

EDPL 738: SCHOLARLY THOUGHT AND CONTEMPORARY CURRICULUM

Spring 2004

Instructor: Dr. Francine Hultgren

Time:	4:15-7:00 p.m. Tuesday	Office	3112A Benjamin Bldg.
Place:	4233 Benjamin Building	Office Hours:	1-3 T&Th & By Appt.
Credits:	3	Phones:	405-4562(o) 498-1693(h)
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COURSE DESCRIPTION

The focus of this course will be oriented around the central place of story and narrative in understanding curriculum. Stories invite us to come to know the world and our place in it. Making sense of our stories summons us to address contradictions in our lives and in the lived curriculum. When curriculum is understood as phenomenological text, we are called to be attuned to the specific and actual situations in which stories speak, are heard, and answer questions about place in relation to curriculum theorizing. A study of curriculum as deconstructed text allows us to lay bare the construction of curriculum discourse and to see the inextricable relation between experience and language. Both of these dimensions bring forward the multivocality, multiperspectivity and lived aspects of texts and curriculum theory and practice. Class participants will engage in story making and narrative interpretation of curriculum texts as generated through autobiographical and biographical accounts, the life force of family stories and fiction through the novel, and other renderings of life in relation to the social, political and intellectual contexts of curriculum as lived. Class participants will also become a critical community, employing serious conversation, cooperative exploration of meanings and caring critique/questioning to one another's narratives to facilitate insights and transformation in its members.

VALUED ENDS FOR THE COURSE

Understand curriculum as "currere" and social psychoanalysis.

Use approaches such as autobiography, personal stories and other narrative accounts to expose and critique the influences and assumptions that underlie one's own orientation to curricular theorizing and practice.

VALUED ENDS FOR THE COURSE (CONTINUED)

Narrate one's life history in order to reconceive the relation of self to knowing and others, the relation at the center of curriculum.

Interpret the connection between self and place through the practice of autobiographical/narrative writing.

Understand the significance of place in linking particularity to the social concerns of curriculum theory.

Examine how one's own socio-cultural background has influenced theories about schooling and curricular practice.

Explore the use of novels and regional literature to understand cultural values, issues and conflicts in people's lives which serve as a basis for curriculum theorizing and praxis.

Analyze central concepts of curriculum as phenomenological and deconstructed text.

Appreciate the power of a critical community employing serious conversation, cooperative exploration of meanings and caring critique to facilitate insights and transformation in its members.

Commitment to promoting greater critical reflection in oneself and others who work with curriculum as planned and curriculum as lived.

REQUIRED TEXTS

Ayers, W.C., & Miller, J.L. (Eds.). (1998). A light in dark times: Maxine Greene and the unfinished conversation. New York: Teachers College Press.

Goldberg, N. (1993). Long quiet highway: Waking up in America. New York: Bantam Books.

Metzger, D. (1992). Writing for your life: A guide and companion to the inner world. San Francisco: Harper San Francisco.

Neumann, A., & Peterson, P.L. (1997). Learning from our lives: Women, research and autobiography in education. New York: Teachers College Press.

Ritchie, J.S., & Wilson, D.E. (2000). Teacher narrative as critical inquiry: Rewriting the script. New York: Teachers College Press.

Thompson, B., & Tyagi, S. (1996). Names we call home: Autobiography on racial identity. New York: Routledge.

