in assessment methodology": assessment of achievement, assessments from
texts, assessment of ability and the assessment of affect (136-140). Though the
assessment of ability poses some interesting questions about genetic inheritance,
readiness to learn and the role of teachers in the development or discovery of "natural
ability" it is the measure of student affect that becomes important in the social-political
use of power.

> "There appears to be a stereotypic personality type among highschool
>
> students which teachers respond to favourably. These are the students
>
> who *appear* attentive and aggressive during class and who therefore
>
> receive higher grades than others, not because they have learned more
>
> of the material but because they have learned to act like they are
>
> learning more. The implicit message communicated to these students
>
> seems to be, "You don't have to learn as much if you *look like*

you're trying." Some students may be more prepared culturally

to read these messages and fit this stereotype than others."

(Stiggins & Conklin, 1992).

It is these social differences and possibilities for bias that are at the foundation of

Stiggins' later work on assessment and the "Guiding Principles" outlined in his textbook

(Stiggins, 2001). Stiggins refers to "students as consumer(s) of assessment results

because the students *look to the teacher for evidence of their success* " (2001, 18).

Though self esteem may be promoted in educational literature the processes of

assessment always place the estimation of worth on an external authority.

So then, the behaviour of students will likely be positive and co-operative toward

learning and the learning environment if they feel that they can be successful as

communicated through teacher assessment. Stiggins' guiding principles are supposed to

function to bring about in the students affective states (attitudes, values, interests, self-

concepts and motivations (Stiggins, 2001, 101)) that will allow them to be more

successful within the classroom. They are designed to get teacher practitioners to: have

clear and appropriate achievement expectations, know how the assessment will be used,

use the appropriate method of assessment for what is being assessed, adjust sampling

strategies "as context varies to produce results of maximum accuracy at minimum cost

in time and effort" (22), "know all sources of bias and distortion that can rob assessment

results of clear and appropriate meaning and . . . know how to head off those

problems..."(22), and finally effectively communicate expectations, criteria and

performance rating schemes to "students, parents and school board members"(23).

Stiggins provides ways of applying this statistical discipline to the measure of affect

emphasizing that "it is never acceptable, for example, to lower a student's grade because

of an attitude that we regard as negative or because a student has a poor academic self-

concept. Nor, conversely, is it acceptable to raise a student's grade just because of a

positive attitude regardless of achievement" (2001, 342) as he had earlier noted was a

common occurrence. It is our responsibility as educators to use a student's positive

affect to the advantage of the student and to "plan educational experiences that will

result in positive dispositions"(342) for those students who our assessments reveal to

have negative affect. If teachers do not succeed in these endeavours then the student

cannot be sanctioned - teachers are to blame, that is, to be held accountable.

The formalization of the assessment process at this level of meta-analysis puts

the teacher in both a powerful and extremely vulnerable position. It is powerful in the

amount of influence on the students it recognizes and vulnerable in the amount of

accountability it assigns the teacher. The title of Stiggins and Conklin's book puts the

onus on assessment firmly "in teacher's hands" (1992); their point being that assessment

belongs in the teachers' hands and not in the political arena, which intensifies the idea of

teacher culpability. The students, the focus of the assessments, and, accòrding to

Stiggins, its primary 'consumer', become something else in the process. Calfee (1994)

refers to teachers as practical researchers who view "teaching as an experimental

activity, requiring generation of hypotheses, variation on conditions, collection of data

and interpretation of findings"(346). In this analogy the students become reactive

subjects awaiting the appraisal of the researcher. But the researcher's research is used as

research into their own activity and ways of thinking. It is observed, analysed, judged and then applied in "promoting research on best practices in assessment and accountability" (Education Quality and Accountability Office, 2005) in the larger laboratory of the political field. Though this image was not Calfee's intent, it provides a more accurate metaphor of the role the classroom has in the culture of acquisition where children are expected to become part of the system of capital gain.

For Stiggins, assessment is the formal and valid application of data collection strategies that provide a record of information for communication between teachers, students, parents and the board in their efforts to bring their students, and children, to the realization of success. It is more conversational than subversive and includes students in the meta-cognitive process as researchers. Pupils are expected to be willing participants in the measurement of their own value within the structures of the educative process. This is to promote an environment of inclusion and a feeling of individual worth. Calfee identifies where the shift between the desired environment and the actual state of affairs occurs when he writes:

> "For teachers, the significant issues include locus of control, professional
>
> efficacy, and the notion of assessment as applied research. Locus of control
>
> is captured by the contrast between *externally* and *internally mandated*
>
> assessment policies. Administrative pressures for accountability by
>
> principals, school boards, state superintendents and governors have led
>
> to the development and implementation of externally mandated assessment
>
> systems . . ." (1994, 345).

In Ontario mandated assessment systems have gone beyond the superficiality of criterion referenced tests and resonate within the integrity of the learning experience by breaking down the processes of human experience that are provided through education into quantifiable structures and applying them to policies within the political agenda of the education system. By adopting assessment practices like those proposed by Stiggins through the implementation of differentiated instruction the Ministry is able to include all participants of the educative process in the judgement of their own worth based on their ability to submit to government standards.

Formative

Katrina Grieve (2007) echoes the observation of Calfee about internal and external mandates when she notes in discussing Adult Basic Education that:

"For practitioners, the primary purpose of assessment is to inform instruction. Assessment helps the practitioner identify the learner's knowledge, understand the learner's background, needs and interests, and develop a plan for how to move forward. It also helps to highlight the progress that has been made. Assessment thus centers on a particular learner's starting points and goals. Practitioners are not as concerned as are policy makers with achieving particular standards within specific timelines, unless they are preparing a learner for a test such as the GED, or for entrance into further education." (129)

These ideas can be seen to function through all levels of education. Much of the initial assessment done by the 'practitioner'/teacher is affective in nature as it is the students' affective responses, their values, attitudes, beliefs and expectations, in and to the

learning environment that will influence the relationship between the teacher and the

student. The Ministry understands these principles of assessment when mandating

pedagogical processes such as differentiated instruction and melding them to the precise

objectives and demands for system accountability. But, "[p]olicy makers are primarily

concerned with assessments that demonstrate a return on their investment including

outcomes such as employment and entry into further education or training" (Grieve,

127). Grieve points out that the policy process tends to concentrate on the short-term

returns which makes assessment of real educational worth difficult when the educative

process may not show definitive returns for some time. "Thus, policy makers have had

to find other ways of measuring and comparing results, including measuring learning

progress. This has been done in a variety of ways such as creating elaborate matrices of

skills and competencies . . ." (127)

