

ARTICLES

Beyond Myths, Fetishes, and Checklists: Discovering Diversity's Place in Education, Evaluation, and Accountability

Virginia Worley

Oklahoma State University

I examine pre-service elementary school teachers' process of defining diversity as part of a state-mandated, high-stakes, teacher education portfolio benchmark; metaphors' roles in their defining process; the evaluation mechanism, and the literal and metaphorical bench-mark boundary these pre-service teachers must reach to enter the profession. Using Foucault's analysis of the relation among words, things, and truth and Ogden and Richards' definition theory as lenses, I analyze the dilemmas, ambiguities, negations, and contradictions these pre-service teachers encounter during the definition-writing process and their attempt to match their definitions of diversity to what they believe to be a concrete, absolute object, entity, or thing called diversity. Their belief that diversity is a concrete, fixed, discoverable Truth bumps against the possibility that diversity is ambiguous, negating, contradictory, and gigantic in scale. Institutionalized diversity promotes political and economic, institutional well being; discourse exposes itself as political power medium and source of subject formation. Ultimately, diversity explodes the epistemic underpinnings that lead to the expectation that one can reify diversity, wedge it "solidly in a space of visible reference points" (Foucault 1983, 17), and imprison it within institutional boundaries.

Educating preservice elementary school teachers partly means teaching them to negotiate what Gert Biesta (2004) names a “culture of accountability” (234), to negotiate the dilemmas, ambiguities, negations, and contradictions one encounters in this culture, and to negotiate its many objects, sites, tropes, and exercises of power (Foucault [1966] 1970, 1977, [1973] 1983). In part, to address this negotiating means examining positivist mechanisms of accountability, especially positivist, high-stakes evaluations of preservice teachers and their knowledge and understanding of such a complex concept and classroom reality as diversity. Here, I analyze preservice elementary school teachers’ process of writing a 500–700 word diversity essay. This required essay is part of my large, mid-western, state university’s rendition of the state-mandated, professional education portfolio, “Submission II.”¹ Although my analysis is inspired by a qualitative study (Parsons, Brown, and Worley 2004, 2005; Worley, in review; Worley, Parsons, and Brown 2003),² in which I and other researchers analyzed metaphors that preservice elementary teachers ($n = 100$) wrote within their individual diversity essays, I emphasize that my purpose is not to repeat already published data, findings, and conclusions. Instead, in a self-contained examination, I philosophically analyze the process that preservice elementary school teachers undergo when defining diversity, the evaluation³ of the product resulting from this process, and the accountability mechanisms in place that drive that process and evaluation.

After describing the context in which these preservice elementary school teachers ($n = 100$) write their diversity essays, I examine their task of defining diversity, metaphors’ roles in their defining process, the evaluation mechanism (which curtails agency), and the literal and metaphorical benchmark-boundary that these preservice teachers must reach to remain in the Professional Education Unit (PEU) and teaching-learning community. Using Foucault’s ([1966] 1970, [1973] 1983) analysis of the relation among words, things, and truth as a theoretical lens (discourse as political power medium and source of subject formation), I then identify and analyze the dilemmas, ambiguities, negations, and contradictions that these preservice teachers encounter when writing their diversity essays and attempting to match their thoughts of diversity to what they believe to be a concrete, absolute object, entity, or thing called diversity. Finally, I draw conclusions concerning larger problems: the on-going controversies over the meaning and value of diversity as concept, classroom reality, and national, state, university, college, and program requirement and over evaluation, benchmarks, and accountability. I show how the evaluation control mechanism that poses as facilitator for creative, critical thought and knowledge construction effectively crushes them; I also posit that this mechanism has subversive potential to release diversity, in all its possibilities, from institutional confines into its gigantic and creativity-inducing form (Foucault [1966] 1970 1977, [1973] 1983).⁴

CONTEXTUALIZING THE DIVERSITY-WRITING TASK

As part of their state-mandated, teacher education portfolio, “Submission II,” all preservice teachers at my state university are to write one, 500–700 word essay for each of the three core concepts identified within the PEU’s conceptual framework.⁵ All preservice teachers in the 31, state- or nationally-accredited programs that cross four colleges to form the NCATE-accredited PEU use the same *Portfolio Handbook* as their guide. Here, I focus exclusively on the defining process evidenced in the sample of 100 preservice elementary school teachers’ essays for the core concept, diversity. All 100 sample essays came from the same graduating class of preservice elementary school teachers who submitted their essays the semester before their student teaching, as required of all preservice teachers at this state university.⁶ Although, in principle, instructors infuse the concept of diversity into all teacher education courses, only one official evaluation for diversity exists: the core concept essay for diversity within the state-mandated portfolio, “Submission II.”

Examining the context in which preservice elementary school teachers write their diversity essays reveals a pressurized, high-stakes set of tasks that they must perform well enough to fulfill the state mandate for all preservice teachers’ portfolios. One must earn a “pass,” a “meets expectations,” on the diversity essay within the portfolio benchmark, “Submission II,” to student teach and continue in the PEU toward certification and state licensure.⁷ In their diversity essays, preservice teachers are to define diversity by writing their own definitions for diversity and to support their definitions with examples from their experiences (extended definition; *Portfolio Handbook*). Preservice teachers submit their state-mandated portfolios at three points in their programs and earn scores of “exceeds expectations,” “meets expectations,” or “fails to meet expectations and needs remediation.”⁸ At each submission, the portfolio scores define the boundaries of the teaching-learning community, for if one fails to meet expectations—fails to rise to the benchmark—one may not enter the program, student teach, earn certification, and be granted state licensure, respectively. That is, one is denied membership in the teaching-learning community and, ultimately, the profession. Thus, although preservice elementary school teachers writing these essays are already in the program, failing to meet expectations on the diversity essay leads to remediation. Failing to meet expectations after remediation results in expulsion from the PEU and, therefore, exclusion from student teaching, certification, licensure, and the profession (Parsons et al. 2004, 2005; Worley 2005a, 2005b, in review; Worley et al. 2003).⁹

Given their defining task, one might expect preservice elementary school teachers and portfolio evaluators to have a starting point or context from which to begin defining or evaluating definitions of diversity. One might, perhaps, anticipate their having a base definition from which to write or judge definitions or to see guidelines for defining diversity embedded in the rubric, as underpins the most basic tenets of applied measurement theory. Experts on definition support these expectations, for,

as British philosophers of language Ogden and Richards (1923)¹⁰ stipulate in their theory of definition, the defining task begins after certain necessary requirements have been fulfilled:

The first necessity is to remember that since the past histories of individuals differ except in certain very simple respects, it is probable that their reactions to and employment of any general word will vary. . . . We must choose as starting-points either things to which we can point, or which occur freely in ordinary experience. The routes by which we link these starting-points must be thoroughly familiar. (127)

One might also anticipate this definition-writing starting point to be a synthesis of at least those professional organizations have generated, those potential portfolio evaluators have written, and/or those upon which members of the PEU have agreed. In addition, one would likely expect that, rather than a generic rubric, the diversity-essay's evaluation rubric would be a tool designed specifically for evaluating that essay. In *The Meaning of Meaning*, Ogden and Richards (1923) explain why such guidelines for defining and evaluating that defining are imperative:

people have preoccupations which determine their use of words. Unless we are aware of their purposes and interests at the moment, we shall not know what they are talking about and whether their referents [objects, entities, or things] are the same as ours or not. (126)

Instead of specific guidelines, at this university, evaluators receive training in portfolio reading, evaluating, and scoring but not relative to defining diversity or to the diversity essay itself. Without guidelines to help them determine what to include in and exclude from their definitions (Green 1971) of diversity and with a generic rubric, rather than one designed specifically to guide readers' evaluating those essays, the complexity of the task increases substantially. This complexity bursts into dissonance and disorder as these preservice teachers struggle to match the word diversity to an unidentified, secreted, benchmark definition and to match it to what they believe to be a concrete, fixed thing: a reality called diversity.

