# A CONCEPTUAL FRAMEWORK FOR CURRICULUM DELIBERATIONS IN SENIOR SECONDARY SCHOOL HISTORY

by

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**We accept this thesis as conforming to the required standard**

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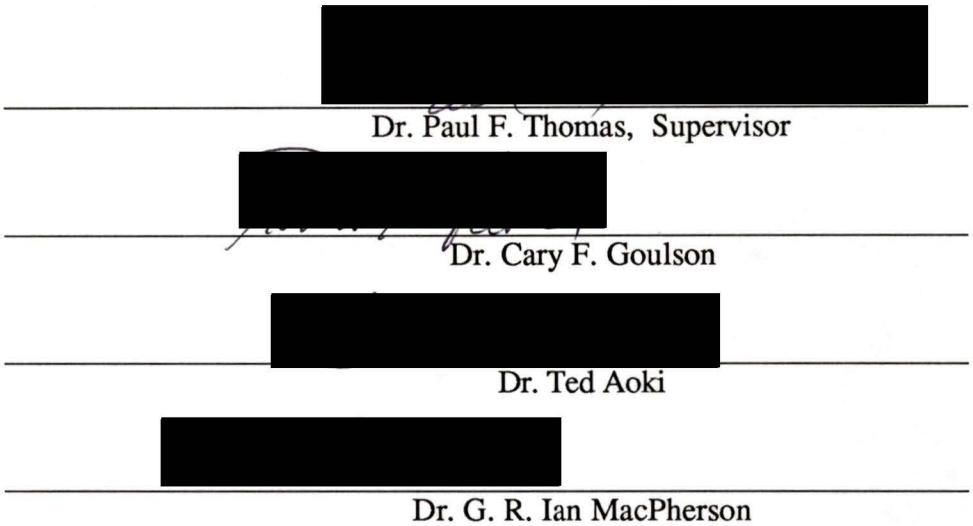
## ABSTRACT

This study presents a conceptual framework for curriculum deliberations in senior secondary school history. In order to prepare for curriculum deliberations, the curricularist establishes a personal 'platform' of fundamental assumptions about truth, reality, education, and curriculum. This 'platform' also articulates assumptions about the content, understandings, and methods of history.

The method of deliberation allows the curricularist to draw from curriculum theory, the philosophy of history, and the philosophy of language in an eclectic fashion in order to construct alternatives to the dominant model of curriculum theorizing and development. The method of deliberation is used to see the present method by which the Ministry of Education in British Columbia develops curriculum as being only one alternative to curriculum development. The current provincial method, as an example of the dominant curriculum development model, does not meet the needs of students, teachers, or the discipline. Deliberation is a form of problem solving which allows problems in curriculum to emerge from practice. The problem this study addresses is grounded in my experience as teacher, curriculum developer, and curriculum theorist. Experience in these areas allows me to present a critical analysis of a provincial curriculum project currently underway to develop senior history curriculum.

A conceptual framework is suggested as a defensible way of approaching the task of curriculum development. This framework is used to generate an alternative process of curriculum development to the one used by Curriculum Development Branch. Conceptual bases for developing skills in language and history are also suggested. The conceptual bases for skills, the curriculum development alternative, the conceptual framework for

curriculum development, and the personal platform are unified by a consistent view of history, curriculum, language, truth and reality.



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I dedicate this study to my wife, Paula,
who gave me the time and the love to complete it.

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

T. S. Eliot, *Little Gidding*

# CHAPTER ONE

## OVERVIEW

### Scope

In this thesis I offer a conceptual framework for curriculum deliberations in senior secondary school history . A personal conceptual foundation is established similar to Walker's (1971) 'platform'. This foundation includes my views of reality, truth, education, and curriculum. It also includes a view of the discipline of history, its fundamental understandings and method of inquiry. I follow the deliberative approach of Reid and Schwab in allowing the problem of determining the appropriate method of history curriculum development to emerge from my practice. The curriculum development practices in history in the province of British Columbia are examined critically as one alternative to curriculum development. Using the method of deliberation, a personal conceptual framework is presented for approaching the task of curriculum deliberation. The philosophy of history, the study of language, and current curriculum thought are used in constructing a framework for developing curriculum in history. I offer one alternative process to the provincial method of developing curriculum and suggest conceptual bases for determining appropriate skills in language and history. The conclusion examines implications of my framework for training of teachers, makes suggestions for research, and examines the implications of the study. The study concludes with a series of principles and statements outlining the major points.

Method

The goal of this study is to produce a conceptual framework for curriculum deliberations in history. The method used follows a form of problem solving in which a problem is sensed and then articulated; a basis of personal values is established which acts as a criterion in the generating and selecting of alternative solutions. The first step is to determine that there is a problem, in this case to determine a need for using a framework for curriculum deliberations. The section of this chapter entitled "Sensing the Problem" looks at the specific study problem by referring to four areas of personal experience. This problem is one which has emerged from my practice. It is, therefore, grounded in my experience and is what Schwab (1978) would call a 'practical' problem.

The next step is to articulate the problem. In the section entitled, "Stating the Problem," a number of statements are used to indicate the parameters of the problem. These statements are organized under three of the areas of personal experience used in the previous section.

The third step consists of establishing a personal conceptual framework for approaching the task of developing a framework for curriculum deliberations. This involves making explicit personal values and assumptions about the nature of reality, knowledge, and education. The process is what Walker (1971) calls establishing a 'platform' for making curricular decisions. It is also an important aspect of any form of problem solving, for individual values and world view play an important part in generating and evaluating alternative courses of action. The platform of personal values should include the individual's basic assumptions about the nature of curriculum and the purposes of the education . My 'platform' is presented in the first section of Chapter II.

The next step in a problem-solving method is to generate alternatives and to gather information concerning them. In this study it involves examining the different philosophies of history and establishing which resonate with the set of personal values already articulated. Resonate means a goodness of fit or a match that may or may not be explained in a logical way. Sometimes an idea 'feels right' yet it is impossible to say why or how. The processes that are at work are the twin processes of intuition and intellectual analysis (see Arnheim, 1985). These processes together sort the mass of historiography into usable entities. The intellect categorizes and logically links theory together while intuition perceives the shape of the entire field and places individual theories and ideas in the larger context.

Generating alternatives also involves careful consideration of curriculum thought for the same purpose. The three subsections under the heading, "A Concept of History," do not attempt to present the entire field of the philosophy of history; but rather attempt to present those ideas within the discipline which resonate with my world view. In a sense I do not follow strictly the problem-solving analogy in that surveying and considering all of the alternatives for history and curriculum in this study would make it too unwieldy. The section mentioned gives the results of the survey of the alternative views of history. In the same way the subsection entitled, "Process of Curriculum Development," surveys the literature on curriculum development in the light of my articulated world view and presents those that resonate with it.

One of the non-theoretic alternatives that is examined is the model presently used by the province of British Columbia to develop curricula at various levels for the entire province. It is non-theoretic in the sense that it is in practice for developing curriculum. However, in Chapter II, I suggest that the provincial model has a basis in curriculum theory. It is offered as an example for two reasons: It is the most popular method of developing curriculum in many jurisdictions and it is my involvement with this process that grounds the study.

The fifth step in a problem-solving process is the ranking of alternatives and selecting one on the basis of the previously established criteria. Chapter III expresses a manner of approaching curriculum deliberations that is consistent with the way in which I conceptualize knowledge and method in history and the process of curriculum development. It is not intended to be seen as a 'system' or 'model' or series of steps that are appropriate for all curriculum situations. That is not possible because curriculum situations are different and call for different solutions. It does present the conceptual foundations and the way I would approach the particular task of curriculum deliberations in secondary school history in this time and jurisdiction.

Deliberation here follows the conception favoured by Walker (1971), Schwab (1978), and Reid (1978, 1981,1984). Schwab refers to deliberation or the method of the practical as not a "linear affair proceeding step-by-step, but rather a complex, fluid, transactional discipline aimed at identification of the desirable and at either attainment of the desired or at alteration of desires" (p. 291). It is a form of problem solving in that "individually or collectively, we identify the questions to which we must respond, establish grounds for deciding on answers, and then choose among the available solutions" (Reid 1978, p. 43).

The method in this study links deliberation in curriculum to deliberation in history both of which emerge from an understanding of a personal conception of reality and knowledge. The links between basic personal values and deliberation in history and curriculum are logical and flow from one another.

## Sensing the Problem

This study is grounded in my experience as a student of history, teacher of history, curriculum developer, and as scholar in curriculum. These areas of experience provide different vantage points to view curriculum, the process of curriculum development, and

the nature of history. Reflection upon each area has allowed me to focus on the questions the study will address.

These 'areas' of experience can be seen as levels in which I have gained a greater depth of understanding of curriculum at each level; what it is and what it consists of. When I look back to the time I was a beginning teacher, I realize that I had not conceptualized curriculum, but simply taught what was there to be taught and did so in the light of my world view, training, and experience. However, my present vantage point is one of a veteran teacher, one who has served on Curriculum Branch committees, and read and reflected on curriculum theory. Thus the discussion of curriculum in this document is based on a level of experience which subsumes a number of other levels. I have referred to these as 'areas' of experience because when viewed in the light of what happens in the classroom, the hierarchy of levels reverses. As students we live in the world of the classroom and as teachers we again return to the lived and real world of classroom experience. As curriculum developer and as scholar in curriculum we leave that world to theorize and reflect. Curricularists are often accused of producing ideas and curricula that seem divorced from the realities of the classroom. In my own practice, I have not yet fully answered the question as to whether the curricularist successfully subsumes levels of classroom experience in theorizing. By the same token, teachers are often accused of ignoring ideas and theory that would aid their practice. After reflection upon my practice, I am unable to say whether the practitioner successfully subsumes theory. Thus it would seem more appropriate to refer to different types of experience with teaching and conceptualizing in curriculum as 'areas' rather than 'levels'. The theory-practice dichotomy is explored more fully in the first section of Chapter III.

In spite of these reservations, an important part of the conceptual framework I present is that curricular theorizing emerges from practice. One way in which curricularists can write and develop curriculum is in the form of problem solving. These problems are ones which present themselves from real classroom situations and become in Schwab's

(1978) term 'practical' problems. The example I use to develop this concept is one which emerges from my practice, and the following four levels of experience are used to suggest the parameters of the problem. I use Schwab's definition stemming from Dewey which sees problematic situations as "conditions which are discomforting or disconcerting" but which require consideration of alternatives in their direct formulation ( Schwab, 1983, p. 257). Also of use in this study is Habermas's (1971) view that problematic situations emerge from disappointed expectations. In giving this definition he distinguishes between the failure of a controlled situation from which the observer is distanced and the failure of participants in a situation to gain consensus of understanding (see p. 175). Although this study is not a hermeneutic one, it relies more on the hermeneutic view of method than the scientific-technical.

## Student of History

The first area in delineating the problem is the experiential one. As teachers and curricularists we must never forget that our first and probably most formative understanding of curriculum is as lived experience. We talk of the "courses we took" at school or university. We think of a number of one hour segments of knowledge in a number of disciplines, all separate and distinct. We also think of the interest, skill, or approach of the professor. The hundreds of choices we make about friends, courses, and readings through our academic career defines our world view long before we are called on to do so formally, if we ever are.

As an undergraduate I did not think of curriculum other than as a choice of content. In the same way my view of history was conditioned by my course choices. My

high school history courses had been a series of diplomatic and military events in a chronological and linear progression. However, as a political science major in university, I tended to view history from a structural perspective, the popular conception of the time in political science. I was not ushered into the method of history by membership in the faculty, but readings in political philosophy covered much the same philosophical ground. The courses in history that I did take were East Asian and tended to emphasize a view of history based on a different conception of time from that of the west. The only course in Canadian history that I attended was one which presented the most important themes in Canadian history since Confederation, including social, political, economic, and cultural. Thus my scholarship in history left me with a very eclectic approach to the discipline.

The problem emerged when I took these views of history into the classroom to teach a secondary history curriculum which emphasized diplomatic military events in chronological order and suggested a singular way of looking at the past. The problem may not have emerged so dramatically if I had not been selected to a provincial curriculum committee where my views of history were open to question.

Teacher

As a teacher, I am trapped in a paradox in my relationship to the history curriculum. In one sense, I am the ultimate arbitrator of the curriculum, for I give it voice in my classroom. I ignore some areas of content, stress others, and favour some interpretations over others. In doing this I bring to the teaching of the history of this century an understanding of the discipline based on my training and experience, a conception of what is appropriate for my classes to explore, and a zmethodology for achieving that conception.

I also attempt to teach history with an eye to what the students find interesting and what I think is relevant to their futures.

In another sense, I have little control over the form the curriculum takes, for the curriculum is produced by the provincial government and my interpretation of it is bounded by, amongst other things, the curriculum guide, the textbooks provided for the program, the demands of the provincial final examination, and the nature of the children I teach (for a discussion of constraints on curriculum see Ornstein & Hunkins, 1988, p. 210).

Schwab (1978) points out that a problem is not a problem until it is identified. There was not much of a dichotomy between the provincial history curriculum and the curriculum that happened in my classroom until it was apparent that the final examination was measuring things that I was not teaching or my students doing and was not measuring things that my students were doing. I was aware before that other teachers emphasized other aspects of the curriculum and their students participated in other ways of learning about history than mine and that seemed appropriate given that we all seemed to have different ideas about history. Once again what was simply a disconcerting situation did not appear to me to be a problem worthy of theoretic consideration until I was appointed to a provincial curriculum committee.

## Curriculum Developer

When I was appointed to the committee that was to revise the provincial History 12 curriculum, my relationship to curriculum entered a new dimension. I had to identify my orientation to curriculum, consciously or unconsciously, and justify items that would be included or not included in a curriculum document.

As a classroom teacher, I entered a process of curriculum development about which I had little knowledge. I was aware of the parameters of the task, but unversed in

the nature of curriculum development. The deliberations of the committee centered on the relationship of the proposed curriculum to existing curriculum, the relationship of content and skills to each other, the practical needs of the teachers of the province, the quality and availability of resources, and the method by which the curriculum would be evaluated. Although many of the committee members had post-graduate degrees and exposure to curriculum and learning theory, the task was bounded by the vision of practical men involved in the day-to-day needs of teaching and the desire of the Curriculum Development Branch to effect the most efficient means of producing curriculum.

What made this stage problematic was the extent to which the committee was free to operate. The concerns of the committee were those of which skills to emphasize and which areas of content to cover. It was readily apparent that the process of curriculum development for the province consisted of attempting to provide a consistent and efficient way of producing and updating curriculum packages for the entire province. This requires a delicate balance between the often conflicting demands of teachers, the public, elected officials, the aims of the ministry and its constituent branches, and the diverse needs of the children of the province. The teachers on the committee tended to want to create curriculum without having to think of these conflicting interests. At the same time the province wanted the teachers on the curriculum committee to respond to influences over which they had no control and often no interest in. The problem here expressed itself in a lack of consensus concerning the participants' understanding of the situation.

## Theorist

What is interesting is the lack of reflection that was provided or encouraged as to the nature of the process of curriculum development in which I was engaged as a member of a provincial curriculum committee. Members of the committee were provided with documents which indicated the timeline and flowchart of the development of the project in

which we were engaged, but it did not place that process in the larger perspective of the field of curriculum. This was apparent when I entered the University in order to gain a Master's degree in Curriculum Studies.

I entered the area of Curriculum Studies as a full-time scholar which allowed me the opportunity to reflect on the nature of the curriculum development process and to place it within a wider context. The uneasiness that I experienced as history teacher, and curriculum developer encouraged me to take a critical stance and explore the alternatives to the curriculum development process that I was engaged in. The literature of curriculum theory provided intellectual tools to examine the provincial development process as only one alternative to conceptualizing curriculum and to analyze alternatives in the light of my practice.

In this study I bring the intellectual tools that have emerged from curriculum theory to bear on these rich layers of personal experience.

## Articulating the Problem

The approach is based on the assumption that what is to be produced is not the answer to a question, but a way of looking at curriculum that allows solutions to curriculum problems to be determined. The search for the answer is more important than the answer itself. Reid (1981) distinguishes between procedure, as an end-point of enquiry that attempts to formulate universal applications; and method which begins with problems not principles and attempts to suggest a process by which solutions can be converged upon (p. 171). What is presented in this study is a method of looking at the process of curriculum development and not a procedure.

The development of a conceptual framework, therefore, does not follow from the investigation of a single question. Rather the framework emerges from a series of questions about the nature of history, of teaching and curriculum, and of the curriculum development process. This is, of course, an enormous and highly complex area. What limits the area of investigation is the framework of questions that pertain to a practical problem; the nature of curriculum deliberation for secondary school history.

The term 'deliberation' here is based on Schwab's (1978) definition of a process of 'practical reasoning'. Reid (1978) discusses Schwab's concept of deliberation as an establishing of grounds for asking and then determining solutions to curricular problems. Questions arising from curricular problems are context based and the range of solutions depends upon the changing purposes, ends, and values of those who ask them.

## History

A discussion of the nature of curriculum deliberation is wide in scope, but we can limit it by looking at one subject area or discipline. My discussion of the 'discipline' should not be taken as an argument in favour of discipline-based curriculum. It is not my intention to argue for the 'structure of the disciplines' view of curriculum popularized by Schwab, Phenix, and Bruner in the early 1960's. Curriculum in this study is viewed in the light of the discipline of history because it is the area from which the problem arose within my practice. I do explore the question of discipline based education in the section entitled, "What is History," in Chapter II. The study proceeds from a practical problem which is bounded by the development of history curriculum.

The following questions bound the problem:

a. Are learnings that are organized around a discipline done so as to serve an educational or social purpose, or are they intended to be ends unto themselves? This is a fundamental

question in any subject area but vital to history. There are many different conceptions of what history is and some historians suggest that the discipline should serve a social purpose. Others argue vehemently against this idea. Unless this question is answered the whole purpose of developing a curriculum in history is hidden. The question also suggests a discussion of whether competency in the discipline is in harmony with the purposes of public education.

b. Is there consensus as to what constitutes the discipline of history, its methods, structure, and fundamental understandings? When curricularists gather to develop curriculum they should have an agreed upon conception of the subject matter with which they work. In many of the natural sciences this is not debated. However, historians tend to agree only that their work consists of an examination of the past. The question in history may well become: "Does it matter whether there is consensus as to what constitutes the discipline of history?"

c. Can these methods and understandings, if agreed upon, be translated into classroom practice? This question explores the links between the discipline, the curriculum, and the classroom. It alludes not only to the way in which this is accomplished, but also t the purposes which it serves. Perhaps the answer to the former lies in the use of language, a language which is able to flow naturally from one area to another.

Teacher

The teacher thinks of curriculum in many ways, many of them unarticulated. The following questions explore the relationship between the teacher and the curriculum:

a. Is the purpose of curriculum to guide the actions of teachers or to prescribe learning experiences? For many years curriculum developers attempted to create 'teacher proof' curriculum. This represented a view of teachers as subversive to the purpose of education. Although practicing teachers sit on provincial curriculum committees, the

question of their view of the field needs to be addressed for it is a basic determinant in the creation of any curriculum.

b. Does the curriculum limit the range of experience that happens in a classroom or is it a means of suggesting the possibilities of learning? The way in which teachers respond to curriculum is not necessarily the same. They may respond by thinking of it as something they can use to guide and enhance the learning that goes on in their classrooms. On the other hand they may see curriculum as the outer limits of a comfortable package that they present to children.

c. Does curriculum suggest means to an end or is it a dialogue in which the teacher and students explore ways of being in the present? The question asks whether teachers see themselves as part of a process of creating future citizens or whether they see themselves as explorers of the present. One has to wonder if they do one or the other because of the curriculum or in spite of it.

Curriculum Developer

It is the curricularist's role to link the discipline and the curriculum together for the teacher. The following questions explore this relationship.

a. What is the relationship between curriculum theory and pedagogical practice? There are those who seem to think that it is not necessary for curriculum theorizing to be based on the realities of the education system. Others claim that curriculum as a field is nothing without practical application.

b. Does the nature of the discipline determine the way in which it is translated into curriculum or does the nature of curriculum theorizing determine how a discipline is translated into learning experiences? A fundamental question with the field of curriculum, is whether it is a field at all or simply a means by which real fields of inquiry are translated into educational form. If it is a separate and distinct field of

inquiry and practice, does it bastardize the traditional fields of inquiry when translating them into educational practice or using their methods in educational inquiry?

c. Who should determine how the curriculum development process is approached: the classroom teacher, the curriculum theorist, society in general, or the Ministry official? The public makes demands of elected officials who make demands of public servants. Does the curricularist guide society or is he their servant?

These questions are not to be answered directly but are to set parameters for and to guide the process of inquiry.

## Significance

It is clear that the problem that I have bounded by these three levels of questions is a highly complex one. In this study I construct a framework by which the whole area can be conceptualized. This is an important first step. Research conducted on specific aspects of the problem area would have left the underlying assumptions of the discipline and of curriculum development unexamined and would have tended to reinforce the status-quo. The conceptual framework will provide a guide for further reflection, open possibilities for theory and for practice, and suggest areas for further research and reflection. It allows for 'state of the art' curriculum theory to be applied to a specific area of curriculum deliberation. Since the problem area has emerged from the four levels of personal experience, the study represents an important part of the growth of my understanding; and consequently, the growth of the understanding of those I influence. This study has allowed practice to indicate the need for logical theory, and in turn attempts to bring theory to bear on a practical problem of curriculum development.

It is this ability to use deliberation for a practical purpose that is the most significant aspect of this study. The Ministry of Education has, in the past three years, begun a process of examining how curriculum is developed in the province. The circulation of the Let's Talk About Schools (1985) and Curriculum Goals and Principles: A Position Paper (1987a) discussion papers and the Director of Curriculum Development Branch, Mr. Overgaard's article in BC Teacher in 1986 indicate that the Ministry of Education is interested in examining its process of curriculum development with the intention of making it more consistent. Two recently distributed papers entitled Policies and Procedures: Committees and Learning Resources: Curriculum Development Branch (1987b) and Curriculum Trends in British Columbia (1988b), indicate that this discussion is continuing. A significant addition to this examination and debate over the future direction of curriculum development was added to by the completion of A Legacy for Learners: The Report of the Royal Commission on Education. (1988). My study contributes to this discussion.

In a more general way this study contributes to the development of the deliberative method as a viable means of approaching curriculum development and inquiry. Part of this is due to the grounding of the study in my experience and part is due to the extensive theoretical grounding in the literature of curriculum theory.

# CHAPTER II

# CURRICULUM DEVELOPMENT AND THE DISCIPLINE OF HISTORY

## Personal Conceptual Foundation

The personal conceptual foundation is a catalog of the concepts I use to approach the task. They are the suppositions and assumptions about reality, truth, goodness, education, and curriculum that shape the way I build the conceptual framework that forms this study. These concepts guide the task by suggesting questions to ask, areas of theory to investigate, and appropriate solutions to the problem.

### What is Reality, Truth, and Goodness?

As curriculum theorists, ideas of what gives personal meaning to our lives should be consistent with the way we approach curriculum development and the subject matter we work with. Articulating a *weltanschauung* is no easy matter. We begin at an early age to establish a way of looking at the world, but it is another thing entirely to formalize it and sometimes even to articulate it. However, it is the essential first step in the process of curriculum development for it lays out the basis for the decisions that the curricularist must make. The more complete and honest the process, the greater the chance of effective and honest dialogue.

Establishing a formal basis of a belief system is not an easy task, but it can be done in two ways. One is to write or record one's beliefs in some way and then compare them with the various conceptions that are found in 'synoptic' or survey curriculum texts (see Schubert, 1980, 1986a). Curriculum texts by such writers as Zais (1976), Schubert (1986a), or Ornstein and Hunkins (1988) offer overviews of the philosophies that ground curriculum theorizing. Although they tend to offer simplistic and arbitrary divisions

between schools of philosophy, they provide a convenient starting point for curricularists to establish an idea of their own value system. Once the curricularist discovers a philosophical school of thought that seems to fit with his conception of the world, he reads widely in the theorists and philosophers of the school to fine tune his understanding.

