



Durham E-Theses

The concept of a canon and its impact upon the teaching and examining of english literature

Green, Pauline Judith

How to cite:

Green, Pauline Judith (2000) *The concept of a canon and its impact upon the teaching and examining of english literature*, Durham theses, Durham University. Available at Durham E-Theses Online:
<http://etheses.dur.ac.uk/4332/>

Use policy

The full-text may be used and/or reproduced, and given to third parties in any format or medium, without prior permission or charge, for personal research or study, educational, or not-for-profit purposes provided that:

- a full bibliographic reference is made to the original source
- a [link](#) is made to the metadata record in Durham E-Theses
- the full-text is not changed in any way

The full-text must not be sold in any format or medium without the formal permission of the copyright holders.

Please consult the [full Durham E-Theses policy](#) for further details.

Academic Support Office, Durham University, University Office, Old Elvet, Durham DH1 3HP
e-mail: e-theses.admin@dur.ac.uk Tel: +44 0191 334 6107
<http://etheses.dur.ac.uk>

**THE CONCEPT OF A CANON
AND ITS IMPACT
UPON THE TEACHING AND EXAMINING
OF ENGLISH LITERATURE**

The copyright of this thesis rests with the author. No quotation from it should be published in any form, including Electronic and the Internet, without the author's prior written consent. All information derived from this thesis must be acknowledged appropriately.

Submitted for the Degree of Doctor of Education

School of Education

University of Durham

February 2000

Pauline Judith Green

Dedicated to the memory of my parents, Sydney Glidden and Mary
Frances Glidden and to the memory also of my parents-in-law,
George Henry and Hylida Green

ABSTRACT

This thesis sets out to investigate the concept of a canon, and its impact upon the teaching and examining of English Literature in this country. It focuses on the relationships linking the concept of a canon, conceptualizations of canonicity and their practical consequences: four propositions are raised concerning those relationships.

The thesis seeks to identify the ethical implications of the rival moral anthropologies which are involved in those relationships, and applies an axiological critique to the praxiological issues and pedagogical aspects of canonicity when related to notions of the 'critical' in literary theory, social theory and critical pedagogy.

Since canonicity, culture and literature are considered inextricably linked, and theory recognised as 'a miscellaneous genre' (Culler 1988:87), theories of language, history, mind and culture are perceived as potentially illuminative accounts of signification. The philosophy of the aesthetic as an autonomous realm, purposively instrumental in equating a 'correct' reading of literary hermeneutics with its 'correct' counterpart in establishment axiology, is seen as problematic, and central to the thesis.

The thesis is presented in three parts:

- Part One: Setting the Scene
- Part Two: The Conceptual Domain
- Part Three: Evaluation: Effects, Consequences and Implications.

The findings are offered as a tentative explanation of the consequences of canonicity. They suggest that current conceptualizations of canonicity encourage and enable a cultural-restorationist approach, wherein a prescriptive rather than an emancipatory pedagogy is enacted in the teaching and examining of English Literature within contemporary compulsory schooling in this country.

ACKNOWLEDGEMENTS

I wish to acknowledge the assistance, advice, encouragement and enlightenment given to me by my Supervisor, Professor David Galloway, whose deep and infectious love of learning and scholarship I have come to value greatly.

I am indebted also to Professor Mike Rose of the University of California, Los Angeles, whose words inspired me to undertake this research.

I am most grateful to Gillian Cooke, Archivist to the Oxford and Cambridge Schools Examination Board, and to Dr. J. Hall of the Rare Books Room in the Library of the University of Cambridge, for suggesting and enabling access to important relevant information.

Most especially I must express my deep appreciation to my husband, Gordon, and all family members, particularly my daughter Paula, son Dominic and daughter-in-law Danielle, for their encouragement and support throughout this undertaking.

CONTENTS

PART ONE: SETTING THE SCENE	PAGE
CHAPTER ONE	1
Raising Four Propositions	
CHAPTER TWO	20
The Two Pillars of Criticism: Evaluation and Communication	
CHAPTER THREE	29
Theory as 'a Miscellaneous Genre': Interpreting Interpretations	
PART TWO: THE CONCEPTUAL DOMAIN	
CHAPTER FOUR	43
The Concept of a Canon: the Developing Role and Function of the Critic	
CHAPTER FIVE	76
The Growth, Development and Changing Function of Examinations	
CHAPTER SIX	106
The Concept of a Canon: Pedagogical Implications and Praxiological Issues	

	PAGE
PART THREE: EVALUATION:	
EFFECTS, CONSEQUENCES AND IMPLICATIONS	
CHAPTER SEVEN	133
English in the National Curriculum: Contingency, Canon and 'Common Sense'	
CHAPTER EIGHT	154
Consequences of Canonicity: Addressing the Four Propositions	
NOTES	167
APPENDICES	
A. A Chrestomathic Instruction Table: Jeremy Bentham	171
B. The Texts of Paulo Freire (Vincente de Abreu)	173
C. English in the National Curriculum:	174
i. as a Canon of Texts	
ii. as Establishment Axiology	
D. Comparative Survey: The Voluntary Reading Habits of Young People (C.Davies 1994)	177
E. Examination Documentation	178
i. Core Requirements OCSEB 1996-7	
ii. Marking Scheme and Weighting of Marks OCSEB 1996-7	
BIBLIOGRAPHY	180

PART ONE

SETTING THE SCENE

PART ONE: SETTING THE SCENE

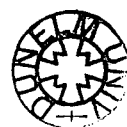
CHAPTER ONE

Raising Four Propositions

In seeking to examine the concept of a canon and to evaluate the effects of its impact upon the teaching and examining of English Literature, this thesis will concern itself with the development of education in this country, and especially 'state' education, which is to say free yet compulsory schooling for all. This development can be said with some precision to begin with two events, chronologically close, in the second half of the 19th Century: the 'Revised Code' of 1862, and Forster's Education Act of 1870. The Revised Code was based upon quite closely determined criteria of purpose and achievement and, as will be shown in some detail in the course of the thesis, this approach was to continue, in varying forms and stages, to be influential throughout the development of our education system.

Alongside these most important pieces of legislation, although with something of a head start chronologically, English Literature was beginning to emerge as a recognised subject on the curriculum. Largely, in England at least, through the work of Matthew Arnold, the development of literary studies was paralleled by the publication and acceptance of the concept of a 'canon' of texts which were considered to represent the highest quality and, therefore, to be the most worthy of study. Since English Literature was presented in some ways as a 'companion' to, and later the successor of, the classics of Greek and Latin, this concept of 'canonicity' was clearly of considerable importance in education.

The Revised Code, best remembered as the 'Payment by Results' scheme - although, as Butterworth (1982:31) points out, staff in the government's Science and Art Department, by whom the scheme was originally administered, preferred and used the expression 'payment *on* results' (writer's italics) - based its effectiveness on close and



frequent testing, which in turn led, or at least contributed, to the belief that the ability (intelligence) of any child could be accurately and readily measured. Perhaps the earliest exponent of this view was Francis Galton in his *Hereditary Genius* (1869). Recent, vehement opposition to the ethics of this classification of individuals has been voiced by such as psychologist S.J.Gould, as expounded in his *The Mismeasure of Man* (1997), yet compulsory testing has become and remains a major and growing component of mass schooling in this country.

Furthermore, the firmer the belief in the infallibility of the test, the greater the importance attached to it; therefore the more urgent the need to design the curriculum around the parameters of the test. Especially when set alongside the Piagetian approach of close association between ages and stages of development, as has become the case in many countries, this 'tied-in' link between testing and curriculum can lead to a highly structured educational system which leaves little space for individual development.

The possible effects on pedagogy of the above factors are easily discernible:

- Revised Code ('Payment on Results') - importance of testing.
- Testing - powerful effect on curriculum design
- Curriculum design + testing - keys to pedagogical approach.

This would appear to be especially true in the present day, when pupils are tested regularly and frequently, and teachers are required to record 'progress' closely and along prescribed lines based upon the outcome of the tests. A further, and vital, question which arises from such a situation concerns the purpose of education. If tests are the measure of all capability, then of what are students and pupils required to be capable? This question raises others concerning:

- the nature of tests and examinations
- the meaning and purpose of education, leading to
- the values inherent in our social system (axiology)

Together these questions form the basis of the curricular line of examination which this study will pursue, in seeking to evaluate the extent to which education in this country has developed along prescriptive and normative rather than emancipatory lines. The concept of the canon will be the focus of the thesis, in which the issues chiefly to be addressed are offered here as four propositions:

The Four Propositions

Proposition One

that the canon, formed through perceptions of texts, reinforced through the choice of 'set' texts in schools and cemented by examination, has contributed to an hierarchization and prescriptiveness of attitudes and values in English teaching in general.

Proposition Two

that these factors have inevitably affected pedagogy.

Proposition Three

that the purposes of the canon were originally moral and social in character, that English as a subject is still so deployed, and continues to contribute to what is now termed 'social reproduction'.

Proposition Four

that these features of hierarchization, prescriptiveness and social reproduction are now highly perceptible throughout education in this country, and this principally through the National Curriculum.

The Concept of a Canon: Canon and Authority

The root (Greek 'kanon') from which the word 'canon' is derived is closely associated with the root form 'kanna' from which have come other meanings, perhaps even more familiar to most people of the present time: these include 'cane' and 'cannon', and since the term 'cane' is also associated with 'reed', the plant from which a type of cane can be made, it is clear that it is because of the nature of their shape - the hollow tube of the cane, and the hollow barrel of the gun known as a cannon - that these terms are derived from the same linguistic root. It is from the fact that hollow canes were also used as a kind of measure, of grains or liquids, for example, or as a measurement of length, that the present-day understanding of the word 'canon' was derived - that of a 'rule' or indeed 'measure' of things.

The Canon and English: the Emergence of English Literature

An early example of, if not the compiling, then certainly the 'invoking' of a form of English literary canon is provided by the appointment, in 1783, of Hugh Blair as Rector of Edinburgh University (Baldick 1983). His aim, once installed, was to ensure that only literature of English origin was studied, at least as far as modern literature of the time was concerned. No Scottish works ever found their way onto the syllabus in Blair's time at Edinburgh, which followed shortly after the Jacobite uprisings.

It is clear from the actions of Blair not only that 'literature' represented a distinct body of knowledge, but also that it carried considerable social and cultural import. The conceptualization of literature as 'subject English' can thus be seen as germane to this investigation.

In this country, as Bill Green (1990:141) asserts, the teaching and examining of English Literature, and compulsory mass schooling developed virtually simultaneously. Green writes:

Rather than a concrete particularity, the term 'literature' refers to an abstraction of a particular kind in that the processes of that abstraction, its *history*, (original emphasis) have been either forgotten or else effectively refused.... The first thing to recognise is that this was not a neutral or innocent occurrence, it didn't simply happen in accordance with the 'laws of natural selection'. Rather, it was a specific response to changes in the social and political context. Faced with an ideological crisis it became necessary, as it were, to invent literature as part of a general hegemonic strategy.

English Literature deployed in this way was described by Terry Eagleton (1985) in his address to the National Association of English Teachers as 'a moral technology', and was in the process of being submitted to the genealogical approach to be found in the work of Michel Foucault (1977, 1981, 1982), Eagleton himself (1983), T.Davies (1981), Donald (1982), Green (1990), Hoskin (1982, 1990), and Hunter (1984). Donald, (1982:46) has also observed that we enter culture by learning language and points to 'the institutionalized setting of the school as both a site and a mechanism of cultural struggle'.

This struggle has become so embedded in society that the view of literature as an ideological tool has been more or less accepted as 'common sense'. Green (1990:141) describes this as:

....that common sense view which understands it (literature) as a particular body of written texts characterised necessarily and ontologically by qualities such as 'creativity', 'imagination', 'fictionality', 'originality' and 'artfulness' - that is to say, valued objects of a particular kind available for reading and appreciation, for the purposes of pleasure and edification that is at once both private and personal and public and institutional.

The fact that literature, while taught in 'the institutionalised setting of the school' (Donald), is at once 'both private and personal and public and institutional', engenders a problematic ethical dimension which will be a primary focus of this thesis.

Two British critics who have questioned the 'common sense' view of literature are Raymond Williams (1977:45) who has described literature as simply 'a concept', and Eagleton (1983:10) who has posited the view that:

....literature in the sense of a set of works of assured and unalterable value, distinguished by certain shared inherent properties, does not exist.

Nonetheless, as Barbara Herrnstein Smith (1984:11) has observed, in much of the field of literary study in this country and in the United States, establishment axiology continues to posit the existence of literature as heritage, which it presents as 'orthodox aesthetic axiology'.

Eagleton (1981:53) has also observed that there has been a comparative lack of shaping literary influence from this country 'since the demise of *Scrutiny*', the learned periodical devoted to the teaching and study of English, which was published in Cambridge from 1932 until 1946. To this Dollimore (1984:269) adds that 'with the significant exception of the cultural materialism of Raymond Williams it is to America and Europe that we have to look for developments in the post-war period'.

All of these views prompt an interrogation of the relationship which exists between ideology and axiology - or value theory - on the one hand, and institutionalized pedagogy and praxiological issues on the other, specifically of course with reference to the teaching and examining of English Literature within the school curriculum of this country. A major aim of this thesis will be to investigate that relationship.

A Canon of Methods: Canon and Discipline

In examining the concept of a canon, this thesis will seek to make clear, however, that the concept is not limited to lists of texts, and that bodies of practice can also be viewed and presented in canonical form. The example of the National Curriculum is just such a case, and its effect on pedagogy, intra-school relationships and perceptions of education and society is great and growing. This may be seen as the effects and consequences of the concept of a canon and its impact.

On the disciplinary perceptions of the very nature of 'canon', Robert Scholes (1998:107-9) writes:

Where there is a canon, there is both power and sanctity. Above all, however, there is discipline: a textual canon is a disciplinary function. ...In particular, as disciplines constitute themselves, they institutionalize discourses, regulating not only admission to canonicity but also the right to interpret, and in this manner they often control the permitted kinds of interpretation as well.

Traditionally the disciplinary force of teaching and learning has been exerted through examination, a test of conformity to accepted and required norms. Hoskin (1990:45) writes that:

Examination as an educational practice within the culture of the logos was an invention of the twelfth century. Its invention is intimately bound up with the invention of the institution whose history Aries spends so much of his time investigating - the university. Examination in this mediaeval world is from its genesis a complex practice. It is both a certain mode of reading and rewriting textual authorities - the critical reading that looks beneath surface contradiction towards inner truth and that then writes its commentary upon the authorities so as to bring that truth to light. This reading, named by

Abelard in his *Sic et Non* (c.1120 A.D.) as *inquisitio*, or critical enquiry, is an essentially silent reading (Saenger 1982). The rewriting, as developed by the scholars of the twelfth century, is an essentially visually-oriented system of information technology (Rouse and Rouse 1979), involving the invention of visual lay-out devices from paragraphs, punctuation marks, and chapter divisions to alphabetical ordering, footnotes and indexes. This close examination of texts cannot be dissociated from the emergent new stress on the examination, first informal and then formal, of learners.

(original italics)

Two features in Hoskin's account deserve attention from the standpoint of this thesis; first, the fact of examination, wherein was constituted what Foucault (1977:189) termed 'a power of writing', and second the practice and function of criticism as critical enquiry, or close reading of texts. Both will be confronted at greater length in this thesis: here it is important to note first that Hoskin points to a 'certain mode of reading and rewriting', a procedure which amounts to a code, or canon, of practice, and one which would inevitably, given also the fact that approval or otherwise would follow, determine quite closely the nature of the criticism which resulted. Furthermore, in order to retain the support of the Pope, the scholars and their teachers, in that ecclesiastically focused era, knew what they must 'profess'.

As distinct from the daily 'practice' of close reading and re-writing developed by Abelard for his monks, the earliest examinations were orally based and conducted usually before an audience of 'examiners'. A significant measure of visible control was therefore available. It also meant that to a considerable extent the examiners themselves, the teachers of the critical approach, were, when acting as a body, invulnerable. As W.J.T. Mitchell (1982:611) has observed:

The more one reflects on the notion of 'institutions of criticism', the more difficult it becomes to think of any kind of critical activity that is autonomous and independent of institutional involvement. And yet the idea that criticism has, or should aspire to, this sort of autonomy is a persistent illusion that has prevented criticism from taking a clear look at itself. The question is not whether criticism will be involved in institutions but rather what kind of institutions we will devise to structure our activities and whether criticism is capable of turning its gaze upon its own institutional base.

The situation as outlined here reflects quite closely the view expressed by Scholes (1998:107-9) above. The 'discipline' mentioned by Scholes is clearly apparent yet, in the same way as the governing of criticism, almost taken for granted.

The method of examination by an audience of examiners continued as the norm in universities until the eighteenth century when, under pressure from the quite rapidly increasing number of undergraduates, Oxford, Cambridge and Trinity College, Dublin, began to examine the work of students in written form, at first in conjunction with the traditional oral form.

Trinity College differed in its structure from Oxford and Cambridge since by no means all of that University's work concerned resident students. A significant proportion of the undergraduates were 'externals', many of them living in England or Scotland rather than Ireland: they acquired a set of the University's published examination syllabi, studied, often with a tutor, the appropriate topics as outlined in the syllabi, and presented themselves in Dublin only for examination. The 'pedagogy' of their tutors was thus directly based upon the University's syllabus.

The ultimate refinement of this system was the introduction at Cambridge in 1792 of the 'mark' for written answers (Hoskin 1982:222), which introduced the possibility of

quantitative assessment of all areas of study, and of a mathematized concept of reality and of the person.

These developments have proved to be most significant, for in them can be discerned the basis of the examination system as now operated in this country, apart from the obvious difference that school-based candidates do not normally need to travel to a centre for examinations. The General Certificate of Secondary Education and Advanced Level examinations are set by, and syllabi prepared by, academically-based Examination Boards or Syndicates. In the case of the National Curriculum Examinations, which now represent the core of the curriculum of state-operated compulsory mass schooling, syllabi and test or examination papers are prepared by a central government agency. Thus the examinations themselves are externally set. To a considerable extent the requirements of the examinations are known in advance, and inevitably, it would seem, pedagogy is adjusted to meet these requirements. For the external students of Trinity College Dublin, this meant a recourse to pre-packaged information, known as 'strings'. Study materials for most, if not all of our present-day examinations, are now widely available, although the word 'string' has been replaced by the term 'model answer'.

These examination practices apply, of course, as much to other subject disciplines as to English and English Literature, with the very important distinction that, in English studies, essentially personal matters such as socially accepted speech and literary taste are addressed. For the purposes of this thesis, the extent to which choice of texts is influenced by the concept of 'canon' will be considered through scrutiny of syllabi. As important, perhaps, is an awareness of the extent to which approaches to the examining of English Literature lead to the use of 'pre-packaged' views and opinions on the literature studied, and how essays based on these 'model answers' are regarded and rewarded by Examiners. This latter point will be approached through scrutiny of

the reports and notes of Examiners, which will provide some indication of pedagogical implications and associated praxiological issues.

It should be noted that all of these points apply also of course to the effects of the National Curriculum, as they have manifested themselves over the past decade, first resulting from what has come unofficially (Ball 1994:6) to be called the 'Mk.I' National Curriculum and then from its successor, the 'Mk. II' National Curriculum.

Examination and Social Reproduction as the Colonization of the Imagination

The French philosopher Michel Foucault took a close interest in all aspects of examination. In his *Discipline and Punish* (1977:185) he wrote of a lacuna which he had observed in the research into examination practice:

It is yet another innovation of the Classical Age that the historians of science have left unexplored. People write the history of experiments on those born blind, on wolf children or under hypnosis. But who will write the more general, the more fluid but also more determinant history of the 'examination' - its rituals, its methods, its characters and their roles, its play of questions and answers, its system of marking and classification? For in this slender technique are to be found a whole domain of knowledge, a whole type of power.

Keith Hoskin (1990:29), in turn, ironically puts Foucault under examination in his *The Crypto-Educationalist Unmasked*, feeling that he was perhaps in error in not recognising the effects of certain developments in the techniques of examination, and in particular in:

...confusing the invention of formal academic examination with the invention of modern formal examination. The difference between them is that the former was an oral form of examination, primarily, and the assessment made was on a qualitative as opposed to a quantitative basis. Written examination and arithmetical marks appear to develop, and then to predominate, from around 1800. The change in format and technology is decisive. Only the modern modes of testing activate the full power of writing (where everyone is required to write in order to demonstrate the inner truth about themselves) while putting an objective numerical value upon and inside you.

The linking of confession (through the revelation of 'inner truth'), conscience and examination is thus highlighted by Hoskin who discerns further links between these highly personal elements and the close examination of texts and concomitant close attention to writing. Hoskin (1990:32) writes of social control as synonymous with self-control:

...We are simply talking of the power of a technology whose genesis is educational; that examination, in all its varying forms, has maintained and extended its power to date is undeniable. As Foucault puts it so well, examination spreads across the human sciences 'from psychiatry to pedagogy, from the diagnosis of diseases to the hiring of labour', functioning as 'a constant exchanger of knowledge' from the powerful (teacher, doctor, employer) to the powerless (pupil, patient, worker) but also in the other direction, as the subjects must make themselves known in answering the questions put in the examination (Foucault 1977). Thus 'in this slender technique are to be found a whole domain of knowledge, a whole type of power'.

The implications of the relationship between notions of conscience and imagination become further problematized by assertions such as those of the critical post-modern feminist Rosemary Hennessy (1993:xvii) who observes:

....it makes it possible to acknowledge the systematic operation of social totalities....across a range of interrelated material practices. These totalities traverse and define many areas of the social formation - divisions of labour, dimensions of state intervention and civil rights, the mobility of sites for production and consumption, the re-imagination of colonial conquest, and the colonisation of the imagination.

Thus the dialectical relationship described by Hennessy whereby 'the re-imagination of colonial conquest' impacts upon the imagination, strongly underpins Ball's (1990:5) observation that the field of English Literature is 'crucial terrain in the culture wars'.

Canon and Sanctity: a Literary Clerisy

As has been mentioned above and will be more fully examined later in this thesis, the earliest applications of the concept of a canon were ecclesiastical, and concerned the Scriptures or Holy Writ, texts which were seen as the Word of God. Clearly, this type of canonicity survives: as will also be shown, what might be termed the 'secular' canon was not long in following the sacred, although the two were perceived as distinct in nature and purpose.

However, this difference was not to remain clear or permanent. As Harold Bloom (1994:36) writes:

Catholic distinctions between divine immortality and human fame, firmly founded upon a dogmatic theology, remained fairly precise until the advent

of Dante, who regarded himself as a prophet and so implicitly gave his *Divine Comedy* the status of a new Scripture. Dante pragmatically voided the distinction between secular and sacred canon formation, a distinction that has never quite returned, which is yet another reason for our vexed sense of power and authority.

Dante, in his *Divine Comedy* (1308) was most certainly concerned with power and sanctity as Scholes has suggested. As David H. Higgins (1980:21) describes:

It is a vision that hints at the imminent collapse of the framework of Christian civilisation, as its leaders wilfully turned their backs on the divinely ordained institution and authority of the Holy Roman Empire, in favour of the schemes of ambitious city-states, domineering tyrants, petty monarchs and materialistic popes....Close indeed are the aims of *The Divine Comedy* as formulated in the letter to Can Grande and the aims of divine law as postulated by St. Thomas Aquinas in the *Summa Theologica*.

The tradition thus established by Dante was sustained in this country, after the Reformation, notably by such works as Spenser's *Faerie Queen* (1590) and especially Milton's *Paradise Lost* (1667). The religious imperative, clearly discernible in all three, continued to hold sway until it was shaken by Enlightenment beliefs and the socio-political results of the Industrial Revolution. The role of the 'exemplar' (Booth, 1976) was, however, to maintain its efficacy within the socio-political mission of capitalism, exerted now through great men, deeds, events and books (Said 1978).

An early impetus in the paradigm shift from religion to philosophy as the predominant force in both academic and civic life was provided by Kant who, in eighteenth century Konigsberg was able to establish philosophy as the accepted mediating discipline

between what might be termed the 'rival moral anthropologies' (Hunter 1995:53) of Pietist asceticism on the one hand, and neo-Stoic rationalist intuitionism (1995:80) on the other. Kant's accommodation, which introduced his concept of the 'critical', led to a workable, if not comfortable, reconciliation between what has been called (1995:65) 'warring pedagogical regimes battling over the comportment of the individual', and ultimately to the concept of the 'authoritative self-clarifying comportment of the critical intellectual' (1995:81) as the favoured and accepted moral anthropology. The ethical implications of this outcome will provide a further focus for this thesis.

Revolutions in eighteenth and nineteenth century Europe gave further impetus to this swing away from the supremacy of religion, and indeed, writing of the connection between secular, rather than religious, canonicity and cultural indoctrination in the nineteenth century, Hillis-Miller (1995:122) has described the impact of the further shift from philosophy to literature as 'the centre of cultural indoctrination'. Although it originated in this country, which had not itself seen recent revolution but had seen disturbances in the form, for example, of the Hyde Park Riots (1867), this 'further shift' was nevertheless prompted by fears that revolution might indeed occur here. Hillis Miller writes:

With some support from Schiller's *Letters on Aesthetic Education*, Anglo-Saxon countries in the mid-nineteenth century, first England and then the United States, deflected this paradigm in an important way by substituting literature for philosophy as the centre of cultural indoctrination. This shift occurred in England and in the United States to a considerable degree under the aegis of Matthew Arnold's formulations about culture and anarchy, about the study of poetry, and about the function of criticism.

Matthew Arnold's avowed aim was to protect the fabric of English society from the 'Savages' - his term for the working classes - and he saw literature as the most appropriate educative tool.

In the United States as well as in this country, successive individuals and groups - the Anthology Society in New England, S.T. Coleridge, I.A. Richards, T.S. Eliot, F.R. and Q.D. Leavis in this country - saw the protection of values, as embodied in the literary canon, to be their civic and moral duty. What is more, an hierarchy was established within academic circles, in which the 'critics', those who distilled and defined the canon, presented themselves indisputably as of a higher order than those university people who were 'merely' scholars: teachers, especially those in the schools, were designated the lowest order (Roach 1971, Baldick 1983).

That critics themselves saw (and sought to maintain) an hierarchy is evidenced by the fact that time after time they have blamed an unwillingness to accept and appreciate their perceptiveness, upon the 'unbelievers' themselves: sometimes this has been expressed in most offensive terms. Thus I.A. Richards (1929:250-1) for example, found himself able to speak of:

....the erratic reader familiar to every teacher concerned with poetry, whose main traits of character are obstinacy and conceit, caused by some disorder of the self-regarding sentiment - a belated Narcissism, perhaps.

....and to refer (1924:223) to the intermingling of knowledge and belief as 'the most insidious perversion to which the mind is liable'. Clearly in the view of the literary clerisy, such 'erratic readers' were not to be entitled to 'sanctification': Herrnstein Smith's (1984:11) view of establishment axiology as 'orthodox aesthetic axiology' is thus invoked and enforced.

Canon and Power: Assimilation and Exclusion

These comments of Richards' above (1924,1929) illustrate very dramatically the fact that those who did not accept the 'canon' of literature, as defined and safeguarded by the critics, would lay themselves open to a kind of exclusion from 'normal' society. At the very least, just as non-canonized texts were effectively downgraded by exclusion, so also would 'non-believers' become inferior citizens.

The process of exclusion is also very much in evidence in the field of examination, the most obvious example being that of the fact of 'failure'. However, Bourdieu and Passeron (1990:152-3) have identified a further, much less obvious, exercising of this policy of exclusion, and Hoskin's (1990:45) observation above on the full power of writing 'where everyone is required to write in order to demonstrate the inner truth about themselves' may instructively be considered alongside these views of Bourdieu and Passeron on 'examination and unexamined exclusion' (1990:152), and their relationship to social reproduction:

We have had to grant the education system the autonomy it asserts and manages to maintain in the face of external demands, in order to understand the characteristics of its functioning that it derives from its essential function. But...the apparently purely academic cult of hierarchy always contributes to the defence and legitimation of social hierarchies, because academic hierarchies, whether of degrees and diplomas or establishments and disciplines, always owe something to the social hierarchies which they tend to reproduce (in both senses). So it has to be asked whether the freedom the educational system is given to enforce its own standards and its own hierarchies, at the expense for example of the most evident demands of the economic system, is not the quid pro quo of the hidden services it renders to certain classes by concealing social selection under the guise of technical selection and legiti-

mating the reproduction of the social hierarchies by transmuting them into academic hierarchies.

While education in this country is compulsory for all to the age of sixteen, the obvious effect of this concept of 'unexamined exclusion' might not be seen to apply up to that age. However the National Curriculum is built around the concept of testing or assessment at frequent 'Key Stages', and the possible effects of regular low achievement in these tests must be borne in mind, alongside the above thesis of Bourdieu and Passeron (1990) concerning social reproduction.

To pursue this investigation into the practical consequences of the relationship between the concept of a canon and conceptualizations of canonicity, it is proposed to draw on the work of Ball (1994:25) as he develops the genealogical approach of Foucault. These consequences will be investigated by means of a critical scrutiny of documentation. Concurrently, and as a complementary approach to the critical scrutiny of documentation, an heuristic reading of academic literature (Moustakas, 1990, 1994) will be undertaken and presented in Chapters Four, Five and Six, which will thus constitute the Conceptual Domain of the thesis.

In order to impose shape on what may seem amorphous, and to avoid as far as possible the very obfuscation which is under investigation, the following conceptualized framework is offered alongside the above:

- i. Literature is perceived as a concept (Williams 1977:45)
- ii. Texts and documents are perceived as discourse (Ball 1994:25)
- iii. Establishment axiology is identified as orthodox aesthetic axiology
(Herrnstein Smith (1984:11)

This thesis is in three Parts. Part One, Setting the Scene, will now continue into the following two Chapters:

Chapter Two: The Two Pillars of Criticism, in which the stance and critique will be described, and

Chapter Three: Theory as 'a Miscellaneous Genre', in which a justification for the Methodology is outlined and presented.

CHAPTER TWO

The Two Pillars of Criticism: Evaluation and Communication (Richards 1926:25)

Rationale and Stance

Adopting a stance similar to that of the critical post-modern feminists, particularly that of the Australian academic Anna Yeatman (1990, 1994) it is proposed to apply an axiological critique to the teaching and examining of English Literature in an attempt to assess the effects of the impact of the concept of a canon in that field. Yeatman's (1994:8) insights into a:

....politics of difference and commonality thus leading to the notion of a hybridized identity and the possibility of affinity politics which accommodate difference

....offer a useful means of investigating the complexities and anomalies embedded in the field of literary study. The critical post-modern feminist perspective also accepts, with Yeatman (1994:9) that:

....where moderns turn their enquiry on the question of the condition of right reason, post-moderns interrogate the discursive economies of the different versions of right reason that we have inherited with a view to unmasking the particular economies of inclusions and exclusions.

In speaking of 'right reason', Yeatman refers to what Bourdieu and Passeron (1990:159) term 'spontaneous sociology'. This is 'the measuring of society as society wishes to be measured', the strategies employed to prioritise the values and beliefs which support certain value systems to the exclusion of others. It is hoped, by applying an axiological critique, to identify the deployment of such strategies in the field under consideration.

Axiology

In the Cambridge Dictionary of Philosophy Noah M. Lemos (1995:830) defines axiology as follows:

Value theory, also called axiology, the branch of philosophy concerned with the nature of value....construed very broadly, value theory is concerned with all forms of value, such as the aesthetic values of beauty and ugliness, the ethical values of right and wrong, obligation, virtue and vice and the epistemic values of justification and lack of justification....more narrowly value theory is concerned with what is intrinsically valuable or ultimately worthwhile for its own sake....construed very broadly the study of ethics may be taken as a branch of value theory, but understood more narrowly, value theory may be taken as a branch of ethics.

If Carr's (1987:166) definition of an educational practice as 'an ethical activity undertaken in pursuit of educationally worthwhile ends' is set alongside Lemos' view that 'value theory may be taken as a branch of ethics', then it becomes clear that axiology plays a part in the evaluation of any educational encounter.

As will be shown throughout this thesis, many of the major changes and developments in education have resulted from contingencies which produced almost a sense of crisis. Contingencies are often met by measures which might be described as 'expedient', a term defined in the OED (1996:304) as 'advisable on practical rather than on moral grounds'. This is not to say that expedient solutions are immoral, but what is clear from the foregoing is that any expedient response to contingent circumstances will involve ethics; thus it will also be informative concerning the axiological criteria of those determining the response, in other words, the perspective of those in authority at that particular time.

Lemos' definition also points to the possibility of a circular tautology within the dialectical relationship between value theory and ethics. In an attempt to avoid such a tautology, a tentative analogy is now offered, perceiving an axiological critique as an instrument which considers the relationship between choice and its consequences - a philosophical qua psychological measure which seeks to assess the validity of the settings on what might be termed the 'sociological barometer'.

Nicolai Hartmann (1926:285), seeking illumination into axiological relationships, believed that:

...every teleology of nature, of being and of the world is necessarily anthropomorphism. It does not on that account need to stand on the level of mythology.

Hartmann (1926:13) also observed that we often choose to 'subordinate the ontological to the axiological', a succinct explanation of our reliance on value systems within our model of reality, a reliance which usually carries with it ethical implications and their consequences.

An interesting parallel may be drawn between the role of axiology and that of literary theory, which seems to have made its mark rather later in this country than in other parts of the world. Chris Davies (1996:22), referring to developments in the early 1980s at Cambridge University, writes of their introducing....

...the study of *literary theory* which was not the same as literary criticism. In some respects literary theory questioned the whole validity of literary criticism as an activity. (emphasis added)

Similarly, the status claimed by axiology as *value theory* allows it to scrutinise and question the whole validity of value systems and their moral right to operate as institutionalized shaping influences.

Axiology and Scholarship

An axiological critique applied to the impact of the concept of a canon upon the circumscribed field of the teaching and examining of imaginative literature may fruitfully be based upon the following informing principles concerning value theory, articulated by Risieri Frondizi (1910-83), the Argentinian philosopher 'concerned with axiology and philosophical anthropology.....and also influenced by Anglo-American philosophy' (J.J.E.Gracia 1995:422). They are:

- i. that value precedes valuation, which is subsequently predicated upon it
(1958:20)
- ii. that hierarchization within axiological prioritising is inevitable and may
even be desirable (1958:129)

Frondizi's two principles thus link up directly with the concept of a canon. First, the hierarchization which he mentions is the major feature of any canon, and usually its function also; secondly the act of valuation, which in practice determines value as well as hierarchical placing, might be considered to be one of the preoccupations of scholarship as evaluation.

Herrnstein Smith (1984:6) however, writes:

In accord with the traditional empirical doctrine of a fundamental discontinuity between fact and value (or description and evaluation, or knowledge and judgement) it was possible to regard the emerging distinction within literary studies between 'scholarship' and 'criticism' as a reasonable division of labour: facts to the scholar, value to the critic.

The 'division of labour' to which Herrnstein Smith refers has, as she implies, been a continuously developing factor in human relationships. An extended view of this

division is offered by Harvey (1989:26), writing of the effects of the modern era on relationships:

We were, on the one hand, liberated from the chains of subjective dependency and thereby allowed a much greater degree of individual liberty. But this was achieved at the expense of treating others in objective and instrumental terms. We had no choice except to relate to faceless others via the cold and heartless calculus of the necessary money exchanges which could co-ordinate a proliferating social division of labour.

The effects of this 'cold and heartless calculus' which Harvey describes, when encountered in an institutionalized, compulsory setting, must be seen as an undesirable outcome of the proliferating 'social division of labour' which links liberty and objectivity with 'purposive, instrumental rationality' (Bernstein 1985:25).

Another version of 'social division', of a different and perhaps unsuspected type, is described here by Frondizi (1958:128) who, in a debate involving the logical positivist A.J. Ayer, said:

Ayer is mistaken in thinking that only people of different cultural communities have different axiological tables. One frequently finds basic axiological discrepancies among members of the same family who live under a common roof and have been educated in the same schools. In one, religious values predominate, in another economic and in a third aesthetic....discussions in that family refer to values not facts, i.e. to the hierarchical order which one value ought to occupy with respect to another.

The inference here is that any overall canonization or hierarchisation, whether of tasks, texts, interpretations or methodology, would, in order to achieve and sustain supremacy - the original purpose of the canon - need to challenge, suppress or at least

control all possible alternatives. This prospect would appear difficult to reconcile with the imaginative aspect of the literary experience. It is therefore suggested that axiology as a theory of value systems may prove useful as a tool with which to test the principles of literary theory deployed in the teaching and examining of English Literature.

The Field: Criticism as Evaluation or Interpretation

I.A.Richards (1924:26) in his *Principles of Literary Criticism* recognised the need for 'a general theory of value', suggesting subsequently (1926:25) that:

The two pillars upon which a theory of criticism must rest are an account of value and an account of communication.

Herrnstein Smith (1984:36) later commented trenchantly that 'it was, of course, the latter that subsequently became the overriding concern of critical theory'.

Indeed few critics have seemed able to reconcile these two 'accounts', and many have advocated and practised a view of literature dependent upon the attitude of the critic towards the text - an attitude based upon the place of the author, the role of the reader and the acceptance or otherwise of the concept of 'value'. A crucial issue has also been that of defining what is understood as 'literature', of acknowledging or rejecting the view on the status of literature of such writers as Eagleton, quoted above (p.6). This act of defining 'literature' will obviously involve perceptions of a literary canon.

By no means all critics agreed with Richards' viewpoint, as these words from Northrop Frye (1967:39), a Canadian clergyman and academic professor, show:

The fundamental critical act...is the act of recognition, seeing what is there, as distinguished from merely seeing in a Narcissus mirror of our own experience and social and moral prejudice...when a critic interprets, he is talking about

his poet; when he evaluates he is talking about himself.

Frye's comments are reminiscent in style of the New Criticism which, as will be shown, continues to be influential in this country. Frye was not of the New Criticism persuasion: although in many ways his own critical theory developed from the New Criticism, it was at the same time a reproach to it, and indeed to most other schools of critical thought. Eagleton (1983:91) explains:

Frye's belief was that criticism was in a sorry unscientific mess and needed to be smartly tidied up. It was a matter of subjective value-judgements and idle gossip, and badly required the discipline of an objective system. To establish his literary system...Frye must first of all clear value judgements out of the way, since these are merely subjective noises. When we analyse literature we are speaking of literature; when we evaluate it we are speaking of ourselves.

