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LOOKING AWRY: A GENEALOGICAL STUDY OF PRE-SERVICE TEACHER ENCOUNTERS WITH POPULAR MEDIA AND MULTICULTURAL EDUCATION

Dissertation

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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* * * * *

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CHAPTER I

CRITIQUE, GENEALOGY, AND LOOKING AWRY:
DISRUPTING THE CLIMATE OF INTELLIBILITY OF MULTICULTURAL EDUCATION

The most serious critique . . . is the critique of things that are extremely useful, things without which we cannot live on, take chances. . . . The critique of these useful things is not to be considered as the exposure of error . . . but as an acknowledgement of the dangerousness of something one cannot not use (Spivak 1993. pp.4-5).

Critique . . . is genealogical. . . . Critique, the attempt to reveal concrete, practical, and historical conditions of existence, is preparatory for the critical second movement: to question the value of the entities, values, and events of our experience, whose precarious origins have been revealed, for the enhancement of life (Mahon 1992, p.8)

Purpose of the Study

This study is a genealogical critique of multicultural education drawing on the experiences of pre-service teachers' negotiations of educational discourses about and popular representations of cultural difference. In what I'm situating as a cultural studies ethnography1 (During 1993, p.20-21) in the service of a genealogical project, I set out to learn something about the ways a group of preservice teachers articulate how they make sense of the proliferation of discourses and practices surrounding multicultural education. My attempts as well as my students' efforts are

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1 I explain this methodological orientation more thoroughly in Chapter II.
set within a rhizomatic\textsuperscript{2} configuration that includes educational discourses on multiculture\textsuperscript{3} and the discourses available in popular media. Juxtaposing these two aspects of this configuration, I put it under scrutiny to "look awry"\textsuperscript{4} at the ways it creates conditions of intelligibility. I use "looking awry" as a strategy to examine some of the ways that this configuration makes possible and sustains a variety of ways of understanding the intersections of power, knowledge, practice, and cultural politics that make up the network of intelligibility that is multicultural education.

\textsuperscript{2} Rather than conceptualizing a configuration of discourses as a structure, I use the metaphor of the rhizome. Deleuze and Guattari (1993) make this distinction:
Unlike a structure, which is defined by a set of points and positions, with binary relations between the points and biunivocal relationships between the positions, the rhizome is made only of lines: lines of segmentarity and stratification as its dimensions. . . . These lines . . . should not be confused with lineages or the arborescent type, which are merely localizable linkages between points and positions. . . . [T]he rhizome is not the object of reproductions. . . . The rhizome operates by variation, expansion, conquest, capture, offshoots (p.36).
I talk more about the rhizome in Chapter II, where I discuss how I conceptualize "the field".

\textsuperscript{3} I use this term instead of multiculturalism following Deborah Britzman et al.'s usage (1993). They do not explain their usage of this term in a particular way, but, in my reading of it, the term multiculture avoids the specificity of multicultural education and the stigma of the "-ism" in multiculturalism. Multiculture implies to me a re-figuration of the term "culture" that begins to address the inevitable heterogeneity of what has been represented as unitary with the term "culture." I use it to refer broadly to a set of discourses that circulate in the political arenas of social and education reform and popular media.

\textsuperscript{4} The strategy of "looking awry" (Zizek 1992) is explained later in this chapter.
Beginning: Multiculture and Popular Culture

We must begin wherever we are and the thought of the trace . . . has already taught us that it was impossible to justify a point of departure absolutely. Wherever we are: in a text where we already believe ourselves to be (Derrida 1976, p.162).

Where I found myself when it became time to start thinking about doing my dissertation research was teaching History of Education to preservice teachers at a large university in the midwest. My approach to the class was a critical one—drawing from neo-marxist, feminist, and, increasingly, poststructural critiques of schooling. Such an approach called into question many of the usual ways that both U.S. History is taught and how the role of schooling is situated. Student reaction to my courses has varied greatly, but one common theme captured my attention. Many viewed discriminatory practices in education as a thing of the past, or as something on its way out in a slow crawl since the Civil Rights Movement of the 1960s accelerated by the advent of multicultural education. Whether students agreed or disagreed with the ways they have come to understand the aims and practices of multicultural education, most have had something to say about it. The things they said got me

5 This generalization comes from my readings of student journals and interpretations of class discussions over the past two years, but it is borne out by data collected in the course of this study as well. On the first day of class, I asked students to write anonymously a definition of multicultural education and how they conceived of its historical situatedness.
thinking about the power of the humanist\textsuperscript{6} orientation toward schooling, schooling as capable of and responsible for ameliorating social problems. I became interested in how perspectives that are seemingly articulated from a variety of ideological positions on multicultural education—conservative, liberal, and radical—are articulated through the same set of discourses, albeit in varying configurations and in combination with other discourses as well. How could I approach the study of something which seemed so complex?

McCarthy (1993) states that "in many cases our students depend on the media, more so than on textbooks or the classroom, for their understanding of existing relations of dominance and subordination in the world" (p.297). This statement resonated for me because much of what I heard students saying echoed media phrases and slogans, bringing home for me the idea that much of what we learn and much of what shapes our opinions and our actions comes at us from many directions, most of them outside the formal structures of schooling. What comes at us is power. Foucault's words are helpful here:

Power is everywhere; not because it embraces everything, but because it comes from everywhere. . . . power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society. . . . [It is] exercised from innumberable points, in the interplay of nonegalitarian and mobile relations (1990, p.93-94).

\textsuperscript{6} Humanism is explained later in this chapter.
The field of cultural studies is dedicated to the exploration of how cultural products such as popular media are composed and productive of power in that they "construct an imaginary picture of civil life . . . as natural and, most of all, each individual as 'unique' and 'free'" by keeping in circulation "the set of discourses and images which constitute the most widespread knowledge and values--'common sense'" (During 1993, pp.6,5, respectively).

In this project and the class in which I taught and gathered data, I intend(ed) to incite questioning of the ways that what circulates as common sense knowledge about what ought to be done about inequities related to cultural difference might be considered as kinds of mythologies. Drawing from Barthes, I hope(d) to explore such mythologies as "type[s] of speech chosen by history: [as something that] cannot possibly evolve from the 'nature' of things" (Barthes 1972, p.110); as economies of discourse that can no longer be "experienced as innocent speech", but as "naturalized" discourses that draw their power through "the pretension of transcending [themselves] into a factual system" (Barthes 1972, p.131-134). Juxtaposing popular media and educational talk about multiculture has the potential to "denaturalize" the conceptual, discursive mythologies that multicultural education practice draws on, for example, notions of culture, identity, social amelioration, and difference. Denaturalizing these notions consists of exploring the "pure
contingency on which the process of symbolization depends . . . by demonstrating how it results from a series of contingent encounters" (Zizek 1992, p.39). In other words, denaturalizing such concepts releases them from their hold as transcendental signifieds in that itforegrounds them as historically contingent rather than as hardened categories that may be readily deployed as power/knowledge in the hegemonic formation and regulation of "docile bodies" (Rabinow 1984). This study focuses on a configuration of concepts or discourses that produce and sustain the humanist orientation toward schooling, which, in spite of good intentions, arguably perpetuates the very relations of power and dominance many people seek to disrupt. In particular, I look awry at how humanist discourses intersect with those on multiculture.

Hence, at its heart, this study addresses Watkin's (1994) questions: "Why multiculturalism? Why now?" (p.99). My reformulation of his questions is a genealogical one: What discursive practices make it possible for multicultural education to be conceived of and practiced in particular ways at this time? This study answers McCarthy's (1993) call to ask questions about the ways popular media shapes how we think of multiculture. This call stems from Althusser's

7 Althusser (1971) lists "press, radio, and television, etc." (p.143) as an Ideological State Apparatus, that: contribute[s] to the same result: the reproduction of the relations of production, i.e. of capitalist relations of exploitation. . . . The communications apparatus [contributes] by
(1971) notion of the "mise-en-scène of interpellation"—an interpretive mapping of the rhizomatic tangle in which everyday discourses, including those in popular media, play an important role in shaping teacher and student "understandings of existing relations of dominance and subordination in the world" (McCarthy 1993, p.297). McCarthy argues that "we must . . . find some way to interrogate the current production of images in the popular culture" (1993, p.297). Additionally, this project is a praxis-oriented study (Lather 1986) aimed at opening up with participants new possibilities for reading popular media, possibilities that raise questions about how the intelligibility of cultural difference both enables and inhibits particular ways of imagining our roles as teachers mandated to "do" multicultural education. This sort of focus shifts the frame of talking about student reactions to "liberatory pedagogy" as resistance toward talking about their reactions in terms of cramming every 'citizen' with daily doses of nationalism, chauvinism, liberalism, moralism, etc., by means of the press, the radio and television (p.154).

I don't, however, want to position this study as ideology critique in the structural sense. Such critique is limited by its propensity to rigidify the very things it questions and to downplay both the complicity of intellectual activity with such "apparatuses" and the potentials for subversion among them. (See Butler 1990 on "subversive repetition", p.147.)

8 I want to be careful of the use of the term "praxis" in this study. I went into the course and the study with the intent to create a pedagogical environment with emancipatory possibilities at the same time I wished to put the idea of emancipation as a humanist conception under erasure. I hope the tensions between these positions become apparent as the text progresses.
of intelligibility. The implications of such a shift are discussed in Chapter V.

I situate my attempt at examining issues of multiculture and representation among similar studies in education by Britzman, Santiago-Vállés, Jiménez-Múñoz, and Lamash (1993) and McCarthy, Rodriguez, David, Godina, Supriya, and Wilson-Brown (1994). In an exploration with high school student teachers, Britzman, et al. (1993) use examples of pedagogical experiments to explore the difficulties of "teaching about difference differently" (p.188). These difficulties stem from the impossibility of creating "tidy and efficient moments of learning" (p.195) while attempting to explode notions of essentialized identities, notions that undergird many approaches to multicultural education. The examples Britzman, et al. (1993) present illustrate how knowledge, power, and representation intersect in ways that perpetuate the "refusal to complicate a tidy and familiar sense of the world" (p.197), refusal despite the best intentions of cultural workers to complicate the tidy and familiar. Whereas Britzman et al. (1993) articulate the treacheries of pedagogical explorations of representation, McCarthy et al. (1993) deal with the ways popular culture produces "historically specific discourses of resentment--the dominant vector of racial identity formation in the postcivil rights era" (p.3). They examine racial resentment through representations in popular media--"advertising, television
evening news, film, and popular magazine and newspaper features" (p.11)—of "the discourse of crime, violence, and suburban security" (p.3). Their analyses provide provocative models for my study with preservice teachers who bring to bear these and other media sources and discourses on their articulations of the "problems" multicultural education ought to address.

In addition, I draw inspiration from the edited collection Between Borders: Pedagogy and the Politics of Cultural Studies (Giroux & McLaren, eds. 1994). This collection assembles a body of theoretical perspectives from 14 authors committed to cultural studies in the context of schooling today. My study contributes an empirically based exploration spinning out from the site of a particular pedagogical moment.

Methodologically speaking, the study contributes to a small, but growing body of empirical work in education informed by and conceptualized within the challenges of feminist poststructural practice in education. In particular, the work of Pillow (1994) provides an example of an empirically based Foucaultian genealogical study of the discourses circulating in educational policy, popular media, and schooling around the issue of teenage pregnancy. My study works out of a similar problematic focusing on a different substantive area.
The Problematic\textsuperscript{9}: Difference as Crisis

By the year 2000 . . . whites will constitute only 55.9\% of the U.S. population, down from 75.5\% in 1980 . . . five billion of the six billion people on earth will be non-white (Garcia & Pugh, 1992, [AE\textsuperscript{10}, p.36]).

More than two hundred [racial incidents] were reported in the press between 1986 and 1988; an unknown number has not been publicized . . . African-Americans and Jews have been frequent victims in such incidents . . . (Banks 1991, [AE, p.62]).

Precipitated by urgent proclamations that the U.S. is becoming more culturally diverse, that the world itself is becoming a smaller place, and that anger over social inequities continues to grow, a deluge of writing and talk about multiculture floods popular media. Schools in particular are called upon to address what is perceived by some as the problem of increasing diversity and inequity and the need for cross-cultural communication by implementing something called "multicultural education". Despite the ubiquity of calls for such reform, there is limited agreement

\textsuperscript{9} The term problematic refers to a complex, rhizomatic configuration of discourses and practices. It may be thought of as an interpretation of the theoretical and lived context of a particular, situated inquiry. But context is a misleading word here. Following Deleuze & Guattari's (1993) metaphor of the rhizome, the rhizomatic tangle should not be thought of as merely contextual, rather it may be conceived of as a certain shifting configurativity of uncountable daily macro- and micro-practices in which individuals and groups take up available discourses (which are also part of the tangle) that make possible certain ways of thinking and acting (Scheurich 1994). By referring to the situatedness of this project as part of an interpretive "problematic" rather than appearing to arise out of a well-defined, self-evident "problem", I hope to gesture toward a representation of the shifting--constitutive and constituting--character of the circulation of discourses and practices.

\textsuperscript{10} I list the author and original publication year but use this format to indicate the page number in the 1994/1995 Annual Editions: Multicultural Education (AE), the edited collection analyzed in Chapter III of this study.
on what multicultural education is, as well as a plethora of competing responses to it.

I began to notice that, despite the lack of consensus about what multicultural education is or ought to be, many students in a class I teach on the history of U.S. education articulate their understanding of it as a humanist ameliorative project aimed at changing overtly discriminatory behavior in individuals and/or benefitting and changing so-called minority individuals in order that they more successfully compete within the dominant culture. In other words, many of the preservice teachers I have taught assume that overt discrimination and failure to compete are remediable by efforts to change individuals and groups. More typical still are those who see such efforts as unnecessary given that the U.S. is assumed to be a nation of equal opportunity and that our efforts both at home and abroad are designed to extend human rights to less fortunate peoples with more or less clearly defined "marginal" identities.

As I began to examine my students' articulations of multiculture more closely, I found that they draw substantially on representations in popular media sources to inform their perspectives. I wanted to challenge their understandings of social inequity and cultural diversity,

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11 This generalization arises from a pilot study I conducted Spring quarter 1994 in which I analyzed journal entries from students enrolled in my courses.
with an agenda stemming from my own theoretical and political attachments to a configuration of feminist, neo-marxist, and poststructuralist interrogations of social inequities that examine the discursive circulation of power and knowledge under the constraints of late global capitalism and institutional racism, classism, and (hetero)sexism. Toward this end, I began to wonder how contradictory and competing discourses\textsuperscript{12} of multiculture in popular media might be exploited to interrupt the often unproblematised intelligibility of multicultural education as a humanist ameliorative project and to make possible new imaginings of what the role of schools, teachers, and teacher educators might be in an inequitable world.

Looking Awry: Popular Media and the Genealogical Project

I draw one of the guiding metaphors for this study from the work of Zizek (1992) reading Jacques Lacan entitled Looking Awry. In this work, Zizek reads the high theory of Lacan "together with and through exemplary cases of contemporary mass culture" (p.vii). This unlikely

\textsuperscript{12} The term discourse, drawing on the work of Foucault, refers in a very general way to "relations between statements" that produce the possibilities of the formation of intelligible objects and in turn the regulation of practices such intelligibilities make possible (Foucault 1972, p.31). Foucault discusses his unwillingness to provide a reduction of the "rather fluctuating meaning of the word 'discourse' .. . add[ing] to its meanings: treating it sometimes as the general domain of all statements, sometimes as an individualizable group of statements, and sometimes as a regulated practice that accounts for a certain number of statements" (Foucault 1972, p.80).
juxtaposition, he argues makes "it possible to discern features that usually escape a 'straightforward' academic look" (p.viii). Zizek adopts the metaphor from a scene in Richard II that characterizes the tears of the Queen as "a glass surface sharpened, cut in a way that causes it to reflect a number of things," this reflection affording the Queen otherwise elusive insight (1992, p.11). As a starting point for scholarship, looking awry focuses inquiry practices through a prismatic lens that "renders visible aspects that would otherwise remain unnoticed" (Zizek 1992, p.3). Such an approach is compatible with Foucault's (1984) reformulation of Nietzsche's (1956) genealogy. Foucault describes genealogy as "the acuity of a glance that distinguishes, separates, and disperses" in "a kind of dissociating view" (Foucault 1984, p.87). It brings to the fore what has been excluded and silenced in the construction of coherencies. Genealogy is characterized as a history of the intelligibility of the present. Instead of seeking to fix origin through the retroactive reconstruction of history from the present—solidifying present structures of intelligibility—genealogy seeks "disruptive inscription", a process that Shapiro describes as:

the continuous disruption of the structures of intelligibility that provide both individual and collective identities for persons and peoples and that construct the spaces as well as the more general assumptions of the order within which they are confined (1992, p.2).
Genealogy "fragments what was thought unified; it shows the heterogeneity of what was imagined consistent with itself" (Foucault 1984, p. 82).

Looking awry, then, might be considered as a set of practices within a genealogical project, practices that, in my case, encourage the disruptive juxtaposition of both preservice teachers' perspectives on multicultural education and popular media representation of something I'll loosely term here cultural difference. The significance of popular media in such a project is that they may be viewed, in the words of McCarthy and Rodriguez as "social technologies" that operate through representation as "cultivators of meaning" (1994).

Venturing into the realm of representation opens up the study of multiculture to analytics that do not rely wholly on "the commitment to rationality" nor on "rational persuasion" (Britzman, et al. 1993, p. 197). Moreover, considering how power circulates as knowledge through representation is not the examination of a purely impositional system (Apple 1993, p. 34). It is a system full of possibilities for resistance, complicity, critique, and counter-practices. Inquiry into

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13 I use the term "difference" rather than diversity following Bhabha (1994). While the notion of diversity, as Bhabha describes it, is more consistent with "liberal notions of multiculturalism" (p. 34) and static conceptualizations of culture that support them, the term "difference" is more compatible with the aims of my study: "[C]ultural difference is a process of signification through which statements of culture or on culture differentiate, discriminate, and authorize the production of fields of force, reference, applicability, and capacity" (Bhabha 1994, p. 34).
the "aesthetics and rhetorics" (Ellsworth 1993, p.202) and the "politics and poetics" (Britzman, et al. 1993, p.189) of representation moves cultural criticism in a direction that acknowledges the "'noise' of multidimensionality, historical variability, and subjectivity" (McCarthy & Crichlow 1993, p.xviii). Attention to this "noise" allows for critique of hegemonic discourses that moves beyond analyses of logical or rational persuasion (logos) into the realm of emotional persuasion (pathos) and ethical appeal (ethos). Inquiry into the aesthetics of representation admits interrogation of embodied pleasure and desire that accompany the taking up of popular discourses (Eagleton 1990), a perspective that takes into account human agency, rather than assuming a completely determined, falsely conscious subject. Such a configuration of analytics admits to the fluidity and polyvocality of discursive formations, providing avenues for analysis of power relations complimentary to a disruptive, genealogical project.

Setting out to denaturalize the intelligibility of the mythologies that multicultural education practice draws on is a tricky affair, however. As noted above and as will be shown in the following analyses, the discursive configuativity of multiculture defies the identification of a stable, intelligible object. It is, pardon the expression, a moving target that is impossible to merely point to and say "This is what I'm studying!". Gramsci's elaboration of the
The concept of hegemony is helpful here. He explains hegemonic forces as fluid, "constantly alter[ing] their content as social and cultural conditions change: they are improvised and negotiable" (During 1993, p.5). I want to be careful here not to think of the shifting of hegemonic forces as taking place over a sure sense of linear time within a stable conception of social and cultural "context", one that gives coherent meaning and unproblematic intelligibility to circulating discourses. This caution makes meaning itself problematic.

The concept of "polysemy" drawn from semiotics posits that "a particular signifier always has more than one meaning, because 'meaning' is an effect of differences within a larger system" (During 1993, p.6). So meaning in this view cannot be said to shift in a linearly conceived historical way, but to exist in a networked multiplicity as "a contradiction of time. It is simultaneously an indicator of a future potential and a symptom of a past. It envelopes material processes pointing forward . . . and backward" (Massumi 1993, p.10, drawing on Deleuze 1983). The multiple meanings of a sign are then conceived of as "a network of enveloped material processes" (Massumi 1993, p.10). Massumi goes on, quoting Deleuze: "A thing has as many meanings as there are forces capable of seizing it" (1993, p.10). Therefore, insofar as multicultural education and its supporting discourses can be said to have meaning or
intelligibility, the construction of that meaning can be thought of as "more a meeting between forces than simply the forces [contextually determined] behind the signs" (Massumi 1993, p.11).

This meeting of forces, continuing in Deleuzian terms, can be imagined as brought about by the overcoding of an "abstract machine": "[The abstract] machine ... organizes the dominant utterances and the established order of a society, the dominant languages and knowledge, conformist actions and feelings, the segments which prevail over the others" (Deleuze 1993, p.229). The prevalence of certain languages and knowledges over others—in a kind of "sedimentation" driven by the logic of the abstract machine—might be thought of as achieving a material status in discourses and practices through what Butler describes as "citationality" (1993, p.12). She asserts that:

The process of that sedimentation or what we might call materialization will be a kind of citationality, the acquisition of being through the citing of power, a citing that establishes an originary complicity with power (p.15).

Defining a Focus: Social Amelioration and Epidemic Logic

An abstract machine that might be said to organize the precarious intelligibility of multicultural education, in particular, and education policy movements, in general, is that of their characterizations as solutions, as remedies for social ills. In The Imperfect Panacea: American Faith in
Education 1865-1990, Perkinson (1991) reads the history of U.S. schooling as the history of the faith in education to cure "all social, political, and economic problems" (preface, no page number). He analyzes attempts through schooling to promote racial equality, equal economic opportunity, urban reform, and political greatness. Tyack (1990) sees the seeming obsession with school reform and school restructuring as "an intense and often contradictory phase in a long history of Americans tinkering toward utopia" (p.170). From the religious and republican millenialism of the 1700's to the managerial technocracy of America 2000, schooling has been alternately as well as simultaneously demonized and valorized as the key to the nation's well-being and its citizen's prosperity and happiness. Spring (1994) argues that a number of revolutionary humanist ideas and intellectual and scientific advancements circulating in the seventeenth and eighteenth centuries allowed the possibility of thinking about schools as able to effect social change. These ideas and advancements provide impetus for the circulations/citations (Butler 1993) of discourses such as meritocracy and equal opportunity, among others. Ironically, critical scholars have argued that the circulation of these very discourses effectively blocks movements toward social justice by obscuring structural and intitutional barriers to realizing them. To give one view of the way in which the
socially ameliorative capacity of schooling has been recently articulated, I offer the following words from Bennett:

Americans have always believed that good schools make a difference. Our faith is that a good education can help children overcome the most severe effects of poverty, and can provide our children with the traits of character and the shared knowledge and beliefs necessary for personal and economic success (Bennett 1987, quoted in Robenstine 1992 [AE, p.73]).