In their theory of definition, Ogden and Richards (1923) provide an explanation that helps clarify preservice teachers' struggle to define diversity. Not only do the preservice teachers lack starting points, guidelines, and a clearly-identified, common *referent* (thing, entity, or object), the dissonance and disorder they experience stems from this lack and from a clash between different theories of meaning engaged in battle beneath the surface. Preservice teachers remain unaware of this conflict even as they feel its effects. Ogden and Richards (1923) emphasize that, however obvious the distinction between words and things may seem, philosophers of language have only recently made this distinction. Prior to making this

distinction, these philosophers universally upheld the theory of direct meaning that continues to influence contemporary thinking and defining:

It may appear unnecessary to insist that there is no direct connection between say “dog,” the word, and certain common objects in our streets, and that the only connection which holds is that which consists in our using the word when we refer to the animal. We shall find, however, that the kind of simplification typified by this once universal theory of direct meaning relations between words and things is the source of almost all the difficulties which thought encounters. . . . such shorthand as the word “means” is constantly used so as to imply a direct simple relation between words and things, phrases and situations. (Ogden and Richards 1923, 12)

That is, in the history of philosophy of language, the relation between word (*symbol*) and thing, entity, or object (*referent*) is not only indirect, it is an imputed relation (Ogden and Richards 1923).¹¹ Ogden and Richards (1923) repeatedly stress that “the curious instinctive tendency to believe that a word has its own true or proper use, which we have seen has its roots in magic, too often prevents” (123) one from producing meaningful definitions.

Sixty years after Ogden and Richards’ (1923) claims, Foucault ([1973] 1983) similarly asserts that if asked to identify a painting of a pipe, of a dog, or of a chair, for example, one would surely declare, “It is a pipe” (20, emphasis in original); “It is a dog”; “It is a chair,” respectively.¹² Thus, in the tradition of western thinkers from antiquity to present—who have conceived language as bonded to reality, as mystically connected with the essences of things (Harkness 1983), a conception that is “the source of almost all the difficulties which thought encounters” (Ogden and Richards 1923, 12)—preservice elementary school teachers ($n = 100$) approach their task as bonding word and the thought the word causes them to perform to a concrete, fixed thing, a reality called diversity: *a.k.a* The Truth.

Indeed, in the process of executing their task, these preservice teachers grapple, grasp, and flounder as their belief that this thing diversity—a concrete, fixed Truth to be found—bumps against an unexpected possibility that diversity is ambiguous, negating, contradictory, and gigantic in scale.¹³ Their grappling with the task, their assumption—shared with western thinkers from antiquity to the present (Harkness 1983)—that word and the thought that word causes them to perform bonds to a concrete, fixed reality further comes into relief through their metaphorical writings as they attempt to define diversity. Given that metaphor is a primitive form of abstraction (Ogden and Richards 1923, 213–214), these preservice teachers’ metaphors illustrate that, as they struggle to define the complex concept of diversity, they are working to abstract, are reflecting, and are becoming increasingly confused (Lakoff and Johnson 1980; Ogden and Richards 1923; Scheffler 1960; Whitney 1898): confusion is “the penalty we pay for our power of abstraction”

(Ogden and Richards 1923, 214). As part of that confusion, ambiguities emerge as the writer attempts to abstract through analogy (Scheffler 1960).

DEFINING DIVERSITY: PRODUCING THE TRUTH OR ENTERING THE *HETEROCLITE'S* UNCHARTED ZONE?

Although it is not my purpose to present an in-depth review of linguistic theories, to highlight the complexity of preservice elementary school teachers' task and to identify metaphors' roles in their process of defining diversity, in this section, I explain Foucault's concept of *heterotopia* connecting it to US linguist William D. Whitney's (1898) and Swiss linguist Ferdinand de Saussure's ([1916] 1983)¹⁴ arbitrariness of the sign. Using Foucault's ([1966] 1970, [1973] 1983) concept of *heterotopia* and the broader theory surrounding this concept, I analyze preservice teachers' task as they approach it believing they are capable of bonding word and thought to a concrete, fixed reality to produce The Truth called diversity. I then consider preservice elementary school teachers who are defining diversity within this belief system that bonds word and thing to produce The Truth. While they work within that system, the Whitney-Saussurean system (a dualistic one in which the word-object relation is arbitrary) functions simultaneously to sever this bond, to fragment and scatter word, thing, and truth thereby creating disorder, dissonance, and confusion.

Fascinated with the relation between words and things, Foucault ([1966] 1970) explains the effect of the word-thing relation in *The Order of Things* (literally translated, *Words and Things*):¹⁵

There is a worse kind of disorder than that of the *incongruous*, the linking together of things that are inappropriate; I mean the disorder in which a large number of possible orders [glitters] separately, in the lawless and uncharted dimension of the *heteroclite*; and that word should be taken in its most literal etymological sense [*heteroclite* means irregular, abnormal, or anomalous, may refer to a person or thing that deviates from the ordinary rule or form, and may refer to an irregular inflection one gives to a word]; in such a state, things are "laid," "placed," "arranged" in sites so very different from one another that it is impossible to find a common place beneath them all. (Foucault [1966] 1970, 48, also cited in Harkness 1983, 4; emphasis in the original)

In *The Order of Things*, Foucault ([1966] 1970) names his fascination with the word-thing *non sequitur* relation *heterotopia* (Harkness 1983).¹⁶ Similar to visual *non sequitur*, "the fortuitous encounter upon an operating table of a sewing machine and an umbrella" (a quotation from the *Compte de Lautréamont* cited in Harkness 1983, 2), *heterotopia* is literally the formation of tissue in a part or place where its presence is abnormal. Foucault ([1966] 1970) explains this fortuitous

encounter, this tissue that appears in an unexpected, abnormal place clarifying his version of the pathology:

Heterotopias are disturbing, probably because they secretly undermine language, because they make it impossible to name this *and* that, because they shatter or tangle common names, because they destroy syntax in advance, and not only the syntax with which we construct sentences but also that less apparent syntax which causes words and things (next to but also opposite one another) to “hang together.” . . . heterotopias . . . desiccate speech, stop words in their tracks, contest the very possibility of language at its source; they dissolve our myths and sterilize the lyricism of our sentences. (Foucault [1966] 1970, 48; also cited in Harkness 1983, 4; emphasis in original)

Cartographer of *heterotopia*, Foucault ([1966] 1970, [1973] 1983) agrees with Whitney (1898) and de Saussure ([1916] 1983) that the sign is arbitrary: “cat” is not attached to the real animal; “pan” is not attached to the real object; “rice” is not attached to the real grain (Harkness 1983). Instead, the signification is conceptual, syntactic, and phonetic (Harkness 1983): “cat” evokes an idea that differs from the idea dog; cat is a noun and, therefore, differs from the verb “meow” and the adjective “soft”; “cat” differs phonetically from such similar words as “rat,” “tat,” “bat,” “cab,” “catch,” etc. (Harkness 1983).

