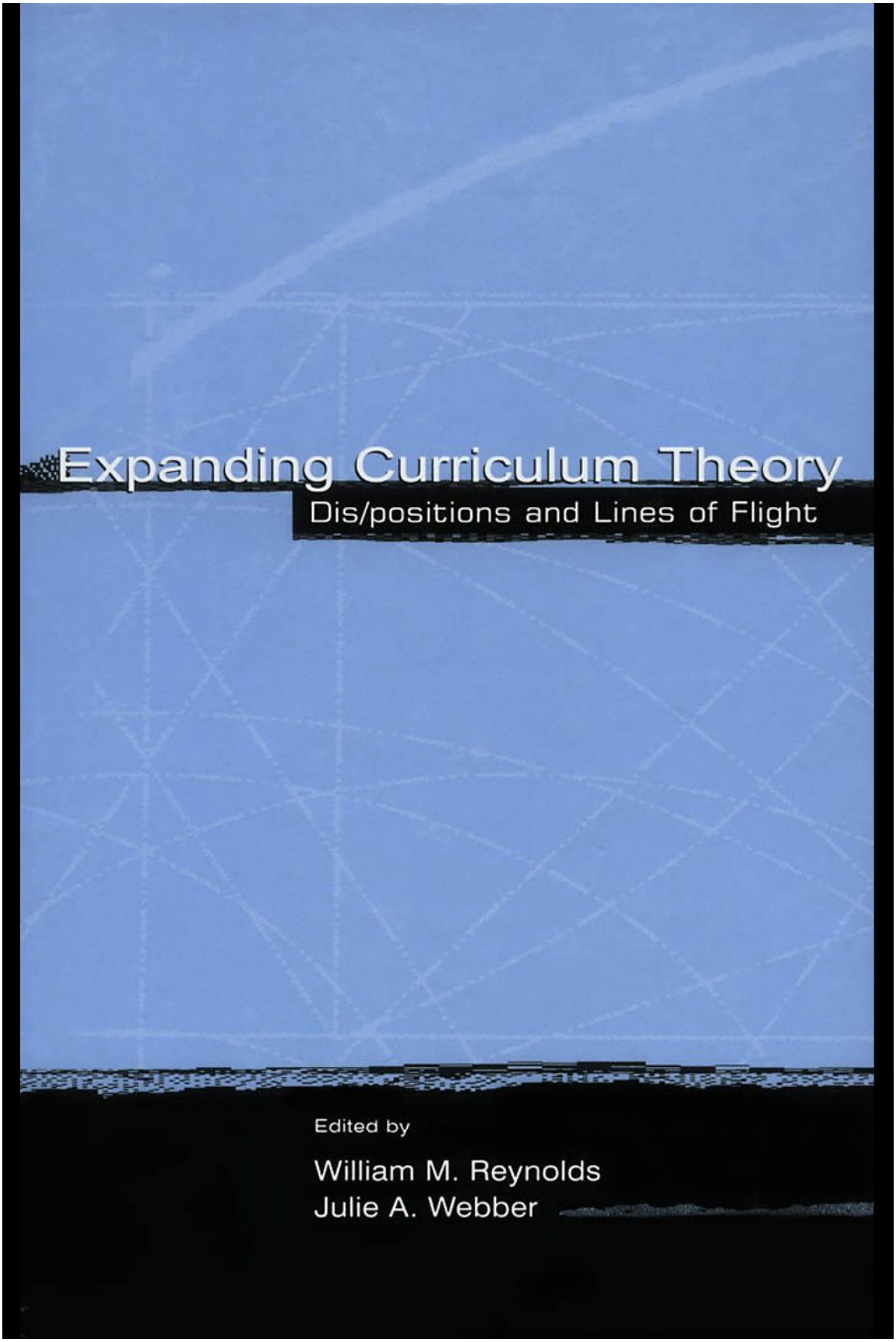
Expanding Curriculum Theory
Dis/positions and Lines of Flight
Edited by
William M. Reynolds
Julie A. Webber

Expanding Curriculum Theory

Dis/positions and Lines of Flight

Studies in Curriculum Theory

William F. Pinar, Series Editor

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This book is dedicated to
William F. Pinar

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Preface

This edited collection of essays on curriculum studies appears during a historical period of change. It is a time of Empire (Hardt & Negri, 2000).[1] We have moved through what Foucault (Rabinow, 1984) described as disciplinary societies in which people passed through various disciplinary institutions such as schools and factories that regulated habits, customs, and discourses to what Deleuze (1995) elaborated as control societies. These control societies operate with power in a more complex and pervasive manner:

> Power is now exercised through machines that directly organize the brains (in communication systems, information networks, etc.) and bodies (in welfare systems, monitored activities, etc.) toward a state of autonomous alienation from the sense of life and the desire for creativity. The society of control might thus be characterized by an intensification and generalization of normalizing apparatuses of disciplinarity that internally animate our common and daily practices, but in contrast to discipline, this control extends well outside the structured sites of social institutions through flexible and fluctuating networks. (Hardt & Negri, 2000, p. 23)

This movement toward Empire has consequences in academic fields. The movement toward disciplinarity, a narrowing of focus in particular disciplines (specifically curriculum studies, as in the Introduction to this volume), is contingent with the movement toward Empire. As Lyotard (1992) suggested, during this period there is a call in many disciplines to shut down experimentation and creativity. Unity is valued and difference is not. This is the historical moment in which this book is poised. This book attempts in a tactical way to address the sense of alienation from scholarship and creativity that exists. Thus, a book that encourages and demonstrates creativity, multidisciplinarity, and lines of flight is a momentary space within Empire to express difference and hope.

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[1] As described in their text empire is a concept that is "characterized fundamentally by a lack of boundaries: Empire's rule has no limits. First and foremost, then, the concept of Empire posits a regime that effectively encompasses the spatial totality, or really a regime that rules over the entire 'civilized' world. No territorial boundaries limit its reign" (Hardt & Negri, 2000, p. XIV).