...once again equating notions of self awareness with 'Narcissistic tendencies'. To Frye, then, value judgements were subjective and undisciplined. As will be discussed later in this thesis, Examiners claim constantly to seek a 'personal response': however, with such views as those of Frye to contend with, this would seem to place candidates in a most difficult position.

Many critics and scholars have acknowledged their debt to Frye, amongst them Robert Scholes (1998:22), who described him as 'one of the finest teachers and literary theoreticians of our own time'. American academic and critic E.D.Hirsch also shares Frye's views on value, albeit in slightly modified form. He argues (1980:22) that:

...although literary *meaning* is determinate, literary value is not....there are however some stable principles, namely ethical ones, that escape the chaos of purely personal relativity. (original italics)

In placing 'meaning' and 'value' in opposition, Hirsch presents another example of the 'fundamental discontinuity' to which Herrnstein Smith (1984:6) draws attention (see p.23).

When Frank Lentricchia (1980:263) points critically to the implications of such verbal oppositions, we may begin to question the wisdom in their arbitrary axiological application, particularly with reference to aesthetic and scholastic endeavour.

Lentricchia comments:

If there is to be 'objective interpretation', then the act of severance - the characteristic act of Hirsch's thinking - must be performed: 'meaning' must be severed from 'significance', understanding from evaluation, interpretation from criticism, and fact from value. Underneath it all, the severe Cartesian division of object from subject is preserved by Hirsch as he transposes it into the more acceptable dualism of Husserlian phenomenology, where 'intentional object' is cleanly cut off from the realities of actual human consciousness.

The tensions between the imaginative aspects of the literary field and its critical analysis are here highlighted. There is also the 'vexed sense of power and authority' (Bloom 1994:36) concerning the 'poet' as perceived by Frye. Paradoxically, it might appear, it is the emphasis on interpretation which has characterised the work of most critics, as will be considered more closely later in this thesis. Evaluations, for them, are the outcome of their own critical work, of their own interpretive powers, and in this way, many have sought to elevate the critic to the peak of the literary hierarchy. Certainly for Frye, Eagleton (1983:93) adds, 'literature remains the one place where we can be free'.

Perspective

It is against this complex and somewhat bewildering background that this thesis seeks to address the concept of a canon, its impact upon the teaching and examining of English Literature, and the concomitant effects on social reproduction.

The ideas of Herrnstein Smith outlined above, and the views of Yeatman are also echoed in the words of Patricia Waugh (1998:329) as she links the outlook of post modernism and feminism:

Both attack the romantic modernist cultivation of the aesthetic as an autonomous realm and both assault enlightenment discourse which universalises white, western, male, middle-class experience.

Bearing such constructs in mind, particularly Waugh's (1998:329) comments concerning 'the aesthetic as an autonomous realm', it is proposed to seek an appropriate methodological tool for the consideration of situations in which these views find application.

Chapter Three which follows will seek further to develop a methodological approach, rooted primarily in the axiological paradigm, to the scrutiny of the concept of a canon and its impact upon the teaching and examining of English Literature in this country.

CHAPTER THREE

Theory As 'a Miscellaneous Genre': Interpreting Interpretations

Methodology

The aim of this thesis is to address the four propositions listed on page 3, concerning the concept of a canon, its effect upon the teaching and examining of English Literature in this country, and the hierarchization and social reproduction which may result. This enquiry will be presented as axiological, that is to say, concerned with value theory: and given that axiology is defined as philosophical in nature, (Cambridge Dictionary of Philosophy 1995:830), it is proposed to adopt a two-fold approach to the enquiry:

- i. An heuristic reading of relevant academic literature, supplemented by:-
- ii A scrutiny of significant documentation which will include:-
 syllabi, Examiners' Reports, and relevant government publications

These two approaches are considered complementary, generating new ideas and formulations and thus extending the conceptual framework of analysis. Through ongoing heuristic illumination, therefore, the aim is to deepen understanding of the educational implications of prevalent axiological assumptions concerning canonicity and the teaching and examining of English Literature. Rather than normative and prescriptive, the aim of the research is towards the illustrative and illuminative end of the continuum of philosophical debate.

Rationale: the Praxiology of Interpretation

Just as, from the 1870s, English Literature began to displace philosophy as the vehicle of cultural indoctrination (p.13 above; Hillis Miller 1995:122), Scholes (1998:108) has recognised a similar impact concerning the shift from Thomistic Christianity to the empirical sciences. Scholes argues:

....we sometimes forget that our empirical sciences emerged dialectically out of Thomistic Christianity, substituting authorised observation of nature for authorised interpretation of scripture, but requiring the same assumption of a Universe governed by a single set of rules....these sciences came to challenge certain religious dogmas, of course, but they did so by constituting themselves around a discourse of authority, as Kuhn and Foucault have helped us to understand...these are disciplines that center themselves around a method or canon of rules rather than a canon of sacred texts.

Interestingly Hayden White (1977 quoted in Lentricchia 1980:xiv) has drawn attention to the implications of this 'discourse of authority' which would centre 'around a method or canon of rules', by observing that 'methodology determines perspective'. To add to this, Eisner's (1979:9) trenchant comment that 'the straight facts, unencumbered by context, are paradoxically non-factual', emphasizes the need for an appropriate methodological approach.

Bearing in mind the nature of this enquiry it is considered prudent to heed also the opinion of Jonathan Culler (1988:87) when he talks of theory in terms of 'a miscellaneous genre'. Culler explains:

The major critical development of the past twenty years in America has been the impact of various theoretical perspectives and discourse: Nietzsche, Sartre, Gadamer, Heidegger, Derrida are more often discussed by teachers of literature than teachers of philosophy. Saussure is neglected by linguists and appreciated by students and teachers of literature. The writings of authors such as these fall into a miscellaneous genre whose most convenient designation is simply 'theory', because their analyses of language or mind or history or culture offer novel and persuasive accounts of signification.

These 'novel and persuasive accounts of signification' concerning analyses of language, mind, history or culture are acknowledged also by Ball (1994:16) in his approach to critical policy analysis, focusing particularly on the insights provided in relation to the encoding and decoding of documents. Ball writes:

Somewhat under the influence of literary theory we can see politics as representations which are encoded in complex ways (via struggles, compromises, authoritative public interpretations and re-interpretations) and decoded in complex ways (via actors' interpretations and meanings in relation to their history, experiences, skills, resources and context).

The very nature of the 'actors' themselves has, as well as their 'history, experiences, skills, resources and context' been the constant object of philosophical analysis and description. Dollimore (1984:259) comments:

In Descartes we can see a crucial stage in the history of metaphysics, one whereby essence takes on a new importance in the schema: the metaphysically derivative soul gives way to the autonomous, individuated essence, the self-affirming consciousness....For Descartes, the self was a pure, non-physical substance whose 'whole essence or nature is to think'.

Dollimore also notes that Descartes 'equated mind, soul, understanding and reason', and that his views were subsequently assimilated by

...empiricists like Locke. But by elucidating in terms of empiricist epistemology a conception of the person which, however modified, contained an irreducibly metaphysical component, these empiricists were embarking upon a philosophical programme inherently problematic.

Ball's (1994:16) comment above focuses also on the equally 'inherently problematic' question of 'the interpretation of interpretations', addressed more recently by Rizvi and Kemmis (1987) but raised at the dawn of the Enlightenment era by Montaigne, who believed that 'we need to interpret interpretations more than to interpret things' (quoted in Derrida 1966:278). Indeed Montaigne's remarks themselves may be perceived as an aphoristic theory of language. Donald's (1982:46) view that we 'enter culture by learning language', and his further assertion of the 'institutionalized setting of the school as both a site and a mechanism of cultural struggle' point to the need for an appropriate praxiological lens through which to inspect the gaps between theory and practice.

Educational Ethics: Imagination and the Individual

This notion of a true educational practice is well articulated by Carr's (1987:166) definition of educational practice as 'an ethical activity undertaken in pursuit of educationally worthwhile ends'. Part of the problem may well lie in the linguistic paradox whereby the scientific is often described in metaphysical language, while the evaluation of imaginative literature is required to be expressed in scientific terms, which may result in the simultaneous 'production and subversion of meaning' (Waugh 1998:329)

One of the primary practical tensions upon which this thesis focuses is that between the evaluative criteria in an Examination Board's marking scheme, and their candidates' attempts to deliver a personal response to imaginative literature.. The ethics inherent within this tension are discussed by Michael Collins (1998) who, seeking the development of a discourse of ethics in education, quotes Durkheim (1977:101-11):

Moral truth consists in action and not in constructing beautiful images in the silence of the mind introspectively.... Morality is the domain of action and

can only be grasped in relation to real phenomena, otherwise it is lost in the void. To act morally is to do good to beings of flesh and blood, to change something in reality. But in order to feel the need to change, transform and improve reality we cannot abstract ourselves from it. On the contrary we have to embrace and love it in spite of its ugliness, its pettiness and its meanness.... We must not turn away from it toward an imaginary world but, on the contrary, we must keep our eyes fixed upon it. This is why an exaggeratedly aesthetic culture, by turning us away from the real world, would relax the springs of moral action.

Consequently in order to ensure that the 'springs of moral action' are far from 'relaxed', it is proposed to emulate Ball (1994:2) and his admission of 'straddling two different conceptualisations of policy'. This thesis, by the very nature of the field it researches, itself straddles two paradigms, the scientific and the imaginative. So complex a situation is presented in the teaching and examining of English Literature, that any attempt to over-simplify by working to a single paradigm could result in an invalid, incomplete and therefore distorted picture. As Thompson (1966, 1968), Hoskin (1982, 1990) and Green (1990) have cogently argued, the coincidental arrival of compulsory mass schooling, English Literature and the 'scientific revolution' has meant that the effects of all three factors intermingled to produce a complex outcome which no single conceptualization could adequately confront. Therefore a combination of heuristic illumination and critical investigation is chosen.

Since the theme of the thesis is axiological, the methodological tools need to reflect this. The need to investigate the ethics of the institutionalized practices involving the public examination of the personal response to imaginative literature takes us into what critical post-modern feminist Rosemary Hennessy describes as the 'colonisation of the imagination', a field which includes not only the mind, but also language, culture and history (Culler 1988:87).

Approach 1: Critical Social Theory

Accepting here Culler's (1988:87) notion of theory as 'a miscellaneous genre' as particularly relevant to this enquiry it is proposed to address the fundamental nature of the research through the 'liberation philosophy' of the Frankfurt School, described in the Cambridge Dictionary of Philosophy (Bohman 1995:279) as:

...Critical Theory, which is primarily a way of doing philosophy, integrating the normative aspects of philosophical reflection with the explanatory achievements of the social sciences.... The ultimate goal of its program is to link theory and practice, to provide insight, and to empower subjects to change their oppressive circumstances and achieve human emancipation (and) a rational society that satisfies human needs and powers.

The goal of linking theory and practice, providing insight and seeking 'to empower subjects to change their oppressive circumstances' echoes the views of such writers as Yeatman (1990, 1994) on critical post-modern feminism. This then will provide the backbone to the methodology which will be supplemented by the complementary dynamic of an heuristic illumination of academic literature through a critical investigation of relevant documentation.

Because of the central importance attached to the Frankfurt School's critique of social theory and its influence upon both critical post-modern feminism and critical policy analysis, a description is here offered of the seminal aspects of the School's critique, and in particular the work of Herbert Marcuse, 1898-1979.

Frank Lentricchia (1980:12), writing in the 1980s about events after the New Criticism compiles a lengthy list of those who in his view have 'set the terms of recent controversies'. He then notes, in another list, those who have not, including, by inference, Marcuse. He writes:

Theodor Adorno, Walter Benjamin, Georg Lukacs, Antonio Gramsci, Louis Althusser, Lucien Goldman and others in their tradition have a great deal to say (yet)... In the period I have chosen to study they have not been shaping influences. It would have been possible for me to have argued that the absence of these thinkers is a crucial part of the story.

This 'absence' and this 'crucial part of the story' are perceived for the purposes of this thesis as axiologically, as well as sociologically, significant, particularly in the light of the return to cultural restorationism which has apparently occurred in this country since the 1980s when Lentricchia wrote the above.

In his book *After the New Criticism* (1980:xiii) Lentricchia also offers a view on the centrality in Anglo-American academe of the New Criticism, which he describes as 'dead, rather as a repressive father figure is dead'. As will be shown later in this thesis, this matter is crucial to the present examination structure, and, by implication, the pedagogical structures in this country. It is therefore proposed, through the principles, approach and critique of the Frankfurt School to pursue Lentricchia's idea, in a critique of the New Criticism in Chapters Four, Five and Six..

Herbert Marcuse (1898-1979) and the Frankfurt School

Herbert Marcuse's (1979) plea for empathy and compassion towards one's fellow human beings in their suffering and struggles is addressed by Henry Giroux (1983:9) as is the thinking, basic to the Frankfurt School, of its critique of negativity. Giroux (1983:8) articulated their stance thus:

...a notion of negativity or critique that opposed all theories that celebrated social harmony while leaving unproblematic the basic assumptions of the wider society....the Frankfurt School stressed the importance of critical

thinking by arguing that it is a constitutive right of the struggle for self-emancipation and social change.

The 'taken-for-granted assumptions about the way we live' (Giroux 1983:189) are yet another manifestation of establishment axiology presented as 'common sense' (Richards 1936, Green 1990) which, as Herrnstein-Smith (1984:11) has shown, is often presented as 'orthodox aesthetic axiology'. The links between the establishment aesthetic and general repression were probed by the Frankfurt School who sought, as Piccone (1978:xi) explains, 'a project of uncovering the roots and possibilities of crisis'. Their concept of critical theory, Piccone goes on to elucidate (1978:xii) 'derives from the tradition of Kantian philosophy and of Marxist critique of ideology'.

Maurice Blanchot (*Le Quatorze Juillet* ii,1958) in his article 'Le Refus' had written 'there is an appearance of wisdom which horrifies us', adding, 'we have been reduced to a frankness which no longer tolerates complicity', and Herbert Marcuse (1958) in *Eros and Civilisation* and also in his *One Dimensional Man* (1964) had sought to address this 'horrific appearance' of wisdom. Marcuse's work is considered of importance for this thesis in that it presents

- a critique of literature, alongside
- a critique of technology

Since Eagleton (1985) and Green (1990) have described literature as 'a moral technology', the relevance of Marcuse's work becomes apparent. Positing a view of 'institutionalised desublimation' (1964:74) Marcuse senses a connection between the authoritarian personality and the inculcation of what he describes as 'spontaneous acceptance of what is offered'. He writes:

Insomuch as the greater liberty involves a contradiction rather than an extension and development of instinctual needs, it works for,

rather than against, the status quo of general repression.

Marcuse (1972:25) addresses the 'insulatory' devices deployed in art and literature, showing concern for the concomitant effects on the human subject, specifically with reference to feelings of empathy and compassion, as they are affected in conjunction with his perception of 'aesthetic harmony'. He writes:

By becoming components of the aesthetic form, words, sounds, shapes and colors are insulated against their familiar ordinary use and function in the poem, the painting, the composition.The style embodiment of the aesthetic form, in subjecting reality to another order, subjects it to the law of beauty. True and false, right and wrong, pain and pleasure, calm and violence become aesthetic categories within the framework of the oeuvre. Thus deprived of their immediate reality they enter a different context in which the ugly, cruel, sick become parts of the aesthetic harmony governing the whole.

The notion of a 'law of beauty' and the impact of this aesthetically induced severance - this 'insulation' - upon the teaching and examining of English Literature may be perceived as axiologically significant in that the resultant moral comportment of the individual has ethical implications. The importance of appropriate pedagogy is thus emphasised when linked to Marcuse's (1964) discrimination between 'surplus repression' and 'socially useful repression'.

The identification of orthodox aesthetic axiology as a possible root of crisis was also analysed with reference to the relationship between 'logos', perceived by Marcuse (1964:167) as 'rule of knowledge', and 'eros', seen as a 'life enriching force'. Marcuse argued for 'the end of domination in gratification', as he suggested a reconciliation between logos and eros:

....the ancient idea of a state where Being attains fulfilment, where the tension between 'is' and 'ought' is resolved in the cycle of the eternal return, partakes of the metaphysics of domination, but it also pertains to the metaphysics of liberation, to the reconciliation of logos and eros. This idea envisages the coming to rest of the repressive productivity of reason, the end of domination in gratification.

Indeed the 'destroyed subjectivities' about which Marcuse's fellow Frankfurt scholar Theodor Adorno wrote (1977:127) were a central concern of the School. Largely because of 'institutionalised desublimation', they believed, Fascism was released and a 'social miracle' resulted. Adorno perceives this relationship between dehumanisation and the ideology of fascism as psychological in nature. He writes;

....the psychological ambivalence helps to work a social miracle. The leader image gratifies the follower's two-fold wish, to submit to authority and to be the authority himself (sic).

Adorno (1973:59), interpreting this 'social miracle' as a 'negative cathexis', believed it contributed to the concept of 'man as the ideology of dehumanisation'.

This legacy of the Frankfurt School's critique of social theory and 'critical theory', rooted in a Marxist-Freudian analysis of the reasons for social repression, conflict and exploitation, is echoed in the work of Prunty as he describes the critical policy analyst. Reflecting the above philosophy, Prunty (1985:136) writes:

....the personal values and political commitment of the critical policy analyst would be anchored in the vision of a moral order in which justice, equality and individual freedom are uncompromised by the avarice of the few. The critical policy analyst would endorse political,

social and economic arrangements where persons are never treated as a means to an end but treated as ends in their own right.

The critical analysis carried out in this thesis will seek to establish the extent to which the desirable qualities described by Prunty are encouraged, so that persons are treated as 'ends in their own right', specifically within the context of social reproduction.

Approach 2: Heuristic Illumination

Moustakas (1994:65) describes heuristic illumination as:

....this connectedness between what is out there in appearance and reality and what is within me in reflective thought and awareness is in truth a wondrous gift of being human.

This 'wondrous gift of being human' appears to be a most desirable outcome when considered alongside Adorno's notions of 'destroyed subjectivities' (1977:127) and 'man as the ideology of dehumanisation' (1973:59). Moustakas (1990:27) has provided a framework wherein an heuristically based project may develop, identifying six phases in his basic research design:

1. Initial engagement
2. Immersion in the topic and questions
3. Incubation
4. Illumination
5. Explication
6. Culmination in a creative synthesis

The 'wonder' of moving from 'initial engagement', through 'illumination' towards what one hopes will culminate in a 'creative synthesis' must also take into account an

equally wondrous gift of being human described by Tompkins (1997:101) as awareness of 'flux'. Tompkins, recalling her initiation into reader-response theory, writes:

To people who studied literature, this new mode of thought meant that the meanings of words could change depending on their context, which included who happened to be reading them. Nothing was fixed or stable any more - not we, the readers nor the texts, nor the surrounding world. It was all in flux, all being produced simultaneously by ways of seeing, which were themselves being produced by 'us'.

Alongside this assertion of Tompkins is Yeatman's (1994:19) caveat concerning the 'perspectival and positioned views of knowledge....governed by the view of those who are the knowers'.

Taking Charge of the Criticism of its Own Assumptions (Richards 1936)

The complexity of this situation had been addressed over a half-century earlier by I.A.Richards (1936:23) who, in his address on Philosophy and Rhetoric given at Bryn Mawr, Pennsylvania, had drawn attention to the need for a persistent, detailed enquiry into 'how words work' and 'how words mean'. He stressed that:

....this enquiry must be philosophical, that is, it must take charge of the criticism of its own assumptions and not accept them more than it can help ready made from other studies. How words mean is not a question to which we can safely accept an answer either as an inheritance from common sense - that curious growth - or as something vouched for by another science, by psychology, say, since the sciences use words themselves and not least delusively when they address themselves to such questions.

The mandate to 'take charge of the criticism of its own assumptions' is particularly important with reference to 'common sense', an expression often invoked in speeches and political debate concerning education. The relationship between this 'curious growth' of common sense and Foucault's (1977:187) description of examination as the 'innovation of the Classical Age....a whole domain of knowledge, a whole type of power' is clearly problematical and therefore central to any axiologically based enquiry.

Compelling Fictions (Green 1990:135)

The philosophical enquiry outlined above and recommended by I.A.Richards (1936:23) as a means toward heuristic illumination of texts may find full expression in the work of Bill Green (1990:135) who ingeniously invites us to consider the aims and objectives of the profession by applying to them the evaluative yardstick of two 'compelling fictions'. The first is Shakespearean, the second Freudian. Green writes:

Shakespeare's Ariel haunts the imagination of the profession as surely and emphatically now as it has ever done and in attending to our dreams we need to bear in mind Freud's equally compelling fiction of the unconscious. What we may well ask is the other side, the dark side of our imaginings, our desires, our discourse?

Eagleton (1985) has suggested that this 'dark side' may in fact be located within a notion of the objective disinterestedness of the critic. In his address to the Annual Conference of the National Association of English Teachers he confronted this issue of what Green subsequently described (1990:145) as 'a disinterested intransitive morality'. Looking at what had become the historical and social mission of English teaching, Eagleton had this to say:

What literature teaches is not so much this or that literary value - for, after all, it's perfectly alright for one child to admire Piggy and another dislike him. It teaches us rather to be - let me rehearse some of the cherished terms - sensitive, imaginative, perceptive, reflective. Notice the resounding intransitiveness of all the familiar shibboleths. The task of the moral technology of literature is to produce an historically peculiar form of human subject who is sensitive, receptive, imaginative and so on - *about nothing in particular*. (original italics)

Enlisting the aid of Shakespeare's Ariel and Freud's 'unconscious' is necessary, it would appear, if we are to find the heuristic illumination we seek. The darker side of discourse - discourse as a 'moral technology' - may require a judicious blend of heuristic illumination, scientific investigation and etymological insights (Hoskin 1982, 1990; Taylor 1993) through which an unmasking of power is sought. Most certainly we are, by dint of the public examination of English Literature, required to reveal, as Ariel's master Prospero observes, the stuff our 'dreams are made on'. (The Tempest IV: I).

Having set the scene in Part One of the thesis, it is proposed now to apply the stance, critique and methods described above.

Part Two which follows presents the Conceptual Domain of the thesis and comprises:

- Chapter Four: The Concept of a Canon:
the Developing Role and Function of the Critic
- Chapter Five: The Growth, Development and Changing Function
of Examinations
- Chapter Six: The Concept of a Canon:
Pedagogical Implications and Praxiological Issues

PART TWO

THE CONCEPTUAL DOMAIN

PART TWO: THE CONCEPTUAL DOMAIN

CHAPTER FOUR

The Concept of a Canon: the Developing Role and Function of the Critic

Introduction

In this section the development of the concept of a canon will be examined with reference to its applications and effects in the field of English Literature, especially in this country. Similar applications have also been apparent in the United States and elsewhere: such applications will be referred to as appropriate.

No attempt will be made here to describe, or to list the contents of, any particular canon, however compiled. This section will rather concern itself with the concept and its many manifestations, including:

- the nature and origin of the concept of a canon
- the 'Conflict of the Faculties'
- the role and function of English literature in society
- the developing role and function of the critic
- canon and exclusion

In particular, it will consider ways in which the central purposes of any canon, namely preservation and protection, and the associated hierarchization - which implies rank-ordering and therefore structures of power - have been deployed and interpreted in the field of literature. It will seek to show that the language of the canonizer frequently reveals underlying feelings of anxiety, even fear, or a sense of crisis: the authority of a canon can thus be seen as a crucial measure for the re-statement and reinforcement of the status quo, the 'ordered' and orderly, the official and favoured moral anthropology.

The Nature and Origin of the Concept of a Canon

Among the earliest examples of a canon of secular literary texts must be that quoted by Scholes (1998:106). He points out that the word 'canon' has a:

secular pedigree going back to Alexandrian Greek, in which the word *kanon* was used by rhetoricians to refer to a body of superior texts: *hoi kanones* were the works which the Alexandrian critics considered the most perfect models of style and composition, equivalent to our modern term 'The Classics'.

Zetzel (1984:119-122) explains that in the new city of Alexandria this body of texts:

...was simply one way of reducing the world to more manageable proportions....it was explicitly a list of earlier authors, stopping at the fourth century century B.C. It was a codification of what was most worthwhile in classical Greek literature: in short, a canon.

When in 29 BC Augustus returned in triumph to Rome, he replicated the Alexandrian process, and produced a new Roman canon. The 'Augustan' poets modelled their work closely on the patterns and styles canonized in Alexandria, a very early instance of the influence of the 'exemplar', and indeed of what Dante was later, at the beginning of the fourteenth century, to extol as 'imitatio'.

This early example of literary canon can thus be seen as establishing two criteria: first, the laying down of standards by which all literature would henceforth be judged; and second, the acknowledgement, support, and celebration of a new type of rule - a much larger, multi-racial empire established by Alexander.

The concept of a canon also carries clear religious connotations, perhaps the most frequently encountered of which is the idea of 'canon law', those laws which hold a position of primacy, and must be obeyed, in the society in which they are held to apply.

By very definition they convey a message of power simply because obedience to them is demanded, and it is known that disobedience will not go unpunished. By straightforward extension, this power also resides within the office and indeed person of those who guard and administer the canon of the law.

These religious implications are crucial and central to the concept of a canon. Gerald Bruns (1984:66-67) has written of one of the earliest known examples of religious canonization:

It is only very late - in the first and second centuries of the common era, as part of the development of rabbinic Judaism, and in the context of conflicting scriptural traditions - that it was thought necessary to cast the Scriptures into something like a canonical form of single, fixed, authoritative versions (as in the Masoretic texts, which give us the modern Hebrew Bible) ...the canonization of the Scriptures may be said to have a hermeneutical as well as a textual meaning, for what is important is not only the formation, collection, and fixing of the sacred texts but also their application to particular situations....From a hermeneutical standpoint, in which the relation of a text to a situation is always of primary interest, the theme of canonization is *power*.

(original italics)

Through this act of canonization the power was now in the hands of the priests, the guardians of the canonized text, to whom thereafter all the people, including (especially) the prophets, were subject:

It was not only a political and religious constitution enshrining the monarchy and Temple priesthood, with its scribes and oracles; it also proclaimed unambiguously that true charismatic prophecy began and ended with Moses. ...It was not permitted to challenge the Mosaic laws, or the legitimacy of the priesthood or the monarchy. The authenticity of a prophet was now to be

measured against the book of Deuteronomy. In case of conflict, the book would prevail. (1984:79)

The sense of crisis referred to earlier is here apparent in 'the context of conflicting scriptural traditions', which at that time would very much constitute a threat to established order. The canon was therefore intended to re-assert and sustain that order for, 'in case of conflict, the book would prevail'.

The Conflict of the Faculties and Rival Moral Anthropologies

The conflict to be considered here, already referred to in Chapter One, was explained by Kant (1770s) in his celebrated collection of essays on the matter, 'The Conflict of the Faculties'. Again, as was the situation encountered by the Deuteronomists, described above, this was a matter of 'conflicting scriptural traditions' (Bruns 1984:66), and indeed of 'rival moral anthropologies' (Hunter 1995:58).

Such rivalry between moral anthropologies was made explicit through events of the late seventeenth century when, in 1693 the Hohenzollern dynasty in Prussia founded the University of Halle, principally to produce jurists, pastors, doctors and administrators for the state. The leading faculties were therefore those of law, theology, medicine and philosophy. A conflict arose between the Calvinists, whose neo-stoic rationalist views were held by many, including the Hohenzollerns, and the followers of the new socio-religious movement of Pietism, whose approach is described by Hunter (1995:59) as a:

...pedagogy of self-doubt and self-decipherment...ceaseless ascetic self-examination and self-purification while waiting for conversion through the gratuitous bestowal of divine grace.

Once the Pietists had gained the ascendancy in the civil society of Halle, and the Pietist A.H.Francke had been appointed head of the university's theology faculty, the scene was set for a bitter 'conflict of the faculties', fought over rival moral anthropologies, each attempting to prove its superiority over the other by defending the particular image of 'man' associated with its 'favoured ethical comportment' (1995:59).

Some sixty years later the University of Konigsberg, of which Kant was a faculty member, was reformed along similar lines to those originally pertaining at Halle, and the same type of inter-faculty conflict erupted. Kant set about resolving the situation by, in effect, suggesting a re-ordering of the hierarchy of function, and therefore power structure, among the faculties, which would elevate 'truth' above 'utility'. Paradoxically, as Mary Gregor (1979:43) states, Kant termed law, theology and medicine the 'higher' faculties, because they, rightly he conceded, were indeed answerable to the state. However the 'lower' faculty of philosophy, he argued,

....because it must answer for the truth of the teachings it is to adopt or even allow, must be conceived as free and subject only to laws given by reason, not by the government.

Therefore the philosophy faculty was ideally placed to supervise all other faculties, and indeed (1979: 45):

its function in relation to the three higher faculties is to control them and, in this way, to be useful to them, since *truth* (the essential and first condition of learning in general) is the main thing, whereas the *utility* the higher faculties promise government is of secondary importance, (original italics)

This was the core of the argument through which Kant sought to defend and indeed advance the cause of philosophy: in this he might be said to have succeeded, for it was

realised, through his writings, that philosophy might have the capacity to reconcile the conflicting moral anthropologies of the two religious factions with the requirements of government. Furthermore, not only did Kant's proposal prove able to reconcile Pietist asceticism and rationalist speculation, it was also, as Hunter (1995:80) writes:

....the key to the emergence of 'critical philosophy' itself, as a discipline that could combine ascetic self-purification and rationalist speculation in a practice of intellectual self-clarification.

Thus Kant's judgement led to the observable emergence of the 'authoritative self-clarifying comportment of the critical intellectual' (Hunter 1995:81), as well as to peaceful coexistence, if not reconciliation, between 'warring pedagogical regimes battling over rival comportments of the person' (Hunter 1995:65).

What is important for the present purpose is to note that Kant found it possible to confront hierarchies buttressed by canon law, and that he reinstated the primacy of the idealist, the morally enlightened, and the noumenous above the written word. Herein lies a 'mirror-image' of the action of the Deuteronomists, whose claim to authority was rooted firmly in the canonized, written Scriptures.

This introductory section has set out to illustrate early examples of canonization and attempts to form or re-form hierarchies. It has looked at the way in which such processes and structures always involve power and control, including power over others and over the way they think and comport themselves; and at the factors of anxiety or crisis which can so often be found at the root of policies of canonization. The following section will look at ways in which canonizing hierarchies have been constructed and employed in the specialized field of literature.

The Canon and Literature: a Vexed Sense of Power and Authority

Kant's own thoughts on art were, as might be expected, influential. J.Hillis Miller (1987:66-67) explains:

Kant in the 'Critique of Judgment' codified a set of notions about art which is one of the constants of the Western tradition. The genius, according to Kant, imitates nature not by copying it, but by duplicating its manner of production. As God spoke nature into existence by means of the divine word and by means of his Son, the Word, so the genius, by virtue of a power given him by nature, speaks into existence a heterocosm which adds something hitherto unheard-of to nature. It adds the plus value of a new beauty which is beyond price.

Thus for Kant, the 'genius' would assume, through art, a creative role similar to that of God in nature. Interestingly, the aspirations of Dante (1265-1321) on this whole principle pre-date those of Kant (1724-1804) by several centuries. As already quoted on pp. 13-14 of this thesis, Harold Bloom (1994:36) has pointed out that Dante:

....pragmatically voided the distinction between secular and sacred canon formation, a distinction that has never quite returned, which is yet another reason for our vexed sense of power and authority.

Dante's views on 'canon formation' were summed up in his doctrine of 'imitatio', through which he expounded the principle that the great poets of the past were to be the exemplars of true creativity in literature, and that their writings were to serve as models, worthy of emulation by all aspiring poets. This doctrine will be dealt with more fully later in this Chapter (pp.56-57).

The Role and Function of English Literature in Society

Within this section of the thesis it is inevitable that much emphasis will be placed upon the work of Matthew Arnold. A writer, poet and critic, Arnold's position as an Inspector of Schools gave him close insights into the nature of education in the England of his time, and also special opportunities for expressing and developing his views on that education. Furthermore, in the course of his lifetime the education system was undergoing considerable change, expansion and development, in all of which Arnold played a part. To this it may be added that many of the literary views and processes which Arnold expressed or set in motion influenced, and indeed continue to influence, the thoughts and actions of many of his successors in schools, universities and in the realm of literature in general.

As is the case in much of the development of education in this country and elsewhere, the growth of English, and especially of English literature, as separate and central subjects for teaching and examination, grew from a sense of national crisis. Ball (1990:48) explains:

English as a *school subject* originated out of the fears and panics surrounding the development of the city and the emergence of an urban working class mass population. The phenomenal growth of urban society in the nineteenth century profoundly disturbed the moral fabric of the existing social order. In the experiences and imagination of the landed ruling class and the newly emerging industrial middle class the city was a focus and a source of political unrest, social disorder, crime and disease. In 'darkest' London (or Manchester, Birmingham, Liverpool) the rule of law and the influence of the Christian religion were tenuous. (original italics)

Arnold was greatly concerned about the threat to the fabric of English society posed by the circumstances described above by Ball. Just as Kant had succeeded in resolving the Conflict of the Faculties through the intercession of philosophy, so Arnold set about resolving the problems facing his country by means of a further intercession. As quoted earlier (p.15) in this thesis, J. Hillis Miller (1995:122) in his essay 'The University of Dissensus' described the:

....substituting (of) literature for philosophy as the centre of cultural indoctrination. The shift occurred in England and in the United States to a considerable degree under the aegis of Matthew Arnold's formulations about culture and anarchy, about the study of poetry, and about the function of criticism.

Schiller's Letters (1794-95) had addressed the relationship between natural necessity and practical freedom, a problem which had earlier been raised by Kant (1790). The work of both men influenced Arnold's thought, as Hillis Miller wrote (1995:122). Daniel Breazeale (1995:715) describes Schiller's view:

How can a creature governed by natural necessity and desire ever become aware of its own freedom and thus capable of autonomous moral action? And how can these two sides of human nature - the natural, sensuous side and the rational, supersensuous one - be reconciled? In contradistinction both to those who subordinate principles to feelings ('savages') and those who insist that one should strive to subordinate feelings to principles ('barbarians') Schiller posited an intermediary realm between the sphere of nature and that of freedom, as well as a third basic human drive capable of mediating between sensuous and rational impulses. This third impulse is dubbed the 'play impulse', and the intermediary sphere to which it pertains is that of art and beauty.

From the above it is apparent that both Schiller and Kant were concerned about the moral state of society, as indeed were the Deuteronomists: and the same was also true of Arnold, who indeed made his own anxieties clear. As Connell (1950:270) writes:

...at every turn, Matthew Arnold's writing upon education was connected with the current social situation. He was haunted at times by the thought of the 'almost imminent danger of England losing immeasurably in all ways, declining into a sort of greater Holland', unless the English spirit should undergo 'a great transformation'. He felt it his destiny to do everything in his power to effect this desirable consummation, which meant essentially the conversion of the Philistines from their self-satisfied provincialism, to the pursuit of culture.

The mention of 'Philistines' represents Arnold's own addition to Schiller's two differentiated groups in society. Arnold looked upon the upper class as the 'Barbarians', the lower class, which he called the 'Populace' in essays, were to him the 'Savages'. In between of course came the middle class whom he dubbed the 'Philistines'. The Barbarians of the day he saw as lacking in ideas and flexibility: they might have sweetness, but they lacked light at a time 'when light is our great requisite'(1867-69:83). The Philistines lacked both sweetness and light, were self-satisfied and great believers in self-reliance. The rest, the Savages, were (1867:105):

...the working class which, raw and half-developed, has long lain half-hidden amidst its poverty and squalor, and is now issuing from its hiding place to assert an Englishman's heaven-born privilege of doing as he likes and is beginning to perplex us by marching where it likes, meeting where it likes, bawling what it likes, breaking what it likes.

The anxiety evident in Arnold's description of the working class was occasioned by the Hyde Park riots of 1867, set against a background of revolution in Europe and what was seen as the emerging menace of Marxism. What is also evident is that in his mind, the hierarchization of society was clear, self-evident, taken for granted as the 'normal' state of affairs. Arnold (1867:26) saw clearly the role which, in his view, education should play in providing the right kind of future for the working classes and the right kind of security for the nation:

They arrive, these masses, eager to enter into possession of the world, to gain a more vivid sense of their own life and activity. In this their irrepressible development, their natural educators and initiators are those immediately above them, the middle classes. If these classes cannot win their sympathy or give them direction, society is in danger of falling into anarchy.

The aim then was to save society, not to remove or even modify the hierarchy of classes other than by a process of rapprochement; and Arnold's chosen method was to seek, through education, a more cultured, 'Hellenized' middle class who would guide and inspire the working class. Given Arnold's own education and background, which was, as normally for the sons of well-to-do families of that era, steeped in the classics, it was inevitable that to him, literature would be central to the achievement of this aim.

Since Arnold was a poet, it is not surprising that in his own mind and in his writings he placed poetry at the pinnacle of the literary hierarchy. In 'The Study of Poetry' (1880), included in his 'Complete Prose Works' (1960-77 vol.ix pp161-2) he writes:

The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay.The strongest part of our religion today is its unconscious poetry...Without poetry, our science will appear incomplete; and most of what now passes for religion and philosophy will be replaced by poetry.

To counter these threats to the 'high destinies of our race', it can be seen that he had sought to bring about a three-fold adjustment of hierarchies in literature: he had effectively promoted English literature to first place among cultural pursuits, at least for the 'Philistines' and 'Savages': he had promoted poetry to first place in the hegemony of literary genres: and, perhaps most strikingly, he had proposed poetry as a new 'religion'. For Arnold the poet would indeed 'name the holy' (Heidegger 1927).

Commenting on 'The Study of Poetry', Baldick (1983:19) writes:

Here, at its most challenging and controversial, is Arnold's declaration of faith. It marks a transformation in English criticism, from the defence of poetry to a bold offensive against poetry's potential competitors: religion, philosophy, science. At the same time it assigns to literary criticism responsibilities no less awesome than those of poetry, introducing into English critical writing a new sense of self-consciousness, a new sensitivity to the wider social and cultural duties befitting its special guardianship.