With schooling historically and currently upheld as a remedy for social ills, it might be argued that an epidemic logic is set in motion (Singer 1993), a logic, or force, which posits the modernist metaphor of the disease to be "cured" in the technocratic movement of a remedy. Singer argues that:

in doing so, one not only engages in a kind of rhetorical inflation, but also mobilizes a certain apparatus and logic, a particular way of producing and organizing bodies politically. An epidemic is a phenomenon that in its very representation calls for, indeed, seems to demand some form of managerial response, some mobilized effort of control (p.27).

Bennett's position, as articulated in the quote above, presents the illness, poverty, as given. Addressing poverty, however, is not the action called for. Instead, the burden is placed on children to overcome poverty--as a social reality--and to fit successfully into a system that arguably perpetuates poverty. The managerial response, using Singer's term, from such a position is to "provide our children with the traits of character and the shared knowledge and beliefs necessary for personal and economic success" (AE, p.73). Children are positioned as receptacles for appropriate
traits, knowledge, and belief—not as active makers and changers of worlds. School learning is reduced to indoctrination into a defined system of value. Bennett's words gather their historical momentum and their utopian potential future from a configuration of humanist discourses laden with conceptual force: equal opportunity, meritocracy, rugged individualism, and cultural capital. The meeting of these discourses, or forces, is a powerful juncture, sedimented (Butler 1993) into a kind of naturalness, an abstract machine (Deleuze 1993) that enables Bennett to articulate and feel good about a perspective that ignores structural barriers to economic and personal success. In Robenstine's (1992) critical essay on educational reform, he quotes the following passage from Michael Katz (1971):

> The prescription, for one thing, unleashes a flurry of seemingly purposeful activity and, for another, requires no tampering with basic social structural or economic characteristics, only with the attitudes of poor people, and that has caused hardly a quiver (AE, p.80).

In another kind of looking awry, I use the force of epidemic logic to examine the ways that multicultural education is prescribed as a remedy for social ills. This practice allows me to examine the discursive formations that make possible the articulation of the problems it is designed to solve as well as the formations that justify particular solutions. I use the force of epidemic logic as a focus that allows me to spin out these discursive formations in a manageable way, yet in a manner that resists, but cannot
escape, reducing the multiple meanings that multicultural education is able to take on in the current historical configurativity. In sum, multicultural education is positioned as a discursive formation in the explosion of information and "flurry of seemingly purposeful activity" that accompanies its appearance in this postmodern moment of late, global, information capitalism, a moment of an intense relay of forceful images, messages, inscriptions, and resistances that write bodies into particular and paradoxical ways of being.

The explosion and flurry settle into "White Noise" emanating from a snowy-screened television set. White Noise turns the maelstrom of postmodern informatics into a hypnotic buzz, a comforting stasis marketed as a New Age sound buffer in The Sharper Image Catalog. I write as one caught up in the maelstrom turned mantra, an enjoyer of White privilege, a consumer of popular media, a generator of a kind of White Noise myself. My task is to "channel", not to quiet, this noise through the analytics suggested by epidemic logic in order to explore the "networks" of forces that construct the intelligibility of various meanings of multicultural education.

The metaphor White Noise becomes more important for this study in Chapter IV. As I will explain later, I draw on its uses in the pedagogical work of Linda Brodkey (1995), a
postmodern novel by Don DeLillo (1986), and an audio recording by Cop Shoot Cop (1991).

Why Interrupt Humanist Discourses on Multiculture?

Foucault (1984) argues that humanism should not be regarded as a timeless, stable structure. He cautions that:

Humanism . . . is a theme or, rather, a set of themes that have reappeared on several occasions, over time, in European societies; these themes, always tied to value judgments, have obviously varied greatly in their content, as well as in the values they have preserved. Furthermore, they have served as a critical principle of differentiation. In the seventeenth century, there was a humanism that presented itself as a critique of Christianity or of religion in general; there was a Christian humanism opposed to an ascetic and much more theocentric humanism. In the nineteenth century, there was a suspicious humanism, hostile and critical toward science, and another that, to the contrary, placed its hope in that same science. Marxism has been a humanism; so have existentialism and personalism; there was a time when people supported the humanistic values represented by National Socialism, and when the Stalinists themselves said they were humanists (p.44).

My approach to the analysis of the circulation of humanist discourses is carried out with the assumption that it is a flexible configuration of discourses, a moving target in circulation in a Deleuzian sense through the "body without organs" (Deleuze & Guattari 1993, p.115). In the course of this analysis, I note the flexibility of humanist discourses as they are called upon in the articulation of a variety of perspectives on multiculture. That said, I now want to address why humanism might be an important thing to look at.

14 This ontological "assumption" is explained in Chapter II.
The best articulated critique of humanism I know of can be found in Spanos's (1993) *The End of Education: Toward Posthumanism*. He describes humanism as an "accomodational political practice whose coercions are concealed in the illusion of individual sovereignty" (p.xv). This illusion feeds into "a microtechnology of the disciplinary society intended to make those on which it is practiced the bearers of their own oppression" (p.xv). In an interview in *Mondo 2000*, members of the rock group Fishbone put it this way:

If you can control men's [sic] thoughts, and make them think that they're free while you're controlling them, then you have won the game of the Mind Fuck (White 1992, p.82).

Spanos (1993) focuses his critique of humanism on the Harvard Core Curriculum movement, which he sees as a response to a crisis situation characterized by its proponents as a decline of standards, a dispersal of knowledge, and a threat of anarchy in the face of radical critiques of the university by the Left during the Vietnam era. The core curriculum movement's momentum was put forth in what Spanos calls a "discourse of deliverance", come to save the world from anarchy (1993, p.xviii, quoting Matthew Arnold).

I want to pause right here and point out the parallels of Spanos's project with my own. Multicultural education is positioned as a discourse of deliverance to save us from the crisis of difference, with accomodational practices of inclusion being chief among those employed in its service.
Spanos (1993) argues that humanism seeks to "accommodate the disruptive currents within its comprehensive horizon" (p.4). It will accommodate, however, only those currents that do not challenge canonical norms. This accommodation, he argues, is a panoptic practice intended to widen the scope of the disciplinary gaze.

Spanos (1993) articulates two other aspects of humanism—liberal individualism and the related ideals of disinterested inquiry and political neutrality. He charges that liberal individualism fosters a definition of self that is part of the "microphysics of power that the disciplinary society, especially its educational institutions, had developed to defuse collective action against the dominant sociopolitical order" (p.168). Such machinery relies on conceptions of the autonomous individual competing with equal opportunity in a meritocratic system of rewards according to neutral or universal criteria for success. The ideals of disinterested inquiry and political neutrality became untenable in the face of university complicity with the government in the Vietnam War effort. Purportedly disinterested inquiry was shown to be quite interested in a particular regime of truth, shattering, too, the illusion of political neutrality.

Spanos (1993) argues that situating humanism in its historical context of power, interrupting its naturalness and common-sense status, "expose[s] it to the free play of ..."
criticism" (p.160). This is what I have tried to do both pedagogically and theoretically in the course of this project.

Responsibility: Politics and The Disruptive Agenda

It may seem paradoxical to undertake pedagogy and inquiry that seek to disrupt the intelligibility of the object under investigation, to perpetuate the "noisiness" of data. A conventional goal of both pedagogy and inquiry is to hone the learner's/researcher's gaze in order to clarify, to name, and to render the unknown intelligible, to reduce the noise into understandable forms. Critical pedagogy and inquiry, though less conventional, share this focus with the added intention of emancipation and liberation. I don't deny that I aim for clarification and social change, but I also wish to put these tendencies into question, turning the gaze reflexively toward a critique of critically informed research and pedagogical practices themselves in a questioning of that which "assure[s] the permanence and functioning of an institution" (Foucault 1984, p.113).

In this case, research methodology—critical and otherwise—is an important discursive formation that upholds the institution of the university, in whose name practices of investigation and control have been taken as natural and indeed requisite for the progress of humanist knowledge projects. Poststructural practices such as Foucault's
genealogy work out of the tension between the production of knowledge as something which must be done and that same production as "problematic, difficult, dangerous" (Mahon 1992, p.130). Furthermore, such practices recognize that the desire for liberation participates in the will to power in the construction of truth. They may provide ways to help unsettle the settled contours of knowledge and power—to let difference be by shaking up the orderedness of things. Such practices help me to recognize that an unproblematized search for unity in knowing is not viable because of the excessiveness and contingency of living and knowing. They signal the possibility that that which liberates also constrains. Instead of prescribing what the outcomes of critical practice ought to be based on conceptions of what humans essentially are or should be, genealogy is a call to "analyz[e] who we have been constituted to be, to ask what we might become" (Rajchman 1986, quoted in Mahon 1992, p.13). It is a cautious reminder that things could be other than they are.

Political work, and I think that research and pedagogy are political work, in such a frame is more about the recognition and interruption of our unavoidable tendencies toward totalizing as we seek more just social practices, than it is about the linear processes of discovering hidden truths about oppression and formulating rational ways to act on them. That is not to say there is no action or no position
to be taken. In the midst of persistent critique there are
times and places when and where it becomes necessary to take
a position and act—but these are strategic moments with
situational requirements rather than immobile, foundational
stances adhered to stubbornly, unreflexively. The strategic
moment of action is not an innocent space; it involves
elements of complicity, complicity that makes action possible
at all. In the words of Judith Butler (1992), "this
implication of the terms of criticism in the field of power
is not the advent of a nihilistic relativism incapable of
furnishing norms, but, rather, the very precondition of a
politically engaged critique" (pp.6-7). Thus, it is through
reflexive engagement within the flux of complicity and
critique that positioning and acting may be able to do the
least harm, allowing a perspective that "interrogate[s] what
the theoretical move that establishes foundations authorizes,
and what precisely it forecloses" (Butler 1992, p.7).

At times, despite my disruptive agenda, this narrative
account may read as a rhetorical movement toward totalized
knowing. This tendency is unavoidable; humanist academese is
a mother tongue (Spivak 1993), a mode of communication I
cannot get outside, another useful thing without which I
cannot function. I can only hope that the textures and
layers of my analyses can provide interruptive moments that
foreground the violence with which I shape fragments and
partial knowings into writeable and readable text. I
vacillate and stutter, working the tensions between political commitment, responsibility, and disruptive intent—setting self-reflexivity into play at the junctures of such commitment in ways that expose the 'truth-constituting, legitimating, and deeply hidden validifying function of the genre', the research report (Richardson 1993b). Spivak points out that it is the "necessary lack of fit between discourse and example, the necessary crisis between theory and practice, that marks deconstruction" (1993, p.28). This lack of fit is not to be seen as an "error" to be smoothed over by some new rhetorical practice. Rather, the lack of fit is the condition of possibility for responsible pursuit of differently imagined practices. I want to end here with a provocative question from Derrida, which Spivak uses to open her intricate essay on "Responsibility" (1994, p.19):

What could be the responsibility . . . [toward] a consistent discourse which claimed to show that no responsibility could ever be taken without equivocation and without contradiction?

Such a statement challenges me to press on despite the complexity of the task before me, the desire I have to "get it right", and the realization that this is impossible. Responsibility lies in the commitment to practice in the face of impossibility.
Overview of Chapters

The situation of a cultural studies ethnography within a genealogical project calls for some deviation from the norms of representing research. In the case of this "situated" inquiry (Lather 1994a), one striking deviation is the placement and format of the review of literature. The review of literature, Chapter III, in this project is situated as a kind of document analysis as will be explained in Chapter II. I use Chapter II to further situate myself methodologically and to explicate the research design. Chapter IV contains a series of data stories exploring the intersections of the data gathered in the ethnographic phase with the discourses identified in Chapter III's document analysis. This series is followed by a reflexive meta-analysis of how such stories function as the telling of data, what work it is that they do. Chapter V presents a discussion of the study, exploring its substantive, theoretical, and methodological implications.
CHAPTER II

METHODOLOGY: INQUIRY AMONG THE RUINS

[Bricolage is the] necessity of borrowing one's concepts from the text of a heritage which is more or less coherent or ruined (Derrida 1978, p.285).

The ruin is built into the creation (Jack Gladney, the main character in White Noise, DeLillo 1985, p.258).

In the first chapter, I outlined the theoretical and methodological frame I'm using in this study in what may seem a fast and loose borrowing from a network of concepts, a profusion of metaphors and practices that more and less work together to guide the inquiry. What I imagine myself doing here is approaching inquiry as a bricoleur rather than as an engineer. Derrida, borrowing from Lévi-Strauss, discusses the difference between engineering and bricolage. Engineering involves the use of tools specifically designed for the task at hand. Bricolage, however, involves the use of any instrument or instruments that are already there, which had not been especially conceived with an eye to the operation for which they are to be used and to which one tries by trial and error to adapt them, not hesitating to change them whenever it appears necessary, or to try several of them at once, even if their form and their origin are heterogenous (Derrida 1978, p.285).

That is not to say that the concepts I'm using and the analytics they inspire are randomly chosen. There is a reciprocal relationship between the situatedness of a project
in the lived experience of it and the theories which have made the thinking of the project possible, those that guide its doing, those that help explain what's been done, and those that the project will change, as "practice always exceeds theory's grasp" (Lather 1994b, p.42). Lather (1994b) explores the idea of "situated methodology" as a site of "asking new questions out of reflexive encounters and re-encounters with our practice" (p.41-42). Massumi (1993), drawing from the work of Deleuze and Guattari, articulates a meeting of the ideas of **bricolage** and situated inquiry: "You will find that you cannot use the concepts without changing them or the way they interrelate. Every situation is unique and requires a specially tailored repertory of concepts" (p.24).

What do I mean by "inquiry among the ruins"? Derrida speaks of ruined concepts; Lather (1994a) speaks of feminism and postmodernism as "discourses on the move" (quoting Wicke & Ferguson 1992) as much more interesting than angst over the loss of foundations, the very kind of ruin Derrida asserts. I agree with Lather (1994b), who makes the point that this angst is repositioned by the intersection of feminist praxis and postmodern theories as "Jamesonian nostalgia and despair and Habermasian concerns about irrationalism as panic discourses that mark the displacement of Enlightenment

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15 Here, Massumi (1993) is referring specifically to the work of Deleuze & Guattari, but I wish to entertain this idea more broadly as it intersects with the work of Derrida and Lather.
hegemony over cultural theory" (p.3). So rather than succumbing to nostalgia, despair, and panic in this ruinous time when the possibility of social science itself is called into question, I prefer to press on, working the tensions of ruin for its potential energies that can revitalize inquiry and spring it into new trajectories.

Situating Myself Methodologically

I explain in Chapter I that I position this study as a cultural studies ethnography in the service of a genealogical project. I have already outlined the aims of genealogy and some of the analytical practices I intend to use in this study. In this section, I address the more conventional methods of the ethnographic enterprise and how they play out in this study.

Cultural Studies Ethnography and Genealogy

Cultural studies as a discipline has from the start been "most interested in how groups with least power practically develop their own readings of, and uses for, cultural products—in fun, in resistance, or to articulate their own identity" (During 1993, p.7). This commitment, it may be argued, has been restricted by the tendency toward theoretical investigations that are not grounded in the lives and practices of those groups the field claims to have an interest in. Recent developments in cultural studies
scholarship, During (1993) argues, involve a "turn to ethnography" arising out of the "desire to move beyond theoretical discourses which, however insightful, have been restricted to higher education institutions" (p.20). Such a turn, however, does not take the issue of ethnographic authority lightly—cultural studies ethnography, as a type of critical ethnography, is not positioned as a conduit of Truth. It is conceptualized within the poststructural problematic of the "crisis of representation" (Marcus & Fischer 1986) as it simultaneously works toward "demystifying the political uses of representation" (During 1993, p.23). Ethnographic work in this vein, "multilevel in its methodology" (Fiske 1994, p.197), is imbued with "an unprecedentedly acute political and historical sensibility that is transforming the way cultural diversity is portrayed" (Marcus & Fischer 1986, p.16). It is committed to


17 Critical ethnography, according to Thomas (1993), is "conventional ethnography with a political purpose" (p.4). What he means by this is that critical ethnography uses the methods of conventional ethnography, but is committed to changing repressive social realities, rather than merely describing them. This approach proceeds from an explicitly political and theoretical framework from which interpretive practices extend to arenas broader than the empirical moment under investigation.

18 This phrase refers generally to the doubt that language can yield an "accurate view and confident knowledge of the world" (Marcus & Fischer 1986, p.14-15). In such a view "problems of description become problems of representation" (p.9).
interdisciplinary work, creative analytics, and open to experimental forms of social science writing.

The Ontological and Epistemological: Fluid Assumptions

Situating oneself methodologically involves paradigm talk that articulates the ontological (theory of the real) and epistemological (theory of knowledge) "assumptions"—foundational facts or certainties—from which inquiry proceeds. A study arising out of the crisis of representation, however, might be considered "postparadigm", making "problematic what were taken for granted as facts or certainties on which the validity of paradigms had rested" (Marcus & Fischer 1986, p.8). That is not to say it is impossible or undesirable to address issues such as ontology and epistemology, rather that these moves require some recognition that assumptions are temporary, borrowed from a number of places, and inevitably wrong and inadequate. The articulation of assumptions of the nature of the real and of the nature of knowledge serve, then, as starting points or, better, as maps that guide the navigation of the field. I have already done quite a bit of talk about the theory of power/knowledge that guides this inquiry, borrowing and adjusting concepts from Foucault, Deleuze and Guattari, and Butler. What I do here is attempt to articulate how I conceive of the ontological status of the "field", noting
that such an ontology is inextricably caught up in epistemological "assumptions" as well.

The field—as I conceive of it here, temporarily, provisionally borrowing from Deleuze and Guattari (1993)—is a rhizomatic tangle. It is not entirely material, nor is it entirely discursive. It is an interactive combination. This rhizomatic tangle should not be thought of as merely contextual, rather it may be conceived of as a certain shifting configurativity, a moving target, of uncountable daily macro- and micro-practices in which individuals and groups take up available discourses (which are also part of the tangle) that make possible certain ways of thinking and acting (Scheurich 1994). I want to think of the rhizome as the circulation of discourse and practices as beyond the merely contextual, as constitutive of the body without organs.

The "body without organs [is] . . . crisscrossed with axes, banded with zones, localized with areas and fields, measured off by gradients, traversed by potentials, marked by thresholds" (Deleuze & Guattari, 1993, p.115). It is an infinite body inscribed by "morphogenetic movements, displacements of cellular groups, stretchings, folds, migrations, and local variations of potentials" (pp.115-116). "It is a matter of relationships of intensities through which the subject passes on the body without organs, a process that engages him (sic) in becomings, rises and falls, migrations
and displacements" (p.115). Reading Deleuze and Guattari with Foucault, I read this body without organs through boundary maintenance, disruptive inscription, and morphogenetic mappings of the subject as well as other "objects" one might care to "identify". The field is not merely something to move through; it is many things that move and are moved through.

One methodological implication of such a conception of the field is that it shifts the aims of research away from the "discovery" of "found worlds" toward a mapping of an encounter with a moving network of discourse and practice, with the researcher no less caught up and moving in the network than are participants in a particular setting.

Research Design

This study is a genealogical project intended to tease out a complex network of discursive forces that make possible a variety of ways of imagining the assumptions, aims, and practices of multicultural education. It proceeds in two phases:

1. A document analysis that identifies the discourses brought to bear in one academic articulation of multicultural education as a field or object of study.
2. A cultural studies ethnography as a site for gathering preservice teachers' responses to educational discourses and popular media representations of cultural
difference in order to examine the discourses that operate in both popular media and in the participant reactions to them.

**Phase 1: Questioning the Unity of a Unity: A Poststructural Document Analysis**

Phase 1 of this study is positioned as the interrogation and analysis of a "unity" (Foucault 1972). Foucault (1972) discusses the book as the most obvious unity, yet maintaining that the frontiers of a book are never clear cut: beyond the title, the first lines, and the last full stop, beyond its internal configuration and its autonomous form, it is caught up in a system of references to other books, other texts, other sentences: it is a node within a network. . . . As soon as one questions that unity, it loses its self-evidence; it indicates itself, constructs itself, only on the basis of a complex field of discourse (p.23).

In order to negotiate this "complex field of discourse", I offer in Chapter III a document analysis examining a unity within the burgeoning literature on multicultural education through the prism of epidemic logic. I examine the 1994/1995 Annual Editions: Multicultural Education (from here on referred to as AE) as an example of an attempt to bring together current writings that define multicultural education as an object of study. I explore the call for multicultural education as a humanist response to the "crisis of difference". I am guided by the question: "What 'problems' are to address by multicultural education?" I identity 4
types of problem definition: social realities, psychosocial attributes, schooling, and representation. I explain these categories more fully in Chapter III. Out of this analysis, I identify the discourses that fall out in the examination of multicultural education through epidemic logic. The fruits of this process feed the analysis of data from the ethnographic phase.

Phase 2: The Ethnographic Moment

The Site: I revised the syllabus of the History of Modern Education class I teach at a large midwestern university to create a space for the convergence of readings and rereadings of histories, critical theories, and popular media dealing with multicultural topics (See Appendix A.). I taught this version of the course during the summer of 1994, during the first 5-week term. This course fulfills a multicultural requirement in a curricular implementation of NCATE (the National Council for the Accreditation of Teacher Education) guidelines. I hoped to promote a pedagogical endeavor that works out of the tensions among race, class, gender, sexuality, and schooling. Such a pedagogy is written out of the assumption that cultural knowledges and lived experiences of inequality are produced within multiple and competing sites: within research and pedagogy, within personal and textualized interactions with those who are imagined as similar and as different, and within macro and micro
social practices that partially construct the popular social imaginary (Britzman 1994, p.1519).

I hoped to engage students and myself in critical, collective, and "deconstructing/deconstructive inquiry" (Lather 1991a) to work toward pedagogies that ask questions about schooling for social justice, the idea of social justice itself, and participation in struggles for power.

The selection of this site might be thought of as a kind of convenience sampling (Patton 1990, p.183). Patton's (1990) cautions that selection based on convenience are supported by the "poorest rationale", have the "lowest credibility", and yield "information-poor cases" (p.183) are well-taken, but possibly not entirely applicable to inquiry arising from feminist practice. Researching the site of one's own pedagogical practice has a history in feminist educational studies. Lather (1991b) explores student resistance to a women's studies course taught by herself and her colleagues. Ellsworth (1992) probes the complications of an anti-racist course she taught. These examples are anything but "information-poor", and compromised credibility charges don't hold up well when the purpose of researching one's own practice is set within growing dissatisfaction with research that separates the knower and the known in the name of an objectivity that enables the mobilization of

19 The page numbers I cite here are from a draft of Britzman's (1994) paper. The published version was not available to me at the time of this writing.
conventional validity criteria. As for the shaky rationale charge, research is always a value-laden enterprise and most times arises out of particular political, pedagogical, theoretical, and methodological matrices, a configuration that presents innumerable opportunities for worthwhile inquiry. In my case, it was impossible not to do this study. The following quote from Foucault reflects my own thoughts about why I chose to study this site:

Each time I have attempted to do theoretical work, it has been on the basis of elements from my experience--always in relation to processes that I saw taking place around me. It is in fact because I thought I recognized something cracked, dully jarring, or disfunctioning in things I saw, in the institutions with which I dealt, in my relations with others, that I undertook a particular piece of work, several fragments of an autobiography (quoted in Rajchman 1985, p.35-36).