Another method is to read widely and follow the bibliographic trail of texts and works that 'resonate' with one's values and beliefs. When we use this method we slowly build a base of theorists and ideas that resonate with our way of looking at the world. In his discussion of truth, Schwab (1978) described this method of discovering truths as "when a truly poetic truth is presented to a man, something within resonates, and by resonating, tells him that indeed he has before him a poetic truth" (p. 231). This is part of the way that history reveals truth, by resonating with the concept of truth that we already possess. Perhaps this is the way we can approach curriculum as well; by building a base of explored personal truths with which we allow ideas and theories of curriculum to resonate.

Ornstein and Hunkins (1988) present four basic philosophies with which I can compare my world view. While these are simplistic and rigid classifications, they still allow me to judge whether my ideas of reality and the world form a consistent thread through to my ideas of curriculum and education. The first of these is Idealism, given as the philosophy which sees truth and goodness as permanent and absolute. The fundamental thinker of this philosophy is Plato. Realism, the second philosophical type, is one in which everything is part of the natural world, a world which man perceives directly through his senses. Aristotle is the seminal thinker of this category of philosophy. Knowledge and truth are relative to the individual in the third philosophy which is identified as pragmatism. Here the world is in a state of constant change and flux and reality is part of a process that mankind creates. Pragmatism is a modern philosophy and its most important philosopher of this century is identified as Dewey. The last of the philosophies listed by Ornstein and Hunkins is that of existentialism in which the only

reality is the existence of each individual who must order his existence on the decisions he makes about his life.

Zais's categorization of ontology and epistemology into other worldly, earth centered, and man centered also provides a convenient starting point. An other worldly philosophical position suggests a belief in a 'supreme being', and a reality centered in another world external to our experience which we can only know through faith or divine revelation. An earth centered position is suggestive of a belief in the law of nature, a reality which is circumscribed by the objective world that we are able to perceive through our senses or through our rational minds. A man centered position is based on the primacy of human experience from which we gain knowledge.

The man centered position most closely represents my *weltansicht.* A conception of reality that is man centered suggests that there is no ultimate external truth. What we know of reality is based on what we experience. What is true often appears to change as we grow, and think, and experience life. In this way, truth is relative to our situation and, as our situation changes, so does our concept of truth. I do not suggest a total relativism because truth, although ever changing, is still indicative of our humanness and grows from the collective base of experience. Truth like goodness, is part of our collective consciousness, a consciousness that is in some way replicated in each of us. Truth and goodness exist within us because they are the part of mankind that enables us to coexist on the planet. Our humanness tends to create a goodness that is indicative of the shared existence of a social being. The expression of goodness that lies in the preferred consequences of our actions is based on the basic human desire to remain within what it is to be human (see Zais, 1976, p. 123).

A view of reality that is man centered leads to a view of knowledge that is created by man. In Ornstein and Hunkins' division of philosophies this fits with the pragmatic view that reality is changing and is a process rather than an absolute entity; thereby creating a focus for an equally changing knowledge. "Knowledge is made and not discovered"

(Eisner, 1985, p. 32). Egan divides the theories of knowledge into those that conceptualize knowledge as external to man in the Platonic tradition and those that follow from Rousseau's idea that man creates knowledge out of his experience (Kieran Egan, personal communication, June 28, 1988). From this view of knowledge we can conceptualize theories of education as those that attempt to change man to fit knowledge and those that attempt to change knowledge to fit the nature of man. It is the latter that provides a basis for my ideas of education. "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other" (Freire, 1970, p. 139).

Thus the conception of reality that I offer is one which emerges from the experience of individual man. It is ever-changing and dependent on the time, place, and perspective of the viewer. This is the same with truth. Truth is not a universal principle-it is something that we create out of our social lives as co-inhabitants of the planet. Truth, like goodness stems from our humanness and each of us can recognize truths and goodness because they stem from our essential collective nature.

## Education

The task of identifying personal fundamental concepts of education is very difficult. However, it is a necessary task for all curricularists. Egan (1979) points out that a value free educational theory would be useless. He suggests that "the design of a curriculum to produce a particular kind of educated person . . . is a value-saturated and culture bound task" (p. 32). Thus the task of designing or developing curriculum does not really begin until the curricularist has identified his own values and philosophy. As Stenhouse (1975) points out, schooling is unable to transmit to students the entire range of culture in our society. The curricularist must have a conception of what is worthwhile so

that he can answer the question of whether it is better to attempt to guide students' interests toward the ultimately worthwhile or to attempt to teach what is worthwhile and to make it interesting to students (see Stenhouse, p. 9).

Although the model developed in the early 1950's by Ralph Tyler (1949) and expanded by such theorists as Taba (1962) has dominated curriculum development for almost four decades, it centers on a view of education that is not consistent with the view I have presented. The Tylerian model suggests that there is an objective truth discoverable through education. However, education is not a means to an end; it is a process. It is a "manifestation of the historical process, meshing the unfolding biography of the individual with the unfolding history of his society" (Huebner, 1975b, p. 246). Education is the process of discovering who we are in the present. This conception is entirely consistent with my conception of history. We use history, not to predict the future, but to explore the past, to help us understand who we are.

The method of developing curriculum by determining a number of end points, whether in the affective, cognitive, or psycho-motor domains is predicated on the assumption that we can see the end result and somehow judge whether the objectives have been met. It is future-oriented and denies inner experience and conceives of education as progressing towards something specified. By knowing who we are in the present and by living fully in the present, we prepare ourselves for the future. Ornstein (1987) in discussing the information explosion, suggests that education should be future-oriented and goes as far as to quote Toffler in saying that nothing should be taught unless it can be justified in terms of the future. This view is to deny that the past has any relevance to the present or indeed that the past has, and continues to, create us.

Education should provide an opportunity for children to intellectually free themselves from the confines of their situation. By this I do not advocate the idea of liberation as the radical change of fundamental institutions as the neo-Marxists do. I tend more towards Reid's (1981) view of the possibility of educational change. He expressed a

"belief in the possibility of improvement through working with present institutions, and in the efficacy of consensual approaches to the identification and solution of problems" (p. 167). Education should provide the child with an understanding of the entire world and an opportunity to share in that world. Barnes (1976) makes this point by distinguishing between school knowledge and action knowledge. School knowledge is useless for children until they use it to make sense of their own lives or to further their interests. "We want to change the way they perceive the world they live in, not so that they will carry out our purposes, but so that they can formulate their own purposes, and estimate their value" (Barnes, p. 80). This idea is added to by Stenhouse (1975), who sees knowledge of a culture as something that can be used by students to create a structure which encourages creativity and allows for judgment. Our present educational system does not emphasize the spiritual, the emotional, and the aesthetic which are as important for the whole life of people as an understanding of the technical and the scientific (see Walker & Soltis, 1986). Education is far more than that. It should engender in students a "consciousness of infinitude [which] entails a sense of the manifold powers and possibilities of the reality in which one's existence is embedded" (Phenix, 1975, p. 332).

The above gives a view of education that enables the child to maximize his potential within the society to which he belongs. I do not believe that education is the vehicle for social change beyond what Reid (1981) refers to as that which a "morally responsible person" is able to do within present institutions (see p.167). I tend to see education much as Stenhouse does. He identifies the four aims of education as training in terms of skills leading to performance; instruction which suggests retention of data; initiation into societal norms and values; and induction, being an introduction into the thought systems and knowledge of the culture (p. 81). Education is a process that helps children discover their own truths and their own reality but within a societal setting.

What is Curriculum?

The view of curriculum presented here is consistent with my conceptions of history, knowledge, and education; and provides a basis for generating alternatives to the form of curriculum theorizing that underpins the provincial curriculum development process.

The curriculum is no more static than knowledge of history or education is static; it is endlessly added to by the dialogue between the teacher and student and the teacher and the curriculum. It is, as Macdonald (1971) points out, a process and a way of discovering alternatives. While most contemporary curriculum claims to present a series of educational experiences that are designed to achieve future-oriented objectives, all curriculum actually creates "a real present world, a lived in world, and a meaning world" (Mann, 1975, p.146). It is to this present lived-in world that we, as curricularists, must address ourselves.

Curriculum definitions abound, each one reflective of a conception of what should or does happen to children as they grow up. Schubert (1986a), in illustrating the range of definitions, suggests that the definition that curricularists use for curriculum indicates what they think curriculum should be. Thus the behavioralist sees curriculum as merely the course of instruction or a series of intended outcomes, something to be manipulated and measured. The critical theorist sees curriculum as a potential plan for reconstructing society, while the Marxist sees present curriculum as a program for cultural reproduction. In this way Maxine Greene (1975), whose orientation is one of self discovery and development of consciousness, sees curriculum from the standpoint of the learner. She suggests that from the student's standpoint, the curriculum "ordinarily represents little more than an arrangement of subjects, a structure of socially prescribed knowledge, or a complex system of meanings which may or may not fall within his grasp" (p. 299). These varying

conceptions again emphasize the importance of articulating foundations before engaging in practical curriculum activity.

Barnes (1975) defines curriculum as the "shaping of understanding, beliefs and values which goes on under the aegis of a school" (p. 187). Stenhouse (1975) whose major concern is with the practical world of teachers as researchers offers a more practical definition of curriculum. He sees it as an "attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice" (p. 4). This is to clearly distinguish curriculum from the standard definition that Stenhouse refers to as a series of intended learning outcomes which prescribes the results of instruction. Eisner (1979) notes that definitions of curriculum can range from the particular experiences suggested by a curriculum document to the full gambit of experience that children may have in a school. He offers a definition that suggests an orientation toward the student's learning. Curriculum can be seen as that "body of materials that is planned in advance of classroom use that teachers use to promote students' ability to learn some content, acquire some skill, develop some beliefs, or have some valued type of experience" (p. 42). Eisner's definition also includes specified and unspecified activities used for the purposes listed above. Schwab (1983) presents a definition which attempts to give life to some of his particular concerns. Curriculum is practical not theoretic and so it is "legitimated bodies of knowledge, skill, taste, and propensity to act and react" that "is successfully conveyed" by teachers to their students (p.240). This curriculum is chosen after "serious reflection and communal decision" by representatives of teachers of the students for whom the curriculum is intended (p.240). Hence, Schwab's definition in his latest paper is more a statement of what should be rather than what is.

A somewhat different conception is suggested by Mann (1975) in discussing curriculum criticism. He calls curriculum an artistic endeavor because of the choosing of particular curriculum elements from the possible. Huebner (1975c) follows up on this idea

by saying that curriculum is a form of "human praxis" in which "responsible individuals are engaged in art and politics" (p. 266).

Curriculum is a process of determining choices or alternatives. It is done in the present for the present lives of children. It is a planned proposal for experiences in a school. However, this planned proposal is open to dialogue between those who designed it and teachers, and between teachers and students.

## Approaches to Curriculum

### Introduction

Vallance (1985) points out that curricularists, especially those who operate at the practical level, tend not to identify the conceptual bases for their deliberations. This is not surprising given the number of constraints built into most methods of practical curriculum construction and the lack of understanding and exposure to curriculum theory available to members of curriculum committees. Vallance makes the case for questioning the bases of curriculum development. "It is in this activity of questioning the prevailing conceptions of curriculum that educators can come closest to making genuine changes in the educational system" (p. 201). Reid (1981) makes the point that the curriculum theorist is really a social philosopher who contemplates the wider questions about the nature of curriculum and society. This section presents the scope of curriculum approaches in order to place my conception within the framework of the field.

## Approaches

There are a number of approaches to curriculum. Rather than review a selection of individual curricularists' views on the subject, I have grouped them into Table 1. When the conceptions of these writers are grouped together it is obvious that three main approaches can be identified. For convenience only, I have referred to these as the Means-ends approach, the Understanding approach, and the Critique approach. I will briefly examine each group of approaches.

## Means-end Approach

The dominant way of thinking about and writing curriculum is the means-end approach. Although this approach to looking at curriculum has been present for most of this century, it is most often associated with the work of Ralph Tyler (1949). Ornstein & Hunkins (1988) see this 'behavioral-rational' approach as one which emphasizes technical and scientific principles and attempts to prescribe strategies through the use of behavioral objectives and goals for curriculum. Schubert (1980) notes the reliance on quantitative measurement and a behavioralistic and psychological view of education. He refers to this approach as the social behavioralist. In his contribution to Lawn and Barton's (1981) text, Reid classifies curricularists in four ways. Those who see curriculum in terms of ends and means for preconceived control and planning are placed in the systematic category. Vallance looks at systems of curriculum thought and identifies Tyler's conceptualization as a sequenced series of steps in a process that attempts to be value neutral. She advances ways of knowing as appropriate for conceptualizing curriculum in different ways from the dominant paradigm. In her discussion of alternate curriculum designs Klein (1987) also notes the continued dominance of the technological approach and uses the other four of

Eisner and Vallance's (1974) orientations as alternatives to the Tylerian model (see also Vallance, 1985).

Table 1

Conceptions of Curriculum.

| 1. Means-End | 2. Understanding | 3. Critique |
|---|---|---|
| Behavioral-Rational (Ornstein & Hunkins) | Humanistic-aesthetic (Ornstein & Hunkins) | Reconceptualist (Ornstein & Hunkins) |
| Empirical Analytic (Habermas 1971) | Situational (Habermas 1971) | Critical Reflective (Habermas 1971) |
| Social behavioral (Shubert 1980) | Experiential (Schubert 1980) | Reconceptualist (Schubert 1980) |
| Technological (Eisner 1979) | Personal relevance (Eisner 1979) | Social adaptation Social reconstructionist (Eisner 1979) |
| Systematic (Reid 1978) | Existential (Reid 1978) | Radical (Reid 1978) |
| Systems-managerial (Ornstein & Hunkins 1988) | | Deliberative (Reid 1981) |
| | Intellectual academic (Ornstein & Hunkins 1988) | |
| | Academic rationalist (Eisner 1979) | |
| | Cognitive processes (Eisner 1979) | |
| Theoretic (Schwab 1978) | | Practical (Schwab 1978) |

Aoki (1977, 1985) suggests the approaches discussed above are too limiting and that, while they may help us to understand what curriculum is in relation to school-based activity, they don't help us to get at the assumptions and foundations of curriculum thought itself. He advocates using Habermas's three perspectives to achieve this purpose. These perspectives are intended to identify ways of looking at the world, thus indicating the intention of curriculum. The first perspective is that of the 'empirical analytic' and indicates the means-end approach. Macdonald (1975a) also favours Habermas's approach and argues that the interest of those who see curriculum from the means-end perspective is in control.

## The Understanding Approach

The second group of approaches is aimed at an understanding of the beings within the educational situation. It includes concepts of self and the study of situation within the educational setting.

Eisner's (1979) 'humanistic aesthetic' approach is based on an artistic and self directed attempt to gain personal meaning in the curriculum. Schubert's second broad classification, the experientialist, is based on Dewey and others and includes personal growth and the pursuit of personal interests. Reid's (1981) classification of existentialist also covers the range of curricularists who discuss the individual's personal growth.

The second of Habermas's perspectives is the situational and concerns a phenomenological and hermeneutic approach to understanding, an approach that Macdonald (1975a), refers to as a practical interest in consensus. This perspective also stresses the different meanings that people give to each situation and the reciprocal cycle of understanding that exists between researcher and participant (see Aoki, 1985).

## The Critique Approach

The critique approach includes those that attempt to uncover the basic assumptions of society and curriculum for the purpose of affecting social and educational change. It has been referred to as reconceptualist, radical critique, or critical reflective.

Macdonald is one of a number of writers designated 'reconceptualist' by Pinar (1975). Ornstein and Hunkins describe the reconceptualist approach as less an approach than a series of statements by group of theorists who are united in their opposition to the curriculum status quo. Eisner (1979) in his five orientations to the curriculum identifies the social adaptation and social reconstructionist, an orientation that seems very similar to some of the views taken by the 'reconceptualists'. This perspective includes those who examine society as the basis for schooling and explore the way in which curriculum forces children to conform to existing social values.

Reid's second grouping of curriculum theorists is the 'radical critique' also similar to the reconceptualists. These are writers who examine inequalities in schooling and explore hidden curricula. Aoki (1985) sees Habermas's third perspective, the critically reflective, as liberating because once people know what their hidden assumptions and intentions are they can work to change those that are not morally defensible. While the situational approach develops understanding of a given situation, the critically reflective probes beneath the surface to make unconscious and unarticuated meanings explicit and provide a basis for social action. Macdonald (1975a) calls the critique approach emancipatory and one that attempts to meet the emerging needs of children.

Other Approaches to Curriculum

Reid places himself in his fourth category, the deliberative which derives from classical liberalism and includes Schwab as its major theorist. He sees this approach as having an opposite set of basic assumptions to that of the critique approach. While the critique approach tends to aim for radical alteration of the nature of society and schooling, the deliberative school overs an "evolutionary" and "pragmatic" view of change within existing social institutions (Reid, 1981, p. 168).

Eisner (1979) adds one orientation that is generally not discussed by other writers, that of cognitive processes, an orientation Eisner largely associates with the work of Jerome Bruner. In other works, Eisner suggests a number of ways of knowing as approaches to curriculum such as Schwab's four commonplaces of teachers, students, milieu, and subject matter which inform practical decision-making, or Heubner's concept of curricular language.

Ornstein and Hunkins offer two other curriculum perspectives that do not quite fit the three general categories I have presented. One is the 'systems-managerial', identified as an approach geared to administrators that revolves around communication and group processes. The other is the traditional approach of the period from the 1930's to the 1950's, characterized as 'intellectual academic' and based on major philosophical not practical concerns. This perspective is very similar to Schubert's intellectual traditional and Eisner's (1979) academic rationalist orientations.

Schubert (1986a) takes a wider and more philosophical view in identifying six schools of curriculum thought. In taking such a wide view of curriculum assumptions, Schubert argues for conceptualizing curriculum as being based in the cultural, and philosophical traditions of society. He refers to Bowers who "asserts that educators should

study philosophy of culture because curriculum is derived from the repertoire of a culture" (p. 130).

These various approaches to curriculum suggest fundamental views of education and history. The approach that resonates with my personal conception of history and curriculum is that of the deliberative approach articulated by Reid and Schwab. The framework that makes up Chapter Three is based on many of the concepts and ideas of the deliberative school.

## The Field of Curriculum

Ornstein and Hunkins refer to Kliebard in pointing out the lack of consensus on what constitutes the field of curriculum, and that examination of documents produced by curricularists would produce considerable variation, even in the definition of terms (p. 10). Ornstein and Hunkins do not see this as a necessarily unfortunate situation. What they see as unfortunate is the dominance of the scientific and technical orientation to the exclusion of other perspectives in curriculum development.

Curriculum is a field in which many other fields play an important part. It is accepted that within curriculum, researchers may use the concepts and methods of the sociologist, psychologist, historian, or philosopher. "Unless they are highly motivated, or compelled by one curricular approach, or a set of values or tools for analyzing the world around them, they tend to use eclectic designs and to intermix ideas from several sources" (Ornstein & Hunkins, p. 13). Reid (1978) on the other hand argues strongly against eclecticism in curriculum studies. Curriculum studies should be aimed at identifying and clarifying central issues of the field according to Reid (see p. 105). His opinion is that study of curriculum is a unique way of seeking the truth and as such fits into the humanities as a separate entity. Pinar (1975) refers to the range of opinion in curriculum studies and suggests a number of ways by which curriculum can be conceptualized. He also argues for

seeing it as examination of educational experience within the context of a formal discipline "with its own method of inquiry and its own area of investigation" (p. 400). For Schubert it is a field of study with its own method of inquiry and theoretical foundations.

Werner (1979) notes that there are two ways to look at the field. One is to see curriculum as a practical endeavor, an attempt to generate solutions to problems. The other is to see curriculum as a field of study that investigates curriculum and instruction. Werner sees much of curriculum writing being devoted to the solving of problems in a technical way at the expense of curriculum as a field of study that aims at understanding the curriculum field itself.

Schwab makes the distinction between theory and practice in his 1970 article, "The Practical: A Language for Curriculum," only in a very different way. He deplores curricularists' careless use of theories and concepts from outside education as well as their attempt to generate theories of curriculum that are divorced from the practical realities of the school (see Schwab, 1978). He might agree with Werner that what is needed is a view of practical problems that is not dominated by the scientific-technical approach. More recent articles suggest that he has not changed his mind about this state of affairs (see Schwab, 1983).

The conception of the discipline of curriculum that I propose is one very similar to that of the discipline of history. As history is unified by examination and reflection on the past, so is curriculum unified by examination and reflection on what constitutes the form and practice of education. This is the only unifying principle for curriculum because every curricularist who addresses what constitutes education does so in different times and places, for different reasons, and from different perspectives. I have no right to suggest that the curricularist writing a science curriculum to promote a search for verifiable generalizations use the language and concepts of the humanities any more than he has the right to suggest that I write a literature curriculum in the language of science.

History has survived as a discipline in spite of an eclectic approach to method and an almost constant search for a unifying set of concepts in this century. Curriculum has experienced the same eclectic approach to method and the same search for a unifying set of principles. The debate is necessary and beneficial to both disciplines because it means that they are constantly examining their basic foundations and the meaning they hold for members of the discipline.

## A Concept of History

In this section I suggest what the discipline of history consists of by offering definitions of history, a number of views about the uses of history, differing views of historiography, and a conception of the language of history. These concepts of history are based on a survey of the literature of the philosophy of the discipline. The ideas presented here give an overview of the range that history encompasses. Like curriculum, history can be conceived of in many ways. It is important for the curricularist who is going to use a variation of history in curriculum to be aware of how his conception of history fits with his conception of reality and knowledge and his conception of education and curriculum. I am suggesting that the conception of history and curriculum that any curricularist subscribes to should be consistent with his personally explored and articulated world view. In this paper I am not advocating an epistemological position as much as suggesting that consistency in approach is necessary for defensible curriculum development.

### What is History?

The definitions of history are as diverse as those of education and curriculum. This is because of the large number of philosophical viewpoints from which people look at the past and the multitude of uses to which the past is put. Within that range, however, there is a discipline, a subject matter that people recognize as history. In this section I will present a selection of views of history.

One way of viewing history is to build on the notion that history is simply all that has happened in the past. Oakeshott (1983) presents the notion that history is the sum total of all that happened to humans but adds the idea that history consists of those aspects of the past that are distinguished by place, time, and identity. This view would lead us to distinguish between what happened in the past from that which we remember or record in

some way; one being the past, the other history. Since we make choices as what to remember or record, history is not just the accumulation of facts and happenings of the past, but the accumulation of choices about the past. This is similar to Thompson's (1984) view of history as not a collection of fixed and incontestable facts or inevitable events. Rather it is an uncertain and changeable process. Goodson (1978) suggests that perhaps we should look at history as simply the "heap of materials which survives the past" that is used to reconstruct the past (p. 53). History is the part of the past that survives in the present. One must, however, distinguish between the survival of the past in thought and the Rankean view that history was built upon the physical, material evidence of the past (see Breisach, 1983, Atkinson, 1978).

The view that the past survives in the present can become more complex when we think of the past living solely in the mind of the historian. Oakshott qualifies his definition by suggesting that history is not just the sum of human happenings, but is a world of experience and of ideas about the past (see Collingwood, 1946). Collingwood goes further to say that history "is nothing but the re-enactment of past thought in the historian's mind" (p. 228). It is in this way that the past lives in the present. In his discussion of Croce's view of history, Breisach (1983) suggests that life and history are part of one whole. "Records, sources, events were meaningless outside of life and without historical reflection life would make no sense" (p. 328) (see also Nash, 1969). These views of history suggest that history is created by historians or those who take it upon themselves to relive or recreate the past in a formal way. History can, however, also be seen as something that all of us create by writing or thinking or simply remembering the past. In this way, history lives in the present moment.

The idea of individually created history suggests something that is part of our collective and individual consciousness. Avis (1986) points out that as soon as we admit to knowledge of the process of change we create history by relativizing the world that is familiar to us. We relativize the world on the basis of time. Perhaps the most compelling

definition of the subject is Hamerow's (1987) view that history "does not have to justify its existence; it simply is, indigenous and instinctive, as spontaneous as art, or literature" (p. 238). History is part of a basic need of mankind to retell its story and to link our individual stories to the collective story of our society. It is part of our nature and belongs to each of us. It is a collection of stories told by people with different convictions and with different interpretations of the same plot (see Wineburg & Wilson, 1978). Dickinson, Gard, and Lee (1978) describe history as a public form of knowledge which is ongoing and characterized by certain shared understandings, procedures, and standards. That definition raises history above the level of just shared stories and experiences common to a group of people and adds the idea of a common method of determining the form of these stories.

