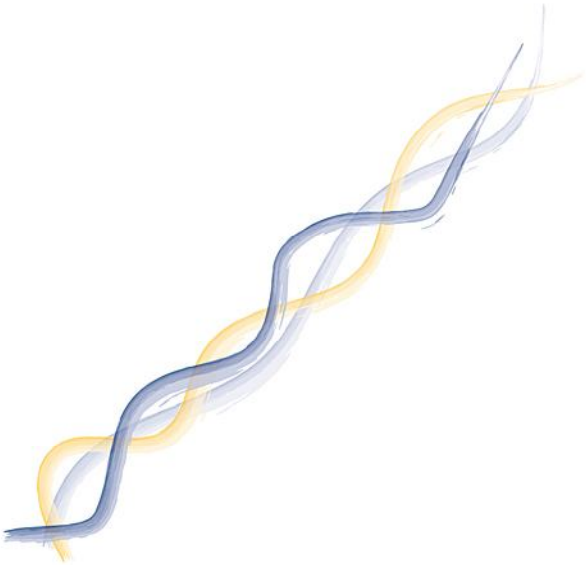

Curriculum Studies Handbook

THE NEXT MOMENT

EDITED BY

ERIK MALEWSKI

ROUTLEDGE

Curriculum Studies Handbook – The Next Moment

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Preface

This Handbook addresses the question, What is the work of the post-reconceptualization generation(s) in curriculum studies? It marks the first deliberate effort to delineate the shift toward the post-reconceptualization of curriculum studies using inter- and intragenerational conversations to un(map) the next moments in the field. Showcasing the work of newer scholars to provide understanding of where the field is currently and where it might be heading, across the arch of the Handbook is the juxtaposition of the work of newer academicians who offer fresh perspectives on the field positioned in relation to essays from longtime scholars who reveal the historic and current motivations for their intellectual work.

The idea for this volume originated at the 2006 Purdue conference, *Articulating (Present) Next Moments in Curriculum Studies: The Post-Reconceptualization Generation(s).* The aim of this conference was to engender intellection on the state of the field through 10 keynotes from scholars newer to curriculum studies (mostly assistant professors) and intra- and intergenerational conversations through an equal number of response essays (one per keynote) given by scholars with a longer history in the field. As the reader might already recognize, to speak of inter- and intragenerational dialogues is not to imply agreement or synthesis. Response essays both inspired and troubled keynote speakers.[1] Similarly, break-out sessions sprinkled throughout the conference schedule to encourage informal discussions and inform those who were new to the field about historical debates and intellectual traditions that underwrite keynote papers, facilitated by key scholars in the field, were interpreted differently. Graduate students and newer faculty found them particularly effective while attendees with a longer history in the field wished for more detailed and challenging discussions. By far the most memorable event for many in attendance was the third day of the conference when concerns over race, representation, knowledge production, and ethical commitments were brought to the surface by a number of attendees. The conference program gave way to impromptu discussions, debates, and arguments over what constituted legitimate work in curriculum studies, as well as issues of academic elitism, cultural alienation, and language differences. While few in attendance will forget some of the heated exchanges and accusations of failure brought against the field, what was most unsettling was the incommensurability of viewpoints that became increasingly evident the longer discussions ensued. It would be safe to say that while eventually the original program was reinstated, the breakdown not only changed the tone for the rest of the conference but, along with other breakdowns like it, became a source of debate over the extent to which the field is open to historically subjugated perspectives, ideas, and people.

While it might be hard to determine whether the highlight was one of the intellectually engaging papers, informal conversations with colleagues, or the opportunity to gather with other curriculum scholars to speculate on how the field might change in the future,

what has become most fascinating for me in the intervening 2 years involves the range of interpretations that have been offered by attendees on the breakdown that occurred that third day. Some scholars felt that starting the conference with an introduction to the history of curriculum studies, including key scholarship on race, class, and gender issues, might have helped avoid the breakdown. Others saw the breakdown as further evidence of identity politics and the sorts of debates that—lodged in the authenticity of group experience—result in infighting among progressive scholars and balkanization of the field. Still others saw it as evidence that reconceptualization scholarship has yet to make it into the schools or that the field has yet to adequately address the theory–practice divide. In contrast, some found the breakdown a fruitful site for producing and learning differently without necessarily overcoming differences and dissensus on the way toward a reductionist, common sensibility about next moments in the field. This last group seemed to find promise in letting differences surface, engaging in debates over the merits of different viewpoints and theoretical frameworks, and letting those differences stand without a rush toward a conclusion so as to advance the field. Instead, they found the challenges to the character of the scholarship and the conference program to be expected in terms of the myriad of theoretical clusters that make up the field, each operating with different assumptions, outlooks, and histories. Equally telling, after analyzing these different interpretations of the breakdown, I came away with a sense of how the very question of the status of the field illuminates how words and phrases such as *curriculum* and *post-reconceptualization* are less established sites of shared understanding than contested sites in which politics play out and struggles over meaning occur. To borrow an idea from Snaza's chapter in this volume, when it comes to attempts to capture the status of the field, we are only beginning to learn how to pose the question of the state.

After the conference was over I quickly went to work on putting together a collection of essays that kept with the original theme, what is the work of the post-reconceptualization generation(s)? More specifically, a question that I first asked in 2004 after noticing a series of presentations, articles, and book chapters speculating on the direction of the field after reconceptualization, which turned into the 2006 Purdue conference, then became the impetus for inviting 17 scholars to join the 10 scholars who presented at the conference in authoring chapters and inviting 13 additional scholars to craft the additional response essays. I recognized putting together a collection of essays that spoke to the state of the field was going to be tricky, possibly trickier than acting as chair of the conference. In soliciting contributions, I tried to attend to issues of intellectual diversity as well as diversity in scholarly backgrounds and identities, from the usual issues one might consider in terms of race, class, gender, sexual identity, and so on, to less usual issues of intellectual and organizational affiliations and region while not losing sight of the purpose of the text.

Certainly the intention of this volume is not a comprehensive survey of the field, as was the aim with Pinar, Reynolds, Slattery, and Taubman's (1995) *Understanding Curriculum: An Introduction of Historical and Contemporary Curricular Discourses*. Neither is this collection an effort to represent the entire field as it is (without our own agendas) as opposed to how those associated with this collection wish it to be. Rather, the aim here is to offer tentative orientations toward the next moment in the field for scholars and scholarship that comes after the reconceptualization movement. Our agendas and desires are evident in every chapter and response essay. As something less than polemical and more than an exchange of ideas, this collection proceeds with the conviction that the continued dominance of neoliberal, neoconservative, and developmental discourses is a bad thing. What constitutes these discourses, however, is a source of debate and contention. That its effects upon schools, the public's concept of curriculum, and notions of credible

educational research must be challenged is not. This is not a choice contributors to this collection made just prior to its publication. Instead, it is work at the dynamic, tension-ridden site of post-reconceptualization that is our inheritance; it is what becomes us and what we struggle toward. Out of our ethical commitments the range of possibilities follow: That there be spaces for traditionalists, empiricists, and developmentalist discourses regardless of the extent to which such ideas need to be challenged, but that such work be displaced so as to break up sedimentary conjunctions, epistemological dominance, to open spaces where a thousand theories and stories are made and unmade, where alternative feasible readings proliferate.

Why focus upon inter- and intragenerational conversations? First, my aim here in presenting curriculum studies in general and post-reconceptualization in particular as contested sites involves moving away from traditional representations of the field and toward juxtapositions of perspectives in order to incite a multiplicity of possible readings, ones that allow for moving along different registers of thought and against grand unifying theories. Here the work of chapter authors sits in conversation with response essays in ways that might offer openings to a broader range of viewpoints than if chapters where not juxtaposed with responses. Second, in referencing inter- and intragenerational conversations the hope is to destabilize the notion of generations of curriculum scholars either wholly rebelling against the previous generation or wholly writing in their shadows. One will notice that many scholars newer to the field are chapter authors while many scholars with longer histories in the field respond to and contextualize their orientations and theories. Also, some chapter authors are set in intragenerational dialogue with response essay writers who have unique perspectives but are possibly of the same generation or closely linked in terms of length of time working in curriculum studies respectively. As something other than repudiating history or continuing on state unchanged, the idea behind the structure of this text is to disrupt the notion that next moments in the field belong to a single generation or that post-reconceptualization necessarily be interpreted as that which comes after reconceptualization, that such terms be locked in hierarchical relationships rather than opened up to play, contestations, and as of yet unknown meanings.[2] As I hope to illustrate in the introduction, delineating what is inside and outside curriculum and the field of curriculum studies is not only difficult business, fraught with problems, but it might not be as useful in assessing the field along two key registers of thought: (1) whether we are responsible and accountable only to the issues and concerns of powerful epistemological forces or those marginalized, subjugated, and distorted, and (2) whether we are committed to only circulating new languages, concepts, and ideas within the field or out, across, and along various lines of discourse to reach variously situated publics, educators, and intellectuals.

Lastly, situating scholars newer to the field as the majority of chapter authors and scholars with longer histories in the field as response essayists is not an attempt to upstage more established scholars or lay claim to post-reconceptualization as the terrain of a younger generation. Instead, what might be a standard convention of the academy to seek the input of longstanding members of a field on important themes and issues is troubled by the effort to highlight the orientations and ideas of scholars who are for the most part earlier in their careers. And, in continuing this vein of thought, to ask senior scholars who might be thought of as experts in the field to read and reflect upon the ideas and perspectives of newer scholars. While the reader can judge the effectiveness of this inversion, this is an attempt to theorize in the organization of this text the qualities of difficult knowledge, those ideas and concepts which evoke surprise, curiosity, and wonder. This is in contrast to what might be termed easy knowledge, or structures for organizing texts that register as expectations met and conventions fulfilled.

The former confronts the reader with something different from what they think they want from a text while the latter functions only to fulfill what has been in terms of what the reader believes they will find in the organization of a state of the field handbook. In this sense, the hope is to extend beyond restrictive representations toward a sort of vacillation between a range of traditions, perspectives, and ideas brought to the reader for consideration. Here irony, juxtaposition, and not knowing as a way of knowing become the very force of learning. It is my desire that in this differently organized text what one knows when easy knowledge is no longer possible becomes the promise of thinking with and through curriculum studies in a different state.

What does all this mean for students reading this book? For students who are new to the curriculum field this might seem like an unruly text, a chaotic collection that offers few guideposts by which to find one's way. This is the reality of contemporary curriculum studies, an interdisciplinary field less continuous and coherent than discontinuous and fractured. Fifteen years ago it might have been appropriate to identify discourses by way of gender, race, political, poststructural, aesthetics, autobiography, theology, and so on, in the field. Since then much has changed. Cultural studies, critical race theory, and critical geography have entered the field. Discourses that might in the past have been distinguishable have made their way into hybrid spaces that make their unique characteristics indeterminable. Queer theory, place, autobiography, and Southern studies combine to make the work of Ugena Whitlock, for example. Similarly, Denise Taliaferro-Baszile brings together autobiography, critical race theory, and postpositivism to carve out a unique onto-epistemological space within the field. Others have shifted theoretical lenses to shed new light on familiar topics. Howard and Tappan move from a focus on poverty within political curriculum theory to highlight the nature of privilege and identity, effectively challenging cultural deficit theories focused on the poor by highlighting the pathologies of the elite. McKnight employs Kierkegaard's notions of despair and passionate inwardness to reconfigure a space within critical pedagogy to deal with the contradictions between existential becoming and restrictive educational environments. Still others have illustrated that there remains many understudied and unstudied topics within curriculum history. Ann Winfield employs eugenic ideology to examine a difficult past, Bernadette Baker illustrates how mesmeric studies informed the concepts that have come to matter so much to the curriculum field, and LaVada Brandon offers an alternate reading of Carter G. Woodson.

I could continue on with descriptions of how the field has changed but the work of these scholars is explored in more depth in the introduction. The point is that the scholarship of the contemporary field represents an increasingly complex and eclectic range of backgrounds and interests with scholars producing knowledge that combines ethical commitments with various theories to take up unique positions in the field. Furthermore, few scholars in the contemporary field seek to identify the traditions that inform their work or seek out consolidation or consensus in ways that easily allow for insertion into a broader typography. This is not to suggest there are no through-lines that might draw dimensions of different scholars' work into relationship (seven are offered in the introduction). Rather, it means for new curriculum students that studying historical movements, debates, and theories has become even more paramount to understanding the contemporary state of the field. The rapid rate of change and increasingly complex nature of curriculum studies also requires giving up on knowledge we can grab hold of in any complete sense to embrace proliferations, tensions, and discontinuities. As new students become more familiar with the field and all of its dimensions, they might do well to trace their own course of study through crafting personal, conceptual montages at the crossroads of the scholarship they study and their personal experiences with it.

Note

1. While many examples might be given, Ellen Brantlinger's response to Guillory's keynote was particularly memorable for the ways it troubled audience members, as well as the keynoter. Largely unchanged from the chapter here, Guillory presented a paper that examined Black female rap as pedagogy, with particular attention to issues of sexuality, power, and same and opposite gender relationships. Brantlinger's response focused on, among other topics, the trouble she had with the notion that explicit sexual lyrics become a part of school curriculum or topics of discussion between teachers and high school students. Audience members at different points interrupted Brantlinger's talk and challenged her positions. Their remarks highlighted concern for Brantlinger's categorical distinctions between acceptable and unacceptable topics of discussion, that the ideas and concepts reflected in the lyrics were already a part of the language, repertoire, and life world of the students regardless of whether Brantlinger felt comfortable or willing to acknowledge it. At moments like these, one might suggest evidence of a generational divide became evident during the conference.
2. Rubén Gaztambide-Fernández, in his article entitled "Representing Curriculum" in a special issue of the *Journal of Curriculum Inquiry* (2009) focused on *The Sage Handbook of Curriculum and Instruction* (Connelly, He, and Phillion), contrasts that handbook with this one. He finds that while both produce curriculum and pedagogy as expanding and changing, Connelly and colleagues portray those changes as continuing past traditions and as bounded or coherent. In this collection, he suggests different assumptions are made. That is, the curriculum field is represented as chaotic, layered, and discontinuous, as more of a mosaic than a linear line of progression. I find his assessment insightful.

References

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Gaztambide-Fernández, R. (2009). Representing curriculum. *Curriculum Inquiry, 39*(1), 235–253.

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With special thanks, I want to acknowledge the friendship and mentorship of Bill Pinar. Already familiar with his work in phenomenology, autobiography, and place, I

first met Bill and his partner Jeff many years ago in New Orleans over a dinner meeting held during an AERA annual conference. The only graduate student at the dinner and expecting to observe (and not speak), I was taken back at his interest in my research and the sincerity with which he engaged me in intellectual conversation. Over the years we kept in touch and his work on Ida B. Wells inspired my research into the biography of Mahatma Gandhi, the motivation for a research trip to India. For this collection, I want to acknowledge the ways in which he offered his support and guidance from 2004 to the present, from crafting and promoting the conference to feedback on the design and layout of this edited text. During that time, Pinar's enthusiasm for this project seemed boundless; he gladly took my late night phone calls when a crisis arose and sent kind supportive e-mails that always seemed to arrive just when I needed them. Most important, he offered his ideas and advice without apology but remained supportive and unfazed when I decided to go a different way. For example, he has never seemed as interested in the postdiscourses as I have been and wished that I were more declarative in the introduction and my portion of the epilogue for this book. Despite our differing perspectives, Pinar continues to be an influential figure for me both professionally and personally, and I know my scholarship is better because of it. It only seems appropriate that this edited collection on post-reconceptualization be dedicated to him.

Also, I must thank my mother, Janet Adler, and special friend, Gregory Black, for asking, sometimes daily, if I had finished editing "that book." While they feigned interest in all that I was doing, they never lacked concern for my well-being and if I had a productive day doing it. If it was not for your support and constant prodding, it might have taken even longer.