As the field of curriculum studies also experiences, to a limited extent, this call to return to unity and origins, it is significant that the spirit that animated the original reconceptualization of the field is still alive in the writers in this volume. The writing that is contained within the chapters draws from various disciplines and knowledges. Although there is this call in the field to return to the essence of curriculum (if the field ever had one), the writers in this volume do not limit themselves to strict disciplinary constraints. The texts in this book are connected by the authors' shared concern for viewing curriculum from alternative perspectives that are not method driven, but instead are derived from the insights of a dis/position that seeks to disentangle curriculum from its traditional dependence on formalities. The authors have attempted to dwell in alternative methodologies such as textual analysis, discourse theory, hermeneutics, and poststructuralism while triangulating them with the important perspectives of race, class, gender, and sexual orientation. The chapters blur disciplinary boundaries and interweave curriculum theory with cultural studies, political theory, psychoanalysis, dance, technology, and other fields. All of this is done within an overall poststructural framework. This is part of the book's uniqueness and its contribution to the field of curriculum studies. It is also a line of flight that expands curriculum theory. Additionally, the scholar, teacher, and student will notice that we have included prior to each chapter a section entitled "Thinking Beyond." These sections are designed to assist in understanding the various chapters, as well as in comparing, contrasting, and connecting the chapters to each other. The questions are intended to produce a more pedagogically friendly book.

We trust that within the current historical climate, this text will cause you to reflect on the curriculum studies field and its significance to education in our times, and that the book is a contribution to the conversation that is the curriculum studies field.

ACKNOWLEDGMENTS

We wish to thank William Pinar, to whom the book is dedicated. His continued support and faith in this project as well as in the editors themselves is deeply treasured. We also express our highest admiration and appreciation to Naomi Silverman, senior editor at Lawrence Erlbaum Associates. Naomi always seems to know what we are trying to do and consistently adds great ideas. Her support of this project and the curriculum studies field in general is of lasting value. We both wish to thank the reviewers, whose insightful comments and critiques made this book much better, particularly Greg Dimitriadis and Susan Edgerton.

Bill wishes to acknowledge the support of his colleagues and friends Mary Aswell Doll, Ming Fang He, Marla Morris, and John Weaver. Many times these colleagues have expressed support and given me ideas that contribute greatly to my thinking, not to mention much laughter. Julie Webber has also been a wonderful co-editor. Her ideas have made a lasting contribution to

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Julie wishes to thank friends and colleagues for their very gracious support as she worked on the manuscript and presented versions of many ideas for them over the telephone. First, she thanks Bill Pinar and Bill Reynolds for their constant support in the curriculum field. Next, she is grateful to Diane Rubenstein for her continued mentoring and friendship on all things French. Finally, she wishes to thank her supportive colleagues from Politics and Government who mulled over many of her drafts: Jyl Josephson, Janie Leatherman, and Ali Riaz. Thanks to Manfred Steger for discussing Empire and reviewing Empire. Finally, thanks to Deems Morrione for friendship, intellectual companionship, and support. Without all these open-minded and interdisciplinary folks, including the special tolerance of the individual contributors, this book might not have been possible.

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Chapter 1

Introduction: Curriculum Dis/positions

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> As forms of this newer kind of practice continue to erupt in multiple ways, in multiple locations, for multiple reasons, inside and outside the grids of defined research categories, the sphere of scholarly inquiry has become an extraordinary animated site for a diverse and experimental analytic production by a number of thinkers not hesitant to situate inquiry in a vast epistemological space. (Jipson & Paley, 1997, p. 3)

> From Plato and a tradition which lasted throughout the classical age, Knowledge is a hunt. To know is to put to death.... To know is to kill, to rely on death.... The reason of the strongest is reason by itself. Western Man is a wolf of science. (Serres, 1983, p. 198)

What counts as curriculum research? What procedures are considered legitimate for the production of knowledge? What forms shape the making of explanations? What constitutes proof? These questions swirl inside and outside the field of curriculum studies (see Jipson & Paley, 1997). Considerable attention is centered on the debate in curriculum among competing theoretical points of view. It has been tempestuous at times and vitriolic at others. Paradigm after paradigm, debate after debate, the firm foundations of educational research remain intact and settle again. And we researchers wonder why nothing has changed for the schools or ourselves, in our role as practitioners. Engaging in that remorseless form of debate is most definitely not the aim of this volume. Instead, we aim to bring to the forefront in this series of chapters work by scholars who are interested in looking at educational problems from a different vantage point. In this historical milieu of postmodernity, the troubling of all structures is the problem to be addressed. Can those very structures be deterritorialized to allow for the creation of new lines of flight in curriculum research to emerge? Deleuze commented on lines of flight:

> The constant threat to revolutionary apparatuses comes from taking a puritanical view of interests, so that the only people who ever gain anything are a small section of the oppressed class, and this section of them just produces one more thoroughly oppressive caste and hierarchy. The higher one goes up a hierarchy, even a pseudo revolutionary one, the less scope there is for expression of desire (but, you always find it, however distorted, at the basic level of organization). We set against this fascism of power active, positive lines of flight, because these lines open up desire, desire's machines and the organization of a social field of desire: it's not a matter of escaping "personally from oneself, but allowing something to escape, like bursting a pipe or a boil." Opening up flows beneath social codes that seek to channel and block them. (Deleuze, 1995, p. 19)

We wish to distinguish this volume from current models of research and offer the possibility of refusing them, questioning them, and directing practitioners toward this idea of adopting lines of flight or multiplicities. This volume suggests that the adoption of these lines of flight will dis/position curriculum research. It advocates multiplicity. By refusing to create a new research hierarchy and allowing these lines of flight, we can avoid the pitfalls of debate. We address contingent dis/positions, not absolute positions or universal standpoints. By creating new venues for the epistemological, ontological, and axiological questions of our time, we are able to see education from multiple perspectives. Less professional and more creative, this research is enriched and old paradigms ruptured; this is a positive thing. It is not a question of analyzing the universal and eternal; in curriculum studies, we believe, it is a question of discovering the conditions under which something new might be produced. This discovery of or working toward the new is at the heart of multiplicities and lines of flight. Again, we are not interested in getting engaged in the same old tired exhausting debates that have perpetuated in the curriculum studies field (e.g., that curriculum studies is too nebulous, that the reconceptualization has led us away from the true nature of curriculum). Deleuze said that those types of debates are the bane of philosophy and we would suggest curriculum studies.