The Ontario Secondary School Curriculum is, at the time of writing, under

revision and will include a section on "Assessment and Evaluation of Student

Achievement", as evidenced in the new curriculum document for grade nine and ten

English, in which it clearly states that "assessment and evaluation will be based on the

provincial curriculum expectations and the achievement levels outlined in [the

curriculum] document"(Ministry of Education, 2007, 20). Curriculum documents

contain overall and specific expectations for each course of study. "The expectations

identified for each course describe the knowledge and skills that students are *expected* to

develop and demonstrate in their class work, on tests, and in various other activities on

which their achievement is assessed and evaluated . . . Taken together, the overall and

specific expectations represent the *mandated* curriculum"(12, emphasis added). The specific expectations identify the kinds of measurable objectives that Popham insists are essential for teachers to fulfil their purpose "to modify human beings" (Popham, 1971, 77). The Ministry document states that "teachers will use their professional judgement to determine which specific expectations should be used to evaluate achievement of the overall expectations, and which ones will be covered in instruction and assessment (e.g., through direct observation) but not necessarily evaluated"(21). This means that, though there is some latitude in what is to be weighted on the final evaluation in any unit of study, every activity progressing through the specific objectives must be assessed.

The focus on assessment and data driven instruction makes attention to research in methods of pedagogy essential. For this reason the Ministry, through the Ontario College of Teachers, must apply researched methods of pedagogy to its schematic for assessment and evaluation. The research work of the likes of Stiggins, Popham, and Calfee provide some legitimation for the intensive assessment and analysis of human action in the educative process that the expected assessment practices entail. The 'research proven' practice of differentiated instruction as a "way of thinking about teaching" (Tomlinson, 2000) provides a pedagogical framework related to natural educative processes in which the assessment of both affective and academic influences are central to its discipline. The promotion of this philosophy by the Ministry in order to bring all students to the provincial standard of 70-79% achievement (Ministry, 2007, 21) has been done through careful implementation, funding incentives, intensive professional development, and mandated practice beginning in the transition years of

grades 7-9 in the school year of 2008-2009.

Differentiation

Karen Hume, in *Start where they are* (2008), defines differentiated instruction as:

> ". . . effective instruction that is responsive to the diverse learning needs and
>
> preferences of individual learners. It is a comprehensive framework or
>
> organizing structure for how we understand and enact the teaching and
>
> learning in our classrooms - all the teaching and learning, not just the
>
> instruction we differentiate"(1).

In order to develop this responsiveness there needs to be an "assessment" of what the

learning needs and learning preferences are. This assessment or, more appropriately,

analysis begins with the teacher. Hume explains how we all have mental models that

affect how we view things (20). She, too, points to research that has shown that teachers

respond with a greater willingness to explore and innovate with students who are high

achievers and with greater restrictions with students who are low achievers (24). She

encourages us to challenge those mental models that are not working for us or our

students and then to evaluate those beliefs that are and are not supportive of

differentiated instruction (26). There is certainly great advantage in being able to analyse

our belief systems and to test them against experience. I do not take issue with the idea

of self analysis in the context of our own actions and our interactions with others. What

it is important to keep aware of is that this process of personal analysis is, by way of its

inclusion in expected practice, being written into policy. It becomes an externally

applied discipline which we are expected to habituate and use so that our souls might be

better aligned with ministerial visions of success.

For students, differentiation involves the same intense awareness of the psychological affect both in assessments by the teacher and through student self analysis. Effective differentiation of instruction requires an awareness by teachers and students of some or all of the ways they learn in relation to learning preferences (how we prefer to learn), Gardners' multiple intelligences, Sternberg's "triarchic intelligences", learning styles by type and by senses, personal interests and readiness to learn (does the student know what they need to know to learn more?). All this pre-assessment information is to provide the teacher with a learner or student profile for both individuals and groups. The student profile will also include the results of diagnostic assessments done in order to determine a student's academic knowledge and ability. Hume informs us that "determining what your students already know, understand and can do before they start a new unit of study is a cornerstone activity of a differentiating teacher" (134). In the literature on differentiated instruction there are many specific ways suggested for carrying out pre-assessments. There are also specific written strategies for applying that pre-assessment data in the planning of learning activities.

A package entitled *Discover how differentiated instruction gets to the core of teaching and learning* (Ontario Ministry of Education (O.M.E.), 2007), provided to every school in Ontario by the Ministry, contains examples of structures and strategies for successful differentiation of instruction. Many of the strategies were also part of a companion initiative referred to as "instructional intelligence" promulgated throughout the province by Barrie Bennett of the Ontario Institute for Studies in Education (Bennett

& Rolheiser, 2001). The Ministry package includes a DVD which "contains real time, unscripted footage of intermediate classrooms in 6 regions across Ontario" that "features teachers applying aspects of differentiated instruction that prior to their involvement in the projects they have not tried before" (O.M.E., 2007, introduction). The kit and the DVD demonstrate a small portion of the money invested in the Ministry's effort to institutionalize differentiated instruction into the school system. On top of this, school boards were instructed to create Differentiated Instruction Task Forces who were given time out of class in order to develop the capacity to "facilitate professional learning using the *Differentiated Instruction Educator's Package* (comprised of [the] DVD and a Teacher's Guide with companion cards and Matrix)" (O.M.E., 2007, Facilitator's Guide). The "matrix" is a poster that lists key elements of differentiation which teachers are encouraged to place on their walls as a constant reminder that they should be differentiating to meet the needs of individual students as they strive for success in reaching the achievement targets in their acquisition of knowledge in the common curriculum.

Carol Ann Tomlinson (2000) in her attempt to deal with the fact that "standards based teaching can feel like a huge impediment to encouraging differentiated instruction" offers this double edged consolation:

> "There is no contradiction between effective standards-based instruction and differentiation. Curriculum tells us *what* to teach: Differentiation tells us how. Thus, if we elect to teach a standards-based curriculum, differentiation simply suggests ways in which we can make that curriculum work best for varied

learners.In other words, differentiation can show us how to teach the same standard to a range of learners by employing a variety of learning and teaching modes." (4)

The processes of assessment that serve to provide data before, during and after teaching that are fundamental to differentiated instruction also provide 'measurable' objectives of teaching practice that can be used to ensure a return on the Ministry's investment in implementing differentiated instruction in the classrooms of Ontario schools. It is perhaps indicative of this move toward standardizing "how" teaching is practised that the colourful Ministry package on differentiated instruction has as its cover graphic three fruits - one green, one yellow, one red - all apples; There are no kiwi, bananas, or pomegranates.