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Editorial Board

Kathryn Benson, Alan Block, Jeanne Brady, Joshua Brown, Patti Bullock, Terry Carson, Omari Dyson, Jacob Easley, Susan Edgerton, Leah Fowler, Ming Fang He, Bryant Griffith, Kent den Heyer, Jon Kelland, Deborah Keller, Gregory Keller, Michael O'Malley, Susan Mayer, Rich Milner, Nicholas Ng-A-Fook, Patrick Roberts, Suniti Sharma, Kris Sloan, Peter Taubman, Yu Tianlong, Tammy Turner-Vorbeck, William Reynolds, Encarna Rodriguez, Teresa Strong-Wilson, Tony Whitson

1 Introduction
Proliferating Curriculum

Erik Malewski

> For Lyotard, the aim of philosophy is not to resolve differends but rather to detect (a cognitive task) and bear witness to them (an ethical obligation) this is precisely what the millennial generation of curriculum works may do. (Sears & Marshall, 2000, p. 210)

> An interpretation does what it says. It may pretend to simply state, show, and inform, but it actually produces. It is already performative in a way.... The political vigilance that this calls for on our part obviously consists in organizing a critical examination of all the mechanisms that hold out the appearance of *saying* the event when they are in fact making it, interpreting and producing it. (Derrida, quoted in Mitchell & Davison, 2007, p. 229)

Our Inheritance and the Conditions of Possibility

Huebner, in his 1976 essay, "The Moribund Curriculum Field: Its Wake and Our Work" made an incisive, if less frequently referenced intervention into the debates over the state of the curriculum field. He asserted, about what was termed the field's dying status,

> The curriculum field no longer serves to unify us. The dispersing forces are too great, the attraction of new associations and the possibilities of new households too compelling. The people need our diverse capabilities; but if our own energies continue to be applied to holding ourselves together, we will not have the energies left to serve them. If the diverse interests and collectivities that have been gathering over the past seventy years are cleared away, we might be able to see the original conception of curriculum and to do and describe our work more effectively. (p. 155)

He then went on to claim, "our problem is to explore the nature of the course of study—the content—and to eliminate the interests which do not bear directly upon this content" (p. 156).

Of course, the assumptions that underwrite this take on the status of curriculum studies—and others like it—have in the past and continue in the present to incite debate. There might be reasons to contest the empirical investments in some of Huebner's work, for example. Or, one might dispute the notion that unification is a necessary precondition for effectively examining courses of study. One might even contest his notion that an original conception of curriculum exists and therefore might be discovered by clearing away other seemingly nonrelevant interests. One might also challenge Huebner's emphasis on synthesis and transcendence over multiplicity and difference. Attributable to the effect postdiscourses have had on the field, there is much in this statement that

contemporary curriculum scholars might find problematic. Yet—to be certain—to a curriculum scholar who emphasizes evolving spirituality, self-definition, and the critical examination of language and discourse—and asserted in no uncertain terms that relying upon developmental and instrumental concepts would not get either the field or schooling where it needed to go—Huebner's scholarship might function as a comforting text for the present day field. His body of work attests to the belief that curriculum's objects and concepts should not—indeed cannot—function to separate technique from politics, artistry, and temporality, to name only a few domains within the curriculum field to which he made a contribution. Huebner's call to examine democratic ideology, media representations, and issues of power and access might seem prophetic as we look back at the first signs of reconceptualization, an indicator of a field that was yet to come.

To read both with and against Huebner, then, might be contradictory and therefore an unreasonable thing to do. Why, someone might ask, read such work as profoundly central to the contemporary field and also as both limited and limiting? What is the purpose in starting off an introduction in such a way? Part of the argument I offer in this introduction is that in order to have complicated conversations about "next moments" in curriculum studies we must begin to illustrate how historical works, such as Huebner's, give us the concepts and objects that enable dialogue while at the same time those objects and concepts give us the very horizon of intelligibility. To do otherwise, to simply read in concert as a way to honor the past or in dissent as a way to rebel against the work of a previous generation, one subscribes to a quite dangerous dogmatism; in either celebration or denigration there is the very refusal to work with difference. Derrida describes this denial as the inability to see the relationship between mechanical repeatability and irreplaceable singularity as neither a relation of homogeneity or externality (Derrida, 1978; see also Gasché, 1994; Wood & Bernasconi, 1988). That is, an inability to see a relation from past to present in which the elements of each are internal to one another and yet remain heterogeneous. That said, let me acknowledge Huebner's contribution to curriculum studies and the conditions that made possible reconceptualization and, the focus of this text, explorations of post-reconceptualization. His work represents a lifetime commitment to developing political, theological, and phenomenological discourses within the curriculum field, focused not just on the academy, but also on the relationship between curriculum theory and school contexts, as well as the elements of the world that shape educational experiences. Also, it is important to acknowledge, as frequent references in the chapters included here attest, that these pages aimed at getting some sort of grasp on post-reconceptualization owe a great deal to William Pinar's intellect, guidance, foresight, courage, and, above all, his example, much more than they might reveal, as the same should be said for those scholars associated with the reconceptualization movement, ones that make up the editorial board, response essay writers, and arguably select chapters of this collection.

Recognizing that, and that unlike Schwab who focused much of his career on scientific principles, Huebner was working on concepts and metaphors that became more central to a field indebted to the arts and humanities (see Pinar 1999, 2008), the first point that should be taken away from Huebner's contributions to the field is that he made the case for understanding what might be termed postprogressive era politics of curriculum studies, framed not as merely a historical but also an epistemological moment. Content development and instructional strategies were no longer the primary questions curriculum scholars had to address with this changed state of affairs, this shift in outlooks in the field, questions of understanding subsumed greater urgency. The challenge before the field, therefore, was not to employ the "conceptual or empirical in the sense social scientists typically employ them" (Pinar, 1978) or "prescriptive evaluation instruments with an

emphasis on curriculum as an object or a noun" (Slattery, 1997) but to focus upon "[t]he intellectual labor of understanding" whereby through "self-reflexive and dialogic labor one can contribute to the field's intellectual advancement and to one's own" (Pinar, 2007, p. xii). The most important element of this movement, its aim, would be the study of "the subjective experience of history and society, the inextricable relationships among which structural educational experience" (Pinar, 2004, p. 25).

Others besides Huebner are cited at the beginning of this introduction because he, the other contributors to this book, and I have been inspired by—one might say enamored with the study of educational experiences—although not from a dogmatic position but rather one inspired by a series of thinkers, ones that range from Heidegger and Foucault to hooks and Sedgwick. Also, it is not the aim here, by provoking the name of one of the less often referenced and yet central figures to reconceptualization, to imply that what follows, while an intellectual endeavor, signals a second reconceptualization, or, to be more specific, a contemporary redirection of the field with the qualities of the reconceptualization movement that occurred in the 1970s. Like Huebner, the concern of the contemporary field continues to involve a rejection (reconfiguration?) of traditional curriculum development in favor of the pursuit of politically inspired scholarship with the capacity to meet the promise of a democracy yet to come, one that engenders imagination, deliberation, and creativity. And also, it focuses upon curriculum-in-the-making, a continuous process of reflexivity, rather than what Schubert (1992) describes as "the necessity of producing theory, which carries a more brittle and dusty image of something finished and on a shelf" (p. 236). Unlike Huebner, the lines between development and understanding in the present day field are a lot less clear. Accordingly, this collection is an intervention in that it seeks to explicitly intervene within academic debates, while contemporary issues in education evidently influence the scholarship included here, and seeks to learn from and influence those issues. In the same vein, it is important to differentiate between interventionist academic work and activist work, a differentiation that became more clear after the breakdown at the 2006 Purdue conference (where the idea for this collection originated) over what scholarly efforts and intellectual practices were appropriate to the field.[1] This collection without a doubt represents a shift in knowledge production in the curriculum field but forgoes what has become an accepted belief in arenas such as cultural studies and critical pedagogy that interventionist scholarship is also activist, collapsing an important distinction between those who produce and circulate knowledge on a subject and those who often take great risks, sometimes involving their livelihood and, even more important, their lives.

Preferring a more modest conception, I begin this edited collection by invoking the name of Huebner and others, such as Pinar, to acknowledge a certain inheritance, a field passing through the hands of generations where each generation is indebted to the forbearers whose efforts to some extent set the conditions for their contributions. To state it simply, this collection would not be possible without the work of innumerable scholars both within and outside curriculum studies. But this begs the question, with the varied scholarship that makes up the history of the field, why choose this particular essay of Huebner's? "The Moribund Curriculum: Its Wake and Our Work" is a relevant essay, or accomplice for establishing through-lines that draw these divergent essays into a collective intervention because, for a start, it too is interventionist and situated between the diagnosis (moribund) and the cure (a shift in the field). Second, and most important when it comes to "next moments" in the curriculum field, Huebner's response to a preoccupation (obsession?) with questions of a technical nature, ones that have confused quick fixes and educational slogans with authentic efforts to change the educational world, is to call for theoretical reflection infused with political engagement and

pedagogical work in the field and in schools. Huebner was teaching us that curriculum theorizing must lead to changes in the ways that our intellectual practices are conceptualized and actualized to be considered knowledge of most worth; next moments must focus on creating a more just and equitable world by way of offering alternative language and readings to those focused on developmentalism and technique. Otherwise, he aptly warns us, we risk being "school people…the silent majority who embrace conservatism" (Huebner, 1999, p. 239).

Key to this edited collection, as the scholarship included here shapes the conditions of possibility for present and future scholarship, just as Huebner's does for this collection, what he believes the field needs is not simply a reactionary in the streets activism but theory with the capacity to incite reflection alongside pedagogical and political engagement. To paraphrase Pinar's reading of Huebner's contributions to curriculum studies, the strength of Huebner's theoretical formations is that he refuses to separate educational change from theory, without making the all too common error in the curriculum field of conflating the two (Pinar, 1999). What Huebner characterized as exhausted scholarship that neglected all but the developmental and technical aspects of curriculum (Huebner emphasized, for example, aesthetic language, curriculum history, and praxis as three unique but interrelated areas where curriculum theorists might conduct their work) called for interrogating the conditions that made such a narrow outlook possible and the careful crafting of alternative readings and understandings of the world. Pinar and others of the reconceptualist movement replied; new concepts were offered as a response.

This is exactly the claim being offered here too. Post-reconceptualization in all its as of yet indeterminability will arise from what Pinar and others of the reconceptualist movement have offered, how it shapes and is shaped by those who inherit the field, and also how it is imagined and reimagined in unforeseen ways to produce a different state, a post-reconceptual state. Or, to offer a slightly different viewpoint, that not just the next political moment confronting school curriculum, in the form of questions over what content will and will not be taught, but the next disciplinary or epistemological moment (and what that will bring to bear upon teaching, learning, and studying inside as well as outside schools)—which is referred to here as post-reconceptualization—requires careful attention be paid to theoretical shifts in the field. And, most importantly, that these shifts be read thematically as well as singularly, but not taken lightly or glossed over as regurgitations of existing theories or theories imported unchanged from other fields. As Grumet so aptly reminds us in her response essay to chapter 19 in this collection, some questions might remain the same across generations while the responses of each generation are unique. For doubled readings to occur—those that neglect neither through-lines nor particularities—epistemological and disciplinary next moments will be of paramount importance. Similarly, readers of post-reconceptualization must make discourse on curriculum account for its complicity in naturalizing what are ultimately developmental and technical understandings of contemporary and future educational moments, as well as naturalizing conventional readings of our present context and the implausibility (and impracticality) of imagining a different future.

Our work does not stop here, however. It must also provide insight into the historical conditions that allowed for the objects and concepts that have come to matter so much to the contemporary field and the practice of curriculum (see Baker, Brandon, and Winfield, this collection). In other words, even as the state of public education seems particularly bleak after 8 years of the Bush administration; the dismantling of whatever slight gains in racial equality have been allowed by affirmative action; and national education policies, such as Goals 2000 and No Child Left Behind, ones that make it clear that

the educational experiences of the public do not matter, the state of curriculum is not merely a matter of politics, or one to be managed exclusively through a reconfiguration of institutional discourses (It should be noted, however, as evidenced by the establishment of accreditation and professional standards by the American Association for the Advancement of Curriculum Studies and the Commission on the Status of Curriculum Studies, there is a return to institutional discourses in ways that should be of benefit to the field). Questions over studying, teaching, and learning, as well as understanding, reading, and intervening, are profoundly ontological, epistemological, and political. As I argue in my contribution to the tripartite epilogue at the conclusion of this collection, after reading (and rereading) all the chapters and essays that constitute this text, curriculum demands, perhaps with even more urgency, the production and circulation of new concepts. Huebner foreshadowed such claims with his assertion that the field needs "two threads of investigation." The first, he teaches us, involves identifying the knowledge that might constitute a course of study. The second, he shares with his readers, requires mechanisms that make that knowledge present to the public (Huebner, 1976, p. 160). As this collection illustrates, debates over the relationship between theory and practice, Marxism and existentialism, and principles and proliferation are being interwoven, extended across multiple registers, and compelled along various lines of discourse (academic language, lay language, and so on), so as to reach variously situated publics and intellectuals. This is the burden (I hope, one that is welcomed) facing the post-reconceptualization generation(s), those who must work the ruins left by the post-discourses into what Lather (2001), as one of the field's key poststructural scholars, terms "a fruitful site" (p. 200), one that can make use of "the concept of doubled practices" (p. 199).

What, then, is meant by *post-reconceptualization*? In some sense, the term is misleading. While it certainly envelops the postdiscourses and the uncertainty they have brought to bear upon the field in terms of transparency of language, self-presence, and tendencies toward dominance in spite of libratory intentions, this ambivalence is not the interpretive whole of an increasingly complex and interdisciplinary field. It has also been used to refer to a generational shift among scholars working in the field (Malewski, 2006; Morris, 2005); a new phase in curriculum theorizing (Wright, 2005); the move to see a lack of definition and proliferation not as balkanization but as a healthy state (Lather, this collection); the pursuit of translations across difference (Wang, this collection); and the reconceptualization of existing theories of curriculum and pedagogy (Appelbaum, in press). Therefore, by deploying post-reconceptualization, I want to signal less a field at a particular juncture or in a particular state than a site of debate, of contention and struggle. Displacing a paradigmatic take that the "post" indicates a break, the "post" in post-reconceptualization signifies scholarship that is trying to come to terms with reconceptualization through counterdiscourses that challenge concepts and objects that have come to matter so much to the field and the field of practice, and coadunate-discourses that so intermingled "provoke existing terminology into doing new work" (Rolleston, 1996).

The reading practices so evident in this collection—and therefore associated with post-reconceptualization—have been made possible by way of larger struggles with empiricism and its grounding in the empirical. That is, post-reconceptualization is not the equivalent of postempiricism but becomes possible out of the condition it makes—struggles not so much with the idea of structure itself but instead an intellectual practice that involves confronting, attempting to displace, and also admitting complicity with empiricism. As Derrida (1978) teaches us, in his now infamous response to Lévi-Strauss, the system-dream of philosophy could not deliver on its promise of a break with

empiricism. Instead, he refers to structuralism's failure as "the empirical endeavor of either a subject or a finite richness which it can never master" (p. 289). So within curriculum studies postempiricism becomes a method for critical persuasion at the site of post-reconceptualization (not one that begins with post-reconceptualization, if such a demarcation is even possible, but one that is put to work with increasing frequency in both conventional and innovative ways) that assumes the following: that reading practices and textual analyses are a point of departure toward new and different understandings. Empiricism, of course, assumes that language is transparent, that it has the capacity to function efficiently and neutrally as a vehicle for representation and can therefore capture the real, the social, the event. Those operating under empiricism assume what Fustel de Coulanges (cited in Barthes, 1989, p. 132) termed the chastity of history, that an objective persona can be adopted by the utter so that the referent might speak all on it own. Via the empiricist lens, language is a vehicle and has no signatory function of its own. Even with attempts to account for the effects of postdiscourses, as seems to be the trend in contemporary educational research, what has been termed the "interpretive" turn in the social sciences, empiricism remains and the object under study is assumed transparent, the "real," on the other side of language, discourse, and the play of signification, waiting to be brought into understanding. Postempiricism, at least as it informs the site of debate over post-reconceptualization, does not assume the subject as autonomous or the complete source for agency; it does assume object as subject and subject as object. In short, the process of reading so evident in the chapters and response essays that makes up this collection works toward the discomposition of the divide between the two.