Although, as previously indicated, Foucault ([1983] 1983) readily submits that it is simpleminded to think that anyone would seriously assert that a word is what it represents, that a painting of a pipe is really a pipe, a painting of a dog is really a dog, and a painting of a chair is really a chair, he also recognizes that, should someone ask one to identify that painting, one would surely declare, “It is a pipe” (20, emphasis in original); “It is a dog”; “It is a chair,” respectively. Such confusion of words and things—the “kind of disorder” (Foucault [1966] 1970, 48) that is worse than that “of the *incongruous*, the linking together of things that are inappropriate” (48, emphasis in original)—may appear as a minor mix-up, an accident of everyday conversation. Foucault ([1966] 1970, [1973] 1983) vigorously assaults this conception in *This Is Not a Pipe* and in *The Order of Things* 60 years after Ogden and Richards’ (1923) systematic warning against releasing oneself to this “curious instinctive tendency to believe that a word has its own true or proper use . . . [a belief which] too often prevents” (Ogden and Richards 1923, 123) one from producing meaningful definitions.

As Ogden and Richards (1923) underscore and Foucault ([1973] 1983) and Harkness (1983) later reiterate, traditional, western, linguistic systems rely upon a common place in a charted dimension. Ogden and Richards (1923) chart in triangular relation (Figure 1) this once universal belief that word (*symbol*), self, listener, or reader (*reference*), and thing, entity, object (*referent*) are directly connected. In theorizing the meaning of meaning, they¹⁷ then adjust this triadic structure by

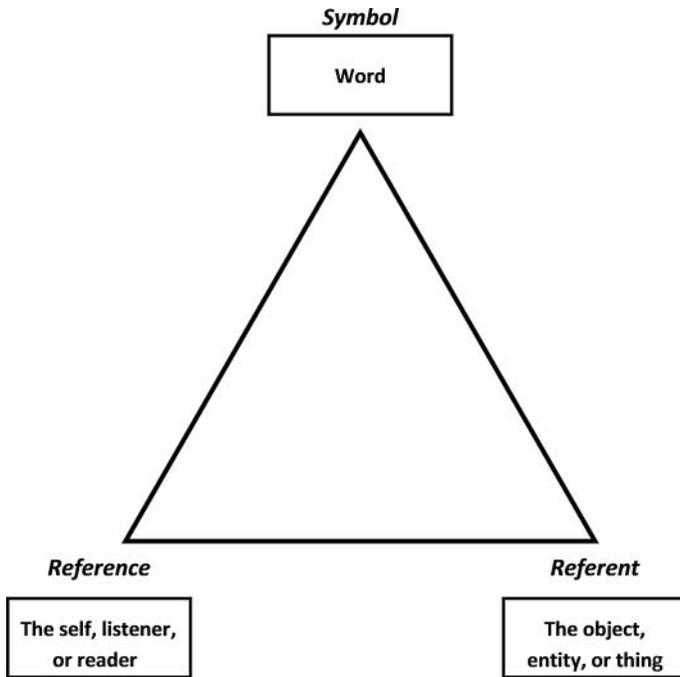


FIGURE 1 The traditional, western notion of the relation among *symbol* (word), *reference* (self, listener, or reader), and *referent* (object, entity, or thing) (Ogden and Richards 1923).

opening the third side between word (*symbol*) and thing, entity, or object (*referent*) reflecting Whitney’s (1898) theory that no direct relation exists between word (*symbol*) and thing, entity, or object (*referent*). Like Whitney (1898) and de Saussure (1916), Ogden and Richards (1923) contend that words (*symbols*) are nothing in themselves, are, instead, instruments that direct, organize, and record. Each word (*symbol*) causes the self, reader, or listener (*reference*) to perform a thought that the word (*symbol*) directs, organizes, records, and/or communicates (Ogden and Richards 1923). In some instances, this thought may be very little indeed because it relies upon one’s *experience* with the thing, entity, or object (*referent*; Ogden and Richards 1923).

While the word (*symbol*) directly causes the self, reader, or listener (*reference*) to perform thought, the relation between the *reference* and the thing, entity, or object (*referent*) is also causal (Ogden and Richards 1923). Here, one must distinguish between thoughts (that things, entities, and objects cause the self, listener, reader [*reference*] to perform) and the things, entities, or objects (*referent*) themselves (Ogden and Richards 1923). Especially important as my analysis unfolds,

the relation between self, reader, or listener (*reference*) and thing, entity, or object (*referent*) may be either direct or indirect. If, for example, the thing, entity, or object (*referent*) is the color blue, the relation is direct; one sees the color blue which causes one to think the color blue (Ogden and Richards 1923). On the other hand, the thing, entity, or object (*referent*) may be such a historical entity as Fredrick Douglass (Ogden and Richards 1923). Because the historical figure Fredrick Douglass cannot stand before one in the flesh, the relation between Fredrick Douglass (*referent*) and the self (*reference*) is indirect (Ogden and Richards 1923, 11; Figure 2). Further, and especially significant in the history of philosophy of language, the relation between word (*symbol*) and thing, entity, or object (*referent*) is not only indirect, it is an imputed relation (Ogden and Richards 1923). Ogden and Richards (1923), therefore, do not close the triangle; they do not connect *symbol* and *referent*.¹⁸

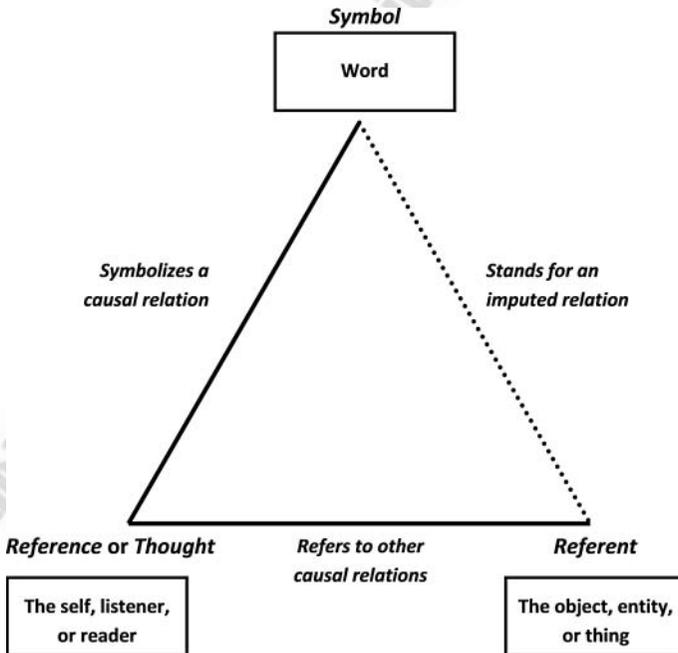


FIGURE 2 Ogden and Richards' (1923, 11) proposed relation among *symbol* (word), *reference/thought* (self, listener, or reader), and *referent* (object, entity, or thing). No direct relation exists between *symbol* (word) and *referent* (thing, entity, or object).

WHAT DO I KNOW ABOUT DIVERSITY, AND WHAT ARE MY EXPERIENCES WITH DIVERSITY?

