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Critical Literacies and Feminist Ethics: Mapping a Pedagogical Reform in the Preparation of Educators

Audrey M. Dentith and Jeanne F. Brady

Introduction

Those of us in university programs of education face the daunting task of preparing new and practicing teachers and school leaders with the necessary knowledge, competencies and attitudes to teach with success in the face of ever increasingly complex schooling environments. Escalating poverty among children, school violence, and language and cultural barriers between students and teachers are just some of the many issues that complicate our intentional pedagogies. More recently, a relentless push toward standardization and top-down initiatives for teacher accountability for student achievement levels has added more tension to our work as these often intimidate teacher thought, creativity, and autonomy. As we are increasingly held to imposed standards and other policy mandates, teachers and school leaders must make sense of these impositions as they discriminate among immense knowledge bases within their discipline and balance hoards of suggestions and innovations for programmatic and student needs.

In this article, we define multiple literacies in teacher education as those particular skills/dispositions/abilities that might form a solid and judicious foundation in the education preparation for teaching and instructional leadership. Multiple literacies, as we define them, assist us in the struggle to locate and define essential knowledge and discern among multiple meanings in the creation of learning experiences for others. Secondly, we name and explain a feminist ethics, located within a critical pedagogy, as the foundation of a philosophical effort to teach for social justice. Such politics inform our philosophies and gives us purpose and ethical direction within teacher education. Feminist ethics defines justice and supports social change when infused with principles of pedagogy in teacher education. Finally, we highlight examples that illuminate the integration of this work as we have located evidence of such in new practices within science education.

Such work is best situated within a framework of moral engagement since nothing done or said, we believe, is culturally neutral or innocent. Ethical concerns become tantamount to content knowledge and

other skills within the discipline of education, since these constitute the pivotal influences that affect all of our conceptions of teaching and learning.¹

Current Teacher Education Reform

The debate explored here has roots in current trends of reform and innovation within the field of teacher education. One visible trend rests on the notion that more content specific subject knowledge and increased formal knowledge of content and pedagogy will result in better-prepared and more effective teachers. Mandatory content-specific pre-licensure praxis for teachers and undergraduate liberal arts courses of study exemplify these efforts. Other efforts appropriate an increased emphasis on reflective practice and earlier and more frequent field experiences as a means to generate better teacher judgment and increased abilities to teacher in diverse settings. Exposure to multiple sites and consistent reflection through personal narrative, it is believed, might better prepare teachers for the complex classrooms they will most likely encounter. A third movement, less understood but gaining in attention, is one that asserts the need to situate the problem of knowledge, itself. Teachers and other educational leaders are encouraged to examine and regard knowledge as social construction and to incorporate this understanding with notions of power relations, personal assumption and inquiries into prevailing social and cultural beliefs.²

This last effort sustains this discussion. At a fundamental level, we work toward ways that challenge the essence and origin of knowledge as neutral, static and rational. In the process of such inquiry, we pursue ethical and just practice that ultimately situates teachers and school leaders as social critics, ethical intellectuals, and agents of social change. Secondly, an exploration of the overlaps and interconnectedness that characterize our world links sound teaching practices to an in-depth understanding of complex social, cultural, political, technical, and economic realities and their relatedness to teaching and learning practices. All of this occurs within the development of teachers and school administrators who are able to comprehend the effects of persistent injustices in education and, subsequently, develop agendas that highlight reform within a social and cultural realm. Such social reform as a programmatic goal of teacher education can lead to an exploration of the meaning of teaching for social justice, a goal acknowledged by many as an integral part of school reform and the development of worthwhile schools.³

Multiple Literacies in Teacher Education

To meet these laudable goals, we use theoretical tenets of what we term "multiple literacies" as the skills and competencies teachers and school leaders must develop in order to begin to understand education located within and as part of particular social and cultural practices and relations of power. Multiple literacies are concerned with a certain reshaping of teaching practices into actions and interactions that recognize and analyze the social and cultural contexts of education and work to uncover unjust relations.

