

# Table of Contents

Volume 3, Number 1

From the Editorial Advisory Board ..... <i>Charles A. Peck</i>	from Reading Philosophy? A Teacher's Story ..... <i>Daniel Holland</i>	in Education .....
..... inside front cover	..... 20	..... 37
From the Desk of the Editor ..... <i>Tonya Huber</i>	Only in Hamtramck: One Educator's Multicultural Life Experiences ..... <i>Angela Knight</i>	On the Shoulders of Giants .....
..... 2	..... 25	..... 40
Foreword ...	Two Readers ..... <i>Deborah Terry</i>	Committing to Critical Inquiry: Curriculum Studies and Social Consequences of Value ..... <i>Patrick Slattery</i>
Putting Theory to Work: Philosophy and Its Applications to Issues in Classrooms and Curricula ..... <i>Susan Finley</i>	..... 30	..... 43
..... 4	Teacher Voice: The Whisper Within ..... <i>Debra Prindle</i>	Manuscript Guidelines, Procedures, and Requirements .....
From Hell's Heart to Homer Simpson: Why Urban Kids Needs Old School Literature ..... <i>Emily Sommer</i>	..... 32	..... 46
..... 8	Afterthought ... Reflections on Essays on Theory, Practice, & Curriculum ..... <i>Cleo H. Cherryholmes</i>	Subscription Form .....
A Philosophy of Education ..... <i>Virginia Benner</i>	..... 35	..... 48
..... 14	In Review—Developing the Knowledge Base	Forthcoming Issues and Previously Published Issues .....
What Can Teachers Learn		..... inside back cover



WICHITA STATE UNIVERSITY

Notice of Nondiscrimination—Wichita State University does not discriminate in its programs and activities on the basis of race, religion, color, national origin, gender, veteran status, age, or disability. The following person has been designated to handle inquiries regarding nondiscrimination policies: Director, Office of Equal Employment Opportunity, Wichita State University, 1845 Fairmount, Wichita, Kansas 67260-0145; telephone 316/978-3371.

# Committing to Critical Inquiry: Curriculum Studies and Social Consequences of Value

Patrick Slattery

In the recently published collected essays of Dwayne Huebner edited by Vikki Hillis and introduced by William Pinar (1999) titled *The Lure of the Transcendent*, Huebner offers five challenges to the contemporary curriculum field: first, surpass the technical foundations of education; second, affirm the significance of the imagination; third, use the world's intellectual traditions and achievements; fourth, speak out for justice for children and youth; and fifth, engage in public discourse about education (Huebner, cited in Hillis, 1999, p. 432). It is the final two challenges for justice and public discourse that may best explicate our questions today about defining curriculum work, recognizing curriculum workers, valuing knowledge and experiences, and deciding upon the most important curriculum questions.

The public discourses about education proposed by Huebner are explained in an essay titled *Educational Activity and Prophetic Criticism* (Huebner, 1991) in which he contends that "education happens because human beings participate in the transcendent" (Hillis, 1999, p. 396). Education is a prophetic enterprise that seeks justice; curriculum is a public discourse that seeks transformation. Curriculum work is not simply a technical human enterprise, rather, for many scholars, it is a creative process of healing and "re-integration, re-membling, and re-collection" (Huebner, p. 1). Education happens when we are confronted by the other and an image of what we are not, but what we can become. Huebner writes, "Confrontation with the other brings us under question and enables us to shed the idolatrous self into which we have poured ourselves and which now contains us" (Hillis, p. 397).

I am inspired by Huebner, and I believe that curriculum work and curriculum workers in our contemporary global community must speak with prophetic criticism and engage in public discourse.