Preservice elementary school teachers are to write an extended definition for diversity and submit that definition as part of their professional education portfolio, "Submission II."¹⁹ Preservice teacher after preservice teacher state in their essays that they know that they are to write this essay because diversity exists in public schools and that they must be "prepared" for, "accept," and "appreciate" diversity when they student teach and later enter the profession. Because diversity is one of the core concepts the PEU and the College of Education (COE) assume within their missions, preservice elementary school teachers must name it (along with the other core concepts) during their program entry-interviews and give reasons why diversity is meaningful to them. Moreover, they witness the word diversity as a real object every time they see it on COE posters and brochures across campus and in town, on the COE Web site, and in the various student, preservice teacher, and cooperating teacher handbooks. Bombarded with information from the institution that reifies The Truth (diversity), preservice elementary school teachers perceive the word diversity to have a stable grounding in its thing, entity, or object (*referent*), to be reality and truth that exists, is discoverable, and is definable. Although the original portfolio designers and writers may have assumed that preservice elementary school teachers would understand that "all definitions are essentially *ad hoc*. . . are relevant to some purpose or situation, and consequently are applicable only over a restricted field or 'universe of discourse'" (Ogden and Richards 1923, 111), no one directly informs preservice teachers of this point, nor can they learn this information from the written directions in the *Portfolio Handbook*. If anything, the future teachers understand something quite different, for those in the PEU emphasize that preservice teachers are to write their *own* definitions, as if they were creating something from nothing, and are to base those definitions on their experiences. From such communications, these preservice teachers deduce that to do otherwise would be cheating.

Because preservice teachers cannot student teach without passing the diversity essay requirement for "Submission II" and because their future careers, and therefore economic futures (becoming an in-service teacher), depend upon their earning a "meets expectations," the diversity essay is an evaluation (which includes judgment) rather than an assessment (which does not include judgment).²⁰ The essay is essentially a take-home, essay test in which they are correctly to define diversity, in fact, to demonstrate their correct understanding of what diversity means. "Meets expectations" means they have discovered the correct definition: The Truth. They therefore look for the correct definition, the definition that will earn them a pass through the gate and into the queue advancing them to the "Submission III" toll gate. They sometimes reveal in their essays and often recount anecdotally that they begin their searches in Web sites, wikis, comics, advertisements, and graphic

novels, sort through their bags of politically-correct terms, and try to remember dialogue and explanations they have heard in their classes and while watching television.

Some preservice elementary school teachers go to the dictionary for help opening their essays with “According to Webster’s dictionary, diversity is. . . .” Those beginning their essays with dictionary definitions have little with which to ground their definitions in an actual thing, entity, or object; instead they define a condition or state having to do with variety and quantity rather than defining something human. Thus, within the context of their given task, preservice elementary school teachers would have to rely upon what they “know” to be true about diversity. Given the homogeneous past from which many (in this sample of 100) have come, some rely upon their own interpretations of their high school contexts relating such experiences as: “There was no diversity in my high school”; “We didn’t have diversity in my hometown”; “We didn’t have diversity except for one Black family”; “In my class we had one Asian kid whose family left town after a while,” or “We had one guy who looked like he might be Native American.” One sees that these future teachers equate diversity with differences they can see, primarily visually-apparent, race-based differences.

Other preservice elementary school teachers rely upon what they have learned in high school about diversity. For example, the thought that the word diversity causes many preservice elementary school teachers to perform may be other words they have heard or learned that they relate synonymously to diversity: multiculturalism, pluralism, difference (multicultural education).²¹ These words do not tend to help them define diversity, for the essay writers simply use the terms interchangeably. The thought the word diversity causes still other preservice elementary school teachers in the sample to perform does not concern diversity’s meaning but one’s appropriate behavior when confronted with race—one is supposed to be “color-blind”—and with “homosexuality”—one is to recognize “it” as a choice of behavior and a sin still separate from the sinner. These things they say they know. Although the symbol diversity causes these thoughts based upon their experiences or lack thereof, do their thoughts correctly or adequately reflect the thing, entity, or object that is diversity (Figure 2)?

FILLING EPISTEMIC AND EXPERIENTIAL VOIDS: METAPHORICAL PLACES, OBJECTS, AND EXPERIENCES

Based upon what they write in their diversity essays, the *thoughts* the symbol diversity causes preservice elementary school teachers to perform fail to align with each other—what they write that they have seen and heard in popular media; what they claim that they know about diversity when entering the program; what they indicate those whom they believe know have told them; what they recount

having learned in their university classes, and/or what they relate that they have seen during their field experiences in public schools do not always reflect the same *referent* (thing, object, entity). Panicked, conflicted, in a state of cognitive dissonance, and required correctly to define diversity, preservice elementary school teachers create a metaphorical safe place in their diversity essays: “whenever a term is thus taken outside the universe of discourse for which it has been defined, it becomes a metaphor” (Ogden and Richards 1923, 111). In these metaphorical places, preservice elementary teachers negotiate, not their experiences among diverse individuals (which they perceive in terms of race, especially as non-White) and with diverse ideas, but what they come into the program “knowing” (such learned “knowledge” as color-blindness) and what they come to know in the program (such learned knowledge as see difference; acknowledge difference). Now grappling with diversity within the metaphorical safe places they have created, preservice elementary school teachers attempt to reconcile the knowns about which they are conflicted creating a new, hybrid experience, a metaphor for the thing-entity-object called diversity. What they come to the program knowing, what they come to know while in the program, and their hybridization of the two become part of their *reference* (Figure 2). Their metaphors used for defining diversity are disturbing and mystifying—*heterotopias* that destroy “that less apparent syntax which causes words and things (next to but also opposite one another) to ‘hang together’” (Foucault [1966] 1970, 48).

These metaphors, image-fictions *about* diversity, become their “experiences” of diversity thus influencing how the abstract concept translates into the concrete world of school. Rather than define a thing, entity, or object that already exists in reality, they create a metaphorical object, entity, or thing called diversity. Rather than remaining constant, rather than being “a common place” (Foucault [1966] 1970, 48) underneath all thoughts the self performs about diversity, the thing, entity, or object diversity seems less a truth than a chameleon changing according to one’s knowledge base(s) and creative tendencies.²² The *referent’s* instability (as metaphorical object each preservice teacher creates) coupled with the image-fictions that fill the experience-void in the *reference* form infinite possibilities for some yet unknown truth: “disorder . . . in the lawless and uncharted dimension of the *heteroclitite*” (Foucault [1966] 1970, 48). To magnify the disturbance, disorder, and confusion, preservice elementary school teachers’ metaphors apparently function like persistent memories, family or childhood photographs they have seen so many times they convince themselves that they were there and that the photographs image Truth (Boym 2001; Otto 2005; Worley 2005a, 2005b, in review). The belief system that bonds word to thing, entity, or object producing The Truth of what diversity is disintegrates (Worley 2005a, 2005b, in review). Perhaps diversity is not real after all (Worley 2005a, 2005b, in review).

