MAKING THE CASE FOR THE 'PERSON' IN CURRICULUM DELIBERATION

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INTRODUCTION
In this paper, I provide an analysis of one teacher exploring future options for her social studies curriculum. The analysis demonstrates how prominent the 'person' is in deliberations about curriculum. It is presented to contrast with common perceptions that curriculum development is a technical or mechanical process. The study comes in the wider context of growing recognition that decisions about curriculum are guided by personal practical knowledge and that studies of teacher thinking and teacher knowledge provide a means of understanding such decision making processes. Common perceptions of curriculum development and their sources are briefly explored, followed by the case study which provides an alternative view of curriculum planning. The case study examines both the process of the teacher's thinking about her curriculum and the sources of some of her ideas.

The stimulus for this paper comes largely from my own teaching and more particularly my concerns about the initial perceptions of curriculum held by my students in a graduate degree course in curriculum. These students are practising teachers who are up-grading their qualifications and therefore would be expected to enter the course with some experience or knowledge of curriculum development. Each semester I begin the course by asking my new students what their perceptions of curriculum are and I am greeted with a range of responses, most of which are negative. The most common perception of curriculum is as something outside of their concern and control, not connected with their daily experiences of classroom teaching. As one teacher wrote:

I always thought curriculum was something I would never have to think about (unless, of course, I became a subject co-ordinator). I thought curriculum would just 'be' and I would teach.

Other teachers express their perception that curriculum is confined to the
documents written by people outside the classroom. To these teachers, curriculum is removed from themselves - it is considered to be impersonal and either irrelevant to their most immediate concerns about teaching or a definite constraining factor to these concerns. Clandinin and Connelly (1991) have suggested why such perceptions might be common among teachers. They trace the dominance of the `conduit' metaphor within the curriculum literature and within curriculum projects. The conduit metaphor has the teacher acting in an implementation role merely translating the ideas of external curriculum developers into the classroom context. The historical trend of separating curriculum from instruction has persisted within curriculum discourse, limiting the role of the teacher to what are considered by many to be minor classroom decisions, thus establishing the need for expert outsiders to play the primary role in curriculum development. Clandinin and Connelly (1991) have argued that, even when an emancipatory approach is advocated in some curriculum reform projects such as action research, a deficit approach may be taken and the teacher may be cast as someone who is judged by others as needing improvement or as needing to become more critical about practice. In much curriculum discourse, the teacher is portrayed as less knowledgeable and less expert in curriculum matters than those outside the classroom.

Text books about curriculum are supposedly written to fill this knowledge gap, remedying these perceived shortcomings in teachers' knowledge by providing 'how to' guides and recipe approaches to curriculum planning. Teachers, cast as deficient in the complex knowledge and skills required for curriculum development, are given basic guidance about what to do if they wish to make decisions about curriculum. Many text books continue to present curriculum as a technical process of determining a rationale, writing objectives, choosing learning experiences and evaluating outcomes. The experiences and personal concerns of teachers receive scant attention (Rogan and Luckowski 1990; Rogan 1991). Rogan (1991), in a survey of curriculum text books, has highlighted the trend for curriculum texts to present theory which is then meant to be applied to practice. This survey identified a paucity of curriculum texts which begin with the experience of teachers and help them to theorize their work.

There are many curriculum writers who have presented an alternative view of curriculum (for example, Clandinin and Connelly 1991; Grundy 1987; Sears and Marshall 1990). There are also some curriculum text books which translate this view into material for use by curriculum practitioners (for example, Connelly and Clandinin 1988; Smith and Lovat 1991). Clandinin and Connelly (1991) have used the term 'curriculum makers' to convey the intimate involvement in curriculum of classroom teachers they have observed. To stress the importance of teachers' personal knowledge, they also have presented the case for understanding the involvement of teachers in curriculum making through their stories or through narrative inquiry. As opposed to the standard text book approaches, these approaches value the prior experience of teachers and aim to use those experiences to generate theory. Gudmundsdottir (1991) has also demonstrated how narrative can be used to understand the curriculum planning of teachers. Narrative inquiry emphasises the influence on curriculum decisions of a teacher's personal experiences and background. There is a need for further work which
captures the personal way in which experienced teachers are involved in curriculum with a view to assisting other teachers theorize their own curriculum involvement.