You might question, what is the relationship between Huebner's assertions, empiricism, and next moments in the field of curriculum studies? What do debates in literary and social science circles have to do with educational research in general and curriculum studies in particular? To offer a response, a series of other questions might illuminate for the reader what is at stake in terms of what postempiricism makes possible within post-reconceptualization: what is this object, this concept, this thing called curriculum in the first place? How might the features of this object be characterized? Why? How have educators come to know this object? This concept? How has the "state" of this object or concept changed over time? Has it changed? Do educators claim to see it, read about it, hear about it? In what contexts? Do educators find what they learned intelligible? What would have made what they learned more or less recognizable? In an interdisciplinary field, such as curriculum studies, do educators give consideration to how different clusters of theorizing within the field might produce and promulgate curriculum differently? That those who work in autobiography might see one thing in curriculum while those who work in phenomenology or poststructuralism, or at the crossroads of two or more clusters, might see another? Does curriculum reproduce inequity and incite resistance among those already disenfranchised as political curriculum scholars might claim? And, if so, should social reconstruction be addressed through material redistribution, cultural resignification, or both? Or, following the Pinarian tradition, is democratization of one's interiority a precondition for social reconstruction? By what criteria might we make our ethical commitments to certain positions and what is at stake in such decisions? And, to pose a more interesting question: do those positions that fail to account for complicity and unintended effects become the eventual barriers toward justice in spite of claims to emancipation? If so, what are the implications for curriculum theorizing? Is it possible that patient, careful reading can make a difference that matters in what has come to matter in curriculum studies? Along the same lines, might whatever transpires in post-reconceptualization function not as a supplement to developmentalism and procedur-

alism but really, actually, open a site for reconceptualizing how we read and intervene upon experiences in education and in the public?

Of course, these questions are not quite the same as those posed by Huebner. Yet, in an important way they can be found to be parallel. The questions held by curriculum scholars across generations, one might say, harmonize. That is, together they constitute an interwoven network; they are the threads that bind us across time and space. He too asked of curriculum scholars, how do you understand empiricism? You say the concern is with the empirical and proving a relationship between content delivered and learning acquired. For me, it is not so simple; for me it is of utmost importance that we critically examine the concepts used for organizing the data, for giving curriculum meaning. The reader familiar with hermeneutics might grasp, in so saying, that from a careful, patient reading of Huebner's body of work what emerges are postempirical texts. What I am suggesting is that Huebner was not attempting merely a different interpretation *of* curriculum but an intervention *within* curriculum itself. That is, in his work he yearns to produce a different object when educational scholars and practitioners alike think about curriculum. In the work he did to change the status of this object, he also imagines it as a subject; instead of a focus on his own subjectivity, his agency in relation to his scholarship, how he would like his career to advance while on faculty, or how he would like to be remembered, he is seized by the question of how concepts shape the very meaning given to curriculum when curriculum is given meaning. That is, the question is granted primacy as it makes possible an intervention into the object so as to change it.

So too is this the aim of this edited collection, and in so doing, the chapters and response essays included here produce a different object not only for the academy but for those educators working inside as well as outside schools, and those writing within post-reconceptualization as a contested site, a site of vitality and exchange. For readers of this collection, we have produced curriculum as an object that cannot be struggled with empirically, one that when read patiently and carefully will not be conceptualized simply as object and therefore beyond the inquiring subject, but also as living in language and therefore as a subject. For those who think of post-reconceptualization as a break away from reconceptualization—a paradigm shift—this might sound like a rehearsal of existing terminology, a return to a prior period or an extension of an existing one. These conceptions of curriculum as object and change through paradigm shifts date back between three to four decades, if not further.[2] Yet, it seems the stakes are high, particularly when paradigmatic language is inadequate to the changes that have taken place in the field and epistemological conditions have made it possible to assert that we have reached the end of theory. A notion that although challenged by feminist scholar Judith Butler (2004) with the declaration, there is no "'livable' life for the individual or the public without theorizing these existences" (p. 1), resonates with education scholars who find prior language exhausted with no new discourse-systems to replace it. Taking the insights from the critique of developmentalism and instrumentalism interpreted as a creative political–intellectual movement and applying them to the study of not just curriculum but to technical notions of study, which is another term for the critique of teacher education, what the authors seek here is to finish the critique of developmentalism initiated by the reconceptualization movement and added to by way of the tools offered by the postdiscourses.

In our contemporary disciplinary moment, we have come to a difficult crossroads. We assume that because we have achieved certain intellectual advances they are permanent—an enduring strike against those forces that reduce education to instrumental, calculative concepts. The recent turn toward professional and accreditation standards,

reinventing the canon, and a commission to assess the status of the field leave one less than certain that this is the case. We cannot risk such assumptions. This edited collection makes a statement that in exploring post-reconceptualization—and postdiscourses, including postempiricism—there remains much work to do despite assertions that reconceptualization is no longer valuable because the movement abandoned schools or has been eclipsed by internationalization. Missing from such assertions, of course, is the work that must be done to translate across the global and local, national and international, school and field of study. Those who have a deep commitment to the reconceptualization movement within the U.S. field should welcome internationalization's emergence. For if the trend is toward what Morrison (2004) terms "conservative foundationalism" (p. 492), let those academics motivated by a "uniform and narrow renaissance" (p. 493) follow the pathway toward a different design; those of us who make up this collection have a lot of work ahead of us, for post-reconceptualization brings with it many questions, and many questions that are as of yet unknown; many new political positions to craft; and many understudied and unstudied histories to investigate. Thus, it might be that the field will bring forward not merely new theories but the reconceptualization of existing theories in new, unique, and unforeseen ways, surprising us with new understandings, new stances on existing ideas; their indispensability for articulating present and next moments in the field and, when feasible, reconceptualized to meet recursive problems, as well as new ones.

Clearly, the fundamental enterprise of reexamining, from the position of the subjugated and from the limits of representation and critique of developmentalism, the question of education, of justice, underwrites this collection; of considering whether the education of the public understood not merely as the study of individual experiences, how knowledge gets produced, or the posthuman condition but as innumerable relations of dominance, enables subjugation, the making of unworthy knowledge, the insignificant experience or perspective. Reading the curriculum debates since the late 1970s leads almost invariably to asking questions about not merely the practicality or necessity but the ethicality of what is undoubtedly the key structural principle at the origins of public education: a curriculum of consensus (or, a common curriculum). This collection, then, aims to displace the concepts that undergird calls to commonality, those that demand synthesis; it attempts to produce a different object when curriculum comes to mind, an object also conceptualized as a subject. This displacement—that also calls for new translations—leads not only to reconceptualizing curriculum in this text but to addressing a significant challenge, one that should concern progressive educators across the globe, quite possibly with a sense of great urgency; this is a concern that curriculum developers, given the emphasis on proceduralism over the study of educational experiences and conditions that elicit such experiences, are not able to see. This question is addressed in part in Quinn's chapter and from a different angle, in Snaza's chapter. That is, the question of hospitality in the former, and love in the latter. Ultimately, it is a question to be grappled with in next moments in the field. I can only gesture toward concerns over openness, otherness, and loving the other, and ourselves and their centrality to educating the public. Since the question was raised when exploring post-reconceptualization, it must be brought to the surface, offered for discussion, and the questions that came to mind shared with those working in the field.

Outsider—In and Insider—Out, Reading Proliferation

This edited collection, then, is a cacophony of voices responding to an impulse among educators: to address the status of curriculum, to enter into that debate in the pres-

ent moment from an unapologetic justice-driven, post-reconceptualist, praxis-oriented, subjectivity-focused perspective. Crafted in such a way, or as the problem of knowledge and the problem of learning, this question—and others that surround it—are topics of everyday conversation in what departments and ministries of education, education think tanks, research institutes, parents and teachers in conferences, and students in bedrooms and dorm rooms identify and authorize as this concept called curriculum and deliberated less frequently in locales curriculum developers and others deem as beyond its boundaries. *Curriculum Studies Handbook: The Next Moment,* while it is not unrelated to these discussions and aims unabashedly to influence them and be influenced by them, and while the text is not only possible because there are these discussions on this concept called curriculum, and thus this text is a part of them and they are a part of this text, it is not directed toward them. This collection does not represent an attempt at relevance within this particular cultural milieu—of performance, accountability, and choice—only to become irrelevant when the next new set of educational issues arise.

Instead, this collection attempts to intervene on conceptual, academic terrain, not from the position of teacher-insider, asserting the onto-epistemological position of the one in the know about curriculum issues; curriculum scholars, even those who have been teachers in the public schools, might no longer speak intrinsically from the grounds of "conventional practice." Yet, neither do we speak from a viewpoint similar to those of historical figures, such as Bobbitt and others, objective and neutral, attempting to understand and interpret educational experiences at a distance, as outsiders looking in. To readers working at the crossroads of reconceptualization and post-reconceptualization—and thinking postempirically—the marriage of objectivity and truthfulness featured prominently in developmental discourse is not defendable. Instead, self, subjectivity, and subject positions must be addressed. As curriculum scholars, can we avoid advancing a field that is so distant from traditional thoughts on curriculum that it is conceptually out of touch or so entrenched in school issues that it cannot imagine otherwise: feasible alternate readings and interventions into curriculum to reconceive it as curriculum in the making? Does a position in the academy make us outsiders to how curriculum is conceived in schools, politics, and living rooms? Or, worse yet, does a position from within the academy make us complicit with forms of cultural and material elitism, aiding and abetting bourgeois efforts even with our transformative ambitions? Are our claims as contributors to this collection, to the study of educational experiences in pursuit of social reconstruction, warranted and by what measure? Is it possible to be in the academy and also be for or with those who are subjugated, oppressed, or on the other side of justice? What are the implications when some curriculum scholars assess the advancement of the field by its intellectual vitality while others assess advancement by way of the ability of the field to impact schools, a difference in ideas on what makes "good" knowledge that incited the breakdown at the 2006 Purdue state of the field conference?

More urgent than the above questions, however, what we must ask concerns the production and authorization of curriculum through two interrelated movements that offer a markedly different outlook from those included in this collection: neoliberal/developmental discourse on teaching and learning. Rather than ignore or fall into what Lyotard (1984) describes as "reactionary countermoves" (p. 16), it seems we should index these two interrelated movements' shortcomings, demarcate their contours, highlight their assumptions, and identify their categories. Its dominant strand concerns the problem of transmission—as opposed to what this collection represents, which involves reading and intervening in the discourse on and practices related to educational experiences in order to produce a different object, a different curriculum—from outside self, subjectivities,

and subject position, via the routine, mechanized protocols of curriculum techniques. This discourse is set to work via predictable channels, from scope and evaluation to realignment of outcomes to match purposes set by corporate leaders and government officials far removed from the classroom context or the intellectual context of the curriculum field. Justice is achieved, from this perspective, through the absence of difference. This can be found, to offer a recent example, in the 2008 report "Tough Choices or Tough Times," which focuses on school and curriculum reform and is produced by the National Center on Education and the Economy (NCEE), under the leadership of Charles B. Knapp, professor of economics and president emeritus at the University of Georgia. This is just the type of vague text that produces and authorizes neoliberal/developmental curricular discourse and makes declarative statements about motivation, achievement, accountability, and competitiveness—those that must be intervened upon, disarticulated, analyzed, deauthorized, and reinterpreted so that spaces are opened up for alternate readings and curriculum theorizing.

As evident in this collection and among the scholarship of other curriculum theorists (Cary, 2006; Gabbard, 2007) the importance of this argument cannot be underestimated: the neoliberal/developmental take on curriculum (and education) must be discomposed, displaced, and deauthorized—that is, reread and intervened upon—so that readers of post-reconceptualization can identify, produce, and circulate their ideas. For the type of learning that Knapp and the NCEE put forth, in my conception, is the *différance* of proliferation. That is, it gestures toward the varied attributes that shape the production of textual meaning. Words, such as *curriculum*, offer meaning in relation to other words with which they differ (*lessons, evaluation, tracking, performance, outcomes*). Certain meaning is postponed as the term can only take on meaning in relation to other words—it remains contested and therefore must be continuously repeated—highlighting the importance of textual analysis. But such attributes are differentiated from each other differently, according to the forces of distinction, and therefore generate binary oppositions and dominate and subjugate meanings (and in the current moment, transmission dominates over experience in all its multiplicities and repetitious forms). Hence, curriculum becomes content knowledge organized as necessary to help students compete locally, nationally, and globally, not inquiry into the course of study, self-understanding, and educational encounters. *Tough Choice or Tough Times* (Knapp & NCEE, 2008) is an ideal illustration of a neoliberal/developmental position, generated from both within and outside the academy, one that sees in disciplinarity nothing more than a set of techniques; it makes known the sorts of concerns that routinely come forward from the political/discursive position of an outsider, not just to reconceptualization scholarship, but to self, subjectivity, and subject positions, as well as inquiry into individual experiences in education and the conditions that elicit such experiences:

> World economic leadership would belong to the nations that were technological leaders in field after field and were able to translate that technological prowess into an endless stream of products and services that were the most creative, distinctive, and irresistible products and services available from anyone anywhere. From the boardroom to the factory floor, workers would have to be among the best educated, flexible, most creative, and most innovative in the world. In a nutshell, that seemed to mean that the United States would have to learn how to build schools for all of its children that provided a kind and quality of education that only the very best public and independent schools had ever provided before. (pp. 50–51)

To create such schools, the New Commission on the Skills of the American Workforce (within the National Center on Education and the Economy), chaired by Charles

B. Knapp (2008), advocates the following: "the curriculum would be pretty much the same for all students" for the first 10 years of schooling (p. 52); state board qualifying examinations "intended to measure the extent to which the students had mastered a particular curriculum" (p. 51); and implementation of a rigid tracking system by way of the examinations where "there are passing scores set for two possible destinations" (p. 52): community and technical colleges, on the one hand, and advance placement and International Baccalaureate (IB) programs, on the other hand.

Here it is important to emphasize that, to Huebner, the elevation of economic instrumentalism is nothing new (it marks the history of education and the beginnings of the curriculum field). The reality, of what happens when education and curriculum scholars abstain from responsibility for "making a more just public world," while knowledge produced and circulated about "the political and economic nature of education" continues on relentlessly, is abundantly clear (1999, p. 235). But these might be special insights available to an educator seized by the question of curriculum, one that makes him an insider, changed by the ways he imagines curriculum as both object to be studied and subject alive in culture and language. Knapp and his colleagues are not insiders. They are not seized by curriculum questions nearly so much as they aim to put philosophies of control to work on curriculum, producing knowledge as outsiders looking in. They are not attempting to intervene within curriculum so as to make a more equitable public sphere.

If Knapp's and his colleagues' corresponding claims are the outgrowth of traditional economics, the reader can also find influence of conventional political science and neoliberalism with a hint of neoconservative politics in their description of the object: curriculum. First, they produce curriculum empirically, as that hardline map that underwrites learning that verifies itself in state examinations, which is how people unlike them (their life experiences and subjectivities are not included in this research, a referent without its source) learn. That is, 10 years of a rigid, prescribed course of study (reminiscent of the assumptions that undergirded the curricular recommendations of the Yale report of 1828), are followed by testing that functions as a gateway to two narrow tracks that determine the future of every student. This is by definition a course of study set by empiricists, by outsiders. Second, he and his colleagues interpret worthy knowledge through the protocols endorsed within the fields of business, economics, and cognitive psychology: they make generalizations about students, their needs and desires, and how they interpret the world. Students are not motivated from continuous self-exploration, locating their desires within, or by conditions that incite their commitments (or not) to a more just society. Instead, a course of study is produced according to instrumental, behavioral objectives—when learning is forced from the outside "[students] are working much harder… to succeed on their State Board Qualifying Exams" (p. 55). And therefore, efforts not at "building communities of difference," to borrow from William Tierney (1993), but at "there are no second chances" high stakes sorting processes that dramatically impact the possibilities for the rest of these relatively young lives, "make it easier for teachers, who find their students more motivated to learn" (p. 55). The logic of Knapp and colleagues (2008) is metonymical, reductionist. Complexity, ambivalences, and breakdowns in experience are renounced and the focus is on one element of a much more complicated picture; raising to the surface one thread of discussion in a much more complicated conversation, they make declarative statements about student behavior and human nature, about the right conditions for learning; one size fits all proclamations about curriculum that fit nicely within a society that has lost the capacity for self-reflection and the study of the conditions that shape experience, one that with increasing prescription tracks students into a narrow futures.