Students in curriculum studies can benefit from this multiplicity—lines of flight scholarship. Serres described the manner in which the multiple is indispensable: "The multiple as such, unhewn and little unified, is not an epistemological monster, but on the contrary the ordinary lot of situations, including that of ordinary scholar, regular knowledge, everyday work, in short, our common object" (Serres, 1999, p. 5). Rather than the contentious debates that we have witnessed in different fields in education—including, but not limited to, foundations and curriculum studies—we agree with Serres in his notion of multiple perspectives to address various issues.

Curriculum theory moves when in multiplicities and lines of flight, not in dualisms or either/ors. Curriculum theory IS *not* this or that—defining it

leads to this or that. Curriculum theory considered as the number of ideologies or methodologies *does* not define multiplicity, because we can always add a 10th, a 17th, or a 201st:

> We do not escape dualism in this way, since the elements of any set whatever can be related to a succession of choices, which are themselves binary. It is not the elements or sets which define the multiplicity. What defines it is the **AND**, as something, which has its place between the elements or between the sets. **AND**, **AND**, **AND**,—stammering. And even if there are only two terms, there is an **AND** between the two, which is neither the one nor the other, nor the one which becomes the other, but which constitutes the multiplicity. (Deleuze & Parnet, 1977, p. 34)

This **AND**-stammering, these lines of flight, this multiplicity is construed by some in the field as disarray (Foshay, in Marshall, Sears, & Schubert, 2000), a contamination of genuine curriculum improvement and getting nowhere (Rubin, in Marshall et al., 2000), and a feeling of edginess (Marshall in Marshall et al., 2000). *Disarray* is an interesting choice of words. It can be defined as a lack of order or sequence. Maybe that is the strength of this multiplicity thinking in curriculum studies—it disrupts, troubles order. Lyotard, in *The Postmodern Explained* (1992), discussed the fact that we are in a moment of "relaxation." He listed a number of movements that are thought to need order. There is the urging to give up experimentation in the arts and everywhere. He noted that he had "read in a French weekly that people were unhappy with *A Thousand Plateaus* [Deleuze & Guattari, 1987] because, especially in a book of philosophy, they expect to be rewarded with a bit of sense" (p. 2). Lyotard stated that in all these controversies over experimentation or lines of flight or multiplicities, there is a "call to order, a desire for unity, identity, security, popularity (in the sense of *offentlichkeit,* finding a public)" (p. 4). There is the call even in curriculum theory to close down those lines of flight, that nomadic movement of multiplicity in the type of all-encompassing manner that Lyotard discussed. It frequently manifests itself in a discussion of what curriculum IS or should BE.

This multiplicity, this stammering does not settle in the comfortable IS of definitions. Expanding curriculum theory can be unsettling, **AND** energizing. This multiplicity thinking helps to clarify the notion of a line of flight. It hinges on Deleuze's argument for the priority of the conjunction *and* over the verb *to be*, multiplicity over either, or thinking:

> One must go further: one must make the encounter with relations penetrate and corrupt everything, undermine being, make it topple over. Substitute the **AND** for **IS.** A *and* B. The **AND** is not even a specific relation or conjunction, it is that which subtends all relations, the path of all relations, which makes relations shoot outside their terms and outside the of their terms, and outside everything which

> could be determined as Being, One, or Whole. The **AND** as extra-being, inter-being. Relations might still establish themselves between their terms, or between two sets, from one to the other, but the **AND** gives relations another direction, and puts to flight terms and sets, the former and the latter on the line of flight which it actively creates. Thinking with **AND**, instead of thinking **IS**, instead of thinking for **IS**: empiricism has never had another secret. (Deleuze & Parnet, 1977, p. 57)

Curriculum theory should be about developing new lines of flight—lines of flight (becomings) that allow, however, contingently, briefly, or momentarily, for us to soar vertically like a bird or slither horizontally, silently like a snake weaving our way amid the constant reconfigurations, cooptations, and movements of the ruins. It is part of Deleuze's philosophy of multiplicities.

This became a major point in Deleuze and Guattari's political philosophy. It is the "in-between," the AND—becoming; new ways of thinking always proceed from the "in-between." This is where lines of flight take shape. The possibilities for creative curriculum thought for one lie in those multiplicities, which emerge in the "in-between." This shows not what curriculum thought should BE but how AND can be productive for it.

> AND is neither one thing or the other, it is always in-between, between two things; it's the borderline, there's always a border, a line of flight or flow, only we don't see it, because it the least perceptible of all things. And yet it's along this line of flight that things come to pass, becomings evolve, revolutions take shape. The strong people aren't the ones on one side or the other, power lies on the border. (Deleuze & Parnet, 1977, p. 64)

This can reframe our thinking about the manner in which we can discuss the nature of curriculum studies poststructurally. The "struggle" is to keep on finding lines that disrupt and overturn, and tactically weave through the globalized corporate order. "An AND, AND, AND, which each time marks a new threshold, a new direction of the zigzagging line, a new course for the border" (Deleuze 1995, p. 45; see also Reynolds, 2003).

There are three issues/questions this volume raises: How is research determined politically and discursively (i.e., what counts as research)? How can research be deterritorialized or dis/positioned? What are some new possibilities, lines of flight for educational research in postmodernity?

WHAT IS CURRICULUM STUDIES RESEARCH?