What follows is an account of a teacher as she planned a new social studies curriculum for her Year Two class. The purpose of the account is to demonstrate both the process she used and the influences on her planning. It will be seen that the curriculum decisions that unfolded were a reflection of who she was as a person. Her planning did not follow a rational, sequential process but rather evolved in a very complex way as she gradually clarified and refined her thinking. The planning process was more like the weaving of a tapestry with the overall picture only becoming clear as the myriad of different threads were woven together in a complex pattern over a period of time. The pattern represented in the tapestry was a very personal one which revolved around the teacher as the central character.

THE STUDY

Helen was a very experienced teacher of a Year Two class in a suburban school of a mid-western American city. After gaining doctoral qualifications and establishing a successful career in administration, she had chosen to return to the classroom the year before the study took place. Our conversations occurred on a weekly basis over a period of three months as she talked through the changes she wanted to make to her social studies curriculum. The conversations were audiotaped and transcribed, with issues arising from the conversation on one week being used to raise questions the following week. My role was one of an active listener who asked open-ended questions and probed for deeper responses. In the tradition of collaborative research, Helen established the parameters for the study. She wanted to make some changes to social studies because she felt dissatisfied with the way she currently taught the subject and she sought an opportunity to ‘think aloud’ as she clarified her ideas and determined her future directions. Although dissatisfied with her current approach to the subject, she began with few pre-determined notions about what changes she would make. She explained that an additional incentive to use her time in this way was her desire to make a significant contribution through her position on the district social studies curriculum committee which would be meeting the following year to make changes to the social studies curriculum for the district.

A grounded theory approach was used to analyse the data, meaning that a framework for analysis was allowed to emerge from the data and then was tested against further data collection and analysis (Glaser and Strauss 1968). The conversations with Helen suggested a theoretical framework which stressed the role of personal practical knowledge in a process of deliberation. The precedent for this choice of theoretical framework was provided by a number of studies which drew data from individuals (Clandinin 1986; Elbaz 1983; Johnston 1989) and groups making decisions about curriculum (Hannay and Seller 1990; Walker 1971). Schwab (1969) and Reid (1979) have argued that decisions about curriculum are practical and uncertain decisions as opposed to procedural or theoretic decisions. For the practical problems of curriculum, deliberation describes the process used to consider options and determine appropriate actions. Reid (1979)
has defined deliberation as:

... an intricate and skilled intellectual and social process whereby, individually or collectively, we identify the questions to which we must respond, establish grounds for deciding answers, and then choose among the available solutions. (p. 189)

Most studies of deliberation have focused on groups making decisions about curriculum and the term has been used most commonly to refer to group processes of decision making (for example, Hannay and Seller 1990; Mulder 1991). However, as both Walker (1971) and Reid (1979) indicate, deliberation may be an individual process. The study described here involves one teacher clarifying curriculum options with a researcher. Although very different from a group process of deliberation, the conversational interaction between the teacher and the researcher allows the process of deliberation to be made visible. It is impossible to ascertain if a similar process of deliberative clarification would have occurred if the conversations had not taken place and the decisions had been made in a completely solitary way. However, many significant curriculum decisions, particularly for elementary school teachers, are made individually and it is important that such a context is explored by various available means in research on curriculum development.

Walker (1971) used the term `platform' to describe the personal practical knowledge which formed the basis of the deliberations of the participants in his study. According to Walker (1971), the platform includes "an idea of what is and a vision of what ought to be, and these guide the curriculum developer in determining what he [sic] should do to realize his vision" (p. 52). Theories, conceptions, images and procedures were the components of Walker's platform and other researchers have further explored these constructs in similar contexts (Elbaz 1983; Clandinin 1986; Hannay and Seller 1990). The conversations with Helen in this study suggested the personal practical knowledge which contributed most to her deliberations were images and principles. Images and principles were constructs explored initially by Elbaz (1983) and later used to illuminate a process of group deliberation researched by Hannay and Seller (1990). The images which contributed to Helen's platform related to teaching, students, subject matter and to her situation - categorisations made familiar as the commonplaces proposed by Schwab (1969).

DISCUSSION
Helen's image of teaching
Our conversations began with a broad focus as Helen first felt the need to clarify who she was as a teacher. The fact that Helen chose this as her starting point was, in itself, evidence that the decisions she would make about her social studies curriculum were based on her personal views about teaching and how she saw herself as a teacher. She had a deeply-held view about why she was a teacher and what role she fulfilled:

I think of the older folks in society and how they always take the accumulated wisdom of society and teach it to the younger members. One of the reasons I went back to teaching was because I like to be at the core of life no matter what I am doing. And teaching is a core - almost the primordial activity. If you go back into different cultures, you find teaching is a role that is always there. It is not an invented job like
administration or some other jobs that come and go with cultures. This is a cross-cultural job - it's very, very basic - that human beings teach each other. I like to be a part of that. I see myself as one of the older members of the culture bringing the accumulated wisdom of the culture to the younger members.