When conceived of in this way, the selection of a site based on the difficulties and dilemmas of one's own situatedness might be thought of as practice-based sampling, something Patton (1990) does not address.

The Participants: The participants in this phase of the study were 23 preservice teachers from a variety of disciplines. The History of Education course is a "multicultural" requirement for these students, but every effort was made to ensure that participation in this special section of the class was voluntary. Students were informed on the first day of class that I wished to conduct my dissertation study in conjunction with the class and were given the opportunity to switch to another section. They
were able to select the level of participation they wished to commit to on an informed consent form (See Appendix A). Such measures do not, however, eliminate the necessity to attend to the power dynamics involved when a researcher as teacher asks for students to participate in a "voluntary" capacity yet also assigns grades and credit for participation. I do feel, however, that the fact that some students felt free to reduce their level of involvement in the study indicates, at least to some degree, that they did not feel pressured or coerced into participation in the study.

All 23 of the students agreed to allow audio taping of the class meetings and their anonymously submitted assignments as described below. Sixteen of the 23 students agreed to allow me to use their journals and other class assignments as data in this study. Eight students continued to meet with me the quarter following the class in a reading/discussion group related to the topics of the course. We watched films, read articles, and had informal discussions. These meetings were recorded as notes in my researcher log. Nine students agreed to be contacted for "member checks", but I was not able to do this because of time limitations and because many of the students who participated graduated and moved away.

Demographics: Collecting demographic information in this study was problematic for me. I prefaced the
questionnaire (see Appendix A) that I asked students to complete with the following qualifications:

In conjunction with almost any research project, the researcher is compelled to characterize a group according to demographic categories. This categorization, however, becomes problematic when the stability and authenticity of identity is questioned. What do such categories really say about who people are? How are such categories used? Can categorization be misleading by creating the sense that it is possible to know who people are based on how they fit into "objective" categories? Although I am confused by such questions, I still have a desire to know something about the demographic characteristics of our class. It is a convention of research that I wish to question, but it is also one I feel I must do something about.

With this hesitation in mind, I'd like for you to consider the following categories that are traditionally used in organizing demographic information. You may choose to fill in the blanks associated with these categories, while feeling free to write any comments or questions you have about being identified in these ways. You may also choose in addition to this, or instead of this, to write a short paragraph that describes who you are and how your present state of being might be characterized in other terms than the ones listed here.

Sixteen of the 23 students returned the questionnaire. All 16 gave answers for the conventional demographic items. The students in this class ranged in age from 21 to 39 years of age, with the average age being 25. More than half were of traditional college age. Thirteen of the 16 were female; 3 were male. All of the students were from Ohio many from smaller cities and towns, with some from larger metropolitan areas. Two students included some explanation:

Hometown: I was born in Santa Monica, CA and lived in CA for 2 years. We moved to San Francisco until my parents divorced. We moved back to Ohio when I was almost 9, where we moved around a lot in the Cleveland
suburbs. My dad still resides in San Francisco and my mom now resides in the DC area.

I'd like to comment on the "hometown" question. I get so many different reactions when I say I'm from Cleveland. Am I from a suburb? The East or West side? Where did I go to school? So I wonder just how much information is given with a question like this. But to give some more info--I live in Cleveland, not a suburb, I graduated from a Cleveland Public School, but I attended Catholic school for most of my schooling (grades 3-10).

As illustrated in Figure 1, I offered the following continuum as a way for them to indicate economic class background:

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| poor | working class | middle class | professional class | wealthy |
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Figure 1. Economic Class Continuum.

One student marked "poor", 1 marked a space between "working class" and "middle class." Eight identified themselves as squarely "middle class". Two marked spaces between "middle class" and "professional class"—1 just above "middle class", the other half-way in between. Two marked "professional class". One marked a space just above "professional class". One of the students who marked "middle class" included a note:

Because my mom is a single parent raising 2 children, we were closer to lower middle class even though she is a professional. My dad is closer to the professional class. This was different because my brother and I went back and forth from class to class.

The ethnicity question is difficult to summarize and problematic. Not everyone turned in the demographics
questionnaire. In particular, the only easily identifiable person of color in the class did not. Fifteen students identified themselves as White, Caucasian, or of some White European descent. One student identified herself as Asian-American, but I'm not sure who that is because no one in my class "looked" Asian-American.

I asked students to indicate their major area in education: 5-Elementary Education, 3-English Education, 2-Special Education, 2-Home Economics Education, 2-Social Science Education, 1-Health Education, 1-French Education.

I did not ask about sexual orientation or marital status, nor did I ask students to put their names on the questionnaires. The omission of sexual orientation was not intentional on my part. Its absence, however, does signal for me an assumed heterosexuality. Not asking for names on the questionnaires presents a problem for data analysis. It is not possible to connect identity categories with student responses. Among the 16 students (not the same 16 who answered the questionnaire) who agreed to let me use their journals as data, I do know that 2 of them were white men, 1 was a black woman, and the rest were women who at least appeared to be white. I speak more about this in Chapter IV.

The Data: The data sources for this phase of the research include audiotapes of class meetings, student journal entries with teacher comments, "A Projects", teacher/researcher journal entries, student written
exercises, examples from popular media brought to class by students, demographic data, and course and instructor evaluations. The main source of data for the analyses in Chapter IV is the journals. I chose to focus primarily on the journals because of the focus on popular media. Patton (1990) calls this "theory-based or operational construct sampling" (p.177). I use the other data sources to explain classroom events and procedures where I felt it necessary.

Data Analysis: The first stage of data analysis was to assemble all references to popular media from student journals. I saved these references in separate files for each student. I also summarized other information in the journals in case I wanted to go back to them later.

The second stage involved a combination of coding based on a priori categories drawn from Singer's (1993) epidemic logic and of coding based on emergent categories. These categories were: crisis talk, prescriptions, fear, marketing, whiteness, family, discourse breakdown, and truth. I created separate files for the coded data, being sure to keep participants names together with their responses.

The categories I draw from Singer (1993) were those of "crisis talk", "prescriptions", and "fear". The category "crisis talk" includes participant articulations of the problems that multicultural education is supposed to solve. The category "prescriptions" includes participant
articulations of the solutions to these problems. The category "fear" included entries that spoke of the fears associated with "crisis talk" and spoke of fear in other ways.

The emergent categories include "marketing", "whiteness", "family", "discourse breakdown", and "truth". The category "marketing" includes references to multiculture in terms of advertising, consumer products, and television programming. The category "whiteness" includes both specific references to whiteness as a racial category and the articulation of perspectives that I read as coming out of a white privileged discourse. The category "family" includes references to the role and/or responsibility of the family in terms of education and socialization of children. The category "discourse breakdown" includes instances in participants journals that I read as signalling the breakdown of familiar discourses. In some cases, students recognized this breakdown and in others they didn't. The category "truth" includes participants mentions of truth, reality, true history, and facts.

In many cases, the data included in these categories overlapped. I found it impossible to merely represent the data and my analysis in terms of these categories in a linear

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20 I have serious questions as to whether any category can be wholly emergent. My propensity for recognizing the potential categorization of any data is conditioned by what I have read, what my values and interests are, and what captures my attention.
fashion. I turned to the thematic and performative aspects of a Don DeLillo (1986) novel and Cop Shoot Cop (1991) album, both entitled White Noise. Refocussing the categorical treatments through the metaphor of White Noise gave me a way to move toward a more complexly layered analysis and representation of the data I gathered. Fiske (1994) notes that:

> [t]he system by which meanings are circulated in a society resembles a maelstrom rather than an engineering diagram. It is a system of conflicting currents in which the slope of the ground always favors one set, but whose flow can be disrupted and even diverted if the terrain is rocky enough (p.198).

By conceiving of the system of meanings that circulate about multiculture as a maelstrom—tempestuous within an epidemic climate—a noisy, polysemic configuration of fear generation, commodification, problem definition, and remedial solution, I was able to come to an analysis that at least attempted not to reduce the noise, yet provided a way to at least temporarily map the encounter. These analytic moves suggested a representational frame to me and helped me to refine the purposes of my study. In Chapter IV, I explain my representational frame and its implications for data analysis and representation.
Validity is a problematic issue for studies situated at the crux of critical social science and the poststructural post-paradigm(s). Denzin (1994) characterizes this problematic as arising from two "crises"—the crisis of representation and the resulting crisis of legitimation. (p.3). I have already discussed the crisis of representation and have hinted at the crisis of legitimation. As Denzin (1994) puts it, taking into account the crisis of representation means that "researchers can no longer directly capture lived experience" (p.3). Consequently, assuming this state of affairs calls into question "the traditional criteria for evaluating and interpreting qualitative research" (p.3). Successor regimes of validity re-conceptualized for postpositivist qualitative work by Lincoln and Guba (1985) and for critical or openly ideological work by Lather (1986) are especially challenged by poststructural concerns (Scheurich 1993). Since I find myself working in both the critical and the poststructural camps, I will focus on the tensions brought about by this positioning.

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21 Parts of this section are revised and adapted from an earlier publication. See Lenzo 1995. The term "instructive complications" comes from Lather (1993b, p.685). She uses it to refer to the difficulties encountered in particular research projects, difficulties that expose the ways that practices exceed the theories and categories available to understand and explain what is done, how it is done, and why.
Openly ideological or emancipatory research, according to Lather, runs the risk of theoretical over-determination—"circular reinforcement of theory by experience conditioned by theory" (1986, p.64). In other words, researcher political and theoretical enthusiasms are likely to overshadow the logic of the evidence. To address this concern, Lather (1986) proposes an approach to validity in critical inquiry premised on a systematized self-reflexivity through reformulations of triangulation, construct validity, and face validity, along with the more radical category of catalytic validity. She argues that triangulation must go beyond the "psychometric definition of multiple measures to include multiple data sources, methods, and theoretical schemes . . . [in order to] seek counterpatterns as well as convergences if data are to be credible" (p.67). Construct validity is reformulated as a "ceaseless confrontation with the experiences of people in their daily lives in order to stymie the tendency to theoretical imposition which is inherent in theoretically guided empirical work" (Ibid.). Face validity is operationalized through the use of member checks, "recycling analysis back through at least a subsample of respondents" and refining the results based on their reactions" (Ibid.). Catalytic validity is concerned with the documentation of "the degree to which the research process re-orient, focuses, and energizes participants....so that respondents gain self-understanding and, ideally, self-
determination through research participation" (Ibid.). The research report, then, is to reflect such efforts within a materialist/realist ontology with the ideologically committed author recounting a reflexive, emancipatory victory narrative, with victory in the form of triumph of expanded politicized consciousness on the part of the participants and in the form of resisting theoretical imposition on the part of the researcher.

Poststructural thought poses direct challenges to this reformulation of validity criteria and seamless ethnographic realism. Simple, self-evident documentation of evidence becomes problematic given the relational, constitutive conceptions of language in the poststructural framework. Derrida (1976) theorizes the instability of meaning, its endless deferral in a signifying chain of differences. In a simplistic sense, think here of looking up a word in a dictionary: we are referred to other words whose meanings are given through other words, and so on, endlessly. Ethnographic accounts, then, cannot be seen as reflective of the real, but must be considered as representations made possible by creating a system of differences through languaging, with particular historical and discursive implications. The work of Foucault (1984) is pertinent here for its theorizing of the inscriptive workings of history and discourse through the violence of interpretation. In other words, historical and discursive configurativities shape the
meanings of words, which are deployed within a
power/knowledge nexus shaping particular views, constitutive
of interpreted realities, for particular purposes. In this
view, power makes knowledge possible. Further, there is an
increased awareness of the rhetorical, constructed features
of knowledge claims.

Besides the significant challenges to the transparency
of language, poststructural thought challenges the notion of
the unitary subject, consciously capable of self-knowledge--
the Enlightenment subject whose maturity is signified by a
stable, centered identity. Some feminists and neo-marxists
have been skeptical of the political efficacy of
poststructural perspectives, in general, and the possibility
of agency assuming multiply sited, discursively constructed,
decentered subjectivities, in particular. Weedon (1987)
argues, however, that "the political significance of
decentering the subject and abandoning the belief in essential
subjectivity is that it opens up subjectivity to change"
(p.33). Butler's (1990) work goes further. She suggests
that the "reconceptualization of identity as effect, that is,
as produced or generated, opens up possibilities of 'agency'
that are insidiously foreclosed by positions that take
identity categories as foundational and fixed" (p.147). Her
argument is that the political possibility of assuming
constructed identity/subjectivity lies in "the very
signifying practices that establish, regulate, and deregulate
identity" (Ibid.). One significance this perspective has for research practice, reporting, and authorship is that it interrupts the binary conceptualization of the "falsely conscious" participant versus the "truly conscious" researcher in critical, emancipatory research projects. Consciousness, in this view, does not come in "true" or "false" varieties. Consciousness itself is called into question, allowing room for practices in which our presumptions of consciousness juxtaposed with the lived contradictions of our daily lives become sites of struggle, play, and, as Butler (1990) terms it, "subversive repetition" (Ibid.). Subjectivity and identity, thus, become strategic sites for deployment of practices of the self. This is not to say that there is an escape, a suspension of the uneven power relations inherent to any research enterprise, merely that such relations may be interrogated through a more modest self-reflexivity—one that recognizes its limits in the face of a critique of consciousness—and have the potential to be interrupted and explored in fruitful ways that open spaces for new research practices.

Lather (1993b) outlines some possibilities for such practices, which she calls "counter-practices of authority" (p.677). She provisionally offers four reformulations of validity that take into account poststructural challenges to

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22 There is a problem, however, with ideas that recognition of the need for subversion, desire to subvert, and subversion itself are consciously conceived and acted upon.
knowledge production: ironic validity, paralogical validity, rhizomatic validity, and voluptuous validity. While I can't say that my attempts in this study fall neatly into any one or more of these validity categories, several of the practices Lather (1993b) outlines have been useful for me, helping me to situate theoretically what it is I have done. In keeping with the idea of methodology as *bricolage*, as situated methodology, I want to argue for a situated validity, which arises from the complications and tensions of practice, something Lather (1993b) has termed "theorizing our practice" (p. 674).

At the outset of this study, my attachments to a critical agenda influenced my decision to employ validity practices consistent with such an approach. My poststructural leanings, however, lead me to problematize such attempts. I will first discuss the critical practices that I built into my research design.

**Participatory Design.** I attempted to involve the participants of the study in ways that encouraged collaboration and collective inquiry. The course in which the empirical data were collected featured an emergent syllabus, with its direction, at least in part, negotiated between students and teacher/researcher. I hoped that the issues addressed in the class would be relevant to student concerns and not just my own. On the final course evaluation some students responded that this participation was the best
thing about the course. Here are some of their responses to the prompt, "The best thing about the course was ... ":
- having the choice about what we wanted to focus on.
- the fact that the things we read and the topics we discussed were decided by the class. I appreciated being asked for input, and I think it ensured that what we studied remains relevant to us.
- the freedom. Allowing the direction of the course to set its own course (to a certain extent).

There are, of course, problems with assuming that the course was largely student-directed. I determined the focus of the course, I put readings together in a packet, I stepped in to organize when I felt that students were going in "unproductive" directions, I gave grades at the end. If I had decided to stage this dissertation as a treatise on pedagogy, these aspects of the course would have played a prominent role in the analysis. It remains significant to me, however, that three students said that the student-centeredness of the course was the best thing about it for them.

Eight students continued with me after the course was over in an informal reading/discussion group. The notes I took during and after these meetings could have provided data for an entirely different dissertation. We watched and discussed several films: "Do The Right Thing", "A Raisin in
the Sun", "The Joy Luck Club", and a documentary on the LA riots. We read and discussed short magazine articles on multicultural issues. We talked about personal and professional dilemmas of teaching. I also discussed my early attempts to make sense of the data. Their reactions to these attempts provided important food for thought in the ensuing months of struggle to find a way to analyze and represent data from the course. I was not, however, able to involve participants in formal member-checking because of time constraints and because several of them had graduated and moved away.

Catalytic Validity. Despite my desire to avoid telling some victory narrative of successful pedagogy, I find myself unable to ignore signs that the course and the inquiry had some "favorable" impact on students. I think I can say without reservation that any teacher is gratified to see students begin to recognize and use what they have "learned". While not primary to this study, my pedagogical goal was to open up with participants new possibilities for reading popular media, possibilities that raise questions about how the intelligibility of cultural difference both enables and inhibits particular ways of imagining our roles as teachers mandated to "do" multicultural education. In the course evaluations, many students said that new possibilities were made available to them. In response to the "best thing" prompt, two students said:
• the class opened my eyes to the fact that nothing is stable.
• the way it taught me to question issues and that there are many different viewpoints.

Here are some responses to the prompt, "The most important thing I learned was . . . ":
• that multiculturalism deals with more than just different ethnic cultures. Multiculturalism deals with gender, SES, and different learning abilities.
• that multicultural education is a lot more than I thought. You've really opened my eyes and now I am very interested in it. As you can see I am so interested I have done much further reading on my own.
• that in a true, thorough examination of multiculturalism, or any concept, I must question it on many levels. In the past, it has been my habit to accept many things I read at face value.
• that I need to look at my own intolerance.
• that I need more time to consider my own thoughts on racism, multiculturalism, and gender.

Less overtly stated signs of pedagogical success were students putting to use theoretical and analytic practices introduced in the course. For example, Stephanie23 purposely and adeptly utilized a Foucaultian frame for analyzing the

23 All student names are pseudonyms.
naturalizing effects of discourses on gender in advertising and television programming.

There were, of course, rumblings that signalled what could be thought of as pedagogical failure. Consider for example this student's assessments of the thing s/he would most like to change about the course and suggestions for the instructor:

- the teacher—sorry—it was quite obvious you are prejudiced against the white race.
- I thought good teaching was listening—letting students debate students & learn—you did not—you took sides in discussions trying to sway students' points of view to yours...teachers are supposed to teach how to think...not what to think!

Also consider this excerpt from a journal entry by Michaela:

I'm not exactly sure what I have learned, but I'm sure it will eventually come to me. I came into class pretty much a liberal, but have been more or less converted back into a more conservative person.

Michaela also said:

Talking in class yesterday it was shocking. I am not a feminist, I am not homosexual, and I try not to be prejudiced. I thought I pretty much wasn't prejudiced, but our readings tell me differently.

**Peer-Debriefing.** Formal and informal peer debriefing were important to me throughout the study. I count four colleagues among my formal peer debriefers. They helped in two main capacities—reading and commenting on drafts and talking about pedagogical, theoretical, and methodological
issues. I chose people who were fairly familiar with the theoretical and philosophical frames I worked out of and people who were also involved in projects concerned with multicultural education. These colleagues, above all, urged me to clarify my arguments and to stay within the realm of intelligibility of current educational discourses. They also pointed out to me things I had overlooked in my data, suggesting richer possibilities for analysis.

Equally important to me in the course of this study was informal peer debriefing, something I'm beginning to call "street scholarship". This involved numerous conversations with friends and acquaintances about my study and what it means for everyday living. I found that many of the people I met outside of academia, most of them part of the music and art scene, articulated many of the theories and philosophies I studied without the baggage of citational authority and academese. I frequently found myself taking notes on our conversations in my notebook if I had it with me or on bar napkins or scraps of paper if I didn't. Issues that I struggled with for months would suddenly become clearer in these encounters as I struggled to talk about exactly what it was I thought I was doing and listened to their reactions to my efforts, to their descriptions of what they saw their work doing, and what was going on in the world. Also crucial in
these informal conversations were chance comments that people made that I felt related to my work.

Does attention to these things make my work more valid? I think that the participatory design of my study as well as the varieties of peer debriefing that I employed helped me to address Lather's (1986) reformulation of construct validity. It kept me "grounded" in "the experiences of people in their everyday lives in order to stymie the tendency to theoretical imposition which is inherent in theoretically guided work" (p.67). I want to be careful here, though, to avoid accepting experience and earnest talk as something purely essential, material, and untouched by relations of power and discursive inscription. Both in the class I taught and in my conversations with peer debriefers, I was positioned as the researcher, the one who knows. This position gave me rhetorical currency in these encounters, perhaps making it difficult for people to disagree with or to challenge me, though some people definitely did. My arguments and those of participants and peer debriefers are all caught up in the very humanist discourses we may think we're subverting. Our experiences and how we articulate them are always already marked by power.

The issue of catalytic validity is even more problematic for me. As I cite all this evidence for a "successful" pedagogical endeavor, I cannot help recalling the feelings I had during the course that it was a total failure. I
recorded many such reflections in my researcher log. I beat myself up for not providing more historical framework, for not taking better notes, for closing off conversation by thoughtless remarks in class. I was lamenting this one day on the phone with one of my peer debriefers who asked me why I felt it necessary to categorize my effort as either a success or a failure. I was caught up in the idea that it was my job to provide "tidy and efficient moments of learning" even while I was attempting to "complicate a tidy and familiar sense of the world" (Britzman, et al. 1993, pp. 195, 197). I found it hard to be satisfied that I had perhaps shaken things up a bit—yet there is plenty of data to support such a claim. I have come to understand pedagogy as generating "ripple effects", unpredictable outcomes that may manifest much later in time when new possibilities are suggested and current ways of thinking are disrupted.

And what about the issue of catalytic validity in a genealogical study, a discourse analysis? Who does such a study benefit? What would qualify as beneficial? I leave these questions for now.

Ironic and Rhizomatic Validity. Moving on to Lather's (1993b) discussion of validity after poststructuralism, I want to make note of where I see my work enacting some of the practices she names. It's not that I set out deliberately to shape my research according to Lather's suggestions. Rather, I did what I did according to the situatedness of my study—
philosophically, theoretically, and practically speaking. Her discussion makes these practices more intelligible. Thus, in the course of this project, I found myself:

- "foreground[ing] the insufficiencies of language and the production of meaning-effects" (p.685);
- "gestur[ing] toward the problematics of representation" (p.685);
- "creat[ing] analytic practices which are doubled without being paralyzed" (p.685);
- "work[ing] against constraints of authority via relay, multiple openings, and complexities of problematics" (p.686).