At the present, as reforms in education coincide with a certain rise in the concern for and definition of all types of literacy, our use of the terminology mirrors our deep regard for the thoughtful and expansive work that is being done in the field of literacy.⁴ This expanded notion of literacy within teacher education includes an understanding of cultural and critical literacies in the intellectual development of teachers. Cultural literacy includes an awareness of the social attributes of race, class, gender, nationality, and ethnicity. It is comprised of

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practices and representations that are arranged and prescribed to create meanings that are often tacit. These depictions become signifiers constructed through media, popular culture, and many community practices of particular identities. Through language, images, and written and visual representations, we come to understand others and ourselves in particular ways and as particular beings. It is the exposure to and articulation of the taken-for-granted meanings that can "help us locate ourselves and others in the economic, social, and political relations of our times."⁵ Cultural literacies help us to make meaning from our interactions and experiences within the world in new ways because it illuminates the particular maps that determine how people view themselves and how they are situated in relationship to others with different social identities and ideas.⁶

Understanding cultural symbols and related practices and the ways that such things might position one in different ways paves the way for the acquisition of critical literacy. Critical literacy in teacher education is the fundamental ability of educators to see, understand, and name the ways in which knowledge and learning are shaped and allocated within systems of authority, power and discourse in society.⁷ It offers the means to analyze the ways that institutions and particular practices acts as regulating bodies for knowledge, resources, and actions.⁸ This requires a rethinking of knowledge outside of the canon, primarily since such investigation opens up the learner to far-reaching and often surprising information that can help reveal the nature of power relations in a particular cultural or social context.

The Development of Multiple Literacies Among Educators

The journey toward the acquisition of multiple literacies must begin and continuously involve various opportunities that encourage the examination of and naming of one's own beliefs and values and the speculation of these in relation to one's practice.⁹ As just one example, teacher educators must first begin to actively confront their own subtle racist attitudes and intentions that sanction dominant (White, middle-classed) views and behaviors.¹⁰ Of course, this practice is rare among many of us who have had little opportunity or encouragement to engage in such practice as part of our own teacher preparation experiences and practice.¹¹ However, the need for such self-reflection forms a prerequisite for ultimately becoming a teacher for social justice.

In our own practice with pre-service and in-service teachers and administrators, we begin with the development of culturally literate practices using a variety of exercises and encounters in social settings both in and out of the university classroom. For example, an analysis of children's literature and film to determine the roles that characters assume in terms of race, religion, gender, ethnicity, and socioeconomic status and the implications of stereotypical depictions is explored in depth.¹² Pre-service and in-service teachers are asked to write autobiographies in relationship to their university course work in which they must name themselves in the various roles they acted out as school students, teachers, and others and compare these to the social roles they assume in various aspects of their lives.

To understand the cultural, political, social, and economic realms that surround us as educators, we ask our students to describe the neighborhoods that surround the schools of their pre-service field placement to include descriptions of housing, public services, retail stores, and government facilities as well as the people visible in and around the school. Invariably, most students make particular assumptions about the children who attend these schools as a result of their

observations. These often include revealing statements of the tacit, but usually unspoken, assumptions within dominant ideologies of poverty, race, and gender. These observations serve an important function because they are able to expose dominant ideologies in relationship to personal beliefs and substructures that are capable of greatly impacting the emerging practices of teachers. They are also helpful in bringing about awareness that we inherit specific beliefs from within the social and historical situations that surround us and that these beliefs must be understood as realities that shape our lives and the lives of others. This can have a dramatic impact on the success of teaching. Without such an analysis, educators are unable to conceptualize connections between the larger multicultural society in which we live, the innumerable implications of student identities within particular social categories of gender, race, class, etc., and their relationship to unequal educational perceptions and practices. This fundamental concept forms the underlying tenet of critical pedagogy.¹³ The exercises described here are helpful antecedents, then, in the development of critical literacy. Critical literacy and its unfolding sensibility among educators consider these cultural revelations and offer the apparatuses for the disclosure of alternate discourses. It provides a deeper language of analyses that works to uncover the ways that power, ideology, and culture operate to disempower some and privilege other groups of people.

Critical literacy is a theoretical discourse in which the relationship between theory and practice is understood as complex and multifaceted. It is not dissolved into a dichotomy but provides the language and forms of critique that joins theory and practice. Freire named this as praxis because it regards the relationship between theory and critique with action for transformation and justice.¹⁴ As such, a situation is not changed through awareness alone; instead, the interplay among action, reflection, and related new action becomes theory and practice within pedagogy for social change.