Of Arnold's 'declaration of faith', Eagleton (1985:23) has observed:

If there is a doctrinal inflection of it for the intellectual elite, there is also a pietistic brand of it for the masses....(each discourse) encompasses pious peasant, enlightened middle class liberal, and theological intellectual.

Ball (1990:50), further commenting on these transformative discourses, concurs:

Perhaps the most important parallel is that both discourses are adaptable to every social level....Apparently dealing in Universal Truths, each discourse operates as a pacifying influence, encouraging meekness and the contemplative inner life.

A Literary 'Clerisy' and Correctness

The need for a 'clerisy' had earlier been voiced by writers, including Coleridge (1817), in this country, and was later to be echoed by such as T.S.Eliot (1920) and F.R.Leavis (1948). It was necessary, so the argument ran, in order to safeguard 'standards' and 'tradition' in literature: and, if literature were to replace religion, the creation of a 'literary clergy' would seem an obvious requirement.

In a very real sense Eliot shared Arnold's anxieties about the dangers confronting English 'society'. As Eagleton (1983:39) explains:

What Eliot was in fact assaulting was the whole ideology of middle-class liberalism, the official ruling ideology of industrial capitalist society: Liberalism, Romanticism, protestantism, economic individualism.

From the crisis presented by this ascendancy of the rival moral anthropology of middle-class ideology, there apparently arose in Eliot's mind the idea of a revival of Coleridge's (1817) notion of a 'clerisy', which was itself reminiscent of the Pietistic vision of an 'invisible church', encountered by Kant at Konigsberg. Guillory (1984:349) stresses the relationship, embedded in this concept, between 'invisible power' and 'universal tradition':

What is the function of a clergy? As Eliot sees it, the clergy maintains the continuity of orthodoxy, of right tradition. (Eliot writes)....

We need therefore what I have called 'the Communion of Christians', by which I mean, not local groups, and not the Church in any one of its senses, unless we call it 'the Church within the Church'. These will be consciously and thoughtfully

practising Christians, especially those of intellectual and spiritual superiority.

Eliot's 'Community of Christians', as an invisible power, is surely not even a distant possibility, but neither does the clergy any longer conceive of itself as the transmitter of a surviving *universal* tradition. All that remains of this function has been appropriated by literary culture, which now produces what Edward Said rightly calls 'religious criticism' (original italics).

Said's (1978) identification of 'religious criticism' provides strong affirmation of Eliot's and Arnold's view that literature would replace religion, and operate as its spiritual counterpart in the shaping of society's affective as well as its cultural norms.

To maintain 'orthodoxy' and 'right tradition', Eliot introduced, in his essay 'Tradition and the Individual Talent', included as part of 'The Sacred Wood' (1920:50) his view of the canon of literature:

The existing monuments form an ideal order among themselves which is modified by the introduction of the new (the really new) work of art among them. The existing order is complete before the new work arrives; for order to persist after the supervention of novelty, the *whole* existing order must be, if ever so slightly, altered; and so the relations, proportions, values of each work of art toward the whole are readjusted; and this is conformity between the old and the new (original italics).

For Eliot, then, the traditional forms would always hold sway: the role of the 'Community of Christians' would be to ensure that this was so. In presenting this view Eliot was to a considerable degree echoing the words of no less than Dante, of whom Higgins (1980:20) writes:

Already by c.1304 he had formulated a doctrine of *imitatio* of the classical poets in his *De Vulgaris Eloquentia*: 'the more closely we copy the great poets, the more correct is the poetry we write'.

The Developing Role and Function of the Critic

On criticism, as on most matters concerning literature, civilisation and education, Arnold held strong, well-formed views and, in effect, Arnold set about placing the critic above the writer, above the poet. If the poet, in 'naming the holy' (Heidegger 1927), were to be the prophet of the new religion, then the critic was certainly, in Arnold's view (1962:41), to be the guide, the guardian of the new 'holy writ': in short, the secular 'high priest':

Literary criticism's most important function is to try books as to the influence which they are calculated to have upon the general culture of single nations or of the world at large. Of this culture literary criticism is the appointed guardian, and on this culture all literary works may be conceived as in some way or other operating.

Thus Arnold in *Lectures and Essays in Criticism* (1962:285) when writing of a new golden age of literature which was yet to come, could describe it as 'a promised land, towards which criticism can only beckon', and urge (1962:269):

Criticism first; a time of true activity, perhaps, - which, as I have said, must inevitably be preceded amongst us by a time of criticism, - hereafter, when criticism has done its work (the critic would be) the appointed guardian....with authority to deny a book the right of existing.

This would seem to come very close to criticism as censorship, and the axiological basis of Arnold's viewpoint is surely most worthy of note.

Criticism was what drove Arnold's judgement of literature, and he regarded 'systematic' judgement as the most worthless of all. His own approved approach was set out in 'The Study of Poetry' (1962:170):

Critics give themselves great labour to draw out what in the abstract constitutes the characters of a high quality of poetry. It is much better to have recourse to concrete examples - to take specimens of poetry of the high, the very highest quality, and to say: The characters of a high quality of poetry are what is expressed *there* (original italics).

T.S.Eliot, who began writing some thirty years after Arnold's death (in 1888), was also firmly convinced of the vital importance of criticism and the critic, although he disagreed with Arnold in one major respect - Arnold's apparent distinction between an era of criticism and a later age of artistic creation. In 'The Sacred Wood' (1950:16) Eliot wrote:

It is....fatuous to assume that there are ages of criticism and ages of creativeness, as if by plunging ourselves into intellectual darkness we were in better hopes of finding spiritual light. The two directions of sensibility are complementary; and as sensibility is rare, unpopular, and desirable, it is to be expected that the critic and the creative artist should frequently be the same person.

In 'The Function of Criticism' (1932:30) Eliot further developed this idea:

If so large a part of creation is really criticism, is not a large part of what

is called 'critical writing' really creative? If so, is there not creative criticism in the ordinary sense?

These words signal a further development in the positioning of the critic within the literary hierarchy, while also opening the way to a re-evaluation of the nature of 'literature', returning it to the wider conceptions of earlier times. At the same time they re-open discussion on the nature of creativity, specifically when related to Eliot's assertions concerning 'creative criticism', which to this day is a central concern in the field of English studies. They also prompt an awareness of the conflict between, on the one hand, creativity as originality, defined (O.E.D. 1996:147) as 'creative, not derivative or imitative': and on the other hand, the rhetorical model of creativity which is rooted in emulation and validated as 'institutionalized criticism' (Mitchell 1982:611). A set of axiologically transmitted assumptions is thus revealed, which will form an important area of investigation in this thesis.

Cambridge English: the Right Tradition

While Eliot was writing, in the immediate aftermath of World War 1, the whole nature of the study of English literature was being reshaped, at Cambridge University, almost entirely due to the work of three people: these were I.A.Richards, F.R.Leavis, and Queenie Roth, who later became Mrs. Leavis. As was the case in Arnold's day, Britain itself was beset by the undeniable need for reconstruction in virtually all areas of life. Mulhern (1979:7) writes:

The condition of British society in the 1920s was, then, one of crisis, defined at the economic level by a complex unity of innovation and decay, and politically, by a related dislocation of the inherited political order. Within the national culture, the effects of the crisis were pervasive. The economic

and social developments of the period led directly to the transformation, or effective creation, of modern Britain's most powerful cultural media, and, at the same time, undermined the habits and assumptions of the established humanistic culture, casting it into confusion and self-doubt.

These new rival anthropologies, then, not only constituted a threat on the levels of politics and economics, but also, through the new media, sought to re-colonise the minds of the 'Populace'.

The 'cultural media', and their perceived effect on the thought, attitudes and beliefs of the British people were to become a crucial concern of Richards, the Leavises and their many followers. Their major weapon in seeking to resolve these aspects of Britain's problems was of course to be English literature, its place in culture and heritage, and, more specifically, its place in the university.

Eagleton (1983:32) has described events at Cambridge in those days:

To be a certain kind of English student in Cambridge in the 1920s and 1930s was to be caught up in this buoyant, polemical onslaught against the most trivialising features of industrial capitalism. It was rewarding to know that being an English student was not only valuable but the most important way of life one could imagine.

This view is known to have survived at least one World War. Scholes (1998:76) writing of his student years at Yale University which began in 1946 explains:

I made up part of the 10 per cent quota of Roman Catholics admitted in 1946. In that school, however, I did not become a Protestant, nor did I stubbornly persist in my native Catholicism. I learned instead, like many others, to find in literature a substitute for my church. Thus, in the last years of the 1940s

I was thoroughly indoctrinated into the religion of literature. That is, I came to believe, with others of my generation, that reading literature and criticising it were the best things a human being could do with life (with the possible exception of producing literature that might lend itself profitably to such exacting critical scrutiny).

At Cambridge, Richards was to earn a position of international renown in the field of literary studies. Britain was by then approaching deep economic depression, and the 'threat' of international communism seemed to be growing. In the year of the General Strike, Richards (1926:11) wrote in 'Science and Poetry':

If this should happen a mental chaos such as man has never experienced may be expected. We shall then be thrown back, as Matthew Arnold foresaw, upon poetry. It is capable of saving us; it is a perfectly possible means of overcoming chaos.

For Richards then, as for Arnold, poetry seemed definitely to have assumed the role and social responsibilities of religion. Indeed Richards' own approach to criticism and critical reading was almost sacramental in tone. In 'Practical Criticism' (1929:11) he wrote:

The whole apparatus of critical rules and principles is a means to the attainment of finer, more precise, more discriminating communication. There is, it is true, a valuation side to criticism. When we have solved, completely, the communication problem, when we have got, perfectly, the experience, *the mental condition* relevant to the poem, we have still to judge it, still to decide upon its worth. But the later question nearly always settles itself; or rather, our own innermost nature and the nature of the world in which we live decide for us. Our prime endeavour must be to get the relevant mental condition and then see what happens.

Richards' main aim was that which is central to the concept of a canon, the protection of 'standards' and of what was regarded by the canonizers as the very best and most worthy of acceptance as such by all. The threat to this acceptance lay in the form and nature of society as the Industrial Revolution and the Machine Age had made it, and in the tastes and preferences of the majority of the population. In *Principles of Literary Criticism* (1924:25-26) he wrote, in words which might be considered offensive by some people today:

With the increase in population the problem presented by the gulf between what is preferred by the majority and what is accepted as excellent by the most qualified opinion has become infinitely more serious and appears likely to become threatening in the near future. For many reasons standards are much more in need of defence than they used to beagainst damaging attacks.... These attacks are dangerous, because they appeal to a natural instinct, hatred of 'superior persons'. The expert in matters of taste is in an awkward position when he differs from the majority. He is forced to say, in effect, 'I am better than you. My taste is more refined, my nature more cultured, you will do well to be more like me than you are.' It is not his fault that he has to be so arrogant....To habilitate the critic, to defend accepted standards, to narrow the interval between these standards and popular taste, to protect the arts against the crude moralities of Puritans and perverts, a general theory of value....must be provided. There is no alternative open.

In seeking a 'general theory of value', Richards clearly privileges the importance of 'accepted' standards, taste, and the supremacy of the critic, who determines the standards which are to be accepted. In this he echoes Arnold's view of the vital role of criticism, (although not perhaps in words which Arnold himself would have chosen) thereby reasserting the supremacy of the 'priest' over the 'prophet'. It was to be more

than a half century on from Richards' words that the advent of 'literary theory' in this country would lead to a questioning of the role of literary criticism not only as an authority, but even, it must be stressed, as a valid, institutionalized activity (Davies 1996:22).

Richards had revealed the basic anxiety which he and the Leavises shared, which was a fear that cultural conditions were under very real threat, and that other moral anthropologies were encroaching. In part this threat resulted, they felt, from the very fact of an increase in population, as Richards' words above show.

Leavis however, in essays published in 1933 under the title *For Continuity*, focussed also on other specific reasons for the cultural deterioration., namely the machine age and mass media. He wrote (1933:21-22) that the cinema requires 'surrender, under conditions of hypnotic receptivity, to the cheapest emotional appeals' and, bearing in mind Arnold's involvement and interest in schools, it is significant here to note that Leavis also was very much aware of the importance and potential of education in combatting deterioration in cultural standards. He wrote (1933:188-9)

....a serious effort in education involves the fostering of a critical attitude towards civilisation as it is. Perhaps there will be no great public outcry when it is proposed to introduce into schools a training in resistance to publicity and in criticism of newspapers - for this is the least opposable way of presenting the start in a real modern education....The teaching profession is peculiarly in a position to do revolutionary things: corporate spirit there can be unquestionably disinterested, and by a bold challenge, perhaps the self-devotion of the intelligent may be more effectively enlisted than by an appeal to the Class War.

Leavis, in invoking the 'unquestionably disinterested....self-devotion of the intelligent' reveals here his distrust of the media and foreshadows his unshakeable faith in the great tradition to combat 'the cheapest emotional appeals' (1933:22). The emphasis on 'disinterested' is thus worthy of note.

The Leavises' view of society was, like that of Richards, clearly hierarchized in the 'cultural' sense, and in literary matters, like Richards, placed the critic firmly in charge.

Science as The Dominant Criterion of Knowledge: (Eagleton 1983:49)

The New Criticism

The critical method of the Leavises, through which they, and Richards, virtually restructured the whole approach to literary criticism was based upon rigorous 'close' reading of the text. Richards had set out to 'validate' the study of English literature by approaching it in a manner which was, or appeared to be, much closer to scientific analysis than to detached aesthetic appreciation (Note 1 p.167). The Leavises, rather than adapt the processes of science as Richards did, sought to counter them by emphasising the essential 'life force' as embodied in what they saw as the very best literature. Nevertheless their approach to literary appraisal was similar: as Eagleton (1983:32) writes:

...they stressed the centrality of rigorous critical analysis, a disciplined attention to the 'words on the page'. They urged this not simply for technical or aesthetic reasons, but because it had the closest relevance to the spiritual crisis of modern civilisation.

This critical approach through 'close reading' centred upon a changed view of literature in which the text was all-important, implying a diminution in relevance of other contexts such as era and background to the original production. A further

advantage of this approach as far as educational institutions were concerned was, as Tompkins (1985:194) explains, that:

the theory of literature that posited a unique interrelation of form and content justified close reading as an analytic technique that lent itself successfully to teaching literature on a mass scale.

In large measure because of the influence of Richards, but also through the work of F.R. Leavis and, perhaps especially T.S. Eliot, this approach also developed in the United States as the 'American New Criticism'. In many ways this new position mirrored that which had obtained in the English universities after World War 1, when teachers such as Richards and Leavis strove skilfully to establish the worth and value of literary studies. As Eagleton (1983:49) elucidates:

New Criticism...evolved in the years when literary criticism in North America was struggling to become 'professionalized', acceptable as a respectable academic discipline. Its battery of critical instruments was a way of competing with the hard sciences on their own terms, in a society where such science was the dominant criterion of knowledge.

Tompkins (1985:194) adds:

The New Critics' emphasis on the formal properties of literary discourse was part of a struggle that literary academicians had been waging for some time to establish literary language as a special mode of knowledge, so that criticism could compete on an equal basis with other disciplines, and particularly with the natural sciences, for institutional support.

Tompkins' words, quoted above, about the pedagogical import of the New Criticism are echoed by Kenner (1984:371), who writes of American New Criticism:

Like most critical stirrings on this self-improving continent, it was almost wholly a classroom movement. Stressing as it did Wit, Tension and Irony, it enabled teachers to say classroom things about certain kinds of poems
....Being-able-to-say-about is a pedagogic criterion.

It also (Marcuse 1972:25), as quoted in more detail in p. 37 of this thesis, ensured that:

....words, sounds, shapes and colours are insulated against their familiar, ordinary use and function....the style embodiment of the aesthetic form, in subjecting it to another order, subjects it to the law of beauty.

Thus the Cambridge-initiated approach to literary study through close reading alongside this 'law of beauty' was seen as a pedagogic criterion quite appropriate to mass-schooling at a time when 'science was the dominant criterion of knowledge' (Eagleton 1983:49).

The critics whose approach lay behind much of what became the New Criticism were all ardent upholders of the canon, and Herrnstein Smith (1984:6), writing of the effects of more recent developments in literary theory, observes that:

....while professors of literature have sought to claim for their activities the rigor, objectivity, cognitive substantiality, and progress associated with science and the empirical disciplines, they have also attempted to remain faithful to the essentially conservative and didactic mission of humanistic studies: to honor and preserve the culture's traditionally esteemed objects - in this case, its canonized texts - and to illuminate and transmit the traditional cultural values presumably embodied in them.

Here Herrnstein Smith strongly suggests that no matter how the focus of literary studies might shift, or how the definition of what constitutes 'literature' might be adjusted, the idea of the concept of a canon of texts remains deeply embedded. In this respect it is also pertinent to note Eagleton's (1983:31) assertion that:

...however one might argue the toss between the anti-Leavisian prejudice of the literary establishment and the waspishness of the *Scrutiny* movement itself, the fact remains that English students in England today are 'Leavisites' whether they know it or not, irremediably altered by that historic intervention. There is no more need to be a card-carrying Leavisite today than there is to be a card-carrying Copernican: that current has entered the bloodstream of English studies in England as Copernicus reshaped our astronomical beliefs, has become a form of spontaneous critical wisdom as deep-seated as our conviction that the earth moves round the sun.

King (1987:14) confirms that

...any trajectory through secondary-tertiary level English courses from the 1960s to the present is in large part a training in some combination of Leavisism and new criticism.

If Eagleton's assertion holds, then all of the views of F.R. Leavis must be borne in mind, in particular the fact that Leavis was himself a keen critic, classifier and canonizer who felt quite justified in opening 'The Great Tradition' (1955:1) with:

The great English novelists are Jane Austen, George Eliot, Henry James and Joseph Conrad

...thus by implication relegating all the rest to 'minor' status.

The Canon and Exclusion: the Anxiety of Influence

As the above example strikingly illustrates, any canon is by definition exclusive of all that does not meet the criteria for inclusion. Because of this fact of the nature of canonicity and the hierarchization with which it is inevitably associated, it has happened that not only works of literature, but writers, readers and students, and even whole cultures have been downgraded within, or even excluded from, the literary community.

The criteria which led Leavis to his briefest of lists of great novelists, quoted above, were (1955:2):

that they not only change the possibilities of the art for practitioners and readers, but they are significant in terms of the human awareness they promote; awareness of the possibilities of life.

Something of the nature of the 'life' to which Leavis was referring was centred on the London of the early 1900s, which Hugh Kenner (1984:369) describes as 'attracting world talent the way Rome had in Augustan times'. The resident 'world talent' of those days included Henry James and Joseph Conrad, from which it can be seen that the London so described was at the very pinnacle of the hierarchy of literary centres of the day. However, this situation changed well within the lifetime of Leavis, from whom, Kenner (1984:370) continues

...was hidden, all his life, the truth that England had become, linguistically speaking, a province. Thus American literature was no longer English literature that had happened to get written somewhere else.

'Littera-ture' (Krupat 1984)

Further describing the development of American literature, Krupat (1984:309) writes:

Americans tended to define their peculiar national distinctiveness in relation to a perceived opposition between the Europeans they no longer were and the Indians they did not wish to become....But this particular tension never operated in the definition of peculiarly American literature, for the simple reason that Indians, who did not write, were not regarded as possessing a 'littera-ture' available for study and imitation. Littera-ture meant the culture of letters, and the man of letters, European or Euramerican, was the man of culture.

Yet, while England, and more particularly London, had ceased to be the world leader in matters of literary production, the English hegemony continued, at least by inference, through history, repute and influence in matters of literary taste

To those who were aware of and concerned with such matters, who had been taught to know, admire and emulate the life, culture and philosophies of great civilisations of the past, to a considerable measure through the literature of those civilisations, it was but a short step to the conviction that an absence of literature implied an absence of culture, or indeed worth. Green (1990:142) further notes that:

This is because of the close association to be observed between the category 'literature' and *written* language. Part of the system of restrictions and exclusions associated with 'literature' has to do with the increasing significance of written language as a register of social division. The emergence of 'literature' is linked to a shift in emphasis and privilege from a predominantly oral, folk culture to one that was

predominantly *literate* in the sense of being focused on and organised
by the social relations of written language. (original italics)

Thus, despite the inclusion of Jane Austen and George Eliot in Leavis' list (1955:1) of four great English novelists, Henry Louis Gates Jr., an African-American scholar and critic has written (1992:42):

The teaching of literature *is* the teaching of values. Not inherently, no, but contingently, yes; it is - it has become - the teaching of an aesthetic and political order, in which no women or people of colour were ever able to discover the reflection or representation of their images, or hear the resonances of their cultural voices. (original italics)

Any distinctively new or different voice could find that this very fact of newness and difference made the achievement of canonicity or even acceptance very difficult. Indeed, if the view of T.S.Eliot (1920:50) is taken - that is, that any addition to the canon must disrupt the existing order as little as possible - then canonicity might simply not be achievable. A later modification of Eliot's view is given by Bloom (1994:11):

Contingency governs literature as it does every cognitive enterprise, and the contingency constituted by the Western literary Canon is primarily manifested as the anxiety of influence that forms and malforms each new writing that aspires to permanence. Literature is not merely language; it is also the will to figuration, the motive for metaphor that Nietzsche once defined as the desire to be different, the desire to be elsewhere. This partly means to be different from oneself, but primarily, I think, to be different from the metaphors and images of the contingent works that are one's heritage: the desire to write greatly is the desire to be elsewhere, in a time and place of one's own, in an originality that must compound

with inheritance, with the anxiety of influence.

Clearly the desire to be too far 'elsewhere', to compound too little with the established literary inheritance, must mitigate, certainly in the opinion of Bloom and those who share his views, against any aspirations to 'permanence'. This is not to suggest in any way that the women or people of colour mentioned by Gates (1992:40) wrote with canonicity in mind: however, Bloom goes on to remind us (1994:15) that:

Originally the Canon meant the choice of books in our teaching institutions.

If this same influence persists, then any literature which is too different from the traditional seems less likely to be considered as suitable for study in teaching institutions. This might not be the case in the Literature departments of English and American universities, but it may well be so in our schools, where students' time is more limited and the literature syllabus is determined by an outside body.

The words of Krupat (1984:309), Green (1990:142) and Gates (1992:42) quoted above, concerning the oral culture of most American Indians, are seen in this light to reveal a message of even greater import. Since so many recent and current approaches to literary study concentrate upon 'text', it is obvious that any oral culture seeking a broader recognition of its voice must either conform to 'tradition' or look elsewhere than in departments of literature. It may well be therefore that students of literature are deprived of access to these further dimensions of human experience, which are thus effectively downgraded in comparison with Western concepts of civilisation; and that those nations and peoples deemed 'non-literate', excluded by the traditional canon, are in danger of being perceived as nations without 'culture'. This elevation of Western civilisation to the leading position in the hierarchy of cultures, and the further implication that it is the *only* culture, is surely unacceptable today, when the ethnic mix

in every western nation is so varied, and when each person seeks rightfully to claim his or her own 'voice'.

The Critic as Censor

Lest it be felt that the kind of cloaking device described above applies only to cultures and traditions which differ widely from the Western, we might perhaps consider a reference by Tompkins (1985:140) to the work of a fellow American scholar and author. She writes of:

...Sacvan Bercovitch's *The American Jeremiad*, an influential work of modern scholarship which, although it completely ignores Stowe's novel, makes us aware that *Uncle Tom's Cabin* is a jeremiad in the fullest and truest sense....Stowe's novel provides the most obvious and compelling instance of the jeremiad since the Great Awakening, and its exclusion from Bercovitch's book is a striking instance of how totally academic criticism has foreclosed on sentimental fiction; for, because *Uncle Tom's Cabin* is absent from the canon, it isn't 'there' to be referred to even where it fulfils a man's theory to perfection.

This account brings to vivid life Arnold's assertion (p.57 above) that the critic had the right 'even to deny a book the right of existing': for Bercovitch, *Uncle Tom's Cabin* effectively did not exist, certainly at least as a source of scholarly reference. To extend the religious analogy, this illustrates the fact that for scholars, non-canonical texts were 'anathematised', in much the same way as the Roman Catholic Church's 'Index' had for centuries forbidden the reading of certain texts.

It is interesting here to recall that *Uncle Tom's Cabin* was, in the 19th century and after, what would now be termed a 'best seller', and its exclusion from canons of

literature points to distinctions between the views of critics and those of the general reading public. It is perhaps pertinent also to recall Q.D.Leavis' (1930:122) reference, to:

....the important fact that a fair proportion of the population could not read....(which was enough to) prevent any lowering of standards.

Q.D.Leavis thereby excluded from the right to any hearing, certainly on matters of 'standards', all those who, in her definition, could not read. In the Western civilisation of today, a 'fair proportion' of the reading population is of non-European or Euro-American origin: their voice, too, surely deserves a hearing. Fortunately for our awareness of this factor, some of these voices are those of authors, scholars, critics and teachers.

Some two centuries ago, David Hume in his essay *Of the Standard of Taste* (1965:5-7), described the view of the 'cultured' on literature. He wrote:

It is natural to seek a Standard of Taste; a rule by which the various sentiments of men may be reconciled; at least a decision afforded confirming one sentiment and denying another....Though there may be found *persons* who give preference (of a different order), *no one* pays attention to such taste; and *we* pronounce without scruple the sentiment of these pretended critics to be absurd and ridiculous(original italics).

Hinderer (1950:58-59) has given more recent expression to Hume's view. He wrote:

False judgments and intuitions of an object can only be corrected if there is a correct and permanently valid intuition of an object....
The relativity of value judgments merely proves that subjective judgments are conjoined with the person, that mistaken judgments -

of which there is no dearth in the history of literature - are always the fault of the person.

Commenting on these passages, Herrnstein Smith writes (1984:22):

Both informally, as in the drawing rooms of men of cultivation and discrimination or the classrooms of the literary academy, and formally as in Hume's essay and throughout the central tradition of Western critical theory, the validation commonly takes the form of privileging absolutely - that is, 'standard-izing' - the particular contingencies that govern the preferences of the members of the group and discounting, or, as suggested above, pathologizing all other contingencies.

To borrow a phrase from Hinderer, there is 'no dearth in the history of literature' of such pathologizing by critics: the pathologized have included authors and fellow critics (Note 2 p.167) as well as students and readers. One of the better known examples of this is provided by Frye (1957:17) who, in denouncing the 'intentional fallacy' - the view that a reader can get from a poem only what the poet has put into it - describes it as:

one of the many slovenly illiteracies that the absence of systematic criticism has allowed to grow up.

....thus in one phrase pathologizing poets (who can be 'outvisioned' by capable critics), inferior critics, teachers of literature and readers.

Extrapolations

The underlying principles of canonicity as outlined in Chapter Four have been revealed as primarily concerned with hierarchization and the role of the exemplar through priestly exegesis.

From the foregoing Chapter, which has considered the Concept of a Canon, the following conceptualizations are seen as central to an ongoing analysis, synthesis and conclusion concerning the Concept of a Canon and its Impact on the teaching and examining of English Literature in this country:

- Rival Moral Anthropologies
- A Vexed Sense of Power and Authority
- The Anxiety of Influence

The aim will be to interrogate the dialectical relationship within these extrapolations and their synthesis; thus by extending the conceptual framework it is hoped, through ongoing heuristic illumination (Moustakas 1990:27,1994:65), to deepen understanding of the educational implications of dominant axiological assumptions.

CHAPTER FIVE

The Growth, Development and Changing Function of Examinations

To a noticeable extent the emergence of English literature as a subject in its own right, and the development of mass compulsory schooling into its present recognised and accepted form have come about simultaneously. It has been argued in preceding Chapters of this thesis, that the development of English literature as a key element in education occurred because of the need to confront crisis of one form or another. This Chapter will look at the development of the examination system in this country, and will seek to show the extent to which it affected the nature of the English education system, and also, therefore, perceptions of English literature in education.

In no sense will this Chapter of the thesis seek to present a comprehensive history of examinations. In line with its chosen axiological critique it will instead seek to examine the motives and reasoning of those involved in examination; the logic and values ascribed to the examination process; the effect of these factors on the development of education and in particular of English literature in education; and the changing perceptions of examinations as viewed by administrators, educators and the public at large - in short, the *impact* of the concept of a canon.

This chapter will consider the following areas

- Early approaches to examination: competition and *Chrestomathia* (Bentham 1815)
- The universities and examination reform
- School examinations and the emergence of Examination Boards
- English and School-Based Examinations

The Chapter will show that much conceptualization and development in examinations had taken place *before* the introduction of mass public schooling, which can be said to

date from Forster's Education Act of 1870, and that these developments affected the nature of state education from its very inception.

Early Approaches to Examination

Competition and *Chrestomathia* (1815): the Science of Schooling

The earliest recorded policies on learning and testing in schools did not concern public examinations, although, as will be seen, they did demonstrate 'important principles'. Hoskin (1982:215) has defined these principles as 'hierarchical observation and normalizing judgement', and the examples he gives date from the sixteenth century: Hoskin, writing here of hierarchical observation, notes that:

In Strasburg by the 1540s Johann Sturm had organised the gymnasium into classes of pupils each divided into groups of ten....The Jesuits adopted and extended this technique....Each class was divided into two opposing camps. Within this polemic structure there was a hierarchy of appointments; Therefore every student had an opposite number to challenge; and within each camp students could challenge those above them; if victorious they exchanged places. Hierarchical observation and the lust for emulation were therefore carefully fostered.

Interestingly, Sturm had worked as a printer in Paris before going to Strasburg, and Ong (1962:184) has noted the effect of printing, and especially its techniques of spatialization and classification, by means of which knowledge and therefore thought were subsumed under a more explicitly spatial metaphor. Ong describes the new order as 'a more functionally visual economy of verbalised knowledge' wherein the spread of books provided what he describes as a 'noetic abundance' of written material, rendering possible a new 'topography of the mind' (Note 3 p.168). In this way hierarchical observation found its analogue in the printed book.

The principle of ranking applied throughout Sturm's school, and was linked with annual prize-giving and public recognition of the best students: thus hierarchical observation was directly associated with competition and the acknowledgement and praise of 'victory'. Michio Morishima (1982:8) has stressed the central importance attached to the ceremonial aspect of this type of educational encounter, which, he believes, manifests itself as 'guidance by morality, control by ceremony'. Certainly, in the first half of the eighteenth century a modified version of the Jesuit scheme was in operation at Eton, where classes were divided into camps and 'decuria', and challenges issued between and within camps, similar outcomes to those described above would seem to have been regarded as desirable.

In parallel with hierarchical observation, Hoskin (1982:217) presents, as an example of 'normalizing judgement', the Christian Brothers' schools, founded by La Salle in the 1680s, in which:

A continuous system of small rewards and punishments is set up, wherein merits make up for demerits. This constant 'economy' of points for lateness and promptness, inattention and disobedience, insolence and politeness introduces the principle of 'normal' behaviour, as bad and good behaviour become categories given an objective status according to the number of merits and demerits amassed.

Bentham and *Chrestomathia* (1815)

Almost three centuries after Sturm's initiatives, his approach to learning through 'hierarchical observation' reached a kind of apotheosis in the well known form of Jeremy Bentham's (1815) *Chrestomathia*, which combined the competition so central to Sturm's philosophy with principles, differing significantly from each other, introduced in Bentham's own time by first, Andrew Bell and, a little later, Joseph

Lancaster. Smith and Burston (1984:xi-xii) explain the differing approaches, rooted in Bell's 'mutual instruction' and Lancaster's 'mass instruction':

....a Lancasterian school being one organised according to the monitorial system whereby the master taught the senior boys and they in turn taught the rest....Bell stressed mutual tuition, namely, pairing an able boy with a backward one...Lancaster saw the possibilities of mass instruction at a time of rapidly growing child population and campaigned for this: he claimed that by his system one schoolmaster could teach as many as one thousand pupils.

Bell had published an account of his own experience of the method of mutual tuition, in a book (1797) entitled *An Experiment in Education, made at the Male Asylum of Madras*: for this reason his method is also known as 'the Madras scheme'.

On hearing of these differing methods, Bentham set about the production of his own proposals. D.Jones (1990:58) describes the project:

Bentham and the 'education mad' party of the early nineteenth century viewed the monitorial school as the machinery through which government could scientifically inculcate habits of morality. The school as an engine of instruction could manufacture a disciplinary society.

Driven by Utilitarianism, Bentham spelled out in his book the advantages of the 'Scholar-Teacher Principle, which he described (1815:101) as:

The principle, which consists in employing, as *teachers* to the rest, some of the most advanced, and in other respects most capable, among the *scholars* themselves....*Advantages gained, I. Saving in money.* Every *professional*

teacher would need to be paid; no such *scholar-teacher* needs to be, or is, paid. (original italics)

Bentham (1815:106) sought also to maximise the benefits of the *Place-capturing Principle*.

On the occasion of the *saying* of a lesson, whatever it be, the scholars, by whom that same lesson has been *got*, are placed, or are kept, standing or sitting, in one line, straight or curved, as is found most convenient; with an understanding, that he whose place is at one end of the line is considered (no matter on what account) as occupying, at the time, the post of greatest *honour*; the one whose place is next to his, the next in honour; and so on.

The place-capturing would then occur in the event of a scholar making a mistake, whereon the next below, or his challenger, would 'capture' his place, so that, Bentham believed, the intellectual exercise would be:

....converted into a *game*: *punishment* attaching instantaneously upon *demerit*, and, by the same operation, *reward* upon *merit*, and in both cases, without further trouble or expense in any shape. (original italics)

D.Jones (1982:58) describes how Bentham's:

....science of schooling....would inculcate habits of calculation in the population. This would be achieved by the application of a polyvalent panopticon technology mediated by a system of rewards and punishments. In Bentham's scheme each pupil would be taught to calculate the pleasure and the pain consequent upon any act, through the daily aggregate registers.

Hoskin (1990:31) draws attention to the implicit relationship between social control and self-control within this 'application of a polyvalent panopticon'. He writes:

its enduring metaphor - so often cited since Foucault recovered it from long oblivion - is of the Panopticon, the 'all-seeing eye' of a surveillance which is also a judgement, which does not even have to be looking to make one feel watched.... Behind the Panopticon we find a particular and special micro-technology, identified as that which 'combines the deployment of force and the establishment of truth': the examination.

Such was Bentham's confidence in the universal application of his 'science of schooling', that he wrote in his Instruction Table I (App. A: Instruction Tables):

It is supposed that few, if any, existing branches of Art or Science can be found which are not included in one or other of the Denominations inserted in this Table. In so far as this is the case, it may, in some measure, serve the purpose of an Encyclopaedical sketch.

He planned a curriculum which was in those days almost unheard of in terms of range and scope, certainly when compared to the daily fare of pupils in the schools, of whatever level, which were then in operation. Although all pupils would begin at Elementary Level with the all-too-familiar 'Reading, Writing, Arithmetic' (of which Reading was to be learned through Writing), their programme would eventually offer, under one heading or another, over forty subjects.

A most praiseworthy inclusion in the Instruction Tables should here be noted. 'Advantages II:13' reads:

Need and practice of corporeal (sic) punishment superseded: thence masters preserved from the guilt and reproach of cruelty and injustice.

However, the Chrestomathic scheme and its 'Unexampled cheapness of the instruction in proportion to its value' (Advantages II:11) was designed almost completely around examination in some form or another. Examination was to follow immediately upon the learning, as did the (almost inevitable) reward or penalty. What is not considered in the proposals is the likely effect on those pupils who would rarely, if ever, rise in the hierarchical 'pecking order'. Failures were not mentioned as such in the scheme, which nevertheless by its very nature guaranteed that there must be failures, and furthermore that their downward change position in the 'line' would reveal this to all. Jones (1982:59) writes of the 'degradation and humiliation' which inevitably ensued. Equally relevant is the likelihood, of which Lyotard (1993:81) is aware, that fear of error would mean that mistakes, rather than presenting as learning opportunities, would be perceived as 'terrors' to be avoided at all costs by the learner.

It might be argued that the pupils' actual learning, their grasp of what was examined, was thereby diminished, since the next step in their preparation would follow immediately upon that which had been tested. Perhaps as important as this consideration is the fact that, in order to be utilizable in the Chrestomathic manner, any area or field of knowledge would need to be fragmented and approached piecemeal: this greatly facilitates what Freire (1970) described as the 'banking model' of education, described more fully in the Chapter which follows, in which the teacher holds the knowledge, which he or she then 'releases' to the pupils piece by piece. In this model of education it is only the teacher who can ever be aware of the overall nature of the field of learning, an approach, moreover, described by Hoskin (1982:213) as 'the emergence of rational schooling'.

It is also important at this stage to bear in mind the strictures of Scholes (1998:148) who, arguing that 'we have been thoroughly indoctrinated in 'coverage' as the organizational basis of our field', goes on to warn against a failure to incorporate the material covered into the 'communicative lives of students'. This he describes as the error of:

...the equation of coverage with knowledge. Knowledge that is not usable and regularly used is lost. The knowledge that we retain is the knowledge that we can and do employ....A canon of methods, then must be presented to students in the form of intellectual tools that they can use effectively.

Schooling as Expediency

While the whole approach of the Chrestomathic school now sounds impossibly automatized and factory-like, it would appear that the motives of Bentham and his associates were, at least in part, benevolent. In 1814 Mr. Pillans, a Master at the High School in Edinburgh where these methods were put into practice for the teaching of languages, wrote to the Rector of the school that he had been thereby enabled...

...to stimulate and employ to purpose the various faculties of two hundred boys, differing widely both in acquirement and capacity; to insure attention, by excitements at once strong and honourable; and to exclude that languour and listlessness, arising partly from the physical misery of being so long in a sitting posture, which most of us may remember to have been the great sources of the unhappiness we experienced at school.

It should of course be borne in mind that Bentham's Chrestomathic proposals, as Smith and Burston (1984:xiii) report, were:

...intended largely for the 'middling ranks' - the children of tradesmen and the like for whom no suitable secondary education was available.

Smith and Burston (1984:xiii) also quote from a letter written by Francis Place (1814), himself a keen proponent of the Chrestomathic approach, to a colleague, William Allen, in which he justifies this attention to the 'middling ranks' by observing that:

...it is from them that the working classes, the most numerous portion of human beings in the country receive information, and information alone can do them permanent service.