The first three of these practices are listed under the heading of "ironic validity". It seems to me that they are inextricably part of an endeavor that works with tendrils in both the critical and poststructural camps. There is a simultaneous use and problematization of analytic and representational practices in attempts to face the impossible with a political agenda. The last practice listed above comes under Lather's (1993b) rubric of "rhizomatic validity". I feel that my commitment to a genealogical project and the practice of looking awry qualifies as such a practice. Though I think I've worked toward some of these "counter-practices of authority", I remain unsure as to where the
determination of validity lies: With the reader? The researcher? The written product? Some interaction thereof?
CHAPTER III

MULTICULTURAL EDUCATION: A POSTSTRUCTURAL DOCUMENT ANALYSIS

Not A Literature Review

The traditional purpose of the literature review in the dissertation is an exhaustive search and analysis of the work available on the topic in question. The topic of multicultural education, however, is, like many topics, illustrative of the impossibility of exhaustive search and analysis. For example, in a 1985 comprehensive journal article review on multicultural education, Sleeter and Grant reviewed 200 articles nearly all of which were found in an ERIC search according to the following key words: "multicultural education, multiethnic education and multiracial education (often used synonymously for multicultural education) and bicultural education" (p.97). On May 9, 1994, my ERIC search yielded 630 articles on multicultural education, which I had narrowed down by choosing only those entries under the term "multicultural education" that were also listed under the term "teacher education". This increase indicates a dramatic rise in attention to the topic by the name multicultural education. An effort to exhaustively review and analyze such a literature base would merely be exhausting. This "classical"
desire to effect an exhaustive, totalizing review of literature, according to Derrida (1989), "refers to the empirical endeavor of a subject or of a finite discourse in a vain and breathless question of an infinite richness which it can never master. There is too much" (p.967).

But I have other reasons for not attempting something so exhausting. One reason has to do with the idea of "freeplay". It is not merely that "there is too much" and too little time:

If totalization no longer has any meaning, it is not because the infinity of a field cannot be covered by a finite glance or a finite discourse, but because the nature of the field—that is, language and a finite language—excludes totalization... instead of being too large, there is something missing from it: a center which arrests and founds the freeplay of substitutions (Derrida 1989, p.967).

As Derrida presents this idea, he notes that if we accept such a premise we can react in at least two ways. We can be "sad, negative, nostalgic, guilty"—in mourning for the death of the "dreams of deciphering a truth or an origin which is free from freeplay" (1989, p.970). Or we can react with "Nietzschean affirmation—the joyous affirmation of the freeplay of the world and without truth, without origin, offered toward active interpretation. . . . This affirmation then determines the non-center otherwise than as loss of the center" (p.970.).

The other reason I have for preferring not to do the standard literature review is methodological. As discussed
in Chapter II, I situate this chapter as a document analysis, a stage in a genealogical project to tease out the network of discourses—humanist and those that attempt to interrupt humanist discourses—that helps map the parameters of current thought on the issue of multicultural education.

So, rather than engage in a cataloguing activity that gives the appearance of an exhaustive review and rather than apologetically delimiting my review, lamenting the impossibility of covering it all, I wish to engage in an "active interpretation" or an adaptation of what Lather (1994a) calls, "a methodology of the imaginary" (p.7). She outlines three stages in such a methodology: (1) "fragment material", (2) "brood over liberated fragments", and (3) "construct constellations of new meaning" (p.7).

What I do here is analyze the 1994/1995 Annual Editions: Multicultural Education put out by the Dushkin Publishing Group. This volume, edited by Fred Schultz of the University of Akron, is an attempt to pull together current writings on multicultural education from a variety of journals "in which the knowledge bases for multicultural education are developed" (p.iv). I chose this collection because of the way it positions and packages itself as a "cure" for social/cultural problems to be addressed by multicultural education. I do not think that the volume is a comprehensive or representative reflection of the academic discourse on multicultural education. I begin with an
overview of the collection, identifying some of the surface manifestations of its constructedness. In the first analytical move, fragmentation, I review the edition, reading in a frame focused by Singer's (1993) articulation of epidemic logic, guided by the following question: "What 'problems' are to be addressed by multicultural education?"

The second analytical move, brooding over fragments, involves identifying patterns and themes in the "problems" articulated. I found 4 types of problem definition, the characterization of the problems multicultural education is to address as one of (1) social realities, (2) psychosocial attributes of students, their families, and their teachers, (3) schooling, and (4) representation. Each of these ways of looking at the problems is explained. In the third analytical move, constructing new constellations of meaning, I summarize the network of humanist discourses mobilized across the ways the problems get defined, a network that constructs a climate of intelligibility. I also discuss the discourses mobilized in attempts to disrupt this climate.

1994/1995 Annual Editions: Multicultural Education:

Overview

The 1994/1995 Annual Editions: Multicultural Education is the first such edition on this topic. The Duskin Publishing Company has put out over 60 Annual Editions on a
wide variety of topics, for example, Aging, American History, Biology, Criminal Justice, the Environment, Human Sexuality, Mass Media, the Third World, and World Politics. These editions are meant to "provide the reader with convenient, low-cost access to a wide range of current, carefully selected articles from some of the most important magazines, newspapers, and journals published today" (1994, p.ii). Each edition includes a topic guide, an annotated table of contents, unit overviews, and an index. Instructor's Resource Guides with test questions are available for each edition. These features suggest to me that the editor intends for the volume to serve as a convenient and practical product for educators, a remedy for the current disarray surrounding multicultural education.

The Annual Editions: Multicultural Education (hereafter referred to as AE) contains 35 articles divided into 7 units. Each unit begins with an overview and a set of "Challenge Questions" designed to guide the reading of the articles in each unit. No rationale is given for the selection of the articles other than that they were selected from "the recent journal literature in which the knowledge bases for multicultural education are developed" (1994, p.ii). Editorial comments imply that the articles were chosen from a wide variety of sources. See Appendix B for a list of the topics mentioned in the Topic Guide (Table 2), a list of the
titles of the units and the articles found within them, as well as the authors and original publication dates (Table 3) and a listing of the sources for the articles along with a count of how many articles come from each source (Table 4).

What "Problems" are to be addressed by Multicultural Education?

Many of the articles in the AE begin by articulating the "problems" that multicultural education as a policy, curricular, and instructional program is supposed to address. Across the 35 articles in the AE, I identified four broad categories of problem definition by asking what sorts of arguments and evidence are mobilized in the construction of the problem(s) (multicultural) educational solutions are made for (See Table 1). These broad categories are as follows:

1. Articulation of the problem as one of social realities, or ontological arguments about the contexts within which we find ourselves—"The world is like this; it's unfortunate for some people; and we either have to teach them to cope with it or find ways to change it."

2. Articulation of the problem as one of psychosocial attributes of students, families, and teachers—"People

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24 Not all articles call for multicultural education necessarily by name, but nearly all call for some type of educational solution.
think/behave like this and we want them to think/behave like that; we have to change them."

(3) Articulation of the problem as having to do with schooling—"This aspect of schooling needs to change before we can say we have multicultural education."

(4) Articulation of the problem as having to do with issues of representation—"The ways we represent cultural difference and/or knowledge in general block our efforts to achieve multicultural education."

<table>
<thead>
<tr>
<th>social reality</th>
<th>psychosocial attributes</th>
<th>schooling</th>
<th>representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>demographics</td>
<td>have different learning styles</td>
<td>curricular omission or tokenization</td>
<td>pathologize difference</td>
</tr>
<tr>
<td>changing workforce</td>
<td>lack knowledge &amp; skills</td>
<td>reform efforts misguided</td>
<td>romanticize difference</td>
</tr>
<tr>
<td>global economy</td>
<td>lack appreciation for other cultures</td>
<td>inadequate theories of knowledge</td>
<td>languaging practices inadequate</td>
</tr>
<tr>
<td>poverty</td>
<td>low self-esteem</td>
<td>school is boring</td>
<td></td>
</tr>
<tr>
<td>inequality</td>
<td>prejudiced, intolerant</td>
<td>Eurocentric textbooks</td>
<td></td>
</tr>
<tr>
<td>structural, institutional constraints</td>
<td>collapsed family &amp; community</td>
<td>informal aspects ignored</td>
<td></td>
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<tr>
<td>ethnic strife</td>
<td>believe cultural stereotypes</td>
<td>multicultural education is too political</td>
<td></td>
</tr>
<tr>
<td></td>
<td>apathetic, disaffected, powerless</td>
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Each of these four categories is divided into subcategories as shown in Table 1 above. At the sub-category level all four broad categories of problem definition are intertwined. For example, psychosocial attributes are
brought up in the context of social realities. In addition, there is interaction among the sub-categories. The creation and maintenance of these categories is artificial for the purposes of teasing out the types of arguments that exist.

**Multicultural Education Responding to Social Realities**

The most frequently mobilized "social reality" argument for multicultural education is what Banks (1991) terms the "demographic imperative", signalling "significant population growth among people of color, and increasing enrollments of students of color in the nation's schools" (AE, pp.62-63). Such assertions are demographic predictions based on current population trends (Banks 1991, 1992; Dunn 1993; Garcia & Pugh 1992; Moyers 1993; Sleeter 1992; Zisman & Wilson 1992). Some authors mention the increasing diversity of the population, in general, and of school-age children, in particular, along with assertions that the population of teachers is increasingly white (Banks 1992; Garcia & Pugh 1992; and Sleeter 1992). Others mention or imply the increasing diversity of the workforce and the perception that there is a "gap between needs and skills" (Banks 1991 [AE, p.63], as well as Banks 1992; Dunn 1993; Edelman 1993; and Wooldridge 1992). Related to the workforce diversity argument is the issue of global economy. Several authors speak of educational efforts, whether specifically multicultural or not, to enable children to become more effective competitors
in the global economy (Banks 1991; Edelman 1993; Price 1992; Robenstine 1992; Wooldridge 1992). In two articles, the global issue is one of awareness that local situations have global implications and what is needed is a global view of human affairs (Banks 1992, Garcia & Pugh 1992). Discourses of developing human capital permeate, in particular, discussions in which the social reality is posed in terms of workforce/labor issues.

The types of evidence used to advance arguments made around issues of poverty and inequality as social realities are statistics on children in poverty (Edelman 1993), the growing gap between the rich and poor (Price 1992; Robenstine 1992), and the coincidence of ethnicity and poverty (Gresham 1989; Price 1992). In some accounts linked with poverty and inequality, ethnic strife is noted as a social reality (Banks 1991; Gresham 1989; Wooldridge 1992). Meritocratic discourses figure prominently in discussions of economic inequality (Banks 1992; Edelman 1993; Robenstine 1992; Sleeter 1992; Wieder 1992; Wooldridge 1992). Structural and institutional constraints on individuals and groups competing for economic resources within a purportedly meritocratic system are explored by many of the authors. The sub-category of structural and institutional constraint breaks down, however, as what counts as the social reality of structural or institutional constraint differs dramatically among some of these authors. Wooldridge (1992) articulates a
conservative position that upholds meritocratic discourses while arguing that the structural constraint that hinders achievement is misplaced monies for schools. He maintains that schools ought to return to the basics, quit trying to solve societal problems, and let the market do its work. Ellis and Epstein (1992) and Ponder and Holmes (1992) articulate a liberal perspective that targets aspects of schooling for change--cultural representativeness in textbooks and comprehensive school restructuring, respectively. Edelman (1993) offers a liberal bordering on critical perspective that lambastes the national government's lip service to community and family values that it fails to back up with money and commitment. Banks (1991, 1992) argues a critical perspective that calls for school restructuring that encourages critique of dominant social structures as they are socially created by the "knowledge construction process" (1991, p.65). Similarly, Marker (1992), Robenstine (1992), Sleeter (1992, 199325), Weider (1992), and Zisman and Wilson (1992) argue that white privilege is a dominating social structure that needs to be questioned; they also question the tenability of meritocracy within such a system.

25 This article entitled "Multicultural Education: Five Views" (Sleeter 1993) outlines 5 different approaches to multicultural education. Because Sleeter covers a number of approaches, her article is cited in this analysis in seemingly paradoxical ways. The citation of this article should not be read as an indication that she supports the position described.
Multicultural Education Responding to Psychosocial Attributes of Students, Families, and Teachers

The evidence marshalled to substantiate claims of psychosocial problems come from a variety of statistical and ethnographic sources. Psychosocial attributes of students from both dominant and marginalized groups are targeted for attention or change by calls for multicultural education.

Students and teachers from dominant groups are said to lack appreciation for other cultures, to believe culturally stereotyped knowledge, and to be prejudiced and intolerant (Banks 1991, 1992; L. Clark, DeWolf, & C. Clark 1992; Garcia & Pugh 1992; Gresham 1989; Robinson 1993; Sleeter 1992, 1993). Some authors mobilize a structural critique of white privilege to explain these attributes (Gresham 1989; Sleeter 1992, 1993). Others mobilize more individualistic explanations (L. Clark, DeWolf, & C. Clark 1992, Garcia & Pugh 1992), while still others articulate an ambiguous perspective incorporating elements of both structural and individualistic explanations (Banks 1991, 1992; Robinson 1993).

Students from marginalized groups are characterized as having different learning styles which hinder them in the dominant educational system (Banks 1992; Foley 1991; Ponder & Holmes 1992; Sleeter 1993). They are also characterized as lacking the knowledge and skills necessary to succeed (Banks
Low self-esteem of members of marginalized groups is mentioned as a problem to be addressed through multicultural education (Banks 1992; Ponder & Holmes 1992; Price 1992; Robenstine 1992; Robinson 1993; Sleeter 1993; Wieder 1992). Families of students from marginalized groups are characterized as the key to the problems such students experience in educational settings. While Edelman (1993) argues that the federal government ought to put its money where its mouth is on the issue of family values, Gresham (1989) does a stunning critique of the way historical and popular media accounts of black families has pathologized and demonized them. Price (1992) accepts the pathological picture and supports the idea that schools and multicultural programs ought to address the self-esteem problems that children from poor families face. Wooldridge (1992) also accepts this picture of families, but has little use for schooling interventions when a focus on the basics and the forces of the free market are sufficient to ensure equal opportunity.

Multicultural Education Responding to Problems with Schooling

Several scholars argue that school curricula tokenizes, trivializes, and/or omits minority perspectives (Banks 1991;
Cottrol 1990; Garcia and Pugh 1992; Price 1992; and Vital 1990). Wooldridge (1992) argues that schools spend too much time on minority perspectives when they ought to be focusing on basic and vocational education. Clark, DeWolf, and Clark (1992) maintain that classrooms are culturally assaultive and should pay more attention to the feelings of minority students. Theobald (1992) makes the case that schools are too boring to hold the attention of children, who are enticed away from schooling by more exciting elements of popular culture. Zisman and Wilson (1992) complain that multicultural education doesn't address the informal aspects of schooling, such as creating opportunities for intercultural peer groups to form. Ponder and Holmes (1992) argue that schooling reform is shortsighted and should broaden its scope, while Robenstine (1992) critiques reform movements in general, casting them as illusions and diversions from the "real" structural barriers that perpetuate inequity along cultural and class lines. Banks (1991) argues that schools perpetuate an inadequate theory of knowledge, promoting the idea that knowledge is a given rather than socially constructed.

Multicultural Education Responding to Problems with Representation

Gresham (1989) traces the genealogy of pathological portrayals of difference in historical accounts and popular

Discursive Formations and the Intelligibility of the Problem

Throughout this analysis intelligibility is conceptualized as a part of a complex system with historical, political, and economic dimensions combining Gramsci's concept of hegemony, Foucault's theory of power and naturalizing discourses, and Butler's theory of citationality. Hebdige (1993) explains hegemony as a situation in which a provisional alliance of certain social groups can exert 'total social authority' over other subordinate groups, not simply by coercion or by the direct imposition or ruling ideas, but by 'winning and shaping consent so that the power of the dominant classes appears both legitimate and natural' (p.366, quoting Hall 1977).

Hegemony, however, is not to be thought of as a stable structure of domination. According to Gramsci, it is a "'moving equilibrium' containing relations of forces favourable or unfavourable to this or that tendency" (Hebdige 1993, p.366, quoting Hall and Jefferson 1976). Foucault (1972) discusses these relations of forces in terms of discourse. The term discourse refers in a very general way to "relations between statements" that produce the possibilities of the formation of intelligible objects and in
turn the regulation of practices such intelligibilities make possible (Foucault 1972, p.31).

The idea of intelligibility is linked to the idea of the natural. The things that are most intelligible are the things that seem natural and, consequently, unquestionable. Barthes' (1972) conception of mythologies is helpful here. He speaks of mythologies as "types of speech chosen by history: [as something that] cannot possibly evolve from the 'nature' of things" (p.110); as economies of discourses can no longer be "experienced as innocent speech", but as "naturalized discourses" that draw their power through "the pretension of transcending [themselves] into a factual system (pp.131-134). Butler (1993) theorizes the process by which such mythologies might become "sedimented" into intelligible and hegemonic systems of meaning (p.15)—discursive formations. She calls this process "performativity as citationality" (1993, p.12), "a reiteration of a norm or set of norms" (1993, p.12). This reiteration forms "regulatory schemas . . . [that are] historically revisable criteria of intelligibility" (1993, p.14). Butler (1993) argues that sedimentation of discourse through citationality has material consequences, "establis[ing] normative conditions under which the materiality of the body is framed and formed" (p.17).

Thus, intelligibility has consequences not only for what is sayable and understandable but also for what is doable. It helps create the conditions of possibility for both thought
and action, not that these are easily nor desirably separable things.

Having explained this framework within which my analysis might be read, I'd like to move on to summarize what regulatory schemas—or discursive formations—my interpretation of the AE filters out. Embedded in this summary are citations and references to scholars who have critiqued these schemas, but who do not necessarily refer to their work as operating in the realm of discourse analysis.

Layered across the four types of problem definition I identified—those having to do with social realities, psychosocial attributes, schooling, and representation—is a network of discourses that uphold as well as interrupt the intelligibility of multicultural education as a remedy for social ills, a humanist project. I discuss the discursive configurations of each category and the implications these configurations have for the intelligibility of particular remedies.

In the social realities category, difference itself is posited as a problem, as a barrier to the development of human capital. Whether to address this barrier in a way that accepts the meritocratic discourse or in a way that critiques meritocracy depends on the perspective of the author. Remedies that seem to accept that meritocracy works, provided that there is equal opportunity, draw on discourses of inclusion, providing the skills to compete, and cutting the
hypocrisy by practicing what we preach about equality and family values. Remedies that challenge the meritocratic discourse include critiquing white privilege and understanding the social construction of knowledge.

Though not working out of a framework of discourse and intelligibility, Watkins' (1994) critique of multicultural education's reliance on support from "romantic notions of the democratic liberal political state" (p.100) suggests to me that perspectives that uphold the meritocratic discourse are more intelligible to most people because of its embeddedness and sedimentation into the United States ethos of human equality and equal opportunity. Those perspectives that challenge meritocracy not only come up against this sedimentation, but they also face the unwillingness of many whites to question their own privilege, with white values, practices, and "standards" circulating within the discourse of the universal (Scheurich 1993a). Likewise, challenges to the idea of knowledge as fact face difficulty because they come up against humanist notions of objectivity and universal truth (Britzman et al. 1993).

In the psychosocial attributes category, dominant groups are prone to accepting false stereotypes and harboring bad attitudes toward members of marginal groups. These tendencies are often staged as the simple failure to include and address minority perspectives. They may also staged as a function of white privilege, a discursive formation that
tends to depoliticize and individualize multicultural education as an issue of inclusion (Scheurich 1993b). Marginal groups in this category are generally seen as lacking the cultural capital to succeed, cultural capital in terms of standard learning styles, appropriate knowledge and skills, adequate self-esteem, and healthy family structure. Authors differ on whether these attributes of marginal groups are aided and abetted by pathological representation or whether they are a social reality. I would argue that the most intelligible perspective on the lack of cultural capital is the social reality explanation. We are bombarded daily--and have been historically--with messages and warnings that certain types of families aren't doing their jobs when it comes to the "appropriate" socialization of their children (Gresham 1989). This discourse also intersects with that of individual effort that pays off in meritocratic rewards (McCarthy 1994).

In the category of schooling problems, the most intelligible articulations are those that propose back-to-basics movements, a culturally sensitive pedagogy, more comprehensive multicultural reform, and that school is boring. Not that these articulations share much in the way of ideological perspective. Arguments that school is boring generally criticize back-to-basics movements because they are brain-numbing. Culturally sensitive pedagogy and more comprehensive multicultural reform are generally held to be
anathematic to a back-to-basics move. Back-to-basics is so broadly intelligible because of its nostalgic leanings and its ubiquity among conservative critiques of schooling. Culturally sensitive pedagogy and more comprehensive reform are intelligible because they play into liberal perspectives that don't generally challenge structures of dominance (McCarthy 1994). Less intelligible are critiques of inclusion, knowledge production, and the idea of educational reform in general because they challenge dominant structures (McCarthy 1994, Britzman et al. 1993).

Perhaps least intelligible are the problems associated with representational practices. The idea that inclusive practices encourage romanticized and trivialized portrayals of difference come up against the discourse of human equality and equal opportunity (Watkins 1994). The idea that the portrayal of difference is pathologized can be refuted by an endless stream of "facts" assembled by dominant structures of scientific intelligibility. For example, consider The Bell Curve (Herrnstein 1994), which explains difference and difference-based inequalities with biological "evidence". The idea that language is inadequate for investigating, discussing, and challenging difference-based inequality runs into intelligibility problems because of powerful attachments to the idea that language adequately represents and refers to real conditions of life (Britzman et al. 1993).
In summary, the discourses that seem most intelligible in the AE's collection of articles on multicultural education are those of inclusion, individualism, cultural capital, human capital, meritocracy, and back-to-basics. The less intelligible discourses included those of structural critiques of dominance, the critique of inclusion, and the interrogation of knowledge, language, and representation. These counter-discourses were most prevalent among the problem definitions associated with schooling and representation. It is noteworthy, I think, that these types of problem definition were the least represented in the AE. This configuration of humanist discourses and counter-discourses surfaces throughout the telling of the ethnographic data stories in Chapter IV.
CHAPTER IV

WHITE NOISE: THE SOUND OF EPIDEMIC

Multiculturalism includes all of us... It is time for all educators to become concerned and, indeed, alarmed. Is there a more urgent educational problem before us today? (Garcia & Pugh, 1993, [AE, p.40]).