> [Postmodern curriculum is] a fascinating, imaginative realm (born of the echo of God's laughter) wherein no one owns the truth and everyone has the right to be understood. (Doll, 1993, p. 15)

Terry Eagleton, in *Literary Theory* (1983), asked the question "What is literature?" His answer was that literature is historically contingent and politically

determined. Literature is what the dominant class determines literature to be. It is discourse that perpetuates and maintains social privilege. Through this discourse of power, knowledge, and imagination, the dominant class creates the literature that maintains the fantasy of order and social intelligibility. In order to be of this class you need to be immersed in its knowledge/power nexus and to believe yourself to be of this class—you need to engage its imagination through literature and fantasy. The subsequent development of a literary "canon," as in Western culture, is an attempt to maintain this persuasive power, and it operates to exclude and marginalize what is not in alignment with the codes and symbols implicit in it (Bloom, 1988; Gates, 1993; Hirsch, 1988). The struggle over the "canon" in literature is the struggle over the symbolic order, over how the story of what is "normal" will be told. Who controls and manipulates symbolic capital? Who determines the signs, symbols, and codes through which our identities are formulated? We would suggest that the struggle over curriculum research has many of the same intricacies and consequences. The determination of what constitutes legitimate curriculum research is a question of power operating to exclude and marginalize those voices raised in creative and imaginative struggle to think alternatively. This struggle over this research and the attitude toward it joins voice with a "growing number of educational thinkers, research workers and cultural theorists who have established a powerful, differently-constituted set of imperatives for reconstructing the coordinates of analytic practice in the post-positive movement" (Jipson & Paley, 1997, p. 5; see also Aronowitz & Giroux, 1991; Deleuze, 1995; Deleuze & Guatarri, 1987; Doll, 2000; Greene, 1994; Lather, 1991; Morris, Doll, & Pinar, 1999; Webber, 2003; Pinar, Reynolds, Slattery, & Taubman, 1995; Reynolds).

This is the point: The troubling of established practices or positions in some curriculum research will provoke the consternation we mentioned earlier. This kind of disruption *is* political because, although it seems like an "inconvenience" to those who are interested in maintaining the status quo of developing curriculum, to those who wish to disrupt it, it is to open up a "line of flight" in power and meaning for the use of those who are marginalized and excluded. We see these upheavals as political, in that such (research) practices about the status of pedagogic, representational, and research authority pulse with the power of individual imagination, they seem to force their way through the present densities of analytic production in efforts to articulate "why and how that-which-is" might no longer be "that-which-is" (Foucault, 1980). The sense of "that-which-is" becomes a sense of "what-can-be," always ready to just break loose (Jipson & Paley, 1997):

> In the existing regime of frenzied "disciplinarization," such a breach in the regularity of the system constitutes the critical moment of disequilibrium and dis/illumination.... It is in these moments of "breach" and "disequilibrium," "dis/illumination" and what-can-be that the imaginative then may function as

> a powerful political force: the power of making and breaking, concealing and revealing, learning and burning. (Jipson & Paley, 1997, p. 8)

The reaction to this type or dis/positioning is predictable. It is reminiscent of the initial and continuing reactions to the reconceptualization of curriculum since the mid-1970s. Having lived through and survived those criticisms, Bill can address the reactions to lines of flight research from a historical perspective. As a student of a totally different, if "slacker" generation, Julie views these debates as unproductive means used by senior university scholars to block the entrance of new scholars into the field. These criticisms are politically generated, exclusionary, and demeaning, and are at worse dismissive. The politically generated criticism can be addressed briefly. The major problem with these debates is that they are, unfortunately, modeled and ordered according to the "established" and embedded understanding of critique that we find so problematic. As the reader can see in this volume, the kind of critique found here is not overt or obvious. It is not a "challenge" to a debate, nor is it a challenge to another author or thinker—that transparent, self-knowing author (and reader) is dead (Barthes, 1986; Foucault, in Rabinow, 1984).

The first criticism of alternative modes of research is that they are not research. This is the political tool of dismissal. Bill can recall vividly the charge that curriculum theorists involved in the reconceptualization were not real curriculum scholars, but instead "educational critics" in that they wrote educational editorial, not sound curriculum research. Writing sound curriculum research at the time—and even now, in some cases—apparently was producing endless derivations of Tylerian curriculum development. Curriculum theorists producing reconceptualizing scholarship were relegated to the margins.

Times have changed. Curriculum scholarship is now an inclusive conversation. This conversation was called for in *Understanding Curriculum* (1995); and Bill reemphasized it in 1999, at the Professors of Curriculum meeting in Montreal (Reynolds, 2003). Finally, as Pinar et al. noted, "We are not suggesting, of course, that the field requires more order that its diversification is a problem. On the contrary, we call for collaboration, conversation and disciplinary autonomy to increase the complexity of the field" (Pinar et al., 1995, p. 867).

We are suggesting for research in curriculum what Henry Louis Gates Jr. called for while writing about African American Studies: "We are scholars. For our field to grow we need to encourage a true proliferation of ideologies and methodologies, rather than to seek uniformity or conformity" (Gates, 1993, p. 126). Thus, instead of shutting down new modes of inquiry, we should avoid becoming armchair researchers who wait for the curriculum practitioners to confirm our hypotheses.

The other criticism is that this type of curriculum research lacks rigor and scholarship. Rigor depends on who is defining it and how it is defined. Freire defined rigor in a manner consistent with the rigor evidenced in dis/posi-

tioned research. Discussing critical pedagogy with Ira Shor, Freire expressed the desire of research:

> I am sure, Ira[,] that we have to fight with love, with passion, in order to demonstrate that what we are proposing is absolutely rigorous. We have, in doing so, to demonstrate that rigor is not synonymous with authoritarianism, that "rigor" does not mean "rigidity." Rigor lives with freedom, needs freedom. I cannot understand how it is possible to be rigorous without being creative. For me it is very difficult to be creative without having freedom. Without being free, I can only repeat what is being told me.
>
> Rigor is a desire to know, a search for an answer, a critical method of learning. Maybe rigor is also a communication, which challenges the other to take part, includes the other in an active search. (Shor & Freire, 1987, pp. 78, 84)

Research, then, is politically and ideologically determined. Alternative types of line of flight research that are currently being pursued in education are facing a struggle over the political borders of those determinations.