*Curriculum scholars must speak  
and write with a critical prophetic voice.*

Dewey took a similar position in his book *A Common Faith* (Dewey, 1934). In this text, Dewey expressed growing

dissatisfaction with hypocrisy, scandal, and ineptitude in organized religions. Dewey's concept of the "religious" is dynamic—an outgrowth of his distaste for the static view of the world held by many members of religious denominations that the sacred is somehow separated from the profane. Dewey writes, "The actual religious quality in the experience described is the effect produced, the better adjustment in life and its condition, not in the manner and cause of its production" (p. 34). I understand Dewey to mean *social consequences of value* when he explains that the ideal, through imagination and faith, conquers selfishness and produces a better world. The knowledge and experiences that must be promoted by contemporary curriculum scholars, I believe, are those which produce a better adjustment to life experiences, create social consequences of value, and foster social transformation.

Curriculum scholars must speak and write with a critical prophetic voice. I would like to offer the life and work of three people as examples of such a posture. The first, Dorothy Day, was inspired in her youth to actively work for justice in American society after reading Upton Sinclair's (1906) novel *The Jungle*. At the age of 20 she was arrested in front of the White House with a group of 41 women protesting women's exclusion from the electorate. The women began a hunger strike in prison and were later freed. Day is known today as the co-founder of the Catholic Worker movement

*...I argue that "savage inequalities" ...  
compel us to radically alter  
our priorities.*

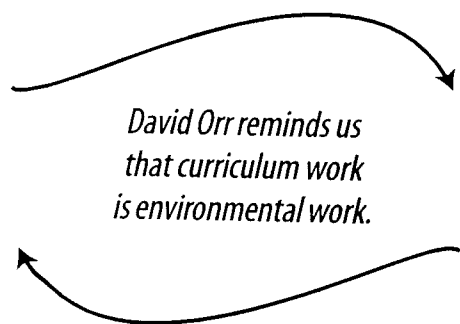
in 1933 with Peter Maurin. Their Catholic Worker organization established a network of hospitality houses for the poor which continue in operation to this day. Dorothy Day often argued that the class structure in the United States is of our making and by our consent we must do what we can to change it. Likewise, I argue that the "savage inequalities in educational opportunity" (Kozol, 1992) and the "invisibility of marginalized children in the society and its schools" (Books, 1998), not only within the United States but also globally, compel us to radically alter our priorities. In response to the question "What knowledge is most worthwhile?" Patrick Diamond (1999) includes the following information in his editorial introduction to a recent issue of *Curriculum Inquiry*:

There are approximately 100 million children throughout the world who identify the street as their home, while there are almost 90 million children between the ages of 11 and 15 who are forced into regularly contributing to the international workforce. Ten million children under the age of 17 systematically exchange sex for money; millions of others, having been orphaned by the AIDS epidemic and displaced as victims of war, have turned to the streets for survival. The existence of

street children is not limited to the developing world, as the North American experience with homelessness attests. (p. 261)

Along with Diamond, Books, Kozol, and many others, I conclude that curriculum work is social work.

The second example is David Orr, chair of environmental studies at Oberlin College. Some of us know David through his collaboration on projects for curriculum and ecology with Chet Bowers and his membership in the greening of higher education at Claremont Graduate School with David Purpel, William Pinar, and myself. David not only advocates for environmental sustainability, he has also directed projects for sustainability on college campuses—such as the construction of a prototype green building for Oberlin College in Ohio. David's work was featured in a recent issue of *The Chronicle of Higher Education* (January 14, 2000). Orr's process for building community consensus and



financial support, his attention to curriculum and teaching in every phase of the planning, and his orchestration of the building process as a pedagogical event in the community, all combined to so impress the American Institute of Architects that he received national recognition for innovative and imaginative design solutions. David Orr reminds us that curriculum work is environmental work.