As Pinar, Reynolds, Slattery, and Taubman (1995) declare, this is just the sort of knowledge production that perpetuates the "traditional curriculum field," which has

functioned in ways "notoriously ahistorical and atheoretical" (p. 12). The critiques of developmentalism and its range of assumptions are simply ignored, or perhaps they are just plain ignorant of them, but in the perspective put forth by Knapp and colleagues there is not the least bit of attention to the infinite variations of experiences, lived histories, or subject positions made available to students. Equally telling, what is produced to account for diversity involves a hierarchy of students over "minority" students; and it is not accounted for in a synthetic course of study, one that identifies difference and then defers its place in the curriculum. Entrapped in developmentalism, it cannot conceive that there are other ways of representing difference, other ways of reading culture and context, other ways of reading incommensurability, ones that highlight singularity and disjunction, ways of reading that might account for subjugated knowledge without fusing divergence. In addition, beneath the call for a common curriculum through which all must pass, with its emphasis on a common history and knowledge, is one of developmentalism's most troubling features; a sort of Lacanian splitting (see Fink, 1995), curriculum's authorizing reach sanctioning insiders and outsiders. It must other, in the spirit of neoliberal/developmentalism, those toward whom it shows benevolence. Demographics aside, once inside the curriculum, students are a single group, "taking [the success of the U.S.] for granted" and also "putting in time in the successive stages of the system" while if there were a series of examinations that were "the only way they could achieve their aims…they might take tougher courses and study harder" (p. 51). The Tyler curriculum is sufficient; all that students need are externally imposed disciplinary procedures.

If an undergraduate student in an economics course wrote this, it might serve as an adequate position paper for a mix of free market capitalism and invasive policies, an argument for external incentives undergirded by a belief that if students are not prepared to compete, the U.S. standard of living will fall dramatically. Produced developmentally, Knapp and colleagues cannot see the worth of subjugated knowledge. That is, they cannot account for what scholars in this collection account for; the subaltern cannot speak. As Guillory teaches us in chapter 10, they do not have "eyes to see" knowledge that distorts the images and contributions of people whose symbols and cultural attributes have occupied the underside of the binary and the violence, intellectual and otherwise, that they incur. They also do not account for the performative and knowledge positioned not in the mind but in the intervening spaces of bodies—the constitutive interstices of bodies and bodies and objects, as Springgay and Freedman, do in chapter 11. Similarly, they cannot see the values in Helfenbein's work in chapter 15, where he illustrates the changing nature of space and the spatial relationship between teacher perceptions of place and global forces that help shape it. Those who are produced as "in need" and require "support and assistance" in order to assimilate to a "curriculum of mastery," as framed by Knapp and colleagues, have much to teach about place making. If Knapp and colleagues had "ears to hear" and "eyes to see" they might learn about students who "see no exit, only the dead-end that a curriculum severed from lived experience so often seems" (Pinar, this volume, p. 318). Quite unfortunate, in contrast to the contributors to this collection who read and intervene within educational experiences and the conditions that make such experiences possible, Knapp and his colleagues see little promise in public education; they see it as if afflicted with a disease only developmentalism can remedy. Here the cure is a prescribed curriculum and a more disciplined and disciplining course of study, one underwritten by images of students driven not by deeper self-understanding and studies of how worthy knowledge has become so, but by institutional gates, and imposed pathways.

What is it exactly that makes this an example of neoliberal/developmental discourse on curriculum? Knapp and colleagues do not claim a neoliberal or developmental ori-

entation, so is it right to offer such a characterization of their work? By what measure are such claims made? Would the inclusion of curriculum developers on the Commission make it neoliberal/developmental discourse on curriculum? Would a publication or two out of their research in curriculum journals make it neoliberal/developmental discourse on curriculum? Certainly, curriculum scholars would find the last assertion quite humorous. The focus of curriculum studies scholars has never been defined by the topics that have made it into curriculum journals. Yet, and this is the point, the developmental and neoliberal character of their work must be identified through patient, careful reading. From my reading, I have identified two interrelated strands of thought. First, Knapp and colleagues (2008) present economic and educational shifts of the past two decades, those that involve dismantling federal and state infrastructures—including remedial education, social welfare programs, and economic safety nets—as inevitable. Corporations will move professional and nonprofessional jobs around the globe according to who will work for the least money; strapped with debt there will be no new funds in state and federal coffers for education; students will have to be flexible, creative, self-sustaining, and willing to change careers on the "turn of a dime" (p. 44) or face unemployment; the United States will face "the dustbin of history" if students do not possess the "hunger for education" (p. 46) evident among students in other countries; and discontinuous courses of study that allow multiple opportunities for failing students to find new pathways must be replaced by continuous courses of study focused on marking winners and losers at an ever younger age or the United States will rank lower globally.

Of course, what is missing are discussions of the role of citizens in shaping government and businesses, entitlements programs as a national right, and policy changes that have spurred undesirable economic and educational situations, and how the very nature of the changes the United States has experienced since the late 1980s means they are not inevitable, can be contested, and offer the promise of change. In other words, it is significant that Knapp and colleagues rely upon conventional economic and political theory, the primary disciplines they use to develop their ideas in curriculum, in this epistemological and disciplinary moment. These are the disciplines that make their writing possible and as something other than curriculum studies make their respective outlooks for public education inexorable. If they read in curriculum studies, they might fall upon Lather's (2004) scholarship on postdiscourses, policy, and research and her call for an "'unnatural science' that leads to greater health by fostering ways of knowing that escape normativity" (p. 27). Or, they might be seized by Pinar's (2004) assertion that curriculum theory is a "public and political commitment that requires autobiographical excavation and the self-reflexive articulation of one's subjectivity in society" (p. 22). Regrettably they did not. Such perspectives might be too messy for them anyways. Knapp and colleagues' theoretical approach necessarily produces sanitized discourse, outsiders looking in, dissecting, and measuring so as to interpret, without ever venturing into the subject, the ways curriculum is felt, experienced, and how those experiences are made possible and live dynamically in language, in the discourse that conditions educational experiences.

Is this scholarship, then, unquestionably a neoliberal/developmental way of producing knowledge, extracted from knowing and being? Clearly the answer is yes. This is particularly true if the reader understands both neoliberal and developmental positions not as economic, political, and cultural, but conceives it as a producer and circulator of curriculum knowledge, shaping an epistemological site and its horizon of intelligibility. Second, in all its developmentalism and neoliberalism, following from the first point, is its resoluteness, its inability to see how to work out of novelty, surprise, failure, and uncertainty to produce and understand differently curriculum, schooling, and education necessarily a problem? Again the answer is yes. It might claim the desire to solve

education's challenges but works from a position without the capacity to address the effects of innumerable interactions or outcomes that are unknown or different than intended. It cannot attend to educational experiences? Instead, it generates declarative statements grounded in financial exigency, proposes unshakable agendas for educational reformation, and promulgates the future we will behold if we follow the right path (salvation narrative?), all the while producing the foci of the study—education and curriculum reform—as merely a design to achieve such aims.

At this point I could go on with more examples. I could Google curriculum in a search for writing on developmentalism and educational reform and find nearly a million hits, from blogs and message boards to newspapers and Web pages. After documenting contemporary representations of curriculum, I could write a grant to support research into the basis for this discourse, "the discursive thresholds that had to be crossed for such objects to come into view" (p. 362), as Baker states it in chapter 17. Possibly I could visit archives and examine some of the oldest remaining plans of study for Harvard University or the Boston Latin School. And, if I was lucky enough to have my grant fully funded, I could travel to Europe and study curriculum artifacts in countries with documented histories much longer than that of my own nation. Then, to come full circle, I might return to the United States and study and conduct research into teachers' perceptions of curriculum and how they changed as the result of graduate study. I might then compare my findings with those of McKnight's in his study, which forms the basis for chapter 24 in this collection. I hope it will suffice for my argument here, that I am reading Knapp and colleagues as an indicative, representative text. The point being that the elements of their discourse on curriculum can be named, even if tentatively, within forms of knowledge production that while clearly academic, operate at the crossroads of educational policy and global economics, as well as schooling and curriculum.

This research that helped shape the No Child Left Behind Act produces itself as benevolent, an advocate for the good—progress and change—but as also outside of the debates and contestations over curriculum and sees itself composed of three strands of reasoning: an enlarging private sphere is interpreted as necessitating that a weakening public sphere be put in service to the former (and not a call to restore balance); the intensifying of advanced global capitalism is interpreted as requiring ingenuity and creativity be used to jockey for favorable economic positions (and not transforming the conditions that call for such jockeying); and an increasing pace of everyday life and demands on schooling is interpreted as demanding dissolution of democratic governing structures and installation of performance systems (and not increasing the strength and vitality of democratic, deliberative governance to mitigate these challenges). This dumbs down the complicated nature of the educational situation. A lack of recognition of what de Man (1983) termed the blindness of insight, that the flashes that come with understanding necessarily veil alternative readings, appears to be a common omission for the outsider–empirical perspective. Evidently, for Knapp and colleagues the issue is not developing schools that connect the social to the subjective, a citizenry that sees the inextricable interrelationships between subjectivity, history, and society and therefore demands entitlements from the public sphere of which it is a part (which it socially reconstructs through "truth telling"; see Huebner, 1999) but engendering discourses that Huebner warned us against over 30 years ago: controlling language, legitimating language, and prescriptive language (1999, pp. 216–217), a tripartite that underwrites a "curriculum for individuality" (p. 233) and hides our ethical commitments and intentions in the incongruence that thrives in the spaces between our claims and practices. It would seem at this point that the post-reconceptualization generation(s) has work to do.

Now a turn toward contemporary curriculum studies: How do curriculum scholars

conceive of curriculum? Schooling? Do they maintain excessive use of binaries or is there evidence of multiplicity or proliferation? Rather than rely upon Huebner's scholarship—while it is arguably postempirical it is no longer contemporary—and to turn to an author that is not a part of this collection—Kaustav Roy's (2003) *Teachers in Nomadic Spaces: Deleuze and Curriculum* seems like an appropriate place to begin to address these questions, not only for his focus on curriculum but also for the attention he gives to educational reform. Roy notes immediately in his preface that "the inability to *think* difference in most institutional settings" makes attempts at doing so that much more important (p. i) and therefore describes his book as "an experiment toward such change, invoking Deleuze in the midst of an empirical series to open up a new conversation" (p. 1), to which I would add "more complicated" after new. Key here, what Roy is concerned with "is not wholly or even largely empirical" (p. i) but the question of how "to employ empirical work" so as to stage philosophy and theory. That is, he is interested in discourse, "category constructs" (p. 2) in language, how they represent taken for granted knowledge of which the empirical is a part, and the implications of those constructs for the challenges teachers face in diverse school settings. His scholarship, different from that of Knapp and colleagues, for whom words are mere vehicles for expression, offering transparent understanding without signifying complications, represents the getting to work of postempiricism. Or, in Roy's case, as well as the case with some chapters in this collection, employing elements of empiricism to produce postempirical perspectives. A significant text, for reasons that involve ethical commitments and political agendas involving not a process of more of the same in terms of representation, but a focus upon "re-becoming," "emergent relations of force," and a "new set of subjective acts" (p. 3), this is an effort at involved theory. Situating himself as invested, he rejects "all transcendent or idealist grounds of experience" and asserts "all explanation can only come from within *experience*, that is, from immanence, and not from an a priori transcendental ground" (p. 10).

Here, a key difference from Knapp and colleagues (2008) must be regarded even as both Knapp and colleagues and Roy are interested in curriculum and educational reform. Whereas Knapp and colleagues never question developmentalism and empiricism, Roy (2003) is very much concerned about "regimes of signifiers" in education, ones that he deems "fall out from an earlier era of development in the so-called human sciences" (p. 11). This is a cardinally profound difference. Where Knapp and colleagues use terms such as *innovation* and *creativity* they see the meaning of these words as self-evident, simply a matter of fact or arithmetic, curriculum mastery plus originality and ingenuity equals a justification for global dominance and higher standards of living for the United States. To postempiricists, such as Roy, language is neither transparent nor innocent. Instead, Roy's theorizing echoes the thoughts of Lather when she states, "clear speech [and writing] is part of a discursive system, a network of power that has material effects" (Lather, 1996, p. 528). He employs a nonhumanist mode of thought to challenge "excessive categorical thinking" (p. 11) that "fixed reference points of school subjects" and bound learning situations (p. 12). His work suggests that indeterminacy is not a deficit but a "perfectly objective learning structure," one that acts as a fresh "horizon" within perception (p. 13). Roy troubles arenas where Knapp and colleagues cannot see to go.

Without the benefit of Roy's criticality, unwittingly or not, Knapp and colleagues place students, curriculum, and language on the underside of a binary in relation to neoliberalism, developmentalism, and economies. Their claims to have the United States and its future leader's interests at the forefront, show their work as representing an unrelenting partiality toward free market economics and material distribution processes that are unchallengeable, based in rock solid foundations or, equally accurate, they see

curriculum in neoconservative, neoliberal, and free market terms. Here reading and intervening to offer alternative possibilities is stymied through phrases, such as "[we searched for] curriculum of the kind that drives…the best-performing nations in the world" that naturalize current conditions. Roy (2003), in contrast, accounts for empiricism and developmentalism but attempts to extend beyond them into what is not measurable but palpable, what exists at "in-between sites" (p. 13). That is, to break away from conventions that limit to attend to what students learned that is significant to their becoming—their endless flux, nomadic experiences, and potential transformations—in as well as out of school sites, sites of family and peer exchanges, and the spaces between experiences and language that give the contours to such expressions. Roy does not simply seek to interpret or repeat prevalent wisdom in ways that isolate groups of signs and unify them into an event or category, as Knapp and colleagues do when they uphold a series of ideas—those that include increasing the coherency of curricula, putting arts and humanities in service to economics, focusing on employability, and tightening the relationship between the idea of high quality teachers and students' scores on board examinations. Is it possible, then, to surmise from this single example of work from a contemporary curriculum scholar, that those who work outside and inside curriculum studies are notably different? Should we therefore assume that the scholarship of the post-reconceptualization generation(s) is notably different from those who produce curriculum from the outside?

This question too is a bit misleading. The above discussion reflects something that scholars working out of the ruins of the postdiscourses already had awareness of: that the borders between development and understanding, between empiricism and postempiricism are more difficult to locate, and possibly too contested to identify with any certainty, a line drawn in the sand washed over with the next wave of counterinsights, the borders more porous than sealed. Knapp and his colleagues might produce a text that positions authors on the outside—less seized by curriculum than attempting to control it—but on at least one level they see curriculum through the lens of historic and contemporary exclusion.[3] This confluence of Knapp and colleagues with Roy's focus on exclusionary practices and the tyranny of the normative suggest that the former cannot be produced as simply outsiders looking in on curriculum. Or, that to draw a clear distinction between insiders and outsiders would negate the notion that curriculum studies are significant and inherently political because the site is contested. To have such a view would forgo discursive and subjective conceptions of sites of understanding, those very conceptions not accounted for by economists and policy analysts. Whereas if curriculum in particular and disciplinary sites in general are conceptualized as texts, as they are in this collection, then no production and circulation of knowledge about curriculum can be deemed as beyond contestation, as above the influence of and influencing curriculum. From this perspective, Knapp, his colleagues, and all the others who, situated as experts, produce knowledge on curriculum, are inside curriculum, for they spin off discourse that shapes what it means to think about "knowledge of most worth"—which also constitutes their texts as educational texts. Yet, we must not let go of the fact that Knapp and colleagues (2008) are deeply invested in developmentalism and neoliberalism. Take, for example, how they characterize teachers' intelligence and abilities:

> Imagine for a moment a dimension line of all the people who graduate from our four-year colleges in a given year. At the left end of the dimension line are the young people who entered with the lowest measured ability. At the right end are those who entered with the highest. One hundred years ago we thought it would be reasonable to set policy in such a way that we were most likely to recruit our teachers from the

> left side of this line… [This will have to change.] If we want students graduating from our high schools with the skills we have described, we will have to have teachers who can write well, who read a lot and well, and who themselves are good at mathematical reasoning. (pp. 35–36)

From this perspective, knowledge is easily assessed through objective measures. One can: "evaluate" situations without rewriting them through their discourse and method; make declarations without accounting for their partiality and situatedness; separate knowledge produced from power relations; and indeed claim objectivity, that such practices do not affect the concept under study. In fact, the logic of the text pivots on a clear and unquestioned separation between the object under study and its conception, that how curriculum is conceptualized does not shape what is thought about when thinking curriculum. This division between knowledge production and conception of the object under study is a key characteristic of empiricism; its object is not living in language, but outside, as an entity elsewhere, to be understood always and only as a thing.