The form that history takes is based on an understanding of a historical method of inquiry. Close examination shows that there is no shared understanding of historical method. Dickinson, Gard, and Lee see history as a public form of knowledge but argue that historical knowledge and the process of inquiry cannot be separated. Hamerow also suggests that history is both a study of the past and the collection of events that happened in the past. However, he is careful to point out that the study of history is ever-changing. At the turn of the century one found "a field of learning which was part literature, part philosophy, part homilectics, and part fairy tale" (p. 46). He goes on to explain that the method of inquiry in history has changed in this century from narrative to scientific method to psychoanalysis and is presently returning again to narrative.

As suggested, the methods of inquiry in history vary considerably. Breisach identifies Karl Popper as representative of an important school that suggests that history should follow the rules of scientific enquiry and search for a universal truth independent of time or space. This would represent a positivistic view of history. On the other hand, Marxist writers of the Critical School such as Shroyer (1970) and Habermas (1971) have moved away from traditional, positivistic Marxism to a view that is more humanistic (see also Breisach).

We can create a view of history from the above. History is both all of the happenings of the past and the method that we look at the past. It can be seen formally as the way in which the historian recreates the past in his mind or as the events that we all choose to remember or record from the infinite number of events in the past. The past dwells in the present as we write and think about anything that happened. While each of us has a singular view of history based on our particular perspective, we share a need to fit our personal story into the story of our society. The need to relate our story is basic to humans but follows different methods.

## The Uses of History

The uses of the discipline range from scientific explanation of the causes of events to the attempt to give meaning to our own lives through the retelling of our collective story. Some philosophers suggest that the scientific method can be used in history to formulate generalizations and laws of behaviour. Historians may also use history as a method of solving society's problems. Some, like the Marxists, argue that it is possible to use history to predict events or to act as a guide to the future. More humanistic historians claim that history is an exploration of human consciousness, both personal and collective. Some suggest that history fulfills a deep need within society to tell its story or to define itself. Many historians argue that history is a search for the truth although there is the question of whether the truth is constructed by man or is external to man's existence. Others claim that history not only explores the past, but in doing so, it creates the present.

History can be used to explain the causes of events although Dickinson and Lee (1978), caution that there are no rules in history, and it should be seen as a series of rational connections rather than deducible human or physical forces. Russell (1987) distinguishes between an idiographic and nomothetic position. He points out that some

historians view history as the examination of the particular event and, because each event is different, laws and generalizations are impossible to generate. On the other hand positivist historians such as orthodox Marxists see history as investigating the regularities in the past, formulating laws based on these regularities, and using history to solve social problems. Russell himself sees the purpose of history as elucidating the truth, a truth based on man's mental constructs. Thompson (1984) also suggests that the use of history is to confront problems although he does so from the point of view of inquiry rather than that of solving social problems within society.

Strayer sees history in terms of explanation and prediction not in terms of duplication, but rather the recognition of familiar elements (see Hamerow 1987). Hamerow, in his discussion of the crisis within the academic discipline suggests that history was generally seen as a guide to the future and, in the Post-World War II period, has ceased to fulfill this function because of the enormous change occurring in the modern world.

Avis suggests that history is essentially concerned with an exploration of human consciousness while Lee (1978) argues that history is made up of links between explanation, interpretation, imagination, and narrative. Hamerow, while accepting attempts to use history as a guide to the future, sees the discipline as the story of our collective experience, a process which expresses the fundamental needs and interests of human existence. He goes on to suggest that perhaps the value of history is intrinsic and is based on the natural interest that we have in each other and our past. "History expresses elemental needs and interests rooted in the very foundations of collective human experience" (p. 32). Hamerow quotes Becker's presidential address to the American Historical Association in 1931 as an extreme example of relativism in history while at the same time acknowledging the satisfaction of psychological needs that relativist history provides. Becker advanced a position that used the past for the changing purposes of the present. "Our proper function is not to repeat the past but to make use of it, to correct and rationalize for common use Mr.

Everyman's mythological adaptation of what actually happened" (Hamerow, p. 232). This view is also advanced by Dewey (1959), who argues that history is modified by men to meet the needs of the present for the sake of the present (p. 172).

Perhaps the most important use of history is that it not only enhances our understanding of the present, it creates it. Lee (1984) points out that the present has "temporal baggage" and that all our actions in the present are referenced to actions in the past (p. 2). He differentiates between the "practical past" as something that can be used to advocate action in the present or future, and the "historical past" which is part of a search for truth. In a general discussion of why children should learn history, Lee suggests that the "vicarious experience" that is part of history can be useful in enlarging the horizons of students so that they see things in different ways since they must attempt to enter the minds of different people of different times who had different ways of doing things (p. 12).

The enormous range of uses to which history can be put is indicative of the importance of the curricularist establishing his personal assumptions before contemplating the role of history as curriculum. For the orthodox Marxist, history curriculum is the vehicle for creating a society in the future. For the humanist philosopher, history curriculum is the means by which students can explore their own being in relation to the rest of society. For others, history curriculum is the way in which students understand how people attempted to solve problems in the past and how they can solve them in the present, or the future. For myself, history curriculum is the way in which students come to know who they are, it is an exploration. History is a discipline based on discovery, and offers possibilities, and solutions to problems rather than predictions.

## Historiography

Historiography is the method of history. The methods of the historian vary as much as the differing views of what the discipline is and the uses to which it can be put. Some historians say there are no concepts specific to history. These historians claim that history uses the concepts from a number of other disciplines in an eclectic manner. Historians may also argue that the scientific method is appropriate for the discipline and can be used to generate laws and principles in the same way as the sciences do. Others suggest that historiography includes gathering and interpreting data, as well as formulating an empathetic understanding of the past. Still others suggest that the true method of history lies in the writing of effective biography and narrative and that history is similar to literature. Lastly many historians argue that historical method simply consists of the way in which the historian selects and interprets data.

Paluch (1968), in an article on historical language, discusses the possibility that history does not have unique concepts; its concepts are shared with other disciplines such as anthropology and sociology. He goes on to suggest that much of what is referred to as theory in history may well be "nothing more than a common sense understanding of human actions" (p. 82). History is thus unlike the applied sciences because "it has a moral and aesthetic dimension--very possibly an inarticulate . . . moral and aesthetic theory of the nature of man as that nature is revealed in social life--which these disciplines lack" (p. 82). The problem of delineating historical concepts is extremely difficult. Gowaskie (1985), reporting on the status of the teaching of world history, alludes to the lack of organizing principles, frameworks, or accepted criteria for determining which events are important in world history. It is this vagueness that makes definition of the discipline difficult.

Breisach points out that American history is eclectic in nature and has adopted a number of approaches over the years. Hamerow echoes this point in saying that the historians attempting to adopt the methods of science to history found a discipline in which

"speculation, conjecture and myth were so intermingled with research, analysis, and interpretation that it was hard to tell where one ended and the other began" (p. 46). Breisach suggests that historical method consists of a range of methodologies from other disciplines which combine in the process of creating history. What is required is the "historian's creative imagination in the combining of separate insights into a coherent whole according to a governing conceptual scheme--simply put, interpretation" (p. 409).

Hamerow describes a process in which history has left the traditional narrative of political and military events and themes and has taken up problems associated with the social sciences using the methods of the social sciences. The narrative form is based on the examination of primary and secondary sources and is carefully organized to be clear and objective. There is, however, a tendency for historians to examine the past using the methods that sociologists, anthropologists and psychologists use to examine the present. He discusses the movements of the post-war period as historians experimented with the techniques of 'cliometrics' or the analysis of numerical data, with concepts from the social sciences, and with psychoanalysis. While many of these experiments died a natural death, Hamerow does note a general movement away from personalities and events, and towards patterns and processes.

Popper, Hempel, and Comte represent the school of thought that argues that the only way to make history was to construct it using the method of scientific enquiry (see Breisach). Breisach notes the Frankfurt School of Marxist thought, on the other hand, has moved away from scientific method by suggesting that historical method involves a dialectic between the lived world and the past in determining future events. Gadamer (1975) also distinguishes between the objective search for knowledge through sources with *verstehen,* the acceptance of the lived world of the past.

It is not enough to attempt to gather information, classify it and try to force it into laws and generalizations. To go beyond this level requires an understanding of intentions and motives of actors through the exercise of *verstehen* or intellectual empathy (see

Dilthey, 1962; Nash, 1969; Breisach, 1983; Shemilt, 1984). Dilthey, Croce, and Collingwood represent the school of historians that reject the scientific view of history of Popper, Hempel, and Comte and argue for interpretive methodology. While my view of history fits firmly into the humanistic conception, it is perhaps wiser to view history as 'personal', and not 'objective' or 'subjective'. This idea is suggested by Mann (1975) in his discussion of curriculum criticism and is found in the writings of Polyani (1967). Mann points out that both the scientist and the artist base their work on formal procedures as well as "heuristic leaps" beyond these procedures (p. 79). These leaps are guided by the personal knowledge based on intuition not procedure. A slightly different view is that of Dilthey who suggests that historical knowledge lives in the historian and thinking about history is an inward experience as opposed to science which is an outward experience (see Collingwood).

Lee (1978) also points out that historical empathy requires an in-depth knowledge of the time being examined and is not" a matter of 'feeling' or intuition but of rigorous supposition based upon evidence (p. 83). In his discussion of the Idealist historians, of which Dilthey was one, Nash suggested that the historian had to recreate the lives and thoughts of actors in his own mind. For Avis this 'imaginative empathy' required transcendent powers of insight and he identified philosophers advocating such insight from Herder to Polanyi.

In the United States at the turn of the century the "New Historians" wrote less about history as structured knowledge and more as a means to a social end (see Breisach). These historians tended to follow the ideas of Croce in that they were less concerned with collection and verification of sources than the building of narrative that explored human problems and solutions.

For Collingwood, history was involved in the task of getting into the minds of the actors being studied. This is a difficult task for the historian re-enacts the actor's thought in his own mind. It is not enough to sort through and choose from the evidence of the past.

The historian must take that evidence and use it to create a picture of the past. He compares the writing of history to the writing of literature, the object of both being the creation of a unified whole. Both the historian and the novelist create a picture which is "partly a narrative of events, partly a description of situations, exhibition of motives, analysis of characters" (p. 245). The way we determine the worth of this kind of history is the extent to which it makes sense to us. The historian uses his imagination and judgment to select the material for his history and the audience judges the result on its believability and coherence. Good history is anchored in a time and place and is consistent with itself and the evidence used to create it.

An important aspect of the method of history is the way in which the historian selects the facts and events he will use. He has to choose from the collective experience of society only those aspects that are important. In doing so he has to develop criteria for selection, these being based on the historian's personal system of values (see Hamerow). Hamerow points out that the historian, without recourse to rules distinguishes between what was "central, permanent, or universal from what was local, peripheral, or transient" ( p. 225). Edwards (1978) adds to this point by saying that the historian not only selects, presents, and groups facts, he mediates "between them and his audience, shaping them in some way" (p. 62). Dickinson, Gard, and Lee suggest that the skill of the historian lies in his ability to ask questions about the data before him. The growth of the historian involves the development of "certain attitudes, standards and understandings in the course of exercising judgement "(p. 10). This requires knowledge of past cultures, knowledge of the discipline, and knowledge based on personal experience and common sense.

The importance of historiography for the curricularist is the need for consistency between his view of what history is, what it is used for, and historical method. This is important when suggesting skills and exercises for students in a history curriculum.

History in the Classroom

As suggested above, the competencies required by the subject matter should be consistent with the philosophy of history and the use to which history is put. Lee (1984) points out that what has been taught as history tends to be justified on the basis of exemplifying the discipline. However, that reason does not guide us in making choices as to what is important from the past or in determining on what criteria the choices should be made. There should be a direct link between the content or knowledge of a curriculum and the skills and activities it suggests. Barnes (1976) points out that many curriculum texts have the selection of subject matter and teaching methods and learning activities as different stages in the development process. He stresses that the way in which teachers think about knowledge influences how they think about learning and teaching (see p. 139).

We can identify classroom approaches that are based on varying conceptions of history. For example the scientific view of the discipline attempts to generalize from history and to predict events. The skills required by students would be those of the scientist-historian, including generation of hypotheses, testing of hypotheses using evidence from the past, and creation of theories and principles to explain the results. Truth in history would be given as ideas and principles that needed to be uncovered. In his discussion of mastery learning, Bloom (1971) describes history as a 'closed' subject which consists of a number of finite ideas and behaviors about which there is considerable agreement. History is characterized as using convergent thinking, that is, thinking for which there are "right answers, good solutions and appropriate thought processes"(p. 35). This approach represents a view of history which is scientific or technical. Aoki (1977, 1979, 1985) recognizes three ways in which knowledge can be viewed: the technical, the interpretive, and the critical reflective. The interpretive school attempts to understand the particular event and to give meaning to these events and to people's lives. This approach requires that students see history as a guide to understanding their own knowledge rather

than an external one. They have to learn how to communicate these understandings and develop the skill to interpret historical text.

In the critical reflective perspective, the student-historian uncovers the hidden assumptions of his society and the intentions that are formed from them. He has to explore his value structure and that of the society which he is studying in order to make sense of history. The need for the historian to establish a value structure that will determine the importance of what has happened and suggest which items are worth preserving is part of what Hamerow refers to as the "implicit judgement" of the historian (p. 163). Edwards (1978) points out that the historian does not just collect facts and explain them, he selects, and presents, and groups facts in a way that is inseparable from his interpretation of them. The historian becomes a mediator between the facts and his audience. These are the competencies that form the basis of the translation of history from an abstract discipline to a school-based one.

Thompson (1984) identifies two developments in teaching history in the United Kingdom. One is the use of sources as evidence by which students create "pictures of the past" (p. 168). The other concerns the development of student understanding based on response to actual historical situations. This suggests a problem solving approach in which the evidence of the past becomes merely a source in recreating a problematic situation. The student must critically examine historical evidence in the light of his own values. "The students are not being asked to accept an authorized account or opinion of people in the past, but to formulate and justify their own account, to present a reasoned argument for their statements and views (p. 170). This requires that students understand that there is no single 'correct' history and that they can develop multiple views of the past that are all important. In outlining the impossibility of real communication with the past, Avis (1986) addresses the need for insight and transcendent knowing in order to effectively use imaginative empathy in creating history.

It is obvious from this discussion that there are multiple paths to multiple historical truths. In suggesting ways in which history is approached in the classroom, one can only defensibly suggest that students become aware of these multiple interpretations and methods. History that is problematic requires students to use skills of language and thinking to make sense of the past in order to suggest solutions to the the question of their own understanding. This view is consistent with Egan's (1986) opinion that senior students fit roughly into a stage of development of historical understanding he calls the philosophical stage. He identifies this stage as one in which students seek a personal relationship with the past and attempt to match their story with that of their society or civilization. It is a stage in which young people try to make sense of history by identifying patterns and structures, by examining ideologies and unifying principles, and by attempting to predict the outcome of history. These needs suggest that the various ways of looking at history are compatible in the classroom if seen as alternatives in the search for historical meaning.

The Structure of the Discipline.

This thesis by its very title seems to suggest support for curriculum that is based around the disciplines. This is not the case. However, there are strong arguments for approaching curriculum and curriculum development from the structure of the disciplines. Vallance (1985) points out that the disciplines as a basis for organizing knowledge were clarified during the Renaissance and have not really changed since (see p. 201). The disciplines view of curriculum planning suggests that the language of the discipline guides the method of enquiry and the criteria used in evaluating information. Each of the disciplines has its own distinctive structure developed over a long period of time. What schools should be teaching should be what is accepted in the academic or university community as constituting the discipline. The argument goes that because the disciplines

"have a history and are well defined compared to general fields of study and because they offer the student organized concepts and theory, knowledge in these disciplines is easier to acquire, to store, and to retrieve" (Eisner 1979). King and Brownell (1966) describe the disciplines as communities of scholars that share a method of inquiry and a type of discourse. "The group shares the precious resource of a specialized language or other systems of symbols which makes precision of definition and inquiry possible" (p. 68). The disciplines also share a body of literature, an affective and valuative position, a means of instruction, and a history (see King and Brownell, p. 95).

Eisner argues against this organization of subject content because he feels that children learn in different ways than just those suggested by the structures of the disciplines. He argues that students can learn by the traditional methods of using oral and written language, but also through visual imagery, music, or poetry. "Ideas that are not historical, per se, can be stimulated by the study of history, and, of course, these too can be expressed in modes that do not make use of what is indigenous to historical scholarship" (p. 130). Ornstein and Hunkins also argue against curriculum planning based on the disciplines but from a different perspective. They claim there are skills and metacognitive strategies that are required by students in all types of learning and these are transferable to any subject matter. Although they don't dispute the idea of distinct areas of subject matter, they do not accept the idea that each discipline has its own structure and methods (see p. 97).

In a discussion of discipline design as one of a number of curriculum designs, Ornstein and Hunkins examine the pros and cons of the disciplines as basis for curriculum design. They acknowledge Phenix in suggesting that the organization of content by disciplines can simplify the search for knowledge and provide a vehicle for analysis and discovery based on a shared understanding. The disciplines can be criticized, however, as being bodies of knowledge divorced from students' experience and therefore of little relevance. Disciplines also stress knowledge as something that must be constructed in an

academic setting, a setting that emphasizes production of knowledge for its own sake. Ornstein and Hunkins point out that the student must adapt to the learning style suggested by the discipline, a process that doesn't allow for individual needs of children (see p. 175-6).

Although Barnes (1976) does not argue for use of the disciplines as a means of organizing content, he makes an interesting comment about how children learn. He suggests that we can look at the humanities in schools as attempts to make formal bodies of knowledge more accessible to students by simplifying and clarifying them. "School learning thus becomes not an introduction to entirely new orders of knowledge, but a sharpening, refining and recording of knowledge which the child is already using" (p. 148). This idea echoes Stenhouse, who says that the disciplines are the means of revealing knowledge in a form that is understandable to children. He quotes Phenix in pointing out that historical processes led to the development of certain ways of organizing knowledge and education should help students to understand these processes of inquiry that have been verified by the passage of time (see Stenhouse, p. 133). Stenhouse argues for education that is based on the structures of knowledge without going as far as to argue for the disciplines themselves. His reason for doing so may well have something to do with his belief that knowledge in schools should be problematic and open to different views and interpretations.

Schwab (1983) adopts much the same posture as Stenhouse although he is associated with the structure of the disciplines movement of the early 1960's (see Schwab, 1978). In his latest article he seems to be arguing more for a more open way of teaching the disciplines than actually arguing against using them as a way of organizing curriculum. He says that the knowledge in the disciplines tends to be fixed, definitely in the sciences, but almost the same in history. He says that in teaching these subjects there is "little thoughtful attention to argument and evidence; even less concern with alternatives and their

different strengths and weaknesses; still less with consideration by students of what is yet to be known and how it might be sought through enquiry" (Schwab, 1983, p. 250).

The reason that I am reluctant to argue for an approach to curriculum based solely on the structure of the discipline is the need for students to be aware of multiple methods of gaining understanding in any discipline. This is true and necessary, moreso in history than in most of the other academic disciplines. However this is not to deny that there is a language of history that indicates a body of knowledge and a community of scholars that organize learning in a certain way.

## The Language of History

I have presented the idea of consistency between the concepts, uses, methods, and classroom adaptation of history. To do this requires a unity of expression from conceptual understanding of the subject matter to its use in the classroom. Later in this study I will argue curriculum development should also contain a consistency of language from conceptualization of curriculum to the development of classroom activities. I will also argue that the conception of the discipline and the conceptualization of curriculum should be logically connected and expressed in the same language. Teachers and curricularists should speak the same language. In this section I examine the language of history and explore the implications of this language for classroom situations.

The structure of the discipline is made accessible through language, and the language skills of reading and interpretation are conditions for the successful acquisition of critical understanding (see Schwab, 1978). It is the use of language that links curriculum and the discipline. The language that gives the discipline voice in the curriculum should not be removed from the language of the discipline itself. The key to successful understanding of the discipline lies in the five skills of language: listening, reading, writing, speaking, and thinking.

Children bring their own languages to school with them and often find it difficult to understand the range of language registers they encounter. History is no different because familiar words take on new meanings or become the referents for specific historical events. Studying history, as in studying any of the disciplines, requires that the student learn the new meanings that are attached to familiar terms. Rothney (1987) points out that this process becomes difficult for children in the present age of electronic media. "The gravest threat to the future of humanistic disciplines like history: [is] the submersion of the literate culture of the schools by the popular culture of the mass media" (p. 484).

Edwards (1978) points out a paradox in the language of history. History as simply the story of the past is not written in a jargon or even in a technical language that would separate it from the other disciplines. It seems closer to what the average person can understand as universal experience. Edwards notes that, although this would seem to make history easily understood, many students still have problems adapting to the discipline's language register.

This suggests that there is a distinct language register that can be identified with history. Edwards defines a language register as describing a set of "linguistic features regularly associated with some situation or activity" (p. 55). Huebner (1975a) points out that the disciplines are language systems that are characterized by vocabularies, syntax, semantics, and a way of developing new language. Edwards notes that history has not developed an extensive 'technical' language register and is considered the most accessible of the disciplines, yet has a vocabulary of proper names and words with specific and fixed meanings. What makes historical language unique is that proper names and places take on a fixed meaning when spoken in historical terms. For example, the Battle of the Somme refers to a specific historical event which is not in dispute in spite of the fact that there may be any number of facts about the event that could be disputed. Historical terms also imply a range of connotations and possible denotations, e.g., the term "communism" (p. 58). One of the problems that Edwards identifies with the use of historical language is, because

it resembles the common language, students tend to associate their own meanings with terms that require new definitions and connotations. Another problem is change in meaning over time of many terms having a distinct historical connotation. He gives 'liberal', 'progress', and 'imperialism' as examples.

Barnes (1976) emphasizes the need for children to recode the language and knowledge of history through writing and speaking into a meaningful relationship with their own knowledge. This process integrates the two types of knowledge. Edwards suggests that this is a difficult process and that children do not have a general knowledge about how people behave. I would suggest that children have an excellent, if sometimes intuitive understanding of how people behave, and what is needed is that history be presented in a way that allows them to use that knowledge. Barker emphasizes the difficulty of this by saying that we have to establish that the "connections and meanings developing in the pupil's own experience and language are transferable to situations with which he is, as yet, unfamiliar" (1978, p. 122).

The paradox in the language use in history is both exciting and frustrating for the teacher. The subject is commonly described as lacking an extensive technical language and so is perhaps the "least mysterious" of disciplines, "the least removed from common human experience" (Edwards, p. 55). Yet the language can be used to precisely define an event or happening or to suggest a cause of that happening. Eisner (1985) uses a passage from Barbara Tuckman's book, The Guns of August, to illustrate how the historian can use language to "transport us to another time, another place. The literary in literature resides in the aesthetic capacities of language to influence our experience" (p. 25). The student must be able to realize the experiential potential of language and, at the same time, be familiar with the specific meanings and connotations it carries.

An aspect of language that is important to consider is whether history and curriculum each has a language that defines them. Huebner points out that the disciplines can be viewed as language systems. "Disciplines define language communities with their

own symbolic rules, and knowledge facilitates the conversations which may emerge" (1975a, p. 231). In the case of history one has to ask the question whether a society writes history in its language, using the structure, syntax and vocabulary that binds the society together; or does the discipline of history create a language with its own forms and semantic? Huebner's papers would seem to suggest the latter; that history, like psychology and sociology, has developed a language which essentially defines the discipline. He describes education as "a manifestation of the historical process, meshing the unfolding biography of the individual with the unfolding history of his society" (1975b, p. 246) which would indicate the former.

The question of whether history represents a language based on a social or academic community has enormous implications for curriculum. If students bring their own languages to school, do they learn the formal language of their society in history class or do they learn the formal language of an academic discipline? Is the language of the discipline, if indeed there is one, the language that makes the study of history a universal experience? When writing curriculum, curricularists must be sensitive to the language of the subject matter, the resources used, and the language that the children and teachers bring with them to the classroom. This topic will be more fully explored in Chapter III.