Critical literacy as a discourse provides an analysis of multiple cultural forms in their social context through an observation of and naming of the differences and contradictions within society. More than this, critical literacies view and work to understand how cultural practices are formed historically within society and how these exert specific influences through representations and practices that have become internalized and must be challenged in order to be transformed.¹⁵

Beyond this, a critical literacy provides multiple languages and spaces that allow communication across lines of difference in order that ideas are challenged and disputed. Critical literacies become tools for action that result from the incitement of new understandings that translate into discursive practices. We decide whether to accept, refuse, challenge, or reinvent the routines, habits and expectations practiced in schools and communities. Expression precedes action and is reinvented in dynamic and continuous interplay.

In our work with pre- and in-service teachers, school administrators, and others, we juxtapose these theoretical tenets with practice in ways that help students solidify meanings and interpretations. Our students have been required to work collaboratively to create educational experiences for others with a variety of social agencies including homeless shelters, after-school programs, charter schools, Head Start classrooms, and alternative schools. Educational administrators are required to initiate and develop curriculum projects that promote new understandings of cultural, social and political learning into their schools. This juxtaposition provides educators with real-life opportunities to put their new theoretical knowledge into practice.

Importantly, critical literacy should also be understood within a discourse of ethics that is able to provide structure for understanding how equity and justice contribute to our work. Of course, to expect that all educators embrace multiple literacies is a noble goal, more simply understood and agreed upon here than in the actual practice in the university and the public school classroom. Contemporary school programs are structured in ways that do not easily allow space for creativity and lofty ideals. In order to move forward, we must establish an ethical foundation as a centerpiece for the construction of this new knowledge. We use a feminist ethics because we believe it provides the means for dialogue and praxis in the preparation of teachers as committed agents for social change and justice.

Feminist Ethics in the Discourse of Teacher Education

A feminist ethics is not a traditional form of ethics, based on relativism or essentialism. It does not profess a set of rules that can be played out in binarisms that clearly determine right from wrong. Within a critical theoretical basis, feminist ethics does not either rely exclusively on the ethics of care or any other liberal notion. Such ethics are multi-layered. A critical feminist ethics is infused with commitment to caring, but it is also steeped within principles of justice. Embedded in a language that integrates care and justice, feminist ethics provides a democratic vision that takes up the struggle against inequality in both the public and private domains and opens up a discourse for expanding human rights. In this sense, a caring person is someone who is “simultaneously concerned about the other’s welfare and perceives acutely and insightfully how it is with the other,”¹⁶ is deeply humane, and who experiences tears and outrage. In this sense, a critical feminist ethics focuses on economic and social structures and is taken up in personal experiences, and in a larger social arena, with concrete specificity. In this sense, a critical feminist ethics as we have seen in the women’s labor movement presents endless challenges to the imagination and the possibility for ethical action.

Within a feminist ethics, the effort to uncover a deep awareness of difference is needed so as to understand the specific manifestations and complex nature of power and domination. Feminist ethics provide a vision of democracy that struggles against inequality in the public and private domain in an expansion of basic human rights. Cultural inquiries become the focus for analyzing political, economic, and psychological realms.¹⁷

General principles of feminist ethics as a basis within the larger discipline of social ethics identify key principles as a theoretical base to guide the advancement of critical literacy among teachers. Primarily, a commitment to social justice along with an unwavering commitment to racial and economic justice is fundamental. A feminist ethics seeks the liberation of oppressed groups and weighs the value of acts of policy in those terms.¹⁸ Teacher education programs situated within a feminist ethics differentiate between charity and commitment to social justice in ways that ultimately seek to “level” the playing fields that privilege some and discount others within the realm of education.

Much has been written in the past decade on feminist ethics.¹⁹ Yet, very little of this work has explored educational pedagogy and classroom practice.²⁰ We chose Carol Robb’s nine general principles of a feminist ethical reflection to establish a general basis of the discipline of social ethics that allows for the new and diverse voices to challenge traditional practices in education.²¹ The first principle component of a feminist ethics is to reflect upon concrete situations. This requires us to identify the specificity of the issue at hand. Second, relevant

data about the historical situation must be taken into account. In this sense, no moment is viewed as separate or outside of the historical, political, economic, and social realm. Third, the location of the roots of oppression informs all aspects of ethical reflection, which names others and ourselves as possible actors within oppression. Fourth, with some exceptions, feminist ethics are loyal to all of humanity and require us to develop deep empathy for and about the human condition, connecting with the anxieties and frustrations of others. Fifth, a commitment to social justice shared with others, with a commitment to racial and economic justice as fundamental. Sixth, a feminist ethics is oriented toward the liberation of oppressed groups and weighs the value of acts of policy in those terms. Seventh, lived experience is the source of ethical claims that always ask whose experiences, under what conditions, and for whose benefit. Eighth, the moral agent requires both autonomy and the understanding of powerful forces that limit it and which address personal and institutional disclosure simultaneously. Finally, understanding that the components of feminist ethics are a broadened form of social ethics provides us with the promise for a deeper understanding of how the private and public domains intersect. It is hoped that these principles will provide the latitude for each of us to act as unique individuals in and throughout participatory communities and collectives that give honorable importance to an open, undefined and possibly better future.