Summative

Criterion referenced assessments, such as those carried out in Grade 3, Grade 6 and Grade 10 in the province of Ontario, provide a momentary glimpse at the achievement levels of students in one location that can be compared with the results of students in other parts of the province, other provinces, or globally. The deeper assessments promoted by the likes of Stiggins, Popham and Calfee that are embedded in the disciplines of differentiated instruction function to extrude the artificial soul. They seek to identify the dispositions of the individuals who work within the structures of the dominant system in order to devise tactics and employ techniques that intend to manoeuvre their physical and mental behaviour into a willing compliance with the communal expectations, not necessarily toward self actualization. These assessments are

applied systemically to the activities and thought processes of students, teachers, administrators and board officials and are eventually expected to be sustained through the habitual enactment of them by those upon whom they are being enacted. This creates a perpetual state of longing for improvement in the effort of meeting expected social standards. The processes of real self-assessment and real critical reflection that could work to question the value of the system that demands it is deliberately turned around to include those whom it dominates in their own domination in such a way as to give them the sense that through their 'successful' participation in the process they are fulfilling their personal needs, working as they prefer to do, and experiencing real choice and true freedom.

There is a Dystopian vision here. Perhaps, when all teachers are practising differentiated instruction and using strategies that are instructionally intelligent and recording their personal reflections and their adjustments for individual students made after assessments for learning then the government won't need criterion referenced assessments and the EQAO will be disbanded -this, however, is unlikely. Perhaps once all new teachers have been philosophically indoctrinated to have mental models that are supportive of differentiated instruction through the New Teacher Induction Program - and they will - and all teachers who do not have the desired mental model are retired, redundant, or reprogrammed then the laboratory will run more efficiently and the accountants will be better able to correlate data with successes. Once all students have assessed their own learning styles, intelligences, learning preferences and are being given opportunities to work within these comfort zones with appropriately challenging

nudges to broaden them then they will be more willing to take a role in the community of learning that is bringing them supposedly clearer, deeper, more salient understandings of the curriculum objectives and their place in the dominant social narrative.

An analogy can be made between this system and a video game in which the players take on the role of avatars and are given challenges appropriate to their abilities and what they already know of the environment. They have some freedom of choice in what they do and where they go but they must complete certain tasks before they can move on. They are given rewards and score points for their experiences and the successful completion of each task. Eventually they are given upgrades and are granted access to new levels. The first few levels are really just to acclimatise the players to the program and how it works. The subsequent levels offer greater complexity in the expectations for each task but many of the tasks are similar. Players must meet certain time trials in the completion of their tasks and must travel through mazes in which they may run into bullies, or drug dealers, or other players who may delay them from the successful completion of their challenges. Level fifteen, if we count pre-kindergarten one and two as two levels, is the world after school. The previous levels have all been formative aspects of the program where the characters have been subjected to influences and information that have helped to define who they are and where they might be headed. They may be kings, cowboys or criminals but they will all be striving continuously to meet the standards of success determined to be of value by the cultural program. If the program runs efficiently and effectively no one will question the programmer.

The continuous assessment and reassessment of how students, teachers, and local systems of education function in and frame their learning environments does offer quantifiable data that can be used to better achieve the goals of the educative process, but fails to effect the purpose of education except to relate it back into its own culturally predetermined goals. In quantifying the aspects and influences within the educative process so that they might be accounted for we may well get a more precise idea of the details of that process and be able to manipulate the mind sets and activities within it to achieve those established objectives, but we miss the cultural whole. In reflection the solution is completely dissolved in the social-political program. It takes the elements within it and alters their positions to allow them to access more readily the standards and norms. It is a physical, not a chemical, change. It has factored the educative equation so that the effort equals the outcomes and someone can balance the books. In doing so it actually develops the role of teachers as the analysts, creators and controllers of docile material souls who are more willingly directed via their personal learning styles and preferences toward successful and lucrative careers that will enable them to buy more stuff.

The Ministry and its organizations take an interesting position as the ruling authority offering information on methods and structures of "best practice". They become the wardens, rather than the supporters, of the educative system ensuring standards of achievement and levels of professionalism are developed and sustained by mandating professional development to any teachers who are finding the desired mental models difficult to acquire. By giving the teachers a limited autonomy within their

classrooms without compromising their position on high standards for achievement they are able to position themselves on the periphery of the circle of influence that accountability inflicts. They are able to respond to fluctuations in the success rate by pointing to individual schools, or individual teachers who need to improve and, acting in the public interest dictate improvements. They are able to promote promising utopias of *how* to achieve in the educative system without having to address issues of *why* or to what ends that achievement will lead.

Chapter 6

On Purpose

From the publication of the R.C.O.L.(1994), the introduction of criterion

referenced testing for the purpose of determining the effectiveness of schools, to the

philosophy around "best practice", the concentration on numerical results in education

policy has been magnified. The consideration of parents and students as consumers and

clients that we see reiterated in Stiggins arose out of this product-based thinking. As

fortune would have it the students, upon graduation, are also the product and so product-

based thinking requires a student-based approach. The incorporation of a business model

such as the PLC that looks systemically at how to improve input-output equations at all

points along the production continuum while increasing the sense of employee

contribution in the realization of the company vision provides a perfect structural

framework. Politically, because public education is intended fundamentally to serve the

purpose of determining the continuation of the dominant social narrative, a framework

that allows proactive measures at every step of the production process is just what is

needed to introduce measurable disciplines for expected practice that effectively control

the looser couplings of the system. The choice of a carefully documented approach to

teaching, backed by actual expert teachers, like differentiated instruction that has

embedded in it teaching practices that involve continuous tracking, data collection and

analysis through assessment opens the possibility for the introduction of policy that

influences classroom practice, especially after years of published demands for

accountability. It has been the classroom where the least amount of administrative influence has existed for some time. By coupling the notion of autonomous decision making, self actualization, and social collaboration into common goals expounded by the advocates of PLC with the philosophy of meeting individual need through the application to practice of data analysis that permeates differentiated instruction, the Ministry begins to bind surveillance through administrative structures to a systematic disintegration of the soul.