Research can also be discussed discursively. Discourse, according to Foucault, is a practice through which it forms the objects of which it speaks. It consists of words spoken or written that group themselves according to certain rules established within discourse, and certain conditions, that make their existence possible. For Foucault, discourse was an anonymous field in that its origin or locus of formation resides in neither a sovereign nor a collective consciousness. It exists at the level of "it is said." It indicates certain circumscribed positions from which, he wrote: "One may speak that which is already caught up in the play of 'exteriority'" (Foucault, 1972, p. 122). Because discourses can cut across normally accepted unities such as the academic disciplines or books, one can speak, for instance, of a psychological discourse, a medical discourse, or a curriculum research discourse, or one can speak of a discourse on madness or sexuality. Discourse not only forms the objects of which it speaks, it also disperses the subject of sovereign consciousness into various subject positions and it inserts researchers into paradigms and models. The assumed unity of the Self or the "I" of consciousness becomes a position attached to and retrospectively formed by the discourse surrounding it (Pinar et. al., 1995, p. 463). The purpose of discourse analysis is not to determine what the discourse means, but to investigate how it works, what conditions make it possible (its exteriority), how it interacts with nondiscursive practices, and how it is connected to power and knowledge:

> It is in discourse that power and knowledge are joined together. And for this very reason, we must conceive discourse as a series of discontinuous segments whose tactical function is neither uniform nor stable. To be more precise, we must not imagine a world of discourse divided between accepted discourse and excluded discourse … but as a multiplicity of discursive ele-

> ments that can come into play in various strategies.... Discourse can be both as instrument and an effect of power, but also a hindrance, a stumbling block, a point of resistance and a starting point for opposing strategies. (Foucault, 1980, pp. 100–101)

The discourses in which we speak about curriculum research and the manner in which it is questioned and discussed give it an aura of common sense or normalcy. This normalcy (or perhaps the nostalgia for certainty) gives these discourses a troubling power to shape thought and to hinder other questions. Research discourses and their very place in the realm of commonsense is what should be questioned so that the effects, values, ideologies, or trajectories can be brought into focus. In another way, we can say that these questions imply a norm of judgment: A very shifting and unstable meaning and essence are better and more important than a discussion of "how things work" or "where they come from." That is, within the normal procedures of our discipline (curriculum/pedagogy research) and the knowledge-producing system they make up, these commonsensical questions are more important than are functional questions. This discourse is a form of cognitive control and yet it is not exclusively repressive.

A curriculum perspective that "chooses" not to answer the commonsense questions appears to be naïve, obfuscating, needlessly difficult, or simply wrong, confused, or fuzzy. An analysis of discourse allows us to describe that the self-evident and commonsensical are what have the privilege of unnoticed power, and this power produces instruments of control. This does not mean, as Marx and Freud would have it, that it is control by repression or exclusion; instead, it is a control of positive production. That is a kind of power that generates certain kinds of questions, placed within systems that legitamize support and answer those questions: a kind of power that, in the process, includes within its systems all those it produces as agents capable of acting within them (Bove, 1992). These are questions that altogether justify certain interpretations and block our apprehension of others.

From Foucault's (1972) point of view, all intellectuals, all teachers, all students, and all researchers within any discipline are to some extent incorporated within these systems of control based on a mode of knowledge and truth production that defines much of our social world. There is, in other words, no place to stand outside of it, no Jamesian "ego of apperception," as our modelers would have us believe (James, 1997). Thus, the intriguing question is how do the various research discourses function? How does the discourse get produced and regulated? What are the effects of such discourse? Hence, a description of the surface linkages among power, knowledge, institutions, intellectuals, the control of populations, and the modern state as these intersect in the function of systems of thought in research can produce some fascinating results.

The focus of questions could swirl around the characterization of curriculum research as a technique of management. The point is that disciplinary, re-

form, or managerial techniques were and have been developed into a technology of cognitive control and positive production. These "new" techniques (discourses) do not inflict violence on the body. Instead of inflicting pain, the new techniques instill controlling habits and value-sustaining self-images—the intent was/is the increase of universalizable, efficient subjugation and control. These techniques proliferate/operate in all institutions involving the management of large numbers of people: the convent, the school, the barracks, and the corporation/university. It is also true for standardized research formulas in education. This becomes what Foucault delineated as a political technology of the body. The aim of this technology is not mere control, as in the effective impositions of restrictions and prohibitions, but rather pervasive management gained through enabling as well as restrictive conceptions, definitions, and descriptions that generate and support behavior-governing norms. This is a type and degree of complicity of those managed in a way not imagined before, because it demands not only obedience to laws and commandments, but also the deep internalization of a carefully orchestrated, value-laden understanding of the self. As researchers in education internalize these discourses, their subject position as educational researchers is formed. The discourses of acceptable educational research as they are internalized become less necessary as individuals begin to monitor themselves, so that the standardized and codified educational dispositions advocated in the discourse disperse the sovereign consciousness into a particular subject position and we become who we say we are, because we have internalized whom the discourses say we are and we produce the research discourses that say who we are. It is a form of power that makes individuals subjects:

> There are two meanings to the word subject: subject to someone else by control and dependence, and tied to his own identity by a conscience or self-knowledge. Both meanings suggest a form of power which subjects and makes subjects to … nowadays, the struggle against the forms of subjugation against the submission of subjectivity—is becoming more and more important, even though the struggles against forms of domination and exploitation have not disappeared. Quite the contrary. (Foucault, 1982/1983, pp. 212–213)

Research in curriculum and education is intertwined within discursive constructions, which, as stated previously, determine those research questions that are legitimated and those that are relegated to dismissive formulations of the naïve, the obfuscating, the needlessly difficult, or simply wrong, and confused. How power operates through discursive formations in educational research and research in general is a topic that could generate much productive practice.