## Developing History Curriculum

### Provincial History Curriculum

In this section I will examine the development of a senior history curriculum. Since February, 1986, I have been a member of the History 12 Curriculum Revision Committee assigned to revise the provincial curriculum that has been in place since 1972. My intent is not to present a case study of a particular curriculum development project. That would be a lengthy and detailed piece of research in itself. Rather, I intend to use my experience on this specific provincial curriculum committee to illustrate how curriculum is developed in the province of British Columbia. I also wish to illustrate how theoretical problems emerge out of practice.

The existing course had not been revised since its implementation in 1972 and there are a number of reasons for its revision. The most obvious was the length of time from the previous revision of the course which indicated events of the nineteenth century to 1972, when the document was written. Many teachers wished to teach events of the 1970's which were technically beyond the scope of the course which emphasized pre-World War II European events at the expense of world history after 1945. Three new text books were introduced for the course in 1983, all of which covered events from 1890 to 1979, as well as trends and events in the developing world. However the major reason for the revision of the course was the introduction of province-wide examinations for all Grade 12 academic subjects in January of 1984. Since the course had not been revised for a considerable time, the writers of the Table of Specifications for the examination spelled out exactly what would be examinable. In order to make the course manageable enough to examine, the Table of Specifications Committee specified only a small percentage of the content indicated in the existing curriculum. This incongruency between the curriculum and the examination was one of the reasons for undertaking a curriculum revision.

The call for a curriculum revision committee for History 12 went out on Ministry Circular 124 on September 23, 1985. The circular stated that the process was to be completed by June of 1986 and teachers should expect a release of twenty days. Those applying were to have three years experience teaching the course and suitable academic background. At the first meeting Mr. Overgaard, the Director of Curriculum Branch stated that the selection panel attempted to get teachers with a variety of backgrounds for the committee. They wished to have teachers with different levels of teaching experience, academic backgrounds, and school sizes, and a mixture of rural and urban school situations, and members from both sexes. Committee members were chosen by a joint Ministry/British Columbia Teachers Federation panel and the first meeting took place in February 1986.

Influences on Provincial Curriculum Development.

We can draw out the influences on the curriculum development process by examining what was accomplished at each meeting. As the Committee secretary and nominal chair, I kept notes of the meetings. Some of these notes recorded the ideas, phrases, or verbatim comments of committee members during debate over what appeared at the time to be important issues. Other meeting notes simply recorded the tasks that were accomplished. While they are not sufficient to form the basis of an interpretive study, they do give a clear indication of what happened at each meeting and the positions and opinions of the players.

Four major influences on the development process are readily apparent. These are the composition of the committee itself, the influence of the curriculum already in place, the influence of the final examination upon the process, and the expectations of Curriculum Branch for the project. Other influences that are apparent but do not play such a significant role are those of the resources, the expectations of the field, the input of university

historians and curriculum developers into the process. I will discuss these influences in the next sections. The tasks addressed at each meeting and the major influences identified at each meeting are summarized in Table 2.

## Composition of the Committee

The History 12 Curriculum Revision Committee originally consisted of seven members, an eighth person being selected from post secondary institutions. All are practicing senior history teachers, except for the post-secondary member who is now in administration in a northern college. Four of the members are department heads with considerable experience teaching in large schools in Vancouver. A similar member is from Vancouver Island, while the two members from the interior of the province are less experienced and are teaching in small rural schools. One of the Vancouver members is active in his district BCTF organization and the Provincial Social Studies Association, and has served on a number of Ministry committees. One of the other Vancouver members has considerable experience with the examination process in an administrative capacity. Five of the members have post-graduate degrees though not all in curriculum and instruction. All on the committee are male. The Social Studies Coordinator who participated in, and guided the process for the first year, is female. When she left the post in March 1987, she was replaced by one of the History Revision Committee members. The vacancy was not filled and the committee remains at seven members.

Table 2.

The Meetings.

| Meeting Date | Agenda | Major Influences |
|---|---|---|
| 25-28/02/86 | a. Define terms of reference.<br>b. Share individual philosophy. | a. Role of Curriculum Branch.<br>b. Existing curriculum.<br>c. Committee composition. |
| 21-23/04/86 | a. Members share individual philosophy, goals, content.<br>b. Write first draft of philosophy, rationale, scope & sequence, goals. | a. Examination process.<br>b. Contact with field. |
| 26-28/05/86 | a. Rewrite goals<br>b. Write learning outcomes<br>c. Develop scope & sequence. | a. Curriculum Branch.<br>b. Field reaction. |
| 8-10/10/86 | a. Develop themes in history.<br>b. Develop image of history student.<br>c. Compile list of skills. | a. Academic discipline.<br>b. Curriculum Branch. |
| 17-19/11/86 | a. Match themes to content.<br>b. Develop structure and format of curriculum guide. | b. Academic discipline.<br>b. External lobby group. |
| 28-30/01/87 | a. Develop content.<br>b. Determine guide format.<br>c. Develop specific content for exam. | a. Academic curriculum.<br>b. Curriculum Branch. |
| 4-6/03/87 | a. Develop specific content.<br>b. Send letter to field. | a. Examination process.<br>b. Curriculum Branch. |
| 06/06/87 (informal meeting) | a. Determine effect of political situation on the process. | a. Teacher's federation. |
| 20-24/07/87 | a. Develop specific content.<br>b. Develop intended learning outcomes.<br>c. Compile sample teaching strategies. | a. Curriculum Branch. |
| 21-23/09/87 | a. Write section on schooling, educated person, history, learner, and learning for front of curriculum guide.<br>b. Edit Goal statements. | a. Curriculum Branch. |

| Meeting Date | Agenda | Major influences |
|---|---|---|
| 14-16/10/87 | a. Call for resources.<br>b. Prepare final scope and sequence and teaching strategies for draft guide. | a. Curriculum Branch.<br>b. Resources. |
| 18-20/11/87 | a. Receive Ministerial approval for draft.<br>b. Review editor's report. | a. Curriculum Branch.<br>b. Printer's editor. |
| 11-12/12/87 | a. Prepare draft guide for publishers. | a. Curriculum Branch |
| 17-18/02/88 | a. Examine reaction from examination director.<br>b. Create theme/topic matrices.<br>c. Shortlist resource choices. | a. Examinationprocess<br>b. Curriculum Branch. |
| 2-4/03/88 | a. Review resources.<br>b. Review examination flowchart.<br>c. Send Response Draft Guide to field. | a. Curriculum Branch.<br>b. Examination process. |
| 27-28/06/88 | a. Review responses to Draft from field.<br>b. Determine nature of course.<br>c. Review alternatives in limiting content. | a. Field response.<br>b. Examination process. |
| 24-26/08/88 | a. Review concerns of examination process.<br>b. Re-order and condense content. | a. Examination process. |
| 17-19/10/88 | a. Review structure of content.<br>b. Restructure themes, intended learning outcomes, content.<br>c. Write preambles for content sections.<br>d. Final selections for resources. | a. Curriculum Branch<br>b. Resources. |
| 21-22/12/88 | a. Add affective domain outcomes.<br>b. Final review and edit of guide.<br>c. Begin format and layout of resource manual. | a. Curriculum Branch |

The composition of any group has a major impact on how the group deals with problems. The Curriculum Branch/ BCTF selection committee chose a representative sample of secondary history teachers rather than teachers with an expertise in history research, history teaching, curriculum development, or long years of experience. The assumption in choosing a sample of teachers was that they would construct a curriculum that would meet the needs of all history teachers, no matter what their experience and teaching situation. Perhaps it was thought that teachers with an acknowledged expertise in history teaching would create a curriculum that was too esoteric for the average history teacher. Although one of the History Committee members had been active in curriculum development in the province, no academic curriculum experts were named to the committee. The process of curriculum development itself was seen to be adequate for the purpose of developing curriculum and decisions concerning how the process operated would be made in another arena. One should picture a group of interested but 'ordinary' history teachers gathering to revise curriculum.

## Committee Members' Views of History and Curriculum

An interesting view of the committee members' opinions about history is gained from reading the statement of philosophy, goals and general topics that each member was asked to write before the first meeting. Peter, the member with considerable experience with the examination process, wrote that "if today's citizens do not learn the lessons of history, we will not survive their repetition." He went on to write that the course should be "teachable" within 100 hours, and "testable" as "examinations, whether we like them or not, are a reality." He noted that the first half of the present course (i.e., 1900-1945) is "well accepted and well taught; however, the second half of the course should be made more specific."

Charles, an experienced history teacher and administrator from a large school on Vancouver Island wrote that the introduction of a provincial final exam for History 12 had made teaching the course more difficult. "Little leisure is allowed for gentle contemplation of the abundant data we have available." Charles argued for more social history, a Canadian focus on events and a wider scope (from the 1840's to 1980). A priority was "establishing goals that are measurable." He also spoke for a history course that would suit the needs of the "plodding" student as well as the academic, giving both the knowledge to be good citizens.

Gordon, the member with considerable experience in developing other social studies curricula, saw the course as capping the new Social Studies K-11 program. He wrote that while the K-11 program should emphasize content as a vehicle for learning of skills, the History 12 course should emphasize the acquiring of content knowledge. Students should be able to deal with current world problems and issues and should have an understanding of the forces and events that shaped the modern world. Gordon outlined the course in much the same way as it was being taught except to emphasize social developments.

Ron, one of the younger members of the group teaches in a small school in the interior of the province. He stressed the need for a "challenging, supportive environment in which to learn" and the academic nature of the course by suggesting students should be working at the higher levels of Bloom's taxonomy. He asked for a detailed set of intended learning outcomes for each unit for both student and teacher. He generally agreed with the content parameters of the existing course but argued for inclusion of global issues such as conflict and co-operation and current events.

Murray, an experienced teacher from an upper middle class school in Vancouver also agreed with the content parameters of the existing course. In his statement of goals he suggested that students should acquire a broad knowledge of facts and historical method, bearing in mind that both are subject to interpretation. Students should also be exposed to

ethical issues. He argued for increasing emphasis on the events of the latter part of the century and noted the tendency for teachers to teach to the final examination and to ignore areas not examined in depth.

Keith is another of the Vancouver area teachers, teaching in a large middle class high school. Keith noted that one of the measures of quality education is the knowledge of "historical traditions, institutions and personalities." In order to achieve this goal "curriculum organization, methodology, content and evaluation should reflect the diversity of needs and interests of those committed to historical study." He suggested that students understand and use higher level thinking skills and come to understand that "historical inquiry is dynamic, complex, and problematic." The study of history should be relevant and a way of self-realization for students. Instead of outlining goals for the proposed curriculum, Keith asked a series of questions that examined the purpose of the existing goals for the course, the direction, content, organization, methodology, evaluation, and materials. In the same way, he did not outline topic areas for the curriculum but rather noted areas of concern. These included the nature of the students the course was aimed at, the provision for alternative methods of content organization, provision for decision-making and problem-solving, and the provision for types of history other than political, military events.

I am the other less experienced member of the committee, teaching in a small school in the interior. I wrote that "students should perceive history as a process of change influenced by the physical environment and economic, political and social structures." I suggested that students should understand these factors of change using historical method and understand "influences, pressures and perceptions that have caused societies to adopt distinct political, social, and economic structures and models." The topics which I suggested were in the form of themes including revolution, ideologies, and conflict.

The views of the curriculum committee represent a wide range of opinion as to the nature of both history and curriculum. We see expressions of history as something open to

interpretation on the one hand and something that is measurable through the specification of learning objectives on the other. History is seen as a means of learning the lessons of the past, predicting events, creating good citizens, or achieving self realization. Committee members argue for a highly structured course that defines content or a thematic, issues course that sees historical knowledge as problematic and subject to change and interpretation. These views represent fundamental differences in world view.

While the members of the Committee obviously have differences of opinion concerning the nature of history and curriculum, the task is conducted in an atmosphere of dialogue and consensus. In spite of this the task has taken far longer than expected and I suggest that this is because at each step of the process the Committee must establish a consensual basis for negotiating the step rather than proceeding on the basis of an already articulated value platform. This is most evident in the development of the Specific Student Learning Outcomes which have been rewritten five or six times. Each rewrite represents the primacy of a viewpoint which, although negotiated in a warm way, is indicative of a different world view. It is easy to see and understand Curriculum Branch's desire for defensible and consistent curriculum development. However, that desire in itself indicates an adherence to the scientific-technical world view, a view not always shared by the teachers chosen to sit on curriculum committees and representing the diversity of opinion of the field.

## Existing Curriculum

No curriculum is created out of a vacuum. In many cases it is the rejection or acceptance of existing courses that determines the nature of curriculum development. Some projects attempt to create courses that are similar to other successful courses elsewhere. Others attempt to remove traces of previous or existing courses that are not popular. In the

case of the History 12 revision, the attempt was to update and clarify a curriculum that was generally popular amongst teachers and students.

The reasons for the course's popularity amongst teachers is interesting. In my case it was because of the wide latitude that was possible in teaching the course. The content of the course began with the legacy of the nineteenth century and was indicated by eleven topics that covered diplomatic and military events from the late nineteenth century to the end of the Second World War and then examined the processes of decolonization of the Third World, the development of the Cold War, and the unification of Europe. In the late 1970's, Curriculum Branch recommended to teachers that they begin the course in 1870 and the causes of the First World War. My approach to the curriculum was to race through European events to World War II and then spend lots of time exploring models of development in the Third World and themes in current affairs which are my areas of interest and expertise. I met other teachers who took almost the entire year to finish European events and did not progress beyond World War II. One teacher I met spent six weeks examining German philosophy of the latter part of the nineteenth century and yet another treated the course as an invitation to explore the history of warfare over the past century and a half. All of us were in for a rude shock when the 1984 Table of Specifications suggested that the course that would be examined would be narrowly defined and specific.

The reason that the 1972 curriculum was popular was that it was not prescriptive. It was loosely enough structured to offer an interpretive, problematic view of history that encouraged teachers and students to explore areas of interest within a framework of military and diplomatic events. This was one aspect of existing curriculum that determined the form of the revised course.

Another aspect of existing curriculum that influenced History 12 curriculum development was the process and format of the Social Studies K-11 curriculum which had been completed two years prior to the beginning of the History 12 revision. The goals of the Social Studies program and the philosophy of its curriculum were taken as given for the

History revision. While there should be some consistency between the two curricula, they represent different goals of education. One could argue that the goals of social studies tend to be of citizenship training and cultural socialization towards an image of the future, while the goals of history are more an inquiry into the past to provide meaning for the present. in using the goals of the Social Studies program as a basis for the new curriculum, there emerges a fundamental difference of program philosophy.

## The Final Examination

As mentioned above, one of the reasons for revision of the History 12 program was as a result of the introduction of final examinations for most academic Grade 12 level subjects. The provincial examination is a summative examination worth fifty percent of the student's final grade. As such it represents an enormous pressure on teachers to cover the content outlined in the examination Table of Specifications in order for the students to do well. Since examinations attempt measurement of overt, observable behaviors, they tend to reinforce the format of curriculum that expresses learning in terms of observable student behavior. Province-wide examinations also reinforce the notion that curriculum needs are uniform. Students of a number of cultural, religious, communities scattered across the province are expected to interpret the curriculum in the same way. It is interesting in this regard that the Sullivan Royal Commission on Education Report (1988) advocates extending provincial examinations to all Grade 12 subjects although at a reduced percentage. At the same time the Commission Report notes the concern of teachers and parents that "too much of the curriculum is prescribed by the Ministry of Education, and

that too little time is available for teachers to concentrate on topics or issues of local interest (p. 101).

Members of the Curriculum Committee and representatives of Student Assessment Branch met often during the revision process to make sure that the final curriculum was measurable. Those meetings, which were conducted in a cooperative manner, display a fundamental difference of philosophy. Student Assessment Branch maintained an interest in a 'reliable and valid' measurement of the curriculum. Committee members, used to thinking about historical knowledge as open to interpretation, found complete specification of the knowledge that each student should know a difficult task. This was in spite of the fact that most committee members agreed with the idea of specific student learning outcomes and the principle of evaluation of curriculum.

## Expectations of Curriculum Branch

The Curriculum Development Branch of the British Columbia Ministry of Education is committed to the idea of having committees of practicing teachers produce curriculum under the guidance of Branch personnel and within a fairly formal structure. The Branch organizes curriculum committees, allocates funds for resources and development, approves resources, provides for field in-service, and formally evaluates provincial curriculum.

In a draft document entitled Curriculum Goals and Principles: Source and Rationale, produced by Curriculum Development Branch in January 1988, the Branch clearly defines curriculum and sets out the aims of provincial curricula. Curriculum is defined as the "embodiment of the formal learning aims that society holds for its school system" (Ministry of Education, 1988a, p.1). The paper continues in explaining that there should be a "direct relationship between those general aims and the curriculum goals. Moreover it is important that there be consistency among curricula across subject areas and

grades" (p.1). Curriculum Development Branch is attempting to make the tasks of education consistent across grades and subjects in order to solve a number of problems. The document identifies three major problems with the provincial system: there is no overall consistency among curriculum guides, the guides are not congruent with the general aims of education, and the focus on subject matter in the curriculum guides appears to neglect the learner (p. 3).

In order to facilitate planning of education, the Branch constructed an image of the educated person from statements in existing policy documents. This image is not intended to "be a description of some sort of finished product. Rather it is meant to indicate the directions in which society wishes to help children, and adults, to grow on a continuous basis" (p. 5). The image is intended to provide a "consistent view towards which all those engaged in the educational endeavor can direct their tasks", and also to provide a "focus on the growth of the student towards the ideal"(p. 5). Five general goals of all the provincial curriculum were then derived from the image of the educated person. These five goals aim to promote growth in ability to engage in inquiry, growth in a knowledge base, growth in metacognitive ability, growth of personal and shared attitudes, and growth in a positive self concept. These goals have become the framework for deliberations in provincial curriculum development, providing a consistency from subject to subject and grade to grade. Committees are encouraged not to ask "what can children learn about History?", but rather "how can the teaching of History to children in secondary school contribute to their growth towards independent inquiry?"(p. 10).

Another Ministry document entitled Curriculum Trends in British Columbia (Ministry of Education, 1988b) also notes the use of the five curriculum goals as "organizers in all new curriculum development projects now under way" (p. 19).

Curriculum Development Branch outlined the curriculum development process in a document entitled A Programme Development Model (Ministry of Education, 1974) and again five years later in a document entitled Curriculum Planning 1979. The latter

document summarizes the steps of the process as; "statement of goals, learning outcomes and content; consideration of teaching strategies; selection of learning resources; and the use of evaluation procedures" (p.1). This process is expanded in a flowchart which was presented to members of the Curriculum Committee during the first meeting. This flowchart is similar to the one appended to the document Curriculum Trends in British Columbia (Ministry of Education 1988b).

The concept of curriculum that I present in this study suggests a viewpoint that is at odds with that of Curriculum Development Branch. The Branch strives for consistency in outlook of curriculum committees and a uniformity of format in curriculum guides. However teachers and curricularists subscribe to a number of different views about curriculum and the subject matter. The provincial curriculum attempts to be a guide to a population that is diverse in terms of school and community size, ethnic background, and religious and linguistic affinity. What is a meaningful curriculum to some people in the province cannot possibly be meaningful to all. The desire to create or revise curriculum should stem from the perception of a local community problem. The Branch recognizes the importance of thinking skills and encourages curriculum committees to include process learning and higher order skills in curriculum documents. These skills are based on an assumption that there are a number of solutions to questions of knowledge. However, provincial curricula is expressed in terms of Specific Student Learning Outcomes, a format that encourages the prespecifying of outcomes of learning activities. Prespecifying the 'correct' solutions or content for problem solving, decision-making, critical thinking, or creative thinking is counter productive. This denies the problematic nature of knowledge which is central to these skills.

Other Influences

Part of the curriculum revision process consisted of gaining feedback from teachers in the province. This included sending letters to History 12 teachers informing them of the Committee's progress, asking their opinion of goals, rationale, and philosophy, and asking them to formally respond to a questionnaire attached to the draft guide distributed to schools in the spring of 1988. This rather extensive liaison with teachers in the field indicates the desire of Curriculum Development Branch to include teachers in the curriculum development process and to orient them to changes in curriculum (see Overgaard, 1986). What is most interesting in regard to the ideas presented in this study is the rationale put forward by Curriculum Development Branch for changes in the curriculum development process. Mr. Overgaard, the Director of Curriculum Branch pointed out that traditionally curriculum processes, formats, and contents varied considerably depending on the subject matter. " That approach was followed because it was thought that since all subjects were different, they demanded different approaches to curriculum design. Teachers, however, have requested more consistency and coherence between and among subjects" (p. 29). While it may be that teachers of a number of subjects in the elementary grades may desire a consistent format for curricula, many teachers at the secondary level see subjects in different ways and would prefer a format, and language that reflects those differences.

The concept of history and the points I have raised about the language of history are reflected in the question of resources. The problem that texts raise for curricularists is well known. "The textbook not only defines a substantial proportion of the content, sequence, and aims of the curriculum, it also influences the way in which certain topics will be regarded" (Eisner, 1979, p. 28). The teacher looks for a textbook that resonates with his view of the subject matter, and is attractive and interesting to children. There is always the

question of finding a text that 'speaks' to a curriculum, especially when the curriculum may represent a number of philosophical points of view.

In the case of the provincial history curriculum, there are a number of problems. If the curriculum offers a view of knowledge that is problematic and open to interpretation, one text seems inappropriate. There is also the question of whether a text, written for the purpose of presenting important figures and events in as concise a manner as possible, is really history. It might if it contained examples of biography, narrative, historical empathy, primary and secondary source material. The curriculum committee searched for such a text and was unable to find one. Perhaps the best solution is to dispense with a textbook altogether and have students construct history using academic and popular history and primary and secondary sources as evidence.

Academic curricularists and historians played a surprisingly small role in the revision of the History 12 curriculum. Historians from two of the province's universities spoke to the committee about history and what their expectations of a secondary course might be. This tended to be a critique of the training of students in schools and a survey of the content of introductory courses at university rather than a discussion of what constituted the discipline and its methods. In the same way, the curricularists spoke of the practical pitfalls of producing a social studies curriculum rather than the nature of curriculum development in general. Both the historians and the curricularists spoke to the committee after the project was well under way. The notable exception in this regard was Kieran Egan who helped the committee review the field's response to the draft curriculum guide. At this meeting it was apparent that the field, although supportive of the changes in the curriculum, felt that it was far too much to teach given the constraints of the final examination. As the committee prepared to review the curriculum in order to respond to the field's criticism, the lack of consensus of understanding between the aims of the committee and those of Student Assessment Branch were only too apparent. It was at this point that Professor Egan explored the nature of the task with the committee. My experience

suggests that perhaps it is important for those involved in constructing curriculum to explore the nature of the task and examine alternatives before the project begins.

Habermas's description of a problem is very apt in this situation. What emerges from the process of deliberating on the history curriculum is not a number of things that did not 'work'. What is clear is a number of areas where there is a lack of consensus of understanding. This stems from the role of the players in the revision. The teachers on the committee, although possessing different views of history and curriculum, are unified in their experience of the classroom. The ministry personnel are unified in a vision of a curriculum process that provides consistent and defensible curriculum for a large jurisdiction. I sense a fracture in the process because teachers are asked to determine curriculum using the concepts and structures that are alien to the lived world of the classroom for which they see the curriculum being designed. Ministry personnel who work within and use the concepts of the scientific-technical paradigm find it difficult to relate to the experiential needs of teachers. The alternative suggested in the following sections will perhaps bridge this gap.

## Critical Analysis

This section is a critique of the prevailing model of curriculum development of which the development of the provincial History 12 curriculum revision is an example. Ministry documents indicate an adherence to Tyler's model of curriculum development which I refer to as the means-ends or scientific-technical model.