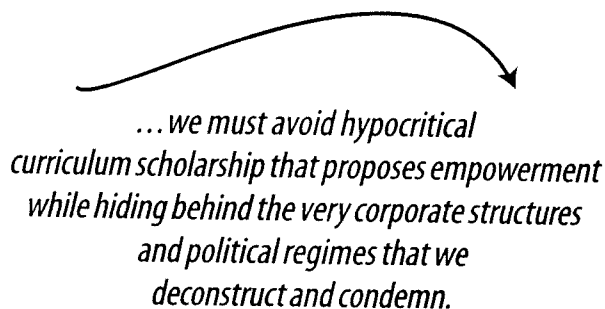
The third example is Dietrich Bonhoeffer who was born in 1906 in Germany and studied theology at Tübingen before being offered a parish post in Berlin in 1933. He refused the appointment because *non-Aryans* were denied consideration, and the following year he was a founding member of the *confessing church*, a leading center of the Protestant resistance. In 1938, he was expelled from Germany and came to the United States to lecture, but he returned to Europe and became a member of the *Abwehr* military intelligence to gain support for resistance. In 1940, he worked with *Operation 7* to support smuggling Jews out of Germany. Bonhoeffer was forbidden to publish or preach, yet he continued to work with the resistance. He had many influential relatives who urged him to be silent; he also had many opportunities to sit out the war in peace while lecturing in America. But Bonhoeffer chose the path of critical prophetic resistance. When it was discovered that he participated in the March 13, 1943, failed assassination plot against Hitler, an involvement that he anguished over and discussed in his book *The Cost of Discipleship*, Bonhoeffer (1966) was jailed and eventually sent to Buchenwald. He was court-martialed and hanged on April 9, 1945, at Flossenbürg, one week before the Allies

liberated the camp. Bonhoeffer wrote before his death, "No one can think of freedom as a substance or as something individualistic. Freedom is simply something that happens to me through the other. Being free means 'being free for the other'" (cited in Bax, 1997, p. 45). Bonhoeffer reminds us throughout his writings that freedom can be achieved not through what fancies the mind, but what is braved in the bold deeds of justice. This is accomplished not through ideas of soaring flight, but only through action. And as if speaking directly to us, Bonhoeffer offers this additional challenge:

We have been silent witnesses of evil deeds: we have been drenched by many storms; we have learnt the arts of equivocation and pretense; experience has made us suspicious of others and kept us from being truthful and open; intolerable conflicts have worn us down and made us cynical. Are we still of any use? What we shall need is not geniuses or cynics or misanthropes of clever tacticians, but plain, honest, straightforward people. Will our inward power of resistance be strong enough, and our honesty with ourselves remorseless enough, for us to find our way back to simplicity and straightforwardness? (Bonhoeffer, 1942, p. 56)

Bonhoeffer answered *yes* with his life and continues to inspire those of us who believe that curriculum work is the work of critical prophetic resistance.

Dietrich Bonhoeffer can be a model for us as we seek to engage in public moral leadership for social reform and school renewal. As Huebner insisted in his challenges to the curriculum field, a technical curriculum is not enough; we must surpass the technical foundations of education. In order for voices of resistance and justice to be effective, we must avoid hypocritical curriculum scholarship that proposes empowerment while hiding behind the very corporate structures and political regimes that we deconstruct

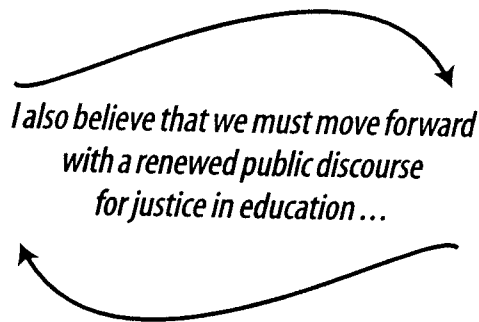


and condemn. Silencing the voices of critical prophetic resistance in our journals, classrooms, and conferences in the curriculum field—whether for financial gain or political leverage—diminishes our credibility and makes us no better than the organized religions condemned by Dewey in 1934 for their hypocrisy, scandal, and ineptitude.