This view foreshadows Arnold's aim of encouraging emulation and progress in the working classes by enabling the middle classes to act as their exemplars.

To pursue the comparison with Arnold, it is interesting to note that English as now construed nowhere figures in Bentham's proposed curriculum. What he does propose is the study of grammar, linked to the concept of a Universal Grammar (Note 4 p.168).

Through this study of grammar, Bentham (Smith and Burston 1984:74) aims:

To render the scholar acquainted with the *structure* of language in general, and that of his *own* language in particular; and thereby, to qualify him for speaking and writing, on all subjects and occasions, with clearness, correctness, and due effect - in his own language....

To lay a substantial and extensive foundation, for a more particular acquaintance, to the purpose of *reading*...as, at a maturer age, shall be regarded as promising to be conducive to the scholar's *advancement* in life, or agreeable to his *taste*...As to the *subjects* of these exercises, in addition to the *rules* of *Grammar*, they may consist of select portions of *History* and *Biography*, taken from the most approved works in the several languages. (original italics)

Bentham's prescription shows no inclination whatever toward what was quite soon thereafter to become known as 'literature', yet scarcely more than a century later, the scene was set for the emergence of the 'Cambridge School' of literature, and the rapid changes which were to ensue. Bentham does show (Table I: Column Five) 'Belles Lettres' as 'Branches of Instruction *omitted*', and this solely on the grounds of 'Time of life too early'. However, the very mention here of Literary, Poetical and Rhetorical Composition and, most interestingly, Criticism, would seem to imply that in Bentham's view, all were susceptible to the reductivist, factual approach of Utilitarianist education (App.A pp.171-2).

Nonetheless it is important not to overlook the closing words of this section of Bentham's book, for his reference to 'the most approved works in the several languages' surely contains at least the essence of the concept of a literary canon. Bentham also drew up a list of what he termed the primary, or first-order, properties desirable in language. These he listed (1984:407) as:

1. Clearness. 2. Correctness. 3. Copiousness. 4. Completeness
5. Non-redundance. 6. Conciseness. 7. Pronunciability.(sic)
8. Melodiousness. 9. Discibility. 10. Docibility. 11. Meliorability.
12. Impressiveness. 13. Dignity. 14. Patheticalness.

While including elements of what might be considered the rhetorical, Bentham's list is on the whole much more fitted for the conveying of information, which is how Place (above p.83) saw the role of the 'middling classes' towards the working masses.

Even though, as described earlier, the Chrestomathic principle was applied in some schools on a limited basis, no fully Chrestomathic school was ever opened. Nevertheless Bentham's writings on the subject deserve the closest scrutiny because

of the information therein concerning what might be termed the favoured 'moral anthropology' of the Utilitarians of that era, which was based on rational calculation as conducive to useful learning. Furthermore they include many pointers to ways in which the concept of education, and its role in society, were developing. Bentham's approach may be summarised as:

- the school as an 'engine of instruction'
- accurate information as knowledge
- progress determined by examination
- competition as the only motivation and stimulus
- coverage as learning (Scholes 1998:114)

While no school of today approaches the mechanization of the 'engine of instruction' envisaged by Bentham, it could be argued that, following the early example of the 'payment on results' method, schools at present are quite strictly tied to programmed curricula leading directly to externally set examinations and tests. Control over pupil development, then, is tight, if not exactly achieving (or seeking) Bentham's 'panopticon' effect.

The principle of 'accurate information as knowledge' has nevertheless persisted in English education. For example Montgomery (1964:38) reports that:

In 1859 J.S.Mill enlarged on a proposal for compulsory education based on an examination system. To prevent the State exercising an improper influence, he suggested that only matters of fact should be examined in the controversial subjects of religion and politics.

Much more recently Fitz-Gibbon, an acknowledged leader in the areas of quality and effectiveness in education, has written (1996:82):

Perhaps, though, formal testing *is* inappropriate in English and the arts. We should consider having a national testing programme that covers only the subjects in which there are clear facts and skills and something in the way of progression: maths, sciences, foreign languages, design and technology and applied disciplines like accountancy. It is certainly worth considering having several other subjects treated as cultural and recreational, studied for their own intrinsic interest. Any debate on testing may need to separate the opinion-based subjects from the knowledge-based subjects. (original italics)

The major feature of Bentham's scheme - its reliance for motivation on 'place-capturing' - continues, through the system of examinations, to constitute what appears as almost the essence of British education. These varying forms include such administrative devices as streaming, setting and 'positions' in class, all dependent on the outcome of examination: indeed at one time the outcome of the '11-plus', surely one of the most extreme examples of such a device, determined the school or type of school to which pupils would transfer for their secondary education, and thereby, to a considerable extent, their future career options and 'place in life'. Montgomery (1965:254) points out that:

The convenience of streaming had been noted for many years, and the advantages had become axiomatic to many teachers. Andrew Bell's 'Madras' scheme of education was based upon subdivision and classification at the beginning of the nineteenth century. No class was to be retarded in its progress by idle or dull boys, and every boy in every class was to be fully and properly employed.

The Madras scheme was of course a major inspiration to Bentham in the conception of his Chrestomathic proposals, and as Hoskin (1982:214) states:

The emergence of the examination cannot be divorced from its immediate context, the late eighteenth century....the examination can be seen as part of the middle-class reform of education and its institutions. In a range of institutions aspects of disciplinary power had become standard practice, culminating in the example of the monitorial system which organized the use of time and the deployment of pupils in space with meticulous attention to detail. Public awareness of the examination's possibilities was doubtless heightened by utilitarianism and Bentham's *Chrestomathia* in particular, which sums up in its proposals the whole spirit of hierarchical observation and normalizing judgement.

The absence of 'English' from Bentham's curriculum illustrates in one way the extreme nature of Bentham's view of class distinction: in his day, and indeed for the remainder of the nineteenth century, the classics, Greek and Latin, were the standard fare of pupils and students of the upper class. Bentham however, even though his school was planned for the 'middling classes', had no thought even of offering English Literature as an equivalent, yet he still pointed the way to the institution of a 'canon' of literature.

The Universities and Examination Reform

The 'reform of education and its institutions', referred to by Hoskin above (1982:214), was first apparent in the universities of Oxford, Cambridge and Trinity College, Dublin. Foden (1989:12) writes of changes which took place in Dublin...

....in 1731, when Dr. Samuel Madden, Senior Fellow of the University had the idea of setting up a pension fund, from which small prizes might be awarded to deserving students in the termly examinations.

From the earliest years of these awards the prizes were in the form of books, but the year 1751 saw the introduction of gold medals in addition. At about the same time, Trinity College in Cambridge also inaugurated examinations on the results of which the appointment of Wranglers and Optimes was decided. These awards carried a certain 'cash value', since some brought with them a measure of tenure at the university. Fair and consistent assessment was therefore of significance to all candidates who, because of the attraction of prized awards, grew in number.

As described in Chapter One, this led to a rapidly increasing student population, the sheer number of examination candidates prompting the universities to move gradually towards the use of written, as opposed to oral, answers.

A Mathematized Model of Reality

A further and crucial development, which has since become so well-established as to be taken absolutely for granted in matters educational, was the 'invention' of the mark. Hoskin (1982:222-3) explains the circumstances surrounding its arrival:

...it seems to have been assumed that examiners, singly and in concert, possessed an essential ability to locate a candidate in his true position, within tolerable limits of accuracy...However, the system remained transparently unsatisfactory. Cases of open partiality on the part of examiners occurred. This appears to have caused considerable dissension. As a solution, in about 1792, William Farish, one of the moderators, suggested that marks should be assigned for individual questions. (This) ...was, in retrospect, a most momentous step, perhaps the major single step towards a mathematized model of reality. Perhaps it is not true to say of it, as it is of the alphabet, that it was invented only once, but its impact was little short of revolutionary in much the same way. The science

of the individual was now feasible, for the principle had now been articulated that a given 'quality' could be assigned a quantitative mark. (Hence the concept of).... 'calculable man'. This is the essence of disciplinary power. It locates each of us in a place in society and in effect produces a social reality made up of a population of disciplined, objectively defined individuals.

Changes within the universities which resulted from the new style of examination and assessment gradually became apparent in other ways also. Rothblatt (1976:178) writes:

Gone was the sociable Georgian ideal of liberal education, and in its place imperceptibly there had appeared a new intellectualist ideal, what we now call proficiency, or the acquisition of skills.

Included among these 'skills' was the scientific, which was to become, as metaphor and ideology, a central feature of life affecting, through the newly established discipline of examination, the practices and processes of all subjects, including English.

This new approach was virtually assured of success because, as Hoskin (1982:226) writes:

The examination-based educational model....an examined form of curriculum-as-fact....is the result of an apparently internal intellectual development which for fifty years and more is carried on within the ancient universities and public schools and affects only their upper-class students. This of course lends to the examination a certain prestige which is part of its success.

This type of development, with its inbuilt prestige, prompts a consideration of the view of Bourdieu who, with Boltansky (1978: 209) for example, suggests that:

The education explosion...appears as a result of an overall transformation of the functions of the educational institution, i.e. of the structure of relations between the education system and the structure of class relations, whose principle, or at least whose trigger, lies in a transformation of the system of strategies of reproduction employed by those factions of the upper and middle classes which are richest in economic capital (leading in turn to the) ...conversion of economic capital into certified cultural capital...a strategy which allows families who occupy the dominant positions in the ruling class to maintain their control over the field of business.

The Rhetorical Model of Creativity

The existence of a ruling class, as described by Bourdieu and Boltansky (1978:209) had a direct influence on one feature of university practice which was to remain comparatively unchanged, namely the perception of the rhetorical as the only acceptable form of creativity.

The traditional, oral form of examination had grown from earliest times around the concept of philosophical, ethical or moral topics addressed or defended in a manner which demonstrated the candidate's skills in rhetoric as well as his knowledge. Since much of the examining was carried out in the form of 'disputation', on topics which had been identified previously, the use of stock arguments, 'loci classici', model answers (or 'strings') was the expected norm. It was in deploying such knowledge with an appropriate mastery of language that the candidate proved his worth. As Hoskin (1982:219) describes:

The image of the educated man embodied in the oral examination was the rhetorical image. The examinee, in having to prove himself both eloquent and prepared with the relevant strings of facts, was

proving himself creative according to the rhetorical model.

Given that answers were now to be delivered in writing, it might seem that the rhetorical element in the examination had to be at least revised. Yet a number of factors conspired to ensure its survival and, as this section of the thesis will seek to show, rhetoric in one form or another continues to hold its place in concepts of scholarship and criticism and, by extension, in the practice of examinations.

The first of these factors concerns those university students who, from earliest times had been seen as preparing for 'public' life, which would of course include the church, the law courts or government as well as the university itself. In each of these arenas the correct form of address was essential, and was recognised as the mark of an educated man. The switch from oral to written presentation in examinations in no way altered that perception, and rhetoric correctly and cleverly deployed continued as an essential component of each candidate's performance.

The second factor concerned the change of 'audience' for each candidate. Whereas previously, 'disputations' had taken place before members of the faculty, perhaps as many as one hundred in number, the examiner of a written paper was now virtually the sole 'audience' for each candidate: for the sake of fairness, the existing type of examination syllabus, based on memorised 'strings' of factual knowledge and presented in identifiable linguistic form, remained in place. These were recognizable and familiar to the examiners, so that the written papers were easily marked: fairness was thus deemed to be much more surely achievable.

However, the overall reasoning behind the survival of the rhetorical in the new written examinations must surely have been rooted in history and tradition. As Bourdieu and Passeron (1990:142) have observed:

To get a complete idea of the characteristics of this mode of written communication, which presupposes the examiner as sole reader, one would only have to compare it with the *disputatio*, a debate between peers, conducted in the presence of the masters and a whole audience, through which the medieval university inculcated a method of thought applicable to any form of intellectual and even artistic production...It would be seen that the different types of academic test, which are always, at the same time, institutionalized models of communication, provide the prototype for the pedagogic message and, more generally, for any message of a certain intellectual ambition.

The appropriate form of rhetoric - 'the legitimate manner of using the legitimate culture' as Bourdieu and Passeron (1990:143) have termed it - retains its hold in examinations even to the present time. They write:

It is arguable that the structure of the English university essay examination has changed very little. On the whole students' answers reflect the legitimate manner of using the legitimate culture, and at their best are informed and witty polished jewels of the rhetorical art.

School Examinations and the Emergence of the Examination Boards

Continuing the axiological critique whereby the validity of value systems is investigated, it is intended now to look at the development of examinations in the schools of England, from the standpoint of the nature and purpose of these examinations; to discuss the extent to which they were designed and intended to reward, assess or exclude; and to consider to some extent the perception of examination as it developed in the minds of the people of this country, including those actively involved in education.

'Unwanted Auxiliaries': Latham (1877:31)

Henry Latham (1877:31) had observed at the dawn of mass, compulsory schooling, that students were, through the requirement of examination, henceforth to be filled with:

....unwanted auxiliaries, the spirit of emulation, the hope of reward, and the dread of censure or failure.

The 'spirit of emulation' would embed into the system the role of the exemplar, and with it also, transmission of notions of those whose performance and personal integrity were perceived as most worthy of this emulation. As Hoskin (1990:46-7) points out, this whole process was legitimated by institutionalized discourse which put value upon the self in the form of 'objective self-validation for the perfect 10 out of 10 or 100 per cent'.

These features, also observable in Bentham's Chrestomathic scheme (1815), are in a very real sense inherent in the very concept of examinations: they are simply what might be termed the outcome principles of reward and rejection. In certain types of examination which are operated for purposes of selection, the rejection following failure might well lead to a permanent form of exclusion from the aimed-at or target group, of which membership would be the reward of success. The following section will seek to illustrate this type of outcome with known examples from the history of school-based examinations, bearing in mind the coercive nature of the public examination process within the system of mass, compulsory schooling as it impacts upon the individual within an institutionalized setting.

Among the earliest recorded examples of external 'examinations' in the nineteenth century were those which began in 1846 in which the schools, rather than individual pupils, would be rewarded or rejected. These examinations were rather tests of the

efficiency of schools carried out by government inspectors, and the reward for successful outcome would be the award by government of extra funding either for buildings or for the recruitment of teachers of good quality. Clearly the standard of the work and response of pupils as identified in the course of the inspection would be crucial to the outcome, which meant that headmasters and teachers, fully aware of the import of the outcome of inspection, would tend to gear their teaching to the known criteria of the inspectors.

Here is a clear forerunner, in almost every respect, of the Revised Code of 1862, better known as the 'Payment by Results' scheme on which W. Butler, (Herbert 1889:39-40) wrote:

....boys are taught in such a manner that attention is not paid to their real training and education (as would be done by giving good object and science lessons), but they become mere automatic machines, into the slits (so to speak) of which the Inspectors drop their favourite ideas embodied into questions, and out roll the answers. And yet I venture to think that the elementary teachers are not to blame, considering the present system of payment by results.

It is worthwhile recalling that the Revised Code is also remembered for its almost total emphasis on the 'three R's', - Reading, 'Riting and 'Rithmetic, so that the narrowness of the resulting syllabus and pedagogy is not difficult to envision. The words of Butler are also noteworthy in their presentation of an awareness of the potential conflict between examination requirements and the provision of a 'real training and education'. This conflict could later be seen to result in even greater tension and injustice than that existing in the then elementary schools, when the effort of whole classes, or even whole schools, was centred upon the requirements of an examination in which only a minority had any real hope of academic success beyond their school education..

It should also be pointed out that not all of Her Majesty's Inspectors supported the Revised Code. Montgomery (1965:40) writes:

Matthew Arnold, himself an inspector, was one of the foremost critics of the system which followed the Revised Code. In his report for 1867 he noted the 'lack of life' induced in the schools by this system of 'payment by results'. He went on to comment on the decline in the supply of pupil-teachers, and on the poorer morale, despite the greater number of publicly inspected schools....He pointed out that the notion of payment by results was well-fitted to catch the public fancy, but was nevertheless unsound....Arnold was said to have admitted on one occasion that he never made any deductions from the grants.

The 1846 initiatives and the Revised Code shared one operational principle which was to become enshrined as part of the very nature of 'valid' examination, namely the centralization of control of examinations in what Hoskin (1982:227) calls the 'examination-institution axis'. This principle was to be vastly developed through the growth of subject-based examinations administered on the model of the Oxford and Cambridge Locals, whose emergence is described below, so that it has become, in this country, the only model accepted as valid. This has been demonstrated in recent times by the comparative mistrust, as validating tests, of the school-administered Mode 3 schemes introduced in the late 1960s. Of his concept of the examination-institution axis, Hoskin (1982:227) writes:

A generation of university-trained men proposed examination-based schemes in a number of spheres of socio-educational reform. In those that were successful the principle of disciplinary power was clearly articulated, for instance the creation of an examination-institution axis.

Hoskin goes on to extend his definition to the requirement, introduced gradually from 1847, that students training to become teachers should pursue their studies in residence rather than externally as before. Clearly this requirement could not apply to day-school pupils studying for examination, but the principle of centralization as noted by Hoskin remains valid especially through the rigorous central control of examinations in our schools today.

The Oxford and Cambridge 'Locals'

The principles of the Revised Code remained in place for several decades, and what is more, the examination system in general grew rapidly. The 'education-minded' of the time clearly saw continued or extended education as worthwhile, although within it can be seen the elements of both assessment and selection. There was of course discussion nationally about a centralized scheme of examination, and already government inspectors were involved in visits to schools throughout the country. Direct governmental involvement in examinations for the secondary sector of education was contemplated by some politicians, an outcome which the influential 'free trade-minded' of mid-nineteenth century England felt should be avoided at all costs.

It was this situation which led directly to the establishment of what became known as the Oxford, and the Cambridge, 'Locals', which were set up in 1857 and 1858 respectively (Howat 1973:1). An earlier proposal to establish 'County' examinations in Devon was extended by T.D.Acland, an Exeter landowner, and Bishop Frederick Temple, who had both been members of the original committee formed in Devon, into a scheme, based on the universities, which had the potential to become nation-wide. In a letter to the Master of Balliol College, Oxford, dated 25th February 1857, Temple explained his viewpoint and the university's suggested role in examining and awarding certificates (Roach 1971:89):

The University, you see, would give nothing but the title, and would have the responsibility for choosing the examiners. The expenses could be easily met by the fees. The examinations might be held once a year at Oxford; but also in the country wherever the local gentry chose to make arrangements for that purpose. If Oxford began, Cambridge would soon follow. In this way the universities would give guidance to those schools which is sadly needed. And surely there is no function which Oxford might more appropriately offer to assume than that of guiding education all over the country.

These views were not universally shared. The wording of Temple's letter of 1857, quoted above, although it spoke of 'guidance', shows that anxieties about the universities seeking control, expressed by many at the time, were not entirely misplaced. When it is further borne in mind that virtually all of those in governmental power, those who made the decisions concerning the shaping and governance of education, were themselves Oxford or Cambridge men, whose inclinations in such matters would therefore not be difficult to divine, fears of covert domination can be seen to have had some justification.

Nevertheless the 'Locals' were established, to be followed in 1873 by a new examining body, the Oxford and Cambridge Board, established largely as a forestalling reaction, on the part of the public schools, against the proposals of the Endowed Schools Bill of 1871 which had envisioned a national system of examinations. The new Board was set up at the request of, and was to serve almost exclusively, the public schools, thus underlining the fact that, although so many proposals had been made to encourage and develop secondary education and its outcomes in middle-class schools, the original hegemony remained in place. Roach (1971:281) writes of competitive examination:

Originally it had been a reforming slogan to set people free from patronage and traditional interest, and to make sure that the best men came to the top. Now competition, instead of being a means of breaking up the traditional order, had been in one sense captured by that order, and had become the instrument of collectivist and centralizing power.

Since that time, certainly up until the advent of the National Curriculum, externally set and administered examinations for school leavers - that is to say those examinations which eventually were known as 'O' and 'A' Levels - have been conducted almost entirely through university structures, to the extent that, in the Oxford and Cambridge Schools Examination Board (OCSEB) Guidelines for grading at 'A' Level, the Grade A is described as appropriate for 'the best candidates, certainly worthy of a University place' (1994:3). Also noteworthy is the fact that, after many years of growth, proliferation and amalgamation, OCSEB, formed in 1990 and subsuming the University of Cambridge Local Examinations Syndicate (UCLES), is today one of only three boards to continue in operation, although, since amalgamation in 1998 with RSA, the grouping is now known as Oxford, Cambridge and Royal Society of Arts (OCR). (Note 5, p.169).

Bearing in mind MacLeod's (1982:4) report of the view of a nineteenth century educationist that 'having a subject in the examination rubric placed that subject on the 'map' of learning', it is also interesting at this point to look at the first syllabi offered to candidates for examination by the 'Locals' in 1858. The Cambridge Local Board offered papers in twenty four subjects, of which English Literature was one (Howat 1973:7). In view of the significance of this inclusion by the Board, which is certainly great in terms of the emergence of English Literature as a subject considered worthy of study and examination, the actual paper is reproduced here rather than as an appendix (see over).

A perusal of the questions set will show the variation in the types of knowledge then looked for by examiners, as well as a considerable gradation in the level of awareness anticipated. Sections I and II offer questions which are essentially historical in nature; Sections III, IV and V focus on the play itself, although with an emphasis on philology, rhetoric and the memorising of text (a potentially confusing erratum is to be observed in question 2 of Section IV, where the words 'as - lief' are shown as separate and distinct from one another); Section VI expects an awareness in candidates of other plays by Shakespeare and indeed by any other writer of historical drama. If this examination syllabus was taken by schools as a guide to curriculum planning, as indeed it must have been if candidates were to be adequately prepared, then it might be suggested that the content of an English literature course in schools preparing senior pupils for this examination would need to be quite wide ranging, at least in terms of drama texts covered. Indeed it might here be suggested that question 3 in Section VI could provide the basis for a thesis at Doctorate level! It should also be noted that many of the questions approximate quite closely to Bentham's views on the centrality of 'Biography and History' in the study of English, quoted earlier (p.84).

Examination papers in English over the years immediately following 1858 show that the Cambridge Syndicate offered one Shakespeare play each year as its literature 'syllabus', with the exception of the years 1863-64, when *Paradise Lost* (Books I and II) was selected. English Literature does not appear to have been offered in the late 1870s, but re-appeared in 1882, with Shakespeare's *Richard II*, for both Junior (up to age 15) and Senior (up to age 18) pupils.

The foregoing information on early examination syllabi was kindly supplied (30.4.99) by Dr J.Hall of the Rare Books Room in the Library of Cambridge University.

II. B. 2. Shakespeare—Julius Caesar.

[N.B. You are not permitted to answer more than one question in each Section.]

SECTION I.

1. STATE what you know of the personal history of Shakespeare.
2. Trace shortly the history of the Drama in England down to Shakespeare's time.
3. At what period of Shakespeare's life do you suppose the "Julius Caesar" to have been written? Give your reasons.

SECTION II.

1. What are the sources of our knowledge of C. Julius Caesar? From which of these does Shakespeare seem to have derived his narrative? How does it differ from the generally received account?
2. Mention some of the causes which led to the subjection of the Roman Republic to one man.
3. Explain the following terms:
Dictator—Tribune—Lupercalia—Capitol—Triumvirate—Ides.

SECTION III.

1. Describe generally the action of the play.
2. Write down any passage, consisting of at least twelve lines, that may have struck you especially in this play, and point out its merits.
3. Compare the speeches of Brutus and Antony over Caesar's body in the Forum.

SECTION IV.

1. Explain Shakespeare's use of the following words, and, where you can, illustrate their meaning from this play:
Climate—dear—favour—griefs—instance—lover—merely—passion—pitiful—prefer.
2. Explain etymologically the following words: Shrewd—deliver—deliberate—as—lief—rather—deck.
3. Explain the following passages:
"That you do love me, I am nothing jealous."
"Let not our looks put on our purposes."
"Will you be pricked in number of our friends?"
"The abuse of greatness is when it disjoins
Remorse from power."

SECTION V.

1. Give the words, if you can,—if not, the substance of Brutus' answer when Cassius asks him what he is determined to do if they lose the Battle of Philippi.
2. Point out some of the excellences of Shakespeare's treatment of the quarrel between Brutus and Cassius, in the fourth Act.
3. Analyse the train of thought in the following soliloquy of Cassius in the first Act:
"Well, Brutus, thou art noble; yet, I see,
Thy honourable metal may be wrought
From that it is disposed: therefore it is meet
That noble minds keep ever with their likes:
For who so firm that cannot be seduced?
Caesar doth bear me hard; but he loves Brutus:
If I were Brutus now, and he were Cassius,
He should not honour me."

SECTION VI.

1. Contrast the characters of Brutus and of Cassius. With what other characters in Shakespeare's plays may they respectively be compared?
2. Compare Shakespeare's Julius Caesar with any other historical drama that you may have read.
3. It has been said that dramatic poetry is founded on the relation of Providence to the human will. Explain the saying, illustrating it from this or any other of Shakespeare's plays.



If, then, English Literature was on the 'map of learning' (MacLeod 1982:4) in the schools, it was certainly not so in the universities until the twentieth century was well under way, as has been explained earlier in this thesis. It was only after the end of World War One that the subject gained genuine status in Oxford and Cambridge, Faculties and Chairs having by then been established in both.

Scrutiny and Examinations

The English Department at Cambridge University developed strongly between the wars, and several of its members achieved international repute. Particular mention must here be made of the influential quarterly publication *Scrutiny* (Note 6, p.169), founded in May 1932 by Lionel C. Knights and Donald Culver (Mulhern 1979:41). It is interesting in this present context to note the views on examinations of some of those concerned with English teaching in those days, as published in *Scrutiny*.

In September 1933 *Scrutiny* devoted the whole issue to the subject of examinations. As Mulhern (1979:102) reports,

Scrutiny's analysis of secondary education focused principally on the key component of the 'educational machine', the examination system. In 'Scrutiny of Examinations', published in September 1933, L.C.Knights presented a comprehensive indictment of prevailing methods of assessment, and in particular, of the centrally administered School Certificate in Education. Whatever its possible advantages, standardized assessment was a virtually unattainable goal, he argued; and the actual effects of the system were ruinous. It imposed a regime that dominated and distorted the educational process, degrading learning to the accumulation of suitably profitable material, and restricting the range of work to the officially 'relevant' (one correspondent cited in this essay testified to the 'moral strain' of teaching English for the School Certificate). It

was imperative, he concluded, to abolish the external examination system, in favour of a more flexible and responsive system of internally designed syllabuses and examinations.

In the issue dated March 1936 (pp.358-9) Chapman deplored the range of texts prescribed by the examining bodies, and on the shaping of the syllabus noted:

....précis is said to be useful in 'business': hence, I suppose, its very prominent place in the examination.

D.W.Harding (September 1937:144) offered an essay on intelligence testing about which he wrote that it:

....excludes self-criticism, measures only the capacity to solve problems posed from without, disregarding the examinee's capacity to formulate new problems, and simply discounts incorrect answers. Designed to produce efficient functionaries rather than self-determining individuals, intelligence tests merely reflect the peculiarities of the civilization that produced them.

Harding's criticism of intelligence testing which, he felt, excludes 'self criticism' and 'discounts incorrect answers', troubled many at that time and continues to do so, as indeed it surely must. For example Denys Thompson, himself a practising teacher, felt that education, a potentially humanizing process, was (1932:246)

....very busy mass-producing interchangeable little components for the industrial machine, whereas its concern should be to turn out 'misfits', not spare parts.

...clear references to the standardizing effect of the education system as then practised, and the foundation for what, half a century later, would come to be presented as technological domination, with specific reference to the use of English as a 'moral technology' (Eagleton 1985:45), and thereby tantamount to a 'dividing practice' (Green 1990:135-6).

Extrapolations

Arising from the above discussion of the Concept of a Canon and its *impact* on the practice of examination, the following conceptualizations are considered central to on-going heuristic illumination (Moustakas 1994:65):

- Mass compulsory schooling
- A mathematized model of reality
- English Literature as a moral technology

Canonical principles set alongside scientific procedures operationalized through public examination have resulted in what has come to be described as a normative pedagogy. The following Chapter will seek to investigate the effects of this alongside notions of individualization, subjectivities (Foucault 1977) and personhood (Freire 1976).

CHAPTER SIX

The Concept of a Canon: Pedagogical Implications and Praxiological Issues

Introduction

This Chapter represents the culmination of the Conceptual Domain., in that it will concern itself with pedagogical implications and associated praxiological issues. Having sought in Chapters Four and Five an heuristic illumination of the concept of a canon and its impact upon the teaching and examining of English Literature, it is proposed now, in the light of the findings from these previous Chapters to attempt a critical investigation of the *effects* of that impact, which have been perceived in these Chapters as emphasising testing and standards. This investigation will continue into Chapter Seven, where specific reference will be made to the National Curriculum.

One of the chief concerns of the Chapter will therefore be this question of standards and validation. Herrnstein Smith (1984:22) as quoted earlier (p.74) has drawn attention to the fact that in the central tradition of Western critical theory....

.... validation commonly takes the form of privileging absolutely - that is, 'standardizing' - the particular contingencies that govern the preferences of the members of the group.

It is considered useful, therefore, at this stage, to re-iterate the critical post-modern feminist stance and rationale outlined in Chapter Two. Bearing in mind Yeatman's (1994:8) plea for 'the possibility of affinity politics which accommodate difference', alongside her desire (1994:9) to 'unmask the particular economies of inclusion and exclusion', a comparative method, as advocated by Bourdieu and Passeron (1990:141), will be employed to sharpen the focus of the chosen axiological critique.

This thesis has already considered the question of examinations, as well as the views on education of Matthew Arnold (Chapter Four), and Jeremy Bentham (Chapter Five); and now, for purposes of comparison this section will look at the practice and principles of the Brazilian educator Paulo Freire and his stress on reflective thinking. In quite distinctly different ways all three men were involved in language teaching - in the case of Freire, of course, principally Portuguese - and these differences point not only to the notion of the variety of approaches available to teachers of language and literature, but also, of paramount importance to this study, the ways in which the pedagogy of this particular field of study, and its potential as a shaping influence, have evolved over almost two centuries.

This Chapter will, therefore, concern itself with the pedagogical implications and praxiological issues linked to the foregoing, and will be presented under the following headings:

Pedagogical implications i: Teaching Towards Examination in English Literature at A-Level.

Pedagogical implications ii: The Texts of Paulo Freire: Personal Empowerment.

Praxiological issues: Values, Contingency, Expediency and the Examination-Institution Axis.

Pedagogical Implications i :

Teaching Towards Examination in English Literature at A-Level

This thesis has been concerned with the concept of a canon and its effect on the subject of English Literature, which immediately suggests the possibility of tensions in modes of teaching, study and presentation. The existence of set texts for examination is at once reminiscent of the concept of the literary canon; and linked with any 'canon' of critical approaches as revealed in examination questions, this would seem to lead to a

rigid, controlled approach to teaching and learning. This could result in teachers seeking to arm their students with a battery of 'correct' responses, and focus their pedagogy upon such provision.

If this description does fit the situation which now exists, then it must be acknowledged that in the century since the 'invention' of subject-English (Green 1990:141, T.Davies 1981:253), the status quo has remained, if not unchallenged, then certainly little changed: this seems to be so at least as far as A-level English, regarded by many as the legitimised culmination of school-based literary endeavour, is concerned. The major features to be discerned in the early days of 'modern' examination - that is to say, the late eighteenth century - should here be recalled: knowledge was considered as given, and incontrovertible, not constructed or created: only the rhetorical model of creativity was looked upon as acceptable: and many students prepared for examination through the use of 'strings' of pre-packaged information in the application of which they were schooled and rehearsed by tutors.

At the present time, the 'canon' of set texts represents the 'given' knowledge: the critical history on the basis of which they are chosen determines the incontrovertible nature of accepted interpretation. Examiners' Reports on English Literature at A-Level (published by UCLES/OCSEB and hereafter referred to as ERLs) reveal their views on the correct 'rhetorical' form and presentation of essays: Comments from these Reports are presented below in an attempt to consider the extent to which they demonstrate what Eagleton (1983:31) has called 'spontaneous critical wisdom', or indeed what Bourdieu and Passeron (1990:187) regard as a 'docimological' perspective, wherein society, through the 'science of examination' is measured as it wishes to be measured, thus contributing to a perpetuation of the status quo.

This continued use of 'strings', however, now usually referred to as 'model answers', is greatly disparaged by Examiners, and was even taken up by Sir Alan Bullock (1975:130-31) who, in his report *A Language for Life* wrote:

We must seriously consider what is being achieved when pupils are producing chapter summaries in sequence, taking endless notes to prepare model answers and writing stereotyped commentaries which carry no hint of a felt response.

Holbrook (1964) has suggested that what is being achieved is a demonstration of 'a cleverness of external acquaintance with words', a phrase which simultaneously focuses on the consequences of 'no hint of a felt response', and also presents a challenge to move towards a more dynamic approach to the teaching of English Literature.

So entrenched is the reliance on model answers however, that twenty years on from *A Language for Life*, Examiners still write (ERLs 1996:141) of 'superficial regurgitation of prepared material in which ideas were more parodied than paraded', and complain (ERLs 1996:145) of 'whole centres concentrating more on study aids than primary texts'. Significant extrapolations from Examiners' Reports show that, while claiming to seek the 'felt response' (Bullock, above) Examiners can on occasion reveal a readiness to denigrate such efforts as 'gushing generalisations' (ERLs 1992:116) or as 'often limited by too liberal-minded a view of imaginative literature' (OCSEB Guidelines 1993:8), while themselves deploying rhetorical skills (ERLs 1996:136) in praise of essays which are 'penetrating and original...very concise, demonstrating their substance through the concentrated intelligence of their ideas and the felicity of their phrasing'. This description seems very close indeed to that of the 'polished jewels of the rhetorical art' mentioned (p.93 of this thesis) by Bourdieu and Passeron (1990:143)

as 'the legitimate manner of using the legitimate culture', which they, by extension, associate with social reproduction.

Part of the problem, it must be suggested, lies in the fact that the accepted, established mode of approach to literary study is also entrenched. In one of their most informative comments the Examiners state (ERLs 1996:139) that 'the old New Criticism is being supplemented, but not replaced, by the new theory'. It is a matter of some surprise to find that this 'old New Criticism' is still the favoured approach. Many comments have been recorded in this thesis on the technical and practical reasons which lay behind its acceptance, at first in universities in this country and the United States, and of the prescriptive and impersonal nature of its application. The pertinent comment of Lentricchia (1980:xiii) might also here be recalled: twenty years ago in his *After the New Criticism* he wrote:

If my title suggests that the New Criticism is dead - in an official sense, of course, it is - I must stipulate that in my view it is dead in the way that an imposing and repressive father figure is dead.

It must be suggested, also, that the New Criticism, while perhaps well suited as a didactic classroom approach to literature, is not the mode most likely to encourage lively personal engagement and response.

Perhaps any surprise at the survival of the New Criticism should be tempered by the awareness that the major changes of attitude towards the concept of literature, which had been growing in Europe and in the United States since the 1960s, seem to have been resisted in this country, at least as far as English Literature at A-Level was concerned. Williams (1983:192) wrote of the 'accumulation of anomalies' which faced the paradigm of English in the early 80s, stressing that:

....such paradigms are never simply abandoned. Rather they accumulate anomalies until there is eventually a breaking point, and attempts are made to shift and replace the fundamental hypothesis, its definitions and what are by this stage the established professional standards and methods of enquiry. That evidently is a moment of crisis.

Davies, commenting on this, focuses on the role of literary theory. He writes: (1996:22):

The crisis described by Williams threatened for a while to change English studies in higher education quite violently. A few undergraduate courses were significantly rewritten, introducing the study of literary theory, which was not the same as literary criticism (in some respects literary theory questioned the whole validity of literary criticism as an activity), and in some quarters the Leavisite tradition, characterized as *liberal humanist*, became severely discredited, in favour of a range of (sometimes wildly differing) positions which included structuralism, post-structuralism, psychoanalytic criticism and Marxist criticism.

Davies' use of the phrase 'for a while' is most noteworthy here, and suggests that something else happened which prevented the full development of these new approaches. Part of the explanation may well lie in these words from a senior official in the then D.E.S., recorded by Ranson (1984:223):

We are in a period of considerable social change. There may be social unrest, but we can cope with the Toxteths....but if we have a highly educated and idle population we may possibly anticipate more serious conflict. People must be educated once more to know their place.

In this illuminating 'parody' of the words of Matthew Arnold (1867:26) quoted on page 53 of this thesis:

....they arrive, these masses, eager to enter into possession of the world,
to gain a more vivid sense of their own life and activity....

....it can be seen that, while both Arnold and, apparently, D.E.S. were concerned with the maintenance of the class structure, Arnold was looking for growth and elevation, while the government of 1984 seemed intent on control through repression. Little wonder, then, that as Eagleton (1983:31) has reminded us, we are all 'card-carrying Leavisites' and therefore, maybe unwittingly and unconsciously, adherents of the Leavises' approach to literary criticism, as well as exemplars of its shaping influences, specifically, it might reasonably be suggested, with reference to notions of inculcated norms of creativity.

Creativity and the Banking Model of Education

The rhetorical model of creativity mentioned earlier (p.91-2) results in large part from what Freire (1970,1976) refers to as the 'banking model' of education, which, he feels, carries within it the notion of enslavement. Joel Spring (1994:155) offers the following interpretation of the term alongside an evaluation of the effects of its mode of transmission upon both teacher and learner:

Freire refers to traditional education as 'banking'. As the term 'banking' suggests, knowledge is deposited in the child's mind. The characterisations of banking education are recording the comments of the teacher, memorization of lessons and repetition. An important part of banking education is the assumption by the teacher that students are without knowledge. 'The students', Freire writes, 'alienated like the slave....accept their ignorance as justifying the

teacher's existence - but, unlike the slave, they never discover that they educate the teacher'.

Freire's alternative to 'recording the comments of the teacher, memorization of lessons and repetition', is described as 'dialogic' in his works *Pedagogy of the Oppressed* (1970) and *Education: the Practice of Freedom* (1976). This alternative presents an ideology designed to liberate the oppressed from the culture of silence imposed upon him or her by the oppressor - the teacher in a 'banking model' situation - into a situation where, as C. Davies (1996:22) notes, 'in naming his (sic) word he may also name his world'. Freire's pedagogy thus links literature and literacy on the one hand, and liberation from enslavement into freedom on the other. His approach to learning would therefore appear to be diametrically opposed to the rather repressive viewpoint of the D.E.S. official as contained in his description of the Toxteth riots (Ranson 1984:223).