Other Selected Readings

- Aoki, T.T. (1991). Teaching as in-dwellings between two curriculum worlds. In T.T. Aoki (Ed.), Inspiriting curriculum and pedagogy: Talks to teachers (pp. 7-10). Edmonton, Alberta: University of Alberta.
- Birren, J.E. (1987). The best of all stories. Psychology today, May, pp. 91-92.
- Carse, J.P. (1993). Exploring your personal myth. In C. Simpkinson & A. Simpkinson (Eds.), Sacred stories. San Francisco: Harper San Francisco.
- Grumet, M.R. (1992). Existential and phenomenological foundations of autobiographical methods. In W.F. Pinar & W.M. Reynolds (Eds.), Understanding curriculum as phenomenological and deconstructed text. New York: Teachers College Press.
- Kincheloe J., & Pinar W. (Eds.). (1991). Curriculum as social psychoanalysis: The significance of place (Introduction, pp. 1-23). Albany, NY: SUNY.
- Kincheloe, J. (1991). Willie Morris and the Southern curriculum: Emancipating the Southern ghosts. In J. Kincheloe & W. Pinar (Eds.), Curriculum as social psychoanalysis: The significance of place (pp. 123-154). Albany, NY: SUNY.
- Krall, F.R. (1988). From the inside out—Personal history as educational research. Educational Theory, 38, (4), 467-479.
- Napier, N.J. (1993). Living our stories: Discovering and replacing limiting family myths. In C. Simpkinson & A. Simpkinson (Eds.), Sacred stories. San Francisco: Harper San Francisco.
- Pinar, W.F. (1976). Currere: Toward reconceptualization. In W.F. Pinar (Ed.), Curriculum theorizing: The reconceptualists (pp. 396-414). Berkeley: McCutchen.
- Pinar, W.F. (1976). The method. In W.F. Pinar & M.R. Grumet (Eds.), Toward a poor curriculum (pp. 51-65). Dubuque, IA: Kendall/Hunt Publishing Co.
- Stone, E. (1998). Black sheep and kissing cousins: How our family stories shape us (excerpts). New York: Penguin Books.
- van Manen, M. (1985). Phenomenology of the novel, or how do novels teach? Phenomenology + Pedagogy, 3 (3), 177-187.

QUOTES THAT REFLECT THE ESSENCE AND HOPE FOR THIS COURSE

We in the curriculum world are led to ask the place of stories and narratives in understanding curriculum and doing curriculum research.

--Aoki (1991)

Narrative is the study of how humans make meaning of experience by endlessly telling and retelling stories about themselves that both refigure the past and create purpose in the future. In the telling of our stories we work out new ways of acting in the future.

--Connelly & Clandinin (1990)

Narrative is a form for inquiry that can contain both the world and the relations within which it becomes the focus for our attention, a locus of concern, a system of meanings, in short, our world. The narrative encodes time and space. Like our bodies, it literally takes place. Its story line takes up time, as we do, from beginning to end.

--Grumet (1990)

Novels and stories are renderings of life--they can not only keep us company but admonish us, point us in new directions or give us courage to stay a course...They can offer other eyes through which we might see--and ears with which we might make soundings.

--Coles (1989)

If telling a story requires giving oneself away, then we are obligated to devise a method of receiving stories that mediates the space between the self that tells, the self that told, and the self that listens: a method that returns a story to the teller that is both hers and not hers, that contains her self in good company.

--Grumet (In Witherell & Noddings)

There is no better way to study curriculum than to study ourselves...It is possible to reconstruct, to build a narrative that "remakes" the taken-for-granted, habitual ways we all have of responding to our curriculum situations.

--Connelly & Clandinin (1988)

The family is our first culture, and like all cultures, it wants to make known its norms and mores. It does so through daily life, but it also does so through family stories.

--Stone (1988)

Curriculum theory must possess a particularistic social theory, a grounded view of the world in which education takes place. Without such a perspective, curriculum theory operates in isolation.

--Kincheloe & Pinar (1991)

Autobiography leads us inward toward self understanding and outward toward a more complete understanding of the human condition.

--Krall (1988)

Human meaning rests in stories. Life making calls for accounts, for story, for sharing. To be human is to be entangled in stories...The best stories are those which stir people's minds, hearts and souls, and by doing so gives them their human condition.

--Reason (1988)

Curriculum understood as phenomenological text offers us the possibility of plausible insight which brings us in more direct contact with the world...To understand curriculum as a deconstructed text is to tell stories that never end, stories in which the listener, the "narratee," may become a character or indeed the narrator, in which all structure is provisional, momentary, a collection of twinkling stars in a firmament of flux.