As metaphorical object, entity, or thing, the *referent’s* instability and the *experience-void* (within the *reference*) preservice elementary school teachers fill with

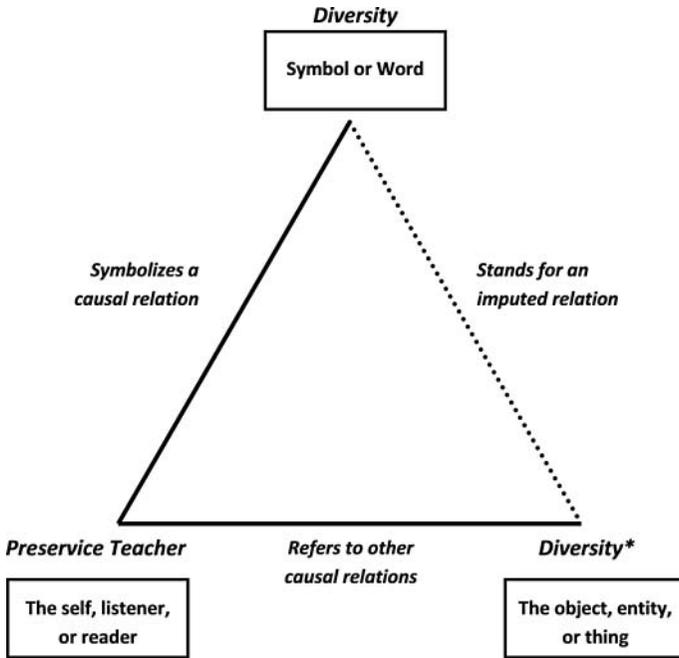


FIGURE 3 Application of Ogden and Richards’ (1923) theory to each preservice teacher’s defining task.

*This diversity (the *referent*) is actually a metaphor rather than a real object, entity, or thing. Preservice teachers are creating the *referent* they think diversity might be in the real world. This *referent* changes according to each preservice teacher’s knowledge and creativity.

fiction they express metaphorically move around aimlessly “in the lawless and uncharted dimension of the *heteroclit*” (Foucault [1973] 1983, 48; see Figure 3). Here, “things are ‘laid,’ ‘placed,’ ‘arranged’ in sites so very different from one another that it is impossible to find a common place beneath them all” (Foucault [1973] 1983, 48). Indeed, these preservice teachers are not yet finished, nor has the “disorder in which a large number of possible orders [glitters] separately” (Foucault [1973] 1983, 48) been limited and contained.

Significantly, one effect of including diversity in the portfolio as one of three concepts preservice teachers are to define is to render it equal to, equivalent to, or synonymous with other kinds of concepts, content, and skills and thereby to reduce diversity (whatever it is) to an item on a checklist to be completed and crossed off to gain entry into the profession. Thus, part of what preservice elementary school teachers negotiate is this high-stakes, gate-keeping mechanism, for their definitions’ “meeting expectations” becomes their passports through a system that requires them to flounder in the ways the data have demonstrated. This floundering results in their creating the metaphorical object-entity-thing diversity

and in two dilemmas emerging: having to produce The Truth when lacking experience and knowledge and having to produce The Truth even after realizing that The Truth is impossibility because no absolute (and objective) truth exists. Preservice elementary school teachers experience these results because this word and this object-entity-thing, diversity, have power: power to reduce their awareness of diversity's complexity, power to crush creative and critical thought and knowledge construction, power to put them on probation in the program, and power to eradicate the possibility of student teaching, certification, licensure, and entry into the profession. Less obvious but even more powerful, two situations normalize particular definitions for diversity dooming these preservice teachers to failure: the institution reifies diversity, fitting it within the western tradition where word and thing bond to form The Truth, and evaluators uphold the nonexistent benchmark definition as the "correct" definition for diversity. Diversity is neither necessarily direct like the color blue nor indirect like the historical abstraction Fredrick Douglass. It can be as direct as the color blue and more indirect in its abstraction than Fredrick Douglass. Diversity as a concept appears and then disappears into the mist each time one reaches for it.²³

Preservice elementary school teachers' chances of failing increase exponentially when one adds the fact that each portfolio evaluator also has different knowledge bases and experiences: the "correct" definition for diversity changes with each evaluator. Again, "in the lawless and uncharted dimension of the *heteroclitite* . . . things are 'laid,' 'placed,' 'arranged' in sites so very different from one another that it is impossible to find a common place beneath them all" (Foucault [1973] 1983, 48). Preservice teachers, charged with defining diversity, must nevertheless determine what to include and exclude, what counts as diversity and what does not count, what to admit inside diversity's defining boundaries and what to deny admission, and, ultimately, what to image, what to invent as fiction, and what to write (Green 1971; Johannessen, Kahn, and Walter 1982). If preservice elementary school teachers fail to determine accurately what to include or exclude, their definitions will not meet the benchmark; they will, therefore, fail to remain in the teaching-learning community and enter the profession. To keep them baffled, negations multiply as they compare papers trying to determine why some definitions meet expectations while others do not. Significantly, their scores, whether pass or fail, affirm preservice elementary school teachers' belief in the bonding of word and thing to produce The Truth. If their definitions "meet expectations," they know that they were correct in believing The Truth exists and that they have blindly discovered it. If their definitions "fail to meet expectations," they also know they were correct in believing The Truth exists; they simply did not correctly bond word and thing to arrive at The Truth called Diversity (Worley 2005a, 2005b, in review).

The wheels of normalizing practice turn with ease: the diversity assignment reduces diversity to one item on a checklist; decreases or numbs their awareness

of diversity's complexity; potentially reduces preservice elementary school teachers' agency or sense of agency; normalizes particular definitions of diversity as preservice elementary school teachers try to discover the most acceptable definition for passing the state-mandated portfolio, and within this high-stakes context, these preservice teachers grasp the most legible definitions within the episteme. Meanwhile, teacher educators are forced to participate in this standardizing of preservice elementary school teachers and diversity through college, university, state, and national evaluation and accountability mechanisms.

Why, when diversity is the proclaimed reason for the United States as a success story, do preservice elementary school teachers fear diversity, objectify it, and according to their own words in their diversity essays, perceive it to be an "obstacle to be overcome," a "challenge to be faced," and/or an "element to be accommodated" in their future classrooms? Why, in a nation heralded as successful because of its human diversity, do preservice elementary school teachers demonstrate that they have little or no awareness, knowledge, and understanding of diversity as complex concept and classroom, national, and global human reality? As educators and as a society, should not US citizens care about diversity, be attentive to it, and ascertain what constitutes and underscores diversity as the nation's declared reason for thriving, or is such attention objectifying people ultimately violating them for political and economic means and ends?

LEGISLATED LAWLESSNESS IN THE UNCHARTED ZONE: ELUSIVE BENCHMARK BOUNDARIES

Because preservice elementary school teachers must hit a moving benchmark, it is important to examine the target more closely. Benchmark, itself a metaphor, is literally a marked point of known or assumed elevation, a surveying term. Significantly, although the benchmark appears to be a known elevation (because a rubric accompanies each benchmark), it is instead a point that preservice elementary school teachers know exists but whose elevation they cannot discern—the benchmark itself functions as voyeur, obscured from preservice elementary school teachers' view. Indeed, as a surveying term, benchmark implies surveillance, the benchmark itself functioning as surveying eye (Foucault 1977), and perhaps surveillance (Foucault 1977) from the benchmark—a marked point of elevation from which professors supervise students (Foucault 1977) keeping them within the community's metaphorical boundaries while the benchmark's elevation and their own vantage point remains obscured. Once one understands benchmark to function as surveyor and point from which to survey (Foucault 1977), understands its identification as the "correct" definition's boundary, one understands its paradoxical nature: it is at once in view and obscured; stationary but moving; constant but changing; present but absent (Foucault [1973] 1983). For preservice elementary

school teachers, reaching this ambiguous, apparently contradictory benchmark results in a passing mark, retention in the program, and entry into student teaching, but, as I have demonstrated, the correct definition, the benchmark boundary, can only elude them (Worley 2005a, 2005b, in review).