Are the texts of the post-reconceptualization generation(s) any different? They certainly refrain from making the claims of Knapp and colleagues, and others who build their arguments upon neoliberalism, neoconservatism, empiricism, and developmentalism, which is why this collection is getting the in-depth introduction it deserves here. But how are they different? And, most important, does it sidestep the temptation to speak from the position of an outsider looking in? Take, as one example, chapter 16 by Howard and Tappan. They argue that social class is not merely a condition inflicted upon others or a lack of culture (a cultural deficit model, a perspective they critique) but that social class is lived in relation within particular conditions and habits. They implore us to move scholarly foci "toward the lived experiences of social class rather than only economic factors" to better understand the symbolic forces at work in reproducing unequal social relations (p. 330). Note that Howard and Tappan are critical of economic analyses that fail to account for symbolism and culture, as well as cultural analyses steeped in deficit-laden perspectives. This embrace of subjectivity, still rare in educational research on social class, is extremely refreshing and sets a context for producing the writers as inside social class and curriculum, seeing the issues as alive and fluid in language and experience. Indeed, if we can look elsewhere, in Howard's (2007) book, *Learning Privilege: Lessons of Power and Identity in Affluent Schooling*, he goes to great lengths to let readers know the extent to which social class is not just object but also subject, sharing his lived history: "Before my research, I knew virtually nothing about privileged schools. I grew up in a different world and attended schools in poor communities in Kentucky" (p. 12). And, although he might be a bit too focused on his teaching successes and ascent through the academy, he speaks intimately of feeling like an outsider among the privileged, a "history of the present" shaped by childhood experiences situated in under- and unemployment, the South, and poverty—not as deficit but difference—one predicated on unequal material and symbolic relations but not anything that resembles an absence of cultural rituals, values, and beliefs, of worthy knowledge. Thus, before Howard begins to engage in the fieldwork that underwrites his text, he shares: "I acknowledged that I had a lot to learn about affluent schooling and much to examine about my own *sense of self* before I could begin forming critical understandings of that which I planned to study" (p. 13). In other words, he attempts to intervene at the crossroads of social class and privilege (his objects of study) as the subjects of intervention, to bring them to life in new and different ways, to recognize how they live in the discourse of privileged students and the discourse of others, not merely to interpret and then represent these concepts to the broader world.

Take also, Guillory's work in chapter 10, which starts off with a description of how students who "belong to the hip-hop generation" use storylines, images, and characters from rap to make sense of less familiar (read White and European) texts from the English canon: "students have represented Victor Frankenstein's monster with a gold tooth… drawn a platinum grille on their illustration of the Pardoner during their study of Chaucer's *Canterbury Tales*" (p. 209). She describes how for educators wedded to developmentalism hip-hop is not a site of knowledge from which to work but a barrier to mastery over appropriate (read official) curriculum content. Guillory imagines differently and wants to work through and with students' lived histories. As a researcher, she reads the lyrics of Black female rappers for the ways they might enable (and also constrain) African-American women to "talk back" to patriarchy, sexism, and capitalism. As something other than attempting the role of interpreter, one who enters into the "exotic" lives and lyrics of Black female rappers to return to the world of a largely White European academy to share stories of what she has learned, she offers a mode of thought that implicates herself as well as her readers in our reading strategies. The Black female rappers represented in Guillory's chapter waver between portrayals of male-centered discourse and pleasure and a female-centered politics that positions them as the center of their own desires and in control of negotiations within heterosexual relationships. The unsettling tension between images of the Black female rapper as "the gold-digging ho" (p. 217) and an empowered woman who controls her own body and representations of it, as well as controls her own wealth, gives life to the very terms under which the curricular possibilities of hip-hop are made and unmade. As something less weighty than attempts to tell the whole story—an objectivist empiricist grand unified theory—she oscillates between reading the ways black female rappers construct knowledge about sexuality in public discourses, ones "sometimes complicit in perpetuating the production of demeaning representations and sometimes resistant to their continuance" (p. 220). Guillory extends beyond empiricism and developmentalism to offer postempirical textual analysis, to see text as discursive; this is the object under study is also the subject of intervention, one that sees hip-hop at the site of curriculum. She wants to forgo developmentalism and work through and with the knowledge of her students

As a last example, see chapter 8 by Ferneding and chapter 9 by Weaver. Are their readings of technology different from Knapp and colleagues? Same question, does it escape the trap of speaking from the outside looking in? Ferneding and Weaver both write about the posthuman condition, specifically a mode or state of being that reclaims the artistry of technology and a doubling phenomenon involving the mechanization of humans and the humanization of mechanisms. Both scholars illustrate concern for the ways in which technology, particularly its representation in scientific discourses, has lost its capacity to account for its place within the sacred and its connection to poesis. Ferneding begins her chapter by reflecting upon a childhood overshadowed by the atomic bomb, "I peered at its unfathomable power crouched beneath a desk in a classroom with small windows—its reality marked a lifelong quest to understand the nature of humanity's relationship to its technological inventions" (p. 171), Weaver aptly suggests that many curriculum scholars have approached technology in ways too literal and rigid, "fearful that technology has and will attack their subjectivity" (p. 192). It is not that the merging of humans and machine has yet to become our way of life; the coalescence has already taken place: "humanity has merged with, or emerged from, technology" (Weaver, p. 192). The problem, one that both Weaver and Ferneding address, is that what is inorganic and organic is no longer clear. Producing technology as a tool and a "standing reserve" that separates it, and humans, from nature is the issue at hand. What is missing are capacities for translating across differences, seeing the poetic in technology, and digital conver-

sions in art. Both Weaver and Ferneding question discourse that produces technology as a neutral mechanism—a tool of developmentalism—unable to reveal its essence and limits. They admit the biases and agendas as writers who are very much insiders, ones who "claim their voice in the biomedical world" (Weaver, p. 190), at the intersection of curriculum theory and technology. They value technology simultaneously as technique, skill, and art.

Compare this to the ways Knapp and colleagues (2008) produce technology. Their explorations include phrases of inevitability, ones where technology encroaches on humanity, such as the following: "digitization of work," "modularization of industry," and "automation of human jobs." Equally important and continuing with the same themes, they manifest technology as the universal driver of the economy and industry: "the application of information technology has by no means run its course" (p. 21), noting that while technologies that include nanotechnology and biotechnology are posed to make a tremendous positive impact, "these technologies have the potential to destroy not just existing products and services but entire industries" (p. 21). They do not attempt to read and intervene upon technology, to see technology as alive in language, discourse, and literally and figuratively in bodies; rather they further naturalize "the ordering of the machine" (Ferneding, p. 174) and its effects. And what is more, this is the discourse that circulates from them to policy makers and government officials. Knapp and colleagues understand curriculum empirically, not discursively, as outsiders who maintain their object of study as an object.

It might be feasible, then, to suggest that a plethora of examples of work inside curriculum studies—both in this collection and in the broader field—operate postempirically, read and intervene to rewrite the object under study. Also, there is clear evidence that those outside curriculum studies produce curriculum as objective, empirical, and nondiscursive. The question remains, however, what about inside curriculum studies? Or, to be more exact are there examples of curriculum scholarship that produce knowledge as outside power? Make claims to knowledge as objective? Investigate curriculum at a distance? Seek not intervention but neutrality? That is, are there instances where curriculum scholarship attempts to interpret curriculum without rewriting it? This can be found, to cite a convenient example (convenient because it is one of the articles I have recently reread as I examined the last 6 years of the *Journal of Curriculum Studies*), in Wraga's and Hlebowitsh's (2003), "Toward a Renaissance in Curriculum Theory and Development in the U.S.A." This is the type of text that reinforces a series of problematic binaries: ideas against ideology, pure knowledge against contaminated (situated) knowledge, dominant against alternative feasible readings of history, and so on. In fact, Wraga and Hlebowitsh (2003) suggest, "advancing any political ideology or doctrine is incompatible with sound scholarship" (p. 431) and then go on to assert a problematic correlation: "If personal biases are largely inescapable [then] political ideologies are largely a matter of choice" (p. 432). Of course, admission of bias for postpositivists is more than an issue of "choice," which retains the idea that knowledge can be produced outside power and claims about an object will have no impact on that object, it is an issue of being "violently troubled" by the knowledge produced and confronted with questions over the ethical commitments embedded in our work. Lather (2000) teaches us an important lesson on bias, difference, and rewriting the objects we study: that to present an object as the real thing is not equivalent to producing it through language. To cultivate her ideas, reading Walter Benjamin as less interested in either a recovery of an original truth or a renunciation of knowing given discrepancies between language and experience, she implores us "to pay attention to the ways the stories are told, to the presentation of the object that is a performative registration of how history courses through us in the scene

of writing" (p. 154). That is, a text is always already contaminated by language and to shed light on what has been romanticized, commoditized, and canonized, writing must attempt to account for the contingency of interpretation, knowing all the while it will fall short of its aim. But we learn little of this from Wraga and Hlebowitsh. While inside curriculum studies they seem to share with Knapp and colleagues a distance from their object and a belief in the neutrality of language.

Let us take this analysis a little further. While Wraga and Hlebowitsh (2003) are far outside of accounting for the ways that academic categories can consolidate subaltern narratives, heterogeneity of multiple readings defy easy typographies (or pillars), and decontextualization of knowledge reinscribes the knowing subject, they go to great lengths to use terms and phrases that let the reader know they are insiders to the curriculum field. Wraga and Hlebowitsh advocate for "constructive conversation," "democratic forms of living and learning," and interplay of curriculum theory and practice (p. 433). As evidence of their insider status, they build their argument around Schwab and other key historical figures to the curriculum field, including Taba and Tyler, and, by way of a "corrected" reading, position scholars such as Pinar, Slattery, and Taubman as outside the boundaries of the "accepted" historic field, all in an attempt to produce a traditionalist perspective on the unhealthy state of curriculum studies. Accordingly, when moving the contemporary field into the future, revisionist accounts of the past are paramount; the ideas of previous generations must be excavated from the depths of history, studied for their authentic meanings, and employed in a "historically accurate sense" (p. 434) to current circumstances. Relying solely on "fixed" readings to correct a field in "disarray" (p. 426) there are no counterhegemonic, autobiographical, poststructural, or what Tierney (2000) constructs in his work, an alternative feasible reading to traditionalist history, but rather "correct," transhistorical, essentialist readings. Insiders to the field, but keeping its object at a sanitized distance, Wraga and Hlebowitsh have access, through the legitimating scholarship of the big names in curriculum history, to the full (read official and verifiable) curriculum story. Of course, this presupposes that one can pull together a handful of curriculum scholars from the past that can represent the whole of history. The work of Baker, Brandon, Taliaferro-Baszile, and Winfield in this collection suggests otherwise. That is, that the understudied and unstudied dimensions of curriculum's past render traditionalist interpretations of curriculum history, such as those of Wraga and Hlebowitsh, suspect.

Wraga and Hlebowitsh might be insiders to the field, they might even admit that they have commitments and investments, but both are justified based on their efforts to return curriculum to the centers of the historical field, and allegiances to "correct" readings that neutralize differences and transparent language that assumes words can adequately reflect events and realities of the world. Their racial and ethnic background, nationality, gender, sexual orientation, and position in the academy—their subjectivities—are not brought into relationship with their knowledge production, to the ways they view history, which is produced as a resolute unbending foundation of events and ideas. Here the reader must ask, even as historical events and ideas might be empirically verifiable, are their significance and meaning open to interpretation? Are there multiple interpretations that might conflict and converge? What are the politics of the text? Is it possible to work from empirical evidence to come up with alternate novel readings generated through new and divergent theoretical lenses? By way of patient, careful reading the reader might have noticed that the authors are attempting to produce a comprehensive, singular, conformist narrative of the history of curriculum, one that has made it through the traditional "time-tested" protocols of the academy to become conventional truth. Forsaking all the complications that have been linked with interpreting and understand-

ing over the last two decades, they work in rationalism and empiricism to develop four pillars of the field as a sort of call to order. That is, they have offered four centers that have the effect of marginalizing or all together excluding other interpretations of the status of the curriculum field and alternate accounts of the role of key historical figures. With this endorsement of a traditional narrative of curriculum history, multiplicity within next moments in the field is read negatively, in contrast to what other curriculum scholars might view as a healthy state of proliferation, a state of flux and nonmastery.

William Reynolds (2003), in his rejoinder to Wraga's and Hlebowitsh's article had this to say:

> There must be villains (others) who can be responsible and can be perpetually accused of (blamed for) sending the field into this "so-called" perpetual crisis. Just as a conservative political agenda needs an enemy, an evil empire, or a mad monarch, a renaissance needs an evil to combat.... Although Wraga and Hlebowitsh would never use the term "evil", the logic is implicit. The reconceptualization is evil, therefore, the renaissance is good—this is ressentiment. (p. 448)

What Reynolds is responding to are sanctions for which making insiders and outsiders is essential: the scholar who is (often self-anointed) beholder of tradition observes that left on their own (without outside regulation) another group of scholars have grown, moved, and proliferated the field beyond its boundaries. Unable to see promise in "wild profusion" and admire these features as acts of hope and determination, the beholder of tradition seeks to blame the group for the breach of protocols, its prodding toward advancing complexity, and extension beyond historical frameworks. Accordingly, after applying blame, the beholden scholar responds with an effort to contain experimentation and limit the field, to discipline scholars who violate prior borders and return it to an imagined prereconceptualized state, a correction toward what is an acceptable history of curriculum. Most important, Wraga and Hlebowitsh reproduce some of the most rudimentary *structural* components of imperialist curriculum studies without informing the reader that their argument is steeped in irony or put forth in an effort to amplify the diversity of readings on curriculum history, opening the past to divergent translations and interpretations. They distinguish the inside (traditionalist interpretations of White middle class—mostly male—scholars) from the outside (scholars who are not compelled to traditionalist interpretations of White middle class—mostly male—scholars or turn toward other marginalized figures or figures who are not traditionally viewed as a part of curriculum history), informing a broader, predominately White, middle class audience about this scholarship on subjugated, marginalized, and unconventional perspectives and the risk they pose for corrupting the field of curriculum studies. And, most incriminating, they do not "have eyes to see" that curriculum studies has become less about traditionalism's obsessive focus on correct linkages to the past than extant and new clusters of theories and reflective practices about ethics, concepts, languages, ideas, and experiences. These perspectives, when looking toward history, offer alternate and often unforeseen readings (Brandon, for example, in chapter 6, offers a powerful alternate feasible reading of Dewey). Unfortunately, the scholarship they have put forth here reinforces the epistemological dominance of the dominant and produces knowledge that shuts out counternarratives on the history of the field.