--Pinar & Reynolds (1992)

<u>DATE</u>	<u>CONCEPTUAL FOCUS</u>	<u>READINGS/ASSIGNMENTS</u>
WEEK 1 (Snowed Out) Jan. 27	Introduction to the Course and to Each Other: Beginning a Telling of Our Stories and Places	* <u>Ashby</u> : "A Place in Space" SYLLABUS Life Stories Game
WEEK 2 Feb. 3		* <u>Aoki</u> : "Teaching as Indwelling Between Two Curriculum Worlds" <u>Metzger</u> : On Creativity (pp.1-46)
WEEK 3 Feb. 10	What is Narrative? What is Story? What is Their Relation to Curriculum Theorizing? Narrative Ways of Knowing	<u>Metzger</u> : On Story (pp. 47-116) * <u>Birren</u> : "The Best of All Stories" <u>Ayers & Miller</u> : (pp. vii-40) <u>DUE</u> : Response to two "Writing Prompts" in Metzger's book
WEEK 4 Feb. 17	How Our Family Stories Shape Us --The Family --The World --The Individual	<u>Goldberg</u> (Entire book) *Excerpts from Stone's Black Sheep and Kissing Cousins <u>Thompson Tyagi</u> : (pp. ix-72) <u>DUE</u> : Written Account of a Family Story Handed Down in Your Family
WEEK 5 Feb. 24	Narrative and Notions of the Self and the Other/Telling Our Own Family Stories Group Responses to Family Stories: Curricular Implications	<u>Ayers & Miller</u> : (pp. 41-91) <u>DUE</u> : Written Family Story * <u>Napier</u> : "Living Our Stories: Discovering and Replacing Limiting Family Myths"
WEEK 6 Mar. 2	"Currere" and Autobiographical Method: Existential and Phenomenological Foundations Life History Bringing Curricular Theory to Our Lives	* <u>Pinar</u> : "Currere: Toward Reconceptualization" and "Search for a Method: * <u>Grumet</u> : "Existential and Phenomenological Foundations of Autobiographical Methods" * <u>Pinar</u> : "The Method" <u>Neumann & Peterson</u> : (pp. vii-viii,1-36) <u>DUE</u> : Written Response to Family Story
WEEK 7 Mar. 9	Dialoguing with the World Through Our Historical Identity	<u>Thompson & Tyagi</u> : (pp. 73-152) <u>Krall</u> : "From the Inside Out-- Personal History as Educational Research" <u>Ayers & Miller</u> : (pp. 93-144) <u>DUE</u> : Written Description of a Significant Educational Experience:
WEEK 8 Mar. 16	Narrative and Dialogue as a Paradigm for Teaching and Learning: Theorizing About Curricular Practice	<u>Ayers & Miller</u> : (pp. 145-179) <u>Ritchie & Wilson</u> : (pp. ix – 53) <u>Thomson & Tyagi</u> : (pp. 155-213) <u>DUE</u> : A Re-description of a Significant Educational Experience: Drawing Out Themes <u>DUE</u> : Journal Reflections

<u>DATE</u>	<u>CONCEPTUEAL FOCUS</u>	<u>READINGS/ASSIGNMENTS</u>
WEEK 9 Mar. 23	SPRING BREAK	
WEEK 10 Mar. 30	How Novels and Short Stories Teach The Art of the Novel: Surfacing Existential Themes Poetic Knowledge and the Language of Life	* <u>van Manen</u> : “Phenomenology of the Novel, or How Do Novels Teach?” <u>DUE</u> : Novel Talk and Written Reflection of How a Novel/Short Story Spoke to You <u>Thompson & Tyagi</u> : (pp. 232-263) <u>Ayers & Miller</u> : (pp. 100-218) <u>DUE</u> : Poetry Reading and Interpretation
WEEK 11 Apr. 6	Mythic Stories/Sacred Stories The Primal Scenes of Selfhood	<u>Metzger</u> : The Larger Story: Archetypes, Fairy Tales and Myths (pp. 117-182) <u>Metzger</u> : Writing as a Spiritual Practice (pp. 183-244) * <u>Carse</u> : “Exploring Your Personal Myth” <u>DUE</u> : Written Story of Your Life as a Myth in Resonance with Actual Myth (Metzger pp. 170-171)
WEEK 12 Apr. 13	Curriculum as Social Psychoanalysis The Significance of Place: Historical and Political Elements Southern Epistemology, Southern Progressivism and Secular Humanism	* <u>Kincheloe & Pinar</u> : Introduction to “The Significance of Place” * <u>Kincheloe</u> : “Willie Morris and the Southern Curriculum” <u>DUE</u> : Memories of A Dwelling Place <u>Thompson & Tyagi</u> : (pp. 265-302)
WEEK 13 April 20	Gender Elements of Place in Curricular Analysis	<u>Neumann & Petersen</u> : (pp. 150-227) <u>Ritchie & Wilson</u> : pp. (54-128, 150-170)
WEEK 14 April 27	Elements of Race in Curricular Analysis of Place	<u>Neumann & Petersen</u> : (pp. 37-149) <u>Thomson & Tyagi</u> : (pp. 215-228) <u>Ritchie & Wilson</u> : pp.(129-149)
WEEK 15 May 4	Bringing the Elements Together: Planning for a Curriculum of Place	<u>Metzger</u> : Living the Story (pp. 245-255) <u>Ritchie & Wilson</u> : (pp. 171-181) <u>DUE</u> : Completed Autobiographical Narrative (Half the class will share Autobiographies)
WEEK 16 May 11	Learning from Everyday Life Pursuing Public Spaces: Learning from Our Own Stories	<u>Neumann & Petersen</u> : (pp. 228-248) <u>Ayers & Miller</u> : (pp. 219-266) (Other half will share Autobiographies) <u>DUE</u> : Final Journal Reflections