The dialogue supposedly to come out of the internal inquisition that asks "How do I change my behaviour in order to better meet the common vision of student success?" is in fact a form of 'institutionalized' internal monologue. It does not seek to explore new ideas of cultural meaning but seeks to evolve new expressions for survival in the same old cultural milieu. It requires the stakeholders' (that's the word that's used now) subjugation to the vision as clarified by the Ministry and as administered by the stakeholders themselves. They are not to question the purpose of their actions but are free to critically assess their place in achieving that purpose. The purpose of public education is strictly defined. It is a public institution devoted to the development of individuals capable of fulfilling a useful role in maintaining the social paradigm. Public education will always have this as its purpose regardless of how it may change, and so it should. There is no institution better suited to fulfill this nurturing role. Government controls like those I have discussed here will always be used toward that purpose. The important question is whether they are used for the purpose of quantifying and disintegrating the soul or for developing critically capable autonomous individuals who

are given power, through knowledge, to *shift* the social paradigm. This latter purpose is embedded deep within the process of education, but not necessarily schooling as an institution. It is possible to find it lingering within the rhetoric being used to promote P.L.C.s and differentiated instruction. It is possible to discover in this language the ideas and philosophies that will put into question the culture of acquisition.

The Culture of Acquisition

Schools have historically existed as reflections of the cultures that contain them. The rise of industrialization and the invention of the assembly line have often been criticized as antiquated metaphors for schooling that need to be replaced. In our current economy it is possible to produce products on demand. This idea of production for individual desire is a perfect metaphor for the idea of tapping into individual strengths and preferences and catering instruction to meet those needs. The tradition of modelling schools after production and management models from industry continues. The shift in the structural model embodied in the P.L.C. fails to look deeper at the culture that creates it. The shift from one industrial framework to another affects all institutions, including education, while the culture driving those changes goes unexamined and unaltered. It is that culture that requires the disintegrated souls that Foucault's image of the soul described.

John Smyth and Geoffrey Shacklock state that:

"The beginnings of the forces working to produce the changes currently being experienced in schools around the world . . . [were]. . . incubated in . . . the special set of circumstances generated by the immanent return

to peace-time conditions and the singular event known as the Bretton

Woods Conference in New Hampshire . . . because two institutions

were created to facilitate European reconstruction - the World Bank

and the International Monetary Fund (IMF)" (1998, 56-57).

These two organizations exercise a great deal of power in determining policy by

specifying stipulations for the approval and continuation of their loans. "The

International Monetary Fund . . . made it a condition of debt relief that Zambia stop

hiring teachers" (Kuehn, 2005). The power over social policy gained through creating an

indebtedness is taken through the ability to provide the resources to meet basic

deficiency needs and the promise of more affluent rewards. When this requires the

adaptation of prescribed cultural perspectives it is analogous to the selling of the soul.

The cultural perspectives being written by the devil in the details are those which

promote acquisition:

> "Free market, monetarists economics, free (that is, deregulated) trade,
>
> privitisation, reduction of the role of the state and downsizing of the
>
> public sector, plus cost/benefit analysis applied to every conceivable
>
> object including human life . . . the bottom line of this doctrine, to put
>
> it bluntly, is that everything (and everyone) can be assigned a price
>
> determined by the market, that everywhere people are, and indeed ought
>
> to be, motivated by greed and self-interest" (George & Sabelli, 1994, in
>
> Smyth and Shacklock, 1998, 58).

The idea of working for self-interest was easily adopted within the debt

dependent society that grew out of the formation of the World Bank and the I.M.F. Ten years after the Bretton Woods Conference the mutual fund industry expanded and would continue to expand allowing a growing middle class greater access to the stock market. Two years after Bretton Woods the first credit card was introduced by a banker in Brooklyn (Starbuck,Gerson & Woolsey, 2007) which was the beginning of a greater access to credit. This credit offered the illusion of purchasing power while turning the ownership already commanded by economic forces into a socially accepted norm. This willing slip into indebtedness was predicated by images of prosperity and the desire to acquire the standard of living pictured in the media and promoted by the makers of things.

Jane Jacobs, in *Dark Age Ahead* (2005) declares this cultural immersion to have occurred as a reaction to the Great Depression when jobs and, therefore, the means for socially legitimate survival were scarce. A result of this was a change in the role of education "from an investment that society makes in the next generation" to "an investment that students make in themselves"(48) which requires that I view myself as a socially viable commodity given value by my ability to produce and feed the economy by acquiring its goods and services. This increased emphasis on my personal market value as denoted by the number of things I am able to acquire found its way into the education system as universities and public schools began "applying lessons from profit-making enterprises that turned expanded markets to advantage by cutting costs" (Jacobs, 49).

Andrew Nikiforuk places the major shift into the culture of acquisition within the

same time period, though the foundations were well in place:

>"The great costly expansion of North American education was driven by the
>baby boom and glorified by two distinct advocates. One group, primarily
>economists, promoted the idea that schooling, "the cultivation of human re-
>sources", contributed in a big way to economic growth. They cited economic
>studies that announced a new and remarkable fact of life: "Between any two
>groups of individuals of the same age and sex, the one with more education
>will have higher average earnings than the one with less." Given the demands
>of science, technology, and consumerism, argued the economists, the industrial
>world needed more schools to produce higher wage earners capable of inventing
>more things to buy" (1993, 54).

The result of this drive to produce more people able to acquire is what Jacobs refers to as "credentialing" as opposed to educating. "Increased output of product can be measured more easily as numbers of credentialed graduates than as numbers of educated graduates" (Jacobs, 49). It is this aspect of the culture of acquisition that resonates in the quota margins of an 85% graduation rate being promoted by the Ontario Ministry of Education.

It is important to be aware in all of this that the changes in education are not driven by schools and the institutions that support them but are manoeuvred through the cultural influences in which they exist and which they unwittingly serve to promote. It must be accepted that public schools will always act as institutions for cultural generation and that the processes involved will always be manipulated by governmental

policy. Our concerns must then turn to what culture is being generated and the nature of the controls being used to manipulate the process. The current framework uses rhetoric that plays into the idea of self actualization while merely seeming to grant autonomy, social interaction, and the meeting of personal wants and needs. These things, in and of themselves, hold universal value which is why they are taken on with willing abandon, but they are being granted within a constricted framework that reflects *norms of behaviour* designed to develop conformity to a communal vision that really serves to continue a culture of acquisition . True education must be more than this. It must seek to expand the visions of our children, not contain them within an expected set of cultural limitations.

Meira Levinson's vision of the autonomous being is also threatened by the external influence of the culture to which the current structures of educational policy would have us habitually cohere. As Levinson points out, "individuals must be able to feel embedded within a culture or set of cultures, and to mediate their choices via the norms and social forms constitutive of their culture(s)" (Levinson, 31). The danger here is that people of power and influence within the culture may use political influence to ensure an environment that keeps them in power and provides them material gain. The machinations of P.L.C.s, as structured by the Ontario Ministry of Education, embed those within them in a singular vision which is counterproductive to autonomy while the overall culture into which we are normalised through current policies in public education is detrimental to the integrity of the soul. This being so, it puts into question the moral justification for the continued application of policies that serve to generate external

disciplines that are designed to break down, assess, and reconfigure those aspects of a person's character that are constitutive of the soul. The economic justification is obvious. Such reconstituted souls are more likely to voluntarily evaluate their motives and ways of being in order to get them to a position which is more readily habituated, and more willingly subjugated, to a system driven by external valuation.