Critical Literacies in a Feminist Ethic in Science Education

The analysis of Osborne and Burton of the Project 2061 science reform proposal or Science for All, generated by the American Association for the Advancement of Science, offers a worthy example of the role of feminist ethics and multiple literacies.²² Science for All reform advocates for accessibility of science rules, practices, content, and structures to all citizens with the intent of producing a new, scientifically literate citizenry through education in the United States. The reform proposal uses common language consistent with the ideals of a democracy in which children and others are given the unalienable right to learn science concepts and be held accountable for this privilege. However, this assertion, as Osborne and Barton note, is problematic since it assumes that schools are meritocracies able to provide equitable opportunities regardless of race, class, or gender.²³ It also infers a homogeneous, White, middle-class, male value structure that is regarded to be superior in comparison to other knowledge bases.²⁴

Long regarded as a field of exactness and objectivity, science education seems an unlikely fit for an emerging feminist ethical practice and the development of multiple literacies that might question the stability and objectivity of discipline-specific knowledge. Yet, it is science educators who are now making this revolutionary leap in their field. As Haraway has stated: “The political project, the freedom project, the democracy project in science and technology is about the engagement of people whose ways of life are at stake in the apparatus of the production of knowledge and systems of action.”²⁵

The subsequent work of Osborne and Barton with homeless children in New York City further clarifies. As scripted in their action research project, they observed one student who had been in three different schools for the first four months of the school year as a result of her families’ homelessness. The teacher in the science classroom used a variety of hands-on activities and generally was supportive and sympathetic to the girl’s needs. Materials for science were adequate and appropriate. Opportunities to learn and understand science concepts

were readily apparent. The teacher and the school worked hard, it seemed, to provide equitable resources for this young girl to excel in science. Yet, the young child failed the science unit in which she participated when observed by the researchers. She was often “pulled out” of science class to do remedial time in writing, reading or math because of her label as “learning disabled”. She received supplemental counseling during school hours that often disrupted her science work. In class, she was seldom called upon because the teacher did not want to single her out or embarrass her with questions she might not be able to answer. When her notebooks were examined, even during times of participation and attendance in science class, it was noted that she doodled and daydreamed. Even her notes on science lab report revealed different interpretations of the values of the science experiments when compared to the teacher’s purpose. Often, her responses contrasted sharply with those determined to be the “right” answers. In short, the units of study based on recommendations by the AAAS did not seem to have much relevance to this child’s lived experience. Equal opportunity alone was hardly sufficient in meeting this child’s educational needs in science class.²⁶

A feminist ethic challenges the pervasive forms of academic competition and standardization practiced in schools as these serve some to the exclusion of others and adhere to a faulty premise of earned privilege and honor. This requires a restructuring of many everyday practices apparent in schools since they fail to educate students for a critical citizenship in which questions of equity are routinely scrutinized. The notion that schools operate as meritocracies is challenged, and the historical roles schools have played in reproducing inequities according to social class, race, gender, religious affiliation, etc., are exposed.²⁷

Conversely, the work of Osborne and Barton with children in homeless shelters reveals a more thoughtful and context-specific shift in both content and pedagogical method. As an example of support for emergent multiple literacies, the teacher allowed children to choose activities that resonated with their emerging critique of school-based knowledge. When she visited the center prepared to engage children in work related to some scientific concept, she was open and responsive to children’s desires and initiatives. For example, when some boys made edible “paper” from some food supplies rather than recycled paper, she encouraged their exploration. Rather than use the provided materials for making paper, they borrowed items from the snack table and made edible “paper” to be consumed at a later time. This activity revealed for Osborne and Barton, a number of things. Originally, this activity exposed the ways the boys were making sense of and rebelling against the food restrictions placed upon them as residents of the shelter as well as the injustices in the lack of material necessities afforded to them as children. More importantly, the boys challenged the pedagogy by creating their own science. Lastly, this activity permitted children in homeless shelter to begin to shape some form of agency in relationship to the unfair political, economic, and social realities that surrounded them.