The most prevalent and consistent criticism of curriculum theorizing is that it has adopted, to the exclusion of all others, the means-ends paradigm of research and theory generation. Vallance (1985) notes that for the past thirty years, the way in which the majority of curricularists approach research is "predicated largely on an academic-rationalist and technological conception of the curriculum, on a sensitivity to the technical, scientific and political implications of educational change, and on a logical, linear conception of knowledge" (p. 215). This is a problem because scientific theorizing claims to be value free when it is not and because it disallows alternate ways of conceptualizing curriculum. Apple (1975) suggests further that the scientific mode of knowing contributes to an "already manipulative ethos of schooling" (p. 121). He uses the ideas of Habermas to suggest that scientific or technical rationality alienates man from "other symbolic ways by which he relates to his world" (p. 122). Lawn and Barton (1981) also note the reconceptualist belief that scientific theory is not value free. They point out that there is no "psychological theory that is not simultaneously political, economic, historic, aesthetic, and moral" (p.33). The scientific paradigm tends to disavow other research and theory paradigms and suggest that the scientific method is the only way of generating theory and to deny the subjective aspect of scientific research (see Werner, 1979).

In the context of provincial curriculum development, the reliance on the means-ends approach is obvious in the steps through which provincial curriculum is created. These steps are summarized in Figure 1. At the beginning of the process Curriculum Branch outlines the stages which the curriculum committee will follow. These follow the classical

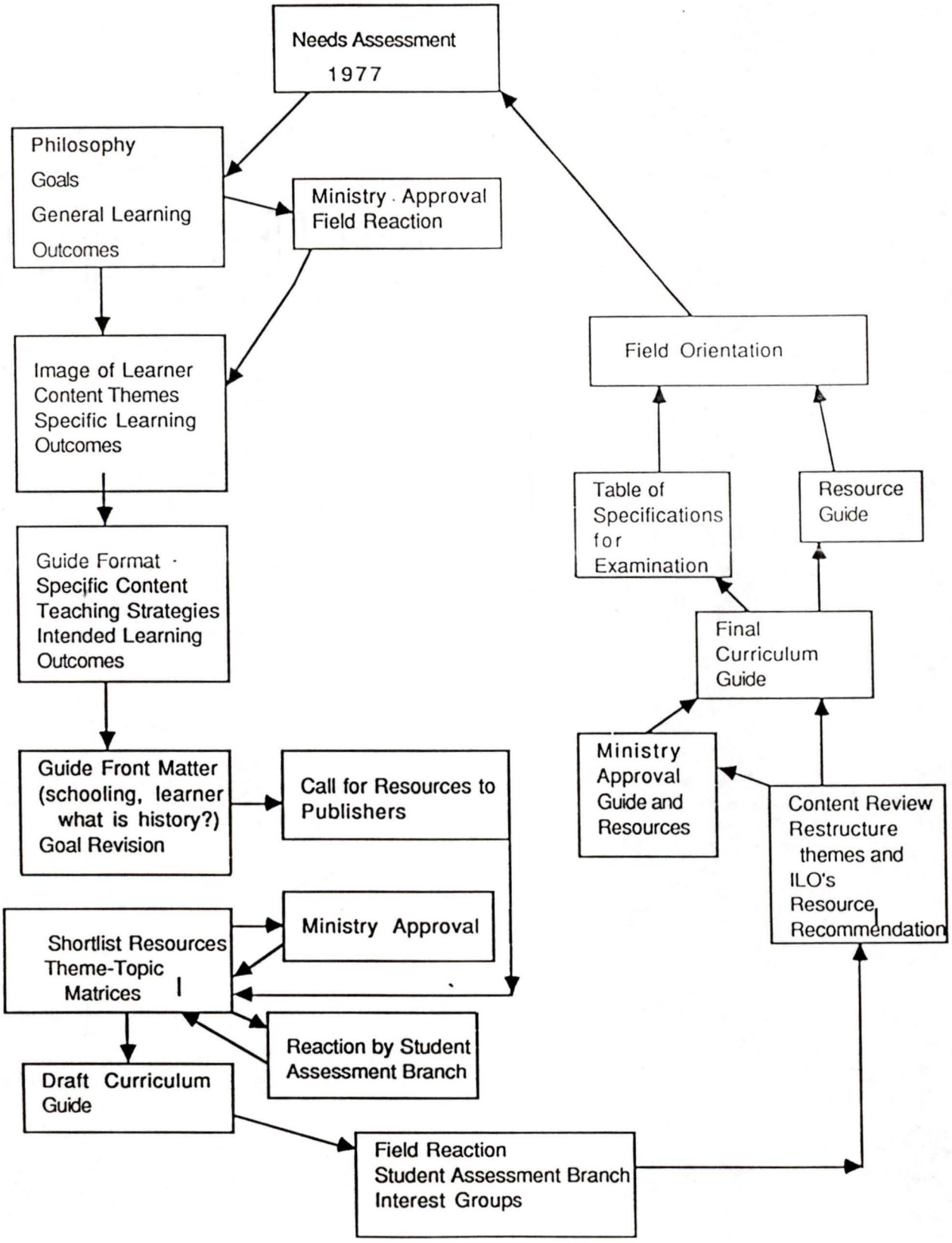
Tylerian model of selecting objectives, selecting learning experiences, organizing the learning experiences, and evaluating the learning experiences (see Tyler, 1949; Ministry of Education, 1974, 1979, 1988a, 1988b). Teachers selected for curriculum committees are unlikely to question this model since it is probably the paradigm through which they were exposed to curriculum theory and practice during teacher-training. It is also apparent in all curriculum documents produced by the ministry and tends to be still an important paradigm in graduate level research at provincial universities.

In a review of curriculum activity in British Columbia, Oberg (1979) comments on the adherence to the Tylerian model at both the provincial and district level. The ministry tends to leave the details of curriculum specification to the district level and concentrate on defining the broad aims and goals of provincial education. "The Ministry views curriculum in terms of the traditional ends-means dichotomy, with decisions about ends made at the provincial level, and decisions about means delegated to the local level" (p. 132). Curricular activity at the local level consists of establishing specific objectives and learning activities for provincial curriculum. Oberg notes that there is little that allows for movement away from the dominant paradigm. Academics tend not to get involved in the curriculum process and remain at the theoretical level and out of touch with what is happening in the field. At the district levels "very little if any time is spent clarifying philosophical positions, identifying pertinent bodies of background information, or asking any interpretive questions" (p. 133).

Figure 1

Sequence of Tasks: British Columbia History 12 Curriculum Revision,

(in progress)



In the past eight years the situation described by Oberg has changed somewhat but not in regard to a move away from the dominant paradigm. Provincial curriculum of the late 1960's and early 1970's tended not to be specific in terms of student learning outcomes or objectives, these being left to the districts to work out. The 1972 History 12 Curriculum Guide, for example contained four general program goals, ten concepts of history, and eleven topic headings for content. The curriculum contained no specific goals, learning outcomes, specific objectives, student activities, or teaching suggestions. In contrast the revised curriculum will contain five general aims each with a list of learning outcomes, a list of seven themes, and content organized as to topic emphasis, theme emphasis, and specific student learning outcomes. This is part of a Ministry drive to make the process of curriculum development more consistent by having all curricula originate from provincial goals of curriculum, by making expectations "clear and precise", and by displaying a "consistent format, terminology, and level of specificity" (Overgaard, 1986, p. 29). Thus curriculum activity in the province has become centralized but without changing the adherence to the Tylerian model of development.

One of the most important functions of curriculum is to make explicit the values on which the curriculum is constructed. Macdonald (1975b) points out that the prevailing model of curriculum theory tends to accept prevailing social values. Although Macdonald is describing the early 1970's, the situation has not changed, the dominant model in curriculum remains the Tylerian model. His perspective is such that he raises the point because he would like to see change in prevailing social values. From my point of view, one does not have to necessarily envision changing social values. However, it is important to consistently examine and make explicit the values on which a curriculum rests, if for no

other reason than for the sake of ease of dialogue between curriculum developers. A more important reason is that curriculum rests on defensible and articulated values.

Another problem of the scientific way of thinking that is fundamental to the means-ends approach is its use of language. Huebner (1975a) claims that the languages of the scientific way of knowing are those of "legitimation and control" and are "psychological and sociological languages" (p. 223). This criticism forms an important part of this study since I believe that the language of the subject matter, the curriculum, and the learning situation should be congruent. There is a fundamental inconsistency in developing humanistic curriculum using the language and concepts of the means-ends paradigm. This is especially important since Curriculum Development Branch aims at consistency of expression in all provincial curriculum guides--the language of the means-ends paradigm.

A problem associated with the means-ends approach is the extent to which it discourages truly discovery learning. Shor and Freire (1987) make the point that a curriculum can pre-exist in the "mind of the teacher, in the syllabus or reading list or state requirements " and thus "the learning has already happened someplace else" (p. 7). While this can be true of any curriculum, textbook or ideas of teaching, it does point out an important aspect of curriculum planning. To what extent can the curriculum allow the student and teacher to discover or learn together? Barnes (1976) refers to this problem as one in which the dominant model of curriculum theorizing creates students as "passive receivers of knowledge" and "teachers as passive receivers of curricula" (p.188). It is to overcome this problem that Schwab (1983) suggests that curriculum committees are school-based and work on curricular problems that are grounded in the school, district or town situation. He rejects the idea of curriculum developed for large jurisdictions and curriculum that does not see knowledge as problematic.

An aspect little considered is the number of curricularists who subscribe to, but do not follow Tyler's four step model (see Walker, 1971, Walker & Soltis 1986). Curriculum committees do not examine the fundamental assumptions on which their deliberations are

based. This means that they do not begin curriculum deliberations by deciding the way they will approach the task. When problems arise in the development process, the solution tends to be a tinkering with the phases of the dominant model, rather than an examination of the process itself. This may be due to the lack of understanding of alternatives in curriculum development, lack of time or resources, or lack of commitment to the project which often appears to have ownership elsewhere than the curriculum committee.

The problems associated with the use of the Tylerian model can be summarized as follows. The model tends to exclude other ways of theorizing about or of developing curriculum. Its dominance leads to a situation in which values on which curriculum development or theorizing are based is not made explicit. The means-ends model, because it is expressed in the technical-scientific language of control, discourages discovery in learning by teachers and children and encourages passive acceptance of the curriculum. Since many curriculum developers and teachers are not familiar with other models of development, adverse reactions tend to be an unconscious rejection of the dominant model rather than a conscious search for and acceptance of an alternative.

## Objectives

The major single association that teachers and curricularists have with the means-ends approach is with objectives, especially behavioral objectives which specify what the student will be able to do after participating in the learning experience. For many teachers this specification is a valuable tool for directing attention to the kinds of things they hope children will be able to do after a lesson or unit. University supervisors expect student teachers to list the objectives for each lesson while on practicum. Principals expect to see sample lessons with behavioral objectives spelled out from candidates for teaching

positions, and first year teachers, and often insist upon lesson objectives being delivered orally to students or written on the board at the beginning of lessons. However, it is unnecessary to specify all lessons, all learning activities, and all curriculum in terms of objectives. They are useful for some purposes and constitute one of the alternative ways in which the curricularist can organize curriculum.

There are a number of problems with organizing curriculum by objectives. This method tends to concentrate on overt, measurable behavior and ignore unanticipated behavior and inner experience and thought. It tends to trivialize subject matter and ignores the nature of knowledge, especially in the humanities. By specifying student behavior it robs the student and the teacher of control of the curriculum.

In a strong statement reappraising the Tyler rationale, Kliebard (1975) questions whether having objectives represent "external goals allegedly reached through the manipulation of learning experiences" is useful at all (p. 80). The problem of attempting to evaluate by matching outcomes to objectives is apparent in that it "ignores what may be more significant latent outcomes in favour of the manifest and anticipated ones, and it minimizes the vital relationship between means and ends" (p. 80).

A problem with developing curriculum by objectives is the need to express the outcome of objectives as behavior or activity. Experience and thought cannot be measured or observed so developers of curriculum in the objectives mode are forced by necessity to equate behavior or some human activity with inner thought or experience. That is a doubtful connection. Willis (1975) makes a powerful comment on this problem. He notes that "the activities recommended to or prescribed for teachers have failed to meet the interior, experiential needs of students, puzzling and embarrassing teachers perceptive enough to recognize the cleavage and embittering those conscientious enough to regard themselves as unappreciated technicians" (p. 428). This statement resonates strongly throughout my practice and emphasizes the depth of the problem. Ornstein and Hunkins (1988) explain the same problem in more specific terms. They suggest that by

"formulating steps that are concrete, prescriptive, and measurable, they tend to ignore processes that are not readily observable or measurable, that are not precisely consistent, or that are not applicable to a good deal of control" (p.12). Only those types of learning that are easily observed are specified in objectives which again tends to deny the unspecified learning experience (see Stenhouse, p. 73). Goals that are specified in advance also tend to deny opportunities for learning that arise spontaneously in the classroom.

Stenhouse makes the distinction between the use of objectives for specifying skills to be learned and induction into knowledge. Specifying objectives for skills is acceptable because the behavior desired is not problematic. In Stenhouse's view, knowledge is a basis for thinking. The result of thinking should be creative and hence cannot be prespecified. "Education as induction into knowledge is successful to the extent that it makes the behavioural outcomes of the students unpredictable" (p. 83). Stenhouse gives final examination papers as an example of prespecified ends. Answers to examination questions represent the final result of teachers who work towards objectives. Few papers show originality or creativity, the vast majority are similar in expression, style and content.

This problem with specifying specific outcomes was readily apparent in the deliberations of the History 12 Revision Committee. The Committee felt comfortable writing specific student objectives that called for a student to be able to demonstrate a skill such as distinguishing between primary and secondary sources, or demonstrating an ability to work with historical evidence to reach conclusions and show historical relationships. It was more difficult to write specific student learning outcomes which addressed content. For example the Committee felt it important that a student knew that World War One had a significant economic impact on the world. The specific student learning outcome is written as: "The student will be able to evaluate the economic impact of World War I." A question arises when the teacher looks at this objective and asks what the student should know about the economic impact of the war. Is he guided by what the textbooks say, or by his own knowledge in this area? Things are fine if the teacher sees the objective as open to

exploration and suggestive of a number of responses, all of them equally correct. The problem is also apparent when the setters of the final examination look at the objective and ask what it specifically asks the student to do that can be measured. The situation would be acceptable if the key to an examination question that asked students to evaluate the economic impact of World War One was structured so that whatever interpretation the student adopted in his answer was given equal validity. The danger lies in the teacher or the examination marker using the textbook interpretation or his own interpretation as being the only possible answer. Gard and Lee note the false precision gained by objectives in history, for they distort the subject matter for the sake of assessment. "For complex and sophisticated forms of understanding to be translated into precise sets of observable behaviours would, if possible at all, require an extremely detailed specification" (p. 28).

This is the danger Stenhouse sees in knowledge being translated into behavioral objectives; knowledge structures are distorted by limiting speculation and specifying answers to knowledge that is problematic. "The power and possibilities of the curriculum cannot be contained within objectives because it is founded on the idea that knowledge must be speculative and thus indeterminant as to student outcomes if it is to be worthwhile" (p. 92). This illustrates a fundamental difference between those who see knowledge as finite and reproducible and those who see knowledge as changing and uncertain and open to interpretation. Schwab (1983) points out the fallacy in thinking that there is an "eternally true, ineluctable content" in subjects taught in schools (p. 250). He argues that when knowledge is perceived this way, teaching ceases to be mutual inquiry and becomes merely "telling". It is far easier to specify exactly what students will be able to do, but it denies the possibility of interpretation and encourages students and teachers to concentrate on what is finite and often trivial. Schwab notes that the use of objectives "often so trivializes because they atomize, not only a subject matter, but teacher's thoughts about it, the pattern of instruction used to convey it, the organization of textbooks, and the analysis and construction of tests" (p. 240).

Essentially what Stenhouse and others are concerned about is the type of knowledge and learning that occurs in schools. A scientific-technical viewpoint suggests that truth and reality are fixed and knowledge is discoverable and measurable. This approach sees knowledge in all fields as the same. A humanistic viewpoint, however, views truth and reality as not fixed and knowledge as speculative and changing. Because behavioral objectives specify behaviors in advance of learning, they can only represent a scientific, technical view of education, no matter what curricula they are used for.

Gard and Lee (1978) point out one of the problems with defining behaviors using objectives is that the subject matter becomes merely the vehicle to achieve specified behaviors. They argue that it is not possible to translate the complex nature of history into observable behavior, and the attempt to do this emphasizes the products rather than the processes of thinking (p. 28). The outlining of behavioral objectives does not offer real precision, but simply makes it easier to examine curriculum. This is a dilemma that is presently faced by the Ministry of Education. Curriculum Development Branch identifies the goal of promoting critical thinking, creative thinking, decision making and problem solving activities, yet the model of development continues to approach curriculum in terms of objectives (Ministry of Education, 1988b). Compounding this is the need to formally examine senior courses. Those setting examinations find the objectives model the easiest to use in specifying behaviors that can be examined.

The use of the objectives model raises another problem of congruency with Curriculum Branch's aims. One of the goals of making curriculum development consistent is to aid in the process of directing the "endeavors of school to the overall growth of the child, as opposed to the presentation of fragmented bits of knowledge associated with a subject area" (Ministry of Education, 1988a, p.10). If the aim is to aid children in their growth toward independent inquiry, the objectives model is inadequate. It disempowers the student because it specifies what he or she will do after learning. It disempowers the

teacher in the same way; like the student he loses the ability to engage in dialogue with the curriculum.

Huebner (1975b) identifies another concern with curriculum developed on the objectives model, that of temporality. I have suggested that one goal of the historian is to look at the past in order that we can understand who we are in the present. However, the curricularist tends to develop objectives in curriculum in order that we arrive at some goal specified in the future. Thus, for history at least, the development of curriculum in terms of objectives is not congruent with the nature and some of the fundamental bases of the subject matter.

## Conclusion

The greatest problem with the means-ends approach to curriculum is that it is efficient and convenient. It has the same attractiveness that the scientific-technical paradigm of knowledge has, the claim to discover or aim at a permanent truth. As a society we would prefer to believe that science has all the answers and would prefer to ignore evidence to the contrary. To believe that knowledge is created out of our own being and that learning is a journey into the unknown that student and teacher make together is to leave the comfort of the dominant paradigm. For the vast majority of our culture the unknown is not exciting, it is something to be feared. This fear is not confined to the curricularist; it is expressed in all dimensions of the educational system. Perhaps the best example of what I mean lies in Bruner's (1983) explanation of why his experimental curriculum "Man: A Course of Study" was attacked by the political establishment.

> And I think it succeeds . . . as much by the honesty of the doubts and conjectures it projects as by any excellence it may possess as an inquiry into what makes human beings human. Yes, in that sense is is dangerous stuff. . . . The paramount virtue of the course, as one teacher put it to me, was that it posed problems in such a way

> that teacher and student both knew that they were together at the frontier of their thinking, brooding about the nature of man. If I did not know at the start, I certainly know now that you cannot address that question in school without plunging into the central political issue of education (p. 198).

There are many good reasons for looking at the means-ends paradigm of curriculum theorizing and development as just one of a number of alternatives. However, these alternatives suggest uncertain knowledge and understandings and require a leap of faith that is not readily obtainable in the academic or educational establishment.

# CHAPTER III

# A CONCEPTUAL FRAMEWORK FOR CURRICULUM DELIBERATIONS

## The Teaching of History

### Theory and Practice

This section explores the role that theory plays in the determining of educational practice. Within the conception of curriculum that I have favoured there are a number of ways of looking at theory that are of use to the curricularist. One is that theory is a form of reflection, or of questioning, or of reflection about the ideas in education that we feel are important. Theory can also be seen as the structure of thought that is constructed from reflection. In this way theory can be seen as a form of problem solving, of generating alternatives to a problem that emerges from practice. By stemming from practical problems, practice informs theory. Practitioners are guided by theory and so theory informs practice. A dialectic is created. This is essential for effective practice and the development of practical theory.

### Types of Educational Theory

In his discussion of reconceptualist thought, Van Manen (1978) notes the three purposes that Macdonald identifies for theory. One is the development of practical strategies for assistance to teachers in schools. This is the means-ends approach in which the curricularist objectively looks at the learning situation and prescribes solutions. This is the most common purpose for theory but, in Macdonald's view, suffers from attempting to prescribe solutions to school situations without giving participants an understanding of what the school situation really means to them. Another of Macdonald's purposes is

research into what happens in schools. This approach attempts to discover meaning in the school situation. This type of theory is interpretive in nature and provides the participants with an understanding of the meaning of their existence within the school situation. The third purpose of theory in curriculum is an examination of the basic concerns of the curriculum field itself. This is the critique approach, an examination of the fundamental bases of the field.

Eisner (1979) also distinguishes between certain types of educational theory. He points out that what is generally thought of as scientific theory, or a "systematic set of interrelated statements that explain, through their power to predict specific consequences" has only limited use in education and curriculum. Theory in the sense of "general beliefs about what children ought to learn" (p. 145) are far more useful in curriculum work.

In discussing the role that theory plays in the development of curriculum, Ornstein and Hunkins note that curriculum is not a "predictable set of enterprises" or a "single or theoretical mix of principles or process" but "one act and one choice that lead to others as interests emerge" and as "educators reflect and quietly self analyze their thinking" (p. 14). Theory then can be seen as a form of reflection on what the world is like. It is merely one person's view of the world which helps all of us to clarify our understanding about things. It can, in a more formal sense, provide a framework for structuring our perceptions (see Eisner, 1979, p.156, also Ornstein & Hunkins). The creation of this framework is accomplished through continuous questioning and interpretation (see Schubert, 1986a, p. 420). What reflection upon life and upon practice does is make us aware of the theory that governs our practice--the formal framework created by our constant reflection. "By pausing to reflect, by reaching inward and attempting to understand that personal theory of action, teachers and administrators exercise the most professional aspect of practice" (McCutcheon, 1985, p. 48).

Theory can be seen as reflection upon one's view of the world, or education, but it can also encompass the practices that one is planning to do. This is a common notion

among educators and often a controversial one as many teachers see plans and practices developed by someone else as being divorced from the 'real' world of the classroom.

Aoki (1979) notes this aspect of the relationship between theory and practice in arguing for a type of critical theory. He points out that one popular view of theory is the Platonic which views practice as merely the reflection of permanent truth or theory. Practice evolves from theory and is informed by theory in a one-way stream. Another view is one that is often ascribed to the practitioner in which practice is the more important because it lives in the real situation of the classroom from which theory is divorced. Aoki suggests that theory and practice within the critical perspective form a dialectic in which one plans or theorizes a program and then puts it into practice, each action informing the other (p. 18).

This idea is put in more basic terms by McCutcheon who suggests that practitioners should use theory and research in guiding their practice. She reverses the idea by also suggesting that academics have to have experience in the classroom if their research and theorizing is to be worthwhile (see p. 47).

McCutcheon's comment raises the research aspect, the second of Macdonald's purposes of curriculum theory. While it is easy to link theory in the form of reflection to practice, it is more difficult to link theory as research to practice. The scientific-technical approach to research sees theory as objective and divorced from practice in the sense that researchers observe practice in action. Shor and Freire (1987) point out that while "every practice has a theory and vice versa, most of the research on education is not helpful in the helter-skelter hours of the real classroom (p. 2; see also McCutcheon; Bonser & Grundy, 1988). Aoki's view suggests that research, although separate from practice, informs and transforms practice in the same way that the knowledge gained in theorizing or examining practice transforms and informs theory.

According to Reid, Schwab saw practice and theory being different and unable to be seen as part of the same thing, although "one can theorize about the practical, just as one

can theorize about the theoretic" (Reid, 1981, p.169). In commenting on Reid's observation in the the same text, Golby (1981) accepts that theory and practice are different but not autonomous of each other. He makes the important distinction that analysis of an activity is different from the performance of the activity which is practice (p. 222). Golby tends to see theory as analysis and succeeding practice as opposed to Aoki who sees theory as preceding and informing practice, although earlier in his article, Golby seemed to echo Aoki's view in saying that we should be trying to "produce a concept of theory and practice which, as well as relating them together in ways which are productive, will also enable each to be carried out in the illumination afforded by the other (p. 215).