In Levinson's conception of cultural cohesion, the culture acts as a compass; an anchor for self reflection for change that leads to personal growth. It is from the standpoint of the society in which we are nurtured that we determine who we are to be. The culture provides what John Kekes called a "moral tradition" (1989). Levinson places prior importance on plurality in order to prevent stagnancy and subjugation to the will of others. But, we see from Foster that those in power will work to develop social narratives that retain their position of control. In a culture of acquisition it is the interests of profit, possession, and position that determine worth, not personal integrity, decency and understanding. It is economic potential, not human potential, that matters. The moral tradition is made efficient by its singular good of getting what you can.

Back to school

At the time of the Hope Report morality was derived from Judeo-Christian beliefs. This framework was the basis for a social morality which provided a vision of an ideal social good. The framework was flawed by its singularity of vision for an increasingly diverse population. The search for a common cultural vision settled into one common understanding. The cultural focus on profit and commerce rising out of the culture of acquisition created the idea that good lives were not dependent on the

development of good people but on the generation of income earners and the development of a strong economy based on market values. The idea of developing the individual through affective connection that was expounded in Hall-Dennis and which resonates through the 'philosophy' around differentiated instruction unfortunately creates the opportunity to apply policy based on business structures of analysis to the marketable commodity of human resources that schools were redesigned, through documents like the R.C.O.L., to provide. These structures determined the value of education to be, not the development of critical autonomous beings, but the accumulation of accountable measures and the conformity to practised conventions of data collection and self reflective analysis to adhere with a standardized vision suggested by those in control of finances.

As John Kekes tells us:

"Conventions and education . . . require an object upon which they can exert their influence. This object is character. Moral education inculcates morality. It takes young, unformed children and influences them to develop in a certain way, to cultivate habits, to strengthen or weaken dispositions, and to judge themselves and others in light of prevailing conventions. This is the process by which character is beginning to be formed. And when we have well formed characters, the actions we perform effortlessly follow from them. Normally, acting in many moral situations is not a matter of choosing but doing what comes naturally. People of good character spontaneously do what is right in the normal course of events. *This*

assumes that the credentials of the moral tradition are in order,

but, of course, they may not be" (1989, 41, emphasis added).

Here, again, is Popham's suggestion of the purpose of teachers as the modifiers of

human beings. The cultivation of habits, the bolstering or diminishment of dispositions,

and the self judgement are all disciplines expected in both P.L.C.s and differentiated

instruction. In both these frameworks these actions are promoted as best practice and

given formal status through policy and financing for implementation. As elective actions

taken on as a natural process of deliberation by individuals they have a voluntary

looseness that makes them welcome. As externally expected disciplines they become, as

I have argued, methods of control that alter the character, limit autonomy and damage

and disintegrate the soul. Character equals autonomous being equals soul.

Kekes' understanding of legitimate morality "produces a preponderance of good

over evil" where "good is what benefits human beings and evil is what harms them.

Moral good and evil are benefit and harm brought about by human agency, while natural

good and evil are benefit and harm occurring without human intervention" (6). The

credentials of the moral tradition that has grown out of the culture of acquisition are not

in order in that the tradition, ultimately, does not lead to a common good because it is

detrimental to the individual soul. Yet it is pervasive and has been so for some time. As

such it goes unquestioned because those perpetuating it often do so unaware. They are

the subjects of their own deceit. Their recognition of something better than what the

culture generates is evident in the rhetoric they use and yet they set up structures that

disallow the realization of what they seek, because to do otherwise would be to give up

power and control. They need to practice what they preach. The coherence to a culture

into which we are so embedded is difficult to shift away from, especially when the

dominant culture is written into the policies of education that have influenced the nature

of our social development. Levinson's idea of the "detached school" driven by the ideal

of developing capacities for autonomy is wonderful were it not for the fact that schools

are part of a political hierarchy influenced by the culture of acquisition. A deeper

awareness and the freedom to educate the soul are needed to break the coherence to a

culture that harms the development of being.

The rhetoric of the P.L.C. resonates with ideas of creating "learning

communities" that strive for "continuous improvement" through constant reevaluation of

school objectives. I have shown, in chapter four, how this ideal has been subverted to

further advance the mechanisms of control by mandating processes of assessment and

data collection that allow for greater levels of detailed surveillance in order to have staff

act in coherence with a specific institutional vision. In the wealth of rhetoric around

individual choice, and teaching at levels of learning readiness, differentiated instruction

advocates declare that "we teach people, not subjects". It is a beautiful miasma because

the Ministry is counting numbers and watching how we do in having our students

accumulate subject credits. The analysis and character evaluations that, we are told, will

give us greater understanding of our students also provide information for manipulation

and indoctrination into the politics of acquisition. The fact that these approaches to

managing time, space and mental models are being formally institutionalised speaks

volumes about the political power they are recognized as holding.

The detachment Levinson advocates is "from local and parental control". The schools must take as their primary goal "education for autonomy. . . schools should not attempt to advance or to shape themselves in accordance with fundamental or divisive conceptions of the good" (144). Schools, then, must be objective and not overly prone to influence from economic or political forces. "One requirement of good judgement." Kekes tells us, "is objectivity, enabling us to see complex moral situations as they are rather than as they appear through the distortions of our hopes and fears"(9). This is an objectivity applied from the inside, from the self to the other, to experiences that occur within the environments in which schools or individuals act, as opposed to the objectivity applied to the individual by external observers that functions to objectify the individual by breaking down and quantifying aspects of the soul. Both Levinson and Kekes maintain the necessity of anchoring perspectives of cultural cohesion or a moral tradition which are themselves dependent on particular sets of beliefs. For Levinson it is the belief in the importance of liberalism and autonomous citizenship. For Kekes it is a belief in deep and variable conventions that exist within an overarching social morality. Each is constructed within a cultural reference and both admit that the cultural influence could easily work against their proposed ideals. They both anchor the individual within a cultural tradition rather than look at how the individual in community develops culture.