A feminist ethics combined with multiple literacies, then, is a broadened form of social ethics and actions that provide some promise for a deeper understanding of how the private and public domains intersect and how actions can disrupt traditional science practices that exclude some. This kind of understanding, for example, requires us, as teachers, to involve ourselves with matters of teaching simultaneously with a respectful understanding of children’s lived experience. Moreover, it requires a development of a critical literacy that can critique. In this way, teaching and learning are based on the interests, needs, and

questions of children and are able to move into forms of practice that destabilizes and politicizes the boundaries of knowledge.

The role of the teacher resides in her/his abilities to guide children in the construction of questions and to work collaboratively to help answer them. The outside experiences and realities of children are validated by teachers and used to create pedagogical direction.²⁸ This standpoint situates curriculum within knowledge of power relations and the roles that specific content and teaching practice play in the ways diverse students’ make sense of and construct their learning identities. Regarding this work within science education, Osborne and Barton state:

We use these insights to create a forum where feminist conceptions of science and science teaching and learning are explored as a viable and liberatory alternative to contemporary science teaching methods for children. Investigating the ways in which the urban minority children we work with perceive science and themselves in relationship to science, we discover how these images and relationships change as students are encouraged to explore the meaning of science in the context of their lived experiences.²⁹

Such an open and critical notion of science permits the possibility of creating spaces in which a wide range of roles can be examined and knowledge of science can be fluidly and reflectively constructed. In this way, children can create a science that combines their perceptions and insights with their everyday experiences and their personal beliefs and immediate needs. This challenges the dominant ideas about science and educational theory and practice of classroom instruction.

In the same way, a feminist ethic works to connect with students’ communities and families. This respect of students’ community and family among teachers is essential and extends beyond mere routine contact with families. Importantly, teachers must be willing to work extensively to bridge the gaps between families, communities, and themselves, despite differences in values, perspectives and desire.

A feminist ethics requires consistent reflection upon concrete situations. It focuses on the economic and social structures as they are experienced in the personal realm. This requires us to identify and engage in the specificity of the issue at hand. For example, feminist ethics expose a local company’s practices that might be dangerous to the environment as it provides a discourse to understand the power relations embedded in the injustices at hand. All of this allows for intellectual growth as we evolve into deeply humane individuals. Each person must become one who is “simultaneously concerned about the other’s welfare and perceives acutely and insightfully how it is with other.”³⁰ A feminist ethics remains true to all of humanity in ways that require us to develop empathy about the human condition and desire to change the conditions of another’s life. In our perception of the anxieties and frustrations suffered by others, we make the necessary connection in order to help change the conditions and situations in which others might suffer. This avowal requires teachers and others to be become actively involved in the specific situations that limit one’s participation in and success with school.

A feminist ethics always accounts for surrounding circumstances. Nothing is viewed separate or outside of the historical, political, economic, and social moment that encircles it. The feminist efforts of PROMISE (Projects for Multicultural and Interdisciplinary Studies in Education) housed at the University of Nevada, Las Vegas provide an excellent pedagogical example. This curricular initiative for university

students integrates skills for analysis with specific content based in relationship to historical events, contemporary culture, social practices, and political policy within a feminist perspective. Gender relations, power, ethnicities, class, and sexuality along with other social categories are analyzed relative to the distribution of and knowledge generated within science.³¹

Modules were developed to guide this endeavor. One sample module entitled, "Water: Resources, Politics and Society," promotes understanding among students of human acts, humanity, and subsequent relationship to the cycle of water production. Perceptions about water, historical values related to water, and contemporary lifestyle uses of water are some of the concepts juxtaposed with studies of fluvial systems, geomorphology, and the hydrologic system. These first exercises provide opportunities for the development of a cultural literacy. As a result, scientific concepts are integrated with specific understandings of local cultural practices.