Wraga and Hlebowitsh have taken responsibility for telling a broader audience about the "one true history" of curriculum and how reconceptualization is to blame for the perpetual crisis. In short, they seek to restore the object of study to its prior (unquestioned) position. Wraga and Hlebowitsh, then, do not seem all that different from

Knapp and colleagues. Indeed, by producing the claim that by way of reconceptualization curriculum studies fell into confusion and disarray, they make the field sound as if it is stricken and unhealthy in ways that harmonize with Knapp and colleagues' description of public school curriculum. As the story goes, both the schools and field need to be urged away from experimentation and eclecticism and toward definition and constraint. Wraga and Hlebowitsh might indeed be insiders on one level but with their work on defining, blaming, and accusing they are outside forms of dwelling—creativity and multiplicity—that characterize the contemporary U.S. field. The most important element of Wraga's and Hlebowitsh's article, that which enables me to place it in the same category as the scholarship produced by Knapp and colleagues and not with the scholarship included in this collection, is not that their expertise is outside the curriculum field or that they argue for a "corrective" reading based on historical figures who are outside curriculum history. Neither is the case here. Instead, what is at issue is that Wraga and Hlebowitsh do not intervene into the myriad of complicated conversations attributed to reconceptualization; rather, from a safe distance, belying the complexity and disjunctive character of the work they place under the reconceptualization banner, they move to interpret the field—particularly its failures—to a broader audience, positioning themselves in the process as safely outside responsibility and therefore as something other than subjects making an intervention.

The debate Wraga and Hlebowitsh want to have is certainly about curriculum but it is not an account of curriculum studies, about reading those varied epistemic spaces. They might be curriculum studies scholars but it is those who are outside reconceptualization, as Wraga and Hlebowitsh define it, whom they seek to convince (those associated with reconceptualization already know the field is too complex and varied to capture in simple assertions). Furthermore, it is not just traditionalists who they hope will recognize the value of their arguments—but those such as Knapp and colleagues with whom they share certain political and intellectual space. That is, they might acknowledge historically subjugated knowledge and their concordant groups but both are positioned outside the question of worthy knowledge; Wraga and Hlebowitsh continue to occupy the dominant epistemic space of history. Compare this with Pinar's tremendous efforts to bring raced, classed, gendered, and sexed historical perspectives into the curriculum field even when doing so requires that he read against his own scholarship; that is, even when it requires a reconfiguration of prior work.[4] Wraga and Hlebowitsh only seek to rewrite the past to the extent it buttresses the traditionalist story of curriculum history. That is, they only seek to interpret differently what is already there, not intervene, get involved with alternate readings that have been hidden, erased, or marginalized within the curriculum field (this is in stark contrast to the chapters that make up this collection). These reconfigurations to further support the traditional centers of the field produce knowledge intellectual activity as a sanitizing practice. Whereas, in comparison to Wraga and Hlebowitsh who attempt to produce curriculum (ideas) outside of politics (ideologies), to Huebner the very idea of knowledge production involves something more than interpretation—understanding what is—that is, it requires involvement, to risk an intervention, to challenge the very concepts that organize meaning, to get involved.

As it stands, with the outsiders-in and the insiders-out, the terms *inside* and *outside* might confound as much as clarify when it comes to "rendering unto curriculum studies the things that belong to it" (Reid cited in Morrison, 2004, p. 490). If this binary is too simplistic and its use brings a host of new concerns, possibly more than it clears up, then new language is needed to read and intervene upon the myriad of differences that confront the field. That is, when we read the differences found in the work of Knapp and colleagues and Wraga and Hlebowitsh on the one hand and the work of Roy and

contributors to this collection on the other hand, what meaning making strategies might be employed to better capture their subtleties? The differences and corresponding questions they bring to the surface are paramount. They include scholarly activity that produces itself as empirical and objective, as about neutral interpretations of objects under study at a distance; as empirical and subjective, as about accounting for bias in interpreting objects under study; and the sort of scholarship that is characteristically similar to Huebner's, a direct intervention in curriculum that multiplies the opportunities to think teaching and learning through a growing number of perspectives: politics, phenomenology, spirituality, existentialism, developmentalism, and so on. The stakes are colossal when one discerns between producing knowledge aligned with advancing a discipline but not the object under study, to concepts that have implications that are as much political and ethical as they are ontological and epistemological. To be succinct, this is the difference between ideas that uphold the historical canon and those which attempt to intervene within it (see the work of Brandon and Winfield in this collection for examples of work that attempts to intervene within the canon).

This is particularly the case when we recognize that the historical canon shapes how those who are marginalized, erased, and subjugated see themselves and their knowledge (distorted) and academic discourse shapes interventions, intellectual work more accurately described as involved theory than activism. To return to Huebner, he recognized long before his writing career was winding down that making interventions in curriculum in order to highlight its political nature and how it is made available to youth was a key responsibility of curriculum scholars; he also was astute in that he recognized studying the political nature of curriculum and dominate–subjugate knowledge as the product of unequal relations did not come with guarantees, that according to the interests served, political curriculum studies might be poison and remedy to justice. And so Huebner's felt need to speak both to those in the curriculum in particular and education field more broadly about ethical commitments and political perspectives on teaching and learning. Knapp and colleagues and Wraga and Hlebowitsh are unlikely to cite Huebner, whose discussions of politics, the arts, spirituality, imagination, and social justice are too contrary to their points aimed at establishing principles and mastery. So, then, if we have turned outsider-in and insider-out and the terms are too stark to be helpful, it might be helpful to explore a more subtle term: *proliferating*. It captures the nuances of what was described by more than one reviewer as a "chaotic collection."

According to the *Oxford English Dictionary* to proliferate is "to grow or multiply"; "to increase or spread at a rapid rate"; "to cause to grow or increase rapidly"; Proliferation within a field of study, then, cannot mean to stay within a particular form, structure, or constitution. Even if curriculum studies reaches a state of vigor and animation or turmoil and crisis, it is only so because it has been in another state. That is, it has grown and multiplied or diminished and become fruitless. At a time when education scholars intent on curriculum mastery and successor theories are writing off curriculum theorists intent on new ideas for theorizing extant or new curriculum worlds as advancing "political doctrine" (Wraga & Hlebowitsh, 2003, p. 432), my assertion as I head toward the last section of this introduction is that multiplicity might characterize the emerging field in terms of the need for epistemological spaces where knowledge has more to account for in regards to the increasing complexities of everyday realities and the world. Proliferation does not require that we see the field develop in a mode of debate and synthesis where one cluster of theories overtakes another on the way toward "one right way" approaches. Rather, it means to maintain a commitment to a field that celebrates the growth of its theories and stories—and to be seized by its vigor and intensity—and to assert our human inventiveness so as to personalize our theorizing regardless of how unsettling and unwieldy

that makes the U.S. curriculum field. It means to remain determined (if not hopeful) in the face of calls for consolidating and totalizing theories with continued affirmation of disjunctive scholarship that necessarily brings together seemingly incompatible ideas without collapsing them into each other (examples here include the work of McKnight, Taliaferro, and Whitlock, as well as others, in this collection). For those of us who have endured government intrusion into both public and higher education and sanction of evidence-based practices and assessments despite resounding evidence that it does not work, this has been an extremely frustrating state of affairs. Accordingly, remaining committed to advancing the significance and sophistication of the field also means taking risks, "to struggle towards a new language which champions the disenfranchised" (p. 468), as Dimitriadis explains in reference to Said in chapter 22 of this collection, without great regard for the repercussions. It means maintaining a commitment to proliferation despite pressures from within and outside the academy toward consolidation.

Of course, Wraga and Hlebowitsh have a different position. They do not seek to grow and multiply curricular perspectives, and with good reason. They aim to bolster a traditionalist curriculum narrative; from the contemplative safety of the academy, "they would have us test or apply our theories in the same world as that which gave rise to the theory" (Morrison, 2004, p. 488). Similarly, Knapp and colleagues also have a different position. Whereas these writers discuss the need for creativity and ingenuity, and even recommend students study the arts and humanities to engender innovative, critical thinking, at the end of the day they equate worthy knowledge to what can be reduced to a test and therefore the empirical. They are not interested in reading emergent theorizing against the limits of existing theoretical frameworks or criticality that cannot easily submit to impartial assessment or evidence-based practices. Proliferating curriculum—that is, multiplying the perspectives and practices of teaching and learning—necessitates risk taking and seeing the unknown as a way of knowing. Accordingly, it requires we avoid a closed system of curriculum scholarship whereby the quest for the unfamiliar and unknown is eclipsed by demands that we assess the fields advancement using extant conceptual tools and intellectual practices. It must draw on extant ideas, texts, and scholars but it also must extend beyond these concepts and figures so as to move the field toward a different, more robust state. The more discussions of curriculum theory proliferate, the more these ideas should spill over into realms that are beyond those of curriculum scholars. Curriculum theory, then, must proceed along multiple discourse registers outside of the academy to engage multiple publics. To return to the theme of this introduction, texts committed to multiplicity and growth see curriculum at the same time as an object of study and subject of intervention. These texts do not merely speculate on curriculum—that is on teaching and learning—they are also, in no uncertain terms, involved in making it. Morrison (2004) offers some help here. In contrast to Wraga's and Hlebowitsh's narrow, structuralist prescription, he offers a prolific, expansive position on what is fitting for study in next moments in the field: "The 'things that belong to' the curriculum are everything that can be learned, how they can be learned, why they are being learned, with what justifications, by whom and with what consequences" (p. 490).

From all of this, one might be compelled to ask, that scholarship can attend to dispersions and scatterings without losing an identifiable field of study or that a field continuously decentered by operations that produce and sustain differences can generate identifiable scholarship. The response, it seems, has to do with examining how discursive formations in their infinite variety are unavoidably contained once they enter into an epistemological space. Unpacking this process necessitates looking at the specificity of the work at hand, at texts, to examine thinking in the hybrid spaces that are so much a part of the contemporary field. More exact, this involves the study of what research designs and

analytic practices are retained for the purposes of intelligibility—the speaking positions from which an argument is made—and what is being worked through and against in terms of disciplinary structures. If we are aware that intelligibility produces an outside, an other, the unspeakable, that which cannot be easily turned over to narrative without undercutting our research practices, then we are confronted with the need to continually subvert the coherence of our discourse. That is, we must struggle with the question of our ethical commitments in terms of conceptual strategies and the essential features of our scholarship, as well as what is being discomposed in terms of stable knowledge and intellectual practices in the process of doing our work. Quite simply, what is at hand concerns whether our texts within curriculum studies address, embody responsibility, and accountability to, only the issues and concerns of powerful epistemological forces at play at the site of curriculum or to those marginalized and subjugated events and discourses. If "discursive formations are constantly becoming epistemologized" (Foucault, 1972, p. 195), that is "shot through…with the positivity of knowledge" (p. 194), and we are experiencing a resurgence of neoliberal/developmental discourse on curriculum, then when it comes to proliferation there remains for the post-reconceptualization generation(s) a lot of work to do. And indeed, as description in the next and last section of this introduction attest, that work is being done.

Present Moments: Reading Seven Through-Lines in the "State" of the Field

In a field marked as proliferating curriculum is it possible to locate particular through-lines that mark some commonality in this "chaotic collection"? Is it possible to theorize a post-reconceptualization movement based not on an overly unifying analysis but on a diversity of multiple, irreducible, and yet overlapping analyses? It seems that the answer has to be a tentative yes. I say tentative because an attempt to name characteristics that capture work as expansive and protean as the 23 chapters (not to mention associated response essays) included here runs a lot of risks. It is, of course, helpful to offer some markers that explain the status of various aspects of the field. At the same time, there is the very real danger of working at a level of high abstraction so as to say very little beyond the obvious or at a low level of detail so as capture singularities but very little of the network crisscrossing the various clusters of theorizing within the contemporary field. And, to add to that, there is my own personal concern that I might present too static an image of the field and fail to shed light on post-reconceptualization and curriculum as contested sites, continuously being made and unmade. A review of the section headings and titles of the chapters included here only attests to profound differences in the work that marks the field, and effort that would have to be put forth to name through-lines with any confidence.

To help give me the tools to think through-lines with proliferation, I turned to Lather (2006), which in turn brought me to Spivak (1999) and a form of postcolonial reason I transferred to the scene of curriculum. What Spivak advocates that is helpful here is a sort of uncertain middle passage that is the other to the other of correct, an irreducible "mistake" that gets us through academic identity politics toward more fruitful sites of learning. Taking seriously Spivak's push to think performance over formation and determined effort without reward over a cure, I decided to work from new and existing concepts to the field as a way to ground my analysis within contemporary curriculum theorizing. Rather than unifying themes, I decided to present seven interrelated through-lines that are neither fully present to nor absent of the work included in this collection. That is, they do not provide a comprehensive survey of the scholarship

that makes up this text, but rather seven "lines through texts" that provide one of many possible representations of the "next moments" in the contemporary field. The reader will notice that these through-lines are intentionally different from the sections that make up this collection. The aim is to work half in and half out of what is at hand toward a sort of intermediate that wavers between the specificity of chapters and the wide-range of the section headings to offer an alternate reading, a hovering middle ground. As something other than correct readings, when read parallel to the section headings these through-lines offer a doubled take on the field that necessarily informs and misfires. It is my hope that they will spark discussion that extends the analysis presented here.

Flux and Change

The first notable through-line is that the scholarship presented here is something more than a composite of heterogeneous curriculum discourses or a static collection of alternate feasible readings. Instead, as an exploration of post-reconceptualization they illustrate a field undergoing continuous changes, some that might have been predicted (such as increasing evidence of internationalization) and others that might be a surprise (such as relatively new imports from other fields and readings, oppositional discourses together in disjunctive affirmation). Epitomizing the proliferating nature of the field are the contrasts between the work included here and the work presented in Pinar, Reynolds, Slattery, and Taubman's synoptic text, *Understanding Curriculum: An Introduction to the Study of Historical and Contemporary Curriculum Discourses*. Published in 1995, it offered the first comprehensive analysis of the various discourses that make up the contemporary field (after reconceptualization): historical; political; racial; gender; phenomenological; poststructuralist, deconstructed, postmodern; autobiographical, biographical; aesthetic; theological; institutional; and international. Fifteen years ago it was possible to delineate the field according to which "discourse domain" was most prominently featured in a scholar's work. Sure there was overlap and many scholars fell into more than one category, but the framework for *Understanding Curriculum* was extremely insightful and certainly reveals more about the field than it masks through its organization. In the present moment, the demarcations are not nearly as clear and it has become, with increasing frequency, impossible to distinguish a dominant discourse from a secondary discourse within individual essays as well as the developing bodies of work of scholars newer to the field (an example would be Whitlock's chapter that threads together the South, place, autobiography, and queer theory). When the contemporary discourses that helped map the field 15 years ago are compared with through-lines that are offered here, what does become clear is how diverse and varied conceptualizations of curriculum have become over the past decade and a half.

Hybrid Spaces

The second notable through-line of the present moment is that multiple discourses which might have held a circuitous relationship, related to each other in an occasional example from the literature or not at all, are being drawn into new and distinct hybrid relationships. Ugena Whitlock's, "Jesus Died for NASCAR Fans: The Significance of Rural Formations of Queerness to Curriculum Studies," is one example of these relationships as it marks continued work in Southern studies, place, and autobiography while drawing all three into relationship with queer theory in ways unique to the author's scholarship (see also Whitlock, 2007). Topics such as place-making, taboo desires, and sexual identities shed light on the ways in which attempts to gain insight into the lives of gays and lesbians,

focused on traditional urban areas, has blinded us to the lived histories and present day realities of same gender loving individuals who live and (attempt to) prosper in more traditional, rural areas of the country. By way of interrelating what many would see as disjunctive theories (dominant fundamentalist narratives and queer theory's efforts to discompose those fundamentalist dominant narratives), Whitlock illustrates the disjunctive nature of her own life, the contradictions and complexities of growing up as a Christian with fundamentalist beliefs and also a rural Southern lesbian.