As she heard herself say this, Helen realised that it sounded too much like a one-way process of passing on knowledge to a passive recipient. To overcome this perceived shortcoming, she elaborated on the outcome she intended for children from her notion of the teaching process.

I just want them to feel that they're smart. I want them to see themselves as readers and writers. "I can read; I can write; I can do math; I can do science". So they really feel they are competent members of the culture. They must feel they can do it.

I have a vision that I always think that kids should feel comfortable about being able to do things. I would say that the kids in this classroom generally see themselves as readers and writers and mathematicians. I don't have kids saying, "I can't write, I can't read" - even kids who are really two years behind.

So Helen's image of teaching as passing on the culture now incorporated an element of the children needing to feel they are competent members of the culture.

Helen then introduced into the articulation of her image the additional element of making changes to the culture. Her intention was not to produce passive recipients of the existing culture, but to encourage her charges to participate in the culture in a powerful way, bringing about changes to the status quo when necessary.

They have to have a sense of power about themselves. They can be responsible for their own destiny. I want them to participate in a powerful way in their culture.

One of the reasons I'm so interested in making children part of the culture is because of the way the culture is set up. It's very stratified. People are disempowered - women, the poor, the black - and I think that's all socially constructed. So it is very important to me that everyone feels smart. I hate the assumption that just because you're poor, you're not smart. It doesn't matter if you're a boy or a girl or black or white or rich or poor - in any culture you ought to be able to have all the tools of the culture.

Helen returned to her notion that the teacher is at the core in all cultures and she incorporated her elaborated ideas into this.

Teaching is almost an archetypical way of being in the world. Across time, across places, even back to prehistoric time, there have always been folks who took the accumulated wisdom and stories and skills to share with other members of the clan or the tribe and with younger members of the culture. They make changes - they help people see things differently. I think of teachers in my own life who helped me see some things differently. It wasn't destined that I grow up the way I was raised. They introduced me to other ways of being.

Helen's image of helping children become competent and empowered members of the culture seemed to be an important component of her platform, capturing her vision of the ideal outcome of her teaching. She summed up the role
played by this image of her teaching.

I do have the vision. I know why I am here, in the classroom.

Helen's Images of her Subject
Having an image of teaching which led her towards helping children to be competent and empowered members of the culture did not immediately give Helen the answers she required for her social studies curriculum. She admitted from the outset that she did not have a clear image of what social studies should be about, contrasting this lack of clarity with the clear images she had for some of the other subjects in the curriculum, particularly language arts. Her initial intention was to go to the literature of the field of social studies in search of guidance as to how she could apply her generalised image of teaching to the specifics of social studies.

My natural bent is to first go to the literature. I want to see what the folks in social studies are saying. What is going on? What are the current strands thinking? Which one do I resonate with? I will try to make sense of what they think I should teach compared with what I think fits with what I believe about social studies. Helen was disappointed to find that the literature did not give her definitive answers and concluded that the field was in a "state of disarray".

In the other three disciplines [mathematics, language arts, and science], the national organisations are saying this is the way it should be taught and there is pretty much consensus. But in social studies... Should we go back to a traditional historical approach? Should the focus be more on geography? I don't know. As it is now, it is a little bit of everything. At this level, should it be only the kids in their own little mini-culture - their own social interaction? Is that social studies for them? What about the places outside them? I have all kinds of questions.

They talk about how the field is so mixed up. It's really a loose confederation of a whole bunch of subjects. There does tend to be a movement more towards history and geography as core, because they give you a sense of time and place. I think that's why I am attracted towards geography and history.

Helen admitted that her search of the literature involved looking for ideas which resonated with her own ideas. Rather than an open-ended search, it seemed almost a case of seeking ratification or support for pre-determined views. At most, the literature was expected to offer practical suggestions for implementing into social studies her already clear image of teaching.

In the absence of satisfactory directions from the literature she consulted, Helen attempted to develop her own image of social studies compatible with her more general image of teaching.