Introductory concepts require no previous science experience and progress toward application is made in context specific locales. Importantly, the work begins with self-reflective exercises that help student identify personal values and perceptions about scientific concepts or phenomena. In this case, students are asked to reveal what they know and understand about water, its production, use, and conservation. Activities arise from within this understanding and move outward to regard the larger implications in a social, cultural or political sense. Of course, for students who live in different geographical locations, the study of water, its production, use and cultural regard is context specific and can lead to greater understanding of local practices and belief. As a critical literacy discourse develops, questions of power and its relations are raised regarding a specific scientific concept and its cultural practice, and opportunities for activism and social transformation often occur. For example, in the case of this module on water, students who live in a southwest corridor of the United States may become involved in conservation organizations or other advocacy efforts that seek to change local understanding and cultural practices. Cultural Survival is one such advocacy group that is "dedicated to bringing together the Native rights and environmental movements to bear upon the issue of resource colonialism."³²

The roots of oppression (as the cases above illustrate) can inform us of an ethical response; that is, a feminist ethics insists that we be willing to name others and ourselves as possible actors in the oppression of one group or another. Also, we must always ask whose experiences, under what conditions, for whose benefit are certain practices initiated and maintained in schools and society, at large.

Although usually regarded as legitimate, traditional ethics as practiced in schools, support the dominant paradigm in teacher education and curriculum and instruction. These traditional ethics exercise forms of moral regulation that suppress important questions about the relation among power, knowledge and domination. Such ethics for fairness, as an example, are widely practiced and regarded in schooling. Consider the idea spoken and understood in school as "what's fair for one, is fair for all", as an ethical stance. In our experience in one secondary public school, this example is adeptly depicted in a teacher conference among secondary subject area teachers. They were discussing adaptations for a high school student's educational plan in an advanced biology course. A student with a specific learning disability had modifications for testing and course evaluation along with other adaptations of the required curriculum components; these were presented to the teacher by the special education teacher and

her parents. These modifications were designed to assist the student to be successful in this college preparatory class. The teacher named the alterations "unfair". He believed that since other students were required to complete certain requirements in order to earn a grade that would be considered in their college applications, everyone should do the same. What is missing from this discussion is a feminist ethical understanding of the specificity of this particular child's learning and social needs. Not only does her gender play an important role in her future placement within the academic setting and in her role in science, but also her locale as a student with a learning disability bears substantial significance too.

This vignette provides a poignant example of the contemporary notion of ethics widely practiced in schools that disregards the specificity of the individual student. Teachers who regard themselves as ethical humanitarians are, in fact, unnamed actors in a specific form of oppression that excludes and obstructs the work of others.

A feminist ethics among these teachers would insist that they examine their actions and work toward the development of a sense of empathy for the experiences and frustrations of their students, regardless of status and social affiliation. More than this, a feminist ethics reveals power and its relations to the real life experiences of all people. Analysis of power and its relationship with children's school experiences including the content of the curriculum and the instructional patterns sanctioned by schools would become part of our teacher education praxis. Curriculum and instruction that is context-specific, integrated with social, cultural, political, and economic realities of our world and attuned to the lived experience of children, form the basis for a feminist ethics in teacher education.

Summary

Science educators are revamping their curriculum in order to address contemporary issues and create programs that reflect the new social and cultural configurations found in the wider societal context.³³ We propose a radical rethinking of curriculum, position, and pedagogy of multiple literacies within a feminist ethic in the practice of education. Such multiple literacies within a feminist ethics can guide us as we shape the reform of teacher education. Our examples illustrate feminist ethics used to critique current curriculum content;³⁴ to envision new curriculum content within a feminist ethics (PROMISE); to guide new pedagogies and forge new relationships among teachers, schools, families and children. The creation of interdisciplinary work is contextualized and specific to the needs and desires of children. The application of academic concepts to the larger political, social, cultural, and economic realities of our world is made. Students are actively engaging students in the process of creating new knowledge; and the emergence of a critical consciousness among teachers and children emerges in the efforts of all that seek social transformation through ethical action for justice.

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²⁶ Osborne and Barton, "Science for All Americans?"

²⁷ Jeanne Oakes, *Keeping Track: How Schools Structure Inequality* (New Haven, Connecticut: Yale University Press, 1985).

²⁸ James A. Beane, *Curriculum Integration: Designing the Core of Democratic Education* (New York: Teachers College Press, 1997); John Dewey, *The Child and the Curriculum* (Chicago, Illinois: The Chicago University Press, 1902).

²⁹ Osborne and Barton, 57.

³⁰ Jaggar, 180.

³¹ Maralee Mayberry and Leigh Welling, "Toward Developing a Feminist Science Curriculum: A Transdisciplinary Approach to Feminist Earth Science Education," *Transformations* 11 (March 2000): 1-11.

³² Mayberry and Welling, 9.

³³ Zollers et al., "In Pursuit of Social Justice."

³⁴ Osborne and Barton, "Science for All Americans?"