I have argued that schooling has been historically and is currently upheld as a remedy for social ills, setting an epidemic logic in motion (Singer 1993), a logic, or force, which posits the modernist metaphor of the disease to be "cured" in the technocratic movement of a remedy. Singer explores the notion of epidemic logic in the context of AIDS, but she notes that "as metaphors of sickness and health come to dominate the representation of the social, we are confronted by an ever increasing number of cancers, viruses infecting the body politic through mechanisms of contagion and communicability" (1993, p.27). She goes on to say that epidemic logic does not have a

singular origin or intentionality. ... There may be tenuous consensus that the situation calls for changes, but the nature and direction of those changes are very much a site of contest and discord. ... The polymorphous proliferation induced by the epidemic situation is a consequence of its destabilizing effects. ... [It is] already a situation that is figured as out of control... [There is a] recognition of the limits of existing responses... [Such] a threat to the order of things [calls for] ... immediate and dramatic responses to the situation at hand... [and] promote[s] the proliferation of opposing forms of response (pp.27-28).
Singer's theoretical explanation gave me a way to deal with the analysis of the *Annual Edition: Multicultural Education 1994/1995*, which I presented in Chapter III. This analysis illustrates the usefulness of epidemic logic to filter out the discourses mobilized in a variety of perspectives on multicultural education. The most significant thing I found is that a network of discourses, most of which support humanism, is mobilized in very different ways to articulate very different views of the problems multicultural education is aimed toward solving. The most prominent discourses were those of inclusion, individualism, cultural capital, human capital, meritocracy, and back-to-basics. Also present, though considerably less prominently, were counter-discourses of structural critique, critique of inclusion, and interrogation of knowledge, language, and representation.

At first I thought that looking in this way at the data I gathered in the ethnographic phase of my study might be fairly simple. I would just analyze how my students--through their journal reflections on media and multiculture--articulated the problems multicultural education was supposed to address. Given these definitions of the problems, how would they conceive of possible solutions? I expected that such a focus would help me to narrow down and somehow "isolate" the discourses that are mobilized in deployment of such reasoning. As I got into the data, however, it became
apparant that such a finely tuned focus was not possible. I was not prepared for the explosion of interpretive possibility presented by the data I gathered in the course of this project. The data, of course, exceeded the categorical treatment I had planned. I encountered a vast network of discourse and practice, veiny, rhizomatic, yet one that I still had to find a way to map in order to say anything about it. I floundered for awhile and started thinking maybe I should tell different stories. I could do that pedagogical tale of student receptivity and resistance: "The Thrill of Victory and the Agony of Defeat". I could do a reflexive methodological tale documenting the different ways I found myself reading the data and discuss those implications: "Sybil Speaks!". I went on and on, almost drowning in the possibilities presented by such a complex data set.

I attended a lecture one day that started pulling me back toward an analytic frame suggested by Singer's (1993) work via a detour, one that has presented both exhilarating possibility and overwhelming paralysis in the face of yet more possibility. The last thing I needed was more possibilities. The lecturer was Linda Brodkey. She was talking about her experiences teaching a composition course that required students to read and respond to "multicultural voices". She talked about the limitations of multicultural reform as a curricular issue, the addition of voices from the margins, noting in particular that unless the pedagogical
question of how such voices might be read were addressed, students reading in traditional ways would not "hear the voices recently added to our courses, . . . because they are distracted by the white noise that makes it nearly impossible to hear lyrics spoken in unfamiliar cadences" (Brodkey 1995). The pedagogical endeavor becomes one of "reduc[ing] the volume of white noise for those who cannot hear for the din of common sense" (Brodkey 1995). Her lecture went on in important directions, some of which I will come back to later, but what is important now is the metaphor of white noise.

I remembered a novel I had read in the late 1980s, Don DeLillo's (1986) *White Noise*. I scribbled in my notebook. I remembered that popular media figured prominently in the novel, almost as a character, albeit a polymorphous one, in its own right. As I reread *White Noise*, I read it as staging a performance of the postmodern information explosion, a performance of the intricate mechanics of the creation, sustenance, and seduction of epidemic logic as a phenomenon both of information and discourse and of the embodied materiality of lived experience. I saw important parallels in the novel with the data I had collected. I began to understand that a simple explication according to the medical metaphor--documenting student efforts at rooting out causes, negating them with solutions, and arriving at desired outcomes--would not suffice.
Pre-service teachers are people with bodies positioned at a crucial juncture within what is represented in epidemic proportions as the crisis of difference. If schooling is to serve as a remedy for what is characterized as a social illness arising from this crisis, then pre-service teachers are charged with the responsibility for the cure and perhaps teachers in the past could be blamed for the contagion. How does one negotiate this weighty positioning in an epidemic atmosphere? Clearly, I needed to consider in greater complexity the conditions that make epidemic logic possible in connection with multicultural issues, and with a gesture toward the awareness of particular, historical, embodied, yet fragmented subjectivities.

Another work entitled *White Noise* came to my attention at about this same time—a 1991 album released by NY recording artists Cop Shoot Cop. The songs on this album connect the metaphor to consumer capitalism, urban anger, and the marketing of individuality and rebellion as desireable commodities. Both the lyrics and the music itself perform the White Noise metaphor in ways very similar to DeLillo's novel by presenting a layered pastiche of sampled material reproducing city noise and commercial media set in frantically paced, tightly executed compositions of driving bass lines, drum rhythms, alternately soothing and grating vocals, and keyboard and guitar generated noise. It is the sound of urban emergency, the roar of the "American Death
Machine" (Cop Shoot Cop 1991, "Feel Good"), the angry man with a loaded gun and the consumer economy that produces his needs, desires, pleasures, and fears.

Singer (1993) explains and theorizes the conditions that characterize and the representations that feed and sustain an epidemic climate, but DeLillo (1985) and Cop Shoot Cop (1991) enact these conditions in ways similar to the data I collected.

A Noisy Binary: Write or Be Written

The metaphor of White Noise is particularly appropriate for this study in many respects. In Brodkey's (1995) analysis of student resistance to multicultural curriculum, white noise refers to the "din of common sense . . . which cynically denies that difference matters, by dismissing it as superficial or maligning it as divisive", a distraction that "makes it nearly impossible to hear lyrics spoken in unfamiliar cadences". This distraction may even be something sought after in the noisy bombardment of postmodern lived experience. Consider this description of a product from the Sharper Image Catalog--the Heart and Sound Soother with Timer, $99.95, item #SI426:

"neutral white noise screens out background noise"
"use it as a stress relieving aid"
"create a tranquil setting for sleep"
"fall asleep to white noise"
"take a break from jarring noise"
"escape . . . just by pushing a button"
Compare this description with these lyrics from Cop Shoot
Cop's "Discount Rebellion" (1991):

Sit back! Relax!
Allow yourself to believe...
Conformity is sexy and productivity rules.
Decision-making can be so taxing;
why not let us express your feelings?
Everything has been designed
for your comfort and convenience.

In these depictions, White Noise is a comfort sound,
convenient in its easy availability. The flip of a switch
drowns out "annoying background noise" by providing a filter
that focuses the stream in a soothing way--channeling belief,
value, and desire amidst the threat of chaos.

The novel White Noise by Don DeLillo (1986) is set in
the swirl of popular media inscriptions of fragmented
subjectivities, foregrounding the bombardment of information
in a consumer economy that generates fears, resentments,
pleasures, and desires, largely in the interests of capital
and governmental control. In the novel, characters are
presented as composites. What DeLillo says of his characters
in End Zone, Shapiro points out, is applicable to the
characters in White Noise: "Some of the characters have a
made up nature. They are pieces of jargon. They engage in
wars of jargon with each other. There is a mechanical
element, a kind of fragmented self-consciousness" (quoted in
Shapiro 1992, p.131). This jargon takes the form of
"revealing linguistic fragments, which reflect the fragmented
nature of modern subjectivity" (Shapiro 1992, p.132). The
narrative structure of *White Noise* is regularly interrupted "by emissions from postindustrial, consumer culture" (Shapiro 1992, p.135). Such a strategy performs the noisiness of the postmodern condition, in which the prevailing economic structure has shifted from "earlier stages of [production oriented] capitalism to the modern, information/consumer stage" (Shapiro 1992, p.129).

Hayles (1990) applies the term "parataxis" to describe the tensions produced in postmodern culture between the body theorized as an enduring, material, inscribed surface, yet able to be written and rewritten, and information as ephemeral and "rapidly transmitt[able] from one surface to another" (p.398):

> On the one hand, there is embodiment, materiality, replication; on the other, decontextualization, ephemerality, information. When the two come together, as they do in postmodern practices, the result is an explosive mixture with implications beyond the metaphorical (Hayles 1990, p.398).

According to Hayles (1990), DeLillo's *White Noise* may be read as an exploration of the "polysemous and unstable" relation between embodiment and informatics (p.398). Jack Gladney and his colleague Murray discuss, "in theory", killing and violence as the affirmation of life (DeLillo 1986, p.290). Jack takes this conversation seriously and sets out to kill the man who Babette, his wife, has been having sex with in exchange for Dylar, a drug supposed to eradicate the fear of death. Jack is full of wonder at how alive he feels, how
different everything looks and sounds, as he attempts to carry out his revenge. Hayles reads this revenge-seeking as the "recuperation of embodiment through violence" (1990, p.411). Violence is seen as having the potential to return the body to unmediated mortality, rescuing it from mediation-appropriation and reinscription—through information technologies.

This parataxic tension is also present in Cop Shoot Cop's White Noise (1991). Songs from the perspective of the placating information/consumption hawkers such as "Discount Rebellion" and "Corporate Protopop" are juxtaposed with songs from the perspective of those living in urban anger and poverty, songs such as "Traitor/Martyr", "Heads I Win, Tails You Lose", and "Feel Good". The lyrics of "Discount Rebellion" and "Corporate Protopop", in particular, address consumerism's role in inscription:

Our survey told us what you wanted: Rebellion at a low, low price. Be an individual through our product! Why jeopardize your life? You can have it any way you want it (if you really want it) (Cop Shoot Cop, 1991, "Discount Rebellion").

The products you buy, the programs you watch, your job: these are the things that define you as an individual. Without them, you have no identity, no purpose, no reason to exist. Greed. Hatred. They're not just good ideas, they're the precepts this country was founded on.
They're what keep you right where you are.
And we'd like to keep it that way.
(Cop Shoot Cop, 1991, "Corporate Protopop")

The latter songs mentioned above can be read as featuring violence prominently cast as an attempt to recapture embodiment in the face of informatic and commodified mediation. "Feel Good" is a particularly good example of this tension. Hellbent on some unspecified revenge, the song's protagonist Celebrates a breakthrough to embodiment in repeating the phrase "feel good" in between verses detailing his "mission" with a loaded gun, in a speeding car, in the wrong lane, refusing to compromise, true to his own cause—breaking with what's written him, writing himself in the process:

No more compromising;
There's a new sun and it's rising.
On a mission. This is my cause.
Breaking all chains. Fuck the damn law.
I feel good! Feel GOOD! FEEL GOOD!
Goddamn, I feel alright!

Parataxis is a struggle set in binary terms—write or be written. It is a tension that feeds particular readings of popular media and current events, readings that map onto an epidemic climate of intelligibility. Though I am just beginning to understand the significance of parataxis for the study of media and multiculture, I think it has something to do with the generation of fear, the capitalist diffusion of rebellion, and the consequences of both refusing and taking
up particular ways of being written—all this swirling in a complex, rhizomatic tangle of discourse and practice.

It is these thematic and performative aspects of the White Noise metaphor used in the work of Brodkey, DeLillo, and Cop Shoot Cop that I hope to move toward in my telling of the data stories that emerge from this study. I gesture toward styles of representation that resist the elimination of noise while at the same time using the strategy of looking awry through epidemic logic to place the noise in a "centrifuge to separate out the many layers of codes, the maze constructing [the] facticity" that make up the fragile intelligibility of multiculture as it manifests in pre-service teachers' embodied responses to popular media (Shapiro 1992, p.131).

I organize the stories arising from this attempt in three sections. In the first, "The Epidemic Atmosphere: A Climate of Intelligibility," I present an evocative series of poems that address the ways that the pre-service teachers in my study articulate the fear and urgency of the epidemic atmosphere. The second section, "Communication as Communicability or Performing Intellibility," tracks the citational performance of articulating familiar discourses. The final section, "Articulable Cures and Discourse Breakdown," presents fragments from student journals that evoke the complexity of articulable cures that draw on
readily available discourses juxtaposed with counter-discourses that attempt to interrupt these cures.

The Epidemic Atmosphere: A Climate of Intelligibility

Epidemic logic fosters a certain climate of intelligibility. Some of the conditions that make an epidemic atmosphere possible are the characterization of a situation out of control through the articulation of symptoms, the search for a cause or for someone or something to blame, and the struggle to find a cure. Another related condition is the generation of fear about this loss of control, the perpetual revival of an anxiety it seeks to control, inciting a crisis of contagion that spreads to ever new sectors of cultural life which, in turn, justify and necessitate specific regulatory apparatus which then compensate—materially and symbolically—for the crisis it has produced (Singer 1993, p.29).

DeLillo's novel (1986) and Cop Shoot Cop's album (1991), both entitled White Noise, perform this perpetual revival of anxiety by illustrating the ways that contemporary fragmented, embodied subjectivities map onto informatics in a capitalist society, in a polysemous explosion of disembodied knowledges, creating, sustaining, and commodifying what Shapiro (1992) terms a "politics of fear" through the staticky medium of White Noise (p.122). I aspire toward a kind of performance of this atmosphere in the series of poems that follow.
The words in these poems are quoted and/or paraphrased from 16 student journals and "A Projects". There were two white men, 13 white women, and one black woman in this group. All names are pseudonyms. I have provided explanations of where the words in the poems come from in a footnote to each one. These footnotes may be read before or after reading each poem.

\footnote{As noted in Chapter II, the anonymous demographic data I collected indicates that one woman in the class was Asian-American, but since I didn't ask students to put their names on the demographic questionnaires and no one in my class "looked" Asian-American, I don't know if that student is part of this group.}
We Need to Do Something!  

murder rape stealing

It's mostly minority kids
the one's with no support at home
no fathers at home
They're the ones who end up in gangs

crime murder drugs

Why can't we set aside our differences
for something much larger
like the safety of our kids
or the growth of our nation???

murder crime drugs suicide

If it is true
that there will be no racial
majority in 50 years
and the current social climate persists
social and cultural fragmentation
could result in
sobering consequences

murder steal lie rape

Everyone is vulnerable
No one is completely safe...

---

27 The title comes from one of Michaela's journal entries, as does the refrain. The refrain is composed of four lines excerpted from four separate sentences in this entry. She was reflecting on the power of song lyrics to influence young people. The last two lines are from this journal entry as well. She is talking about AIDS here, but in a very interesting juxtaposition with her lists of crimes. The first inset stanza is from one of Linda's journal entries. She is responding to an interview with Snoop Doggy Dogg. According to Linda, the rap artist helps her understand "why kids turn to the streets". The second inset stanza is from one of Randy's journal entries. He wonders this after attending a David Sanborn concert, which he describes as a harmonious multicultural event. The third inset stanza comes from one of Mike's journals. He is reflecting on a newspaper editorial by Joan Beck, in which she asserts that "we are preoccupied with ethnic diversity/multiculturalism."
Even Black Women Clutch Their Purses

When a black man gets into an elevator

When he drives a nice car
    we think he deals drugs
When he goes into a store
    we think he's there to steal something

When a black man commits a crime
    we see it on the front page
    it's the lead story on the evening news
When an inner-city school deals with drugs and violence
    we see it on the front page
    it's the lead story on the evening news

    One family controls the media in this city
    Only one newspaper in this town

Even black women clutch their purses
When a black man gets into an elevator

    They think if no one calls me "nigger"
    They think if no one burns a cross in my yard
    I have nothing to complain about

---

28 I constructed this poem from excerpts of Brenda's "A Project" in which she analyzes media construction of black males. The last three lines are paraphrased from one of her journals. She is reflecting on a situation in class when a white male classmate complained that poor white males are harassed by police too. We had been discussing a newspaper article that someone brought in that talked about young black males being harassed by police.
Desegregation: Vidor, Texas--Then the World

January 1994
Spent about 3 million dollars
    to build that
housing project
All to integrate this small town
    in Texas

Put the blacks in there--first one's in since the '20s
    gave them protection
    gave them buses for the grocery store
    gave them motorized gates

     We can't let our children walk to town
     We can't walk to town

There haven't been any
    problems
Learning to live with this
    arrangement
Most everyone ignored the last KKK rally

     We can't let our children walk to town
     We can't walk to town

Going to build these
    communities
all over the world
    to end
    racial
    segregation

29 I constructed this poem from a journal entry in which Trina reflects on a TV news broadcast on Vidor, Texas. She thinks it's good that integration is happening in such a positive manner. In her journal entry, she doesn't indicate just who built and who paid for this project. I remember flipping through channels and running across if not this very story, then one quite like it. An architectural firm was hired by a city to create "secure neighborhoods". I remember these neighborhoods as being pretty much white and walled off in similar ways from other "communities". There were motorized gates, but no mention of buses that I remember. The show I saw almost looked like a paid "infomercial", like the kind one might see for Hair Replacement Technologies.
I Believe

We have become hyper-sensitized to EVERY cry of discrimination that is leveled by EVERY group imaginable.

We are faced with competing victims each trying to gain an advantage based on an individual's ancestry and injustices which have occurred in the PAST.

I do not discount the impact on the present of historical events of the PAST.

However, I do believe that it has become a MUCH too convenient crutch to obtain a PERCEIVED level of equality in the here and now.

I believe there is something VALUABLE to be learned in DEALING WITH failure. At the very least it prepares one for DEALING WITH the real world.

If you believe the days of racism are over, you are living in some kind of box!

---

30 This poem is constructed from excerpts out of two of Mike's journals. The first two sections come from his reflections on an editorial by Joan Beck, in which she asserts that "we are preoccupied with ethnic diversity/multiculturalism." The last section comes from his reflections on an editorial by William Raspberry on the success of a program for black students that sets high expectations instead of presuming a deficit model. These last two lines come from one of Susan's journals. She is incredulous about a quote from one of our readings in which someone said they believed racism was a thing of the past.
Minor(ity) Adjustments

talk white
act white
think white

everybody has to adjust
    it's a matter of situation
    it's a matter of respect

many black people make it big
plenty of white males live in poverty

---

31 This poem is constructed from excerpts of one of Trina's journals. She is reflecting on a small group discussion in class. She notes that in the course of this discussion it was "insinuated" that the only people who lived in inner-city poverty were black. She also notes that someone in her group mentioned "that black people have to change their tones to the white people in order to succeed" and went on to say that "blacks can't talk to us the way they talk to their friends."
PC Shopping List

Multicultural Cosmetics
Multicultural Crayola Markers
Multicultural Construction Paper
Benetton and Unity
Ethnic music
Ethnic art
Ethnic jewelry
CDs by Rush and Seal

32 The first line comes from Anna and Karen, who reflect in their journals on an article that talks about Iman's line of cosmetics for women of color. Anna thinks that this article is good because it shows that a woman from "another culture" can be successful and that she not only thought about her own culture, but others' cultures too. Karen thinks that if "producers" stop catering solely to the white race, then perhaps "consumers" will change their attitudes toward different races. The next three items are from Susan's journals. She appreciates the Benetton ads for promoting unity across differences, yet seems to speak with skepticism about the markers and construction paper, noting that she now thinks twice before she buys what the media tries to sell her. The next three items come from Lisa's journal in which she talks about the WOMAD Festival (World of Music Arts and Dance). She believes that such gatherings and the products sold at them are helping to build bridges across cultures. She adds this hesitation: "Why people are so accepting of other cultures' music and art (jewelry) and not always of that cultures' people is a good question. It could be that the 'mainstream' or 'normal' look at music and jewelry as status symbols". The final items come from one of Randy's journal entries. As he inspects his music collection, he finds that U.S. recording artists put out more racist messages than Canadian, British, and South American recording artists do. He mentions Rush (a Canadian group) and Seal (a South American artist) by name.
The New Independent Modern Woman

Job and family got you runnin? 
Busy? 
Tired? 
You don't have to look that way-- 
Be Beautiful!

Johnson & Johnson Facial Cream 
for the 
New Independent Modern Woman

NOT!

---

33 I constructed this poem disguised as advertising copy from excerpts of one of Sandy's journals in which she analyzes gender issues and advertising. She says: "The first underlining message that this ad sends us is that women should be worker and housewife, busy and tired. . . . The second message is that women, above everything, must look good."
What are little girls made of?
What are little girls made of?
Sugar and Spice and Everything Nice.

Days of Our Lives
Tucks, Cenerex, Calgon
Take me away!

What are little boys made of?
What are little boys made of?
Snips and Snails and Puppy Dog Tails.

Super Bowl Sunday
Bud Lite, Bikinis, Lay-Z-Boy
Get me a beer!

He Put Her In a Pumpkin Shell
There He Kept Her Very Well

medicated
dedicated

---

34 The Mother Goose lines in this poem are from one of Betsy's journals. The power of nursery rhymes to shape gender roles in children was brought home to her one day as she watched children act out the rhymes on the playground at a preschool where she works. The product names and TV references come from an analysis by Michaela and Mandy of target marketing in TV programming.
What are these poems doing?

Richardson (1994) argues that "[p]oetry is . . . a practical and powerful method for analyzing social worlds" (p.522). It involves "[s]ettling words together in new configurations [that let] us hear, see, and feel the world in new dimensions" (p.522). Richardson quotes Frost, who said that a poem "is the shortest emotional distance between two points" (1994, p.521-522).

When I began to assemble the data I wanted to use in this section, I was unsure of how I could evoke the climate of epidemic that surrounds the crisis of difference. The thought of laying out a linear explication of the characteristics of that climate seemed tedious and artificial. Such explications tend to squeeze out emotion and urgency when the emotion and urgency of the epidemic climate, including the currents of rational and commodified response are specifically what I wanted to convey. I think of this swirl of emotion, urgency, rationality, and commodification as White Noise. In order to discuss the effectivity of these poems, I want to disperse this swirl into the categories of crisis talk, crisis generation, sequestering fear, and free market freedom.

I read the poem, "We Need to Do Something!", as representing crisis talk, talk that generates fear related to cultural difference. The refrain points toward a kind of
diffuse fear—unfocused, yet urgent in its citational frequency. This diffusion of fear is also apparent in the unfocused concerns about cultural fragmentation, difference, as dangerous, and total vulnerability. Fear gets focused, however, by the characterization of minority children as future gang members. Situated as a critique, the poem, "Even Black Women Clutch Their Purses", is an example of focusing fear--crisis generation--through the process of media representation that portrays black men as criminals. There is some hint of an agency at work behind this focusing through the mention of media ownership. The final two lines are a reaction against the idea that the only kind of racism is overt behavior, suggesting that media representation is a subtler and more insidious conduit. In their study of the discourse of resentment in TV news and film, McCarthy et al. (1994) discuss:

suburban fear of encirclement by difference . . . [in which] the dangerous inner city and the world 'outside' are brought into suburban homes through television and film creating both a desire for and a fear of the images viewed on the screen (p.5).