Another chapter that holds the characteristics of this second through-line (and also the sixth), "Intimate Revolt and Third Possibilities: Cocreating a Creative Curriculum," written by Hongyu Wang, aims to bring Western European psychoanalysis into relationship with Eastern philosophy. Wang reads Kristeva's intimate revolt parallel to Laozi's yin and yang interrelationship to craft a third site for curricular ingenuity, one that is characterized by translations and identifying the spaces between intelligible concepts and the other (read as the unintelligible). It is in this intimate mode of revolt where she sees promise, concerned about the transgressive mode of revolt more common within Western societies. In the transgressive, the self-organizing process of the network is disrupted by an atomized mode of creativity, one where the conflict caused by the singular invention is not generative but fragmentive. Accordingly, Wang creates a hybrid site, drawing Kristeva's work with its roots in feminism, psychoanalysis, and literary criticism into relationship with the ideas of Laozi, a philosopher of ancient China who is a central figure of Taoism. The juxtaposition allows Wang to look in more complicated ways at the question of generational change within curriculum studies, one that might allow for building connections across fragmentation to build something new without envisioning it as breaking with the old.

Other contributors, such as Elaine Riley-Taylor, also offer hybrid theorizing at the juncture of autobiography and place. In her chapter, "Reconceiving Ecology: Diversity, Language, and Horizons of the Possible," she focuses upon how spiritual and ecological discourses can be examined via autobiographical readings of our natural surroundings. Working at the crossroads of indigenous ways of knowing, Huebner's notion of evolving spirituality, and the idea of an earthly commons, she employs an interwoven, blended onto-epistemological position that sets the terms by which to rethink developmentalism and its insistence on compartmentalizing all the elements of human life. Riley-Taylor weaves "being in the world" with "knowledge of the world" to conceive of ecological ways of knowing that are contingent, place-based, interrelationship-focused, and challenge anthropocentrism and developmentalism.

Denise Taliaferro-Baszile's contribution, "In Ellisonian Eyes, What is Curriculum Theory?" also exhibits characteristics of this second through-line. She explores the implications of autobiography for curriculum history and public memory, stating her concern that curriculum studies has been shaped primarily by the desires and interests of the white male psyche. With the lack of Black selves represented in both the historical and contemporary field, Taliaferro-Baszile links raced and gendered subjectivities and postpositivist perspectives with critical race theory to invert "understanding curriculum as racial text" to read as the "racial subject as a curriculum construction," offering a substantially different take on the field's history and highlighting the complicity within. That is, through this inversion she highlights that the curriculum field has always already been implicated in the formation of racial subjectivities. Through neglect, as opposed to concerted efforts to construct all education's beings as racial, what we have had historically is a deracialized curriculum that by way of reconceptualization has come to be understood as having a racial component, one requiring a racial textual analysis. What Taliaferro-Baszile asserts through the study of the racial subject as curriculum

construction is that there was never a nonracial curriculum and that by way of a doubled invisibility/hypervisibility racial subjects have historically been formed in both absence of Blackness and the presence of Whiteness. More than a component of the field ("curriculum as racial text"), by way of a disjunctive reading, the entire field is racialized. Her response to this predicament is a hybrid of autobiography and critical legal counterdiscourses, critical race *currere*. This marriage of voice and critical theory functions to intervene within deracialized rationalist academic discourse to illustrate how race—along with gender, class, sexuality, and other subaltern subjectivities—shapes selfhood, as well as educational experience and experiences of the public.

In the last chapter to hold characteristics of this through-line,"Understanding Curriculum Studies in the Space of Technological Flow," Karen Ferneding illustrates the usefulness and limitations of instrumental positions in technology, ones that highlight the characteristics of the tool but fail to account for all the complicated issues involved with how they are operationalized by humans and given meaning through knowledge production. Crafting tentative orientations toward technology and societal change, she draws from curriculum scholar James Macdonald, as well as Marxism, phenomenology, hermeneutics, and postdiscourses to examine humanity's continuously shifting relationship with technology, one of increased subjugation, and its consequences for the organization of time and space. She operates as a bricoleur, linking elements of various social–intellectual visionaries into hybrid curriculum theorizing in an effort to dismantle dominant technical rationalist structures so as to open up new spaces where it is possible to reimagine human potential within the technical. That is, to reconceptualize technology as not just instrumental, she reads it as also poetic, so that technology might enhance rather than denigrate the spiritual and moral dimensions of human life.

Reading Differently

The third notable through-line in the present moment has to do with rereading concepts and objects within curriculum studies (most often relying on scholarship imported from other fields to do so) to think those educational concepts and practices differently. Douglas McKnight's "Critical Pedagogy and Despair: A Move toward Kierkegaard's Passionate Inwardness," is an example of such rereading as it offers an alternative perspective on critical pedagogy by way of an existential condition of despair. In a style of argument reminiscent of Ellsworth's groundbreaking 1989 *Harvard Educational Review* article, "Why Doesn't This Feel Empowering?: Working Through the Repressive Myths of Critical Pedagogy," McKnight describes his graduate students' interest in critical pedagogy and their inability to live a critical existence given the technical demands educational institutions place upon teachers. Upon learning the precepts of critical pedagogy these graduate students, he teaches us, want to craft themselves as critical pedagogues in the classroom. They recognize, however, awareness of the external forces that govern teachers' practices does not change the conditions in which they operate; with the "rage for accountability" there are few opportunities to employ the tenets of critical pedagogy and not do their students harm in terms of their ability to perform on standardized tests. By way of Kierkegaard's notion of passionate inwardness, McKnight illustrates that the "despair of necessity" (practicing in a way that contradicts one's existential becoming after the study of critical pedagogy) is less a burden to be lifted than a necessary condition of teachers' becoming critical pedagogues. He rereads existential becoming as internal to critical pedagogy (not a burden) and a turn toward the construction of the self as a precondition for seeing and hearing the other. Lastly, McKnight illustrates how the self might be set in proper relation with one's own sphere of existence.

Dimitriadis', "Edward Said and Jean-Paul Sartre: Critical Modes of Intellectual Life" is another chapter that carries the characteristics of the third through-line. Whereas McKnight rereads critical pedagogy in light of philosopher–scholar Kierkegaard, Dimitriadis rereads the scholarship of Edward Said and Jean-Paul Sartre to shed light on what can be done within educational settings given the rise of academic capitalism and concordant shift in the character of intellectual life. His effort is to highlight the ways both Said and Sartre offer strategies for thinking counter to the lure of academic careerism, to work from the academy to engage the world. As something other than seeing consumer politics in colleges of education as inevitable, Dimitriadis offers an alternate feasible reading of how we might face the next moment in curriculum by challenging orthodoxy and extreme forms of specialization that draw the modern intellectual away from public spheres. Here the aim is to think differently about the relationships between progressive academics and social change movements; to think through Said to interrupt official discourse to craft new languages that champion the oppressed; and Sartre to attend authentically to our existential freedoms and choices in a world that is becoming as interdependent as it is complex.

Other contributors, such as Robert Helfenbein, read curriculum differently by taking up theoretical frameworks from critical geography and interrelating them with curriculum studies' notions of place to offer new insights into education. In his chapter, "Thinking Through Scale: Critical Geography and Curriculum Spaces," he focuses upon the implications of three geographical concepts—spaces that speak, spaces that leak, and spaces of possibility—for extending the analytical possibilities of curriculum theorizing. Helfenbein finds promise in what critical geography offers for reading differently the relationships between space, place, and identity under the conditions of advanced capitalism and globalization. Via spatial analysis he employs a sensibility to location to counter assumptions of the neutrality and emptiness of space, one that inhibits multiple levels of inquiry and analysis. He reads place differently to open a space for the notion of the shifting scale, beneficial in that it allows for elastic inquiry, interrelating seemingly disparate elements that shape the conditions for education, from the specificities of the local to the broad-ranging forces of the global. Expanding the notion of place to include spatial relations, he contends, highlights the complexity of forces at work on schooling.

Finally, in the last chapter to exhibit the characteristics of this through-line, "Sleeping with Cake and Other Touchable Encounters: Performing a Bodied Curriculum," Stephanie Springgay and Debra Freedman demonstrate how performance art, particularly the work of Diane Borsato, might help us read differently curriculum—conventionally thought of as an issue of an active mind and an idle body. That is, when traditionally framed curriculum and therefore learning as bodied means the mind is active through what the body experiences of the world. Similar to Helfenbein, they reconceptualize the exhausted notion that space is empty, a void. Drawing feminist and poststructural scholars to the stage of curriculum, their aim is to reconfigure spacing as not the mere distance between entities but the very opening where becoming happens, where things happen between bodies. Concerned with scholars who stage the body as present to itself and learning as an isolated event, a perspective that neglects a body ontology, their work emphasizes the performative over the formative, and relational knowing as difference over conceptions of embodiment as universal and not-within context. Movements and forces fill space, to think of a bodied curriculum is to heed the experience of space unfolding, spatial–temporal events that while they are not tangible—an object of study—open bodies to other bodies and objects. A bodied curriculum, they teach us, engenders an ethic of being-with and invites a certain risk that living in the relations between bodies' knowledge is reread as corporeal, as produced with and through touch and proximal

relationships with others. Unlike productions of curriculum as content to be acquired or retained, within a bodied curriculum we cannot know beforehand because it fosters our becoming and indeed, in being-with others we are rendered vulnerable, uncertain of the effects our dynamic interactions will have on others.

Divergent Perspectives

The fourth notable through-line in the present moment relates to divergent perspectives that surface when reimagining existing curriculum theorizing (often in ways that could not have been imagined or were different than intended) to offer new lenses of analysis. Adam Howard's and Mark Tappan's "Complicating the Social and Cultural Aspects of Social Class: Toward a Conception of Social Class as Identity" offers an example of the divergent perspectives that become possible when the concept of social class, one with a rich history in the curriculum literature, is reconceptualized as an issue of identity and privilege. The authors dismiss economic, Marxist, and functionalist justifications as incapable of attending to the complexities of social class as an identity that is culturally and ideologically produced and reproduced within specific contexts. Rehearsing scholarship between the 1970s and the present, they refute cultural deficit and social reproduction theories as reifying stereotypes and neglecting agency. Their interest is in reconceiving the relationship between social class and schooling so as to revive political curriculum conversations. To do so, they focus upon social class identity. That is, without dismissing that social class is an economic concept where people occupy strata, they offer an alternate perspective by reimagining social class as lived experience, one formed by social knowledge and also self-understanding.

In addition to Howard and Tappan, another chapter that exhibits the characteristics of this fourth through-line is "(A) Troubling Curriculum: Public Pedagogies of Black Women Rappers," written by Nichole Guillory. Reimaging Pinar's description of Ida B. Wells as a teacher of the American public within the space of contemporary rap music, Guillory introduces hip-hop as the pedagogical medium of the newest generation of Black women who talk back (or fall prey) to stereotypical images of Black women. Guillory notes that while these women work in spaces shot through with capitalist impulses, they remain contested and contradictory. Black female rappers participate in "curricular acts of representation" that simultaneously discompose and reaffirm stereotypes around race, class, gender, and sexuality. Mobilizing transfer of lessons from the classroom to hip-hop artists who school their audiences on sexual desire, heterosexual politics, and Black lesbian identity, the aim is to employ the sorts of critical discourse analysis that have become a hallmark of the contemporary field to complicate a conversation that much too often, stuck in binaries, demonizes or celebrates these artists. In regard to the cultural scripts and subjectivities Black female hip-hop artists make available, divergent perspectives are grounded in efforts to recoup and extend beyond racialized sexualized images to contextualize representations of Black female rappers in a history of self-expression that defies easy categorization. Guillory reframes the curriculum question—what knowledge is of most worth?—for the hip-hop generation.

Asher too focuses on reimagining extant curriculum theorizing to offer new lenses of analysis via decolonization and the notion of implicatedness. In her chapter entitled, quite simply, "Decolonizing Curriculum," she focuses upon the question of what it means for people seemingly untouched by colonization to examine the ways they have been historically and are in the present connected—psychically and intellectually—to the colonizer–colonized relationship. Drawing extensively from Pinar's scholarship on the South and race, standardization and commercialization, and internationalization of the field,

Asher explores her experiences teaching in Louisiana. Here she finds that a colonial history shapes both the lives of her students as well as the meaning she attributes to her own life. Speaking as a woman of color from a former British colony who now teaches in the U.S. South, she highlights how imperialist impulses can be found in the forces of capitalism and globalization, and continued intolerances among U.S. citizens for race, class, and gender differences. Her student teachers struggle to be creative under the weight of a state-mandated curriculum that distorts their history and leaves little wriggle room for self-exploration and reflection; forcing soon-to-be teachers into gracious submission, Asher asserts, is one of many examples of how colonialism continues in the present day. Decolonization requires that we examine how it lives on under many different guises. She recommends that what education needs is critical study of contemporary constructions of identity, culture, and nation in relation to the field of curriculum, as well as teacher education.

John Weaver's chapter, "The Posthuman Condition: A Complicated Conversation," also carries the features of the third through-line. Similar to Ferneding, Weaver is concerned that technology has lost its capacity to unconceal itself. That is, that technology is no longer able to unleash the creative passions and desires of humanity. Drawing from philosopher-scholars Heidegger and Hölderlin, Weaver focuses on how in the biomedical age technology has shown some promise of reclaiming its poetic roots in Greek Techné and also made possible deepening abuses of the human body. Whereas Ferneding continues in her chapter to work in hybrid spaces toward explorations of concepts such as historical rupture and real virtuality, Weaver turns toward the curriculum field itself as a potentially fertile site for further (and future) conversation. He notes that while a handful of curriculum scholars have examined how bodies and subjectivities have been reconceived symbolically and materially, there has been relative silence on the posthuman condition. He attributes this lack of discussion to fears that technology will encroach upon subjectivities and a lack of digital art in the lives of curriculum scholars. Describing how the work of Mary Doll illustrates the power of curriculum theorizing, he implores curriculum scholars to reimagine curriculum theorizing to intervene in biomedical discussions, ones where what is at stake is the very meaning of democracy.

Lastly, Erik Malewski's and Teresa Rishel's chapter, "Difficult Thoughts, Unspeakable Practices: A Tentative Position Toward Suicide, Policy, and Culture in Contemporary Curriculum Theory," demonstrates the characteristics of this fourth through-line. They ask what can be done when suicide prevention practices established through empirical studies and policy analysis have not by their own measure shown that they help reduce suicide. They draw from culture studies to explore the changing nature of adolescence. Finding dramatic shifts in the construction of adolescence attributable to neoliberalism and a certain postmodern reality, they engage in critical discourse analysis and investigate the assumptions that guide two State of Colorado reports on suicide and then make cross-cultural international comparisons with England's report on suicide prevention. Finding a markedly different analysis based in social class in England's report, but a similar set of recommendations, they then explore what was described as an effective grassroots response by a Canadian school district to a suicide attempt. Here, rather than the imposition of new structures recommended in all three reports, they found the Canadian school district had emphasized a dissolution of structure. Dialogue and personalization in excess of formal roles were used to create new spaces to shape children's realities. Excited by the prospects, they turn to three counterdiscourses in curriculum studies to shed light on a difficult topic. They suggest that autobiography, Foucauldian power/knowledge analysis, and queer studies might provide alternative feasible perspectives to those offered through empirical studies and instrumental policy analysis, ones

that fail to account for the innumerable variables and plethora of unknowns that come with attempting to intervene within this difficult topic.

Different Contexts

Less frequent in my reading of the chapters in this collection but equally important, the fifth through-line in the present moment relates to reinventing curriculum theories and events in different contexts to allow for new perspectives. Carpenter and Tavin focus on the reconceptualization of art education in their chapter, "Art Education Beyond Reconceptualization: Enacting Curriculum Through/With/By/For/Of/In/Beyond/As Visual Culture, Community, and Public Pedagogy." The authors suggest that unlike curriculum studies, which can now reflect on the reconceptualization of the field and its effects, art education finds that it is currently in a state of redirection and rearticulate. After describing the creative self-expression movement of the 1920s and discipline-oriented movement of the 1960s as two key redirections that shaped contemporary art education curricula, the authors suggest studies of visual culture will shape the future of the field. As something other than an exclusive focus on best practices, discipline building, or a limited range of classroom productions, visual culture is focused on people, a movement toward the study of the ways images shape human consciousness and identity, as well as the creation of knowledge. Most important, the movement toward visual culture has surfaced a series of tensions that resemble the tensions that arose during the reconceptualization of the curriculum field: between development and understanding and schooling and the study of experiences in the broader world. Their interest is in how the shift toward arts-based research, community pedagogy, and environmental and eco-art education might be understood by reimagining the concepts and events of the reconceptualization of the curriculum field within art education.