Although this elusive benchmark boundary is the one that most concerns students, it is only one point of elevation, only the first ceiling boundary, for higher benchmarks, state and national ones, trump and reign over it. Also in view but obscured, stationary but moving, constant but changing, present but absent, these benchmark surveyors and points from which to survey mark professors' and teacher education programs' boundaries and standards of accountability, one of which is diversity. Preservice elementary school teachers, their diversity essays, and their essay scores become objects of professors' archaeological digs, become evidence to support how they define themselves as teacher educators educating *about* diversity, how they define their programs, and how they define diversity within those programs. Just as preservice elementary school teachers must define and support their definitions with examples from their experiences and then present artifacts as evidence, professors too must collect, classify, name, label, and display artifacts they gather from preservice elementary school teachers. These gathered artifacts evidence professors' meticulous professional diligence as they strive to meet national and state standards and benchmarks for diversity (Foucault 1977). Professors' accreditation benchmarks, like the preservice elementary school teachers' portfolio benchmarks, present themselves as known, correct, and clearly delineated while actually hidden, ambiguous, negating, and contradictory. They present themselves as part of and working within a traditional, western, linguistic system of a direct, true (mystical and magical) relation between word and object, entity, or thing (Foucault [1966] 1970, [1973] 1983; Harkness 1983; Ogden and Richards 1923) while they function within and as part of a Whitney-Saussurean system of an arbitrary relation between word and object, entity, or thing. As surveyors—voyeurs—and points from which to survey, the benchmark ceiling-boundary for the portfolio diversity essay and state and national accreditation benchmarks define membership conditions for preservice elementary school teachers, professors, and teacher education programs alike (Worley 2005a, 2005b, in review).

Despite the “large number of possible orders” (Foucault [1966] 1970, 48) and despite the *heterotopias* at play, secretly undermining language making it “impossible to name this and that” (48), this superimposition of the traditional, western system upon the Whitney-Saussurean one, this paradox between fixed and unbound, floating benchmarks is all the while defining people, boundaries, and conditions into teacher, teacher educator, and teacher education program. Discourse exposes itself again as political power medium and source of subject formation (Foucault [1966] 1970, 1977, [1973] 1983). Buoyant, disconnected, coming in and out of view, and including a “large number of possible orders” (Foucault [1966]

1970, 48), the benchmark definition(s) for diversity, at each level of the program's hierarchy, creates the reality in which preservice elementary school teachers and professors function, becomes their reality, and directs the way they make meaning as they strive to understand diversity as concept, classroom reality, and program requirement. Instead of leading to understanding, the *heterotopias* at play within this high-stakes context "desiccate speech, stop words in their tracks, contest the very possibility of language at its source; they dissolve [one's] myths and sterilize the lyricism of [one's] sentences" (Foucault [1966] 1970, 48). While the high-stakes context obscures diversity in all its possibilities, the defining process fosters ambiguity, contradictions, confusion, and a sense of helplessness.

Indeed, as part of the high-stakes, state-mandated portfolio, defining, typically used in other contexts to clarify and lead to understanding, serves instead to magnify preservice elementary school teachers' confusion over the meaning and value of diversity. Defining in this context effectively homogenizes and controls diversity by standardizing (while still secreting) particular definitions, reducing diversity to one item on a checklist, and thereby calling into question its existence as both concept and classroom reality. It effectively forms and controls preservice elementary school teachers, professors, programs, and eventually the preservice teachers' future students into particular kinds of subjects. Institutional power-holders attempt to capture diversity through the diversity essay, imprison it within the institution's metaphorical boundaries, and incorporate it into the institution's discourse of control. As a result, a mere shadow of diversity, a mere shadow of what teachers can be project from the center of power (Foucault 1977, [1973] 1983). These shadowy claims count as evidence for state and national accreditors that we in this institution, we in this program teach *about, for,* and an *attentiveness to* diversity because we "care about," "value," "celebrate," and "affirm" diversity. Cast wearing democratic, justice-colored, self-emancipating garb, this apparition of diversity emanates from the institution's center of power as real. A thoughtful person nevertheless knows that like the preservice elementary school teachers passing the diversity essay, the institution also "meets expectations" without its members knowing, needing to know, valuing, or committing to what diversity is or could be. Adorned in impressive robes, institutionalized diversity promotes, even ensures, the institution's political and economic well being. Meanwhile, diversity in its enormity continues to elude us (Worley 2005a, 2005b, in review).

EXPLODING EPISTEMIC UNDERPINNINGS, REPRESENTATIONAL POWER, AND THE BANAL

Gigantic, floating without coordinates, diversity explodes the epistemic underpinnings that lead to the expectation that one can contain diversity, wedge it "solidly in a space of visible reference points" (Foucault [1973] 1983, 17), make it a thing,

and imprison it within institutional boundaries: “width . . . height . . . depth . . . A stable prison” (17). Significantly, gigantic diversity’s uprooted depth, its inner dimension, ruptures the defining task “in a space henceforth without reference point, expanding to infinity” (Foucault [1973] 1983, 17). “The common place—banal work of art or everyday lesson—has disappeared” (Foucault [1973] 1983, 31). Still an absolute benchmark, a surveying eye (Foucault 1977), site from which state portfolio evaluators and portfolio readers survey preservice elementary school teachers (Foucault 1977), and level preservice elementary school teachers must meet, the benchmark (already paradoxical) fades like smoke dispersed into the atmosphere (Foucault [1973] 1983): no correct definition is possible; no two portfolio evaluators are likely to have the same correct definition; no match is forthcoming; no one can meet expectations.

Contradicting the premise that the portfolio in general and diversity essays in particular, have representational power, the portfolio, its directions, its examples, and its rubric crumble when preservice elementary school teachers cannot piece together, project, guess, or match the concept they create through metaphor to the “correct” definition floating above them (Foucault [1973] 1983). The portfolio’s proclaimed power to represent (to preservice elementary school teachers, faculty, members of the PEU, state evaluators, national accreditors, and the outside world) what each preservice teacher knows and understands about diversity, diverse settings, diverse populations of students, and diverse ideas; to represent preservice elementary school teachers’ “meeting expectations,” and, by extension, to represent teacher educators’ “meeting expectations” of anonymous power holders (Palermo 2002) vanishes from the score sheet as a large number of diversity *heteroclitics* float about in lawless disorder. Through the banal work of the diversity essay, gigantic diversity erodes, cracks, and crumbles the institution’s metaphorical prison walls and mechanisms of evaluation, accountability, and control from the inside out (Foucault 1977).²⁴ The assigned task, presented as common place, breaks. Tottering, preposterous in all its impossibility, it tumbles to the ground scattering its pieces everywhere (Foucault [1973] 1983). Significantly, in the very act of exposing the portfolio diversity essay’s nonrepresentational nature, analyzing the essay-writing and evaluation process through Foucault’s examination of words, things, and truth contradicts that exposure by [re]presenting representation as something un-representable (or at least diversity as unrepresentable) revealing representation itself as an ever-elusive target appearing and disappearing at indiscernible locations (Foucault [1973] 1983).