Strong vibrant communities grow out of the ideas and actions of healthy, whole individuals capable of expressing their own views and respecting, though not necessarily agreeing with, the opinions of others. They come into being because they have developed individuals with the capacity to interact with different characters toward a

culture that nurtures society in ways that do not destroy or disallow individual

expression. They act as a bridge from nascent dreams to active possibilities. Each

individual stone in the bridge contributes to the structure of the whole even though they

are all different - not one of them the same. Each supports the common good of

bridging. Each acts as a bridge from one to another. It is from this act of bridging from

which culture comes. Culture comes, originally, out of community or social interaction

uncoerced and of its own accord not by some forced coherence to a common vision or an

economic goal. Governments are given the responsibility of providing the infrastructure

that will hold the bridge together; to provide the mortar that connects the individual

agents in ways that let them realize where they will be happy as well as how to help the

whole.(It is a poignant symbol that, at the time of writing, we see news reports of roads

and bridges crumbling from ill repair and an economic infrastructure requiring desperate

bailout packages). If the stuff that holds us together is a demand for power and

acquisition then each stone will gather that stuff around it in an effort to own as much as

possible. When the bridge crumbles into the abyss the big stones will have, in their

accounting, all the material to repeat the cultural narrative again. By propogating the

values of acquisition the government continues a culture that will inevitably erode the

social infrastructure at the level of the soul.

Discipline and development

A discipline taken on by a willing disciple, someone who is ready to learn, is

done so with the purpose of attaining some self valued good. There is a self awareness of

desire and a need to learn that is given vibrance through the individual's soul. As the

soul is discovered the self flourishes and is given strength to endure any trials that the chosen discipline may entail because there is a reciprocal relationship between the actions chosen and the self actualization they achieve. The teacher brings information and inspiration and makes connections between the developing being and the expansive universe of the other - as much as she possibly can. This readiness to learn is not like that written about in books about differentiated instruction which refer only to whether or not a student has the prerequisite information to learn the next step in a course. This readiness comes with a deep realization that actual learning is the thing humans do that brings them closer to self actualization within community. To use another biblical story: Adam and Eve eat of the tree of knowledge and so become closer to God. (Darwin called this capacity 'adaptation'). But the knowledge is of good and evil and they are naked in the realization of their own ability to do harm to themselves and to each other. The struggle for a harmonious balance begins with the awareness of the plurality of the nature of others and the subsequent conflicts that act on the soul to form and develop character.

The development of the being is key and ought to replace credit accumulation as the central purpose of education. The balance of the being is the soul. Levinson too writes about the hidden curriculum. The hidden curriculum she writes about is the one that I have been writing about here that does not prepare autonomous beings because it expects them to become characters in the cultural narrative being authored by an influential few. Her argument follows that because the hidden curriculum can be identified and its structures controlled they can then be "turned into a boon rather than a

burden" (87). *This may be so, but there is another curriculum still unseen and that is the* raising of beings. This idea is inherent in the ideas of differentiated instruction but it is turned to the more mundane task of data retrieval for the purpose of manipulating student behaviour to acquire the curricular information toward the goal of accumulating credits so that, later, they can build credit in order to accumulate things. A department head once told me - "Just remember you don't take them home" - in reference to the students. We don't see the soul nurturing aspect of teaching because we are given blinders of structures for data collection, curriculum expectations, timetables and class number sizes and because we choose not to. The responsibility seems too overwhelming. Still, it has always been there.

The effects of this purpose of education can be seen in the lives altered detrimentally in the residential schools of Canada to which native children were forced to go. Those schools were a gruesome example of how both of these 'hidden curricula' have been put to their ends. The goal is not the "love of learning", but the learning of particular things and ways of being. The primary focus on the material aspect of learning avoids the importance of the soul. It allows us to distance ourselves for effective teaching rather than dealing with affect, to which Stiggins draws attention; but the material is just information. It's what is done with it that gives it meaning and purpose. If the education system truly wishes to develop a capable citizenry in a culture of acquisition where knowledge is generally accepted as a tool for the application of power and where the authorities who are using that knowledge-power are globally diverse, then more than a structural framework for increasing achievement in the state curriculum or

on high-stakes tests is needed. If the education system wishes to develop a citizenry

capable of working with each other's differences in an increasingly global society, it

must be willing to develop individuals with inquisitive natures that seek to learn by

understanding and by questioning the values and purposes of the societies of which they

are a part. Students need to learn how knowledge systems: political structures, the

curriculum, core subjects, ideas around gender, sexuality and race, are used to brokerage

power. This is of particular value to young adolescents who are at that stage in life when

they are involved in discovering their own ability to manipulate and control power

relationships either responsibly or not. The public education system as a state run

institution influenced by the effects of a global economy does not need a reformation. It

requires a paradigm shift away from the dominant culture of acquisition to a culture that

develops healthy harmonious souls.

Real education is our *nurturing* process of developing and adapting the human

ability to sense, reflect on and interact with the world around us that is *naturally* given

us through our biological ability to learn. The ways in which we structure and discipline

these activities: sensation, reflection, and interaction, and the motivations for doing so,

then, develop culture. When these cultural activities are subjugated to the purpose of

meeting a political or economic agenda or are limited in other ways through externally

determined disciplines of time, surveillance, and consequence the inevitable result is the

suppression of potential. The rhetoric around individual potential embedded in terms

like 'student centred learning' and 'success for every student' that flows like sap from

the Ministry of Education functions to draw attention away from the political agenda

that has driven public education in Ontario since its inception. The initiatives that come with these slogans include in them disciplined activities for the dissection of the individual souls. Political agenda, unlike private agenda, fortunately, can be influenced by public opinion but are too often influenced by those with the power to influence. Schools, as state institutions, are political and as such need to serve the deeper needs of the people. Schools have the potential to create truly critical thinkers with the capacity to question the systems of knowledge-power that work to influence and shape society and, in so doing create a more sustainable culture than the culture of acquisition. This can only be possible if schools are removed from political and economic demands and given the broader mandate of human development not merely curricular acquisition to bolster economic viability.

Public education must seek to shift its philosophical framework from crude political-economic development to social-emotional development. To do this the measure of success cannot be bound to credit accumulation and the efficient completion of a four year curriculum. Success must be attributed to the development of socially capable autonomous beings. This aspect of education has always existed by virtue of the process of human interaction necessary to motivate learners to learn the prescribed curriculum. The curricula of subjects must be used as 'lenses' for students to discover the ways of human interaction and the use of knowledge-power in influencing human behaviour. The use of 'learner preference' and 'learning readiness' must not be toward the limited goal of course completion and credit acquisition but deliberately applied in order to challenge individuals to identify personal strengths and reduce weaknesses so

that they may discover their human potential and ultimately identify their souls.