... to know the society you are living in and its strengths and weaknesses ... to be able to look at the larger picture outside your immediate society which means your school, and outside your neighbourhood, outside your country ... to be able to think globally. I think that's important - to be able to see the whole picture. To be able to empathise with people of different races, different cultures ... to know your place in history. ... to know where your particular culture has come from and why it has certain limitations and strengths. It is because of the story
being lived out ... to have an historical perspective.
Helen did have some strong feelings about one of the debates she found in
the literature. This was the notion of the expanding environment in which
the focus progressively moves out from the child's immediate environment.
This debate helped Helen clarify her aim for a more global perspective and
this perspective became an important theme in her deliberations.

Another strand is this notion of expanding environment. I hate it.
You start with the self and then the family. It's so repetitive and
babyish. I think we sell children short. So I would like to move beyond
that, more towards a global perspective. The child in the immediate
context has to be focused on of course, but always in relationship to the
larger picture. They are participants in a global experience, in an
historical story.
Because she had a clear image of mathematics as teaching children to think
mathematically and of science as teaching children to think scientifically,
Helen attempted to transfer this approach to social studies.

What is thinking socially? Social studies is history, geography,
civics, sociology, psychology, anthropology. They're fields of knowledge.
How do you think socially? You can start where you are. You can start
with social interaction. I have bought a book called "A Peaceful Classroom
for a Small Planet". What you do is create a peaceful group in your
classroom. I can get a handle on small group interaction which is part of
being a responsible citizen. But there is also the need to know and
understand cultural diversity. So then you can get into a little bit of
anthropology - you can talk about other cultures like your own. You can
get into history and talk about people of the past.

Another thing is the sense of place. You want kids to study
geography because you want them to know that a lot of the way they think is
constrained and enriched by the place they live - the physical place.
Although considering a number of alternative ways of viewing the subject,
Helen did not settle on a single, clear image of social studies. She
debated the aim of helping the children to "think socially" but she also
knew that a global emphasis was important. She grappled with the means of
combining these threads.

Helen's Image of the Students
On each occasion in which Helen proposed a generalised image, she seemed to
test this against the specific characteristics of the children she was
teaching. The age of her students was one important consideration in her
plans to develop social studies.

I have to put that [my ideas] against 7 and 8 year olds and where
their life experiences are.

What do I expect for a kid of this age?
When she discussed the need to think globally, Helen linked the discussion
with her awareness that the children she taught had very little
understanding of the environment beyond their local area. When talking
about the need to be aware of other cultures, she referred to the lack of
cultural diversity in her class. She saw the main source of diversity in
the class as being their differing levels of affluence or poverty and was
hesitant to draw on that as an example of diversity within the lives of the
children. Specific images of the students were not explicitly obvious in
her conversations. However, Helen did demonstrate that she had an intimate knowledge of their needs and backgrounds as she weighed up the consequences of each of her ideas and its likely impact on the class. It appeared that much of her knowledge of her students was tacit.

Helen's Image of her Situation

None of the above discussion indicates any awareness on the part of Helen that she operated in a situation in which political or social factors were important. The paucity of such discussion in my conversations with Helen is explained by the manner in which she established a situation in which such factors offered few constraints. Helen had done this through the skill and competence she had applied to her work and through carefully choosing her work environment.

I've always been able to get through them [constraints]. I found a long time ago that if you do what you do at the level of excellence, people will let you get away with a lot of things they will dismiss - constraints they will hold other people to. They will say, "Oh, she's good at it. I wouldn't let anyone else do it. But she's good so she will know what she is doing". I have a reputation for being a deep thinker and being very thorough. That gives me all kinds of latitude.

Helen indicated that she chose her present teaching post because of the principal with whom she felt she could work with few imposed constraints. Evidence of her political and social awareness was demonstrated by the way in which Helen saw her role on the district social studies committee and the manner in which she was preparing for that role.

I'm always working in my individual sphere and at the same time I have an eye on how to revolutionize the broader picture.

I will have my thoughts together [by the time the committee meets] and I will have tried things. Then I think I can become a very powerful member of the social studies committee. I have already helped them establish some goals.

No mention has yet been made of the existing school or district curriculum requirements. With regard to the school program, Helen indicated she felt a freedom to make suggestions for change and that there was a willingness on the part of her colleagues to accept her suggestions. With social studies, she felt few constraints imposed by teachers who would take her class in future years because she did not perceive social studies to be sequenced as rigidly as a subject such as mathematics. She intentionally left consulting the district syllabus until she had clarified her own thinking. Although she returned to it on a number of occasions later in her deliberations, she used it mainly as a check-list to prevent her leaving out important elements. When she disagreed with the direction that the district syllabus provided, Helen was quite prepared to ignore it. The syllabus was about to be reviewed and this probably contributed to this perception of freedom.