Brenda, whose "A Project" was the source for "Even Black Women Clutch Their Purses", recognizes this desire: "People like to see drug busts and violence; but it is upsetting to a lot of whites to see the white criminals instead of white victims." Her recognition is borne out by the popularity of "true crime" shows such as Cops, in which the perpetrators of crime are overwhelmingly "minority" men. Jack Gladney in
DeLillo's (1986) *White Noise* remarks: "Every disaster made us wish for more, for something bigger, grander, more sweeping" (p.64). Shapiro (1992) suggests that danger is mediated through representation creating people who become "consumers of representations" of fear in order to "focus their fears effectively" (p.128).

The poem, "Desegregation: Vidor, Texas--Then the World", might be thought of as example of sequestering fear. The irony of racial containment in the name of racial integration speaks volumes about what Shapiro (1992) terms "sequestering . . . rather than confronting" fear. Glimpses of fear, however, leak out in the lines in italics about walking to town. I didn't indicate whether it was the whites already living in Vidor who spoke them or it was the black families behind the gates. I'm not sure it matters.

I place both "I believe" and "Minor(ity) Adjustments" under the category of free market freedom. Both speak from positions of white privilege in which conformity to white norms means a cultural currency that buys freedom, with the attending merit, in a system imagined to reward situational appropriateness according to such norms. In different ways, the poems, "PC Shopping List", "The New Independent Modern Woman", and "Brought To You By Our Sponser" are also part of the free market freedom category. "PC Shopping List" speaks to the commodification of difference in consumer products (which might also be thought of as a kind of sequestering of
the fear of difference). Both "The New Independent Modern Woman" and "Brought To You By Our Sponsor" suggest consumer solutions to pathological gender inscription. The crisis facing women who juggle both family and career responsibility is medicalized and commodified. Apple (1993) argues that:

The citizen as "free" consumer has replaced the previously emerging citizen as situated in structurally generated relations of domination. Thus, the common good is now to be regulated exclusively by the laws of the market, free competition, private ownership, and profitability. In essence, the definitions of freedom and equality are no longer democratic, but commercial (p.34, citing Hall 1986).

I don't want to tie this up tidily here. I'll move on after this quote from DeLillo's (1986) White Noise:

Denise said the sun was a risk to a fair-skinned person. Her mother claimed the whole business was publicity for disease.
"It's all a corporate tie-in," Babette said in summary, "The sunscreen, the marketing, the fear, the disease. You can't have one without the other" (p.264).

Communication as Communicability or Performing

Intelligibility

You change your story to suit your sickness.
You change your color to suit your weakness.
You got a problem that you can't fix.
You got a one-track mind. And it skips.
(Cop Shoot Cop 1991, "Chameleon Man")

"What if the symptoms are real?"
"How could they be real?"
"Why couldn't they be real?"
"They only get them when they're broadcast," she whispered (DeLillo 1986, p.133).
This excerpt from the novel, White Noise, comes from a scene in which the main characters, Jack and Babette Gladney, express their concern about their daughters, Denise and Steffi, who appear to be exhibiting the symptoms of exposure to Nyodene D, a toxic substance unleashed in a chemical explosion and spill. As TV and radio news report the resulting airborne toxic cloud that moves toward the Gladney's town, announcers describe a series of ever-changing symptoms associated with exposure to it. Not only do the symptoms keep changing—from "skin irritation and sweaty palms" (p.111) to "nausea, vomiting, shortness of breath" (p.112), to "heart palpitations and déjà vu" (p.116)—but the way the cloud is described also keeps changing—from a "feathery plume" (p.111) into a "black billowing cloud" (p.113), into an "airborne toxic event" (p.117). As the broadcast symptoms and the nature of the cloud change, so do the symptoms the girls complain of. This embodied manifestation of media inscription is an intensified version of the everyday media inscriptions that shape the contours of the Gladney's conceptions of themselves and their ways of acting in the world. This inscription and those of the everyday variety occur within the atmosphere of epidemic, a climate of intelligibility made possible by proliferation of discourses transmitted in language that shapes the possibilities for making meaning in particular ways. In this
sense, as Singer notes, "communication has become communicability; access is now figured as an occasion for transmission and contagion" (1993, p.28).

The epidemic metaphor breaks down for me, though, as I hesitate to describe participants as "infected" by hegemonic discursive formations;\(^ {35} \) to do so implies that they might be cured and may situate me as the medical practitioner. Butler's (1993) work is helpful as she describes the embodied subject's taking up of available discourses in ways that have material consequences in different terms--"performativity as citationality" (p.12). Performativity is described as a "reiterative and citational practice by which discourse produces the effects that it names" (p.2). Reiteration and citation keep particular discourses in circulation so that they become "sedimented" into "naturalized" ways of understanding and being in the world (p.10). Performance metaphors may help me break out of the "Infectious Groove"\(^ {36} \).

In what follows, I examine the ways the data I gathered in this study interact with such theories of the circulation of discourse as power, the creation of what Brodkey calls the "white noise" of the "din of common sense." The first section, titled "Lip Synching and Variations on a Theme,"

\(^{35}\) I have argued specifically against such a characterization in a review of a book by Joe Kincheloe (1993). See McCoy (in press).

\(^{36}\) I can't completely escape, of course. Infectious Grooves is the name of a rock/funk band and the characterization of music as infectious is a familiar one.
displays three examples of how I read participants as performing the mobilization of sedimented, normalized discourses. They focus on individual participant responses to media items. The second section, titled "Reading Media Inscription" focuses on ways participants understand the "doing" of media critique. I explore what modes of analysis were available and intelligible to students in their efforts.

Lip Synching and Variations on a Theme

The title for this section comes from the actions of Steffi, one of the Gladney daughters in White Noise. Jack says:

A little later I watched Steffie in front of the TV set. She moved her lips, attempting to match the words as they were spoken (p.84).

We heard police sirens blowing. I watched Steffi's lips form the sequence: wow wow wow wow. She smiled in a certain way when she saw me watching, as though gently startled out of some absent-minded pleasure (p.112).

Toyota Celica. . . . [Steffi] was only repeating some TV voice. Toyota Corolla, Toyota Celica, Toyota Cressida. Supranational names, computer-generated, more or less universally pronounceable. Part of every child's brain noise, the substatic regions too deep to probe (p.155).

I read Steffi's propensity for lip synching as an icon in White Noise for media inscription, a symptom of "subjectivity colonized by the media"37 (Wilcox 1991, p.348). The kind of

37 This is just one of those icons. Another is the repetition of brand names as "'eruptions' in the narrative" (Wilcox 1991, p.348), for example, "Mastercard, Visa, American Express . . . Leaded, unleaded, superunleaded . . . Dristan Ultra, Dristan Ultra . . . Clorets, Velamints, Freedent" (DeLillo 1896, pp.100,109,167,229, respectively).
lip synching and its variations I wish to display here are performances of humanist discourses on difference and equality.

"Set aside our differences" so we can all "get along" becomes a mantra in Randy's journals as illustrated below:

I just got back from seeing David Sanborn play and maybe...just maybe I have an answer for myself. I guess what did it for me was looking at the audience. There were black people, white people, old, young, well dressed, those in 'cut-offs', men, women, healthy and handicapped. For any show the crowd was as diverse as it gets, and to top it off we were all there for the same reason. I looked around, those people were not any better than I am... and by the same token they are not inferior to me. We are all different but we are all equal. I realize what I lack in some abilities and characteristics I make up for in others, as does everybody else. Why is being different so bad? Is it a lack of understanding, being envious, or just plain fear? Tonight I was able to gather together with about 1500 to 2000 'friends' and overlook our differences because of a common event. I guess the same happens in culture... people overlook their small personal differences because they have something else in common (like race, religion or being from a certain region). I guess my next question (which I'll think about for a long time) is...if I (and the crowd) was able to overlook our differences just because I went to a simple concert, why can't we set aside our differences for something much larger, like the safety of our kids or the growth of our nation???

The answer that Randy speaks of is one that has eluded him up to this point as he has he has struggled with how to respond as a teacher and as a human being to difference-based inequality. He latches onto this "answer" that came to him in what he characterizes as an almost epiphralal moment and it continues to surface in his subsequent journal entries, culminating in this paragraph of his final journal:
Everyone we have read has discussed our differences and the problems that have been arising. None, however, have brought up the point that we have better things to think about. I'm not saying to forget about them... our differences are what makes us strong as a people... but can't we just set them aside and follow the TV quote, "why can't we just get along?"

It seems crucial to me that he fails to cite Rodney King as the author of this quote he repeats. It is merely a TV quote, stripped of the significance of the context; he is lip synching like Steffi, moving his lips (well, in this case, his pen) to the words. A discourse of white privilege— that perhaps, as a white male, Randy can afford not to attend to difference—is not intelligible to him.

I read Anna's journal as a variation of lip synching, karaoke breakdown. In three out of her five journals, she brings up the Britzman, et al. (1993) article, which was required reading for the course. She connects this article to three separate media items: songs by recording artists, Social Distortion; the Iman multicultural cosmetic line; and a gender-bending article from a magazine she doesn't name called "Man for a Day". Consider these excerpts:

When comparing this to Britzman's article, I think these songs do relate to identity. It's obvious that the songs are reflecting the singer's identity. In these songs he is expressing different attitudes and languages which help to portray each of his experiences. The singer of these songs is totally, according to Britzman, showing his identity. In each song he is being himself by expressing his opinion and experiences and by conforming each experience situationally.

As Deborah Britzman stated in her article people should be open-minded and should not stereotype cultures. This
article shows how Iman was open-minded towards other cultures when creating her line of cosmetics.

When looking at Britzman's article dealing with identity, each person no matter what gender, nationality, or appearance they present should all be treated equally. Each person has their own identity and their attitudes will be reflected as how they feel about themselves.

Anna uses her interpretations of Britzman, et al. (1993) to help her make sense of the media items she analyzes. I read her interpretations as, respectively, "artists represent their experiences and identities in their art by using different modalities according to situational demands," "people should not stereotype," and "all people, regardless of their identities, should be treated equally."

This first interpretation seems to gesture toward the "critique of essentialism" that Britzman, et al. (1993, p.189) advocate in that it posits the representation of identity as a somewhat strategic move, except Anna argues that "experience" in the form of "being [one]self" seems to be the stable, organizing "reality" that conditions particular representations. Experience, however, is one of the "imagined conditions" that Britzman, et al. (1993, p.188) call into question. The second and third interpretations regarding open-mindedness, stereotypes, and equal treatment despite differences more clearly, in my reading, disregard Britzman, et al.'s (1993) arguments that these mainstream ideas and the practices they suggest are ones multicultural education must move beyond. Anna deploys mainstream
discourses, I think, because they are the most readily available to her. Understanding the points Britzman, et al. (1993) were making about these issues was not possible in the climate of intelligibility Anna was operating under. She does a variation of lip synching—a kind of karaoke breakdown—singing the words of a familiar song over deconstructed music that calls the familiarity of that song into question. Yet Anna never realizes the paradox of her interpretive moves, producing a text that is "paradoxically" seamless.

The third mode of lip synching is from Mike's journals. Mike can be read as having chosen his media items with great care—they all confirm his perspective on equality and difference and give him the authority to pursue his arguments in a rational and persuasive manner. The poem in the first section of this chapter entitled "I Believe" comes out of Mike's journals. He notes that the Joan Beck editorial he responds to "raises many valid points and addresses some of the concerns I [have] raised." He agrees with Beck that demands by "competing victims" for equality based on past discriminations are irrelevant and used as a "crutch" and an excuse not to succeed. His next journal entry is a response to an editorial by William Raspberry that speaks of what he describes as a successful program for black students that sets high expectations for them. Mike worries that the focus on multicultural education downplays expectations, goal-setting, and academic standards. He writes:
We have become preoccupied with individuals' feelings and maintaining one's self-esteem. . . . Too much importance has been placed on them. Many education policy makers seem to feel that it is beneficial to de-emphasize goal setting and goal achieving. They seem to feel the importance lies in the participation, not necessarily the results. . . . [Expectations are] a valuable component of an educational curriculum . . . [and young people] tend to instinctively desire to live up to imposed expectations. Obviously not everyone can meet these expectations, but I believe there is something valuable to be learned in dealing with failure. At the very least it prepares one for dealing with the real world.

In this entry, Mike skillfully deploys conservative discourses on the fear of lowered standards, standards that appear to him to be absolute and not within everyone's reach as a function of reality. His response does not engage course readings and discussions that raised questions about how such standards might be thought of as constructed out of particular historical positions of privilege and function in the maintenance of the status quo. Despite the "availability" of these alternative discourses, it could be the case that they are not intelligible to Mike; they may not make sense within the careful logic with which he has constructed his journal responses.

Mike's last journal entry is a response to yet another editorial, this time by Thomas Sowell, that supports his position. Sowell's editorial reprints "shallow and illogical" (Sowell's words) letters from students to point out that there is too much emphasis in education today on self-esteem and not enough on "the basics." Mike writes:
Once it has been decided what form multiculturalism will take (no easy task) at a particular school, a logical question to ask is, "at the expense of what?" It is obvious by reading some of these "pupils" letters that they are severely lacking in some fundamental skills.

As I have stated in previous journals, there can be real benefits to exposing students to multicultural education. However, I personally draw the line when it comes at the expense of acquiring the most basic skills. A student exposed to multiculturalism may emerge from the process as a well-rounded, considerate, respectful and culturally enlightened individual. However, if he/she cannot fill out a job application how can they hope to improve their standing and become meaningful contributor to society.

A balance needs to be achieved between multiculturalism and the fundamentals of education. Clearly, in the case laid out by Sowell, this balance has not been met, and the students are the ones who will ultimately suffer.

I characterize Mike's variation on lip synching as a kind of orchestration. He strategically, but probably not intentionally, assembles a group of authorities from "marginalized" groups—one white woman and two black men. This group of authorities, taken together, articulate the fear that he has about the effectiveness of multicultural education, which he says he wants to assess by examining the "costs and benefits"—this fear characterized as too much emphasis on self-esteem at the expense of the basics resulting in a lowering of standards and the waste of human capital. This orchestration is a sophisticated assemblage of "minority talent" playing, according to the conservative score, familiar, logical, and intelligible renditions of "old standards".
Reading Media Inscription

An integral part of the course from which this data was gathered was engagement in media critique. What follows is the assignment I gave students:

Throughout the term keep a multimedia scrapbook/journal. Look for things that strike you as relevant to our exploration of racism, sexism, cultural diversity/unity issues, social power imbalances, and problems in and solutions through schooling. Cut stuff out, videotape things, write down quotes, song lyrics, film sequences, notes from other classes. Keep reflective memos that explore what you have collected in relation to what we do in class and our readings. Demonstrate your wrestling with the reading and class discussions. Pay special attention to the representation of race, class, gender, sexuality, age, body size, ability, and other identity-formation discourses.

As I went over the syllabus the first day of class, I explained "identity-formation discourses" as "the kind of talk that shapes our beliefs about how people are" (Class meeting transcript, 6/20/94). I addressed the question "Why media?" the third day of class. Students were to read Chapter 1 of Spring's (1994) The American School 1642-1993. I used as a springboard his conceptualization of "ideological management [as a way] to describe how . . . political and economic forces shape the dissemination of ideas in modern society" (p.1). Spring asserts that understanding ideological management is important because we live "in a world in which the control of ideas is considered a source of power. What people know, what they believe in, and how they interpret the world have an important effect on their choices
and, consequently, their actions" (1994, p.1). He is careful
to point out, however, that control of ideas is a product of
struggle, not of simple imposition; it is, in the case of
schooling in the United States, "a product of struggle
between differing political and economic groups ranging from
students and bureaucrats to business interests and social
advocacy groups" (1994, p.2). Spring also addresses the
emergence of popular media as a force in competition with
schools "for influence over children's minds and national
culture" (1994, p.3). I tried to articulate a more
complicated view of media representation with its political
and economic dimensions linked with Gramsci's concept of
hegemony and Foucault's theory of power and naturalizing
discourses. I wanted to dissuade students from viewing media
as merely impositional and from viewing its impact as
thoroughly engineered and completely determined by people in
power. I present this background information not to use as a
measure of how well students performed on their assignment
nor of how successful my pedagogical efforts were, but rather
to provide a framework within which their responses can be
read.

Inclusion and Advertising: One way several students
read the intersection of popular media and multiculture
recycles the discourse of inclusion that dominates many
mainstream views of multicultural education. Their analytic
strategy was to look at who was included. In the schooling
arena, the idea is that if we represent other cultures in textbooks and curriculum we have done our duty in providing equal opportunity. Looking awry through popular media at the discourse of inclusion, I read the possibility that "multiculturalism helps to legitimize whole new areas of consumerism" (Rieff 1993, p.64).

The poem in the first part of this chapter entitled "PC Shopping List" evokes the intersection of a capitalist agenda with multicultural inclusion strategies, however, students read the fruits of inclusion in advertising without the neo-marxist spin I put on it. Here are some of their responses:

- In response to a COSI\textsuperscript{38} ad depicting children of 3 races, Anna says that "it allows one to believe all children can be just as smart as each other that no one race is better than another. And that kids of all different cultures will be our future. So it is important to expose our children to the fact that there are other cultures out there but everyone has an equal chance."

- Regarding the Iman multicultural cosmetics line, Anna says: "I never really realized that most cosmetics out there are for the Caucasian women. I think it's great that someone actually created cosmetics not only for their culture but other cultures too. . . . This article shows how Iman was open-minded towards other cultures when creating her line

\textsuperscript{38} COSI is an acronym for the Center of Science and Industry.
of cosmetics. This is also a great article which shows how women even of different cultures can be successful in what they do."

Karen also responds to the Iman line. She says: "If you look at the cosmetic section in the store, you will find a large selection of make-up that is make for the white female. Why should a Native American woman only have one choice of make-up to select from? There is not a justified reason for this limited supply. Our society caters to the white race, from consumer products to the institutions that exist in our society. If the producers would change this system, then the consumers may be more willing to change their attitudes towards "different races".

Susan responds to Benneton ads saying: "When I think of the word multiculturalism an ad from Benneton comes into mind. The ad shows people from many different cultures. I believe the message they are trying to get across is one of unity."

On Danskin's recent move toward using woman athletes in their ads, Lisa says: "I like to see this type of portrayal of women, and feel it needs to be shown more by the media so that young girls in today's society have athletic idols to look upon and dream of following their footsteps."

Inclusion in advertising is read as promoting unity, equality, and open-mindedness and providing minority role
models. These discursive elements figure prominently in much of what is said about multicultural education. They are easy for students to pick up on, yet some students began to question the effectiveness of inclusion as a multicultural strategy. For example, Susan goes on in her reading of Benneton ads as a message of unity:

I think the media is a starting point for unity, but we have a long history of not being a truly unified nation. . . . By the word unify (I feel I should make this clear.), I do not mean all becoming one and ignoring any differences we my have. By unity, I guess I mean more like peace, getting along, not ignoring each others' differences but recognizing them and trying to understand them. I have a problem with what I just said though. I feel once again multiculturalism (and unity) as I just described it is very romanticized. I think it's hard to define multiculturalism without doing this because of everything I've learned (until this class). I've learned that you do certain things that will equal multicultural education and everyone will be happy.

Susan also becomes skeptical about the marketing of so-called multicultural products such as Crayola markers and construction paper, noting that she now thinks twice before she buys what "the media" tries to sell her.

**Popular Music, Role Models, and Racism:** In another series of journal entries, students commented on the effects of music, music video, and the examples set by recording artists. The analytic focus was how music might influence people. Popular music is interpreted as being very influential among children. Trina says:

I believe that the music and the music videos shown everywhere are the most persuasive of school-age children. Kids often believe what they hear and see. They need positive role models in order to form specific
morals and values for themselves. Today, it is too easy to choose a favorite group or person who will direct them into trouble, in the wrong direction.

Michaela also interprets the influence of popular music as providing bad role models, but thinks this influence can be interrupted by family guidance:

I believe that music can affect people, not all of the time, but sometimes. I believe that if not raised in a home knowledgeable about how crime, murder, drugs are bad people have a higher chance of accepting lyrics of songs as law.

Other discussions of the impact of popular music revolve around the issue of racism. Randy notices that in his CD collection recording artists from the United States are more likely to spread racist messages than are artists from the U.K. and South American countries. He contemplates racist messages in American music asking questions about their popularity, recognizing the power of record companies to control what messages get heard in the name of profit:

It seems that many US artists are hesitant to write songs of equality of races. Are Americans that uptight? Or is it a question of economics—the record companies being afraid that this type of song won't sell?

Karen attributes the popularity of racist messages to public appeal:

I think the main idea that is being presented in this song ["One in a Million" by Guns-n-Roses] is the same idea that is embedded in the heads of a lot of people. Many people today do not believe that all cultures are equal. They have adopted the theory of Social Darwinism where individuals believe that certain races are better than others. Those who believe in this theory are the ones that share the same view that the singer does.
Stephanie writes with hope as well as fear about artists such as Lucky Dube, a South African, who "sings about social injustices in his songs in hope that people may do something about them". She goes on:

I believe that people may be moved to do something. This leads me to the Watkins (1994) article again. If people were to become politically active the current arrangements of power would become threatened and unprotected. Dube discusses how police would beat people up if they found Bob Marley tapes or Peter Tosh tapes in their cars. Obviously, the police are threatened by this kind of music.

Hudak notes that "the social functions of popular music are in the creation of identity, in the management of feelings, in the organization of time" (1993, p.185, quoting Frith 1987, p.144). As students looked at how music might influence its audience, they latched onto the first two of these.

The creation of identity is addressed through the discussion of role models. Britzman (1993) says that "the concept of role models is both safe and comforting", this comfort and safety stemming from the humanist idea that identity is a stable thing and that it is imitatable (p.25). Most people have good ideas about who can and cannot be a good role model. The journal excerpts here, however, point to concern about bad role models, artists whose lyrics and possibly their actions appear to promote violence, drug use, and other socially undesirable behaviors. I wonder if
concern about bad role models might be another way of focusing fear in a way similar to that discussed above.

Concern over music with racist messages might be read as concern over the management of feelings. People might learn to focus feelings of racial resentment by listening to songs with racist messages. I wonder here, however, about the absence of any talk about the ironic possibilities of what gets read as racist. Are these students unaware of the "in your face" tactics of some artists whose work is directed at social justice by foregrounding racism and other hate messages? More obvious socially redeemable messages are easily read as such. Both Stephanie's and Randy's talk of the potential political impact of songs and artists committed to social justice is another way of thinking about how music might influence its audience. They suggest that such messages might help people focus their own similar commitments. This perspective on media influence draws on one similar to that critiqued by Britzman et al. (1993). They note that such a perspective "assumes, on the one hand, that [people] will already want to recognize and transform oppressive relations and the bad old stereotypes that sustain them, and, on the other hand, that such knowledge--if indeed it can be made accessible--immediately leads to progress" (p.197).