The implications of my analysis call contemporary evaluation and accountability mechanisms into question, especially evaluation of individuals’ knowledge and understanding of such a complex concept and classroom, national, and global reality as diversity. Indeed, positivist evaluation and positivist, high-stakes evaluation in particular are not designed with the individual in mind and not designed to sort out complexities (Foucault 1977). To be clear, quantitative data is meant to omit

outliners, eliminate diversity, and control complexity: to normalize. Therefore, quantitative evaluation controls for complexity by weeding out to reveal the norm. Although the diversity essay fits qualitative parameters, because there is a right and wrong—even with the moving target (Foucault [1973] 1983)—a norm exists, and evaluators seek that norm as they would from quantitative data and evaluation instruments. One simply cannot chart that norm. Because positivism underlies the design, purpose, implementation, and evaluation of the diversity essay, the kind of data, quantitative or qualitative, is irrelevant. It is how one treats that data that matters. Responding to state and national standards and accreditors' pressures to conform, those in the PEU treat (as for a pathology) to yield a mandated yet secreted norm (Foucault [1966] 1970, 1977, [1973] 1983).

Increasingly specialized treatments emerge because the portfolio and diversity essay evaluation systems insist upon victory, for without it the program, college, and university would appear to fail. Thus, at some point all preservice elementary school teachers under remediation who continue to submit rewrites and revisions are successful, do, indeed, meet expectations. They succeed by wearing down the evaluator during the remediation process, by changing their ideas, perspectives, and beliefs about diversity (at least for the purpose of the essay as evaluation instrument), and/or by changing what they know, think they know, and/or have created through metaphorical fictions as knowledge and experience. Even as the institution's anonymous powers assume the victory (Foucault 1977), preservice elementary school teachers know little *about* diversity, how to live well *in* a diverse society, how to be *attentive to* diversity, and how to teach their future students the same.

BEYOND CULTURAL MYTHS, FETISHES, AND CHECKLISTS

The institution reifies diversity, and the portfolio diversity essay evaluation serves to normalize that reification and preservice elementary school teachers' understandings of diversity. More broadly, the essay-evaluation normalizes the historic, western notion of language, of a direct, nonarbitrary bond between word (*symbol*) and object, entity, or thing (*referent*). University leaders and administrators propagate this cultural myth (of a direct relation between word [*symbol*] and object, entity, or thing [*referent*]) leading those in the PEU and their preservice elementary school teachers to believe, perform, and perpetuate it in their future classrooms. As soon as they clear the benchmark hurdles that lead them to graduation, teacher certification, and licensure, these now in-service teachers carry out the function to which they have been groomed (Foucault 1977), for they live and teach their definitions in their own classrooms as objective, concrete, fixed Truth. These individuals impose on their students their own perceptions, perspectives, and fears,

their definitions of diversity (metaphorical object illuminated through metaphorical fictions), and their belief that word and object are bonded together in a fixed, concrete way that produces The Truth. The portfolio diversity essays thus not only become sanctioned acts of violence against preservice elementary school teachers but against their future students. The profound failure of the diversity essay as evaluation instrument to measure preservice elementary teachers' knowledge and understanding of diversity as concept and classroom reality recedes into the shadows as the institution gleams brightly victorious blinding all who glimpse it even as Beethoven's *Fifth* resounds through classroom corridors and passageways among schools: dot, dot, dot, dash! Dot, dot, dot, dash!

Educational leaders, administrators, and now even those of us in classrooms have come to fetishize diversity into an important learning outcome for good preservice elementary school teachers, good teachers, good programs, good schools, and good universities. Rampant within leadership, in schools, and among students, fetishizing diversity by giving it lip service has not lead to explaining its arbitrariness but to checking diversity off one's list, to doing everything one should not do, and to making diversity everything it should not be.

Let us recommence by severing bonds from the literal, bland, and obvious and not merely celebrate difference but be *attentive to* it releasing diversity to Be in its enormity full of infinite possibilities and permitting preservice elementary school teachers and their teacher educators to Become as they learn to embrace difference without crushing it. We might then begin to eradicate the deeply problematic bifurcations, systems of evaluation and accountability, and resulting pathologies that continue to haunt education.

ACKNOWLEDGEMENTS

I thank Stacy Otto for critiquing this article at various stages of its development, offering helpful feedback, and providing encouragement along the way. I also thank the reviewers for their time, thoughtfulness, and feedback and the editors for continuing their service to the educational community.

Notes

1. Although, to date, the professional education portfolio continues to be state-mandated, my university has increased its core concepts from 3 to 5 and added subconcepts to these five. Consequently, the PEU's members have objected to requiring preservice teachers to write essays for all these concepts and subconcepts. Although the preservice teachers are no longer required to write the diversity essay, I write using the present tense to communicate a sense of immediacy and to reflect the kinds of assignments teacher educators and state and national accreditors require preservice teachers to perform.

2. Originally, researchers drew data from 100, senior-level, preservice elementary school teachers' diversity essays submitted within their state-mandated portfolios. Upon having secured permission, the researchers performed a discourse analysis of students' essays. While independently analyzing the essays, the researchers recorded emergent themes and when comparing notes saw not only themes but discovered that preservice elementary school teachers were writing metaphorically. The researchers coded these themes, analyzed, interpreted, and drew inferences after examining each coded theme, category, and individual example for meaning and value.

3. Although *assessment* and *evaluation* are often used interchangeably, they do not mean the same thing. *Assessment* means what the *assess* in the word suggests: one assesses or sizes up what students have learned and identifies how one knows (evidence) students have learned it. When one assesses, one does not judge. *Evaluation* also means that one assesses or sizes up what students have learned and what they have come to know, that one has identified how one knows (evidence) students have learned and come to know. Unlike assessment, evaluation includes judgment. That judgment may take various forms: a grade, a written evaluation (typically identifying strengths and areas that need improvement), a journal of notes (similar to lab notes), etc.

4. Because at the time of the qualitative study, the diversity essays already existed as a PEU requirement, during my analysis, I do not describe, tell, or analyze what should be, but what is, a reality (and mandated assignment) over which the researchers, teachers, students, and evaluators at my university have little or no control. Because the requirement was part of the state-mandated, professional education portfolio, "Submission II," the researchers were therefore unable to design a study during which they could collect data by conventional means. Instead, after preservice elementary teachers submitted their essays as part of "Portfolio, Submission II," the researchers asked their permission to use the diversity essays for the study, sorted the essays to eliminate those who did not wish to participate, and to preserve anonymity, replaced names with numerical identifiers for those preservice elementary school teachers who agreed to participate in the research study. Important to note up front: my university's version of the state-mandated portfolio was established before No Child Left Behind (NCLB) was instituted. Thus, although my analysis has implications for NCLB, my focus is not on its policies, procedures, or implications.

5. At the time the data was collected and analyzed, there were three core concepts: diversity, integration, and professionalism. Here I examine the required essay for the core concept, diversity.

6. The sample of 100 essays is the essays written by those who signed the consent form agreeing to participate anonymously in the study.

7. In my state, until fall 2010, the university awards certification; the state grants licensure.

8. Members of the Professional Education Council have since replaced the original, three-leveled rubric with a four-leveled, scaled rubric.

9. In this mid-western state, those denied admission to the Professional Education Program and those expelled from the Program are ineligible for the state's alternative certification option.