DIS/POSITIONING RESEARCH

> Control is not only the ghost in the clock of curriculum—to use the predominant modernist, mechanistic, metaphor—it is the ghost, which actually runs

> the clock. It is time to put this ghost to rest, let it retire peacefully to the land of no return and to liberate curriculum to live a life of its own. (Doll, 2002)

In this section, the curriculum studies field is used as an example of the type of thinking that can dis/position in general. This line of flight research is connected by its shared concern for viewing educational phenomena from alternative perspectives that are not method driven, but instead derived from the insights of a disposition that seeks to disentangle research from its traditional dependence on formalities. Ever since reconceptualization, formal curriculum theorizing as well as educational research have dominated the field as scholars have attempted to gain acceptance for alternative methodologies such as textual analysis, discourse theory, hermeneutics, cultural studies, psychoanalysis, and poststructuralism while triangulating them with the important perspectives of race, class, gender, and sexual orientation. Although the enormity of this reconceiving process has produced innovative and challenging work, the place from which the author speaks has been, for the most part, ignored to the benefit of professionalism as an ideology in the academy. That is, although the research topics and methods that have recast curriculum orientations have made the field a much stronger contender within the larger field of education, they have not yet touched on the crucial role that method defending plays in unwittingly supporting a privileged position, that of theorist.

The positions that can teach us the most about curriculum are those that are in a dissed position vis-à-vis the formalisms of the field. Research in curriculum studies has tried to reinvent those positions in order to view the field from that dis/position because of the methodological imperative that drives most theorizing. We can see in some research this view that the choice of method is secondary to subjective positioning. Thus, instead of taking a formal position in curriculum theory and then choosing to understand a topic through its lens, researchers have chosen a subjective dis/position and let the concerns heard, seen, felt, and witnessed—at that place—dictate the methodological focus of the theorizing. The place from which theory is constructed is not always already framed by formal discourse, and our inability to see this disposition perhaps stems from our professional need to defend a measuring device, often to the detriment of our subject. To eradicate this human error (which, ironically, stems from our antihuman methodological tendencies; Althusser, 1971), we can choose to emphasize nomadic thinking. The movement of the thought in question is flexible and nomadic, transversal and nonhierarchical; this thought is able to move between the formations of the state, the unconscious, or language, and not just exclusively within one formation.

> Like the navigator who in one trajectory uses the metro, the bus, and the foot in combination thereby integrating a network of bodily and mechanic locomotion into one 'assemblage' a rhizomatic or nomadic thought would forge

> linkages or connections between different systems of knowledge formation. (Kaufman & Heller, 1998, p. 5)

Research in this nomadic/line of flight manner would share an undisclosed disillusionment with viewing education from the perspective of curriculum criticizing or from formal training. Research could be derived from theorists whose experiences in their nonprofessional lives have dictated their focus of study. In a sense, they would be nomads, both professionally and theoretically, preferring to "do curriculum" on an alternate playing field. The Deleuzian nomad would view curriculum theorizing and research from this perspective, viewing its role in theory construction as one that comes from uninhabited (and perhaps uninhabitable) spaces and speaks about the unspeakable. Irreverent, mobile, and at times offensive, the nomad finds knowledge and feeling in unframed, ambiguous, and common places. Unlike the scholar of the week, the Deleuzian nomad does not occupy the place of the subject in order to speak knowledge to power, but only visits temporarily, deriving the insights necessary to enrich understanding. Speaking the dislocated position, the theorist admits that there is no new frontier to conquer, but only those left out of the curriculum/research loop by the profession. There is one last point to elaborate in this area of dis/positioning. Researchers in this nomadic, dis/positioned line of flight cannot abrogate the political responsibility of their work. Simply admitting that research, curriculum studies, and the rest are the result of political and ideological struggles, constructed through discourse and potentially nomadic, limits the very essence and function of the research. There needs to be investment in the political agency that can be engendered by this work. Recently, Bill attended a conference on Popular Culture. He thought that there he would find this type of research, the multidisciplinary nomadic type. And, to a certain extent, he did, but what was missing and what we should be ever vigilant about is that the research should always be connected to the larger sociopolitical situations of our times and the children—that educational/curriculum studies research isn't simply a means of social amelioration and as an end for professional advancement. And yet we are cautious that involving one's self in practice without a critical perspective only reinforces the status quo.

THE CHAPTERS

The chapters in this text reflect the conceptualizations we have discussed. Although they cover divergent areas, they do share this line of flight notion, this nomadic orientation to curriculum scholarship. It is a nomadic curriculum scholarship of difference:

> The new, with its power of beginning, and beginning again, remains forever new, just as the established was always established from the outset, even if a certain

> amount of empirical time was necessary for this to be recognized. What becomes established with the new is precisely not the new. For the new—in other words, difference—calls forth forces in thought which are not the forces of recognition, today or tomorrow, but the powers of a completely other model, from an unrecognized and unrecognizable *terra incognita*. (Deleuze, 1995, p. 136)

In *Understanding Curriculum* (1995), we (Pinar, Reynolds, Slattery, & Taubman) provided a map of the curriculum field. In *Curriculum: Toward New Identities* (1998), Pinar's collection emphasizes one area of the progress of curriculum studies centering on identity. Perhaps this collection demonstrates that curriculum studies can center on difference. A healthy multiplicity is evident with these chapters. We hope that in this collection the chapters will demonstrate the variety and extent to which research in curriculum studies is healthy, fluid, and nomadic.

In chapter 2, a discussion of corporations and the brand-named corporate order, Bill Reynolds moves curriculum thinking toward cultural curriculum studies with a Deleuzian twist. Ever mindful that we are all working within the corporate order and that we can never stand outside it, Reynolds advocates that by studying our immersion in the order it is possible to develop contingent, momentary spaces that allow for thinking otherwise. He encourages us to think in the AND instead of the IS. This multiplicity thinking is the basis for curriculum dis/positions. Avoiding the rubric of the us against them binary mentality, a Deleuzian "in-between" is emphasized. Reynolds states, "The 'struggle' is to keep on finding lines that disrupt and overturn the brand-name corporate order. An AND, AND, AND, which each time marks a new threshold, a new direction of the zigzagging line, a new course for the border" (Deleuze, 1995, p. 45). Never resting, always being in the AND. This AND thinking is the line of flight for Reynolds, who recognizes all lines of flight, all curriculum dis/positions are temporary. Each new line is closed down and new ones must continually be proposed. This chapter sets the stage for those that follow.