The Construction of Identity and Practice: Some students explored how popular media might play a role in the
construction of what gets considered natural and normal. Most of them, however, conceived of this construction as the creation and perpetuation of stereotyped gendered and racial identites.

Betsy examines Mother Goose rhymes and their inscriptive power over children in the construction of gender roles. She says: "The message being sent is girls are sweeter, nicer, more vulnerable while boys possess more individuality and strength." Betsy watches children at the day care center where she works act out these rhymes on the playground, confirming for her their power to normalize gender traits.

Michaela and Mandy discuss the construction of gender role inscription through target marketing in television advertising and programming. They conclude that it becomes natural to think that "Men use alcohol and pretty women to relieve their tensions of a hard forty hour work week, while women use medicine to alleviate their stress." A composite of Betsy's, Michaela's, and Mandy's observations is represented above in the poem entitled "Brought To You By Our Sponser".

Brenda's analysis of the representation of black males on television and in newspapers is summarized in the poem above entitled "Even Black Women Clutch Their Purses". She concludes that such "distorted" representations feed people's desires to see "drug busts and violence", while generating
fear and distrust of black men and making it natural to think of them as criminals and of whites as victims.

Stephanie did an analysis of network news programming she viewed six times over the course of 3 weeks. She pays attention to the race, gender, and age of the newscasters, wondering if the inclusion of one white female and one black male on an otherwise white male news team is merely for "surface appearance". She notes that male newscasters reported on weather and sports, which she believes reinforces the "stereotypes" that men know more about scientific subjects and athletics. News about foreign countries, Stephanie says, is nearly always cast unfavorably. The report on Mexico winning the World Cup in soccer focused on how rowdy and dangerous the fans were in their celebration. The report on the Running of the Bulls in Spain emphasized the number of people killed during the event. Stephanie also felt that black males were represented unfavorably. She notes that she only saw one mention of a white committing a crime, while black men were shown "stealing, using drugs, robbing and raping". Favorable stories about people of color that Stephanie mentions are of Aretha Franklin and Native Americans who are working peacefully through political involvement for their rights. She wonders if the inclusion of Aretha Franklin is just another kind of "tokenism" and whether the inclusion of the Native American story might indicate something about the acceptability of "some cultures"
and their tactics. Stephanie concludes by suggesting that the news programming she watched made it seem "natural" that only men report on weather and sports, that black males are "criminals", and other countries are "war-like".

Karen set out to look at the "portrayal of gender and females" in magazines that she and her friends read: Cosmopolitan, Glamour, and herSelf. She and her friends determined that the "main theme" that ran through the magazines was the "battle between males and females, and how the female race is climbing to the top of the ladder". There were "mini-themes", however, that contradicted this main theme, recirculating traditional discourses of femininity such as: "the safest place is in the home" and "females [are] scared and helpless creatures". Karen reports that she found:

at least two articles that dealt with rape and violence towards women in every month's issue from 1993 in two of the three magazines. . . . When there was an article that praised women and how well they were doing in today's society, there were a numerous articles that involved topics of sex and women's struggles with themselves and society. I felt that after reading many of the articles, I was insecure of who I was and what I was supposed to be doing or have accomplished.

She thinks that many of the articles in these magazines were argued closely and did not challenge readers to think: "They make their point and do not allow for feedback." She goes on to say:

Passive females are quiet and are . . . to be seen, not heard. I feel that some of the articles I read gave off that attitude in a very subtle way. . . . I do not feel
that the magazine articles are a true representation of what goes on in society today. This makes me question if attitudes will ever change about the female race. If a "woman's" magazine cannot even give genuine credit to the female population, then the hope I have for a changed attitude is dim.

These examples of media critique are more like what I had in mind when I gave the assignment. There is a focus on the everyday, subtle creation of needs and desires that shape identity. While many students fell too easily into reading such shaping as stereotyping and perpetuating false information, they also were able to mobilize critiques of what I have termed free market freedom and inclusion. Karen's recognition that women's magazines sent mixed messages for women was particularly interesting to me. Although she read these mixed messages as false representations of the true conditions of women's lives, her analysis illustrates the paradoxical spaces that many women inhabit daily amidst the demands of economics, ambition, and family.

**Articulable Cures and Discourse Breakdown**

In the preceeding two sections of data stories, the poems that set up the epidemic climate of intelligibility and the more conventional data displays that explore the ways students recirculate dominant discourses and what media reading strategies seem intelligible to them, I hoped to illustrate the discursive power of the humanist orientation
to schooling. Discourses that support and interrupt this orientation are embedded in displays that do at least double duty. What I mean by this is that my data displays, at one level, are intended to (1) evoke the epidemic climate, and (2) explore the mechanisms by which dominant discourses circulate and what analytic practices they enable. At another level, the data displays are a medium for the circulation of both humanist and counter-discourses.

The humanist discourses identified in the analysis of the literature presented in the AE on multicultural education circulate through these data stories in complex ways, setting up what becomes articulable as a "cure" for the social problems multicultural education is to address. Also emerging from these data stories are interruptions to the discourses that make humanist cures intelligible. In this concluding section, I want to explore the elements of what seem to me to be the most articulable positions and their potential interruptions. I call these cures: "Why Can't We All Just Get Along" and "The Truth Will Set Us Free". I display these positions and interruptions as fragments set in a two-column format. On the left, in a wide column, in larger type are the dominant positions. On the right, in a narrow column, in smaller type are the interruptions. I chose this format in order to foreground the easier intelligibility of the dominant positions. I chose to use
fragments to avoid creating the illusion that the positions and their interruptions are cohesive objects.
"Why Can't We All Just Get Along"

It seems to me that one of the most articulable positions arising from this study is one that speaks out of white privilege and white fear of difference. The use of the Rodney King quote embodies this perspective, evoking white fear of racial violence. Prominent discourses in this position are reverse prejudice, unity in diversity, changing attitudes and beliefs, ending hostility, and promoting tolerance and understanding.

I'm not saying to forget about them... our differences are what makes us strong as a people... but can't we just set them aside and follow the TV quote, "why can't we just get along?

talk white
act white
think white
everybody has to adjust
    it's a matter of situation
    it's a matter of respect
many black people make it big
plenty of white males live in poverty

African-American's bring prejudice on themselves, they are prejudiced and bitter toward whites. They have the right to be, though. Even though it won't solve any problems.

I don't believe the best way for her to communicate her anger is by slamming, and yes, I do mean slamming, it in our, the readers', faces. Her employment of "reverse prejudice" is quick to anger even the most passive person of Caucasian descent.

I think the reason I found the white students' response typical is because I was the only person in the group who has truly experienced racism, and I think it would be harder for a white person to be able to clearly see racism, by never having to experience it.

Then you have the middle and upper class people who cite examples of black people from the projects who have succeeded; "therefore they could get a job if they wanted to!" These blacks who people love to refer to did not necessarily make it because they are smarter, but they learned the ways of white people. A lot of blacks view these successful blacks as "sell-outs".
Our society caters to the white race, from consumer products to the institutions that exist in our society. If the producers would change this system, then the consumers may be more willing to change their attitudes towards "different" races.

The important issue is making the children realize no matter what sex, race, color, etc. they are, each child should be treated and looked upon as being the same.

And we could start in our classroom. As Tatum discussed in her article, she believes white people need to stop looking at multicultural education with hostility, rather we should take that hostility and put it toward making multicultural education acceptable to all cultures.

I think that all teachers should learn about multiculturalism so that they can help a variety of students that they will have in the classroom to become successful. I feel that changing attitudes about cultures and beliefs and making people aware of difference are challenging and worthwhile goals. Multicultural education in this sense may promote tolerance and understanding of other groups. Multicultural education may also help others to see that there are other ways of doing things besides their own. Even though this may be apolitical, as Watkins feels, I think accomplishing these goals through the school is a good stepping stone to any political reform.

I'm not saying that activities in the classroom that are meant to raise my awareness are not useful; it's just not enough. Maybe this problem, or this habit we have of dwelling on individual changes is an example of what Scheurich discussed when he mentioned racism as an individual vs. a group issue.

It seems like there really is no clear-cut way to teach this! Is there? Is it bad to have students learn more about different cultures or is this hurting multiculturalism? When I look back on my education I feel I am lacking knowledge of different cultures and this ignorance of different cultures has limited me today. It is like when I got to college I had to learn about cultures and cultural stereotypes. It isn't until now that I feel I am really having the chance to examine my feelings. This class has brought a lot out, but now I feel like I have to sort through it all.

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"The Truth Will Set Us Free"

Another articulable position revolves around humanist discourses of objectivity, political neutrality, faith in facts, and true history. It depends on the tenets of disinterested inquiry and neutral pedagogy.

People need to be educated about gender bias and AIDS, both lead to prejudice, and misinformation. It is my role as an educator to help educate people. I have no right to push my beliefs, but I feel it is important to teach the facts. People will always believe "women belong at home", "men are smarter", "AIDS is a gay disease", even though I do not believe this—and the last can be disproven (which can be taught is false)—people will believe. But when it comes to..."HIV is a gay's disease" and "men excel in math..." there is proof against this and I can at least teach the facts.

I know how I feel and I can tell someone how I feel but if you ask me why I feel the way I do my answer would most likely be based in my own experience not solid facts (if there is such a thing as solid facts). I think solid facts are important in an argument if your intention is to persuade, which is what I feel most comfortable doing in a large group. When I can back up my feeling with facts I can argue forever and I do not mind "butting heads" with someone—this is not forcing my opinion on others this is simply showing my side of the issue completely. I found that telling people that they should change their life because it was the "moral" or "right" thing to do or explaining how I felt did not work as far getting people to understand the issue or point that you are talking about. People want facts.

No matter what facts were given and no matter what historical evidence was provided, a lot of students still did not believe that institutional racism exists. I got the feeling that some of the students think that if no one burns a cross in my yard or calls me racial slurs, then I shouldn't have anything to complain about. I know there are a few "Mark's" in the class. They were scared to speak up. People are entitled to their own opinion, but people like Mark, you could give them hundreds of examples and facts proving that just being white gives him an advantage and he still would disagree.

Your personal experience in the world creates your reality. How you interpret your personal experience is helped by the knowledge you obtain from other experiences or from lessons taught.
I do not feel that the magazine articles are a true representation of what goes on in society today. This makes me question if attitudes will ever change about the female race. If a "woman's" magazine cannot even give genuine credit to the female population, then the hope I have for a changed attitude is dim.

People who never come in contact with people different than themselves, usually look at the media's representation of these different cultures in order to form their opinions. These views that the media provides us are sometimes distorted. This distorted view is prevalent in the representation of black males, especially young black males, in all types of media sources.

I have learned a few things about the history of multiculturalism—Puerto Rico, Mexicans, Native Americans, African Americans, and Asians. I would really like to see this "true" history to be brought into light while kids are growing up in American schools. I don't like the way whites are made out (in most jr. high and high school) in texts as being this great race who didn't mistreat other groups of people. All of a sudden, it seems that after 12 years (13 including kindergarten) students get to American History in college and now just because we are 18+ years of age, we are allowed to be told the "truth".

I think that one of the greatest benefits of this class for me so far has been that it is making me more aware of the true history of multiculturalism in America, and I really value this!
These two sets of data fragments articulate what seem to be the most intelligible reactions students have to the problems multicultural education is to address. Both of these sets display fragments from student journals that communicate dominant perspectives on multicultural education that draw on what McCarthy (1994) calls discourses of "cultural understanding", "cultural competence", and "cultural empowerment" (pp. 84-86). Such discourses of multicultural education, McCarthy (1994) argues, are informed by a "dominant humanism . . . entrenched in highly selective debates over content, texts, attitudes, and values" (p. 82). They are based on ideas of cultural relativism and cultural pluralism that "graft the theme of diversity onto the negotiated central concerns and values of this society--the values of possessive individualism, occupational mobility, and status attainment--leaving completely untouched the structural organization of capitalism in the United States" (McCarthy 1994, p. 83).

The main difference I see in these two sets is that the dominant perspective in the first set, "Why Can't We All Just Get Along?", operates for the most part unreflectively out of a position of white privilege, while in the second set, "The Truth Will Set Us Free", the position of white privilege is questioned but dealt with as remediable by teaching the "facts" and "true" accounts of history and "accurately" portraying difference. The interruptive discourses
articulated in the first set are those critiquing white privilege and questioning practices of inclusion-based multicultural education. The interruptive discourses in the second set include those questioning the effectivity of fact for destabilizing white privilege and those struggling with questions of truth, knowledge, and reality.

I don't claim to have neatly separated dominant from interruptive discourses by separating fragments of responses into two columns. They are not clearly separable outside of the magic and violence of select, cut, and paste. What I have tried to do throughout this document is to use data rich in interpretive possibility and open to alternate readings. I have chosen not to attempt full explications of every example partly because I don't think it is possible and, more importantly, because I don't want to create the rhetorical illusion that it is possible.

The separation of the text, however, does foreground that the mostly dominant and mostly interruptive discourses often did not come together in classroom dialogue, gesturing toward the climate of intelligibility in the classroom. Potentially volatile classroom moments are sequestered within these columns, within the safety of journal entries prepared

39 Tense and lively debate did occur occasionally in whole class discussion, but I suspect that more of it than I was able to observe occurred in small group interactions. However, some students spoke at length about the things discussed in small groups, highlighting their difficulty with expressing their views. I think that, had some of these perspectives surfaced in the classroom together, there may have been some explosions.
for the teacher's eyes only, but also with some knowledge that the entries might be represented, mediated through a research process under pseudonyms. This sequestering recalls for me Shapiro's (1992) discussion of the sequestering of fear in DeLillo's (1986) White Noise. To oversimplify Shapiro's (1992) intricate theorizing, fear in a late global capitalist information society is "bureaucratized" and "sequestered" (p.127), "mediated" and "depoliticized" (p.128), "simulated" and "commodified" (p.133)—"the self is shielded from significant problematics connecting death and danger to life" (p.135). Does providing the "safe space" of journals promote classroom silences when it comes to "unpopular things"? If there is no safe space, is there no pedagogical outlet for unpopular things? When unsettling the safe, familiar, intelligible, and foundational, what is the pedagogical responsibility and desire? How do classroom participants deal with the discomfort such a destabilization of intelligibility can bring? Here are two student ruminations on classroom discomfort in response to an article that poses a serious challenge to white privilege, Scheurich's (1993b) "Toward a White Discourse on White Racism":

40 See Britzman et al. (1993) for a discussion of the unpopular.

41 In final course evaluations, the Scheurich (1993) piece was the most cited as "The reading(s) that had the most impact on me". Discussions of it in class were intense and emotional—on my part and on the part of a few students.
I found our discussion on white racism to be very intriguing. In observing the class during this period, people seemed very withdrawn and uncomfortable. It reminded me of how people feel when the teacher is going to call on one of them. Students tend to withdraw and beg that the teacher won't ask them a question (Kim).

In this entry I will discuss my reactions to the "class discussion", or lack of, on Scheurich's article "Toward a White Discourse on Racism". I believe that there are many reasons why people do not feel comfortable about talking in a large group. Maybe they have not read the material, they do not like to be uncomfortable (as you suggested), they do not know how they feel, etc. The reason I have problems talking in a group of people I do not know well is because I want to get my point across so everyone understands and at least partially agrees with my view. If I do not know what their argument against me might be then I feel unprepared and uncertain about my argument. I know how I feel and I can tell someone how I feel but if you ask me why I feel the way I do my answer would most likely be based in my own experience not solid facts (if there is such a thing as solid facts). I think solid facts are important in an argument if your intention is to persuade, which is what I feel most comfortable doing in a large group. (Sandy).

When You Look, What Do You Hear?

Brodkey's (1995) characterization of White Noise as the "din of common sense" is borne out in these data stories. Students picked up and circulated humanist discourses on difference, often ignoring counter-discourses made available in the class. The most prevalent articulations of the problems multicultural education is to address, not surprisingly, mirrored those described in Chapter III's analysis of the 1994/1995 Annual Editions: Multicultural Education (AE). They articulated problems of social reality and their solutions lip-synched discourses of inclusion,
meritocracy, individualism, cultural capital, and human
capital. They articulated problems with the psychosocial
attributes of students and their solutions lip-synched to
many of these same discourses. Problems that I might
characterize as having to do with schooling involve issues of
not teaching "true history". The solution in this case draws
on discourses of neutrality, objectivity, and faith in facts.
Problems of representation were often viewed in terms of
false portrayals and stereotypes, circulating the idea that
some true portrayal was possible.

I wouldn't want to say, however, that student
interruptions of these humanist, common sense, discourses
were not also a kind of White Noise. Interruptions often
casted students difficulty, even when they were the one's
doing the interrupting. Britzman (1993) discusses her
students' reactions to destabilizing texts that run counter
to humanist discourses. Some of her students "become caught
between thinking everything is useless because nothing can
really be known" (p.20). Others "assumed . . . a pessimistic
relativism toward the constitution of social difference"
(pp.20-21). Others "rarely imagined people unlike
themselves" (p.21). Still others "wanted good news" about
the field of multicultural education and had a hard time
accepting criticism of it (p.21). My students had similar
reactions. It seemed to me that the students who were
willing and able to entertain ideas that ran counter to what
they have learned experienced a great deal of confusion. They generated more White Noise in their discomfort at having the comfortable rug of humanism pulled from under them. And to them, I suppose, I generated a good deal of my own White Noise.

To remain, however, in the simplicity of Brodkey's conception of White Noise does not address the complexity of what I found in my data by examining it in terms of epidemic logic and the noisy texts of Don DeLillo's (1986) and Cop Shoot Cop's (1991) *White Noise*. These analytic tools and inspirations allowed me to examine what Shapiro (1992) terms the "politics of fear" (p.122) and the capitalist dimensions of humanist discourses on difference.

In Chapter V, I briefly summarize each chapter, discuss what this study has produced, and explore the implications of this production in terms of pedagogy and methodology.
CHAPTER V

DISRUPTIVE INSCRIPTION: IMPLICATIONS OF LOOKING AWRY AT
MULTICULTURAL EDUCATION

I began this study with an interest in exploring the
discursive power of the humanist orientation toward schooling
and how networks of discourses that support it play out in
pre-service teachers negotiations of educational discourses
on and popular media representations of multiculture.
Chapter I situated the study theoretically and substantively
as a genealogical project focused specifically on exploring
the contours and interrupting the intelligibility of
multicultural education as it is understood by pre-service
teachers. I described multicultural education in its
situatedness as a schooling solution to what is characterized
as a "crisis of difference". I introduced a series of
metaphors that suggested to me a complex analytics that might
be able to assist in inquiry aimed toward disruptive
inscription, the denaturalizing of the discourses that make
current ways of talking about multicultural education
possible. Finally, I discussed the political implications of
such an endeavor conceived at the intersections of critical
and poststructural practice.
In Chapter II, I further articulated the methodology I used in this project, discussing the employment of document analysis and cultural studies ethnography in the service of a genealogical project. I outlined my research design and addressed issues of validity.

Chapter III explains the procedures used to identify the discursive formations that infuse academic articulations of multicultural education. This analysis filtered out both the humanist discourses that frame the parameters of intelligibility of most ways of talking about multicultural education and the discourses that are employed in attempts to interrupt its intelligibility.

Chapter IV presents a series of data stories. The first in the series is a collection of evocative representations, poems constructed from student journals that give a sense of the epidemic climate within which discourses of multiculture circulate. The second section employs a fairly conventional method of data display that explores the mechanisms of this circulation and identifies the analytical frames that were available to students for doing media critique. The third section is a display of fragments from student journals that evoke what seem to be the most easily articulable perspectives on multiculture juxtaposed with other fragments that interrupt these perspectives.
In this chapter, I first discuss the substantive "findings" produced by this study. Next, I discuss the implications of this study for pedagogy and methodology.

What is Produced by this Study?

As I consider what it is I have learned in the course of this project, I hesitate to characterize such learnings as "findings". I haven't "found" anything. My analytic frames produce what I have written. I have intentions; yet what I think my analysis produces is only partially knowable to me. The best I can do in this section is to attempt to articulate what I think it is I have done. I know there is more to it, but I'm not sure how to write it.

I set out in the first phase of data analysis to question the unity of a unity—to submit to a document/discourse analysis the 1994/1995 Annual Editions: Multicultural Education. Assuming that discourses on multiculture operate within an epidemic climate, I used the logic of epidemic to spin out the discourses that support and those that potentially interrupt humanism as a discursive formation, or in Butler's (1993) words, a "regulatory schema" (p.13). This analytic frame allowed me to identify four academic characterizations of the problems multicultural education is to address—as social realities; psychosocial attributes of students, parents, and teachers; shortcomings
of schooling; and problems of representation. Across these different discussions of the problems, a configuration of humanist discourses circulate, constructing the intelligibility of multicultural education as a humanist project. The discourses that seem to circulate most intelligibly are those of inclusion, individualism, cultural capital, human capital, meritocracy, and back-to-basics. I arrive at this "conclusion" not only based on my readings of scholars who have critiqued and theorized the power of these discourses, but also on the frequency with which they appear even among articulations of multicultural education that differ greatly in approach, focus, and ideological positioning. Less intelligible discourses circulating in the AE include structural critiques of dominance, critique of inclusion, and the interrogation of knowledge, language, and representation. I arrive at the "conclusion" that these discourses are less intelligible because of their marginal status within the AE and because they call into question the power and intelligibility of dominant discourses on multicultural education. I don't necessarily, however, read these less intelligible or interruptive discourses as escaping the humanist orientations toward schooling entirely. These discourses circulate, at least in some degree, in conjunction with the humanist faith in the socially ameliorative capacities of schooling. It is also important
to note that dominant and interruptive discourses are not entirely separate nor separable. Authors articulate complex positions, drawing on often incommensurable evidence and theories. The purpose of the document/discourse analysis was to set the stage for the data stories, which are constructed both to illustrate the circulation of humanist and counter-discourses and to explore the mechanisms by which such circulation occurs. I deploy the metaphor of White Noise as a way to understand the polysemous complexity of this circulation.

The first set of data stories is a series of poems constructed to evoke the epidemic climate of intelligibility, to explore how discourses of multiculture and how participant responses to them circulate in this climate. I characterize this circulation as a swirl of emotion, urgency, rationality, and commodification, as White Noise. In the explanation following the poems, I use categories both from educational literatures and literary criticism as analytical tools. These categories are crisis talk, crisis generation, sequestering fear, and free market freedom. These categories help me filter out the ways that the epidemic climate is created and sustained by the characterization of a situation out of control through the articulation of symptoms, the search for a cause or for someone or something to blame, the struggle to find a cure, and the generation of fear.
The second set of data stories, "Communication as Communicability or Performing Intelligibility", explores the mechanisms by which dominant discourses are taken up and the practices of reading media inscription available to participants in the study. I identified three mechanisms by which dominant discourses are taken up using the metaphor of lip-synching as an analytic frame. I named these three mechanisms lip-synching, karaoke breakdown, and orchestration. Lip-synching refers to latching onto available dominant discourses, mouthing the words in an unexamined manner, repeating slogans and phrases ubiquitous in popular media. Karaoke breakdown refers to using dominant discourses to understand interruptive discourses without recognizing the paradox of the lack of fit between the dominant and the interruptive. Orchestration refers to the construction of careful argument, ignoring challenges that might disrupt such argument. I talk about all these mechanisms in terms of intelligibility, arguing that these ways of responding to discourses on difference latch onto more readily intelligible, dominant discourses while ignoring discourses that are perhaps less intelligible despite their availability.