It is proposed now, for purposes of comparison of practice, to consider the work of Freire and its applicability to the pedagogy of the present time, particularly that officially implied in the Orders of the National Curriculum.

Pedagogical Implications ii

The Texts of Paulo Freire: Personal Empowerment

Paulo Freire's belief in the potential of literacy to offset powerlessness is summarised in his celebrated remark 'the individual who is subject cannot live without the book' (Taylor 1993:88). Those seeking to empower the individual might find themselves in agreement with the words of Denys Thompson cited at the end of Chapter Five, (1932:246), that education should 'turn out misfits, not spare parts', a declaration which sounds very like a plea for what was later identified and described as 'critical

pedagogy'. The concept originally of Paulo Freire, it was appropriately defined by his associate Henry Giroux (1983:189) as:

The process whereby students acquire the means to critically appropriate knowledge existing outside their immediate experience in order to broaden their understanding of themselves, the world and the possibilities for transforming the taken-for-granted assumptions about the way we live.

Paul Taylor (1993:46-47) in his work *The Texts of Paulo Freire* (App:B) explains the rationale of Freire's pedagogical approach thus:

What distinguishes human beings from slaves (the oppressed) and animals is that human beings can create, can act for a purpose. This is because human kind has a *logos*, a reason characterised by intentionality and a capacity to deliberate (Aristotle. *Ethics*.6.1.1,139). This intentionality, which is the essence of consciousness (Freire 1982:52), is how Freire explains that knowing is the task of subjects, not slaves, not oppressed. He quotes the person from Sao Paulo who said 'I want to learn to read and write so I can change the world', adding his own observation that the person was someone 'for whom *to know* quite correctly means *to intervene in his reality*' (1976b:99). (original italics)

Taylor believes that Freire's educational philosophy may be traced to his use of the classical Greek terms '*logos*' and '*doxa*'. For Freire *logos* stands for true knowledge, whereas *doxa* represents an alienating form of knowledge associated with informational 'drilling' and leading to naivete. *Logos*, as described above, he equates with consciousness, not primarily the distinguishing factor of rationality nor of cognitive abilities: rather, on the lines of the Aristotelian model, for him it is (1993:47):

....the ability to express oneself in speech, it is to speak, to name one's world. To have *logos* and the right to speak the word/world that go with that, is to be truly human.

Indeed Dewey (1933:34) had earlier expressed his misgivings about the possible outcome of teaching of the 'informational drilling' type, stating the importance of the need:

....to protect the spirit of enquiry, to keep it from becoming blasé from over-excitement, fossilized through dogmatic instruction, wooden from routine, dissipated by random exercise upon trivial things.

Freire drew further on Aristotelian philosophy in the form of his contrast between *poiesis*, understood as activism, mere doing; and *praxis*, which is action, described by Aristotle (Ethics:6.4) as the 'productive quality exercised in combination with true reason - *logos*'. Aristotle (Politics 7:2) also expressed his belief that 'life is *praxis* not *doing*.... Mere doing is the function of the slave'. This praxiological perspective emerges as a judicious blend of theory and practice, rather than the privileging of one to the neglect of the other, and thus in turn impacts upon the teaching and examining of English Literature and certain 'taken-for-granted assumptions' about its pedagogy.

Aristotle's views on these aspects of philosophy were later developed by Hegel. Freire (1982:25) quotes Hegel's (1967:pt.3) view that a master:

....by not recognising the slave as a real person, deprives himself of that recognition of his own freedom which he originally demanded.

On this view Taylor (1993:50) comments:

It is in this sense, that Freire with Hegel came to see the relationship of

master and slave, oppressor and oppressed, and even teacher and learner, as *dehumanizing*, because it is a denial of selfhood. (original italics)

Taylor's observation clearly points to Freire's recognition of the importance of liberating the student from forms of domination and oppression: indeed for Freire, the removal of oppression was of even greater urgency than the struggle for literacy. Taylor (1993:149) critiques the pedagogy which:

...is revolutionable, a learning iceberg where what is most important is invisible to the eye. It is what cannot be seen that contradicts the obvious. So Freire's final contradiction is that the pedagogy...is not primarily about literacy but rather about pre-literacy. It is a pedagogy which places the presence of oppression before the absence of literacy but which also, against the popular logic, insists on treating the *effect* in order to remedy the cause. (emphasis added)

As Spring (1994:159) elaborates, this approach is rooted in a 'pedagogy of love'. Indeed Taylor asserts (1993:56) that:

Freire's core argument is anchored not in the language of Marxism but in the biblical terms of love, faith, hope and humility. (Freire 1982:62)

...thus aligning him with Aquinas and his 13th century injunction that teaching is 'an act of love and mercy'(Wilson 1981: *Discipline and Moral Education*). Axiologically, then, Freire's approach leads to the prioritizing of the spiritual and affective values in preference to the 'romantic- modernist cultivation of the aesthetic as an autonomous realm' (Waugh 1998:329).

Indeed the aesthetic, mediated as establishment axiology, may arguably serve to divide rather than to emancipate. Basil Bernstein, for example, (1990:25) has warned of those who insist on a set of decisive and divisive 'insulations', an invisible pedagogy which may result in:

....punctuations written by power relations that establish as the order of things distinct objects through distinct voices. Indeed insulation is the means whereby the cultural is transformed into the natural, the contingent into the necessary, the past into the present, the present into the future.

Contingency, Critical Pedagogy and the Theoretical Calculus

Both Freire and Bernstein warn of a confluence of factors such as that above, which is used by those in control to establish as the 'norm' that which functions to their own best advantage, thereby jeopardising the authenticity of the individual.

For similar reasons Giroux (1983:11) in his book *Theory and Resistance in Education: a Pedagogy for the Opposition*, criticised Marxism because, he explained:

....it had failed to develop a theory of consciousness and thus had expelled the human subject from its own theoretical calculus.

Freire's awareness of the 'dehumanising' which can result when authority becomes oppression can be set alongside Giroux's observation on Marxism. For Freire, the 'theoretical calculus' from which Marxist failings had expelled the individual is close to his concept of 'conscientization', through which process learners can establish, thanks to the acknowledged right to ask questions, their own identity and personhood. As Freire himself (1970h:221) explains:

Conscientization occurs simultaneously with the literacy or post-literacy process. It must be so. In our educational method, the word is not something static or disconnected from people's existential experience, but a dimension of their thought-language about the world.

This is close also to the core of Giroux's own view of true democratic education, which may perhaps best be illustrated by his (1992:123) statement that:

'a critical pedagogy for democracy does not begin with test scores but with questions'.

However, a vital point concerning the difficulties experienced by members of the profession who might seek to adapt or change a system in which they were themselves trained is made by Elaine Showalter (1973:33) who writes of resistance to questioning its limitations:

The temporal and intellectual investment one makes in such a process increases resistance to questioning it, and to seeing its historical and ideological boundaries.

Praxiological Issues:

Values, Contingency and Expediency: the Examination-Institution Axis

In the light of Showalter's observations (1973:33) it also seems useful and appropriate to apply Giroux's (1992:123) assertion on pedagogical implications to this section, which will examine praxiological issues. This thesis has found that on many occasions in the history of the development of mass, compulsory schooling in this country, contingencies, perceived as crises, have been met by an expedient response. Examination of the justification of such perceptions, and of the nature of the resultant expediencies - the praxiology of the situation - will, it is hoped, make possible an

axiological assessment of the priorities underpinning the chosen response, and of the views so revealed on the concepts of pedagogy and democracy which Giroux names above. An investigation of the links between value systems, the privileging of contingent ideologies and the expediencies which ensure their inculcation is central to this section of the thesis.

In the preceding section Giroux, Bernstein and Freire refer principally to political implications, but for the purpose of this thesis it is important to draw the obvious inference that similar principles can be seen to operate in the field of literary criticism. The 'disinterested, intransitive morality' (Green 1990:145; Eagleton:1985:95) of the Leavisite Anglo-American tradition of New Criticism may arguably have expelled the subject - to paraphrase Giroux (1983:11) - from his or her own *critical* calculus, rendering him or her passive and dependent on authoritative pronouncements, such as that which Kenner (1984:371) has called the 'things to-say-about' approach to literary criticism, based on wit, tension and irony.

This has resulted in - and from - a powerful foregrounding of interpretation and the comparative eclipse of evaluation as 'touchstones' of literary taste and criticism. The traditional model of rhetoric as the only examinably acceptable form of creativity has contributed significantly to this emphasis on interpretation, which may lead to replication and memorisation, as opposed to evaluation, although it is the latter which, Freire would say, can foster an increased sense of personhood, reinforcing his assertion that 'humanisation is the leap from instinct to thought' (1970m:4).

A further consequence of the didactic view of literary criticism, which is very much linked historically to the 'close reading' approach, is that the relationship of pupils, students, scholars and indeed all readers with their 'fictive worlds' is tightly controlled. The belief that such over-control is potentially threatening from a

psychological standpoint has been stated by, for example, scholars such as Kermode (1966) and Lentricchia (1980). Kermode (1966:64) writes:

It is not that we are connoisseurs of chaos, but that we are surrounded by it, and equipped for co-existence with it only by our fictive powers.

....to which might be added Lentricchia's (1980:34) view that:

Our environment is alien, but...its very alien quality beckons forth our creative impulses to make substitutive fictive worlds.

The ethical implications of controlling these 'fictive powers' and 'fictive worlds' surely need to be effectively monitored, especially since Hargreaves (1982:17) has described the possible outcome of certain types of the education-centred experience for working-class pupils as 'a destruction of their dignity which is so massive and persuasive that few subsequently recover'.

There can be little doubt that many scholars, critics and commentators share the view that such damage can produce long-lasting and harmful results. The myth *in* literature may need to be analysed alongside its counterpart, the myth *of* literature (Roemer 1998), in order to probe more deeply a perceived 'correct' relationship between:

...the ideal critic of aesthetic axiology and its exact counterpart, the 'ideal reader' of literary hermeneutics. (Herrnstein Smith 1984:23)

Values, Epistemology and Ethics

The preceding sections, Pedagogical Implications i and ii, of this Chapter have attempted to show some of the possible effects on pupils and students of certain

patterns of teacher-student relationship; and it is probably true to say that for many, the whole question of ethics in education is principally concerned with that relationship.

However, reconsideration of Carr's (1987:166) definition of educational practice as 'an ethical activity undertaken in pursuit of educationally worthwhile ends' (p.32 of the thesis), and Prunty's (1985:136) plea for 'political. social and economic arrangements where people are never treated as a means to an end', alongside the dictum of Marcuse (1964:125) that 'epistemology is in itself ethics, and ethics is epistemology' will indicate that the whole of education should be viewed in the light of ethical standards.

To consider first the ethics of the teaching-learning milieu, it is important to return to the possible effect on learners of pedagogic approaches based on *doxa* as compared to *logos*, on *poiesis* and not on *praxis*. The first and third of these in the lexicon of Paulo Freire, represent oppression, the second and fourth liberation. Such distinctions in approach are not necessarily limited to any single group within the population, for as Foucault (1977) has shown, domination can be encountered in any 'micro-political' environment, transcending considerations of class, race and gender.

Freire, in a further development of his views on the psychological outcomes of such encounters, has identified the personality types which he terms, after Fromm (1962), 'necrophilic' and 'biophilic'. Spring (1994:154-5) elaborates:

Similarly to A.S.Neill and Wilhelm Reich, Paulo Freire believes the authoritarian home shapes the child's personality so that the child later in life accepts domination by authority and wants to dominate other people. Using the language of psychoanalyst Erich Fromm, Freire distinguishes between the 'necrophilic' and 'biophilic' personality. In general, the oppressed of the world are characterized by a

necrophilic character, which is driven by a desire to control and to be controlled....it is nourished by a love of death, not of life. On the other hand, the biophilic personality is characterized by a love of life and a desire to be free and to see all people free. One goal of Freire's educational program is to make the necrophilic personality biophilic.

Since this is described by Spring as a 'goal', it would appear therefore that the psychological well-being of his students - more achievable through a biophilic than through a necrophilic approach, through a conscientizing rather than an oppressive pedagogy - was looked upon by Freire as a worthwhile element in his overall philosophy of education. However, as Taylor (1993:58) argues, Freire's method as outlined above depends on unproven theories about the human personality. He writes:

It is prudent to remember that his method depends on unproven theories about the human personality. Do we know that conscientization can change a necrophilic personality into a biophilic personality?

English Literature, Created Truth and Individualizing Power

Michel Foucault (1982:212) also was greatly concerned about the ways in which certain operations of power turn students into 'subjects'. (It is important here to note a difference in the use of the word 'subject': for Freire a subject is autonomous, liberated, whereas for Foucault the subject is in a state of subjection). Foucault writes:

This form of power applies itself to immediate everyday life which categorizes the individual, marks him (sic) by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. It is a form of power which makes individuals subjects.

At first sight the above concept of subjectivity may appear to be another variation of the concerns of Freire described in the preceding section; however Bill Green (1990:136) finds in it a theme which, appropriately for the overall purposes of this thesis, has a direct application to the field of English. As he points out:

This is a particularly useful way of conceptualizing the practice of curriculum generally and specifically that of English teaching. The concept of 'individualizing power' is likely to be of particular value, for instance, in understanding the relationship between reading and self-production. Moreover, 'literature' itself may be productively regarded as a specific form of moral technology involving what has variously been described as the 'seminar of conscience' and the '*techne*' of self. Within the terms of this argument, then, literature is to be seen as directly linked, in accordance with a general socialization-effect, to the production of subjectivity.

The chief distinction between what is outlined above and the concerns of Freire lies precisely in the fact that Green distinguishes here an important area of possible oppression which is directly contained within one subject on the curriculum, namely English. Within subject-English he focuses specifically on what he terms 'the category literature', of which he writes (1990:135):

By this I mean not only how literature has been talked about and conceived within the field but also, more radically, how English teaching as a specific social discourse has actively *constructed* literature, as both a cultural commodity and a practice with quite definite ideological and political effects....It is my contention that the category 'literature' has played a particular role in the practice of English teaching as cultural politics, such that it is important to

recognize in English teaching a *contradictory politics*, with both progressive and reactionary moments and phases. (original italics)

Tony Davies (1981:253) supports this view. He writes that:

...faced with a crisis of ideological dominance and unable to resort either to the classics or to a science increasingly feared as the voice of a soulless materialism, education discovered and therefore created literature as the principal material and object of its institutions and practices.

On the deployment of moral technology in the area of English studies, Green adds (1990:137):

In the seminar of conscience, the student reads (and hence writes) him or herself, a process which is at first mediated by the moral-therapeutic presence of the teacher, a model figure as well as a Model Reader, to appropriate Eco's phrase, but increasingly it is taken over by the student and accepted as a sign of active autonomy. In this way, the student is constructed as a certain kind of (authorized) individuality, a 'subject'.

In drawing attention to the 'active autonomy', which in practice is transformed into an acceptance of institutionalized norms, Green (1990:137) gives a further example of what Freire (1971n:16) has called 'domesticating education'.

However, it should be pointed out here that critics of Freire have suggested that he himself has adopted just such a 'moral therapeutic' role, with similar results to those described above. One major difference of course is that Freire's approaches to education in language skills are not built around an externally prescribed list of texts

perceived as 'literature', although the texts of Paulo Freire could well be seen as his own pedagogically apposite canon, thus highlighting the central importance of the relationship between reader and text. These texts, illustrated by Vincente de Abreu, are included as App.B, and are offered as an interesting basis for comparison with Jeremy Bentham's Instruction Table, based on his 'science of schooling', which is included as App. A.

Continuing the theme of English as 'a moral technology', and its power to socialize individuals into subjectivity, Raymond Williams (1977:45) who perceives literature simply as 'a concept', writes:

In ordinary usage 'literature' appears to be more than a specific description, and what is described is then, as a rule, so highly valued that there is a virtually immediate and unnoticed transfer of the specific values of particular works and kinds of work to what operates as a concept but is still firmly believed to be actual and practical.

Thus, in spite of the view of science as 'soulless materialism', as quoted by Tony Davies above (1981:253), many writers have discerned the deployment of a scientific paradigm in the development of 'subject English'. E.P.Thompson (1978:60) observed that:

the bourgeois and the scientific revolutions in England....were clearly more than just good friends.

Steven Shapin (1980:129) supports this view. Commenting on the scientific research of those seeking to sustain established values, institutions and practices, he notes from the work of Christopher Lawrence (1977) that:

The new physiological theory not only did 'scientific' work in explaining

the phenomena satisfactorily, it also did ideological work: it produced a naturalistic basis in the nervous system for refined sensibility, it identified intellectual elites as the natural leaders of society.

Paradoxically, and as can so often happen, the claimed accuracy of such assertions as those quoted above have been strongly affirmed by fervent supporters of the 'cause' of literature. Thus David Allen (1980:111) has argued that literature:

...is central to English for the reason that it is in itself characteristic of the very life we seek to foster. It is the characteristic of literature (and of art in general) to distinguish the quick from the dead; it is endlessly curious, and vital: it seeks to know itself and what is not self, it is a *created truth*, but it exists only in that particular novel, that particular poem. (writer's italics)

Allen's description of 'a created truth' which is 'characteristic of the very life we seek to foster' comes very close to confirming the anxieties of Tony Davies above. Furthermore, when linked with Williams' (1977:45) observation on the 'virtually immediate and unnoticed transfer of values', Allen's words can be seen almost to place literature on the level of myth, which might be defined as that which 'bestows legitimation on social institutions' (Eagleton 1978, Krieger 1966). This approach is close to what Freire (1971n:16) has called 'the myth-pursuing falsification of consciousness which is the hallmark of domesticating education'.

Allen's comments also raise ethical questions about the possible effect of such beliefs on the selection of texts for canonization and, more directly from the educational standpoint, of texts for examination.

Privilege, Contingency and Expediency

Allen (1980:111) is clearly concerned for the continued privileging of literature, claiming that it protects and promotes 'the very life we seek to foster'. Herrnstein Smith (1984:23), however, argues:

....that the privileging of a particular set of functions for artworks or works of literature may be (and often is) itself justified on the grounds that the performance of such functions serves some higher individual, social, or transcendent good, such as the psychic health of the reader, the brotherhood of mankind, the glorification of God, the project of human emancipation, or the survival of Western civilisation. Any selection from among these alternate and to some extent mutually exclusive higher goods, however, would itself require justification in terms of some yet *higher* good, and there is no absolute stopping point for this theoretically infinite regress of judgements and justifications....our selection among any array of goods will always be contingent. (original italics)

Allen's 'concern for the very life we seek to foster' would, of the above list of possible goods (not of course exhaustive), seem primarily to fall under the 'survival of Western civilisation' heading: and it is in notions such as the above that the philosophical legitimation for rival pedagogical regimes is usually encoded. Yet the skill of Herrnstein Smith's list lies in the fact that she offers five 'goods', which overlap considerably - for example, the psychic health of any given reader, listed as choice one, might be served by any of the other four choices - thus very effectively illustrating the main point of her argument, which is that 'the theoretically infinite regress of judgements and justifications' means that all such selections will always be contingent. In similar vein Frondizi (1958:30) has said:

...in philosophy, the criterion to be utilized, the yardstick, is also a problem under discussion. There is no yardstick to measure the yardstick.

Expediency, Right Conduct and the Examination-Institution Axis

In his discussion of the creation of what he terms the 'examination-institution axis', Hoskin (1982:227-8) gives a further example of an expedient decision, the contingency in this case being the standard of teaching in elementary schools of the early nineteenth century, which the Education Office and the Church of England perceived as 'low'. Hoskin writes:

It was originally possible to take the Certificate of Merit without going to college....but between 1847 and 1850 (this route) was gradually suppressed, first by a rule barring candidates from sitting for examination for three or four years if they did not first go to college and secondly by gradually increasing the residential requirement....By 1853 it was up to two years. Institutional control ensured control of the students' persons as did the detailed sets of rules designed to enforce right conduct.

On the question of expediency, right conduct and institutional control, alongside the 'favoured moral comportment of the person' (Hunter (1995:81), Sheldon Rothblatt (1976:178-9) has described how:

(In) the typically Victorian types of public school education, intellectual mind training and charismatic moral inspiration depend in the first place on having pupils who can be moulded in a total way. They are both in their structure ways of transforming pupils into a total field, the first intellectual, and the second moral....they depend not only on the teacher, but on the newly articulated institutional form of disciplinary power in order to regulate the thought and action of the student.

It is to a similar 'newly articulated institutional form of disciplinary power' that the Education Office and Church of England turned to 'regulate the thought and action' of their would-be teachers. Each of the situations described, then, can be seen to result from expedient decisions made in the nineteenth, or even the eighteenth, century, mediated by a discourse articulating educational principles according to the perceived wisdom of its day, wherein institutionalization and the scientific paradigm of methodology were combined, in the implementation of hierarchical observation and normative judgement, in response to a perceived contingency. Each has survived to form an integral part of the 'taken-for-granted' education system of today.

It is useful at this point to recall the words of Prunty who, as quoted earlier (p.38-9) in this thesis, wrote (1988:136):

the critical policy analyst would endorse political, social and economical arrangements where persons are never treated as a means to an end but treated as ends in their own right.

This treatment of students as 'ends in their own right' could be seen to underly the offering by the Examination Boards of a 'Course Work' component in A-Level English, through which, at its peak, candidates could earn up to 50% of the possible marks. A parallel technical reason in the minds of the Examiners was the reduction which this component would bring in reliance by candidates on prepared 'model answers', and their Report of 1992 saw them express their pleasure at the level of creative work resulting from Papers 4 & 6 (the Course Work options). They wrote (ERLs 1992:109):

The best essays showed originality and a genuinely personal response to the texts and there were relatively few re-hashes of received critical opinion.

However, the possibility of 'collusion' in the preparation of Course Work had been acknowledged by Examiners in their Report (1991:123), and this seemed to form the basis of a modern-day anxiety over the 'favoured moral comportment of the person', the 'right conduct' in this case being non-collusion. As a result (App.Eii), the weighting of marks allotted to the Course Work option was reduced, as from 1996, from 50% to 20%, even though the Examiners' reported (1995:136) that:

In this final year of the present syllabus which has provided options of up to 50% course-work, a number of schools have expressed their regret that these options will no longer be possible; these papers enable the candidates of course, to venture beyond the familiar canon of texts that may usually be found in 'A' level syllabuses and to handle different combinations of texts.

Thus, in spite of the stated preference of schools, and the Examiners' observations on the 'originality and genuinely personal response' generated by the Course Work, this option is rendered considerably less viable, in terms of marks earned in proportion to time expended, to both teachers and students. The Examiners themselves note (1996:149) that 'The proportion of marks available for the 'Alternative Project' is comparatively small', yet as a result, are reduced yet again to bemoan the 'regurgitation of prepared material in which ideas were more parodied than paraded', and the fact that 'whole centres concentrated more on study aids than primary texts' (ERLs 1996:141). Thus a mistrust of anything which is not seen as lying clearly on the 'examination-institution axis' is expediently penalised out of existence in the interest of 'right conduct', in this case a perceived reduction in the possibilities of collusion.

This raises a praxiological as well as an axiological issue in that a counsel of perfection is urged (App.Ei), whereas it is a counsel of expediency which is deployed. While claiming to seek a 'personal response' from candidates, the Board's weighting of marks (App.Eii) greatly favours the 'curriculum-as-fact' approach. Viewed in this way,

it can be seen that the marking scheme dominates the syllabus, and thereby determines the pedagogy for, while it could be argued that a Course Work option remains, the judicious use of candidates' time, when measured against marks to be earned, must militate against this choice. Furthermore, approaches to literature through 'curriculum-as-practice', which would include drama, are thus marginalized. This deployment of a system of marking and classification would seem to fall precisely within Foucault's (1977:185) concept of a 'slender technique' embodying 'a whole domain of knowledge, a whole type of power' as first noted on p.11 of the thesis.

The 'decontextualized formalism of the New Criticism' (Greenblatt 1990:13) would seem here once again to be foregrounded, especially when it is seen that the 'Close Reading' component is compulsory (App.Eii). The construct of a 'devalored curriculum' (Bourdieu and Passeron 1990:157) may here be seen as linked to a devalored conceptualization of creativity, typified by the comparative discouragement of the Coursework option. This approach would therefore seem to embody the criteria of Freire's 'banking model' of education, namely 'recording the comments of the teacher, memorisation of lessons, and repetition' (Spring 1994:155). It also brings to mind (p.95 of the thesis) Butler's (1889:39-40) sadness at a pedagogy which turns pupils into 'mere automatic machines', and his associated view that the 'teachers are not to blame, considering the present system of payment by results'.

Thus the whole matter of evaluation, value systems and their moral right to operate as institutionalized shaping influences - an issue first raised on p.22 of this thesis - comes once more into focus, along with the question 'whether criticism is capable of turning its gaze upon its own institutional base' (Mitchell 1982:611). The effect of narrow and mechanical evaluative criteria is noted by Walter Loban (Dixon 1967: *Growth Through English*):

The curriculum in the secondary school inevitably shrinks to the boundaries

of evaluation: if your evaluation is narrow and mechanical, this is what the curriculum will be.

Review and Extrapolations

It is important that the application of an axiological critique to the circumscribed field of the public examination of imaginative literature should carry with it an awareness of what Russell (1935:238) has called 'the subjectivity of value'. Equally, there is the problem of the 'fallacy of false opposition' of which Frankena (1973:101-116) writes, and which, as Frondizi (1958:159) describes, 'springs from an 'either-or' way of thinking' which holds that value is 'either an empirical, natural quality, *or....a nonnatural quality grasped by intuition.*' (original italics)

Nevertheless, this type of critique - often misunderstood and hence neglected - does enable the researcher to question the validity of dominant value systems, their embedded beliefs and the evaluative criteria which underpin and sustain them by comparing and contrasting the 'taken for granted assumptions about the way we live' (Giroux, 1983:189).

To seek further ongoing heuristic illumination (Moustakas 1994:65) the following extrapolations from Chapter Six are noted:

- the rhetorical model of creativity as a 'banking' model of education
- the role of the aesthetic in establishment axiology
- right conduct and the examination-institution axis.

The preceding Chapters Four, Five and Six have provided insights into the effects of the concept of a canon and its impact on the teaching and examining of English Literature in this country. This therefore concludes Part Two of the thesis, the Conceptual Domain.

PART THREE

EVALUATION

EFFECTS, CONSEQUENCES AND IMPLICATIONS

PART THREE: EVALUATION

EFFECTS, CONSEQUENCES AND IMPLICATIONS

CHAPTER SEVEN

English in the National Curriculum: Contingency, Canon and 'Common Sense'

The Preceding Chapters on

- the concept of a canon (Ch.4)
- the function and purpose of public examinations (Ch.5)
- pedagogical implications and praxiological issues (Ch.6)

have also provided insights into a 'hidden canon' - the canon of interpretations (Scholes 1998:108). The nature of the relationship between the conceptualization of canonicity and the construct of authority has also been identified, specifically in connection with its possible effects upon cultural norms inculcated within society by a normative pedagogy.

In this, Part Three of the thesis, an *evaluation* of the effects, consequences and implications of the impact of the concept of a canon is undertaken. This Chapter will begin with a Review of the Conceptual Domain, followed by the rationale upon which the ensuing investigation into the practical effects of canonicity, as evident in the teaching and examining of English Literature within the National Curriculum, will be based.

Review of the Conceptual Domain

Three stages have become apparent in this axiological investigation into the dialectical relationships emerging from the Conceptual Domain, namely:

Stage 1. the *concept* of a canon

Stage 2. the *impact* of the concept of a canon

Stage 3. the *effects* of the impact of the concept of a canon

Stage 1: was addressed primarily, but not exclusively, in Chapter Four which considered the *concept* of a canon as an instrument of authority, sanctity and discipline.

The following conceptualizations were considered relevant:

- Rival Moral Anthropologies
- A Vexed Sense of Power and Authority
- The Anxiety of Influence

Stage 2: considered that the *impact* of the concept of a canon was located in three inter-related phenomena:

- Mass, compulsory schooling
- A scientific and 'mathematized' model of reality
- English Literature as 'a moral technology'

This inter-connecting relationship was addressed primarily - but not exclusively - in the section which considered the growth, development and changing function of public and external examinations.

Stage 3: the *effects* of the impact of the concept of a canon were considered in the section which investigated the pedagogical and praxiological implications of ideologies and their axiological orientation. These effects became more apparent in the course of an examination, made for comparative purposes, of the work of Brazilian educationalist Paulo Freire, particularly his seminal work '*Education: the Practice of Freedom*' (1976).

The following extrapolations serve as the foci from Stage 3 and represent the *effects* of the impact of the concept of a canon:

- the rhetorical model of creativity viewed as a 'banking model' of education.
- the role of 'the aesthetic' in establishment axiology, and
- right conduct and the examination-institution axis

Evaluation: English in the National Curriculum

Rationale

Part Three will continue with Chapter Seven which will address that aim of the thesis described on p.6 as the need to interrogate:

....the relationship which exists between ideology and axiology - or value theory - on the one hand; and institutionalized pedagogy and praxiological issues on the other, specifically of course with reference to the teaching and examining of English Literature within the school curriculum in this country.

This relationship involving ideology, axiology and institutionalized practices has been examined and presented in Chapter Six. It is timely perhaps to recall from that Chapter the belief of E.P. Thompson (1978:60) that 'the bourgeois and the scientific revolutions were clearly more than good friends', and also Shapin's (1980:139) reference to the research of Christopher Lawrence (1977), who investigated the 18th century 'Scottish Enlightenment' which claimed scientifically to 'identify intellectual elites as the natural leaders of society'.

When, as quoted on p.27 of the thesis, these theories are aligned with the 'severe Cartesian division of object from subject' (Lentricchia1980:264) and the assertion on p.31 (Dollimore 1984:259) that:

....the metaphysically derivative soul gives way to the autonomous individuated essence, the self- affirming consciousness

....one is reminded of the potentially intrusive effects of canonicity on the person as an individual in society (raised first on pp.5 and 15 of the thesis).

The impact of the hidden canon, wrought through the 'seminar of conscience and the techne of self' (Green 1990:136) - that which is constructed by society and by the self through the specific 'relationship between reading and self-production' - is therefore now selected as a central focus.

In addressing this focus it may prove helpful to revisit and extend Scholes (1998:109) as he asserts:

In particular, as disciplines constitute themselves, they institutionalize discourses, regulating not only admission to canonicity but also the right to produce texts with authority, the right to interpret, and in this manner they often control the permitted kinds of interpretation as well.

....Excessive rigidity, however, is dangerous for disciplines and institutions, which often forget that the roots of canonicity are in a flexible plant.

Contingency, Canon and 'Common Sense'

Having applied an axiological critique to the praxiological issues and pedagogical implications associated with Bentham's (1815) Chrestomathic 'useful learning'(Chapter Five of the thesis), Arnold's (1858) belief in poetry as salvation

(Chapter Four), and Freire's (1976) 'pedagogy of love' (Spring 1993:56) (Chapter Six), it is interesting to compare the values which find expression in their differing approaches. Somewhat reminiscent of Frondizi's (1958:128) analogy concerning the members of a hypothetical 'family', they reveal in each case the axiological prioritizing of a dominant, preferred value system: for Bentham, the economic; for Arnold, the aesthetic; and for Freire, the spiritual (p.24 of the thesis).

It is proposed now, in the light of these findings, to investigate recent innovations in this country in the form of the National Curriculum, developments of which are known unofficially (Ball 1994:6) as the 'Mk. I' and 'Mk. II' Curricula.

Consensus and Contingency

There is a measure of irony in the fact that the new National Curriculum emerged largely as a result of consensus, albeit tacit and unofficial, between the two major political parties. This might be described as the result of divergent opinions of one contingency, which nonetheless led to a similar expedient outcome.

The one contingency was the sense of dissatisfaction and anxiety, which both parties shared, with regard to the comprehensive system of secondary education in this country. As Galloway (1993:7) explains, this arose within the then Labour government because:

....comprehensive secondary schooling was doing nothing to rectify the under-representation of working-class young people entering the universities and the professions. In his Ruskin College speech.... James Callaghan linked the growing concern about educational standards with changes in what the country was requiring of schools as it entered a post-industrial economy.

The dissatisfaction within the Conservative Party included similar misgivings - for example, David Sainsbury, Director of the Sainsbury Trust and Chairman of Sainsbury Superstores is quoted (Dearing 1993) as telling the Girls' Schools' Association:

I believe passionately that the British system of education has failed badly the bottom forty per cent of children.

....but was rooted in their lack of belief in the comprehensive system *per se*, and their feeling that comprehensive schooling ignored the basic educational ideals, which, as illustrated by Rhodes Boyson's (1975:21) article *Maps, Chaps and Your 100 Best Books*, were 'obvious, mere common sense'.

Both parties, then, were agreed on the need for a restructuring, and there was consensus also over the importance of 'empowerment', though not over the interpretation of the concept, which ranged from empowering the students (Grace 1995, Apple 1982), to empowering the parents (Flew 1987, D.G.Green1991).

The outcome of this overall consensus was the National Curriculum and, as Ball (1994:5) recounts, what he dubbed the 'Mk.I' Curriculum had much to recommend it in its curriculum content and educational approach. It was intended, he notes:

....to inflect the curricular assessment and pedagogy towards the changing needs of post-Fordist industrial production (and thus enhance national economic performance).

However, the consensus of earlier days had now changed in nature, not least because of the General Election of 1979, which saw the beginning of a lengthy spell of Conservative government. Moreover, the early years of the new government were marked by frequent and considerable manifestations of social unrest. That these

disturbances influenced the future development of educational planning can readily be deduced from the comments of a D.E.S. official, quoted on p.111, referring to the Toxteth riots, which culminated in the view that 'people must be educated once more to know their place'.

In the light of such views as this it is not surprising that the 'Mk. 1' National Curriculum did not have a long life. In contrast to the educational optimism expressed by Ball above, Galloway (1993:12) writes of another Prime Minister, speaking less than two decades after James Callaghan:

....referring to the Tory party agenda, John Major had given this educational *credo* - again to a Tory Women's Conference:

'People say there is too much jargon in education. So let me give you some of my own. Knowledge. Discipline. Tables. Sums. Dates. Shakespeare. British History. Standard English. Grammar. Spellings. Marks. Tests'.

This is not a debate about educational standards. It is a debate about personal and *social* education. (original italics).

Given the nature of such views it is not surprising that changes followed. The 'Mk. II' Curriculum (Ball 1994:6) was ushered in by Sir Ron Dearing and, while the teaching profession had complained of the difficulty or even impossibility of presenting the 'Mk.I' Curriculum, a more disturbing modification in terms of educational aims was as described by Ball (1994:6), who wrote:

From 1990 on National Curriculum planning has taken a different turn.... driven by what I term 'cultural-restorationism' and rooted in an agenda

of state problems related to social order and legitimation.

The need for a more 'teachable' curriculum, however pressing, could never of itself justify this 'different turn'. Ball likened the new approach to that described by Aronowitz and Giroux (1991:35) as one in which 'culture is made over into an artefact, history becomes a museum of information'. Indeed it soon became obvious that the new curriculum, with its emphasis on Desirable Learning Outcomes, was much more prescriptivist than its predecessor. In this kind of situation, Giroux (1992:123) argues that the 'good' citizen should now become the critical citizen:

...this means that educators need to develop a critical pedagogy in which the knowledge, habits and skills of critical citizenship, not simply good citizenship, are taught and practised. This means providing students with the opportunity to develop the critical capacity to challenge and transform existing social and political forms, rather than simply adapt to them.

These were not to be found as major aims in the 'Mk II' Curriculum.

Correctness and Appropriateness

The views of the left and right 'wings' of those interested in the post-Ruskin era in the aims of English teaching have been summarised by Davies (1996:26) as follows:

Radical Cultural Theorist (L)

Questioning the concept
of literature

The political dimension of
language and literary studies

Mainstream Liberal Humanist (R)

Literature at the centre of
English studies

English studies for personal
growth

Valuing popular culture and
media studies in English

English as a means of educating
taste and discrimination

Acceptance of students' own
non-standard language use
(appropriateness)

Literary Standard English
as the ideal form of
language (correctness)

In 1988 The Kingman Committee, of which Cox was a member, showing its allegiance to the 'Appropriateness' approach, wrote:

People need expertise in language to be able to participate effectively in a democracy. There is no point in having access to information that you cannot understand. ...A democratic society needs people who have the linguistic abilities which will enable them to discuss, evaluate, and make sense of what they are told, as well as to take effective action on the basis of their understanding.

None of the key recommendations mentioned here - expertise, democracy, linguistic abilities (the plural makes an important point), discuss, evaluate, effective action - were included in John Major's list quoted earlier, and in fact this statement coincides very closely in its expressed viewpoints with those of Giroux above. It is therefore not surprising that Cox was later accused of 'going native' (Davies 1996:43) and of veering towards appropriateness rather than correctness. One of his main aims was to enable students:

....to learn about things like the history of the language and about the differences between dialect and standard English, and about how things relate to notions such as accent and Received Pronunciation....and how to articulate and explore their own understanding of language and skills

at using it.

The following much-quoted aim of the Cox Committee (1989) sought to create some consensus between what were perceived as the different ideologies of English teaching:

It is possible to identify within the English-teaching profession a number of different views of the subject. We list them here though we stress that they are not the only possible views, they are not sharply distinguishable, and they are certainly not mutually exclusive. (DES 1989 para 2.20)

The Committee, in listing these 'different views' as:

- personal growth
- cross-curricular
- adult needs
- cultural heritage
- cultural analysis

....was indeed aware of the liberal humanist tradition, discussed in detail in Chapter Four of this thesis as that initiated by Matthew Arnold and identified contemporaneously as the Leavisite approach (Eagleton 1983:31) and also of the newer approach referred to as 'radical cultural'.

David Holbrook in *English for Maturity* (1961), *English for the Rejected* (1965); and John Dixon (1967) in his *Growth Through English* had seen personal growth as the way forward. However, linked in the Cox report to notions of 'cultural heritage', it seemed reminiscent of the grandiose schemes whereby English was once more to engage with the cultural health of the whole nation, and the aim - by rapprochement with the middle classes - was to ensure the development of the working classes through middle class experience of 'high culture'.