An important viewpoint on the theory-practice question is found in Schwab's writings for he consciously aims at the 'practical' in curriculum theorizing. Schwab (1978) sees the practical as specific and concrete and stemming from a personally perceived problem state as opposed to theory which aims at generalizing and making statements of universal principle. Thus, Schwab equates theory with the dominant scientific-technical conception. The 'practical' is in fact a different definition of theory, one which arises from practical situations and stems from Dewey and from Aristotle's separation of theory and practice as different kinds of knowlege. Schwab's concern for distinguishing between theory and practice is to point out that the dominant scientific, or in Schwab's terms, theoretic paradigm, because of its nature, is not able to address problems of practice within schools. The curricularist should not attempt 'objective' or non-involved documentation of situations in schools for the purpose of generating laws and abstract principles or publishable knowledge. Rather he should interact with situations that are problematic in the hopes of identifying and choosing solutions, making decisions, or gaining some understanding (see Schubert, 1986a, p. 175; also Schubert,1980).

Schwab's view suggests the 'practical' should have some purpose and not just be reflection upon a situation. It should help to solve problems. Central to my thesis is the view that both history and curriculum are problematic. Any particular piece of written

history is one alternative to a problematic set of views about the world. Any given curriculum is one alternative to educating the young. Thus both writing and deliberating in curriculum are, in a very real sense, problem solving. "So we can say that curriculum theories are theories about how to solve curriculum problems" (Reid, 1978, p. 41). Reid expands on this idea in his reaction to Schwab's (1983) article "The Practical 4". Theory and practice interact, each reflecting on the other continuously. Practical inquiry is in effect problem solving by practitioners as opposed to "logistic" inquiry which is scientific and carried out by experts (see Reid, 1984).

The view of the theory-practice dichotomy that emerges is one in which theory and practice are 'halves of the same peanut'. Practice is what is done in the classroom. Theory can be simply reflection upon practice, a questioning that discovers the nature of practice at the same time as it provides guidance for action. Theory is also the framework that emerges from this constant reflection and provides plans for action in the future. In its more formal sense theory provides alternatives to problems that emerge from practice. As research, theory informs practice by giving meaning to practice or suggesting plans for action. Since knowledge is not finite or absolute, theory is changed and informed by the practice that it examines or plans for. In the sense suggested above, theory is an essential part of practice.

## The Language of Curriculum and the Language of History.

What I have been stressing in this study is that each practitioner must relate to education in a way that is personal and unified. The method in which he approaches teaching practice, curriculum, and the subject matter of curriculum should be consistent with his personally understood view of the world. An essential part of this understanding is a realization of the part that language plays in making personal beliefs, values, and assumptions explicit. I am not arguing for any one particular language, I am arguing that

the language that the curricularist uses in writing and theorizing about curriculum should be the logical extension of his view of the world. I acknowledge the usefulness of all ways of looking at the world, and of the languages that give them voice, and believe that they all have a place in educational theorizing.

An understanding of how language operates in the curricular setting is vital. It is possible that language can make research and theory unintelligible for the practitioner. It can also alienate the theorist from his own experience. Using language of one type to express ideas of another can cause a fracture in communication and of understanding. Language can define a community but can also alienate one community from another. It can also alienate one class from another.

Shor and Freire (1987) point out that most of the research in education is not helpful in classroom situations. They add that much of the educational philosophy is written in an academic language that is unintelligible to the practitioner. Academic research in education is not a part of the classroom experience, and is also divorced from the speed and type of electronic culture that teachers and students inhabit (see p. 12). Habermas (1971) also addresses this question of the separation of language and experience. He points out that empirical analytic language objectifies the world and aims for "possible technical control and its correspondingly operationalized experience" (p. 192). In Habermas's view, reality is constructed by individuals' ordinary language for their own purposes and when those individuals theorize about reality using empirical-analytic language, they immediately divorce experience from communication. Huebner also points out that the language of the academic is not understood by the practitioner, and that the academic's language alienates him from both his own biography and the classroom situation about which he theorizes (see 1975c, p. 263).

Bruner (1985) helps to clarify the situation. He outlines two ways in which we view the world. The 'paradigmatic' or 'logico-scientific' suggests a mode of constructing reality that is based on scientific and empirical verification and a view of truth that is fixed

and universal. The 'narrative' on the other hand suggests a way of ordering experience that is context dependent, and views only likenesses of truth. These ways of thinking, constructing reality, and ordering experience require languages that are very different both for internal thought processes and for communication with others (p. 110).

The paradigmatic mode would suggest a way of writing history that attempts to provide definite references for the language used. Words can have a denotation but not a connotation. In the paradigmatic mode, history becomes a set of specific statements referenced to an event and suggesting certain definitive propositions (p. 105). History written in this mode is verified by reference to empirical evidence, to actual statements of participants; it is not a story but a record of the past. The assumption is that everyone who reads material written from this perspective understands exactly what is meant.

Bruner's narrative mode is the more appropriate for the view of history that I have presented. History written in the narrative mode seeks to develop a story of mankind, and is an exploration of the meaning of life that enriches our present existence. For this reason it depends on metaphors and on language that is open to interpretation and allows the reader to go beyond the text. "In narrative, to be successful, you mean more than you say and treat a text or utterance as open to interpretation rather than literally fixed with, so to speak, the 'truth in the text'"(p. 109). This requires that the reader and the writer must share a base of understanding from which the metaphorical language of narrative grows. The reader understands that the writer means more than what is said and although different readers may interpret the text differently, it still makes sense to them. Those who write history in the pardigmatic mode justify their conclusions about the past by referring to universal principles and empirical proof. Those who write in the narrative mode are unable to use formal verification procedures to justify their history. Instead they strive for believability and sense in the telling of the human story. What allows the readers to make sense of this type of history is a community of shared suppositions about the past and the myths of the culture. "We hear increasingly from psychoanalytic theorists that human

adaptation to life itself depends upon the success of the patient (or Everyman) in generating a believable narrative, one that in some robust fashion weaves in but does not necessarily mirror the historical truth" (p.99). I am not sure that I would subscribe to this degree of relativism. However, the view of history that I present is based on a form of 'verification' in which good history makes sense, or rings true to its audience. It does so because it speaks to some part of the human consciousness that is present in all of us. The ability of history to resonate with what we all understand to be believable is what verifies it.

Bruner's conceptualization presents two problems for curricularists. One is that those who use the language and forms of one way may think in a different form. Bruner sees language as performing the same function in cognition as Barnes (1976), that is, language is used as the means by which thought is realized. Different modes of thought require and use different types of language. This has obvious implications for curriculum development because teachers and curricularists tend to be socialized into one mode of thinking about curriculum. "And as one becomes socialized in a communicative sense, the cognitive modes further differentiate in the sense that the rules of the medium of expression dictate increasingly the compositional rules of thought that find expression in different media" (Bruner, p. 110). Thus the curriculum writer has a tendency to write and think about curriculum in a paradigmatic mode while possibly thinking about the content matter of the curriculum in a different mode. This is part of the problem on which this study is based.

The writing of history curriculum illustrates this concern. Throughout this century and the latter part of the last century, historians have wrestled with the question of the view of reality and the means of verification that the discipline should take. This academic argument has, of course, also been a feature of the curriculum field. History has to a considerable extent resolved this question although one can find histories which range from psychological to metaphysical in nature (see Hamerow, 1987). However, it is unlikely that one would find a historian who conceptualizes history in a 'paradigmatic' way and writes

or expresses it in a 'narrative' way. However this is quite possible in curriculum. I am suggesting that it is possible for a curricularist who conceptualizes history in the form that Bruner calls 'narrative' to be forced by convention to write history curriculum in the form that Bruner calls "paradigmatic."

When developing curriculum using the Tylerian approach, one is encouraged to use the conventions of specifying objectives, determining learning experiences in light of the objectives, organizing these experiences, and then evaluating them (see Tyler, 1949). In the case of history this means buying into a system which sees knowledge as fixed and able to be specified in advance. This system makes it difficult for the curriculum developer who sees history as open to interpretation and knowledge as changing and uncertain for it is impossible to specify the outcome of inquiry before it happens.

The other problem that is suggested by Bruner's conception of narrative and paradigmatic thinking is the need for those who read and write history or curriculum to belong to a community which shares the same historical associations of the language. This raises the important question of the value of developing curriculum for a large jurisdiction. To what extent do all the teachers, and students of the country, province, or large city share the same associations of the language? The writing of Canadian history and Canadian history curriculum assumes a community of language and of understanding. Yet linguistic heritages in Canada are distinct and the historical views of the Maritimes, Quebec, Ontario, the Prairies, and British Columbia are significantly diverse. We would like to assume a community of language in this province, yet there are significant linguistic minorities such as the Aboriginal people, the Chinese, and Asian immigrant peoples. Given this context, how can Canadian history base understanding on a shared language community? The answer is that Canadian history curriculum attempts not to discover who we are as a people, but rather to create a shared understanding of an idealized version of what we should be. Language is not a tool for expressing differences but of socializing students towards an image created by those who write the curriculum.

This discussion re-opens the question of what the purpose of history and history curriculum should be. Should it enlighten us as to our past and consequently who we are or should it attempt to create a certain type of citizen? The vision of history I have presented here would suggest the former. That doesn't answer the question of what should be the version of history for those who do not share a language community or a common past. Perhaps this is why curriculum is written in the analytic-technical languages. Those who use and argue for the use of the language and concepts of science do so because they say that everybody can understand the appeal to universals and empirical evidence (see, for example, Habermas, 1971).

Johnson (1987) points out that there is a significant question as to whether the teaching and learning of history should be to serve the purpose of citizenship training or whether it should serve as a learning experience in and of itself. The notion of citizenship training stems from the pragmatist school led by Dewey. An orientation toward the future in terms of producing an enlightened citizenry does not sit well with a past-oriented academic discipline of history. Johnson suggests that it is this orientation dichotomy that has encouraged the scholarly organizations of historians to move away from curricular and teacher-training concerns (see p. 535).

The range of definitions of curriculum would indicate that it doesn't have a language of its own. Huebner's argument is that curriculum as a discipline has adopted the language of psychology and sociology which leads curricularists to see curriculum through the conceptualizations of those disciplines. "This dependence on psychological language or the language of other behavioral scientists is almost a direct consequence of the unconscious bias of curricularists for positivistic thought" (1975c, p. 260). This is why Huebner and others call for a language of curriculum that allows it to break free of the hold of the social sciences.

On a different note, Walker and Soltis (1986) make the interesting observation that one way of looking at education and literacy at the end of the last century is as one which

imposed "the rudiments of the high-literacy culture of the upper classes and ruthlessly extirpated the remnants of folk culture" (p. 21). While European folk culture may have been destroyed, compulsory state education did not erase the fundamental need for a mass culture independent of literacy skills. This would suggest that we now have a folk culture, a nonliterate, mass media culture absorbed by the folk through their senses and feelings (p. 21). In the education situation it may be that many students arrive at school with more than one way of seeing, experiencing and telling about their world. For them the literate culture is foreign, they perceive the world in different ways. As educators dedicated to allowing the student to inquire into knowledge, we must come to grips with the ways in which we encourage students' articulation of their learnings. Writers of the critical school such as Freire suggest ways of encouraging non-literate peoples to express themselves, although they tend to be within the accepted conventions of oral and written language (see Freire, 1970). Perhaps we have to look at other skills such as viewing, listening, and speaking that are closer to the non-literate mass culture. This discussion also raises the question of the extent to which the curriculum should attempt to preserve formal literate culture. The curricularist has to ask himself whether it is important to teach children literacy skills or to attempt to inform children of the world using the means and methods of the 'folk' or 'mass' culture. To answer these questions requires that the curricularist establish his personal conceptual framework before he begins curriculum deliberations.

The curricularist should be aware of the implications of language in curriculum. The language that is used to give voice to a curriculum should be one which represents the curricularist's own way of looking at education and the world which he is attempting to interpret for the classroom. The language that is used in the curriculum should be consistent with the language of the subject matter which it interprets for the classroom. The curricularist should be versed in the language of the subject matter. The language understanding of the student does not need to be a significant factor if it is the intention of the curriculum to create a type of individual or socialize individuals towards an ideal.

However, the language of the curriculum and its subject matter should resonate with the teacher's language, suggesting that the teacher either be the curricularist, or have enough of the training of the curricularist to be comfortable with the language of the curriculum. The language understanding of the student needs to be taken into account and becomes a significant factor if it is the intention of the curriculum to have the student learn about who he is in this present moment or how he fits in to the rest of his culture. The language of the working class is different from that of the middle class (see Edwards, 1978, p. 55). The language of the native person or the immigrant Asian person is also different from that of the middle class Canadian. This would suggest that curriculum should be written for language jurisdictions, perhaps school, district, or community instead of province.

## Curriculum

### Curriculum as Social Science or Humanity?

The argument that I have presented indicates there are many paths to knowledge in history as in curriculum. Therefore, I do not suggest that curriculum should be either a social science or a humanity, but that those who write and theorize about curriculum use those concepts from either the social sciences or the humanities that give meaning to their lives . That being said, the personal conception of history presented here is one which sees history as one of the humanities. What is wrong with the present situation is the dominance of the scientific-technical paradigm to the exclusion of others.

In his review of reconceptualist thought, Van Manen (1978) emphasizes Macdonald's call for curriculum theorizing to be based in the humanities rather than the social sciences. This means addressing curriculum concerns by looking at recent inquiry scholarship in the humanities. For Van Manen and Macdonald this includes neo-Marxist theory, existentialism, phenomenology, and psychoanalysis. Ornstein and Hunkins, however, note the continued role that the social sciences, especially psychology have played in educational theorizing in the 1980's. They point to a move towards inquiry based on the disciplines and ways of thinking and towards language processes, and away from subject matter and from print materials.

Johnson (1987) presents a compelling argument for curriculum as a humanity that resonates well with the view of history and curriculum that I have presented. In commenting on the development of humanistic history curriculum, he suggests that research in education has attempted to gain legitimacy for itself by adopting the methods of positivism. He notes that ethnography and similar humanistic approaches to educational research at the post-graduate level are rare except in history. History, because of its nature can bring the methods of education and the humanities closer together. "History with a

strong humanities core can bring together both the universalism and particularism of contemporary scholarship" (p. 538). What is required is that history in education place itself firmly in the humanities. This is the rightful place of history. Johnson argues this as crucial in saying that "the humanities in schools, and especially in teacher training institutions, must go back to its basic understanding of itself and its vision of reality: the humanly created world" (p. 538).

## An Approach

The approach I favour is based most closely on Reid and Schwab's concept of deliberation. It is a form of problem solving which addresses problems which emerge from practice by considering and suggesting alternative solutions. This form of problem solving can be as simple as a teacher reflecting on his own practice or as complex as a group coming together to create curriculum. It begins with the establishing of assumptions and values by participants. The method used is the eclectic which utilizes theory for practical purposes. Curriculum development is a dialogue between the teacher and the developer. Learning is something that should be recreated by students and teachers in classrooms and not transferred from somewhere else. Learning and teaching should be an interactive dialogue. The language used by curricularists and teachers should be the same--Schwab's language of the practical.

Walker (1971) sets out what he calls a 'naturalistic' method of curriculum development. He emphasizes that the process must begin with the establishing of a 'platform' a recognition of the fundamental assumptions, values, and beliefs upon which the curriculum is based. The method by which the curriculum is arrived at is deliberation, a problem solving way of weighing alternatives in a consensual manner. The design of curriculum involves using the process of deliberation to make a series of decisions about the form and structure of curriculum. Thus the curriculum becomes a set of design

decisions, each one resting on a platform of values, and beliefs about what is desirable in education.

## Deliberation

Reid (1978,1981,1984) puts forward Schwab's idea of deliberation as a means of addressing curriculum problems. "It is an intricate and skilled intellectual and social process whereby, individually or collectively, we identify the questions to which we must respond, establish grounds for deciding on answers, and then choose among the available solutions" (Reid, 1978, p. 43). In discussing the deliberative approach, he emphasizes the moral but not radical nature of the approach. Rather than suggesting the radical alteration of the nature and structure of public schooling, the deliberative school believes that the present way in which children are educated needs improvement which can be accomplished by gradual consensual change. "Deliberative theory is evolutionary in its social philosophy and pragmatic in its conception of how knowledge should relate to policy and action" (Reid, 1981, p. 168). Thus deliberative theory concerns the actions of socially aware, morally responsible individuals who achieve change through pragmatic policies directed toward practical curriculum problems. In Reid's way of thinking, deliberative theory is not a set of action principles, but a way of thinking of individuals who mediate between theory and practice. It does not provide answers to curriculum questions, it simply provides the basis for discovery of solutions to curriculum problems.

A good example of this approach is Schubert's (1986a) text Curriculum: Perspective, Paradigm, and Possibility (see also Schubert, 1986b). In it, Schubert presents a view of curriculum that is problematic and, for each issue that he raises, he offers pros and cons and comments from three different perspectives. He refers to the deliberative approach as "practical curriculum inquiry" and associates it with the work of

Schwab (see Schubert, 1986b, p. 7). Schubert bases his notions of a problematic method on Dewey as does Schwab.

## Eclectic

In discussing Schwab's impact on curriculum writing, Schubert (1980) notes that Schwab called for a practical approach in which the arts of the 'eclectic' were used to change theory to apply to practical situations. In a more recent work, Schubert (1986a) clarifies three 'eclectic arts'; the capacity to match theoretical work to practical needs; the ability to change theory to suit the needs of practical situations; and the ability to suggest alternatives and to predict the consequences of those alternatives (p. 297). An important consideration is that "to carry out practical curriculum inquiry using these three eclectic arts, one must be steeped in both literature and direct experience" (p. 297). In his 1971 essay, "The Practical: Arts of Eclectic", Schwab (1978) emphasizes the point that curriculum theorizing must be rooted in the practical. "Theories of curriculum and of teaching and learning cannot, alone, tell us what and how to teach, because questions of what and how to teach arise in concrete situations loaded with concrete particulars of time, place, person, and circumstance" (p. 322). This means that teachers should be aware of theory that has relevance to their practice. It also means that theorists should have experience in the classroom. The arts of the eclectic suggest an open mind to different types of theory and an understanding that each curricular problem is unique.

Dialectic

An important aspect of curriculum theorizing is that it must be a dialectic activity. Phenix (1975) makes this point in a discussion about teaching and learning and it applies equally to curriculum theorizing. "One learns effectively only as he seeks to make his perspectives intelligible to others and in turn seeks to enter into their perceptions" (p. 131) McCutcheon also makes this point in a more recent article. "Talking about theory permits people to examine those theories they hold and, eventually, this leads to a fuller understanding, a possession of one's own theory" (McCutcheon, 1985, p. 49). Schwab (1984) also calls for dialogue as "an alternative to the pattern of debate, a deliberative process in which all pool their ingenuities, insights and perceptions in the interest of discovering the most promising possibilities for trial, rather than forming sides" (p. 255). Practitioners need to reflect, not only on their own practice, but on theory and research that bears on it, and to share and critically assess these reflections with their colleagues. McCutcheon suggests that academics and practitioners work together in a way that encourages mutual sharing, criticism, and refinement of the solutions to curriculum problems. This process is formalized by Bonser and Grundy (1988) who discuss the idea of having participants in the deliberative process discuss alternatives in an oral, conversational way and then reflect on the transcribed discussions. They quote Roby (1985) in pointing out that reflective deliberation is a "spiral discovery of meaning'", and a "rational art which involves systematic 'critical reflection, back tracking, and review and revision'" (Bonser & Grundy, 1988, p. 37).

The way in which curriculum is developed should flow naturally into the classroom. What is a valid way of determining curriculum understanding should be no different from the way in which students and teachers arrive at understanding. Thus Phenix's (1975) suggestion that we learn when we allow ourselves to see other's perspectives and try to make our perspectives intelligible to them, should apply to both the

classroom and curriculum exploration. Part of this is dialogue. "Real dialogue is a high skill requiring sympathetic and practical leadership based upon the skill to communicate, which in turn is founded on the capacity to enter sympathetically and expectantly into the minds of other persons " (p. 336). This is an important link for the curricularist, for the method by which curriculum is developed and conceptualized should be consistent with classroom practice. If dialogue is a valid form of learning in curriculum it follows that it is a valid form of learning in the classroom as well.

## Curriculum development

One of the most exciting possibilities in curriculum development comes from the writings of Joseph Schwab. It is in his papers that we see effective efforts to have practice inform and be informed by theory. Schwab bases his ideas firmly in the real world of the school. "Therefore reflection on curriculum must take into account of what teachers are ready to teach or ready to learn to teach; what materials are available or can be devised; [and] what effects actually ensue from materials and methods chosen" (Schwab, 1984, p. 240-241). This is based on a view of curriculum that rejects large projects intended for thousands of students across a state or nation. It rather reflects a desire to tie curriculum development to the diverse needs of a particular time, place, and audience. Because needs can be perceived differently, even within particular jurisdictions, Schwab argues for a form of curriculum deliberation that stresses cooperation and a movement towards consensus by representatives of the groups that are central to the education process. Taking his cue from Dewey, Schwab sees deliberation as a means of exploring not only alternatives to curricular problems but the problems themselves. He suggests a balance of influences in curriculum development that would provide for both the theoretic and practical

side of curriculum. The five influences should be representatives of, and should take into equal account, the subject matter, the learners, the milieu, the teacher, as well as the makers of curriculum (p. 371). In his comments on Schwab's (1983) paper, "The Practical 4," Reid (1984), emphasizes the need for curriculum to be deliberated upon by experts and practitioners together.

This approach is shared by Eisner and by Stenhouse who also see the answer to effective curriculum development as both a theoretical and practical task. "We attempted to use our practical judgement and in the context of deliberation to make this judgement effective in the classroom. What we learned was that curriculum development is both a practical and artistic undertaking" (Eisner, 1979, p. xi). One of Stenhouse's (1975) major points is that teacher development is the basis for curriculum development. He sees curriculum development as the means of translating ideas into practical classroom activities and thus allowing the teacher to use and evaluate them. For Stenhouse curriculum development must always consider the practicalities of the classroom and not just attempt to be logical. The teacher develops improved curriculum and practice through continual and systematic criticism of his practice. He becomes a researcher and in many ways a learner as well. Schubert (1986a) also emphasizes the importance of everyone involved in the curriculum process asking fundamental questions about what they are doing on a continuing basis. He presents the idea of those who are most affected by curriculum having a say in its development, referring to this process as " a matter of democratic interaction" (p. 414).

## Teaching and Learning

Ira Shor, in conversations with Freire (Shor & Freire, 1987) suggests educational knowledge, to be effective, has to be recreated by students and teachers in the classroom (p. 8). In discussing Freire's work with Brazilian peasants, Walker and Soltis (1986) note

that the aim of Freire's liberating pedagogy is the allowing of people to see their own lives in a way that "encourages critical awareness of their situation, not passive acceptance of an oppressive interpretation" (p. 53). Barnes echoes this point when arguing against the transmission of printed knowledge. He contrasts "on the one hand hypothetical and reflexive modes of thought, for they hold the secrets of responsibility and change, and on the other hand the teacher's arbitrary power over classroom knowledge, for it is this that can paralyse children's nascent sense of purpose" (p. 185).

Barnes (1975) calls for curriculum theory that utilizes an "interactive model of teaching and learning" since the object of curriculum theorizing is the student's understanding (p. 9). He presents a strong case for making sure that children have the opportunity to use knowledge and to incorporate it into their world view. "Once the knowledge becomes incorporated into that view of the world on which our actions are based I would say that it has become 'action knowledge'" (p.81).

The approach articulated by Barnes and Freire can be seen as one which allows children to see knowledge as problematic. They use information to expand on a conception of the world that they are building. Some information is of use to them, some is not. However, they should be able to see different items of knowledge as alternatives to the problem of their own understanding of the world. This matches the conception of curriculum theorizing that I am advancing, that of the curricularist as problem solver considering solutions to curriculum problems.

An Alternative in Curriculum Development

The creation of curriculum proceeds from the basis of experience, of the teacher's experience of the knowledge he learns as part of his training, and the experience he learns as he lives in the classroom with children. Thus in creating a history curriculum the task proceeds from the teacher's understanding of children, history, and curriculum.