ASSIGNMENTS

1. Journal Reflections addressing the readings and class dialogue to act as a written dialogue among class members in helping to make connections/interpretations of self in relation to place and curriculum.
DUE: March 16 and May 4
2. Written Response to Two of Metzger's Writing Prompts of Your Choice
DUE: Feb. 10
3. Written Account of a Family Story Handed Down in Your Family.
DUE: Feb. 17
4. Written Family Story (8-10 pages)
DUE: Feb. 24
5. A Response to a Family Story
DUE: Mar. 2
6. Written Description of a Significant Educational Experience
DUE: Mar. 9 and Mar. 16
7. Novel Talk and Written Reflection on How a Novel/Short Story Spoke to You
DUE: Mar. 30
8. Poetry Reading and Interpretation
DUE: Mar. 30
9. Written Story of Your Life as a Myth in Resonance with an Actual Myth
DUE: Apr. 6
10. Memories of a Dwelling Place
DUE: Apr. 13
11. Autobiographical Narrative/Life History Using Elements of "Cuerre" and Krall's Life History Approach.
DUE: May 4
12. Other exercises as a part of class participation
Each class will usually have an application exercise to help interpret the concepts in the readings.

All students are expected to abide by the code of academic integrity throughout this course. Academic dishonesty, including cheating, fabrication, and plagiarism will not be tolerated and will be reported to the

Student Honor Council. The full text of the code is available on the web at www.inform.umd.edu/CampusInfo/Departments/jpo/codeacinteg.html.

A student with a documented disability or any other special needs who wishes to discuss academic accommodations should contact the instructor as soon as possible.

Students will not be penalized because of observances of their religious beliefs. Whenever possible, students will be given reasonable time to make up any academic assignment that is missed due to participation in a religious observance. It is the student's responsibility to inform the instructor as soon as possible of any intended absences for religious observances.

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- Ackerman, D. (1999). Deep play. New York: Random House.
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- Aoki, T.T. (1991). Five curriculum memos and a note for the next half-century. Phenomenology + Pedagogy, 9, 1-14.
- Aoki, T.T. (1991). Inspiriting curriculum and pedagogy: Talks to teachers. Edmonton, Alberta: University of Alberta.
- Aoki, T.T. (1990). (Ed.) Voices of teaching. Vancouver, B.C.: British Columbia Teacher's Federation.
- Ayers, W.C., & Miller, J.L. (Eds.). (1998). A light in dark times. Maxine Green and the unfinished conversation. New York: Teachers College Press.
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- Bell-Scott, P. (Ed.). (1994). Life notes: Personal writings by contemporary black women. New York: W.W. Norton & Co.
- Bennett, J., & Luebberman, M. (1995). Where the heart is: A Celebration of home. Berkely, CA: Wildcaat Canyon Press
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