Education in a global setting cannot afford to hold to a provincial or national agenda but

must work to develop beings unfettered by political expectations toward the fulfilment

of the demands of the culture of acquisition. Good education must strive to nurture the

discovery of the soul through the psyche and develop the capacity within the individual

to integrate that potential uncompromisingly in the social interactions of the body/brain.

Government must provide the time, space and finances needed to allow a culture that

truly develops human potential to replace a culture obsessed with acquiring things.

Education must now struggle to develop whole and harmonious souls with the capacity

to assess the culture that influences them and the ability and willingness to act in ways

that develop a culture that respects and values the nature of being.

Chapter 7

In Conclusion

I began this work by looking at changes in discipline from those used to control students to broader forms of external discipline used to maintain control over those who work in the system. These external disciplines are designed to break down, assess, and manipulate human action and interaction toward a specific goal. That goal is influenced by cultural currents with deep historical roots the most dominant of which, in our current political environment, is a culture of acquisition. Initiatives being implemented by the Ontario Ministry of Education, demonstrative of a broader malaise, function to provide the government methods of surveillance and control that reach into the practice of teachers and teaching. These initiatives are well presented at hotel conferences, with colourful visuals and a rhetoric that appeals to notions of care and development, but the rhetoric is empty of meaning except as a smoke screen for surveillance and control. Words are given meaning through active association and so it is that teachers, as professionals, can give meaning to the rhetoric by acting on their spirit rather than their intent.

Though the policies try to put controls on teacher action, the words appeal to the beliefs of teachers who have chosen their profession because they believe that their influence on the development of future generations has importance. There is still some choice of action in how we teach even with the policy initiatives associated with differentiated instruction encroaching on this area of autonomy. There is even some

room to manoeuver in what we teach as long as learning expectations are not so bound to prescribed content within each course. Beyond this, though, it is how we interact with our students and the associations and connections we make between the curriculum material and the society that demands it be taught that could make the difference. It is how we, as real professionals, interested in the true social good our profession has to offer, bring our students to the critical realization of who they are and who they can be in the society in which they will express *their* influence that can bring about change. It is how we view our profession and act on the values *we* ascribe to it that may shift the cultural norms.

Professions

There is a real awareness that the teaching profession in Ontario is being encroached on by government policy. Pitman and Ellett write that:

> "The apparently contradictory movements in governmental policies in
>
> Ontario with respect to the governance of public schooling and teachers
>
> raise serious questions concerning what it means for teaching to be viewed
>
> as a profession, and teachers as professionals. A review of government
>
> policies makes it seem plausible that the government has indeed hampered
>
> teachers' judgements in each of the six key areas of teacher decision
>
> making [selection of groupings and the number and lengths of classes,
>
> selection of instructional strategies and motivations for particular students,
>
> selection of content for educational goals, selection of best 'knowledge'
>
> of the day, selection of methods of assessment, determination of order and

goals of educational activities]. We have argued that there are good reasons

for thinking that Ontario teachers are at risk of not retaining enough scope

for making their own judgements in important aspects of their everyday

work to be able to be called professionals. This is ironic in the context

of the assembling of the trappings of a profession as manifested by the

establishment of the College of Teachers." (141).

Jerry DeQuetteville, Co-ordinator of Professional Services for the Elementary Teacher's

Federation of Ontario (E.T.F.O.), finds that professional status for teachers was achieved

well before the Ontario College of Teachers (O.C.T.) was formed:

"In Ontario the teaching profession achieved what might be considered

professional status (using the more legal definition of the term) years

before the formation of the College. The Federation of Women Teachers'

Association of Ontario was formed in 1918 and the Ontario Public Schools

Teachers' Federation followed not long thereafter. These organizations

represented teachers as professionals, and it was to these organizations

that they turned for advocacy, support, and guidance. When the college

was formed in 1997 it was seen by many teachers as unnecessary.

Nevertheless, more than 10 years later it is clear that the College is *not*

going away. . . . Ontario's teachers were one of the few professional

groups in the world to have a professional college imposed upon them."

(2008, 28).

The point of DeQuetteville's article is that the O.C.T. commands such a large degree of

control over teacher training, qualifications, certification, academic and ethical standards

and processes of discipline when complaints about members are made that teachers need

to be involved in the College in order to ensure that the College listens to "the voices of

classroom teachers [who] should be heard and considered when the governing council

makes decisions [because] For much of the College's history these voices have been

ignored and discounted." (29).

It is obvious from DeQuettvilles brief account that the O.C.T. serves a more

political mandate of control and external discipline and is not viewed by the profession it

is supposed to represent as a trusted representative. There is obviously more to being

professional than the incorporation of a College. I make this point in order to get us to a

place where we can understand what it is to be a member of a profession. I do not have

the space here to do a thorough exposition, nor would it be prudent as my other purpose

is to get to a discussion about how teachers, as professionals, can, under the bureaucracy

of surveillance brought about through government policy, work with students in their

schools and classrooms to bring them to an awareness that may slowly work to

undermine the culture of acquisition.

Other professions have Colleges associated with them but they are very different

things. In a *History of the College of Physicians and Surgeons in the City of New York*

(1888), John C. Dalton reports that:

> "The College took its origin, in the first decade of the century, from
>
> a spontaneous movement of the profession in the City of New York for
>
> the cultivation and improvement of the medical science and art. In the year

1807 the Medical Society of the County of New York adopted a memorial

to the legislature, setting forth the desire of its members to ' promote the

progress of medical knowledge' and to give 'encouragement and protection'

to the pursuit of medical science; and expressing their belief that 'their

usefulness would be extended in promoting the public good and the improve-

ment of their profession' by their incorporation under the auspices of the

State University." (8-9).

The Law Society of Canada was similarly formed through legislation motivated by a

representative group of legal professionals (The Law Society of Canada, 2008). It, like

the College of Physicians and Surgeons of New York has, from its inception, been

associated with an institution of higher learning dedicated to the encouragement of new

professionals, protection of members in good standing, and to the promotion of the

public good and the improvement of their profession through, I assume, study and

critical discourse. Even in these two cases there is a sense of professionals existing prior

to the formation of the Colleges that formally serve to improve and promote the

professions they represent. Dalton's account talks of a 'spontaneous movement' on the

part of an already existing society of professionals not unlike that represented by The

Federation of Women Teachers' Association of Ontario and the Ontario Public Schools

Teachers' Federation in DeQuetteville's piece.