The second part of this section, "Reading Media Inscription", identifies three modes of analysis that participants employed in their readings of popular media.
These modes are (1) to look at who is included in advertising, (2) to examine how music might influence people, and (3) to explore how popular media might play a role in the construction of what gets considered normal and natural. For the most part, I conclude that these analytic modes remain within the dominant, humanist, discursive realm. The readings these modes enable perpetuate humanist discourses of inclusion, role modeling, and stereotyping. Participants employing the third analytic mode, however, began to mobilize critiques of discourses of inclusion and free market freedom.

The third set of data stories consist of two sets of fragments from participant journals articulating the complexity of two prominent ways of imagining how multicultural education might address the problems it is to solve. I constructed these sets of fragments in an attempt to perform the complexity of dominant and interruptive discourses, foregrounding both how they intermingle and how they remain separate. The first set of fragments performs a dominant perspective entrenched in white privilege and circulating humanist discourses of reverse prejudice, unity in diversity, changing attitudes and beliefs, ending hostility, and promoting tolerance and understanding. The interruptive fragments in this set critique white privilege and question inclusion-based multicultural education practices. The second set of fragments performs a dominant
perspective that questions white privilege, yet suggests that it might be remedied by teaching the "facts" and "true" accounts of history and "accurately" portraying difference. Such a perspective deploys humanist discourses on objectivity, political neutrality, faith in facts, and true history. The interruptive fragments in the second set question the effectivity of facts for interrupting white privilege and begin to explore more complex ways of imagining knowledge, truth, and reality.

In summary, this study has aimed at disrupting humanist discourses that support ways of conceptualizing multicultural education as a socially ameliorative response to the crisis of difference in an epidemic climate. I'm not sure how much "disrupting" I have actually done, however. What I have done, though, is learned something about (1) how an epidemic climate is created and sustained, (2) how dominant discourses are circulated and what practices of reading media are made possible, and (3) how dominant and interruptive discourses both intermingle and remain separate. I have moved toward useful ways of conceptualizing how inscription works in a particular situation at a particular time. I see, however, significant theoretical gaps in my work. I have not well-articulated a critique of consciousness nor a theory of desire. A better grasp of current thought in these areas could have enriched the analyses and interpretations I was
able to perform. I have tried to move toward modes of inquiry and pedagogy that do their "work not by raising consciousness but by revealing the dilemmas and aporias of consciousness" (Shapiro 1992, p.129). This work is not a "site of victory" (Fiske 1994, p.198), but I think what it has produced has implications for pedagogy and research methodology. The next two sections explore these implications.

From Student Resistance to Climate of Intelligibility:

Pedagogical Implications

Critical pedagogies have situated students as resistant to liberatory and emancipatory efforts (Lather 1991). Lather (1992) claims that:

too often, such pedagogies have failed to probe the degree to which "empowerment" becomes something done "by" liberated pedagogues "to" or "for" the as-yet-unliberated, the "Other", the object upon which is directed the "emancipatory" actions (p.122, citing Ellsworth 1992).

She then asks a question sparked by poststructural critique: "How do our very efforts to liberate perpetuate the relations of dominance?" (Lather 1992, p.122). Ellsworth (1992) argues that "key assumptions, goals, and pedagogical practices fundamental to the literature on critical pedagogy—namely, 'empowerment', 'student voice', 'dialogue', and even the term 'critical'—are repressive myths that perpetuate relations of domination" (p.91). Such assumptions, goals, and practices
rely on fully rational engagements between students and teachers in democratic dialogue in which all participants are presumed to have equal status. Yet "the critical pedagogue is the one who enforces the rules of reason in the classroom--'a series of rules of thought that any ideal rational person might adopt if his/her purpose was to achieve propositions of universal validity'" (Ellsworth 1992, p.96, quoting Aronowitz 1987/1988). Well, this statement is full of problems given poststructural critiques of rationality, classroom power dynamics, and universal anything. What is pertinent to me here is that the pedagogue is situated as the rational knower/enforcer and the students who don't follow the program are characterized as resistant and falsely conscious.

A pedagogical shift that ventures into the realm of representation, I argued in Chapter I, opens up the study of multiculture to analytics that do not rely wholly on "the commitment to rationality" nor on "rational persuasion" (Britzman, et al. 1993, p.197). Inquiry and pedagogy that focus on the "aesthetics and rhetorics" (Ellsworth 1993, p.202) and the "politics and poetics" (Britzman et al. 1993, p.189) of representation move cultural criticism in a direction that acknowledges the "'noise' of multidimensionality, historical variability, and subjectivity" (McCarthy & Crichlow 1993, p.xviii). Moreover,
the move toward addressing the intelligibility of dominant and counter-hegemonic discourses repositions students. Instead of characterizing them as irrational resisters it admits emotionally charged engagement with explosive issues and takes into account that most students have been educated in contexts that do not address how social difference is fashioned by relations of power and how relations of power govern the self. Most have not had sanctioned opportunities to discuss subjects like feminism, gay and lesbian rights, anti-racist conduct, or what it means to construct one's own racial, sexual, and gendered identity (Britzman 1993, p.9).

These absences make it difficult for students to hear what Brodkey (1995) calls "lyrics spoken in unfamiliar cadences". In other words, challenges to naturalized and common sense discourses on difference are not often not intelligible to students. Pedagogical attention to issues of representation and intelligibility, then, has the potential to open up opportunities for critique that might otherwise be shut down when students' struggles are pathologized as irrational and resistant. I have no formula, however, for how such a pedagogy might proceed. "We must begin wherever we are" (Derrida 1976, p.162) in experimental modes that defy the creation of "tidy and efficient moments of learning" (Britzman et al. 1993, p.195). All I can say is that I learned a great deal from my experiment and, though it didn't always feel good at the time (some of it still doesn't), I am pleased at the glimmers of understanding in my own practices
and in those of my students. I will say too that comfort and safety in the classroom are overrated. The most exciting insights seemed to come in the most tense moments of both the classroom experience and in writing it up.

Looking Awry and Bricolage: Methodological Implications

Richardson (1994) argues that:

social scientific writing uses metaphors at every "level". Social science depends upon a deep epistemic code regarding the way "that knowledge and understanding in general are figured" (Shapiro 1985-1986, p.198). Metaphors external to the particular piece of research prefigure the analysis with a "truth-value" code belonging to another domain" (Jameson 1981) (Richardson 1994, p.519)

By consciously borrowing, changing, and mixing metaphors in this study, I was able to move away from predictable analytic practices toward what seemed to me more fruitful ones. Zizek's (1992) method of reading Lacan through popular culture got me started and suggested to me other ways to look awry. Singer's (1993) epidemic logic struck a chord with me in the midst of what kept seeming to me like a crisis of diversity. Brodkey (1995) got me started on the White Noise thing, while DeLillo (1986) and Cop Shoot Cop (1991) took me even farther with it. I'm not suggesting that these particular metaphors and the analytic practices that they evoked for me are appropriate for anyone else's study or even for any other I might do. They arose accidentally and fortuitously in the situatedness of my study. They were a
bricoleur's boon, a situated methodologist's dream, and they inevitably shaped what was possible for me to do in this study. What I am suggesting here is that researchers ought to seize opportunities to use unlikely metaphors and practices from unlikely sources. It has the potential to energize scholarly work and take it in directions not yet imagined.
Item 1. The Syllabus.

Humanistic Foundations of Education: History of Modern Education
Focus on Multicultural Education

Introduction

This course is set up as a collaborative inquiry. We will engage in a historical, critical study of multicultural education. I assume that most, if not all of you, have had some contact with this topic through your teacher preparation program, through your personal and professional experience, and/or through popular media.

I would like to begin the course by exploring what you know about multicultural education and how you feel about it as a future teacher. We will proceed from there to read critical discussions of multicultural education and of issues related to it, such as considerations of race, class, gender, sexuality, and other "diversity" issues in education. We will also focus our efforts on reading popular culture—reading the information sources that influence the ways we understand the world through television, magazines, movies, books, performances, and other every-day media.

The syllabus will be to some degree emergent; we will decide as a group how to proceed after some initial exercises and reading. I plan to keep the amount of required reading to a minimum in order that we might engage in meaningful discussions and other activities based on readings that we have had time to complete and to reflect on. The goal here is do some hard thinking about multicultural education and our roles as teachers in a diverse world—one in which power and resources are not distributed equally.

Readings


Course Packet—available at Grade A Notes.

We may also decide that some supplemental reading is necessary to enhance our understanding of particular issues. We will decide on such readings as a group and put them on closed reserve in the Education Library.

Optional readings:


Course Packet --The optional course packet, available at Cop-ez, contains readings from both primary and secondary sources. They deal mostly with issues of race, class, and gender as they relate to schooling and society. Some are philosophical and/or theoretical works that outline purposes and practices of schooling. Others are critical analyses of some of the problems associated with schooling.
Course Requirements

Attendance is crucial. More than two absences (excused or unexcused) will adversely affect your grade. If you must be absent, it is your responsibility to arrange make-up work with me.

FOR A "B":

- Throughout the term keep a multimedia scrapbook/journal. Look for things that strike you as relevant to our exploration of racism, sexism, cultural diversity/unity issues, social power imbalances, and problems in and solutions through schooling. Cut stuff out, videotape things, write down quotes, song lyrics, film sequences, notes from other classes. Keep reflective memos that explore what you have collected in relation to what we do in class and our readings. Demonstrate your wrestling with the reading and class discussions. Pay special attention to the representation of race, class, gender, sexuality, age, body size, ability, and other identity-formation discourses. Scrapbook/Journals are to be turned in each Friday either in class or by 4:30 PM in my mailbox.

OPTIONAL "A" PROJECTS:

CHOOSE ONE--

- Volunteer to procure a copy of a supplemental reading that the class has decided on, put it in closed reserve in the education library by an agreed date and time for the rest of the class to use/copy. Arrange to lead a discussion of the piece, and write a three page paper that explores how your reading and class discussion of the piece influenced your thinking about a particular issue raised in our class.

- Work with a group of at least two other students to create a set of ongoing "minutes" of our course meetings. These "minutes" will be used to keep us on track, to help us find places to get off track, and otherwise provide a retrospective mapping of where we have been as a class. Do not spend all your time in class keeping notes. Meet with your group weekly and, from your regular class notes, prepare a 5 minute report on our ongoing course "history". Turn in a final copy at the end of the term. Also include a three page analysis of how the course progressed in its dealings with multicultural education.

- Choose three bibliographic entries from any of our sources that you feel might help you understand some of the issues raised by the authors we read. In a three page paper, briefly summarize their main points and reflect on how these pieces inform your thinking about a particular issue raised in our class.

- Keep a glossary of words/images/themes you run across that are unfamiliar, or, that become quite familiar as the term continues. Watch for changing meanings. Your glossary should include where you encounter the words/images/themes and supporting quotes and/or "party definitions" of them. In a three page play (or some other negotiable artistic medium), portray yourself (or a fictional character, or someone else you know even) at a party explaining one or more of your glossary items to your friends. You might want to arrange to perform/present your piece to the class.
• Do a media analysis that explores the representation of race, class, gender, sexuality, or other issues pertinent to this class. You could focus on one media source such as television news, a television show, newspapers, movies, etc. You might also look across media sources at a particular event or narrowly defined issue to see how the above issues are portrayed. In a three page paper, summarize the findings of your analysis and explain how what you have found intersects with what we have done in the course.

• Negotiate a project of your own. Submit a proposal for such a project by Friday, July 1.

Let me know by Friday, July 1 whether you will do an "A" project and which one you will do. Fill in the blanks on your grade sheet provided for this purpose. The written portions of "A" projects are due by 4:30 PM Friday, July 22.

**Class Format**

DAY 1: Explore beginning definitions and histories of multicultural education and make a list of media sources.

DAY 2: Come to class with a list of common themes from Monday's discussion of the definitions and histories of multicultural education. Also come having read the article by William Watkins from the course packet. We will decide from our discussions what we need to read for Thursday.

DAY 3: Share media items.

The rest of the syllabus will be determined depending on what we feel we need to read and do. As I envision it now, on Mondays we will discuss issues raised by my reactions to your journals and your perceptions of how the class is going; Tuesdays and Thursdays will be assigned reading days; Wednesdays will be media sharing days; and Fridays will be report, performance, or presentation days.

**Contents of Course Packet**


Item 2: Informed Consent Letter

June 20, 1994
To: Research Participants
From: Kate Lenzo

Thank you for considering participating in my dissertation research project, "Looking Awry at Discourses of Multiculture in Preservice Teacher Education".

Attached is an informed consent form which outlines the project and what you can expect from me. I ask that you sign it and return it to me in class.

I plan to gather data from our class, Educational Policy & Leadership 650.02 SU94, to use in my dissertation project. With your permission and budget permitting, I will audio & video tape and transcribe all of our class meetings. I would also like to use your written and otherwise represented assignments as data in my study. As I have set up the course as a collaborative inquiry, your input at many levels of my study is welcomed, but your participation or non-participation in the study will in no way affect your grade in the course nor will it affect any future relationships you may have with me.

I would also appreciate your involvement in my study after you have finished taking my course, but such participation is optional on your part. I would like to meet with individuals and/or small groups in Winter or Spring quarter 1995 to get your reactions to the ways I am analyzing and writing up data collected in our class. I hope to have your permission to audio tape and transcribe these interviews.

I hope that we will all learn more about multicultural education and the impact it has on us and the impact we have on it as teachers and scholars of education.

The highest standards of confidentiality will be maintained. I will safeguard the data we collect and I will ask you to choose a pseudonym to protect your privacy, unless you choose to use your own name. Consider this latter choice very carefully, weighing your desire for privacy with your desire for involvement in the study and recognition for your work and ideas. I would like very much to work with you on public presentations and scholarly articles springing from this project. If you would be interested in such involvement you may want to use your own name. But, I repeat, participation or non-participation at any level of the study will in no way affect your grade in the course nor will it affect any future relationships you may have with me.

I am excited about this project and hope the experience will be a meaningful one for you. While I hope that you will agree to participate in all phases of the research, you should feel free to drop out of the study at any time and I will respect this decision. I will say it again: Participation or non-participation in the project will have no effect on your grades in our class or any contact you have with me in the future.

Please indicate on the attached consent form the level of participation you desire at this time. If you have questions, please call me. Thank you.
Informed Consent Form

I consent to participate in the research project "Looking Awry at Discourses of Multiculture in Preservice Teacher Education".

The purpose of the project is to examine competing discourses of multicultural education. The insight gained from my participation will provide information about how preservice teachers engage with issues of multiculturalism in education.

I understand that in any published documents my name and the details of my life will be changed in order to protect confidentiality and that photocopies of written work and/or audio or video tapes of classes, interviews, and my work will be destroyed upon completion of the research.

I understand that I can stop participating in this project at any time and that my participation or non-participation in the study will have no effect on my grade in Educational Policy & Leadership 650.02 nor will it affect any future contact I may have with the researcher.

Indicate the level of participation you desire at this time by circling a Yes or No response to the items below. Realize that you can change your mind, either way, at any time.

Yes No As a participant, I agree to allow the researcher to audio & video tape and transcribe all of our class meetings in Educational Policy & Leadership 650.02, Summer 1994.

Yes No I agree to allow the researcher to photocopy and otherwise reproduce and analyse the written and otherwise represented assignments I turn in for the class.

Yes No I agree to allow the researcher to use excerpts from audio and/or video tape in presentations associated with this project.

Yes No I am interested in being contacted for future individual and/or focus group interviews associated with this project.

Yes No I am interested in pursuing a greater involvement with this study as a co-author/co-presenter with the researcher for publications and public presentations.

Name ________________________________
Address ________________________________
Phone ________________________________
Email ________________________________

Co-Principal Investigator's signature ____________________________
Dr. Patti Lather

Co-Principal Investigator's signature ____________________________
Dr. Mary Leach

Co-Investigator's signature ________________________________
Kate Lenzo
Item 3: Demographic Information

Demographic Information

In conjunction with almost any research project, the researcher is compelled to characterize a group according to demographic categories. This categorization, however, becomes problematic when the stability and authenticity of identity is questioned. What do such categories really say about who people are? How are such categories used? Can categorization be misleading by creating the sense that it is possible to know who people are based on how they fit into "objective" categories? Although I am confused by such questions, I still have a desire to know something about the demographic characteristics of our class. It is a convention of research that I wish to question, but it is also one I feel I must do something about.

With this hesitation in mind, I'd like for you to consider the following categories that are traditionally used in organizing demographic information. You may choose to fill in the blanks associated with these categories, while feeling free to write any comments or questions you have about being identified in these ways. You may also choose in addition to this, or instead of this, to write a short paragraph that describes who you are and how your present state of being might be characterized in other terms than the ones listed here.

Age _______ Ethnicity _____________________________________

Sex _______ Hometown (city, state) __________________________

Economic Class background: Where would you place your family on this continuum? Indicate with a mark at the appropriate place on the line below:

| | | | | |
| poor | working class | middle class | professional class | wealthy |

Major area in education __________________________________________

Professional interests ____________________________________________

Personal interests ______________________________________________

Paragraph about who I am (write below and/or on back if necessary):
APPENDIX B

Table 2: Topics Listed in the "Topic Guide" of the 1994/1995 Annual Editions: Multicultural Education. Numbers in parentheses indicate the number each article is assigned as listed in Table XX in Appendix A.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Educational Purposes (1,3-7,9-11,34,35)</th>
<th>Pregnancy, Adolescent (17)</th>
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<td>Afrocentrism (10,15)</td>
<td>Educational Purposes (1,3-7,9-11,34,35)</td>
<td>Pregnancy, Adolescent (17)</td>
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<td>Prejudice (5,7,9,10,13,16)</td>
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<td>Psychosocial Foundations (13)</td>
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<td>Canadian Education (30)</td>
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<td>Racial Awareness (7,13,15)</td>
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<td>Cultural Identity (1,5,14,15,22,32,33)</td>
<td>Global Perspectives (2,20)</td>
<td>&quot;Reform&quot; in Multicultural Perspective (10-12,34)</td>
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<td>Cultural Pluralism (1,4,9)</td>
<td>Holocaust (32)</td>
<td>Social Context of Multicultural Education (1-5)</td>
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<td>Culturally Based Pedagogy (6,7,9)</td>
<td>Identity (5,7,14)</td>
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<td>Culture Gap (21)</td>
<td>Minority Language Rights (21,31)</td>
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<td>Curriculum Guidelines for Multicultural Education (18,34,35)</td>
<td>Multicultural Literacy (10)</td>
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<td>Demographics (4,5,10,17,31)</td>
<td>Multicultural Teacher Education (6,7,9)</td>
<td>Textbooks (23,24)</td>
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<td>Desegregation (16)</td>
<td>Multiculturalism (1,3,4)</td>
<td>Textual Analysis (14,22-24)</td>
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<td>Diversity (1,4,7,13)</td>
<td>Personal Identity (13-17)</td>
<td>Visions for the Future (1,10,34,35)</td>
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</table>
Table 3. Unit and Article Titles from the 1994/1995 Annual Editions: Multicultural Education.

| UNIT 1: The Social Contexts of Multicultural Education | 1. "Investing in Our Children: A Struggle for America's Conscience and Future"  
2. "A Survey of Education"  
3. "Multiculturalism: Myths and Realities"  
4. "America the Multicultural"  
5. "The Politics of the Family in America" |
| --- | --- |
| UNIT 2: Teacher Education in Multicultural Perspective | 6. "Multicultural Education in Teacher Preparation Programs"  
7. "Resisting Racial Awareness: How Teachers Understand the Social Order From Their Racial, Gender, and Social Class Positions"  
8. "The Case for a Gender Issues Course in Teacher Education"  
9. "Teaching Teachers to Avoid Having Culturally Assaultive Classrooms" |
| UNIT 3: "Reform" in Multicultural Perspective | 10. "Multicultural Literacy and Curriculum Reform"  
11. "Anthropology and School Reform: To Catalog or Critique?"  
12. "The Illusion of Education Reform: The Educational System and At-Risk Students" |
14. "Identity, Metamorphosis, and Ethnographic Research: What Kind of Story is Ways With Words?"  
15. "Afrocentrism: Capitalist, Democratic, and Liberationist Portraits"  
16. "Table Hopping in the Cafeteria: An Exploration of 'Racial' Integration in Early Adolescent Social Groups"  
17. "Community Structure and Female Delinquency Rates: A Heuristic Discussion" |
| UNIT 5: Curriculum and Instruction in Multicultural Perspective | 18. "Curriculum Guidelines for Multicultural Education"  
19. "Multicultural Education: Five Views"  
20. "A Long Way to Go"  
21. "Bridging the Culture Gap"  
22. "The Education of Little Tree: What it Really Reveals About the Public Schools"  
23. "Getting the Story Straight"  
25. "Confronting Thomas Jefferson, Slave Owner"  
26. "The Sister Schools Program: A Way for Children to Learn About Cultural Diversity—When There Isn't Any in Their School"  
27. "A Successful Alternative to Traditional Education: Seattle Middle College High School at Seattle Central Community College" |
| UNIT 6: Special Topics in Multicultural Education | 28. "Reconsidering Anthropological Explanations of Ethnic School Failure"  
29. "The Concept of Place in the New Sociology of Education"  
30. "How They Handle It: Young Canadians, Sex, and AIDS"  
31. "Educating Diversity"  
32. "Power, Powerlessness, and the Jews"  
33. "An Amish Beginning" |
| UNIT 7: Toward a New Day in Our Visions of Education: Multiple Visions—Universal Hope | 34. "Purpose, Products, and Visions: The Creation of New Schools"  
35. "Towards a Discourse of Imagery: Critical Curriculum Theorizing" |
Table 4: Sources for the Articles in the 1994/1995 Annual Editions: Multicultural Education. Numbers in parentheses indicate the number of articles from each source.

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<td>The Education Digest (1)</td>
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<td>American Educator (1)</td>
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<td>The Nation (1)</td>
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<td>Young Children (2)</td>
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Brodkey, Linda (1995). Difference and a pedagogy of difference. Paper presented at Ohio State University, English Department Lecture series in Rhetoric and Composition, Columbus, OH.