10. C. K. Ogden lived 1889–1957; I. A. Richards lived 1893–1979.

11. I explain these terms and the relation among them as my analysis continues, especially at the end of section 2: "Defining Diversity: Producing The Truth or Entering the *Heteroclitite's* Uncharted Zone?"

12. I contextualize Foucault's ([1973] 1983) assertion later in this section as my analysis progresses.

13. Their struggle emerges through their metaphors as indicated later in the paragraph but also through the fact that half or more consistently fail to meet expectations, need

remediation, and remediate by rewriting their essays two or more times before they pass. I address this remediation later in the article.

14. US linguist William D. Whitney lived 1827–1894; Swiss linguist Ferdinand de Saussure lived 1857–1913. In the “Immutability and Mutability of the Sign,” from his *Course in General Linguistics*, de Saussure (1916 [1983]) credits Whitney with theorizing the arbitrariness of the sign that Ogden and Richards (1923) name *symbol*. I use the 1916 date throughout for de Saussure’s work because that is the date that two of de Saussure’s students published class notes and other materials they compiled and published after his death and because I want to call attention to that date in relation to the date of Whitney’s publication.

15. Interestingly, surrealist artist René Magritte gave an exposition in New York City entitled “Words and Things,” the same title to which Foucault ([1966] 1970) assigned his now well-known book *The Order of Things*, literally *Words and Things*, that caught Magritte’s attention in the mid-1960s (Harkness 1983).

16. Foucault ([1966] 1970, [1973] 1983) was particularly taken with the proto-surrealist painter Giorgio de Chirico’s examples of visual *non sequiter*.

17. Please note that Charles Sanders Pierce (1839–1914), writing before Ogden and Richards (1923), also establishes a triangular relation among parts but names the parts differently than Ogden and Richards. Ogden and Richards use the notation symbol-reference-referent. Pierce uses sign-interpretant-object. Although like Ogden and Richards, Pierce maintains that the sign (symbol) causes the self, listener, reader to think a thought, for Pierce that thought is fairly insignificant until the self/listener/reader interprets it. Thus, his triadic notation: sign-interpretant-object.

18. In contrast to Ogden and Richards (1923), see Pierce (1991).

19. Again, all preservice teachers have the same requirements and use the same *Portfolio Handbook* to prepare their three, state-mandated, teacher-education portfolio submissions.

20. Please see endnote #3.

21. For an excellent analysis of racism and cultural pluralism, please see: Palermo (2002).

22. Although asking “Whose knowledge is it?” is certainly not a new question, it surfaces here as if never before considered or as if ignored and neglected in efforts to quantify the unquantifiable. See, for example, Belenky et al. (1997) and Code (1991).

23. Preservice elementary school teachers repeatedly expressed this sense of diversity, a personified mist or fog creeping into classrooms or an invisible presence slowly moving in, felt but unidentifiable and uncontainable.

24. Although frequently overlooked, resistance or a way out of an apparently inescapable structure or situation is built into much of Foucault’s work. Consider from *Discipline and Punish* (Foucault 1977), for example: “resistance is to be found . . . in the prison with all its determinations, links, and the extrajudicial results; in the prison as the relay in a general network of disciplines and surveillances; in the prison as it functions in a panoptic regime” (305).

REFERENCES

- Belenky, Mary. F., Blythe M. Clinchy, Nancy R. Goldberger, and Jill M. Tarule. 1997. *Women’s Ways of Knowing: The Development of Self, Voice and Mind. Tenth Anniversary Edition*. New York: Basic Books.
- Biesta, Gert. 2004. “Education, Accountability, and the Ethical Demand: Can the Democratic Potential of Accountability Be Regained?” *Educational Theory* 54: 233–250.
- Boym, Svetlana. 2001. *The Future of Nostalgia*. New York: Basic Books.

- Code, Lorraine. 1991. *What Can She Know? Feminist Theory and the Construction of Knowledge*. London: Cornell University Press.
- de Saussure, Ferdinand. [1916] 1983. *Course in General Linguistics*. Translated and edited by Roy Harris. London: G. Duckworth.
- Foucault, Michel. [1966] 1970. *The Order of Things*. New York: Random House, Inc.
- . 1977. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan. New York: New American Library.
- . [1973] 1983. *This Is Not a Pipe*. Translated and edited by James Harkness. Berkeley, CA: The Regents of the University of California.
- Green, Thomas F. 1971. *The Activities of Teaching*. New York: McGraw-Hill.
- Harkness, James. 1983. "Translator's Introduction." Pp. 1–12 in *This Is Not a Pipe*, by Michel Foucault. Berkeley, CA: The Regents of the University of California.
- Johannessen, Larry R., Elizabeth A. Kahn, and Carolyn Calhoun Walter. 1982. *Designing and Sequencing Prewriting Activities*. Urbana, IL: National Council of Teachers of English.
- Lakoff, George and Mark Johnson. 1980. *Metaphors We Live By*. Chicago: University of Chicago Press.
- Ogden, Charles K. and Ivor Armstrong Richards. 1923. *The Meaning of Meaning: A Study of the Influence of Language upon Thought and the Science of Symbolism*. New York: Harcourt, Brace & World, Inc.
- Otto, Stacy. 2005. "Nostalgic for What?: The Epidemic of Images of the Mid-Twentieth-Century American Classroom in Media Culture and What it Means." *Discourse: Studies in the Cultural Politics of Education* 26: 459–475.
- Parsons, Susan Christian, Pamela U. Brown, and Virginia Worley. 2005. "Preservice Teachers Write About Diversity: A Metaphor Analysis." *Scholar-Practitioner Quarterly* 3: 87–107.
- . 2004. "A Metaphor Analysis of Preservice Teachers' Reflective Writings about Diversity." *Curriculum and Teaching Dialogue* 6: 49–58.
- Pierce, Charles Sanders. 1991. *Pierce on Signs*. Chapel Hill, NC: University of North Carolina Press.
- Palermo, James. 2002. *Poststructuralist Readings of the Pedagogical Encounter*. New York: Peter Lang.
- Scheffler, Israel. 1960. *The Language of Education*. Springfield, IL: Charles C. Thomas.
- Whitney, William Dwight. 1898. *The Life and Growth of Language: An Outline of Linguistic Science*. New York: D. Appleton and Company.
- Worley, Virginia. 2005a. "Reading Foucault Reading Portfolios." *Journal of Philosophy and History of Education* 55: 239–243.
- . 2005b. "'This Is Not a Diversity': Reading Foucault Reading Portfolio Essays." In *Philosophy of Education Society of Great Britain Conference Proceedings 2005, 40th Anniversary Celebration Edition*. Oxford: New College.
- . In review. "Remnants of Possibility in a Surreal World: Institutionalized Diversity, Discourse, and Accountability."
- , Susan Christian Parsons, and Pamela U. Brown. 2003. "A Conversation Regarding Diversity: Preservice Teachers' Portfolio Essays and the Underlying Assumptions in Teaching 'for' Diversity." In *Oklahoma Association of Teacher Educators (OATE) Conference Proceedings 2003*. Stillwater: Oklahoma State University.

Copyright of Educational Studies is the property of Taylor & Francis Ltd and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.

Fonte: Educational Studies, n. 47, p. 3–25, 2011. [Base de Dados]. Disponível em: <<http://web.ebscohost.com>>. Acesso em: 21 mar. 2011.

A utilização deste artigo é exclusiva para fins educacionais