Alberto Rodriguez, another contributor, also reinvents curriculum theories (particularly political curriculum discourses) at the site of science education to bring new perspectives to teacher education. In his chapter, "How the Politics of Domestication Contribute to the Self-Deintellectualization of Teachers," he focuses upon an autobiographical–ethnographic examination of how the politics of deintellectualization have played out over in his methods courses since the late 1990s. He notes that although curriculum studies has experienced an intellectual breakthrough by way of postmodern and poststructuralist theorizing, Ralph Tyler's four basic principles still dominate teacher education curriculum and inform corresponding instructional practices. Baffled by the disconnect, he turns toward his own journey as a teacher educator to examine the factors that have constrained his ability to promote intellectually robust professional development. He finds a number of factors that include a small but vocal group of teacher education students that resist critical perspectives, student evaluations processes that cause instructors to conform to traditional expectations of teacher educators, and tenure and promotion practices that require faculty to acculturate to institutional and disciplinary standards. The author suggests that by working at the crossroads of curriculum studies and other disciplines, it might be possible to come up with strategies to counter the deintellectualization of educational professions.

Status Questions

A sixth through-line, one that might be expected in a collection focused on next moments in the field, has to do with the use of theories from a broad range of scholarly sources to shed some light on the question of the state of curriculum studies. While it would be quite

feasible to argue that all the chapters in this collection concern themselves with the status of the field, the ones associated with this through-line are notable for their preoccupation with where the field stands in these new and unsettling times. Molly Quinn's "'No Room in the Inn'?: The Question of Hospitality in the Post(Partum)-Labors of Curriculum Studies" is an example of a chapter that raises such questions as she invites readers to consider in exploring post-reconceptualization what has been (re-)conceived, given birth to already, and what we might do in next moments with this legacy. Drawing from the work of Derrida on hospitality, Quinn entertains what it might mean to receive a visit from a stranger when in an era of shifting terms for higher education our home might not be ours to live within. Will there be, to borrow Quinn's phrase, room at the inn? Will we remain at the inn? Recounting that for Huebner it was with the call of the other that we might reach out beyond ourselves and with Greene it was making the familiar strange that awakens us to education, Quinn asks us to consider what people and concepts will we be willing to risk inviting in and who and what ideas might be shut out in the future of curriculum studies. Her aim is to illustrate that in asking the question of the state of the field we are also asking whether we are ready to make room for, truly come to know, who the other is. She also questions if we will continue to find homes in the academy.

For other contributors, such as Gaztambide-Fernández, questions over the state of the field have less to do with labels ("post-reconceptualization") than moving forward together, in relation to one another, forging a journey in solidarity. In his chapter, "Toward Creative Solidarity in the 'Next' Moment of Curriculum Work," he outlines the discursive, structural, and personal challenges the field faces and advocates that we confront them through forms of relationality that assume being and action happen in collective movement. Drawing extensively from the work of Huebner and his call for careful attention to the language curriculum scholars employ to frame their ideas, the author suggests that in the next moments workers in the field discompose the false binary between theory and practice, artistic and scientific (the latter related to the work of Ferneding and Weaver in this collection). To engage such work together, he analyzes discourse on the history of the word *solidarity*. Dissatisfied with the functionalist and conflict theories of Durkheim and Weber, he outlines the attributes of a more likeable creative solidarity, one characterized by a language of imagination and political project that is not predicated on sameness but contingency, a field continuously in the making and operating without guarantees.

Jennifer Gilbert's chapter, "Reading Histories: Curriculum Theory, Psychoanalysis, and Generational Violence," also carries features of the sixth through-line. Gilbert argues that conflict and struggle—far from something to be overcome—is necessary in the movement between generations of scholars. Citing philosopher-scholar Hannah Arendt, she describes that the newness of the stranger—the rise of a visible next generation in a field—can surface feelings of mortality and ambivalence and therefore newcomers might be viewed as both a promise and a threat. Whereas Gaztambide-Fernandez focuses on the promise of solidarity across generations as a political project, Gilbert is less sanguine about the state of affairs. She notes psychoanalytic explorations of learning are based in assumptions that the will to know is related to a will to power, to dominate by way of reaching out to know the world. Gilbert, then, explores what reading practices mean to the formation of generations, that through reading one not only extends beyond the family for knowledge but also is implicated in the ideas and concepts available at the historical moment of reading. She wonders in the attempt of curriculum theorists newer to the field to have their own mind what risks are there to toward inflicting trauma upon their intellectual parents. Or, the opposite, if attempts by the newer generation to have their own thoughts are not made what does compliance and deferment mean for the

next generation. Gilbert assures her readers that it is in the ambivalence between the two that post-reconceptualization will emerge.

Lastly, Nathan Snaza's chapter, "Thirteen Theses on the Question of the State in Curriculum Studies," demonstrates the characteristics of this sixth through-line. Snaza starts by asking what would make it possible to ask questions over the state of the field and finds that if one is too young, too interested in controlling it might not be possible; one must be involved in patient, careful reading, be seized by the question. In other words, the curriculum scholar does not ask the question; the question must ask the curriculum scholar. Also, this question of the state within curriculum studies in particular and education in general is made more difficult, he teaches us, if one abides by Dewey's and Kliebard's assertion that education wavers somewhere between responsibility for passing on tradition ("what is") and preparing the next generation for what has not yet come ("what might be"). The question of the state then is not only an ambivalent one given that it is about current conditions and their transformation, but also because the state has two forms. That is, in a Derridian sense, we have a language state and a state apparatus, both related to each other but also indeterminate. While Snaza points out all the issues with the question, he is certain of a few things. Warning us that crisis rhetoric is not helpful, he asks what it might mean to engage in careful readings of our founders. He also finds little promise in the concept of man and the focus on discipline building, focusing instead on the centrality of ethical commitments and being in relation with one another. What he hopes for in the next moments for the field are posthumanistic concepts and the capacity to love, both working together against the state.

Understudied Histories

The seventh and last through-line suggests that even with all the work that has been done on subjugated knowledge and events, to produce readings that challenge traditional interpretations and capture what had previously escaped knowledge, there remains more to be done in terms of understudied and unstudied histories. Bernadette Baker's "The Unconscious of History? Mesmerism and the Production of Scientific Objects for Curriculum Historical Research" is an example of scholarship that addresses historical events and their importance to the formation of the educational field and scientific objects that have been the repeated focus of curriculum history. Baker traces hypnosis, mesmerism, and animal magnetism in the mid-19th to early 20th century literature and finds a series of telling equivocations, from whether seeing was to be reduced to the eye or a more organic event and how objective sensory portals are to questions over appropriate ways to distinguish between waking, dreaming, and sleeping states. After reviewing numerous moments of debate, the author notes that historical perceptions of mesmerism are a sort of history of the present. That is, they have shaped educational activities in four ways that include behavior management, expertise, and authority in educational research, the place of willfulness in intelligence testing and child development, and the divide between private and public realms. Mesmerism not only made its way into schools in the 1830s, but also was associated with the fabrication of types of children, from gifted to degenerate, and treatments for children with behavioral disorders. Tracing the history of mesmerism and hypnosis, Baker describes its academic roots in the work of James and Binet, and how their scholarship informed psychoanalysis and what would become acceptable institutional interventions into the life and mind of the child. Most telling, she connects this understudied history to unquestioned values and beliefs about curriculum and pedagogy. That is, she highlights what became permis-

sible in terms of behavior management and contouring of desires in the classroom, and what has become unacceptable practice, such as hypnotizing our students, as historically grounded in mesmerism and specific to the present historical period.

LaVada Brandon's chapter, "Remembering Carter Goodwin Woodson (1875–1950)," also carries the features of this seventh through-line. Brandon argues that Woodson is a reconceptualist, educational philosopher, and a figure of curriculum history. Tracing the history of his life as a son, coalminer, college student, and educator in the Philippines, the author notes that Woodson learned a great deal in out-of-school locations. That is, in the living rooms of African-American intellectuals, the roadway shop where his father was employed, and as a schoolteacher in another country who found miseducation of indigenous people was a prominent feature of colonial curriculum, Woodson began to formulate his ideas on *real education* based on what was excluded from the formal curriculum. Confronted with distorted knowledge of African Americans at the highest levels of education (while pursuing his PhD), Brandon teaches us that Woodson challenged African Americans to be self-serving and not subservient to White economic, political, and educational systems that perpetuated distortions and negative images of people of color. Most telling, when Brandon compares Woodson's notion of experience to Dewey's she comes upon some unsettling conclusions, that Dewey's emphasis on shared interests, social change without disorder, and education as a force against barbarism and savagery implicated him in the ongoing efforts to transmit the cultural dispositions of colonizers. By highlighting the racial dimensions of experience and the colonial dimensions of Dewey's work, Brandon asks readers to reexamine key figures of curriculum history for its understudied elements, to craft alternate feasible readings in the effort toward decolonization.

Finally, Ann Winfield's chapter "Eugenic Ideology and Historical Osmosis," demonstrates the characteristics of this seventh and final through-line. Winfield begins by asking what it means that—half a century after Brown v. Board of Education of 1954—we have apartheid schooling and so little national dialogue on the ways eugenics ideology frames historical consciousness and public memory. She asks how schools can remain as entrenched as ever in spite of the decades of research that have followed from reconceptualization and now the post-reconceptualization movement. Winfield answers that not merely liberal change agents, curriculum scholars have been and are currently deeply implicated in the character of the present situation. It was not merely the socially marginalized hate groups but also the progressives of history that were involved in efforts to wipe out entire ethnicities and control the lives of the disenfranchised. Drawing connections between the contemporary state of the field and its past, she notes that the field's origination was intricately tied not just to the social efficiency movement but also to policy in the service of eugenics principles. Tracing the history of eugenics through Auguste Comte's positivism and Frances Galton's and Karl Pearson's evolution and heredity studies, to Herrnstein's and Murray's (1996) *The Bell Curve* and the recent Ruby Payne phenomenon (see also Howard and Tappan this collection), the author illustrates how curriculum scholars have been and continue to be implicated in classifying and sorting students according to perceptions of their social worth. Testing, tracking, vocational and gifted programs, biology, civics, and life adjustment education are just some of the current formations made possible by a eugenics past. Noting that figures such as G. Stanley Hall, Edward Thorndike, and John Franklin Bobbitt have been central figures of curriculum history, Winfield documents with great care what has been understudied in their work; that is, how it is steeped in eugenics and shapes the conditions for contemporary educational discourse.

Conclusion

After acknowledging our inheritance, reading proliferation, marking through-lines, what more can be said that has not been said already? How does one end an introduction like this one when we are just getting started? Michael Apple (2004) notes that a new conservatism has surfaced in the form of "standardized national curriculum" as if the tensions between subjugate-dominate knowledge, culturally situated and unified theories, national language and linguistic differences, and the infinite variation in educational experiences and attempts to represent them did not exist. Albeit he points out that the rise of this hegemonic, orthodox discourse is best characterized as a "residual form." That is, a reaction to the dissolution of any foundations and its attendant anxiety is met with "a romantic appraisal of the past" where essential truths were unquestioned, a shared morality guided everyday practice, and people knew their proper place in society (p. 8). This nationally mandated curriculum and its empirically based assessment strategies produces itself as offering "a return to higher standards, a revivification of the Western tradition, patriotism, and conservative variants of character education" (p. 8).

In contrast to this orthodoxy, reductionist guidelines for theory, this collection is about proliferating curriculum, a multiplicity of novel and creative ways for going about studies in teaching and learning in terms of finding our way within a field alive with complications and challenging philosophical questions regarding onto-epistemological and political tensions. As something other than turf wars or reconciliation narratives, this collection represents efforts at thinking difference in a field of study differently, of necessarily holding together disjunctive narratives to open new sites of learning, alternative locations for reading and intervening, being and becoming. If the scholarship included here is any indication, in the next moments curriculum studies scholars will not merely be advancing subjugated discourses, events, and perspectives but attending to the specificity of their scholarship in terms of what they regard as its essential features while working within and against stable disciplinary structures and apparatuses.

Within these new sites of learning, the task as represented in the chapters included here, is to find a new way to continue on with curriculum work in the face of a loss of traditional centers to the field and, quite ironically, the rise of new orthodoxies. Already aware that we are inside-out and outside-in by the way of despotic systems that seek legitimacy in their own self-image, the larger effect of which has been that of boxing up difference—a loss of capacity for alternative ways of thinking—feeling, and doing, the reader might sense the work of mourning but not melancholy, the loss of innocence but not determination. This collection, ultimately, is about those alternative ways; about how the changing concept of curriculum is shaped across the proliferation of texts that so characterizes the contentious site of post-reconceptualization. Here new curriculum theories get produced by way of reconfiguring, extending, and translating across traditions positioned as conjectural (as made up of assertions but not foundations) as we pursue intellectual tactics toward the "radical call to make room for that which is, in truth, foreign—other" (Quinn, p. 101). Confronted with the challenge of curriculum work in this historical moment, positioned between what is no longer (reconceptualization as a contested site regarding what was) and what might be (post-reconceptualization as a contested site regarding what is not yet), the task this collection takes on is to produce difference in the curriculum field differently. Across the shifting clusters of theorizing that so characterize the present day, scholars well versed in the onto-epistemological and political positions that shape knowledge production might be better prepared to cope with the ever changing and contested landscape of curriculum studies, far beyond

contemporary forces that produce curriculum as techniques, protocols, and principles. Flux and change, hybrid spaces, reading differently, divergent perspectives, different contexts, status questions, and unstudied histories, the intent is to move the curriculum field in multiple directions with the hope that more compelling and beneficial ways of knowing will begin to appear.

Notes

1. While there are many interpretations of the "original truth" in regards to causes of the breakdown at the 2006 Purdue University conference, "Articulating Present (Next) Moments in the Field: The Post-reconceptualization Generation(s)," my take on it has focused on two contrasting interpretations of advancement in the field. On the one hand, there were those who measure advancement by way of the development of rich, comprehensive, robust literature within the field. On the other, there were those who assess the field's current worth by way of its ability to intervene within and improve schools. While a gross reduction of the innumerable variables at play, my sense was that what incited the breakdown has to do with vastly different interpretations of progress and impact by many of the keynoters, speakers, and attendees. Other interpretations can be found, for example in Ruben Gaztambide-Fernandez's discussion of the conference in his 2006 publication, "Regarding Race: The Necessary Browning of Our Curriculum and Pedagogy Public Project," in the *Journal of Curriculum and Pedagogy* and Pinar's interpretation of the event in his contribution to the epilogue of this collection.
2. When thinking about post-reconceptualization many I have talked with at conferences and scholarly meetings have assumed that the term signifies a paradigm shift similar to the one Pinar, Reynolds, Slattery, and Taubman outline in *Understanding Curriculum* (1995). That is, that there has to be development of new traditions within the field that differentiates it from the past and renders previous work more dated or less applicable to the present moment. Those expectations not only seem limiting, but they also seem to negate other metaphors for organizing and thinking with and through continuously changing moments in the field. After reading and rereading the chapters and response essays of this collection, proliferation seems much more appropriate to post-reconceptualization as a contested site than a word or phrase indicating successor theories.
3. Notable in their report is consideration of students who are and have been disadvantaged within public education and the need to equalize resources and support programs. Unfortunately, it assumes a cultural deficit position in regards to historically oppressed groups and bases success for the underprivileged only on evidence culled from a series of examinations. Driven almost exclusively from empiricism, their assumptions and approaches are problematic.
4. I am reminded here of many personal conversations where Bill Pinar has graciously explained how he felt his prior work might have focused too much here and not enough there. Two particular examples stood out for me in regards to the name change of the subtitle in the reissue of his book from "reconceptualists" to reconceptualization and a later discussion he had with me about why he cringes slightly at the title for the book that originated at the 1972 Rochester conference, *Heightened Consciousness, Curriculum Theory, Cultural Revolution*, feeling it a bit presumptuous when he now looks back.

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