Don Livingston's chapter, "Wondering About a Future Generation: Identity Disposition Disposal, Recycling and Creation in the 21st Century" (chap. 3) transports the reader directly into the line of flight reasoning we have outlined in this introduction. Taking as his point of departure the debate in curriculum studies that problematizes the notion of the "individual" as the end goal of educational reproduction, Livingston queries the effect of new technologies on subjective experience in the 21st century. Postulating that instead of forming individuals, new media force people to experience themselves as "dividuals," Livingston continues the theoretical work necessary to understand Deleuze and Guattari's "part object." As people come to experience themselves as dividuals, they lose the body and materiality as the interpretive center for meaning making while at the same time giving that interpretive power over to the technologies they use as mediums for communication and experience.

Livingston cautions the reader against any utopian fantasies they might form about the effects of these technologies by recalling the interpretive strengths of Foucault's analysis of power. As Livingston writes, "Because dividuals openly expose their identities, social institutions that monitor such activities will have little trouble controlling dividuated behaviors. Because of this outward orientation, the regimes of truth will find it much easier to control fragmented dividuals." Unable to call on former institutions that rely on the body for the material experience of intersubjective communication, dividuals will become dependent a benevolent technocratic elite for their opinions, beliefs, and attitudes toward social life. But it is not a question of returning to the body or abandoning it completely for Livingston; instead, he calls on the reader to rethink this paradox and encourage researchers to transform experience in light of social justice and curriculum, rather than view technology as a tool that produces an either/or disposition.

In chapter 4, Karen Ferneding examines educational reform rhetoric in "The Discourse of Inevitability and the Forging of an Emergent Social Vision: Technology Diffusion and the Dialectic of Educational Reform Discourse" in order to apprehend the "discourse of inevitability" that dominates conversations concerning technology and education. In this chapter, Ferneding's ability to catch the "as if" moment in policy reform discussions and write persuasively about it situates her chapter squarely within the tradition of technology critique. The chapter makes this clear at the beginning, when she argues, "The diffusion of electronic technologies, the control of teacher's work, and the reconfiguring of public education to further a globalized market economy are inevitable. This situation effectively closes down the spaces for alternative perspectives, voices, and interpretations regarding the naming of the nature of public education's general condition and the imagining of its future."

What Ferneding's chapter ultimately does for the reader is demonstrate that although a critique of the content of education policy has been traditionally viewed as a valid point of departure for understanding its ultimate intent and ideological positioning, today it is perhaps more important to pin down the sensibility behind the message through an examination of its rhetoric. Finally, Ferneding's chapter argues that the language of this reform discourse insinuates that what the public wants from technology is to be delivered from the work implied in maintaining social relationships and cultivating a public discourse that has traditionally been viewed as the mission of the school in a democratic society. This "mythinformation" is pervasive and utopian in our public discourse because it concerns the schools.

Julie A. Webber, in chapter 5—which combines political science, psychoanalysis, and curriculum theory—discusses what she refers to as a countermovement in response to school violence or school shootings. That reaction is the increasing number of Christian converts to school prayer. It is a student movement that reclaims the public schools for God, eschewing the rebellion against a perceived hegemonic policy or force. There is a willing re-

turn to God, normative masculinity, and the heteronormative family to order the symbolic. This reflects the notion on the part of certain segments of the Right that the problems of America and violence in schools are caused by moral decay, and that a reestablishment of moral order will put America on the true path once again. It is reminiscent of Lyotard's discussion in *The Postmodern Explained* (1992): "We are in a moment of relaxation—I am speaking of the tenor of our times. Everywhere we are urge to give up experimentation, in the arts and elsewhere. I have read that a new philosopher has invented something he quaintly calls Judeo-Christianism, with which he intends to put an end to the current impiety for which we are supposedly responsible" (pp. 1–2). Webber's chapter, by examining how this movement operates, allows a space for us to consider a different dis/position to this current phenomenon. It gives us new way to look at the whole notion of the present historical conjuncture of school violence and the reactions to it.

The importance and richness of nomadic and line of flight type of curriculum research is clear in chapter 6, Marla Morris's "Stumbling Inside Dis/positions: The Un(home) of Education." She seeks to understand why traditional models of education and curriculum are less than liberatory for those whose research falls on the margins in an inequitable society. Morris takes the reader on a tour through her own personal spiritual journey to find a way into a curriculum theorizing that she could call her own. For Morris, going back to one's roots in the community and in spirituality helped her to reconceive the role of the researcher in transforming curriculum theorizing rather than simply accepting it as it has been taught to her. Again, the readers will find themselves thinking about what kind of praxis is necessary to even forge a disposition that is other than "home" and yet remain fine with it at the same time.

Between curriculum as autobiographical and theological text, between the mentors, Mary Aswell Doll's interjections, the Jewish traditions, and all just under 40, Morris has learned and tells us, "Foolishness is the key to unlocking otherness, realms of lived experience squashed by rational deliberation and mechanization. Beware the donkey driver" (p. 30). Is this the third space, between identity positions, and marked by confession? It is a line of flight for the reader to consider, and an important one at that.

In his chapter on *Curricula Vita* or course of life (chap. 7) Douglas McKnight explores the connections between the New England Puritans of 17th and 18th centuries and curriculum thinking. For the Puritans, McKnight reminds us, curriculum was the intensive and rigorous reflective process of studying and receiving a purpose and meaning in life, a vocation. McKnight explicates how these meanings have shifted in their applications in America. We again see the movement toward the discussion of the spiritual. McKnight sees the current trend in schools toward "character education" to be a misunderstanding of this reflective process, focusing not so much on the individual journey toward self-reflection, but instead as a method of instilling normative behaviors. This chapter goes on to discuss the

various implications of the Puritan call to a vocation for modern curriculum thought. McKnight realizes that the present educational system with its emphasis on curriculum as a "subject matter to be mastered" is entrenched and difficult to change, but as he concludes: "Although such a state of affairs can cause on to give oneself over to dread and despair, leading to paralysis, at the same time an individual is obligated to respond, always struggling to move beyond what exists at the moment. That is *curricula vita*."