The following is one alternative to the problem of developing history curriculum. A group of four or five practicing teachers are chosen to write the curriculum. This group is drawn from those who have been identified as 'master teachers' of history by students, colleagues, or administration. The group is chaired by a person with a background in history and curriculum. He does not write the curriculum with the group, he merely acts as a moderator and facilitator of dialogue. He encourages the group to achieve consensus and records ideas and proposals. Schwab (1983) develops the idea of the 'Chairman' of a curricular group in some detail and suggests that he or she be a curriculum professor. While many of the skills suggested by Schwab should be displayed by the curriculum group chairman, I would suggest that the chairman could be anyone with a good knowledge of curriculum and the subject matter. This could be a curriculum professor, a district curriculum supervisor or director of instruction, or school department head.

The group meets in each other's classrooms on a rotation basis and share their ideas about teaching, history, and education. They may write these down in a statement. This is the stage that Walker (1971) refers to as developing a 'platform' for deliberations. The teachers of the group may have differences of opinion and the establishing of a platform serves as a means of identifying fundamental differences and areas of consensus in personal philosophy. It is not necessary that the curriculum group share the same world view any more than it is necessary that their students do. What is important is that they recognize and tolerate each other's differences.

The group then begins the task of deciding which method they will use to write the curriculum. They refer to existing curricula and to theories of curriculum development. The chairman may suggest alternatives that have been successful based on his experience or those he has encountered in the literature. The group uses their articulated 'platform' to find or develop a method of developing the curriculum that they are comfortable with.

Once the development process has been tentatively established, the group then begins the process of drafting the curriculum. One method might be as follows. While they are teaching they write down the things that they think children in their classes should know, enjoy doing, and should be able to do in history. In their meetings they organize these into the format they have agreed upon. In a senior history course, teachers might say that children should know that there were two world wars in this century that involved our country or that children should know the difference between primary and secondary source material. They might say that their students enjoy participating in an exercise which simulates the negotiations surrounding the Paris Peace Settlement or enjoy debates in general. The might say that children should be able to actively reflect on the question: "What is history?" The important aspect of this way of determining content of curriculum is that it vicariously allows students to suggest what is useful, interesting, and relevant. As teachers listen to their students they balance what students need and want with what they think is important for students to be exposed to. In answer to the question of how to make learning relevant to students, Barnes (1975) noted that "we can hardly select a curriculum on the basis of children's existing interests; but their potential interests constitute a demarcation of what curriculum is possible" (p. 88).

The team of teachers produce a document during a series of meetings in each other's classrooms which might be then taken to a group of historians who explore what the document says about history. The historians may say that the document emphasizes economic determinism or that it implies that history is a series of military and diplomatic events in chronological order. They should be encouraged to offer alternative conceptions

to the ones implied in the curriculum-in-process. The historians' comments are returned to the teachers for reflection. The danger that the academics may influence or determine the form of the curriculum is mitigated by the fact that the teachers who write the curriculum constantly reflect on what they are doing in the context of their classrooms.

Once the teachers have had time to reflect upon the historians' comments, continue to teach the curriculum that they are writing, and make any changes, the rough curriculum goes to a group of curricularists for reaction. They do the same as the historians. They look at the document and make statements about what they feel the document is trying to do and perhaps suggest alternative methods of design. They may say that the curriculum emphasizes process rather than content, or they may point out that the curriculum sees students as active rather than passive agents in learning. The major role of the curricularists is to suggest to the teacher-writers areas of congruency in the curriculum and to point out areas that are not congruent. For example the teaching team may have written a curriculum that sees history as problematic, that is, there are no answers to questions of why things happened the way they did. The teachers may have suggested specific outcomes of learning exercises in which case it would be the role of the curriculum committee to point out the incongruency of means and aims. The group of curricularists may also suggest an appropriate way of ordering and expressing the curriculum given the orientation of the teachers who are writing it.

When these comments are returned to the curriculum group, it occasions another round of teaching and reflecting. This round of reflection produces the philosophy and rationale for the curriculum and perhaps goals if they have been deemed necessary. These front matter items reflect what has emerged from the document rather than what determined its form.

The curriculum is now nearing its final form. The teacher-developers then meet with a group that represents the interest groups that the curriculum influences beyond the school. This group resembles Schwab's group of curriculum developers (see Schwab,

1983). It includes school and district administration, parents, other teachers, librarians, ministry personnel, interested members of the public, interest groups such as women's groups, or Legal Services. This group responds to the curriculum.

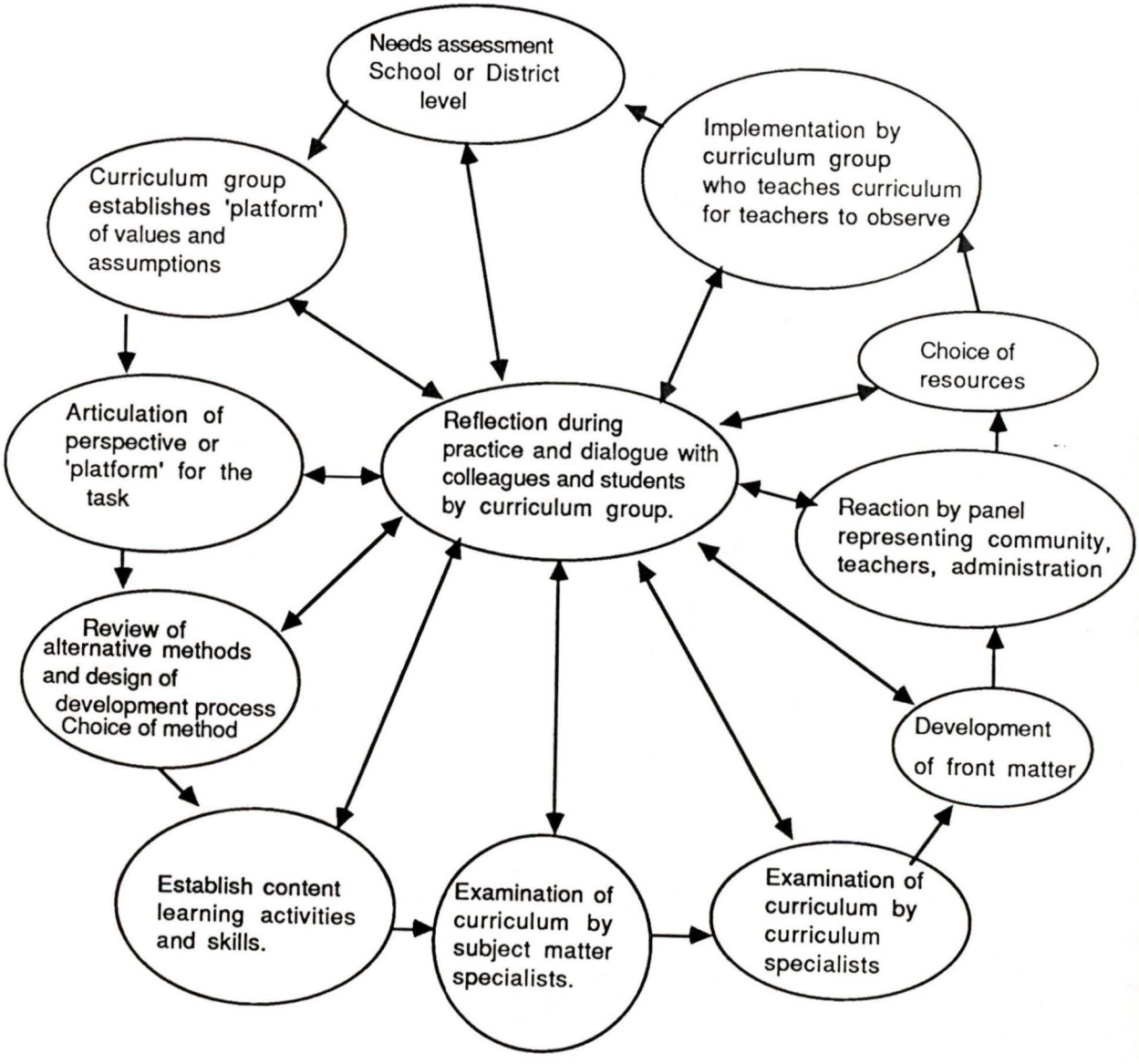
The important thing to keep in mind in this cycle is that the basis for the curriculum is the experiences of teachers in classrooms. The constant cycle of reflection is done by teachers who teach what they are writing and theorizing about. The comments by the historians and curricularists are not intended to raise the curriculum process from the classroom but to allow teachers the ability to reflect in depth on their own practice. This sort of process allows the learner to impact directly upon curriculum development, for the students the writer-developers are teaching are the audience for the final product. This implies that the audience for the curriculum is relatively uniform perhaps a school district, a town in the interior, or an area of Vancouver inhabited largely by students of one ethnic group.

The curriculum is implemented and desseminated throughout the district by having teachers watch the curriculum group teach the new curriculum to their students and by talking to them. Once again, this process implies that the curriculum is intended for a relatively small, homogeneous student population.

This alternative doesn't outline the method of determining content. It might be in the traditional behavioral objectives format. It might specify content in terms of problem objectives in which the solutions are not specified (see Eisner, 1979, p. 102). Raths (1971) suggests a series of value statements used to justify selection of activities, while Egan (1985) offers curriculum based on stories, each bounded by the importance of the story, its opposites, the story organization, conclusion, and evaluation. Schubert (1986a) asks four questions in determining the nature of curriculum content, and Bruner's curriculum, Man: A Course of Study is organized around three questions. Stenhouse uses principles of procedure rather than objectives in determining the form of curriculum, an idea Schwab (1978) also discusses. The idea is that the method flows out of the

consensual approach adopted by the writers as reflective of their world view. This alternative owes something to Schwab's (1983) conception but it places the responsibility on teachers for curriculum development not on the curriculum professor. The process model of this alternative to curriculum is shown in Figure 2 .

Figure 2
An Alternative Process Model for Curriculum Development



It is interesting to note that this alternative is in partial use in this province at the time of writing. A team of three teachers is presently engaged in revising the curriculum for the provincial Law 12 curriculum. These teachers work with a content scope and sequence that has already been worked out. As they draft sections of the curriculum they bring them to a group consisting of various interested parties such as the legal profession, the ministry, and the judiciary for reaction (Peter Arnet, Provincial Social Studies co-ordinator, personal communication, October 19, 1988). Otherwise they work within the provincial curriculum guidelines outlined in Chapter II.

The alternative presented here is only one alternative to the dominant method of curriculum development. It is similar to another alternative outlined by Schwab (1978). Schwab felt curriculum groups should address five bodies of experience; the subject matter, the learners, the milieus, the teachers, and curriculum makers. I have presented an alternative in which teachers, the primary curriculum developers, reflect on advice given to them by colleagues, curricularists, historians, and the community. Schwab, however, sees all of these bodies of experience represented in the group that deliberates on curriculum. While I see the teachers as leaders in the process, Schwab is careful to have the four commonplaces of education given equal weight. Schwab envisions demonstration lessons to receive the imput of students, whereas I see students in a constant dialogue with teachers as they write the curriculum. While they represent only two alternatives, these both attempt to be responsive to the needs of the local situation.

Skills

The previous section has suggested one alternative to the current process of curriculum development. This section represents the kind of deliberation that precedes the suggestion of skills appropriate for students to use in learning about history. As pointed out in the "Historiography" section of Chapter II, the skills that historians view as appropriate to the discipline vary considerably. It is important for the curricularist to articulate his value base in suggesting the concepts that might be studied in a course of history. It is also important that the curricularist make sure that the skills he suggests for curriculum are consistent with the concept he has articulated for the discipline. In this study I have outlined history as being part of a process of constructing knowledge, of using historical knowledge as alternative solutions to the problem of making meaning for our present lives. The topics presented in this section are not intended to be exhaustive but merely to indicate the kind of skills and concepts that are consistent with the view of history and curriculum that I have outlined in the previous chapters.

Language

Language is the means by which we learn about the world. Barnes (1976) points out that if we think of language purely as a way of communication, there is a tendency to think of language as the means of socializing children not as the way of allowing them to construct meaning. Language is not thought, it is the means by which we manipulate thought. The greater our ability to use language in oral and written forms the greater our ability to reflect on and change our thinking. This does not imply that the improvement in language skills necessarily improves the ability to reason, simply that we are able to modify what we know because we have greater access to it. Stenhouse (1975) echoes this idea

when he notes that the individual uses the language made available to him by his culture "as an instrument of thinking" (p. 8).

Pupils have to be able to use language in an exploratory way to attempt different meanings in a setting which does not demand a set answer. In Barnes's conceptualization, language is the means for the child to take an active role in making meaning for himself. Barnes suggests that much of learning involves not a process of learning new knowledge, but "rearticulating knowledge which in some sense they already possess" (p. 55). He makes a strong case for students recoding knowledge encountered at school through writing or verbalizing into a form that they are already familiar with (see also Edwards, 1978). Barnes refers to knowledge the students already possess as action knowledge as distinct from the formal knowledge gained at school, which he refers to as school knowledge. Recoding involves looking for analogous patterns in school and action knowledge in order to make sense of school knowledge.

## Skills of Language

There is a tendency to think of language skills as simply reading, writing, and speaking, with the first two having priority. The list of skills I present here stretch the traditional conception to include listening, thinking, and viewing. The purpose is to allow for flexibility in the way the student makes meaning using language. For example the teacher and the student are now able to view history happening on the television, a combination of visual images and spoken language and hear summaries of history on the radio. Increasingly information is retrieved from computer data banks, or taken from magazines which surround text with images. The skills that are required to interpret, classify, and evaluate these types of information are thinking skills. As pointed out above, language is not thinking but it is the means by which we explore our thinking. I

acknowledge the importance of the link between thinking and language by including thinking as one of the language skills.

Reading.

Reading is a complex task in which individuals construct meaning from text. It requires that we have a background knowledge of the syntactics and semantics of our language and a knowledge of the topic contained in the text. Reading is an active process in which we have to match meanings with text on a continuous basis (see Morris & Stewart-Dore, 1984, p. 17). Wolfson (1985) notes that when reading we have to predict and verify the text using the cues from background knowledge we have of the language (see p. 64). For the history student the text is an opportunity to draw out historical meanings that provide solutions to problems.

Gadamer (1975) provides the opportunity to see text as problematic in the sense that text is a message from the past which "poses a question and places our meaning in openness" (p. 337). For history students this involves looking at source material as answers to questions posed within a particular historical horizon. We can never fully reenter the horizon that created the text because of our experience with our present horizon. Thus when we seem to understand the question that led to text we gain a meaning of another time framed within the meaning of our own existence. The significance of this concept for the curricularist is in the search for resources and in the skills of historiography that we deem important for students. In looking at resources, the teacher-curricularist has to say to himself, "What is the question to which this text is the answer?" The curricularist also has to determine what meaning the answering the preceding question has for himself and for students.

Text is also problematic in the sense that text has multiple meanings and each individual interacts with text differently. This has important implications for the curricularist for two reasons. One is because the specification of objectives is based on the assumption that text has one 'correct' meaning and that all students can determine this meaning from text. The other is that those who see text as problematic often disregard text as unable to give complete answers to questions (Oh, 1986, p. 2). The view of reading and of the role of text in curriculum stems directly from the world view of the curricularist.

## Writing

Writing is the process of communicating information to an audience by creating text. It may take a number of forms. Writing for the history student is a form of present communication about the past. Gadamer notes that by writing, students engage in a public process in which everyone who reads can participate (see p. 353). Student writing becomes present text and shares the ability of text to provide present meanings for readers. Writing then for the history student is an important way of sharing understanding of history with his peers.

Barnes claims that the major way that children construct knowledge and relate it to their own experience is through speaking and writing. Children accomplish this process of relating "school knowledge" to "action knowledge" by communicating their knowledge to someone else in some way. Using language is not necessarily thinking, but it is a process by which children can examine their thinking (see p. 19-20). This process is referred to as "recoding". It is most effective when students write history themselves using historical data and sharing their learnings with their peers.

Thompson (1984) favours such an approach. An evidence based approach is one in which students reconstruct their own accounts by writing about historical situations

using a problem solving technique. This is consistent with the method of the historian who does not just choose facts from the mass of information in the past and explain them. "Those facts he considers relevant are selected, presented and grouped together in ways inseparable from his interpretation of them. He is not representing past events, but mediating between them and his audience, shaping them in some way" (Edwards, p. 62).

Eisner (1985) argues for viewing the maker of knowledge as a craftsperson, that is, someone who is artistically engaged as well as technically proficient. He suggests that it is important to make aesthetic aspects of language part of the writing and reading process. "What kind of sensibilities would we cultivate--indeed must we cultivate--if writing and reading are to be more than simple encoding and decoding? One cannot write well if one has a tin ear" (p. 33). An awareness of the aesthetic aspect of language in writing keeps before the student the understanding that history is akin to literature.

## Speaking

One of the ways in which students recode knowledge is in talking to other students. Verbal exploration is the key to changing and adapting knowledge, especially when it occurs in group situations and when exploration is encouraged using the students' concepts, speech and style. Barnes points out that group discussion is needed because students have to frame ideas so others can understand them, a process that doesn't necessarily happen if they simply contemplate ideas in silence. Students are more likely to experiment with meanings and expression in conversation with their peers than in conversation with the teacher. The student assumes that the teacher already knows the answer and does not try to inform the teacher. He also tends think of the teacher-student exchange as evaluative rather than as a learning process.

Both writing and speaking should be ways of reshaping experience for children, that is, learning. Speech is important in reflecting on what we know and in the process of metacognition. It is both the means of communicating with those with whom we exist but also of reflecting on that existence. Students test the links they have made between school knowledge and their own action knowledge by verbalizing what they have learned or are learning. Barnes presents a simple four-step process for encouraging students to speak. The first stage is focussing, in which the teacher presents a topic and encourages students to react to it in a verbal way. The next stage is that of exploration, in which the students look at resources and discuss issues in small groups. The third stage finds the teacher refocussing the students' attention on the topic and setting the format for the last stage. The fourth stage is the public stage in which the groups present their findings.

While Barnes tends to see reading, writing, and speaking as being interdependent and roughly equal, Ornstein and Hunkins suggest that changes in communication technology have made speaking the primary skill. They quote Daniel Bell in suggesting that speaking has supplanted writing and reading as the primary language form (see p. 325). Speech along with visual images dominate the modern technological means of communication.

## Thinking

One of the more important debates among writers who discuss thinking processes is whether higher order thinking processes are generic or whether they are discipline specific. The position taken here is that, for the most part, thinking skills used in history are specific to the discipline and are context based. Those that are not, tend to be language skills that can be taught and learned across the curriculum. Ornstein and Hunkins refer to this type of thinking as mistaken. They argue for the teaching of thinking skills as generic

skills and principles, and for the learning of metacognitive strategies useful in all subject areas. Some writers argue that problem solving, critical thinking, and decision-making are generic skills that can be taught across the curriculum (see, for example Robinson, Ross, & White, 1985; De Bono, 1983; Ennis, 1985). While these skills can be taught in all subject areas, their application is significantly different to warrant special consideration. Problem solving in history should not have the primary objective of teaching students how to solve personal problems, as might be suggested in Social Studies. More of an emphasis in history might be placed on viewing text as problematic and of seeing historical evidence as alternative solutions to the problem of making personal meaning. This is considerably different from problem solving in science which seeks to test generalizations representing a fixed concept of truth. Problem solving in history must have as its component an examination of the value assumptions on which decisions are made, a process that problem solving in the sciences deems unnecessary. In much the same way, decision-making in history looks at how historical figures made decisions within the perspective of their time, rather than attempting to generate methods for students to make decisions in the future. Critical thinking in the historical sense refers to the ability of students to examine sources of information and to use them in constructing their own account of events (see Thompson, 1984, p. 170).

My experience with children suggests that children develop a sense of the subject areas very quickly and learn to compartmentalize knowledge learned in each discipline. When taught a thinking skill in one subject area that they have learned in another subject, they do not transfer the skill, they relearn it within the frame of reference of the new class. The more able students are able to complete this process very quickly, to the extent that it seems they transfer the skill. The relearning process is very apparent in students of lower ability.

## Viewing

Viewing is not a language skill as such but it requires language to give the skill voice in much the same way that thinking does. Barnes talks of viewing as observation and makes the important point that observation is more than just looking. It involves making some sort of hypotheses about what we are looking at. He suggests students discuss what they are viewing, a process that allows for new meanings to emerge from the image or images. The introduction of computers and the enormous amount of information available through video images suggests that the skills of observation will become more and more important (see Ornstein & Hunkins, p. 325). Twentieth century history courses use film records and newsreels to show historical events and the television images of events such as the Vietnam War illustrate that historical data is no longer confined to text. Gaining meaning from these kinds of information will require new ways of learning as much for the teacher as for the student. Eisner (1979) quotes Feldman in making a number of important points concerning the way that students perceive visual images. The perception of speech and writing is sequential whereas visual images are perceived simultaneously. Also visual images are registered in a different, deeper, and more fundamental way than linguistic ones; ways which are harder to control or predict. Our system of education and understanding of knowledge revolves around the linear format of language (see p. 90). This makes it difficult to express non-linear information gained from visual images. It requires that teachers and students be open to new meanings and interpretations in both a cognitive and affective sense.

## Listening

Listening as a language skill often tends to be associated with viewing, as children often do the two skills together. For this reason, listening tends not to be emphasized, for

it is dominated by the deeper, perceptive skill of viewing. Listening is an important skill because it is the link between two cultures, the oral and the literate. We tend to think of the mass culture of modern technology as the new 'folk culture' , as an audio-visual one, without remembering that the earlier folk culture was purely an oral one. Listening is important in the way children make meaning of knowlege, for they must listen to their peers in conversation as they try out ideas and recode knowledge. Listening in this way is suggestive of the historical skill of empathy, for the student must listen with empathy, to understand what others say,

Historiography

This section explores a number of concepts that should be considered when determining what skills are appropriate for history curriculum. These concepts are not exhaustive, they are illustrative of the process of deliberation that precedes definition of skills. This process establishes a link between the view of the discipline and curriculum that is the first step in the task of curriculum deliberations.

Schwab (1983) points out the fallacy, prevalent in education, that there is an almost fixed and true amount of knowledge in history and other subjects and that it has become the task of the teacher to 'tell' it to the student. He argues that there should be more stress on argument and critical assessment of evidence, examination of alternatives, or contemplation of what there is to discover through inquiry. Many of the questions which historians address have a number of different answers all of which can be supported by evidence. Thus the process of inquiry becomes more important than the 'right' answer because there is no 'right' answer. More importantly the teacher becomes the guide in the process of inquiry not the dispenser of the correct answers (Edwards, 1978, p. 62). Historical knowledge can not be separated from the process of inquiry.

Schwab's discussion suggests the process of inquiry crosses subject matter, a position considerably different from his advocacy of the structure of the disciplines in the 1960's. He suggested then that each discipline had its own structure and method of inquiry although he did concede that history had a number of structures and methods (see Schwab, 1978). Inquiry in history does cross disciplines in the sense that historians in this century have been eclectic in their approach to knowledge and method. Rather than argue for a definitive set of skills that can be labelled historical, I suggest that the curricularist emphasize the skills that are congruent with his conception of the discipline. The concepts

and skills that follow are representative of the skills of the view of history that I have presented. It is a view in which explanation, interpretation, imagination, and narrative have important links with each other (see Lee, 1978, p. 81).

## Historical Empathy

One of the most important skills is that of historical empathy or the ability to see the world from someone else's viewpoint (see Shemilt, 1984). This is a difficult task because it involves not only leaving our own perspective but attempting to enter another perspective that is separated from us by time, space, and often by culture as well. As we do this, we operate with the perspective that gives meaning to our present lives, but which interferes with our ability to reenter another time with any real newness. Avis (1986) recognizes the impossibility of communication that transcends history, but suggests that historical empathy is possible if it is not based solely on a process of learning. Historical empathy has to be based on an epistemology that is different from the dominant paradigm, one which stresses tacit communication, an understanding of one's process of knowing, and the ability to use transcendent powers of insight. The process begins with the recognition that the minds of other people are unlike our own (see p. 159). The process involves a transfer from feeling to thought. The exercise of historical empathy is a high level thinking skill as it requires that a student reconstruct and then enter someone else's point-of-view by making inferences about that point-of-view from historical evidence.