This approach appeared problematic for some, specifically those who preferred to empower individuals, not social classes. The category 'cultural analysis' provided the first group with a genuine mode of enquiry whereby the alleged inherent superiority of particular forms of language and literature could be investigated. The five views of the purposes of English listed above were promising in that they indicated the willingness of the Cox Committee to take into account changes and developments in the subject, such as those quoted by Raymond Williams (1983:192) on p.111 of the thesis.

By 1995 however the Review Version of the English Orders appeared, which set out to replace the ideas and principles of Cox with something much more prescriptive and controlled. Chris Davies (1996:53) writes:

The new version of National Curriculum English - unlike the original Cox version - has tried to get by without any vision of English teaching whatsoever; instead a set of prescriptions that are the more meaningless and useless for the attempt to allay liberal anxieties....there is clearly no room for an approach to language learning which allows exploration of and reflection upon, questions of right or wrong in language use, or which is at all respectful of the learner's own knowledge and needs.

This, then, was a centralised, standardised view of English teaching which was very much in line with the 'cultural-restorationist' approach which permeated the 'Mk. II' Curriculum.

The National Curriculum as Establishment Axiology

Aronowitz and Giroux (1991:42), referring to cultural restorationist E.D.Hirsch's (1987) *5000 Things Every American Should Know* - a title very reminiscent of Boyson's (1975) *Maps, Chaps and Your 100 Best Books* - spoke of him as seeing:

....the national language which is at the centre of his notion of literacy, is rooted in a civic religion that forms the core of stability in the culture itself.

Their view was shared by Eagleton (1993:35) who, sensing the pseudo-religious nature of the quest, described as 'neo-conservative ideologues' those for whom:

....language is essentially an elocutionary affair, poetry a kind of metrical patriotism and English Literature a semantic Stonehenge.

Eagleton's (1993:95) trenchant views are all the more remarkable in a country whose population has never been more multi-ethnic. Nevertheless, establishment axiology is much in evidence in the 1995 document (App.Cii), in contrast with which, as Davies (1996:59) has noted, other cultures are allotted only the following two lines:

Pupils should read texts from other cultures and traditions that represent their distinctive voices and forms, and offer varied perspectives and subject matter.

In further contrast, the association of the aesthetic with the social, as a form of moral synthesis, is expressed on three occasions (1995:19) Stressing that:

...The literature read should be drawn from a variety of genres, including plays, novels, short stories and poetry.

....the document (App.Cii) then lists the genres separately, describing the qualities which should be looked for in examples chosen for study: in this list the phrase '*extend pupils' ideas and their moral and emotional understanding*' occurs three times. (writer's italics)

An example of the orthodox establishment axiology embodied in the 1995 document is to be found (1995:21) among the Key Skills, which include the following:

Pupils...should be given opportunities to....appreciate the significance of texts whose language and ideas have been influential, e.g. *Greek Myths*, *the Authorised Version of the Bible*, *Arthurian Legends*.

On this view Scholes (1998:163), writing of George Eliot, is alert to the 'hidden' power in such a deployment of authority. He comments:

To read the Bible as literature is to secularize it. To read *Middlemarch* is to read a text that aspires to authority as rhetorical power, not fundamental power.

Such findings would therefore support the view of Lentricchia (1980:244), who in writing of the end product of an education wherein the aesthetic telos of pleasure is a legacy of the nineteenth century aesthete, asserts that:

Sophisticated ironic man, unable to get over the primitive monistic nostalgia of the aboriginal self - despite his conventional assumption of the death of God - finds sanction for his nostalgia in the aesthetic experience as Matthew Arnold predicted he would.

The 'Mk.II' Curriculum would appear to promote this 'sanction for nostalgia' where 'ironic man' (sic) finds his best hope in the 'unified symbolic experience' (1980:245). Moreover, the spectre of 'sophisticated ironic man' as metaphor for the end-product of compulsory mass schooling may raise questions as to its contemporary application; and the apparently enduring legacy of the rhetorical model of creativity in mass institutionalized education surely requires that attention be paid to rhetoric as persuasion, as well as rhetoric as communication and expression.

Interestingly, it is in this very area of persuasion that the 1995 document (1995:20-1) encourages evaluation (App. Cii), recommending that:

Pupils should be introduced to a wide range of media....they should be given opportunities to analyse and evaluate such material....should be taught to sift the relevant from the irrelevant, and to distinguish between fact and opinion, bias and objectivity.

The over-riding message would appear to associate 'appreciation' with works by authors with 'well established critical reputations' (1995:20) and 'evaluation' with the output of the media. So investigation into the rhetoric of official documents reveals a perpetuation of the divide between 'high' and 'low' culture, wherein 'major works of literature from the English literary heritage of previous centuries' (1995:20) are to be 'appreciated', and only the products of the media 'evaluated'.

Perhaps the outcome will be that sophisticated, ironic man is 'forced into a schizoid personality' (Waugh 1998:324) or a 'divided state of consciousness' (Tompkins 1997:212) rather than achieving the document's intention of 'moral and emotional understanding' (1995:19). Whilst it may be commendable to seek to enable pupils 'to distinguish between fact and opinion, bias and objectivity', it may be prudent at this point to recall Lyotard's (1997:81) observation that:

....it is not to be expected that this task will effect the last reconciliation between language games (which, under the name of faculties, Kant knew to be separated by a chasm)....But Kant also knew that the price to pay for such an illusion is terror....we can hear the mutterings of the desire for the return of terror, for the realization of the fantasy to seize reality.

In choosing to follow the cultural-restorationist route, the 1995 'Mk.II Curriculum' opts for 'correctness' rather than 'appropriateness' in English. It contains two highly detailed pages of specification about literature (see App.C). Section (b) of the document specifies the kinds of literature to be studied, whilst Section (f) mentions the media, including the caveat that 'it should be of high quality'.

However, Section (d), wherein there is presented (p.20) a very comprehensive list of authors whose work should be included in pupils' reading, is treated in meticulous detail. The list names sixty two authors, and names Shakespeare twice - once in a 'list' of his own and again in a list of poets, this latter including Matthew Arnold (App.Ci).

Implications: Causes for Concern

The application of Giroux's (1992:123) dictum that 'a critical pedagogy for democracy does not begin with test scores but with questions' to the praxiological issues of the National Curriculum identifies the following causes for concern:

1. 'The holy curiosity of enquiry' (Einstein: Hunt 1970:41)
2. Insulated aesthetic categories (Marcuse 1972:25)
3. Ambivalent Consequences
4. A sophisticated culture of silence

1. The Holy Curiosity of Enquiry

A striking paradox is to be found in the fact that in an era dedicated to choice in adulthood, the need to prepare for the making of appropriate choices by 'advancing considerably towards the crucial goal of exercising choice and control in their own language' (Davies 1996:52) is actually by-passed in favour of the 'correctness' approach embedded in speeches about standards. This much more prescriptive version

of the National Curriculum has left less opportunity for analysis, research and enquiry, all of which are essential if pupils are to develop what Einstein (Hunt, 1970:41) called 'the holy curiosity of enquiry'. It might be recalled here that Arnold, in his HMI Report of 1867 had warned of a 'lack of life' induced by the Revised Code and its almost total emphasis on testing, a pre-figuring of the results of fostering a lust for emulation of the exemplar at the expense of the individual's right to pursue his or her own 'holy curiosity of enquiry'. Dewey also (1933:44) had sought to protect the spirit of enquiry from becoming 'fossilised through dogmatic instruction'.

2. Insulated Aesthetic Categories

Davies (1996:101) has considered the effects on pupils of an English curriculum of this type in what might be called his 'peer group canon' (included as App.D), wherein he compares the voluntary reading habits of young people in 1971 with those of 1994. Of the 24 titles listed for 1971 and the 50 for 1994, only Charlotte Bronte's *Jane Eyre* features in both lists. Commenting on the fact that 13 of the 50 titles in the 1994 list are from the American 'Point Horror' series, Davies goes on to say:

The old empire has struck back and Australian soaps hold our very young viewers in thrall as surely as American authors (of the Point Horror series) command the bulk of their popular reading...for those who feel that the cultural milieu of the young is formed as much by what they choose to watch as by what they read, and who feel strongly about where the national culture should be located, there must be some cause for concern here.

The 'cause for concern' may raise questions similar to those addressed in the work of the Frankfurt School, discussed in pages 34-38 of this thesis, wherein attention is drawn to constructs such as 'institutionalized desublimation' (Marcuse 1964:74) and

the manifestation of what Marcuse deems 'insulated aesthetic categories' (1972:25), which lead to the 'spontaneous acceptance of what is offered' (1964:74).

3. Ambivalent Consequences

To deny a pupil access to his or her own critical calculus, whilst allegedly seeking a 'personal response', is to risk alienation, or at least ambivalent consequences. This effect would seem to be most strongly felt with respect to the 'correct' rather than 'appropriate' appreciation of drama. Such ambivalence would appear to be recognised by Examiners who write, almost apologetically (ERLs 1990:94), that 'most candidates seemed to approach plays as disguised novels or poems or moral tracts'. With commendable candour they then address the problem by positing the view that 'perhaps this is a feature which results from studying drama with the three-hour question paper as the main focus'.

Here is further highlighted the basic axiological problem inherent in the situation: to ignore the effects of media studies whilst indulging in a cultural-restorationist ideology is to find oneself caught in a dilemma. As Waugh (1998:328) points out:

Nostalgia is the drive to recover the past as paradise....as a myth of origins.

Identification, however, necessitates ideal images with which to identify.

When this definition is added to Ricoeur's (1970:478) observation on the Freudian theory that 'desire precedes identification which is then founded on its frustration', it can be seen that together they contribute useful insights into Habermas's (1985:97) conclusions about cultural-restorationists:

The neo-conservatives see their role, on the one hand as the mobilisation of pasts which can be accepted approvingly and, on the other, in the neut-

realisation of those pasts which would provoke only criticism and rejection.

This resonates with Giroux's (1983:189) caveat concerning the 'taken-for-granted assumptions about the way we live' which are presented as 'common sense'. Richards' (1936:23) reference to 'common sense - that curious growth' also appears pertinent.

Ideally, functional literacy and political literacy would go hand-in-hand. However, given full awareness of the barbarism which may taint even the transmission of knowledge through 'empathy with the victor' (Benjamin 1969:256), which in turn is predicated on an approach which inculcates a 'lust for emulation' (Hoskin 1982:215) it will obviously be impossible to avoid replicating the multiple repressions of the past (Foucault 1977) without genuine empowerment to counteract the 'dehumanization which is a denial of self-hood' (Freire 1976). Consequently even a critical pedagogy might replicate problems (Ellsworth 1990:297) if it were to degenerate into a post-modern version of the 'purposive instrumental rationality' which, as Bernstein (1985:25) describes so compellingly, results in a 'rage against humanism and the Enlightenment legacy'. The evaluation of texts (Herrnstein Smith 1984:5) as well as their appreciative interpretation would need very much to be centrally, not merely peripherally, positioned in curriculum documents for the classroom, in order to add an enhancing dimension to the rhetorical model of creativity, and thus move closer to becoming 'respectful of the learner's own knowledge and needs' (Davies 1996:53).

In practice the right to criticise becomes linked with ideas both of the 'correct' and of the 'appropriate'; the very understanding of key expressions such as 'empowerment', 'reflection' and even 'criticism' itself, may become blurred in the practicalities of the teaching-learning milieu as a cognitive enterprise undertaken in a setting which is at once 'personal and private, public and institutional' (Green 1990:142). The tensions between scientific enquiry and self-examination are here revealed (Note 7: p.170).

4. A Sophisticated Culture of Silence

The comparison of the 'MK. II' National Curriculum with the 'pedagogy of love' (Spring 1993:99) described in the previous Chapter - Chapter Six - concerning the pedagogical implications of the concept of a canon may serve to highlight the importance of the 'word' in all its facets. A contrast emerges between the benign father-figure who wishes to enable every student, of whatever age, to 'name his or her world', and the latently repressive father-figure of whom Lentricchia (1980:xiii) wrote, effectively ensuring 'correctness' by means of a sophisticated culture of silence, geared to the contemporary production of sophisticated ironic man and woman.

The ultimate observation on the ideology of the 'Mk. II' Curriculum and literature as a shaping influence may well be that of Giroux (1983:230) who noted:

The language and literary practices of the dominant class may provide the basis for functional literacy within the context of advanced industrial capitalism, but they are often simultaneously informed by modes of thought that represent a form of political illiteracy.

This 'political illiteracy' would be recognized by Yeatman (1994:9) as part of the 'versions of right reason' which post-moderns need to interrogate. In its turn, this 'right reason' can lead praxiologically to a notion of right thinking which is co-terminous with right conduct, thus reinforcing the aforementioned dichotomy of correctness and appropriateness.

Penultimate Synthesis

This *evaluation* of the effects of the impact of the concept of a canon indicates that there is indeed a 'hidden' canon, a canon of interpretations. Furthermore, the thesis has also indicated that the favoured moral anthropology, shaped by a mathematized model of reality, which has been applied in the teaching and public examining of English Literature in mass compulsory schooling in this country has also resulted in the favouring of an ethical comportment in which 'correctness' supplants 'appropriateness'. This moral stance, pathologizing as it does any inability or even reluctance to demonstrate the pre-determined patterns of 'correct' behaviour and performance, greatly increases the likelihood that the incidence of what Bourdieu and Passeron (1990:152) described as 'self-exclusion', will continue or even increase. A possible consequence of self-exclusion from identification with any official canon of literature - 'that's not for the likes of us' (Bourdieu and Passeron 1990:157) - may of course increase dependence on what has been referred to (p.148) as Davies' 'peer-group canon'(1996:101).

It is here that the importance of the ability of English teachers to empathise with the pupil, as well as with the material being used, may play a vital role. Holbrook (1965:36) has claimed that:

Education only begins to civilise when it touches the areas of our being beyond the consciousness and will, where our fantasy plays and the soul darkly seeks for a sense of significance and inward order.

The 'inward order' to which Holbrook refers must of necessity include the ability to think critically when reflecting upon one's situation, learning and choices, engendering a genuine self-awareness. The cognitive process, of which self awareness is an integral part, is not contingent but central to the educational encounter. Clearly, the

relationship between 'inner truth' (Hoskin 1990) and 'inward order' (Holbrook 1965) is crucial to individual development within the institutionalized setting.

Thus an empathetic approach to the teaching of English, which gives due recognition to the affective and opens up personal values and attitudes for consideration, may allow the intellectual organising of experience, alongside an ordering of feelings, so that cognitive, affective, expressive and social development are all fostered (McGregor 1977: *Learning Through Drama*. Neelands 1990: *Structuring Drama Work*). Witkin (1974) has described the outcome of this approach as leading towards 'an intellect infused with feeling'.

Such a symbiosis points to the possibility of a truly alternative creative approach which could well promote an appropriate 'techne of the self' (Green 1990:136), offset the rigidity of which Scholes (1998:108) warned, and lead to education as the 'exclusively human manifestation' of which Freire (1970:72) writes so compellingly in his *Pedagogy of the Oppressed*. In direct opposition to a recrudescence of those ideas associated with the 'application of a polyvalent Panopticon technology mediated by a system of rewards and punishments' (Jones 1982:58), Freire (1970:72) places personal and critical awareness at the very roots of social theories of education:

Men (sic) know themselves to be unfinished; they are aware of their incompleteness. In this incompleteness and this awareness lie the very roots of education as an exclusively human manifestation.

In the following and final chapter of the thesis, Chapter Eight, it is proposed to consider the *consequences* and *implications* of the concept of a canon and its impact upon the teaching and public examining of English Literature, through mass compulsory schooling, in this country.

CHAPTER EIGHT

Consequences of Canonicity: Addressing the Four Propositions

Having investigated the concept of a canon and its effects (Chapters Four, Five and Six), and subsequently offered an evaluation of the implications of those effects with specific reference to the formulations of the National Curriculum (Chapter Seven) it is proposed now to explore the consequences of the foregoing. These consequences will be addressed by means of a final creative synthesis (Moustakas 1990:27, 1994:65).

Emerging from the ongoing heuristic illumination sought in this scrutiny, four features or 'marks' of canonicity have emerged which are at the same time outcomes of and contributory to the notion of canonicity. These four features or 'marks' are here addressed alongside their praxiological issues and pedagogical implications: arising from the four propositions originally raised in Chapter One, they are:

- Authority
- Discipline
- Sanctity
- Assimilation/Exclusion

The four propositions are set out on p.3 of this thesis, which has sought to address the concept of a canon and its impact on the teaching and examining of English Literature in this country. In this, the concluding Chapter, it is proposed now to address in turn each of these four propositions, testing and evaluating them against the findings and evidence produced throughout the thesis.

Given that the four propositions are rooted in an enquiry which has been presented as axiological - that is, concerned with the validity of value systems - the research has been aimed towards the illustrative and illuminative end of the philosophical

continuum, rather than the normative and prescriptive. In response to I.A.Richards' (1936:26) request that we 'take charge of the criticism of our own assumptions', this thesis has sought to test these assumptions, rooted as they appear to be in a canonical tradition, on which the approach to English teaching is based, and to investigate the praxiological issues, and the pedagogical implications of such an approach.

Proposition 1

....that the canon, formed through perceptions of texts, reinforced in schools through the choice of 'set' texts and cemented by examination, has contributed to an hierarchization and prescriptiveness in English teaching in general. This proposition is here addressed as:

Authority

Any canon of texts, translating in schools into a canon of syllabi, carries with it the mark of authority. As Bruns (1984:67) revealed, religious implications are central to this transmission of authority. The Scriptures having been cast into

....something like a canonical form of single, fixed authoritative versions, the canonization of the Scriptures may be said to have a hermeneutical as well as a textual meaning. ...from a hermeneutical standpoint, in which the relation of a text to a situation is always of primary interest, the theme of canonization is *power*. (original italics)

This hermeneutical standpoint manifests itself as correct interpretation. Access therefore to the 'correct' books, and to 'correct' readings of these correct books is carefully controlled by an hierarchical prescriptiveness which perpetuates its own role by the 'playing off of figures against each other', as Rorty (1989:80) has noted. Rorty goes on to locate the flaw in such an application, complaining of critics who:

...are not in the business of explaining the real meaning of books, nor of evaluating something called their 'literary merit'.

What Rorty discerns is that the repressive result of this hierarchizing and prescriptiveness impinges upon the reader and student as a constant binaristic dichotomy of choice imposed by literary critics, (on whose growing power this thesis has devoted considerable attention), and in schools specifically, by the examination syllabus.

Rorty (1989:81) argues, quite reasonably, for a different approach from literary critics, for a 'dialectical feat':

We would like to be able to admire both Blake *and* Arnold, both Nietzsche *and* Mill, both Marx *and* Baudelaire, both Trotsky *and* Eliot, both Nabokov *and* Orwell. So we hope some critic will show how these men's books can be put together to form a beautiful mosaic. We hope that critics can redescribe these people in ways which will enlarge the canon, and will give us a set of classical texts as rich and diverse as possible. (emphasis added)

This plea for an eclectic imperative highlights the divisive nature of the rank ordering inherent in prescriptiveness and hierarchization.

To extend Rorty's desiderata it is perhaps pertinent to ask if enough is done to encourage and allow students to enjoy both novels *and* drama. At present this does not seem to be the case, as the Examiners' Report (1990:94) shows. The Examiners write:

most candidates seemed to approach plays as disguised novels or poems or moral tracts. Perhaps this is a feature which results from studying drama with the three hour question paper as the main focus.

In order that students develop the 'felt response'(Bullock 1975:131) and 'fresh perspectives on familiar material' (ERLs 1992:113) it is clearly important for them to experience *both* the evaluation for which Rorty looks (1989:80), *and* the interpretative appreciation of all genres in the field of literary study. In this way a move toward a dynamic resolution of this inherent dilemma in the field of literary studies, between the established views of the critic and the perceived need of the educationalist to encourage the 'felt response', may be facilitated.

Proposition 2

....that these factors have affected pedagogy. This proposition is here addressed as:

Discipline

The disciplinary aspect of a canon of texts studied within an institutionalized setting is central to the establishment of cultural norms within society. As Giroux has pointed out, a 'wrong' hermeneutical reading or interpretation can damage personalities or even become 'dehumanising and life-threatening' (1983:230). Hargreaves (1982:17) has written of the permanent destruction of the dignity of working class pupils in this context.

~~Bill Green (1990:141) draws attention to the implications of the 'common sense' view which conflates the private, personal, public and institutional. He writes of:~~

....valued objects of a particular kind (are made) available for reading and appreciation for the purposes of pleasure and edification that is at once both private and personal, public and institutional.

Not to recognise the official reading is to risk being pathologised. The pedagogical ideologies of Arnold, Bentham and perhaps even Freire (Taylor 1993:56) indicate how

the correct reading, coterminous with correct thinking, is often also coterminous with establishment axiology. What this represents is the political use of the aesthetic (Gates 1992:42) in the promotion of the chosen model or pattern of behaviour, and the concomitant pathologising of other rival moral anthropologies; so that to question a canon can be perceived and presented as against 'common sense', or indeed as irrational thinking.

The findings of the thesis suggest indeed that a pedagogy which is normative in this manner, and which, thereby, seeks to suppress the struggle to release the uniqueness of personhood, is, to say the least, wasteful of human potential. The extent of the range of this normative process is emphasised by Green (1990:142):

What is important to note, however, is that this process played a particular role in establishing and authorizing a distinctive national language, understood very precisely as the standard 'voice' and the voice of 'standards'.

As Jones (in Ball ed., 1990:96) observes, 'This demonstrates that the ultimate aim of disciplinary power was normalization - not repression'.

Proposition 3

...that the purposes of the canon were originally moral and social in character, that English, as a subject, is still so deployed and continues to contribute to what is now termed 'social reproduction'. This proposition is here addressed as :

Sanctity

Hillis Miller's (1995:122) insights into the culturally indoctrinational dimension of literature, as it has replaced philosophy, also illuminate its position as a pseudo-religion whose quasi-divine status justifies a priestly exegesis (Scholes 1998:164). That the ethic of the aesthetic is seen to operate as an arbiter of sensibility, probity or good taste

is much in evidence. Cohen and Guyer (1982:221-36) in their analysis of Kantian aesthetics highlight the impact upon our value systems of the notion of the telos of pleasure as it further translates into the idea of 'beauty as a symbol of morality'. As Marcuse (1965:63) has shown, the legacy of Kantian aesthetics, which divided sensuous inclinations from rational insights, elevated the saint, hero and genius to a higher order, thereby 'reducing the vital and material values of human existence to a lower level in the essentialist hierarchy'.

Emulation and aspiration, usually by means of cultural pursuits, allowed for rapprochement with the superior class and, as Bourdieu and Passeron (1990:175) explain, the opportunity for the 'wonder-child' - le miraculé - to achieve elevated status through such emulation. Such achievement would encourage others to follow a similar or even identical path. In contrast, for the 'failure', there is, they observe,

...no end to the repertoire of adjectives used to account for technical faults in the language of moral depravity: smug complacency, dishonesty, culpable negligence, cowardliness, intellectual laziness, crafty prudence, unacceptable impudence, shameless nullity, etc.

This is of course an unfortunate by-product of the purpose for which Arnold proposed that the teaching of literature, and especially poetry, should be developed: the middle class would be enabled to emulate the upper, and the working class would be similarly drawn along. The snares built into his process were, firstly that it led to the direct encouragement of replication, rooted in a devalored conceptualization of creativity based on the rhetorical model; and secondly that the outcome would be no more than emulation and rapprochement, for in Arnold's view the class system had to remain firmly in place.

The aesthetic as a category of domination (Marcuse 1972:250) alongside the technological dominance of the scientific paradigm of education (Young 1976:59) contribute much to the institutionalized shaping of the student and the comportment of the person as well as to the parallel pathologizing of the marginalized. As Foucault (1977:159) has observed, this exclusion from the norm is subsequently classified as deviance. Foucault has further asserted that:

In a sense, the power of normalization imposes homogeneity; but it individualizes by making it possible to measure gaps, to determine levels, to fix specialities and to render the differences useful by fitting them one to another. It is easy to understand how the power of the norm functions within a system of formal equality, since within a homogeneity that is the rule, the norm introduces, as a useful imperative and as a result of measurement, all the shading of individual differences.

In this process, Foucault (1977:185) regarded the examination as the most important instrument of disciplinary power because it combines the hierarchical and the normalizing judgements: 'It is a normalizing gaze, a surveillance that makes it possible to qualify, to classify and to punish'. The parallels with Bentham's Chrestomathic approach are not difficult to discern: the hidden effects of the 'Panopticon' approach, when presented and perceived as an objective social norm are likely to be unquestioningly accepted and internalized even by those exposed to the ensuing effects of both the surveillance and the judgement. Furthermore, because they constantly 'feel watched' (Hoskin 1990:31), they effectively 'construct their own subjection' (Ball 1994:12).

Proposition 4

....that these features of hierarchization, prescriptiveness and social reproduction are now highly perceptible throughout education in this country, and this principally through the National Curriculum. This proposition is here addressed as:

Assimilation and Exclusion

Ong (1962:184) described how changes in technology had introduced a 'whole new topography of the mind'. Similarly, in the decade which has passed since the inception of National Curriculum 'Mk.I', the topography of the educational landscape has changed considerably to accommodate the hierarchization, prescriptiveness, and personal and social dimensions gradually introduced into the educational agenda. The approach now evident in National Curriculum 'Mk.II' seeks order and standardisation, in which the concept of a canon stands as the cornerstone of neo-conservative cultural-restorationism.

As quoted earlier in this thesis (p.144) the official National Curriculum document (1995:19) recommends that reading matter should be drawn from plays, novels, short stories and poems which 'extend pupils' ideas and their moral and emotional understanding', an expression which occurs three times on the same page (App.Ci).

The main emphasis, the document also asserts, should be on 'the encouragement of wider reading in order to develop independent, responsive and enthusiastic readers'. It also includes (p.20) a list of 64 titles which clearly represent the official view of those works which will best fulfil these needs; in this way the concept of a literary canon is introduced. It should perhaps be repeated here that the list of recommended reading (1995:21) also includes Greek myth, Arthurian legend and the Authorised Version of the Bible: pupils are thus offered a further range of saints and heroes to emulate,

although the Bible is, through this process, at the one time secularised, relegated to the status of 'literature', and therefore effectively placed under the control of the literary canonizers.

The concept of 'canon' as 'measure' is also greatly apparent in the latest National Curriculum, which requires that children's attainment levels be measured, by testing, at every stage. Foucault's comments (1977:159) quoted above obviously apply, and should perhaps be set alongside the latest proposals to begin operationalization of the National Curriculum with children of age three.

As far as the teaching of A-Level English Literature is concerned, perhaps the most telling comment from examiners is that which states (ERLs 1996:139) that 'the old New Criticism is being supplemented, but not replaced'. To underline this situation concerning the New Criticism, Lentricchia in his book *After the New Criticism* (1980:xiii) writes:

If my title suggests, then, that the New Criticism is dead - and, in an official sense of course it is - I must stipulate that in my view it is dead in the way that an imposing and repressive father figure is dead.

Since a yearning for a return to the standards of the old 'organic' society characterised the writings of the Leavises and the *Scrutiny* group, from whose work the original New Criticism largely developed, it can be seen that this approach to literature suits the present cultural-restorationist approach very well.

However, one aspect of the *Scrutiny* legacy deserves contemporary consideration and even approbation. In considering what has been referred to throughout this thesis as the 'examination-institution axis' (Hoskin 1982: 228), the *Scrutiny* group argued vociferously against the examination system as an 'educational machine' which

restricted the range of work to the officially relevant (see pp.103-4 of the thesis), preferring that the objective rigour of the external examination should be abolished in favour of what Knights (1933) as reported by Mulhern (1979:102) described as 'a more flexible and responsive system of internally designed syllabuses and examinations'.

The Book as Emancipation

Paulo Freire's (1976) somewhat enigmatic aphorism (Taylor 1993:88), that 'the individual who is subject cannot live without the book', should certainly prompt anyone involved in education in general, and the social sciences in particular, to contemplate the role of the book as an instrument of social reproduction. The central question arising from the aphorism becomes: 'which interpretation - or indeed evaluation - of which book?'. This thesis has encountered the following differing examples.

For Jeremy Bentham (1815) the book was 'conducive to useful learning'. For Matthew Arnold (1858) it was, without doubt, a book of poetry; and for Freire himself (1976) a relationship between subject and object was sought whereby, through critical awareness and conscientization the oppressed of the world might acquire 'self-hood' through the book and the word. Freire's belief (Taylor 1993:46) that:

Humankind has a logos, a reason characterised by intentionality....what distinguishes human beings from slaves, the oppressed, and animals, is that human beings can create, can act for a purpose

....adds impetus to Scholes' (1998:108) assertion that:

We need disciplines to enable us to think productively. We also need

to challenge them to enable us to think creatively.

The above challenge 'to think creatively' may need to include a revitalising reformulation of orthodox establishment axiology. It should certainly take into account the insistence of Marcuse (1964:125) that 'epistemology is in itself ethics and ethics is epistemology'.

The envisaged axiological reform might then be able to accommodate difference (Yeatman 1994:8), and in the words of Guillory (1984:359), to work towards and celebrate

....a state of heterodoxy where the doxa of literature is not a paralysed allusion to a hidden god but a teaching which will enact discursively the struggle of difference.

The 'struggle of difference' to which Guillory refers is nothing less than that needed to release the potentiality and uniqueness of each personhood, and as such it may be problematic to those for whom the concept of a canon is axiologically essential. The challenge to which Scholes (1998:108) refers may mean opposing the inherited wisdom which perceives the aesthetic as an autonomous realm with its own special kind of 'value', and to encourage instead a critique of the role that images, sounds, narrative and indeed literature play in shaping human attitudes and experiences.

The covert power of the prioritising of the aesthetic as 'givens' of taste and probity (Bourdieu and Passeron 1990:175) or beauty (Cohen and Guyer 1982:221) contributes to the 'common sense' perspective which accepts hierarchization as 'natural rather than cultural, necessary rather than contingent' (Bernstein 1990:35). The parallel value systems which validate common sense ontological constructs, contribute further to the myth of 'correctness'.

As this thesis has shown, the perpetuation of this myth is facilitated by inter-related notions of 'right tradition' (p.59), 'right conduct' (p.128) and 'right thinking' (p.151), alongside the 'correct' close reading of the New Criticism (ERLs 1991:109, 1992:114, 1996:139). This supports the views of Green (1990:141) who suggests that:

When faced with an ideological crisis, it became necessary to invent literature as part of a general hegemonic strategy (so that it became) directly linked, in accordance with a general socializing effect, to the production of subjectivity.

Implications

The implications of the heuristic findings of this thesis, based on the use of the Culler (1988:87) construct of theory as 'a miscellaneous genre', related to language, history, mind and culture within the overall culture of the logos, located in turn within the examination-institution axis (Hoskin 1982:228), are as follows:

1. If indeed we 'enter culture' through language (Donald 1982:46), then the use of literature as 'a moral technology' (Eagleton 1985, Green 1990) needs to be carefully monitored, arguably alongside an awareness of the dogmatic moral theology which it apparently mirrors, parallels and supplants.

In *The Texts of Paulo Freire* (1993) Taylor has addressed, through the words of Rousseau, the axiological problems inherent in this aspect of education, indoctrination and values. He writes:

This creates in practice the new dilemma which disables so many educators and which, classically, is articulated by Rousseau: how is it possible to educate for freedom, given the need to direct

the learner along a path which otherwise he or she would not know?
How does one liberate the mind of someone indoctrinated by the values of that very society which one wants to change, yet avoid reindoctrinating that person with a new set of values?

2. 'Language' as 'standards' (Green 1990:142), and 'history' as 'a perfect past' (Waugh 1998:329) may indeed produce a tool - that of imaginative literature - whereby the colonization of the imagination Hennessy (1993:xviii) becomes possible, and should be resisted as an undesirable learning outcome. Frondizi (1958:144) has distinguished between the 'desired and the desirable', adding that 'any enquiry into what people actually desire belongs to psychology or sociology, any enquiry into the desirable is strictly axiological'.

3. By extension, then, any enquiry into 'desirable learning outcomes' should strive to ensure that in the teaching and public examination of English Literature, the individual should not be expelled from his or her critical calculus, particularly with reference to imaginative literature, wherein, as Shakespeare's Prospero reminds us:

....We are such stuff

As dreams are made on: and our little life

Is rounded with a sleep

(The Tempest Act IV Sc. I)

4. To move, therefore, towards a transformative education which seeks to eliminate and not replicate repression, it is respectfully suggested that a critical pedagogy, which encourages a critical approach towards canons, could provide, promote and stimulate the necessary educational environment in which to foster emancipatory critical thinking.

NOTES

NOTES

1. The Poem as a 'Machine Made out of Words'

This representation of science as the 'dominant criterion of knowledge' (Eagleton 1983:49) manifested itself (Harvey 1989:28) in works such as Ezra Pound's *Vortican Manifesto* (1914) in which pure language was likened to efficient machine technology. Harvey goes on to explain (1989:31):

One wing of modernism appealed to the image of rationality incorporated in the machine, the factory, the power of contemporary technology, or the city as a 'living machine'. William Carlos Williams specifically held, for example, that a poem is nothing more nor less than 'a machine made out of words'.

2. Interpretation or Evaluation

An excellent example of the polarisation of interpretation and evaluation in institutionalized criticism, an effect of which is to expel the individual from his or her own critical calculus, is provided by Wayne Booth (1988:3). In explaining his reasons for dedicating his work *The Company We Keep: an Ethics of Fiction* to the late Paul Moses (1929-66), a fellow academic at the University of Chicago and 'the one black faculty member', Booth recounts Moses' words in a staff meeting held in the 1960s to discuss the texts to be assigned to the next batch of students:

'It's hard for me to say this, but I have to say it anyway: I simply can't teach *Huckleberry Finn* again. The way Mark Twain portrays Jim is so offensive to me that I get angry in class, and I can't get all those liberal white kids to understand why I am angry....that book is just bad education, and the fact that it's so well written makes it even more troublesome to me'.

Booth ruefully recalls his immediate interpretation of Moses' evaluation as follows:

All of his colleagues were offended: obviously Moses was violating academic norms of objectivity. I can remember lamenting the shoddy education that had left poor Paul Moses unable to recognise a great classic when he met one. Had he not even noticed that Jim is of all the characters closest to the moral centre? Moses obviously could neither read properly nor think properly about what questions might be relevant to judging a novel's worth.

Booth's dedication reads: 'For Paul Moses, Teacher *and* Critic'. (emphasis added)

3. Noetic: the Science of the Intellect

Ong's use of the term 'noetic' is relevant to knowledge within a more scientific framework associated with the results of the invention of the printing press. Thus for Ong (1962:184) the 'science of the intellect' (Concise OED 1959:801) becomes a correlate of the 'new topography of the mind'.

4. A Universal Grammar and the General Principles of Mathematics

Bentham's own concept of a Universal Grammar was based largely on the work of John Horne Tooke (1736-1812), a politician and philologist who, in his *Diversions of Purley* (1786) urged the systematic study of language and described his own 'discovery' of a materialistic theory of language. Aarsleff (1967:73) writes:

The discovery that all words can be reduced to names of sensations was eagerly accepted by the philosophic radicals, who took the proof to lie in the etymologies which they had neither the desire nor the competence to judge.

Bentham (Smith 1984:394) expounded his own version of a Universal Grammar, in which was included the 'taken-for-granted' assumption that mathematical principles would play a part therein:

...the general principles of Mathematics will, it is taken for granted, be universally recognised as forming a proper part. But, it is confidently anticipated, that, with the rules of particular grammar to afford explanation to them, the general principles of universal grammar will not, on the part of the student, require either more labour or a greater maturity of intellect than the general principles of Mathematics.

5. Amalgamation of Examination Boards

Information concerning the amalgamation of the Oxford and Cambridge Schools Examination Board and the Royal Society of Arts was kindly supplied by the Archives Office at Hills Road, Cambridge, 28th January 2000.

6. The Leavises and *Scrutiny*

On the founding of the critical quarterly *Scrutiny*, Mulhern (1979:41) writes:

The possibility of launching a journal...had been discussed in the Leavis circle. As it turned out, the practical initiatives that finally brought the journal into being were taken not by the Leavises themselves, but by L.C. Knights, a young research student from Grantham in Lincolnshire, who frequented their circle, and an American acquaintance, Donald Culver. Although he consented to write for the journal and approved the manifesto that Knights had drafted for it, Leavis declined to share editorial responsibility until its intellectual character had begun to take definite shape.

7. Scientific Enquiry and Self-Examination

‘S’occuper de soi n’est pas une sinécure’ (Foucault 1984b:66).

Galton (1869:49) wrote that ‘I look upon social and professional life as a continuous examination’. He was however writing of public examination rather than the self-examination urged by Socrates in his celebrated dictum: ‘the unexamined life is not worth living’ (Kraut 1995:750). Hoskin (1990:38) drawing on the work of Foucault (*Le Souci de Soi* 1984b) suggests the following differentiations with regard to public, personal and self examination:

The new Greco-Roman way was ‘an examination bearing upon the mental pictures and looking to test and discriminate one from another, thus transcending what one accepts at first sight’. It was thus a critical kind of reading of what was totally interior to the self with no rapport to those others that the Socratic way implicated. But it was not to be confused with the later in-depth reading of the self to be found ‘in Christian spirituality’, which is a self-questioning ‘on the deep-lying origin of the idea that surfaces...a deciphering of the meaning hidden beneath the surface representation’. This kind of interior self-reading sought purely to discriminate those mental pictures that were properly one’s own from those that were not, and to reject the latter before they could become a threat to one’s self-mastery.

Here Hoskin, in focusing on the relationship and possible tensions inherent in ‘interior self-reading’ and ‘one’s self-mastery’, highlights the need for discussion concerning the public assessment of private taste as in the institutionalized examination of imaginative literature.

APPENDICES

APPENDIX A

A Chrestomathic Instruction Table

Jeremy Bentham (1815)

CHRESTOMATHIC (a) INSTRUCTION TABLES. TABLE I.