In chapter 8, Donald Blumenfeld-Jones relies on the framework of hermeneutics to discuss issues of dance curriculum. He extends on the work of both Mann (1975) and Reynolds (1989). Through the use of hermeneutics, he wishes to develop curriculum thinking and emerge with "practical wisdom." Having examined three dance curricula that dwell in the technical-rationalist way of thinking, a possible line of flight emerges through hermeneutic understanding. It is striking that one can dance a line of flight as well as write one. As Blumenfeld-Jones indicates about himself, and like many of us in the curriculum field, our thinking has changed so much over the years, and we have moved away from the straightjackets of technica–rational thinking toward the becomings of other lines of flight. As Blumenfeld-Jones, discussing the line of flight in dance, states, "They [those that rely on conventional educational slogans] have not approached the practical wisdom that dancers can develop when they transcend technical thinking and use theoretical understanding (such as hermeneutical thinking) to do so. They have not recognized that we dance for reasons that go beyond the rational and are no less valuable for doing so."

In chapter 9, Audrey Watkins' "Education From All of Life for All of Life: Getting an Education at Home—Precept on Precept, Line on Line" takes as its point of departure focusing on the ways in which "getting ahead" has typically been viewed as a formal enterprise that, as she says, "seeks to make us spectators to the spectacle of our own education," and the ways in which an "informal curriculum" based in life experience is more successful and important for Black women. Watkins examines the way that Black women are informally educated by their experiences in informal spaces that are often informed by a spiritual dimension and driven by a sense of moral obligation. Throughout this chapter, Watkins demonstrates that meaningful, progressive education doesn't take place where one typically expects it to—especially for Black women who are oppressed by formal education and its often irrelevant curriculum—instead, it usually happens when women teach women, mothers teach daughters, and neighbors and communities take interest and encourage entrepreneurship. What Watkins shows through interviews with Black women is that they value informal education (in the home, the workplace, the neighborhood) as having a status equal to that of the school. Furthermore, they view education in informal spaces as a powerful way of teaching the students how to survive and prevail in an inequitable society. In this way, Watkins' chapter is firmly situated within the framework of this volume by demonstrating how those who find their own way into the world, and

find it necessary to eschew traditional models of research and political praxis, come to embrace curriculum as lines of flight.

Curriculum happens as an event. In chapter 10, we return to Deleuze and Daignault in Wen-Song Hwu's work. Truly reflecting the major themes of this text, Hwu wants to problematize our notions of curriculum theory and practice using the work of these poststructural thinkers. Hwu gives the work of French Canadian curriculum theorist Jacques Daignault the attention it deserves. All of Daignault's essays foreshadow by many years the type of scholarship and curriculum research that is prevalent in the curriculum studies field today (and many of the chapters in this particular text). His work, as Hwu implies, has not received the attention in deserves. As Hwu explains, Daignault and Gauthier (1982) insisted that curriculum is a paradoxical and nomadic object, which is always transient. There is, of course, within Hwu's discussion of Daignault the direct link to the writings of Deleuze, whose work has been so influential to this present text.

The challenge of Hwu's work, as well as Daignault and Deleuze's, is to challenge us to rethink curriculum and do curriculum poststructurally. Understanding curriculum as event is a nomadic way of thinking curriculum. As Hwu concludes:

> In regard to the subject of curriculum studies, he [Daignault] questions and claims that it does not exist, but subsists in things and insists in language; this questioning of curriculum as "event" gives us new understandings of curriculum and curriculum discourse.

NOMADIC MULTIPLICITIES IN CURRICULUM STUDIES

Nomadic research dis/positioned seeks lines of flight. Lines of flight can be found in the middle spaces, not in taking sides in the bifurcated opposition. We suggest bypassing these debates altogether, because they only speak knowledge to the establishment's power. Knowledge, as we understand it poststructurally, as the reduction of difference to identity, the many to the one, heterogeneity to homogeneity—is violence. The former type of violence/knowledge results from competition between ideologies or doctrines and from "the radical transformation of what exists in conformity with what we believe ought to be" (Hwu, 1993, p. 132). For Jacques Daignault, as for Michele Serres, to know is to commit a type of murder, to terrorize. Thus, we can attempt to engage in academic terrorism if we choose knowing as simply defining and objectifying. Nihilism, on the other hand, refers to the abandonment of any attempt to know. It is the attitude that says, "anything goes" or "things are what they are." It is to give up, to turn one's ideals into empty fictions or memories, to have no hope. Perhaps we should live and research in the middle, in spaces that are neither terroristic nor nihilistic, neither exclusively political nor exclusively technological.

The former leads to terrorism, because it regards education as primarily an opportunity for power to know as definition. The latter leads to technological manipulation, regarding education as primarily an opportunity for efficiency and manipulation, as we see in the current accountability, testing, and standard/canon rage. Research in the nomadic manner can avoid the dualistic dilemma of terrorism or nihilism. Much new research that has emerged with the last decade gravitates toward this notion. (See works included in this chapter's references). This new research—as evidenced in the chapters in this text and their dis/positioning—works against the bifurcations, strict disciplinarity, and entrenchment of much educational research. It is a way of the middle spaces.

Michele Serres in his text *Detachment* (1989), used farming as a metaphor to discuss the need for lines of flight:

> How can one escape totality? In the absence of roads how can one get out? Form is a prison for the head as matter has custody over the hand. How can one get out of these perfectly encircled farms? … There is not a single empty space in the loamy sands, nowhere on the ground could there be an empty nest for you, to soar vertically is the only possible direction. (Serres, 1989, pp. 13–14)

Dis/positioned research is an attempt to soar vertically. It is an attempt to get out, move through the middle, without roads, remaining undefined or defining. It is perhaps caught up in that old haunting meta-narrative of hope. However, hope keeps the field alive for us. It is part of that continuing curriculum conversation (Pinar et. al., 1995; Reynolds, 2003).

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