In attempting to enter another's perspective we have only text to guide us. Gadamer (1975) suggests that we have to be able to determine the assumptions and values of the writer of the text in entering into the writer's horizon. This is a necessary process in children's learning. Elsewhere in this study I have suggested that it is the first step that the curricularist takes in determining the shape of curriculum. It should be part of the teacher's

training as well. If articulation of values and basic assumptions is part of every teacher's training and is recognized in curricular documents it becomes a natural part of the history program and more likely to be part of history teaching and learning.

## Imagination

The conception of history that I have presented in this study suggests that the historian is not only able to critically evaluate evidence, but is able to use imagination and creative skill in weaving them into a narrative that makes sense to the reader. In this way history is akin to literature. However, the historian has to make use of the evidence of the past in writing his story unlike the writer of literature who may just appeal to shared human understandings that are not referenced to a specific time or place. Hamerow quotes Handlin in explaining this mixture of method and imagination. "The historian will find something to say as a historian only through the creative tension that arises from exercising the full power of his imagination and understanding against the unyielding evidence that survives the past" (p. 204). The historian must be able to sense differences and similarities in situations and how events can be unique and yet still part of the stream of human experience (see p. 225).

This process can be called imagination and bears a resemblance to the skill that Arnheim (1985) describes as intuition. "Intuition is best defined as one particular property of perception, namely its ability to apprehend directly the effect of interaction taking place in a field or gestalt situation" (p. 78; see also Schubert, 1986a, p. 123). Lee (1978), on the other hand, rejects the idea of intuition as important in the exercise of historical empathy and suggests that the skill is a result of "rigorous supposition based on evidence" (p. 83). However, the student of history must be able to intuitively see the larger picture and place events within them, giving them an importance that is related to his overall understanding.

The student has to be able to "distinguish, without the benefit of rules, what was central, permanent, or universal from what was local, peripheral, or transient" (Hamerow, p. 225).

History students' education should indicate different ways of knowing about the world. It is possible to use imagination or intuition just as one uses cognitive processes to distinguish between types of information or to write narrative. Imagination is the experiencing of something in our minds. By first experiencing what a historical event or person was like we can then begin to frame a way to sharing the experience with others (see Edwards, 1978, p. 61). Eisner (1979) notes that the mode of expression in most school subjects is either verbal or written language and argues that poetry, musical or visual representations, or scientific propositions can help students to both experience and express historical concepts (see p. 129-130). Eisner stresses that it is a mistake to assume that these modes of knowing are irrational and suggests that artistic constructions may be representative of the highest forms of rationality.

## Establishing a Viewpoint

One of the most important items to remember in the teaching of history is that children approach the subject at different levels of ability, understanding and with different expectations. Bruner suggests that we should try to represent the subject matter in a way that is consistent with the child's viewpoint (see Rogers, 1984, p. 33). While each child's personal viewpoint is different we can perhaps accept that children progress through stages of understanding with which we can match ideas of teaching and learning. Egan (1986) offers the idea that students of between roughly the ages of fifteen and the early twenties go through a stage of historical understanding he refers to as the philosophical. History in this stage is seen as a search for truth, and as a story which, nonetheless, offers the possibility of universal principles and an understanding of the student's place in the scheme of things.

Thus one way of looking at frameworks is to understand that students bring to senior history classes a general framework based on a stage of development. Another way of looking at frameworks is to see them as tools which students use as a criteria for ordering historical information.

In order to select events and people from the mass of history, students must have a base of values which they use to give relative value to historical events. Often this value base is totally unconscious, sometimes merely representative of the value assumptions of the teacher or text. One of the skills of the historian is the use of this hierarchy of values to distinguish between historical data. This hierarchy of values should be articulated by the student as well as the teacher. It is the basis of effective critical thinking because the criteria for selecting certain items over others represents "an implicit judgement concerning the structure of authority in state and society" (Hamerow, 1987, p. 204).

## Examining Evidence

Students should have an idea of what it is to be an historian. This gives them a sense that history is a form of ongoing knowledge. In order to do this they need to manipulate evidence in the same way as the historian (see Dickinson, Gard & Lee, 1978, p. 14). Dickinson, Gard and Lee distinguish between four types of evidence, historical images, records and documents that illustrate a particular assertion, evidence that forms criteria for evidence or inferences, and the wider evidence that supports interpretations and histories. These levels suggest that evidence is to examined critically and is used to support one interpretation of the past.

The Past and the Future

The enormous changes that are occurring in the technology of communication force us to contemplate their effect on the curriculum. Ornstein (1987) presents a picture of information that multiplies at astonishing speeds and threatens to swamp the schools. He suggests that we constantly replace obsolete information with information that is being made available by modern technology. Learning is becoming a process of determining what information is worthwhile keeping and what information should be displaced. Since change is so rapid and so pervasive, the schools should be geared towards future needs rather than attempting to respond to changes as they occur. Ornstein envisions a school system which prepares students for a world of technology and bureaucracy, one in which the ability to retrieve information is highly prized (see p. 24).

A future in which access to information is considerably enlarged means that students should have the ability to critically examine a number of forms of data. Primary source material for historians may consist of interviews with participants in events in which spoken language and visual images predominate. Secondary sources may be accessible from a number of areas making it more important to establish an articulated set of values with which to discriminate between them. For example, a student may have access through data banks to a huge number of newspaper reports of events. Students may be working at multi-modal workbenches which contain computerized access to a number of different sources of information. Optical scanners will soon be available which will present visuals, sound, and text in a dense information package (Ed Bloom, District Consultant for Media and Technology, School District #63, personal communication, April 8, 1988).

The ideas in this section are indicative of a view of education that enables students to use knowledge to create meaning in their lives by examining the past. The skills of the

historian, while often not able to be specified as observable behaviors, are skills involving the higher mental processes. They are important in the learning of history because the student who has the skill to make meaning for himself does not fear the future, and has the ability to fit the demands of changing technology and information into a personal vision of his place in the world.

# CHAPTER IV

# CONCLUSION

## Teacher Training

The teacher is the most important component in the curriculum process because, for the most part, he gives the curriculum shape in his classroom. This section contemplates the aspects of teacher training that fit with the view of history and curriculum that I have presented. I do not intend to give a comprehensive look at teacher education but rather to indicate those areas that reflect the orientation described in this study.

### Teaching and the Discipline

In a discussion of discipline centered education, Schwab (1978) pointed out that what is taught should be consistent with the way it is taught, for the way content is taught determines how children learn. He suggests that if the structure of teaching and the structure of content are not congruent, the result will be a corruption of the content (see p. 242). Barnes made much the same point in suggesting that a teacher's view of knowledge determines his view of teaching and communication. It is important, therefore, that a teacher is teaching something that he knows about. If he is familiar with the subject matter and knows its structure, assumptions, and methods, the ways in which the teacher presents it in the classroom will enhance the content rather than alienate it. Not only does the teacher have to know the subject matter, he has to believe and agree with its form in the curriculum. Shor and Freire (1987) note that it is more difficult for a teacher who doesn't believe something he is teaching to be convincing. Each course, no matter what subject area, points towards a certain view of society and knowledge. "The selection of materials,

the organization of study, the relations of discourse, are all shaped around the teacher's convictions" (p. 33). While it is tempting to prescribe the kinds of convictions that teachers should hold, it is not morally defensible or, indeed, possible to achieve. However it is possible and important that prospective teachers examine and articulate their value positions. This should be accomplished before the introduction of teaching methods.

## Training

Training should emphasize those areas of personal growth that help the teacher to explore himself in the context of the classroom. Rogers (1985) recommends ten items that should be part of teacher training.

1. The opportunity to create, invent and improvise.
2. The opportunity to practice the art of perception.
3. The opportunity for reflection.
4. The opportunity to represent ideas and experience.
5. The opportunity to collaborate.
6. The opportunity to engage in genuine inquiry.
7. The opportunity to experience.
8. The opportunity to study ideas and settings holistically so that relationships and connections may be explored.
9. The opportunity to participate in mentoring, modelling, and apprenticeship.
10. An emphasis on growth of learning in process.

These ten items are offered to allow student teachers the means to explore the different ways of knowing. While it could be argued that these items are part of any university's teacher training program, it is unlikely that they are an overt part, since most programs stress the dominant way of knowing. Adherence to the scientific-technical paradigm in

education programs would define Rogers's items in a very narrow way, if at all. Johnson (1987) notes that the continued domination of positivism in education encourages a system of research "which emphasizes weighing, measuring, and quantification" (p. 535-536).

## Learning

In arguing for curriculum that encourages problem solving one has to also argue for teachers that are able to see knowledge in a problematic way. In order to teach in a way that allows for inquiry, the teacher must feel comfortable with the methods of inquiry himself (see Shor & Freire, 1987). If the teacher sees himself as a transmitter of knowledge to children there is little hope that he will allow children to create knowledge for themselves, much less open knowledge to interpretation. Shor and Freire argue that if the teacher is someone who transfers knowledge he loses the qualities that are necessary to create knowledge. "Some of these qualities are, for example, action, critical reflection, curiosity, demanding inquiry, uneasiness, uncertainty--all these virtues are indispensable to the cognitive subject, to the person who learns!" (p. 8). Both the teacher and the students should see themselves as learners even though they are obviously different.

Stenhouse agrees with the idea of teacher as learner. One of his objections to the use of objectives is that they tend to change the role of the teacher from that of a "student of a complex field of knowledge to the role of the master of the school's agreed version of that field" (p. 86). The teacher must have either the skills of inquiry and a deep philosophical understanding of the subject matter and the value problems its study raises or else he must cast himself in the role of the learner. Stenhouse qualifies this view by saying that the teacher can not relinquish his responsibility to the students in adopting the role of learner. He sees the teacher's role as one of the senior learner. To be successful as the senior learner, the teacher must be able to use the skills of inquiry and constantly be refining his understanding of the subject he is teaching and learning about.

The teacher, in his role as learner should be concerned with more than just gaining knowledge of the subjects he teaches and the methods appropriate for their instruction. He should be aware of how knowledge is constructed. Knowledge is constructed from text and other vicarious ways. It also stems from personal experience. This is very important for the teacher, for he produces knowledge from his experiences with children in many conscious and unconscious ways. An understanding of the subject matter and knowledge gained from reflection on experience are continually organized into a set of concepts that guide practice. This is important in both knowing and teaching (see Eisner, 1979, p. 271). Connelly and Clandinin suggest that the teacher understands a number of ways of knowing, for teaching acts, curriculum materials, and learning situations embody many modes of knowing (see p. 181). The teacher should be exposed to these various ways that knowledge can be constructed to allow him the opportunity to build a complete and personal theory. This personal theory guides the practitioner in facing "a host of complex, context-specific problems about which there are no easy, certain answers" (McCutcheon, 1985, p. 48). The more open and reflective the teacher is, the more likely he is to be a better teacher.

## Awareness

The way and the type of things that the teacher learns determines how aware he is of his situation--his historicity as Huebner (1975b) puts it. The teacher may see himself as a social agent, a bureaucrat, or a learner. If the beginning teacher accepts the way of learning suggested by the scientific-technical paradigm, he sees himself as divorced from students and as their evaluator. Knowledge is finite and transferable and students do not have to interpret knowledge, they simply have to memorize and reproduce it. More importantly the dominant paradigm tends to deny other ways of knowing and to look at education as a process of creating things in the future. The humanities, on the other hand,

foster a sense of doubt. The criticism that the humanities encourage is rooted in today's world, in the present moment. The teacher knows as little of the absolute world as his students and they are both engaged in a process of determining for themselves what the world consists of. Heubner (1975a) expressed this idea in a beautiful passage.

> The student is not viewed as an object, an it; but as a fellow human being, another subject, a thou, who is to be lived with in the fullness of the present moment or the eternal present. . . . The educational activity is life and life's meanings are witnessed in the classroom (p. 227).

As part of their training, teachers should have the opportunity to reflect on who they are in the scheme of things. This reflection should be more than an examination of their place in society, the political system, or even as cultural transmitters. All teachers should read philosophy, for philosophy represents the reflection of great thinkers about who we are. Schubert (1986a) refers to Bowers in making this suggestion. Educators should study philosophy of culture, for education stems from culture (see p. 130-31).

## Language

Schubert also noted Bowers's argument that educators should study the philosophy of language, for "teaching itself is language and this is the medium for communication of curriculum" (p. 131). Teachers should be aware of language as the means of communication and the means by which we examine our thinking. This applies to both teachers and students, and the more the teacher is able to reflect on his own use of language, the more in tune he is with the students' attempts to learn using language. Reflection should include language, for the teacher indicates to students his language expectations in every lesson through the way in which he uses language himself and the kind of responses he encourages students to use. "So teacher and pupils join in setting up the social context or communication system, and it is this which will shape the range of

language strategies used by pupils as they grapple with learning tasks" (Barnes, 1976, p. 33). Reflection by teachers should include writing as well, for not only is it the primary way that teachers expect students to respond to learning, it formalizes the thoughts of the teacher. Rogers (1985) suggests that writing encourages teachers "to perceive, create, reflect, represent, and occasionally to collaborate (p. 254). As teachers write and think about language they are more likely to see students' writing as something not merely to evaluate but rather to regard student writing as another effort to create meaning.

Language usage should include reading as well as writing and speaking for the teacher. McCutcheon (1985) suggests that reading of research studies and theory in education would better enable teachers to understand how they function (see p. 49). There is a reluctance by teachers to accept the writings of specialists in education or to reflect deeply on educational questions (see Oberg, 1978, p. 133). Perhaps it is the scholarly language that seems so divorced from the realities of the classroom that puts teachers off. Schwab (1983) suggests the difficulty teachers have with scholarly work in education stems from an inexperience with formal procedures of inquiry in education and the way these are reported in journals. He argues that teachers do not have enough exposure to educational research during teacher training. He also notes that teachers emphasize an experiential form of evidence for making assumptions. These two ideas are linked. Teachers are often reluctant to read educational research because it has no meaning for them as well as being in a language that is alien to their experience. Even after the required graduate course in statistics, I find most educational research that employs quantitative method to be unintelligible. By the same token I find the concepts and language of the phenomenologists to be difficult to read and understand. In commenting on reconceptualist literature, Van Manen (1978) noted the difficulty that graduate students faced in becoming versed in the phenomenological paradigm. The dilemma of all teaching surfaces here, for how do you foster the analytic skills of educational scholarship to teachers in training

before they see the purpose and meaning of them? The answer to this question lies partially in making teachers part of the continual process of learning.

## Process

In order to encourage teachers to view education in its widest sense and be active in exploring the educational field they must have a part in the process of determining what is taught in the classroom. Stenhouse argues for a strong role for teachers in the curriculum process and in conducting research in education. Ornstein and Hunkins also argue for teacher involvement in the curriculum development process from the determination of goals through to the evaluation of programs. This idea of 'democratic interaction' stems from Dewey and sees teachers as active in the process of developing knowledge as the children they teach (see Schubert, 1986a, p. 414 see also Lawn and Barton, 1981, p. 240). If teachers are seen as passive receivers of curriculum they are likely to view the students as passive receivers of knowledge, no matter what the curriculum says. Shor and Freire point out that students " are motivated out of the learning process when the course fully pre-exists in the mind of the teacher' (p. 7). Surely the same conditions apply when the curriculum fully pre-exists in mind of the curricularist.

Encouraging teachers to take an active role in the determining of curriculum and to be reflective in practice has the effect of reducing the bureaucratic system that teachers work in. Ornstein and Hunkins refer to Cuban's view of rationality spawning the bureaucratic nature of schools and giving rise to a technological-scientific approach to curriculum. "Goals, objective problem solving, planning, and evaluation are simply outward signs exhibited by a bureaucracy trying to embrace rationality" (p. 192). The bureaucracy tends to reinforce a view of teachers as replaceable parts of an organization in which individual skills, morality, and values are subsumed by the rationality of the whole (see Hodgkinson,

1978). Teacher training that encouraged individual, active, and reflective participation in curriculum development would reduce the bureaucratic nature of school organization.

Implications

The implications of the ideas suggested in this study are significant, both for research and for practical curriculum deliberation. In the research area, this study suggests applications of deliberative methodology and indicates its usefulness in curriculum deliberations. It offers a defensible alternative to the dominant paradigm which is shown to have significant weaknesses. The use of language tends to be seen in a single area, either curriculum, the discipline, or the classroom. This study makes an important connection between these topics and the use of language. It opens a number of areas for research in this regard.

It is rare that a practicing teacher has an opportunity to participate in curriculum development and have the opportunity to reflect on his practice in a rigorous intellectual fashion at the same time. The problem that this study addresses is as much a practical problem as a theoretical one. The dissonance that is present in the literature and theory of curriculum is present in the practice of curriculum deliberations at the Ministry level. The discussion that is taking place within the papers produced by Curriculum Development Branch bear testimony to this dissonance. The implications of this paper are, that it is time for the jurisdictions who actually produce curricula for the classroom to listen to the debate within the field of curriculum and to attempt to break out of the dominant paradigm. The alternative presented in this paper is one that is readily available to schools who wish to develop curriculum. With adaptation it has potential for the provincial sphere as well.

Suggestions for Further Research

A paper which sets out a framework to conceptualize a complex mass of ideas cannot hope to give depth to all the information used to delineate the entire field. I acknowledge this superficiality by suggesting areas for further research that have arisen in the writing of this study.

This paper owes a considerable debt to phenomenological theory and hermeneutics. These are difficult fields of study for the uninitiated. They are not encouraged as appropriate for research, as the scientific-technical paradigm continues to dominate graduate research. As Van Manen (1978) notes, a move towards other paradigms of research requires "serious intellectual investments and moral commitments" (p. 370). In surveying the literature of phenomenology and hermeneutics for this study, it was apparent that there was a lack of material that related theory to practice. Aoki's discussion in the British Columbia Social Studies Assessment is a notable exception. Van Manen (1978) suggests that "there is not enough in this work as of yet that actually shows us how you do something like phenomenological analysis or how you work for curriculum change in a critical theory sense" (p. 372). The areas that are fruitful for research are in making this body of knowledge more accessible to the practitioner and in conducting research studies of classroom situations. Also useful would be studies in curriculum development and deliberation from the phenomenological perspective. An examination of text usage, text meaning, language usage and classroom language would also give depth to practitioners' understanding of the classroom.

This study uses the deliberative approach in determining alternatives to the dominant method of curriculum development. More studies are needed to generate other alternatives and to explore the effectiveness of these alternatives in real situations.

There are a number of opportunities for research in examining the effect of ways of knowing on teacher training and development. This is especially important in suggesting in-service programs, as many new ideas in education are doomed to failure because of lack of match with teacher's views of education and curriculum.

Principles and Propositions

This study attempts to produce a conceptual framework that unifies curriculum deliberations from inception to implementation. It is a personal framework that is, nonetheless, solidly grounded in practice and in theory. With apologies to Professor Hodgkinson (1978), I have identified the main points of my paper and present them here in the form of principles and propositions.

Method

- theory is informed by practice and practice is informed by theory
- history is problematic as curriculum is problematic
- theorizing is problem solving as curriculum development is problem solving.
- language unifies us and gives our lives meaning
- learning is a dialogue between teacher and student about the world
- curriculum development is a dialogue between the teacher, and the developer
- the method in this study is a form of problem solving
- the method of deliberation is based on Walker, Schwab, and Reid
- theory emerges from practice
- one can establish a personal platform by reference to synoptic curriculum texts
- one can establish a personal platform by following a bibliographical trail of writers with whose works one resonates

Background

- the teacher lives curriculum as a student and student-teacher
- there is a paradox in teaching over the teacher's control and lack of control over the curriculum.

- examinations are a powerful shaper of curriculum
- teachers on curriculum committees have a practical/pragmatic orientation to curriculum
- curriculum problems are not singular questions, but are suggested by a number of questions

Significance

- the significance of any study lies in the personal growth of the author
- the significance of any study in education lies in its contribution to field dialogue
- the significance of this study lies in its contribution to the dialogue on deliberative method

Personal Philosophy

- a man centered world view is consistent with my personal platform
- truth and goodness are part of our collective consciousness
- reality emerges from experience
- education should free students intellectually
- education should maximize students' potential within society
- curriculum is dialogue
- there are different definitions of curriculum
- the means ends approach dominates curriculum theorizing
- the understanding approach aims at situational meaning and reciprocal communication
- the critique approach uncovers hidden assumptions in education and provides a basis for social action
- there is a lack of consensus on what constitutes the field of curriculum
- eclecticism is part of the curriculum tradition

History

- history and curriculum are similar in the use of eclectic methodology
- there are a number of definitions in history
- history survives in, and creates the present
- the individual creates history
- history lives in the mind of the historian
- there is no shared understanding of method in history
- method and concepts in history change with people, time, and place
- history explores human consciousness
- history as the story of collective experience satisfies a basic human need
- history makes use of the past for today's needs

Historiography

- there should be a logical link between content and skills
- students should write their own history
- senior history students are at the 'philosophical' stage
- students can learn history outside of traditional methods and forms
- the humanities make formal bodies of knowledge accessible to students
- education can be based on the structure of knowledge not the structure of the discipline

Language

- the structure of history is made accessible through language

- history is not expressed in jargon but still has a language register
- children need to recode language of history in their experience
- historical language is precise yet full of connotation
- language can be based on a community or on a discipline

Curriculum deliberations

- curriculum should not be seen as appropriate for large jurisdictions
- teachers are the appropriate people to write curriculum.
- the department head is the most important person in regard to curriculum in any secondary school.
- the makeup of a curriculum committee has a huge impact on the nature of its deliberations
- a history committee may have different and opposing views of the discipline and curriculum
- the existing curriculum influences curriculum deliberations, both the prerequisite programs and the existing course
- examinations have a major impact on curriculum deliberations
- examinations reinforce the scientific-technical paradigm
- the Ministry aims at consistency of curriculum development across grades and subjects
- the Ministry aims at universal application of curriculum by diverse populations
- the field has an influence on curriculum deliberations
- the question of resources influences curriculum deliberations
- theorists often tend to be left out of the curriculum development process
- the scientific-technical paradigm excludes all others
- the means ends approach does not encourage articulation of values
- the means ends approach encourages the use of the language of science
- the means ends approach discourages discovery learning when written in behavioral objectives

- behavioral objectives focus on overt, measurable behavior and products not experience, thought, creativity, or process
- behavioral objectives encourage the view that knowledge is not problematic
- complex fields of knowledge are distorted when expressed in behavioral objectives
- behavioral objectives aim at the future while history uses the past to understand the present

Theory

- theory is a series of educational choices
- theory is reflection on practice
- theory and practice form a dialectic, each informs the other
- theory is problem solving

Language

- language should unify world view, subject matter, curriculum, and skills
- B.C. and Canada contain diverse populations with different languages
- the dominant paradigm forces us to write history curriculum in an alien form creating a fracture in meaning

Curriculum concepts

- Education should be one of the humanities, its aim to explore the humanly created world
- knowledge has to be recreated in the classroom

- deliberation is a skilled intellectual and social process for addressing curricular problems
- change is gradual, consensual, and pragmatic
- theory should be used in an eclectic fashion
- theorizing should be a dialectic activity
- curriculum theorizing should address the four commonplaces of education; the teacher, the student, the subject, the milieux

Skills

- children should see knowledge as problematic
- language lets us reflect on thinking
- students explore their learning through writing
- reading is a complex task in which students create meaning from text
- the text is problematic and has multiple meanings
- writing is a way of communication by creating text
- children relate school knowledge to action knowledge by speaking and writing
- students are more likely to explore meanings in conversation with peers than the teacher
- higher mental processes are content and context specific
- viewing is seeing with hypotheses
- visual images are registered in deep, non-linear ways
- listening skills are tied to the folk culture, and the mass media
- there is no right answer in history
- historical empathy allows students to see from other's perspectives
- imagination or intuition is required to write history
- the history student has to establish a value framework to critically examine evidence
- the skills of the historian are useful in making meaning of technological change

Teacher training

- teaching method and subject content should be consistent
- the teacher should know and believe what he teaches
- the teacher in training should explore himself and different ways of knowing
- teachers and students should learn together
- the teacher should be aware of his historicity
- teachers should read philosophy
- teachers should study the philosophy of language
- teachers should read and write as well as speak
- teachers should be part of the curriculum development process
- teachers should be researchers

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