Showing the several branches of INTELLECTUAL INSTRUCTION, included in the aggregate course, proposed to be carried on in the *Chrestomathic school*: together with the several STAGES, into which the course is proposed to be divided: accompanied with a brief view of the ADVANTAGES derivable from such Instruction: together with an intimation of the REASONS, by which the ORDER OF PRIORITY, herein observed, was suggested; and a List of BRANCHES OF INSTRUCTION OMITTED, with an indication of the *Grounds* of the omission.

N. B.—The hard words, viz. those derived from the Greek or Latin, are throughout explained. Through necessity alone are they here employed. Under almost every one of these names will be found included objects already familiar in every family; even to children who have but just learnt to read.

ADVANTAGES derivable from Learning, or Intellectual Instruction: viz.				
<p style="text-align: center;">I. From Learning as such;—in whatsoever particular SHAPE obtained.</p> <ol style="list-style-type: none"> 1. Securing to the possessor a proportionable share of <i>general respect</i>. 2. Security against <i>ennui</i>, viz. the condition of him who, for want of something in prospect that would afford him pleasure, <i>knows not what to do with himself</i>: a malady, to which, on retirement, men of business are particularly exposed. (1.) 3. Security against <i>inordinate sensuality</i>, and its miscellaneous consequences. (2.) 4. Security against <i>idleness</i>, and consequent <i>mischievousness</i>. (3.) 5. Security for admission into, and agreeable intercourse with, <i>good company</i>: i. e. company in, or from which, present and harmless pleasure, or future profit or security, or both, may be obtained. <p style="text-align: center;">II. From Learning, in this or that particular SHAPE, and more especially from the proposed course of INTELLECTUAL INSTRUCTION.</p> <ol style="list-style-type: none"> 1. Multitude and extent of the branches of <i>useful skill and knowledge</i>: the possession of which is promised by this system, and at an early age. (4.) 2. Increased chance of lighting upon pursuits and employments most suitable to the powers and inclinations of the youthful mind, in every individual case. (5.) 3. General strength of mind derivable from that multitude and extent of the branches of knowledge included in this course of instruction. (6.) 4. Communication of mental strength considered in its application to the business chosen by each pupil, whatever that business may be. (7.) 5. Giving to the youthful mind habits of order applicable to the most familiar, as well as to the highest purposes: good order, the great source of internal tranquillity, and instrument of good management. See Stage V. (8.) 6. Possession of sources of comfort in various shapes, and security against discomfort in various shapes. See, in particular, Stages III. and IV. 7. Security of life, as well as health: that blessing, without which no such thing as comfort can have place. See Stage IV. 8. Security afforded against groundless terrors, mischievous impostures, and self-delusions. See Stages II. III. and IV. (9.) 9. Securing an unexampled choice of well-informed companions through life. (10.) 10. Affording to parents a more than ordinary relief from the labour, anxiety, and expense of time necessary to personal inspection. (11.) 11. Unexampled cheapness of the instruction, in proportion to its value. (12.) 12. Least generally useful branches last administered: and thence, in case of necessity, omissible with least loss. (13.) 13. Need and practice of corporeal punishment superseded: thence masters preserved from the guilt and reproach of cruelty and injustice. (14.) 	<ol style="list-style-type: none"> 14. Affording, to the first race of scholars, a mark of particular distinction and recommendation. (15.) 15. Enlargement given to each scholar's field of occupation. (16.) <p style="text-align: center;">OBJECTIONS answered.</p> <ol style="list-style-type: none"> 1. Supposed impracticability. Granting your endeavour to be good, the accomplishment of it will not be possible. (17.) 2. Disregard shown to classical learning, and other polite accomplishments. (18.) 3. Superficiality and confusedness of the conceptions thus obtainable. (19.) 4. Uppishness a probable result of the distinctions thus obtained. (20.) <p style="text-align: center;">RELATIONS</p> <p>of the proposed, to the existing great schools, universities, and other Didactic institutions. (21.)</p> <p style="text-align: center;">OBSTACLES and ENCOURAGEMENTS. (22.)</p> <p style="text-align: center;">ADVERSE PREJUDICES obviated.</p> <ol style="list-style-type: none"> 1. Novelty of the plan. (23.) 2. Abstruseness of the subjects. (24.) <p style="text-align: center;">GENERAL CONCLUDING OBSERVATIONS. (25.)</p> <p style="text-align: center;">GROUND OF PRIORITY;</p> <p>Or circumstances, on which, as between one subject of intellectual instruction and another, the ORDER OF PRIORITY in which they are most advantageously taught, depends.</p> <ol style="list-style-type: none"> 1. On the part of the mind, the relative degree of <i>PREPAREDNESS</i>, with relation to the subject and mode of instruction in question. 2. The <i>natural pleasantness</i> (26.) of the subject. 3. The <i>artificial pleasantness</i> (27.) given to the subject, or mode of instruction. <p style="text-align: center;">OBSERVATIONS as to relative PREPAREDNESS.</p> <p style="text-align: center;">I. Circumstances on which such PREPAREDNESS depends.</p> <ol style="list-style-type: none"> 1. Corporeal ideas find the mind earlier prepared for their reception than incorporeal ones. (28.) 2. Concrete, than abstract ones. (29.) 3. Ideas find the mind the earlier prepared for their reception, 1. the less they have in them of an <i>incorporeal</i> nature, 2. the less <i>extensive</i>, 3. <i>numerous</i>, 4. <i>various</i>, and 5. <i>complex or complicated</i> (30.) they are: and the less they include of what belongs to the relation between <i>cause and effect</i>. (31.) <p style="text-align: center;">II. Circumstances, on which such PREPAREDNESS does not depend.</p> <ol style="list-style-type: none"> 1. The <i>name</i>, more or less familiar or abstruse, of the art or science (32.) under which the particular subject or object in question has been ranked. 	<ol style="list-style-type: none"> 2. The <i>antiquity</i> (33.) of the art or science, i. e. the length of time since the study of it happened to come into use. 3. The <i>number</i> of the persons who, in the respective capacities of <i>learners and teachers</i> (34.) happen to be, at the time in question, occupied in the art or science. <p style="text-align: center;">N. B.—<i>Before entrance</i>, the degree of <i>PREPAREDNESS</i> will, in the instance of each scholar, be ascertained by <i>examination</i>. <i>After entrance</i>, it may, in relation to an indefinite number of branches of instruction, and to an indefinite amount in each, happen to it to receive increase from sources <i>external</i> to the school. But of any such increase (the whole being <i>casual</i>) no account can, to any such purpose as that of modifying the course of the <i>school</i> instruction, be taken. The <i>absence</i> of all such increase is, therefore, the only supposition upon which any arrangement can be built.</p> <p style="text-align: center;">INTRODUCTORY, Preparatory, or Elementary STAGE. (35.)</p> <p style="text-align: center;">Elementary ARTS</p> <ol style="list-style-type: none"> 1. Reading (taught by writing.) 2. Writing. 3. Common Arithmetic. <p style="text-align: center;">And see Stage I.</p> <p style="text-align: center;">STAGE I.</p> <p style="text-align: center;">NATURAL HISTORY</p> <ol style="list-style-type: none"> 1. Mineralogy. (36.) exhibited in the most familiar 2. Botany. (37.) 3. Zoology. (38.) <p style="text-align: center;">points of view.</p> <ol style="list-style-type: none"> 4. Geography (39.) (the familiar part.) 5. Geometry (40.) (the definitions explained by diagrams or models.) 6. Historical Chronology. (41.) 7. Biographical Chronology. (42.) 8. Appropriate Drawing. (43.) <p style="text-align: center;">STAGE II.</p> <p style="text-align: center;">I. MECHANICS at large.</p> <ol style="list-style-type: none"> 1. Mechanics in the limited sense of the word. (44.) 2. Hydrostatics. (45.) 3. Hydraulics. (46.) 4. Mechanical Pneumatics. (47.) 5. Acoustics. (48.) 6. Optics. (49.) <p style="text-align: center;">II. CHEMISTRY (50.) at large; including Chemical Pneumatics.</p> <ol style="list-style-type: none"> 7. Mineral Chemistry. (51.) 8. Vegetable Chemistry. (52.) 9. Animal Chemistry. (53.) 10. Meteorology. (54.) <p style="text-align: center;">III. Subjects belonging to Chemistry and Mechanics jointly.</p> <ol style="list-style-type: none"> 11. Magnetism. (55.) 12. Electricity. (56.) 13. Galvanism. (57.) 14. Ballistics. (58.) 15. Geography continued. (59.) 	<ol style="list-style-type: none"> 16. Geometry continued. (60.) 17. Historical Chronology continued. (61.) 18. Biographical Chronology continued. 19. Appropriate Drawing continued. (62.) 20. Grammatical Exercises, applied to English, Latin, Greek, French, and German, in conjunction. (63.) <p style="text-align: center;">STAGE III. (64.)</p> <ol style="list-style-type: none"> 1. Mining. (65.) 2. Geognosy or Geology. (66.) 3. Land-Surveying and Measuring. (67.) 4. Architecture. (68.) 5. Husbandry (including Theory of Vegetation and Gardening.) (69.) 6. Physical Economics, i. e. Mechanics and Chemistry, applied to domestic management and the other common purposes of life. (70.) 7. Geography continued. 8. Geometry continued. 9. History continued. 10. Biography continued. 11. Appropriate Drawing continued. 12. Grammatical Exercises, applied as above, continued. <p style="text-align: center;">STAGE IV.</p> <p style="text-align: center;">HEALTH, or HYGIENIC ARTS</p> <ol style="list-style-type: none"> 1. Physiology. (72.) 2. Anatomy (73.) 3. Pathology. (74.) 4. Nosology. (75.) 5. Dietetics. (76.) 6. Materia Medica. (77.) 7. Propriety. (78.) 8. Therapeutics (79.) at large. 9. Surgery, i. e. Mechanical Therapeutics. (80.) 10. Zoohygiene, i. e. Physiology, &c. applied to the inferior animals. (81.) 11. Phytosoics, the art of destruction, applied to noxious animals. (82.) 12. Geography continued. 13. Geometry continued. 14. History continued. 15. Biography continued. 16. Appropriate Drawing continued. 17. Grammatical Exercises continued. <p style="text-align: center;">STAGE V.</p> <p style="text-align: center;">MATHEMATICS</p> <ol style="list-style-type: none"> 1. Geometry (84.) (with demonstrations.) 2. Arithmetic (85.) (the higher branches.) 3. Algebra. (86.) 4. Uranological Geography. (87.) 5. Uranological Chronology. (88.) 6. History continued. 7. Biography continued. 8. Appropriate Drawing continued. 9. Grammatical Exercises continued. 10. Technology, or Arts and Manufactures in general. (89.) 11. Book-keeping at large: i. e. the art of Registration or Recordation. (90.) 12. Commercial Book-keeping. (91.) 13. Note-taking (92.) applied to <i>Recapitulatory Lectures</i>, on such of the above branches as admit and require it. 	<p style="text-align: center;">BRANCHES OF INSTRUCTION omitted; viz. on one or more of the ensuing GROUNDS; to wit,</p> <ol style="list-style-type: none"> I. School-Room insufficient. (93.) II. Admission pregnant with exclusion. (94.) III. Time of life too early. (95.) IV. Utility not sufficiently general; viz. as being limited to particular ranks or professions. (96.) <p style="text-align: center;">In the instance of each branch, indication is given of the <i>ground</i> or <i>grounds</i> of omission, by the numerals prefixed as above.</p> <p style="text-align: center;">I. GYMNASIAC EXERCISES. (97.)</p> <ol style="list-style-type: none"> 1. Dancing. i. 2. Riding (the Great Horse.) i. iii. 3. Fencing. i. iii. iv. 4. Military Exercise. (98.) i. <p style="text-align: center;">II. FINE ARTS.</p> <ol style="list-style-type: none"> 5. 1. Music. i. ii. 6. 2. Painting. i. iv. 7. 3. Sculpture. i. iv. 8. 4. Engraving. i. iv. <p style="text-align: center;">III. APPLICATIONS of MECHANICS and CHEMISTRY.</p> <ol style="list-style-type: none"> 9. 1. Gunnery. i. ii. iv. 10. 2. Fortification. i. iv. 11. 3. Navigation. i. iv. 12. 4. Art of War. i. iii. iv. (99.) <p style="text-align: center;">IV. BELLES LETTRES.</p> <ol style="list-style-type: none"> 13. 1. Literary Composition at large. (iii.) 14. 2. Poetical Composition. iii. 15. 3. Rhetorical Composition. iii. 16. 4. Criticism. iii. <p style="text-align: center;">V. MORAL-ARTS and SCIENCES.</p> <ol style="list-style-type: none"> 17. 1. Divinity. ii. iii. 18. 2. Private Ethics or Morals (controverted points.) ii. iii. (100.) 19. 3. Law (National.) iii. 20. 4. International Law. iii. iv. 21. 5. Art and Science of Legislation in general. iii. iv. 22. 6. Political Economy. iii. iv. <p style="text-align: center;">VI. ALL-DIRECTING ART and SCIENCE.</p> <ol style="list-style-type: none"> 23. Logic (by some called <i>Μεταφυσικα</i>.) iii. <p style="text-align: center;">N. B.—In regard to several of the branches in this list, the proportion by which the omission is prescribed, as likewise the <i>Ground</i> on which it is prescribed, may, in some way or other, be found susceptible of modification. But whatever may, in this or that instance, be thought of the <i>filling up</i>, the scheme of the outline may, it is hoped, be found to have its use.</p> <p style="text-align: center;">It is supposed that few, if any, existing branches of Art or Science can be found, which are not included in one or other of the Denominations inserted in this Table. In so far as this is the case, it may, in some measure, serve the purpose of an <i>Encyclopaedical sketch</i>.</p>

APPENDIX B

The texts of Paulo Freire

(illustrated by Vincente de Abreu)



Figure 1



Figure 3



Figure 5



Figure 2

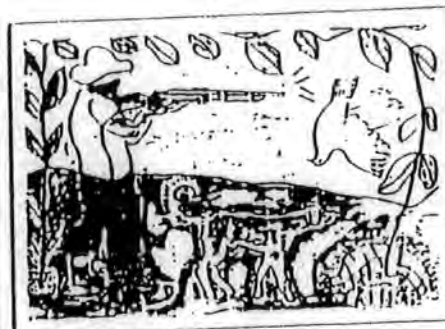


Figure 4



Figure 6



A BOMBA
 A TERRÍVEL BOMBA ATÔMICA
 E A RADIO-ACTIVIDADE
 SIGNIFICAM TERROR
 RUÍNA E CALAMIDADE

SE ACABASSEM COM A GUERRA
 E TUDO FICASSE UNIDO
 O NOSSO MUNDO DE HOJE
 NÃO SERIA DESTRUÍDO

Figure 8



Figure 9

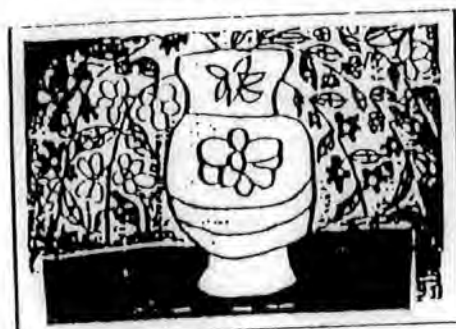


Figure 7



Figure 10

APPENDIX C (i)

English in the National Curriculum

as ...

A Canon of Texts

- d Pupils should be introduced to major works of literature from the English literary heritage in previous centuries. They should also read literature by major writers from earlier in the twentieth century and works of high quality by contemporary writers. In Wales, pupils should be given opportunities to read works by Welsh authors writing in English and those works that have a Welsh setting or a special relevance to Wales.

These works may be read at any time during Key Stages 3 and 4. In Key Stage 3, as a minimum, pupils should be introduced to works published before 1900, including a play by Shakespeare.

Pupils should be encouraged to appreciate the distinctive qualities of these works through activities that emphasise the interest and pleasure of reading them, rather than necessitating a detailed, line-by-line study.

In the course of Key Stages 3 and 4, pupils' reading should include:

- two plays by Shakespeare;
 - drama by major playwrights, eg *Christopher Marlowe, J. B. Priestley, George Bernard Shaw, R. B. Sheridan*;
 - two works of fiction of high quality by major writers, published before 1900, drawn from those by Jane Austen (~~Charlotte Brontë~~), Emily Brontë, John Bunyan, Wilkie Collins, Arthur Conan Doyle, Daniel Defoe, Charles Dickens, George Eliot, Henry Fielding, Elizabeth Gaskell, Thomas Hardy, Henry James, Mary Shelley, Robert Louis Stevenson, Jonathan Swift, Anthony Trollope, H. G. Wells;
 - two works of fiction of high quality by major writers with well established critical reputations, whose works were published after 1900, eg *William Golding, Graham Greene, James Joyce, D. H. Lawrence, Muriel Spark*;
 - poems of high quality by four major poets, whose works were published before 1900, drawn from those by Matthew Arnold, Elizabeth Barrett Browning, William Blake, Emily Brontë, Robert Browning, Robert Burns, Lord Byron, Geoffrey Chaucer, John Clare, Samuel Taylor Coleridge, John Donne, John Dryden, Thomas Gray, George Herbert, Robert Herrick, Gerard Manley Hopkins, John Keats, Andrew Marvell, John Milton, Alexander Pope, Christina Rossetti, Shakespeare (sonnets), Percy Bysshe Shelley, Edmund Spenser, Alfred Lord Tennyson, Henry Vaughan, William Wordsworth, Sir Thomas Wyatt;
 - poems of high quality by four major poets with well established critical reputations, whose works were published after 1900, eg *T. S. Eliot, Thomas Hardy, Seamus Heaney, Ted Hughes, Philip Larkin, R. S. Thomas, W. B. Yeats*.
- e Pupils should be introduced to a wide range of non-fiction texts, eg *autobiographies, biographies, journals, diaries, letters, travel writing, leaflets*. They should be given opportunities to read texts that show quality in language use, and portray information, issues and events relating to contemporary life or past experience in ways that are interesting and challenging.
- f Pupils should be introduced to a wide range of media, eg *magazines, newspapers, radio, television, film*. They should be given opportunities to analyse and evaluate such material, which should be of high quality and represent a range of forms and purposes, and different structural and presentational devices.

APPENDIX C (ii)

English in the National Curriculum

as ...

Establishment Axiology

Reading

1. Range

- a Pupils should be given opportunities to read a wide variety of literature, and to respond to the substance and style of texts. They should also be encouraged to read widely and independently solely for enjoyment. Some texts should be studied in detail, but the main emphasis should be on the encouragement of wider reading in order to develop independent, responsive and enthusiastic readers. Pupils should be encouraged to read more demanding texts and to be discriminating in what they choose to read. Pupils working at Levels 1, 2 and 3 should be given access to significant authors and works from the English literary heritage, by means appropriate to their age and maturity.
- b The literature read should be drawn from a variety of genres, including plays, novels, short stories and poetry.

Plays selected should include works that:

- extend pupils' understanding of drama in performance, *eg direction, portrayal and interpretation of character*;
- show variety in the structure, *eg tragedy, comedy, farce*, and setting;
- extend pupils' ideas and their moral and emotional understanding;
- use language in rich, diverse ways.

Novels and short stories selected should include works that:

- include a range of narrative structures and literary techniques;
- extend pupils' ideas and their moral and emotional understanding;
- offer perspectives on society and community and their impact on the lives of individuals;
- show the variety of language use in fiction.

Poetry and the work of individual poets selected should include poems that:

- feature a range of forms and styles;
- draw on oral and literary traditions;
- extend pupils' ideas and their moral and emotional understanding;
- use language in imaginative, precise and original ways.

English

Key Stages

3 and 4

Reading

- c Pupils should read texts from other cultures and traditions that represent their distinctive voices and forms, and offer varied perspectives and subject matter.

■ 2. Key Skills

a Pupils should be taught to:

- extract meaning beyond the literal, explaining how choice of language and style affects implied and explicit meanings;
- analyse and discuss alternative interpretations, unfamiliar vocabulary, ambiguity and hidden meanings;
- analyse and engage with the ideas, themes and language in fiction, non-fiction, drama and poetry.

b Pupils should be given opportunities to talk and write about a wide range of reading, learning to articulate informed personal opinions. They should be encouraged to respond, both imaginatively and intellectually, to what they read. Within a broad programme of reading, they should be given opportunities to:

- reflect on the writer's presentation of ideas, the motivation and behaviour of characters, the development of plot and the overall impact of a text;
- distinguish between the attitudes and assumptions displayed by characters and those of the author;
- appreciate the characteristics that distinguish literature of high quality;
- appreciate the significance of texts whose language and ideas have been influential, *eg Greek myths, the Authorised Version of the Bible, Arthurian legends*;
- consider how texts are changed when adapted to different media, *eg the original text of a Shakespeare play and televised or film versions*.

c Pupils should be given opportunities to read factual and informative texts in order to:

- select information;
- compare and synthesise information drawn from different texts, *eg IT-based sources and printed articles*;
- make effective use of information in their own work;
- evaluate how information is presented.

In using information sources, pupils should be taught to sift the relevant from the irrelevant, and to distinguish between fact and opinion, bias and objectivity.

APPENDIX D

**Survey : The Voluntary Reading Habits of Young
People**

C. Davies (1994)

Table 5.3 Most widely read books in Year 10, 1994

Rank	Title	Author	Percentage of age group
1	<i>Forever</i>	J. Blume	1.8
2	<i>Red Dwarf</i> (various)	Grant and Navior	1.5
3	<i>The Baby-sitter*</i>	R.L. Stone	1.5
4	<i>Trick or Treat*</i>	R.T. Cusick	1.5
5	<i>Flowers in the Attic</i>	V. Andrews	1.5
6	<i>Fisch-niers' Guide to the Galaxy</i>	D. Adams	1.5
7	<i>IT</i>	S. King	1.5
8	<i>Jack-Eyre</i>	C. Brooke	1.5
9	<i>Jurassic Park</i>	I. Creighton	1.5
10	<i>Life: The Universe and Everything</i>	D. Adams	1.5
11	<i>The Beach House*</i>	R.L. Stone	1.5
12	<i>The Boyfriend*</i>	R.L. Stone	1.5
13	<i>The Girlfriends*</i>	R.L. Stone	1.5
14	<i>The Shmang</i>	S. King	1.5
15	<i>To Kill a Mockingbird</i>	H. Lee	1.5
16	<i>Goodnight Mr Tom</i>	M. Magorian	1.0
17	<i>Misery</i>	S. King	1.0
18	<i>Monty Harmsies</i>	D. Adams	1.0
19	<i>Needful Things</i>	S. King	1.0
20	<i>Pet Sematary</i>	S. King	1.0
21	<i>Restaurant at the End of the Universe</i>	D. Adams	1.0
22	<i>Robin Hood (Prince of Thieves)</i>	S. Green	1.0
23	<i>Roll of Thunder Hear My Cry</i>	M.D. Taylor	1.0
24	<i>Schindler's List</i>	T. Kenally	1.0
25	<i>Sharpe</i> (various stories)	B. Cornwell	1.0
26	<i>Teacher's Pet*</i>	R.T. Cusick	1.0
27	<i>The Firm</i>	J. Grisham	1.0
28	<i>The Train*</i>	D. Hoh	1.0
29	<i>A Summer to Die</i>	L. Lowry	0.8
30	<i>April Fool*</i>	R.T. Cusick	0.8
31	<i>Bravo Two Zero</i>	A. McNab	0.8
32	<i>Brighton Rock</i>	G. Greene	0.8
33	<i>Cider With Rosie</i>	L. Lee	0.8
34	<i>Deems</i>	J. Blume	0.8
35	<i>Dragon Tears</i>	D.R. Koonz	0.8
36	<i>Gogric Eyes</i>	A. Fine	0.8
37	<i>Lord of the Flies</i>	W. Golding	0.8
38	<i>Matilda</i>	R. Dahl	0.8
39	<i>Philoctetes</i>	C. Davies	0.8
40	<i>Polo</i>	J. Cooper	0.8
41	<i>Reaswell</i>	B. Jacques	0.8
42	<i>Tess of the d'Urbervilles</i>	T. Hardy	0.8
43	<i>Beach Party*</i>	R.L. Stone	0.8

Table 5.3 (cont.)

Rank	Title	Author	Percentage of age group
44	<i>The Cemetery*</i>	D.E. Athkins	0.8
45	<i>The Fibber</i>	I.R.R. Tolkien	0.8
46	<i>The Liar</i>	F. Fry	0.8
47	<i>The Life-guard*</i>	R.T. Cusick	0.8
48	<i>The Rats</i>	J. Herbert	0.8
49	<i>The Snowman*</i>	R.L. Stone	0.8
50	<i>The Waitress*</i>	S. Smith	0.8

CHILDREN'S READING AND VIEWING IN THE NINETIES 93

Table 5.1 Most widely read books in Year 8, 1971 (after Whitehead *et al.*, *Children and their Books*, Macmillan, Schools Council, 1977)

Rank	Title	Author	Percentage of age group
1	<i>Little Women*</i>	L.M. Alcott	5
2	<i>Black Beauty*</i>	A. Sewell	2.6
3	<i>Treasure Island*</i>	R.L. Stevenson	2.1
4	<i>The Lion, The Witch and the Wardrobe</i>	C.S. Lewis	1.5
5	<i>Ten-Ten*</i>	C. Brontë	1.2
6	<i>Heddi</i>	J. Spyn	1.2
7	<i>Oliver Twist*</i>	C. Dickens	1.2
8	<i>The Secret Seven</i>	E. Blyton	1.1
9	<i>The Silver Sword</i>	I. Seraillier	1
10	<i>Tom Sawyer*</i>	M. T. Swan	1
11	<i>What Katy Did*</i>	S. Coolidge	1
12	<i>Good House*</i>	L.M. Alcott	1
13	<i>Kinship*</i>	R.L. Stevenson	1
14	<i>Journey To the Centre of the Earth*</i>	J. Verne	0.8
15	<i>Alice in Wonderland*</i>	L. Carroll	0.7
16	<i>Little Men*</i>	L.M. Alcott	0.7
17	<i>The Railway Children</i>	E. Nesbit	0.7
18	<i>What Katy Did Next*</i>	S. Coolidge	0.7
19	<i>Great Expectations*</i>	C. Dickens	0.6
20	<i>The Hobbit</i>	I.R.R. Tolkien	0.6
21	<i>The Neapines: Grrr in the School</i>	E. Blyton	0.6
22	<i>Room Hood*</i>		0.6
23	<i>Robinson Crusoe*</i>	D. DeLoe	0.6
24	<i>The Wind in the Willows*</i>	K. Graham	0.6

* Pre-twentieth century.

APPENDIX E (i)

Examination Documentation :

Core Requirements

1996/7 (O.C.S.E.B.)

CORE REQUIREMENTS**(a) Knowledge**

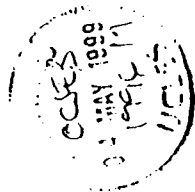
Candidates must study a range of material, some of which should have been written between 1370 and 1900, including examples of poetry, prose, drama and non-literary texts (Texts may be spoken or written). They should develop a knowledge of systems of the language and variations in language according to context. The elements of this minimum requirement may be combined and extended in a variety of ways.

Every centre is required to demonstrate to the Board fulfilment of core reading requirements. A declaration (Appendix D) must be completed in full, endorsed by the centre and returned to the Board by 8 May preceding the final examination session.

(b) Concepts and Skills

In relation to an appropriate range of material, students should develop:

- (i) an understanding of the ways which
 - writers' uses of form, structure and language shape meanings;
 - readers discover and make different kinds and levels of meaning in texts;
 - texts may be variously interpreted and valued by different readers and at different times;
- (ii) the ability to
 - respond to, describe, explain and comment on spoken ('spoken language' may include transcription) and written language;
 - discern and consider attitudes and values in texts;
 - develop informed personal responses and independent judgements based closely upon what has been read;
 - communicate clearly and effectively to a variety of audiences and for a variety of purposes.

**(c) Assessment Objectives**

Candidates will be required to demonstrate:

- (i) an ability to respond with understanding to a variety of texts including both literary and non-literary material;
- (ii) an understanding of the ways in which writers' choices of form, structure, style and vocabulary may express meanings;
- (iii) an ability to discern and consider attitudes and values in texts;
- (iv) an ability to produce informed, independent opinions and judgements;
- (v) knowledge of, and the ability to use, systematic frameworks for the study of the language;
- (vi) an understanding of variations in the forms and meanings of language according to context;
- (vii) an ability to express themselves clearly and effectively for a variety of audiences and purposes;
- (viii) an ability to communicate the knowledge, understanding and insight appropriate to literary study and the study of language.

APPENDIX E (ii)

Examination Documentation :

Marking Scheme and Weighting of Marks

1996/7 (O.C.S.E.B.)

This syllabus incorporates the Subject Core for English Literature at A level.

The syllabus aims first to encourage and thereafter to deepen and extend an enjoyment and appreciation of English Literature based on informed personal response.

ADVANCED LEVEL ENGLISH LITERATURE 9620

Unit	Component	Time	Weighting
1	<i>Shakespeare and the Drama</i>	2½ hours	30%
2	<i>Texts for Close Reading and Critical Analysis</i>	2½ hours	30%
	EITHER 4 <i>General Literature</i> OR 5 <i>Literature in Translation</i> OR 6 <i>Coursework (Texts)</i> (3000-5000 words) Candidates offering Coursework may write either on Component 4 texts or on Component 5 texts or on a self-chosen book list approved by the Board provided that the core requirements are thereby satisfied.	2 hours 2 hours Coursework	20%
	EITHER 8 <i>Comment and Appreciation</i> OR 9 <i>A level Coursework (Project)</i> Option 1: 3 pieces of <i>Creative Critical Writing</i> Option 2: <i>A Long Essay</i> (3000 words) Option 3: <i>A Theatre Project</i> (3000 words)	2½ hours Coursework	20%
0	<i>Special Paper</i>	3 hours	100%

- Units 1 to 4 are compulsory.
- Coursework may be offered in either Unit 3 or Unit 4 but not in both.
- Coursework is only available to candidates entered through a centre whose scheme has been approved by the Board.
- Choices of texts within units are subject to core reading requirements (See syllabus pages 2 and Appendix D).
- The Special Paper (Unit 0) is available only to candidates entered for the Advanced level.

ADVANCED SUPPLEMENTARY ENGLISH LITERATURE 8395

Unit	Component	Time	Weighting
	EITHER 1 <i>Shakespeare and the Drama</i> OR 2 <i>Texts for Close Reading and Critical Analysis</i>	2½ hours 2½ hours	60%
	EITHER 4 <i>General Literature</i> OR 7 <i>AS General Literature with Coursework (Texts)</i>	2 hours 1 hour - Coursework	40% 20% - 20%

- Candidates must take both units.
- The coursework option (Component 7) is available only to candidates entered through a centre whose scheme has been approved by the Board.
- Choices of texts within units are subject to core reading requirements (see syllabus pages 7 and 8 and Appendix D). Centres should take particular care that AS courses cover these requirements. If, for example, Component 1 is not taken, Shakespeare must be studied for another component.

Unit	Component	Time	Weighting
1	<i>Shakespeare and the Drama</i>	2½ hours	30%
2	<i>Texts for Close Reading and Critical Analysis</i>	2½ hours	30%
	EITHER 4 <i>General Literature</i> OR 5 <i>Literature in Translation</i> OR 6 <i>Coursework (Texts)</i> (3000-5000 words) Candidates offering Coursework may write either on Component 4 texts or on Component 5 texts or on a self-chosen book list approved by the Board provided that the core requirements are thereby satisfied.	2 hours 2 hours Coursework	20%
	EITHER 8 <i>Comment and Appreciation</i> OR 9 <i>A level Coursework (Project)</i> Option 1: 3 pieces of <i>Creative-Critical Writing</i> Option 2: <i>A Long Essay</i> (3000 words) Option 3: <i>A Theatre Project</i> (3000 words)	2½ hours Coursework	20%
0	<i>Special Paper (Optional)</i>	3 hours	100%

- Units 1 to 4 are compulsory.
- Coursework may be offered in either Unit 3 or Unit 4, but not in both.
- Coursework is only available to candidates entered through a Centre whose scheme has been approved by the Board.
- Choices of texts within units are subject to core reading requirements (See below and Appendix D).
- The Special Paper (Unit 0) is available only to candidates entered for the Advanced level.
- There is a related AS syllabus (8395) also entitled *English Literature*, which has components in common with this syllabus.
- Candidates who have taken Components 1 and 2 of this syllabus, and are unable for any reason to complete the remaining prescribed components, may, if they satisfy the core requirements, be awarded a certificate at AS level (8395).

Candidates entered for this syllabus may not, at the same examination session, enter for AS English Literature 8395 or A or AS English Language and Literature 9621. 8396 nor for any other syllabus certificated under the name of *English Literature* (but see the last note below).

If Option 3 of Component 9 is offered, candidates may not enter for any syllabus certificated under the name of *Theatre Studies* or *Drama Studies*.

No prior level of attainment is required or recommended; potential candidates are, however, advised that they should be prepared to read a varied and extensive body of literature.



BIBLIOGRAPHY

BIBLIOGRAPHY

- Aarsleff, H. (1967). *The Study of Language in England, 1780-1860*. Princeton: Princeton University Press.
- Aarsleff, H. (1982). *From Locke to Saussure*. London: Athlone Press.
- Achebe, C. (1988). *Hopes and Impediments*. New York: Vintage.
- Adorno, T.W. (1968). 'Is Man Obsolete?': in *Diogenes* no. 64, Winter pp.1-16.
- Adorno, T.W. et al. (1969).
The Authoritarian Personality. New York: Norton Library.
- Adorno, T.W. (1973). *The Jargon of Authenticity*. Tarnowski K, & Will F. (trans). London: Routledge.
- Adorno, T.W. (1977). *Negative Dialectics*. New York: Seabury Press.
- Adorno, T.W. & Horkheimer, M. (1972).
Dialectic of Enlightenment, Cumming, J. (trans).
New York: Seabury Press.
- Ajrout, H. (ed) (1997). *The Canon: Differences and Values*. English Studies Series
Publications de la Faculté des Lettres de La Manouba
- Alexander, R, Rose, J, & Woodhead, C. (1992).
*Curriculum Organisation and Classroom Practice in
Primary Schools: a Discussion Paper*. London: DES.
- Allen, D. (1980). *English Teaching Since 1965: How Much Growth?*
London: Heinemann Educational Books.
- Althusser, L. (1977). *For Marx*. London: New Left Books.
- Anderson, W.D. (1965). *Matthew Arnold and the Classical Tradition*.
Ann Arbor: University of Michigan Press.
- Apple, M. (1971) 'The Hidden Curriculum and the Nature of Conflict'. in:
Interchange, 2 (4)
- Apple, M. (1979) *Ideology and Curriculum*.
Boston: Routledge Kegan Paul
- Apple, M. (1982) *Education and Power*. Boston: Routledge Kegan Paul.
- Arato, A, & Gebhardt, E (eds). (1978)
The Essential Frankfurt School Reader.
Oxford: Basil Blackwell.

- Arnold, M. (1932). *Culture and Anarchy*. Cambridge: Cambridge University Press.
- Arnold, M. (1865). *Essays by Matthew Arnold*. Oxford: Oxford University Press.
- Arnold, M. (1960). *The Complete Prose Works of Matthew Arnold*. Super, R.H. (ed) Ann Arbor: Univ. of Michigan Press.
- Aronowitz, S. & Giroux, H. (1986).
Education Under Siege. London, Routledge.
- Aronowitz, S. & Giroux, H. (1991).
Postmodern Education: Politics, Culture and Social Criticism. Minneapolis: University of Minnesota Press.
- Ayer, A.J. (1946). *Language, Truth and Logic*. London: Gollancz.
- Baldick, C. (1983). *On the Social Mission of English Criticism, 1848-1932*. Oxford: Clarendon Press.
- Ball, S.J. (1987). *The Micropolitics of the School*. London: Routledge.
- Ball, S.J. (1990a). 'Management as a Moral Technology', in Ball, S.J. (ed), *Foucault and Education*. London: Routledge.
- Ball, S.J. (1994). *Educational Reform: A Critical and Post-Structural Approach* Buckingham: Open University Press.
- Ball, S.J., Kenny, A., & Gardiner, D. (1990), Literacy, Politics and the Teaching of English, in Goodson I. & Medway, P. (eds), *Bringing English to Order*. London: The Falmer Press.
- Barthes, R. (1972). *Mythologies*. Lavers, A. (trans). London: Jonathan Cape.
- Baudrillard, J. (1981). *For a Critique of the Political Economy of the Sign*. St. Louis: Telos Press.
- Benjamin, W. (1969). *Illuminations*, Arendt, H. (ed). New York: Schocken.
- Benjamin, W. (1977). *The Origin of the German Tragic Drama*, Osborne, J. (trans). London: New Left Books.
- Bentham, J. (1984). 'Chrestomathia': in *The Collected Works of Jeremy Bentham*, Smith, M.J. & Burston, W.H. (eds). Oxford: Clarendon Press.
- Berlin, I. (1979) *The Enlightenment*. Oxford: Oxford University Press.
- Bernstein, B.B. (1970). 'Education Cannot Compensate for Society': *New Society*, 26 February.