In the spirit of Huebner, Dewey, Day, Orr, and Bonhoeffer, it is urgent that the curriculum field move forward with critical and prophetic public discourses for educational renewal. University

researchers and classroom teachers must work collaboratively as partners in the cause of justice and ecological sustainability. In this spirit, I am pleased to be a part of the creation of a new conference of curriculum scholars and school-based educational leaders titled "Curriculum and Pedagogy" which met for the first time in November, 2000, in Austin, Texas, under the theme "Democratic curriculum theory and practice in the service of the larger public conversation for retrieving public spaces and developing moral leadership for curriculum change." The proceedings of the first conference were published as *Pedagogical Currents* by Educator's International Press, and the second annual conference on Curriculum and Pedagogy is being sponsored by The University of Victoria in British Columbia in October, 2001.

Like Ian Westbury in the Fall, 1999, issue of *Curriculum Inquiry*, I believe that it is time to put the "inward-facing discussions



*I also believe that we must move forward  
with a renewed public discourse  
for justice in education ...*

and debates of the past thirty years [that have] done nothing for schooling and the real world behind us" (p. 356). I also believe that we must move forward with a renewed public discourse for justice in education—a discourse that can lead to social work, environmental work, critical prophetic resistance, and ultimately, social consequences of value.

## References

- Bax, Douglas. (1997). *Creation and fall: A theological exposition of Genesis 1-3 by Dietrich Bonhoeffer*. In Dietrich Bonhoeffer's Work, Vol. III, (Douglas Bax, Trans.). Minneapolis, MN: Fortress Press.

- Bonhoeffer, Dietrich. (1942). *From stations on the way to freedom*. In A testament to freedom (Geoff Kelley, & Michael Nelson, trans.). New York: Macmillan.
- Bonhoeffer, Dietrich. (1966). *The cost of discipleship*. New York: Macmillan.
- Books, Sue. (1998). *Invisible children in the society and its schools*. Mahwah, NJ: Lawrence Erlbaum.
- Dewey, John. (1934). *A Common Faith*. New Haven, CT: Yale University Press.
- Diamond, C. T. Patrick. (1999). Editorial. *Curriculum Inquiry*, 29(3), 261-272.
- Hillis, Vicki (Ed.). (1999). *The lure of the transcendent: Collected essays by Dwayne E. Huebner*. Collected and Introduced by William F. Pinar. Mahwah, NJ: Lawrence Erlbaum.
- Huebner, Dwayne E. (1991). *Educational activity and prophetic criticism*. New Haven, CT: Yale University, The Divinity School.
- Huebner, Dwayne E. (1996). *Challenges bequeathed*. Baton Rouge, LA: Paper read to the faculty and students of Louisiana State University.
- Kozol, Jonathan. (1992). *Savage inequalities: Children in America's schools*. New York: Crown.
- Orr, David W. (2000). Green building at Oberlin in a new dream house for environmental science. *The Chronicle of Higher Education*, January, 2000, A-14.
- Sinclair, Upton. (1906). *The Jungle*. New York: Doubleday, Page.
- Westbury, Ian. (1999). The burdens and excitement of the *new curriculum research: A response to Hlebowitsh's The Burdens of the New Curricularist*. *Curriculum Inquiry* 29(3), 355-364.

## Note

This essay was presented at the American Educational Research Association annual meeting in New Orleans, Louisiana, on April 27, 2000, in an invited session of Division B titled "Curriculum for the New Millennium: A Conversation with Curriculum Journal Editors."

## About the Author

Patrick Slattery is an Associate Professor with a joint appointment in the departments of Teaching, Learning, & Culture and Educational Administration at Texas A&M University. He teaches Philosophy of Education and Curriculum Theory in the doctoral program and Social Foundations of Education in the teacher education program. He is the author of "Curriculum Development in the Postmodern Era" and co-author of "Understanding Curriculum" and "Contextualizing Teaching." His journal articles address such issues as curriculum theory, arts-based research, time and learning, prophetic leadership, and empowerment of marginalized students.