Before formalization through the legislated creation of a college there *must* exist

a group of individuals involved in the same kinds of work who value the social good of

that work enough to allow it to be placed under the scrutiny of the broader community of

those individuals and, through observation and critical discourse, work to improve their practice. Out of this critical discourse arises the codification of rules, procedures, bodies of knowledge and sets of ethics (Pitman and Ellett (137) that define the values of the profession and root them in a common dialogue. This spontaneous activity of professionals communicating with each other in this way is similar to that being written into policy to implement professional learning communities except that it comes from an internal discipline aimed at self-improvement and development of the profession that serves a social good, not an external discipline aimed at controlling and directing the profession to meet a political goal. That teachers in Ontario had already formed professional associations to fulfill this purpose shows that they were already involved in creating a professional community through a more organic necessity and an urgency of calling than through mechanisms of political constraint. In Pitman and Ellet's brief review of the literature on professionalism they mention Hall's criteria for determining whether an occupation is a profession. The fourth criteria for Hall is a "sense of calling to the field" (Pitman & Ellett,135).

It is within this idea of a calling that true professionalism is born. It is this kind of professional community growing out of an internal desire to learn from others and to seek self improvement from personal desire, rather than legislated enforcement, that is more likely to bring about "Professional learning communities [that] can improve student learning . . .heighten the capacity for community reflection that is at the heart of teacher professionalism, . . .[and] broaden children's learning in terms of their curiosity about and mastery of themselves and their world . . .(Hargreaves, 2008, 176). It would

be argued by some that part of the process of implementation is to force teachers to use strategies in order for them to see that they will work before they will begin to 'own' them, but I do not agree. It would be better to develop the capacity of school leaders to help teachers in the rediscovery of that sense of social calling which is so often buried beneath years of experience with legislated expectations and authoritative controls. Such controls slowly diminish autonomy, personality, and self-identity to a point where the calling shifts to a daily chore that merely pays the bills, buys nice things, and provides for a comfortable retirement in the culture of acquisition.

Critical Learning

Learning, as a biological process, is not subject specific but has more to do with the relationships between self and others through experience. Different subjects provide different experiences of the world and a teacher devoted to raising the rational and moral awareness of students to a place where they have the capacity to critically assess the world views that are presented to them through various means, including schooling, gives them more than the ability to pass a course and accumulate credits toward an Ontario Secondary School Diploma, or a College or University Degree. Such a teacher gives them a way to balance their own beliefs with those of others, but especially, with those of the dominant culture which may, as with the culture of acquisition, ultimately function to diminish that critical capacity. Such teachers struggle to bring out aspects of being in their students that are unique and able to respond to the curriculum in ways that are far beyond simple recall but which cause them to think critically about their own ideas and the culture around them.

Though the curriculum is made up of various subjects, teaching, as a profession, is involved in much more than the inculcation of subject knowledge. It should involve the understanding and the development of individuals. This idea hovers around the philosophy of differentiated instruction except that, at least as it is being implemented in Ontario, it is applied simply to the acquisition of course content and not toward the personal growth of students. A subject is merely a platform for exploration in the balance of the soul. Knowledge gained about students through assessment can be used by skilful professionals to bring students to a greater awareness of themselves. It can also be used to relate that awareness to their relationships with others and the world around them. Subjects provide differentiated representations of the outside world of which students must become critically aware in order not to be overwhelmed by the external influences that are exerted upon them by cultural influences. Teachers can, through discussion and application of carefully selected curriculum materials that meet the learning expectations of the government, bring students to a truly critical awareness of the culture of acquisition and how they as individuals might be able to have an effect on and within it. To do so teachers must have that critical awareness of the culture that functions to influence the institutions in which they exist. It must be part of the active participation in the teaching profession to foster a desire to gain that critical awareness. It is not in the mandate of professional learning as envisioned by the Ministry of Education - it can be in that of truly professional teachers. It is the difference between listening to music and being able to write it and play.

As social agents morally charged with providing students the knowledge and

awareness to live good lives, teachers, responding to their calling as caring professionals, can be creating classroom environments that offer complex harmonies that work contrapuntally to the popular rhythms of the culture of acquisition. It is a difficult and deliberate struggle, but not impossible. The culture of acquisition is loud and shiny and full of tantalizing movements that offer an easy release. It is easily accessed through any website, television channel or cell phone and its ominous undertones are often obscured until the melody is ended and the conductor puts down the baton. Still, some teachers will break down the rhythms through critical discourse and maybe discover, in their students, harmonies that may build to a wondrous crescendo of interest and a desire to compose a new tune. Some teachers already do. The knowledge they bring to their students is not strictly of the notes and the tempo but of how it works to affect them, and of why it was written at all. They provide that level of knowledge giving power for the expression of the soul.

Post Script

I premised this work with a Maslowian assumption that 'self-actualization' is a natural and innate capacity which each individual struggles to bring to fruition. The drive for this comes from innate aspects of being and generates from the soul as I have explained it. The more socially directed process of becoming drawn out by Ellett, Kekes, Levinson and Pitman, amongst others, prefers the perspective that it is the actions of society that foster, if not force, the struggle to become an autonomous being. I have little objection with this perspective as it seeks the same end - the development of an integrated self capable of truly critical thought. The political structures of our culture of

acquisition, though, provide social norms and expectations that foster, if not force, through public schooling and other forms of socialization (media, peer acceptance, legal systems, etc.) but do not necessarily encourage the development of critical souls, as a consequence of the underlying requirement of a personal value dependant on economic worth - or the appearance of such worth. Ellett, Kekes, Levinson and Pitman would agree that a bad society is not going to foster autonomous, critical beings. That being said, the society we inhabit is not bad. As evidenced in the rhetoric of care and individuality in the Ministry initiatives I have been critical of, there is a desire, lingering in the mist at least, to nurture integral and critical souls even if it is not what happens in the engineering. The value of coming at the problem from the perspective of the souls desire for self-actualization, and the recognition that society is made up of those souls, is that it warns us to be careful that external disciplines do not work to dominate and dissect the soul. It functions to focus the purpose of assessment on discovery and not on valuation and serves the purpose of ensuring that the development of individual dignity, integrity, human understanding, and creativity is not compromised by social, or external expectation.

Those involved in education do not often identify themselves beyond the confines of their classrooms, schools, or boards, as more than the deliverers of a curriculum. They do not see themselves - and are discouraged from doing so through policy and expectations - as the makers of society, as the builders of hope. This potential *has* been recognized by governments so caught up in the dominant culture that they can not help but control it by restricting it within the boundaries of regulations and expected

practices that bind it to that dominant culture. Even when the social construct acts to the detriment of the individuals that make up the society the innate desire for autonomy , or self actualization, still struggles to endure. Individuals recognize this struggle, be they teachers, administrators, or politicians should work to nurture that autonomous growth and development for future generations.

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