- Bernstein, B.B. (1971) 'On the Classification and Framing of Educational Knowledge': in *Knowledge and Control*, Young, M.F.D. (ed.). London: Collier-Macmillan.
- Bernstein, B.B. (1977) *Class, Codes and Control*. London: Routledge Kegan Paul.
- Bernstein, B.B. (1990) *The Structuring of Pedagogic Discourse*. London: Routledge.
- Blanchot, M. (1958). 'Le Refus'. in: *Le Quatorze Juillet, no. 2: Octobre 1958*. Paris.
- Bloom, A. (1987). *The Closing of the American Mind: How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students*: New York; Simon and Schuster.
- Bloom, H. (1973). *The Anxiety of Influence*. New York: Oxford University Press
- Bloom, H. (1986). *Joseph Conrad*. New York: Chelsea House.
- Bloom, H. (1994). *The Western Canon*. New York: Harcourt, Brace & Co.
- Bohman, J. (1995). 'Frankfurt School', in *The Cambridge Dictionary of Philosophy* Audi, R. (ed): Cambridge, Cambridge University Press.
- Boomer, G. (1988). 'Teaching Against the Grain', in *Metaphors and Meanings: Essays on English Teaching* Adelaide: Australian Assoc. for the Teaching of English: Green, B. (ed)
- Booth, W. (1974). *A Rhetoric of Irony*. Chicago: Chicago University Press.
- Booth, W. (1977). 'Preserving the Exemplar: Or How Not to Dig Our Own Graves', in *Critical Inquiry* 3, Spring.
- Booth, W. (1988). *The Company We Keep: An Ethics of Fiction*. London: University of California Press.
- Bourdieu, P. (1988). *Homo Academicus*. Stanford: Stanford University Press.
- Bourdieu, P. & Boltansky, L. (1978) 'Changes in Social Structure and Changes in the Demand for Education': in *Contemporary Europe: Social Structures and Cultural Patterns* Giner, S and Archer S (eds.). London: RKP.
- Bourdieu, P. & Passeron, C. (1977c). *Cultural Reproduction and Social Reproduction*, in *Power and Ideology in Education*, eds. Karabel, J. & Halsey, A.H. New York: Oxford University Press.

- Bourdieu, P. & Passeron, C. (1990).
Reproduction in Education; Society and Culture. London: Sage
- Boyson, R. (1975) 'Maps, Chaps and Your Hundred Best Books'. in:
 Times Educational Supplement (No. 3150), p.21.
- Breazeale, D. (1995). Schiller, Johann Christoph Friedrich von:
 in *The Cambridge Dictionary of Philosophy*. Audi, R (ed).
 Cambridge: Cambridge University Press.
- Brentano, F. (1975). *On the Several Senses of Being in Aristotle*.
 Los Angeles: University of California Press.
- Brooks, C. (1939). *Modern Poetry and the Tradition*. Chapel Hill:
 University of North Carolina Press.
- Brooks, C. (1947). *The Well Wrought Urn*. New York: Harcourt.
- Bruns, G.L.(1984). 'Canon and Power in the Hebrew Scriptures'.
Canons. Hallberg, R. von (ed.). Chicago:
 University of Chicago Press.
- Bullock, A.(1975). *A Language For Life: DES Report*. (Sir A. Bullock, Chair)
 HMSO.
- Butterworth, H.(1982) 'The Science and Art Department Examinations: Origins and
 Achievements'. *Days of Judgement*. MacLeod, R (ed).
 Driffield: Nafferton Books.
- Carr, W. (1987) 'What is an Educational Practice?'
Journal of Philosophy of Education, 21 (2).
- Chapman, F. (1936). *Scrutiny, Mar*. Cambridge: Cambridge University Press.
- Cohen, L. & Manion, L. (1980).-----
Research Methods in Education. London: Croom Helm.
- Cohen, T. & Guyer, P. (1982) (eds)
Essays in Kant's Aesthetics.
 Chicago: Chicago University Press.
- Cohen, T. (1982) 'Why Beauty is a Symbol of Morality', in *Essays in Kant's
 Aesthetics*, Cohen, T. & Guyer, P. (eds) Chicago:
 Chicago University Press.
- Coleridge, S.T.(1983) *Biographia Literaria*. in:
The Collected Works of Samuel Taylor Coleridge vol. 7.
 Engell, J and Jackson Bate, W (eds.)
 Princeton: Princeton University Press.

- Collins, M. (1998) *The Development of a Discourse of Ethics in Education*. Unpublished Ed. D. Thesis. University of Durham.
- Committee of Council on Education. (1861-2). *Report: the Revised Code*.
- Connell, W.F. (1930). *The Educational Thought and Influence of Matthew Arnold*. London: Routledge Kegan Paul.
- Conrad, J. (1975). *Heart of Darkness*. London: Penguin.
- Corrigan, P.(1979) *Schooling the Smash Street Kids*. London: Macmillan.
- Cox, B. (1991) *Cox on Cox: an English Curriculum for the 90s*. London: Hodder and Stoughton.
- Culler, J. (1975). *Structuralist Poetics, Structuralism, Linguistics and the Study of Literature*. Ithaca: Cornell University Press.
- Culler, J. (1988). *Framing the Sign: Criticism and Institutions*. Oxford: Basil Blackwell.
- Culler, J. (1992). 'In Defence of Overinterpretation.' in *Interpretation and Overinterpretation*: Eco, U. et al. Cambridge: Cambridge University Press.
- Davies, C. (1996). *What is English Teaching?* Buckingham: OUP.
- Davies, T. (1981). *Education, Ideology and Literature*. In Bennett, T. et al.(eds) *Culture, Ideology and Social Press*. London: OUP.
- de Man, P. (1969). 'The Rhetoric of Temporality'. in: *Interpretation: Theory and Practice*. Singleton, C.S. (ed.). Baltimore: Johns Hopkins University Press.
- Derrida, J. (1966). 'Structure, Sign and Play in the Discourse of the Human Sciences'. Alan Bass (trans.) in *Writing and Difference*. Paris: Editions du Seuil.
- Derrida, J. (1977). *Of Grammatology*. Baltimore: Johns Hopkins Press.
- Derrida, J. (1990). 'Some Statements and Truisms About Neo-logisms, Newisms, Postisms, Parasitisms and Other Small Seismisms'. in: *The States of Theory*. Carroll, D. (ed). New York: Columbia University Press.
- Derrida, J. (1992). 'Mochlos, or the Conflict of the Faculties'. In : *Logomachia*. Rand, R. (ed). Lincoln: University of Nebraska Press.

- DES (1985) *The Curriculum from 5 - 16*. London: DES.
- DES (1988) *Report of the Committee of Enquiry into the Teaching of English Language*. London: HMSO. (the Kingman Report)
- DES (1989) *English for Ages 5 - 16*. London: DES.
- DES. (1989). *English in the National Curriculum*. London: HMSO.
- de Saussure,F.(1966) *Course in General Linguistics*. New York: McGraw Hill.
- Dewey, J. (1916). *Democracy in Education*. New York: Macmillan.
- Dewey, J. (1933) *How We Think: a Restatement of the Relation of Reflective Thinking to the Educative Process*. Boston: Heath.
- Dewey, J. (1938). *Experience in Education*. New York: Collier.
- Dewey, J. (1939). *Theory of Valuation*.
Chicago: International Encyclopaedia of Unified Sciences:
vol II no.4.
- D.F.E. (1995). *English in the National Curriculum*. London: HMSO.
- Dixon, J. (1967). *Growth Through English*. Oxford: Oxford University Press.
- Dollimore, J. (1984). *Radical Tragedy, Religion, Ideology and Power in the Drama of Shakespeare and his Contemporaries*.
Brighton: Harvester Press.
- Donald, J. (1982). *Language, Literacy and Schooling*: London: OUP.
- Eagleton,T.(1976). 'The Idealism of American Criticism', in: *New Left Review* 127.
- Eagleton,T.(1981). *Walter Benjamin, or Towards a Revolutionary Criticism*.
London: Verso.
- Eagleton,T. (1983). *Literary Theory: an Introduction*. London: Basil Blackwell.
- Eagleton,T.(1985-6). 'The Subject of Literature': *Cultural Critique* 2: pp.95-104.
- Eagleton,T.(1990). *The Ideology of the Aesthetic*.
Oxford and Cambridge: Basil Blackwell.
- Eagleton,T.(1993). 'The Crisis of Contemporary Culture'. *New Left Review*.
- Eco, U. (1979). *The Role of the Reader: Explorations in the Semiotics of Texts*.
Bloomington: University of Indiana Press.

- Eggleston, J.(1984) 'School Examinations - Some Sociological Issues': in *Selection, Certification and Control*. Broadfoot, P. (ed). London: The Falmer Press.
- Eisner, E.W. (1979) 'The Use of Qualitative Forms of Evaluation for Improving Educational Practice. in *Curriculum, Media and Instruction: Occasional Paper no. 10*, University of Alberta.
- Eliot, G. (1972). *Middlemarch*. London: Penguin.
- Eliot, T.S. (1932). *Selected Essays*. London: Methuen.
- Eliot, T.S. (1933). *The Use of Poetry and the Use of Criticism: Studies in the Relation of Criticism to Poetry in England*. London: Methuen.
- Eliot, T.S. (1945). 'The Social Function of Poetry'. *Adelphi xxi: 1952-65*.
- Eliot, T.S. (1950). *The Sacred Wood: Essays on Poetry and Criticism*. London: Methuen.
- Ellis, J.M. (1997) *Literature Lost*. New Haven: Yale University.
- Ellsworth, E. (1990) 'Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy'. *Harvard Educational Review*, 59 (5)
- Figlio, K. (1976) 'The Metaphor of Organisation: an Historiographical Perspective on the Biomedical Sciences of the Early Nineteenth Century'. in: *History of Science 14: 17-53*.
- Fitz-Gibbon,C.T.(1996) *Monitoring Education*. London: Cassell.
- Flew, A. (1987). *Power to the Parents: Reversing Educational Decline*. London: the Sherwood-Press.
- Foden, F. (1989). *The Examiner*. Leeds: University of Leeds.
- Foucault, M.(1971). *The Order of Discourse*. Paris: Gallimard.
- Foucault, M.(1974). *The Order of Things*. London: Tavistock.
- Foucault, M.(1977). *The Archaeology of Knowledge*. London: Tavistock.
- Foucault, M. (1977). *Discipline and Punish*. Harmondsworth: Penguin Books.
- Foucault, M. (1982). 'The Subject and Power', in Dreyfus H.L, and Rabinow, P (eds) *Michel Foucault: Beyond Structuralism and Hermeneutics*. Brighton: Harvester Press.

- Foucault, M. (1984b) *Histoire de la Sexualité vol 3, Le Souci de Soi*. Paris: Gallimard.
- Frankena, W.K. (1973) *Ethics*. Englewood Cliffs N.J., Prentice-Hall .
- Freire, P. (1970a). *Pedagogy of the Oppressed*. New York: Herder & Herder.
- Freire, P. (1970g). 'Witness to Liberation', in *Seeing Education Whole*: Geneva: World Council of Churches.
- Freire, P. (1972b). 'Education: Domestication or Liberation?': in *Prospects 2:2*, 173-181.
- Freire, P. (1976b). *Education: the Practice of Freedom*. London: Writers and Readers Co-operative.
- Freire, P. (1978a) *Education for Critical Consciousness*. New York: Seabury Press.
- Freire, P. (1978b). *Pedagogy in Process: the Letters to Guinea Bissau*. London: Writers and Readers Co-operative.
- Freire, P. (1985a). *The Politics of Education: Culture, Power and Liberation*. London: MacMillan.
- Freire, P. (1989). *Learning to Question: a Pedagogy of Liberation*. New York: Continuum.
- Freud, S. (1949). *Civilisation and its Discontents*. London: Hogarth Press.
- Fromm, E. (1962). *Beyond the Chains of Illusion: My Encounter with Marx and Freud*. New York: Simon and Schuster.
- Fronzizi, R. (1953). *The Nature of the Self: a Functional Interpretation*. New Haven: Yale University Press.
- Fronzizi, R. (1958) *What is Value? Basic Problems in Axiology*. New Haven: Yale University Press.
- Frye, N. (1957). *Anatomy of Criticism*. Princeton: Princeton University Press.
- Frye, N. (1967). 'Value Judgements': in *Criticism: Speculative and Analytic Essays*. Krieger, M (ed). New York: Columbia University Press.
- Frye, N. (1976) *The Secular Scripture: a Study of the Structure of Romance*. Cambridge: Harvard University Press.

- Gadamer, H.G. (1977) *Philosophical Hermeneutics*. Ling, D.E. (trans.). Berkeley: University of California Press.
- Gadamer, H.G. (1982). *Truth and Method*. New York: Sheed and Ward.
- Galton, F. (1869) *Hereditary Genius*. London: Macmillan.
- Galloway, D. (1993). *Consensus, Controversy and Ambiguity in Primary Education*. Inaugural Lecture, University of Durham School of Education.
- Gates, H.L. (1992). *Loose Canons: Notes on the Culture Wars*. Chicago: Chicago University Press.
- Giroux, H. (1981). *Ideology, Culture and the Processes of Schooling*. London: Falmer.
- Giroux, H. (1983). *Theory and Resistance in Education*. London, Heinemann Educational Books.
- Giroux, H. (1984). *Critical Theory and Educational Practice*. Victoria: Deacon University Press.
- Giroux, H. (1992). *Border Crossings, Cultural Workers and the Politics of Education*. New York: Routledge.
- Godwin, W. (1946). *Enquiry Concerning Political Justice and its Influence on Morals and Happiness*. Toronto: University of Toronto Press.
- Gorman, T.P, White, J, Orchard, L, and Tate, A. (1982). *Language Performance in Schools: Secondary Survey No.1* London: HMSO.
- Gorman, T.P, White, J, Orchard, L, and Tate, A. (1983). *Language Performance in Schools: Secondary Survey No.2* London: HMSO.
- Gould, S.J., (1997) *The Mismeasure of Man*: London, Penguin.
- Grace, G. (1995). *School Leadership, Beyond Educational Management*. London: Falmer.
- Gracia, J.J.E. (1995) 'Latin-American Philosophy': in *The Cambridge Dictionary of Philosophy*. Audi, R. (ed). Cambridge: Cambridge University Press.
- Gramsci, A. (1971). *Selections from Prison Notebooks*. Hoare, Q and Smith, G. (ed. and trans). New York: International Publishers.

- Green, B. (1990). 'A Dividing Practice: Literature, English Teaching and Cultural Politics': in Goodson, I. & Medway, P. (eds.) *Bringing English to Order*. London: The Falmer Press.
- Green, D.G. (1991) (ed) *Empowering the Parents*. London: Institute of Economic Affairs.
- Greenblatt, S. (1990). 'Resonance and Wonder'. *Bulletin of the American Academy of the Arts & Sciences*: 43 pp. 11-34.
- Gribble, J. (1967). *Matthew Arnold*. London: Collier MacMillan.
- Guillory, J. (1983). *Poetic Authority: Spenser, Milton and Literary History*. New York: Columbia University Press.
- Guillory, J. (1984). 'The Ideology of Canon Formation: T.S. Eliot and Cleanth Brooks'. in *Canons*: Hallberg, R. von, (ed.) Chicago: University of Chicago Press.
- Habermas, J. (1975) *Legitimation Crisis*. Boston: Beacon Press.
- Habermas, J. (1985) 'Neoconservative Culture Criticism in the United States and West Germany: an Intellectual Movement in Two Political Cultures'. in *Habermas and Modernity*. Cambridge: Polity Press.
- Haldane, J. (1992) *Education, Values and Culture: The Victor Cook Memorial Lectures*. Haldane, J. (ed.) St. Andrews: University of St. Andrews.
- Hallberg, R. von, (1984) *Canons*. Hallberg, R. von (ed.). Chicago: University of Chicago Press.
- Halsey, A.H. (1997). *Education: Culture, Economy, Society*. Halsey, A.H., Lauder, H, Brown, P, Wells A.S. (eds.). Oxford: Oxford University Press.
- Harding, D.W. (1937). *Scrutiny, Dec.* Cambridge: Cambridge University Press.
- Hargreaves, D. (1982). *Challenge for Comprehensive Schools: Curriculum, Culture, Community*. London: Routledge Kegan Paul.
- Harker, R. and May, S.A. (1993). 'Code and Habitus: Comparing the Accounts of Bernstein and Bourdieu'. *British Journal of Sociology of Education*: 14(2) 169-79

- Hart, J. (1994) *Northrop Frye: The Theoretical Imagination*. London: Routledge.
- Hartmann, N. (1926) *Ethics, vol. III*. London: George Allen & Unwin.
- Harvey, D. (1989) *The Condition of Postmodernity*. Oxford: Blackwell
- Hebdige, D. (1989) *Hiding in the Light*. New York: Routledge.
- Hennessy, R. (1993) *Materialist Feminism and the Politics of Discourse*. New York: Routledge, Chapman and Hall.
- Herbert, A. (1888) 'The Sacrifice of Education to Examination'. in: *The Nineteenth Century*. vol xxiv (November 1888).
- Herbert, A. (1889) *The Sacrifice of Education to Examination: Letters from All Sorts and Conditions of Men*. Herbert, A. (ed).
- Herrnstein Smith, B. (1978). *On the Margins of Discourse: the Relation of Literature to Language*. Chicago: Chicago University Press.
- Herrnstein Smith, B. (1979). 'Fixed Marks and Variable Constancies: a Parable of Literary Value'. *Poetics Today*: 1: Autumn.
- Herrnstein Smith, B. (1984). 'Contingencies of Value'. in *Canons*: Hallberg, R. von (ed.) Chicago: University of Chicago Press.
- Higgins, D. (1980) *Dante: the Divine Comedy*. London: Pan.
- Hillis Miller, J. (1987) *The Ethics of Reading: Kant, de Man, Eliot, Trollope, James, and Benjamin*. New York: Columbia University Press
-
- Hillis Miller, J. (1995) 'The University of Dissensus'. *The University in Ruins*. Clark, T, and Royle, N (eds). Durham: The Oxford Literary Review.
- Hinderer, W. (1977) 'Literary Value Judgements and Value Cognition'. in: *Problems of Literary Evaluation*: Vannewitz, L. (trans).
- Hirsch, E.D. (1967) *Validity in Interpretation*. New Haven: Yale University Press.
- Hirsch, E.D. (1976) *The Aims of Interpretation*. Chicago: Chicago University Press
- Hirsch, E.D. (1987). *Cultural Literacy: What Every American Needs to Know*. Boston: Houghton Mifflin.

- Hirsch, E.D. (1980). 'Literary Value: the Short History of a Modern Confusion'. Unpublished Essay: quoted in 'Contingencies of Value': Smith, B.H. (1983): *Critical Inquiry* 10.
- HMI (1984) *English From 5 - 16: Curriculum Matters*. London: HMSO.
- HMSO (1963). *The Newsom Report: Half our Future*. London: HMSO.
- Hobbes, T. (1968). *Leviathan*. Macpherson C.B. (ed). Middlesex: Penguin Books.
- Holbrook, D. (1961) *English for Maturity*. Cambridge: Cambridge University Press.
- Holbrook, D. (1964) *The Secret Places*. London: Methuen.
- Holbrook, D. (1965). *English for the Rejected*. Cambridge: Cambridge University Press.
- Holbrook, D. (1975) 'F.R. Leavis and Creativity' in: *New Universities Quarterly* XXX, 1 (Winter 1975)..
- Horkheimer, M. (1972) *Critical Theory*. New York: Seabury Press.
- Horkheimer, M. (1974) *Eclipse of Reason*. New York: Seabury Press.
- Hoskin, K. (1982). 'Examinations and the Schooling of Science'. in *Days of Judgement*, MacLeod, R.M. (ed) Driffield: Nafferton Books.
- Hoskin, K. (1990) 'Foucault Under Examination, the Crypto-Educationalist Unmasked'. in: *Foucault and Education*, Ball, S.J. (ed) London: Routledge.
- Howat, G.M.D. (1973) *Oxford and Cambridge Schools Examination Board 1873-1973* OCSEB.
- Hoy, D. (1986). 'Power, Repression, Progress: Foucault, Lukacs and the Frankfurt School'. in: *Foucault: a Critical Reader*. Hoy, D. (ed.). Oxford: Blackwell.
- Hume, D. (1962). *A Treatise of Human Nature*. Selby-Bigge, L.A. (ed.) Oxford: Clarendon.
- Hume, D. (1962). *An Enquiry Concerning Human Understanding*. Selby-Bigge, L.A. (ed.). Oxford: Clarendon.
- Hume, D. (1965). *Of the Standard of Taste and Other Essays*: Lenz, J.W. (ed). Indianapolis: University of Indiana Press.

- Hunt, A (1970) 'The Tyranny of Subjects'. in *Education for Democracy*. Rubenstein,D and Stoneman,C (eds). Harmondsworth: Penguin.
- Hunter, I. (1995). 'The Regimen of Reason: Kant's Defence of the Philosophy Faculty'. in: *The University in Ruins*, Clark,T. and Royle,N. (eds): Durham: Oxford Literary Review.
- Jameson, F.(1972) *The Prison-House of Language*. Princeton: Princeton University Press.
- Jameson, F.(1989). *The Ideologies of Theory: Essays 1971-86*. London: Routledge.
- Jary, D & J. (1995) *Dictionary of Sociology*. Glasgow: Harper Collins.
- Jay, M. (1973). *The Dialectical Imagination: a History of the Frankfurt School and the Institute of Social Research 1923-1950*. Boston: Little, Brown.
- Johnson, R.(1976) Notes on the Schooling of the English Working Class, 1750-1850. in: *Schooling and Capitalism: a Sociological Reader*. Dale, R; Esland, G; and Macdonald, M. (eds). Boston: Routledge Kegan Paul.
- Jones, D. (1990) 'The Genealogy of the Urban Schoolteacher': in *Foucault and Education*. Ball, S.J. (ed.). London: Routledge.
- Jones, R. (1990) 'Educational Practices and Scientific Knowledge': in *Foucault and Education*. Ball, S.J. (ed.). London: Routledge.
- Kant, I (1966) *Critique of Judgment*: Bernard, J.H. (trans).New York: Hafner.
- Kant, I. (1960) *Religion Within the Limits of Reason Alone*. New York: Harper.
- Kant, I.(1979) *The Conflict of the Faculties*: Gregor,M.J. (trans). Lincoln: University of Nebraska Press.
- Kenner, H. (1984). 'The Making of the Modernist Canon'. in *Canons*. Hallberg, R. von. (ed.) Chicago: University of Chicago Press.
- Kermode, F.(1957). *Romantic Image*. London: Routledge Paul
- Kermode, F.(1966). *The Sense of an Ending: Studies in the Theory of Fiction*. London: Oxford University Press.
- King, N. (1987). 'The Teacher Must Exist Before the Pupil: the Newbolt Report on the Teaching of English in England, 1921'. *Literature and History vol xiii*.

- Knights, L.C. & Culver, D. (1932).
Scrutiny, May. Cambridge: Cambridge University Press.
- Knights, L.C. (1933). 'Scrutiny of Examinations'. in *Scrutiny: Sept*.
 Cambridge: Cambridge University Press.
- Kraut, R. (1995). 'Socrates'. *The Cambridge Dictionary of Philosophy*.
 Audi, R. (ed). Cambridge: Cambridge University Press.
- Krieger, M. (1966). 'Criticism as Myth'. in: *Northrop Frye in Modern Criticism*.
 New York: Columbia University Press.
- Krieger, M. (1968). 'Literary Analysis and the Ambidextrous Critic'. in:
Criticism Speculative and Analytic.
 Madison: University of Wisconsin Press.
- Krieger, M. (1969). 'The Critical Legacy of Matthew Arnold, or, The Strange
 Brotherhood of T.S.Eliot, I.A.Richards and Northrop Frye'.
Southern Review v, 457-75.
- Krupat, A. (1984). 'Native American Literature and the Canon'.
Canons. Hallberg, R. von (ed).
 Chicago: University of Chicago Press.
- Latham, H. (1877) *On the Action of Examinations: Considered as a Means of
 Selection*. Cambridge: Deighton Bell.
- Lawlor, S. (1988). 'Correct Core: Simple Curricula for English, Maths
 and Science'. *Policy Studies*.
 London: Centre for Policy Studies.
- Lawrence, C. (1979) 'The Nervous System and Society in the Scottish Enlightenment'
 in: *Natural Order: Historical Studies of Scientific Culture*.
 Barnes, B. and Shapin, S. (eds). London and Beverley Hills.
- Leavis, F.R. (1933). *For Continuity*. Cambridge: Cambridge University Press.
- Leavis, F.R. (1948). *The Great Tradition*. New York: New York University Press.
- Leavis, F.R. (1959). *English in our Time and the University*.
 London: Chatto and Windus.
- Leavis, F.R. (1962). *The Common Pursuit*. Harmondsworth: Penguin Books.
- Leavis, F.R. (1968). *Selections from Scrutiny*: Leavis, F.R. (ed).
 Cambridge: Cambridge University Press.
- Leavis, F.R. and Leavis, Q.D. (1969)
Lectures in America. London: Chatto and Windus

- Leavis, Q.D. (1979). *Fiction and the Reading Public*. London: Harmondsworth.
- Lentricchia, F. (1980). *After the New Criticism*. Chicago: University of Chicago Press.
- Lemos, N. (1995). 'Value Theory'. in: *The Cambridge Dictionary of Philosophy*. Audi, R. (ed.). Cambridge, Cambridge University Press.
- Levine, L.W. (1996) *The Opening of the American Mind: Canons, Culture and History*. Boston: Beacon Press.
- Lyotard, J.F.(1984) *The Post-modern Condition: a Report on Knowledge*. Manchester: Manchester University Press.
- MacIntyre, A.(1966) *A Short History of Ethics*. New York: Macmillan
- MacIntyre, A.(1983) *Revisions: Changing Perspectives in Moral Philosophy*. Notre Dame: Notre Dame University Press.
- Mackie, R. (1980) *Literacy and Revolution: the Pedagogy of Paulo Freire*. London: Pluto Press.
- Marcuse, H. (1955) *Eros and Civilisation*. Boston: Beacon Press.
- Marcuse, H. (1964) *One Dimensional Man*. Boston: Beacon Press.
- Marcuse, H. (1968) *Negations: Essays in Critical Theory*. Boston: Beacon Press.
- Marcuse, H. (1972) *Studies in Critical Philosophy*. Boston: Beacon Press.
- Marcuse, H. (1978) *The Aesthetic Dimension: Towards a Critique of Marxist Aesthetics*. Boston: Beacon Press.
- Marenbon, J. (1987) 'English Our English: The New Orthodoxy Examined'. *Education Quartet*. London: Centre for Policy Studies.
- McGregor, L et al.(1977) *Learning Through Drama*. London: Heinemann
- Merrill, R. (1988) 'Forward: Ethics/Aesthetics: a Post-Modern Position'. in: *Ethics/Aesthetics: Post-Modern Positions*. Merrill, R.(ed.) Washington D.C.: Maison Neuve Press.
- Mill, J.S. (1967) *Utilitarianism, Liberty and Representative Government*. New York: Dutton.
- Mill, J.S. (1978) *On Liberty*. Indianapolis: Hackett Publishing Company.

- Mitchell, W.J.T. (1982) 'Critical Inquiry and the Ideology of Pluralism'.
Critical Inquiry: 8: Summer.
- Mitchell, W.J.T. (1983) *The Politics of Interpretation*.
Chicago: University of Chicago Press.
- Montgomery, R.J. (1965).
Examinations. London: Longmans Green.
- Moore, G.E. (1958) *The Conception of Intrinsic Value: Philosophical Studies*.
London: Routledge Kegan Paul.
- Morishima, M. (1982) *Why Japan has Succeeded*. Cambridge: Cambridge Univ. Press
- Moustakas, C. (1990) *Heuristic Research: Design, Methodology and Application*.
London: Sage
- Moustakas, C. (1994) *Phenomenological Research Methods*. London: Sage.
- Mulhern, F. (1979) *The Moment of Scrutiny*. London: New Left Books.
- NCC. (1992) *National Curriculum English: the Case for Revising the Order*.
York: National Curriculum Council.
- Neelands, J. (1990). *Structuring Drama Work*.
Cambridge: Cambridge University Press.
- Neill, A.S. (1962) *Summerhill*. London: Penguin.
- Nietzsche, F. (1957) *The Birth of Tragedy and the Genealogy of Morals*.
New York: Doubleday.
- Nietzsche, F. (1967) *The Will to Power*. New York: Random House.
- Nussbaum, M.C. (1997) *Cultivating Humanity*. Cambridge: Harvard University Press.
- OCSEB (1990). *Subject Report: English Literature pp. 93-95*.
Oxford and Cambridge: OCSEB.
- OCSEB (1991). *Subject Report: English Literature pp. 109-116*.
Oxford and Cambridge: OCSEB.
- OCSEB (1992). *Subject Report: English Literature pp. 113-119*.
Oxford and Cambridge: OCSEB.
- OCSEB (1995). *Subject Report: English Literature pp. 133-138*.
Oxford and Cambridge: OCSEB.

- OCSEB (1996). *Subject Report: English Literature pp. 139-149.*
Oxford and Cambridge: OCSEB.
- OCSEB (1993). *Syllabus and Guidelines pp. 1-8.*
Oxford and Cambridge: OCSEB.
- OCSEB (1994-5). *Syllabus and Guidelines pp.1-5.*
Oxford and Cambridge: OCSEB.
- OCSEB (1996-7). *Syllabus and Guidelines pp.1-15.*
Oxford and Cambridge: OCSEB.
- Ohmann,R. (1984) 'The Shaping of a Canon: U.S. Fiction 1960-75'
in: *Canons.* Hallberg, R.von (ed.).
Chicago: University of Chicago Press.
- Ong, W. (1962) 'The Barbarian Within'. in 'Examinations and the Schooling of
Science' in *Days of Judgement.* MacLeod, R.M. (ed)
Driffield: Nafferton Books.
- Ong, W. (1988). *Morality and Literacy: the Technologizing of the Word.*
London: Methuen.
- Ortega y Gasset(1947) *Complete Works.* Madrid: Revista de Occidente.
- Orwell, G. (1939). 'Boys' Weeklies'. in: *Inside the Whale and Other Essays.*
London: Penguin.
- Piaget, J. and Inhelder, B. (1958).
*The Growth of Logical Thinking from Childhood
to Adolescence.* London: Basic Books.
- Piccone, P.(1978) 'General Introduction'.in:
The Essential Frankfurt School Reader.
Arato, A and Gebhardt, E (eds.). Oxford: Basil Blackwell.
- Prunty, J. (1985) 'Signposts for a Critical Educational Policy Analysis'. in
Australian Journal of Education: 29 (2) pp.133-40.
- Ranson, S. (1984) 'Towards a Tertiary Tripartism: New Codes of Social Control
and the 17+': in *Selection, Certification and Control:*
Broadfoot,P. (ed).Basingstoke: Falmer Press.
- Ranson, S. (1993) 'Renewing Education for Democracy'.
Paper presented, London: Institute of Public Policy Research
- Reich, W.(1970) *The Mass Psychology of Fascism.* Carfango,V. (trans).
New York: Farrar, Straus & Giroux.

- Richards, I.A. (1924) *Principles of Literary Criticism*.
London: Kegan Paul, Trench, Trubner & Co.
- Richards, I.A. (1926) *Science and Poetry*.
London: Kegan Paul, Trench, Trubner & Co.
- Richards, I.A. (1929) *Practical Criticism: a Study of Literary Judgement*.
London: Kegan Paul, Trench Trubner & Co.
- Richards, I.A. (1936) *The Philosophy of Rhetoric*. New York: OUP.
- Richards, I.A. (1938) *Interpretation in Teaching*. London: Routledge Kegan Paul
- Ricoeur, P. (1970) *Freud and Philosophy*. New Haven: Yale University Press.
- Rizvi, F and Kemmis, S (1987)
Dilemmas of Reform:
Geelong: Deacon Institute for Studies in Education.
- Roach, J. (1971) *Public Examinations in England: 1850-1900*.
Cambridge: Cambridge University Press.
- Roemer, M. (1995) *Telling Stories. Post Modernism and the Invalidation of
Traditional Narrative*. Ranham, Md: Rowman and Littlefield.
- Rorty, R. (1989) *Contingency, Irony and Solidarity*.
Cambridge: Cambridge University Press.
- Rose, M. (1995) *Possible Lives*. Boston: Houghton Mifflin Co.
- Rose, M. (1997) 'Saving Public Education': in *The Nation*, February 17.
- Rosen, H. and Stratta, L. (1979)
The Mother Tongue and Other Languages in Education.
London: Institute of Education.
- Rothblatt, S. (1976) *Tradition and Change in English Liberal Education*.
London. Faber.
- Rousseau, J.J. (1950) *The Social Contract and Discourses*.
New York: E.P. Dutton & Co.
- Russell, B. (1935) *Religion and Science*. New York: Henry Holt.
- Said, E. (1978) 'The Problem of Textuality: Two Exemplary Positions', in
Critical Inquiry 4, Summer.
- Said, E. (1978) *Orientalism*. New York: Vintage.

- Said, E. (1993) *Culture and Imperialism*. New York: Knopf.
- Sampson, G. (1925) *English for the English*.
Cambridge: Cambridge University Press.
- Sandford, E.G.(1889) *Matthew Arnold: Reports on Education 1852-1882*.
Cambridge: Deighton Bell.
- Sandford, E.G.(1906) *Memoirs of Archbishop Temple*: Sandford, E. G. (ed). vol. 1.
London: Macmillan.
- Sartre, J.P. (1962) *Imagination: a Psychological Critique*. Frechtman, B (trans.)
Ann Arbor: University of Michigan Press.
- Sartre, J.P. (1965) *What is Literature?* New York: Harper and Row
- Sawicki, J. (1991) *Disciplining Foucault: Feminism, Power and the Body*.
New York: Routledge.
- Scheler, M. (1954) *Formalism in Ethics and the Material Ethics of Value*.
Bern: Francke-Verlag.
- Scheler, M. (1980) *Problems of a Sociology of Knowledge*.
London: Routledge Kegan Paul.
- Schiller, F. (1965) *On the Aesthetic Education of Man*. Small, R. (trans).
New York: Frederick Ungar.
- Scholes, R. (1998) *The Rise and Fall of English*.
New Haven: Yale University Press.
- Sedley, D.N. (1995) 'Stoicism': in *The Cambridge Dictionary of Philosophy*.
Cambridge: Cambridge University Press.
- Shapin, S. (1980) 'Social Uses of Science': in
The Ferment of Knowledge. Rousseau, G.S and Porter, R (eds)
Cambridge: Cambridge University Press.
- Showalter, E.(1979) 'Towards a Feminist Poetics': in *Women Writing About Women*. Jacobus, M. (ed) London: Virago.
- Smart, B. (1986) 'The Politics of Truth and the Problem of Hegemony'. in:
Foucault: a Critical Reader. Hoy, D. (ed.)
Oxford: Basil Blackwell.
- Smith, M.J. and Burston, W.H. (1984).
The Collected Works of Jeremy Bentham.
Oxford: Clarendon Press.

- Spring, J. (1994) *Wheels in the Head: Educational Philosophies of Authority, Freedom and Culture from Socrates to Paulo Freire.* New York: McGraw-Hill.
- Stevens, F. (1960). *The Living Tradition.* London: Hutchinson.
- Stigler, G.J. and Becker, G.S, (1977).
 'De Gustibus non est Disputandum'.
American Economics Review 67: March.
- Stirner, M. (1963) *The Ego and his Own: the Case of the Individual Against Authority.* Byington, S. (trans.)
 New York: Libertarian Book Club.
- Taunton Commission. (1868).
Report of the Schools Inquiry Commission.
- Taylor, P. V. (1993). *The Texts of Paulo Freire:* Buckingham: OUP.
- Thompson, D.(1932). 'Advertising God'. in *Scrutiny:* Dec.1932. Cambridge: C.U.P.
- Thompson,E.P. (1966) *The Making of the English Working Class.*
 New York: Vintage Press.
- Thompson,E.P. (1978) *The Poverty of Theory.* London: Merlin Press.
- Thompson,E.P. (1990) 'History Turns on a New Hinge'. *The Nation:* 29th Jan.
- Tompkins, J. (1989) *Sensational Designs: The Cultural Work of American Fiction, 1790-1860.*
 Chicago: University of Chicago Press.
- Tompkins, J. (1997) *A Life in School: What the Teacher Learned.*
 Reading, Mass., Addison Wesley.
- Tweeddale,M.M.(1995) 'Abelard, Peter': in *The Cambridge Dictionary of Philosophy.*
 Audi, R (ed), Cambridge: Cambridge University Press.
- UCLES (1982). *Subject Report:English Literature pp.29-30.*
 Cambridge: UCLES.
- Waugh, P. (1996) 'Stalemates? Feminists, Postmodernists, and Unfinished Issues in Modern Aesthetics': in *Modern Literary Theory: A Reader.* Rice,P. and Waugh,P. (eds). London: Arnold.
- White, H. (1973). *Metahistory: the Historical Imagination in 19th-Century Europe.* Baltimore: Johns Hopkins University Press.

- Whitehead, F.(1977) *Children and Their Books*. London: Macmillan.
- Williams, R. (1963) *Culture and Society 1790-1950*. London: Penguin.
- Williams, R. (1965) *The Long Revolution*. London: Penguin.
- Williams, R. (1977) *Marxism and Literature*. Oxford: Oxford University Press.
- Williams, R. (1983) *Writing in Society*. London: Verso Editions.
- Willis, P. E. (1975) *Learning to Labour: How Working Class Kids Get Working Class Jobs*. Farnborough: Saxon House.
- Willis, P. E (1981) 'Cultural Production is Different from Social Reproduction is Different from Reproduction': in *Interchange 12*, 48-68.
- Willis,P. and Corrigan,P. (1980)
'Cultural Forms and Class Mediations': in
Media, Culture and Society (2).
- Wilson, J. (1981). *Discipline and Moral Education*. NFER, Nelson.
- Witkin, R. (1974) *The Intelligence of Feeling*. London: Heinemann.
- Wollstonecraft, M. (1988)
A Vindication of the Rights of Woman: An Authoritative Text.
Poston, C (ed). New York: W.W. Norton & Co.
- Wordsworth,C.(1877) *Scholae Academicae*. Cambridge: Cambridge University Press.
- Yeatman,A. (1990) *Bureaucrats, Technocrats, Femocrats: Essays on the Contemporary Australian State*.
Sydney: Allen and Unwin.
- Yeatman,A. (1993) 'Corporate Managerialism and the Shift from the Welfare to the Competition State'. in *Discourse 13(2) 10-17*.
- Yeatman,A. (1994) *Postmodern Revisionings of the Political*.
New York: Routledge.
- Young,M.F.D. (1971) *Knowledge and Control*. London: Collier-Macmillan.
- Young, R. (1992) 'The Idea of a Chrestomathic University'. Rand, R. (ed.) in
Logomachia: the Conflict of the Faculties.
Lincoln: University of Nebraska Press.
- Zetzel, J.E.G. (1984). 'Recreating the Canon: Augustan Poetry and the Alexandrian Past'. in *Canons*: Hallberg,R.von (ed.)
Chicago: University of Chicago Press.