Principles

Although Helen's images helped to provide her with overall directions, they did not relate directly to how she would teach her revised social studies curriculum. Here she articulated some principles which would guide her teaching. One important principle for Helen was the need for the children to be active in seeking their own knowledge and understanding - to be
curious. It was obvious that this was a principle which guided her teaching in other subjects and she described many examples from these other subjects to illustrate her intention. Although confident she was achieving this in other subjects, Helen did acknowledge some difficulties developing ideas for social studies which would incorporate that principle.

I want them to be fascinated by the world - asking questions. You [the children] grow because of that.

As she clarified this notion, she began articulating another related principle which persisted in much of her deliberation. This was a very strong principle that the teaching of social studies must be authentic rather than being developed around artificial or trivial exercises.

I'm not sure what to do with artificiality in the curriculum. I want it to rise out of the children's interests and needs, ideally.

How do I bring that down to the experiences of eight year olds? How do I create an environment so those experiences occur authentically and naturally the way they do in reading and writing, science and math - that's my problem.

I'll be searching for authentic ways rather than artificial exercises. Even though I know I create the environment so certain things happen, I want what happens to be authentic participation in the environment - not a paper and pencil activity. Authenticity is very, very important.

To demonstrate how the children's learning was authentic, Helen explained how she purposely avoided using the term "work" in her classroom. She did not see the day as the children moving through allocated work tasks and she maintained that she never gave punishments when children had not completed tasks.

Being behind in your work doesn't fit with what I believe about schooling. There are so many kids in the system who have piles of work. They are like adults. They have desks like my desk. It's terrible to feel when you're seven years old that you're so far behind. What are you going to do when you're fifty if you're behind when you're seven! I try not to use the metaphor of "work".

The desire for authentic experiences derived from the children's curiosity and the need to know posed some dilemmas for Helen. Her image of social studies as having a strong global emphasis meant that she had to devise ways in which the children themselves would seek understanding of other places and other peoples beyond their immediate context. Although she was not yet clear how to structure this into her social studies curriculum, Helen had already achieved some success in this respect. As we talked in the classroom, a large plastic globe hung over our heads and, on the front wall, was a map of the world permanently on display. Helen recounted how children often referred to the map and the globe seeking information about where current world events were occurring. Almost without being aware of it, Helen had already established an environment in which the children were encouraged to gain a global perspective. This principle did not only apply to social studies. Her task now lay in expanding this and incorporating it into the formal social studies curriculum.
The Deliberative Process

Helen's conversation represented a gradual process of clarification in which she progressed from the more generalised image of her teaching to her image of social studies and then to the principles she believed would guide her practice. However, the process was far from linear as Helen returned to past themes frequently often clarifying them in the light of her evolving understanding. The principles kept returning to the conversations as yardsticks against which new ideas were tested or as reminders of important issues.

A process of gradual clarification of thinking characterised the deliberative process. Helen began by talking about passing on the culture and she immediately became uncomfortable with the way in which this seemed to portray a one-way process. This potentially one-way process soon became an image of helping children become more competent members of the culture and then Helen perceived a need to incorporate an aspect of empowering the children to change the culture. Similarly when clarifying her image of social studies, she began by transferring her image of other subjects to social studies and then found that to be inadequate. She tested her idea about "thinking mathematically" on social studies.

Thinking socially is too narrow. We're social beings. Maybe participation is a better word. I want them to be able to participate socially - in small groups, in large groups, in the neighbourhood, nationally, globally, in their particular minority groups. Whether they are women, blacks, certain ethnic groups or if they are poor. I want them to understand the richness of their particular culture and be able to participate in all those cultures.

The word participation captures a lot because it has a wholeness to it. You participate bodily and emotionally and as a social being and as a solitary being and as a thinking being. Maybe I can work on that.

I want them to be emotionally involved in the activity too and physically too and socially involved. It's very interesting - I feel the experience more than I can talk about it.

This process of clarification may have been a product of our conversational interactions, as Helen felt the need to elaborate on statements I had fed back to her and which inadequately captured the complexity of her thinking. However, other studies of deliberation suggest that such a process of clarification is the norm in any deliberative decision making process. There were also some inconsistencies in the process, some of which were clarified during the conversations and others which remained unresolved.

For example, Helen perceived, but did not fully resolve, the tension between providing authentic learning which builds on the children's experiences and the need for a global perspective which broadens the children's experiences. Both principles were important, but Helen could not clearly articulate the means of building an environment for social studies in which global perspectives could grow from the children's experiences.

It's got to be authentic out of the children's experience. But not totally. I want them to be in touch with the larger world. That's one of the reasons I teach geography and things like that.

She did consider the idea that stories of other cultures might do this.
Although representing a logical solution to the dilemma, Helen did not persist with the idea of using stories and the tension remained largely unresolved.

I don't see too much problem with that. I can pool the children's stories of their lives. I can draw from published works to bring in the stories of other people.

Although some clear patterns and themes emerged from the conversations, the deliberations did not continue to the stage of formulating a specific set of plans for teaching social studies to her class. The process for achieving this was relatively clear to Helen. The process involved using the platform which comprised her images and principles to evaluate the suitability of particular learning activities. To achieve this, Helen drew on her own experience and weighed up the various types of activities and learning experiences with which she was familiar. One of the difficulties here was that none of the approaches she had used in the past and which formed her repertoire met the needs she had identified. The search was therefore not yet over as she kept returning to her desire for a global perspective. Helen continued to test the idea of using stories and literature as her input, although the exact nature of the activities in which the students would be involved were not yet clear.

And then I have to think up experiences to immerse the children in. That seems harder, other than the small group experiences when you focus on small group process. One of the things you can do is create a mini-society. Then bring people in from other times and other places through biographies and stories. I think stories are a great way. Children understand stories which they can't understand if it were explained and analysed.

Another strand is the global perspective - I don't want it to be ethnocentric. That's very important. The notion of building a learning environment was proposed by Helen and the characteristics of that learning environment, although not yet fully clarified, were emerging.

We're getting down to the nitty-gritty, to framing the year, tying it into other subjects, finding out what literature is available and what activities. What is going to be the input? It's either got to be something from the children's lives or it's got to be something from outside their lives which is an experience you take to them or books they can read. Apart from the input, the other thing is what are the children going to do?

I'm starting to get a fuzzy picture.

Concluding Comments
Several characteristics emerged in the deliberative process in which Helen was engaged. It was obvious that much of the substance of our conversations related to Helen's personal values. Her platform for her curriculum decisions was who she was as a person and as a teacher, these being one and the same. Helen summed up this very personal aspect of how a teacher teaches.

All you can ever give to another human being is who you are. If it's your husband, your friends, your children - the kids learn me. That's basically it. I don't think it can be any other way. All I can
It is perhaps significant that Helen's deliberative process began with a consideration of her general image of teaching. She then sought to apply that to social studies. The image and principles she used to envision her social studies program were not specific to social studies, but rather they guided her teaching generally. Helen's platform of teaching - her vision of teaching - was applied or transferred to social studies. She grappled with the means of weaving this discipline or what the accepted body of knowledge associated with this subject was to convey into her already well formed framework of teaching. For Helen, it was a case of moulding social studies into a comfortable fit with her vision of teaching rather than developing new images or principles of teaching to fit with social studies. Although comfortable with theoretical constructs and familiar with the theoretical literature, these did not feature explicitly in Helen's deliberations. Instead of applying abstract knowledge, the deliberative process was based on personal values and lived experience. Although some writers have been critical of the absence of an empirical data base in teacher deliberations, such a situation need not necessarily be cast in a negative light. The portrayal of curriculum development as a process of deliberation based on personal practical knowledge acknowledges the importance of the personal values and experiences the participant brings to the process. Instead of being viewed as a process without direction or foundation, deliberation viewed in this way is a process which can be studied and understood. Furthermore, it is a process for which teachers can be assisted to take a role of more effective involvement. The constructs which emerged from the data in this study were similar to those used to explain the deliberative process in other studies. Images and principles guided Helen's thinking and the process of deliberation was one of gradual clarification and iteration. Although the research process in this case opened Helen's thinking to her own scrutiny as well as that of the researcher, much still seemed to still remain tacit. As Helen indicated at one stage in our conversations, she could feel more than she could describe about how she wanted her classroom to be. The process of deliberation employed by Helen suggests that text books which present curriculum decisions making as a logical, sequential process fall far short of the reality. Rather than presenting curriculum development as a technical process, there must be more acknowledgement of the need to help teachers reflect on their own values and raise to the conscious level some of the implicit understandings they have of their teaching and classrooms. By presenting curriculum development in this way, text books would surely convince teachers that curriculum is an integral part of their lives as teachers. If there is an acknowledgement that the person features strongly in curriculum deliberation, teachers should not be able to so readily discount curriculum as outside of their control or concern and unconnected to their daily classroom experiences.

References


