

MIKE ROSE

Lives on the Boundary

As a CHILD, MIKE ROSE (b. 1944) never thought of going to college. The son of Italian immigrants, he was placed in the "vocational track" in school (through a clerical error, as it turns out) and, as he says, "lived down to expectations beautifully." He was one of those who might well have been excluded from the university. In his prize-winning volume *Lives on the Boundary* (1989), Rose recalls those circumstances that opened up the university to him, and he argues forcefully that education in a democracy must be truly open to all, a theme he pursues in *Possible Lives* (1996).

In the excerpt from *Lives on the Boundary* that follows, Rose describes several students he has known, considering the ways in which the "idea of a university" either includes or excludes them. In an extended discussion of what he calls the "canonical curriculum," he concludes that "books can spare dreams," but "appeals to elevated texts can also divert attention from the conditions that keep a population from realizing its dreams."

I wanted to include this passage from Rose's book because he explicitly addresses the many calls for a university curriculum based on "Great Books," books that by definition exclude the experiences of the students Rose describes. In addition, I chose this selection because Rose is a graceful prose stylist, a gifted scholar, and a much-valued friend.

A professor of education at UCLA, Rose is also a truly extraordinary teacher. His own story, and the stories of those students whose lives he has touched, attest to the transformational power of the kind of educational experience he advocates. To "have any prayer of success" at making such experiences possible, Rose says, "we'll need many . . . blessings." We'll also need many more teachers and writers like Mike Rose.

—A.L.

I have a vivid memory of sitting on the edge of my bed—I was twelve or thirteen maybe—listening with unease to a minute or so of classical music. I don't know if I found it as I was turning the dial, searching for the Johnny Otis Show or the live broadcast from Scribner's Drive-In, or if the tuner had simply drifted into another station's signal. Whatever happened, the music caught me in a disturbing way, and I sat there, letting it play. It sounded like the music I heard in church, weighted, funeral. Berie chords echoing from another world. I leaned over, my fingers on the tuner, and, in what I remember as almost a twitch, I turned the knob away from the melody of these strange instruments. My reaction to the other high culture I encountered—*The Iliad* and Shakespeare and some schoolbook poems by Longfellow and Lowell—was similar, though less a visceral rejection and more a rejecting disinterest, a sense of irrelevance. The few Shakespearean scenes I did know—saw on television, or read or

heard in grammar school—seemed snoozy and put-on, kind of dumb. Not the way I wanted to talk. Not interesting to me.

There were few books in our house: a couple of thin stories read to me as a child in Pennsylvania (*The Little Boy Who Ran Away*, an *Uncle Remus* sampler), the *M* volume of the *World Book Encyclopedia* (which I found one day in the trash behind the secondhand store), and the Hollywood tabloids my mother would bring home from work. I started buying lots of Superman and Batman comic books because I loved the heroes' virtuous omnipotence—comic books, our teachers said, were bad for us—and, once I discovered them, I began checking out science fiction novels from my grammar school library. Other reading material appeared: the instructions to my chemistry set, which I half understood and only half followed, and, eventually, my astronomy books, which seemed to me to be magical rather than discursive texts. So it was that my early intrigue with literacy—my lifts and escapes with language and rhythm—came from comic books and science fiction, from the personal, non-scientific worlds I created with bits and pieces of laboratory and telescopic technology, came, as well, from the Italian stories I heard my uncles and parents tell. It came, too, from the music my radio brought me: music that wove in and out of my days, lyrics I'd repeat and repeat—"gone, gone, gone, jumpin' like a catfish on a pole"—wanting to catch that sound, seeking other emotional frontiers, other places to go. Like rocker Joe Ely, I picked up Chicago on my transistor radio.

Except for school exercises and occasional cards my mother made me write to my uncles and aunts, I wrote very little during my childhood; it wasn't until my last year in high school that Jack MacFarland* sparked an interest in writing. And though I developed into a good reader, I performed from modestly well to terribly on other sorts of school literacy tasks. From my reading I knew vocabulary words, and I did okay on spelling tests—though I never lasted all that long in spelling bees—but I got C's and D's on the ever-present requests to diagram sentences and label parts of speech. The more an assignment was related to real reading, the better I did; the more analytic, self-contained, and divorced from context, the lousier I performed. Today some teachers would say I was a concrete thinker. To be sure, the development of my ability to decode words and read sentences took place in school, but my orientation to reading—the way I conceived of it, my purpose for doing it—occurred within the tight and untraditional confines of my home. The quirks and textures of my immediate environment combined with my escapist fantasies to draw me to books. "It is what we are excited about that educates us," writes social historian Elizabeth Ewen. It is what taps our curiosity and dreams. Eventually, the books that seemed so distant, those Great Books, would work their way into my curiosity, would influence the way I framed problems and the way I wrote. But that would

Jack MacFarland, a man whom Rose describes as "the teacher who saved [my] life"

come much later — first with Jack MacFarland (mixed with his avant-garde countertradition), then with my teachers at Loyola and UCLA — an excitement and curiosity shaped by others and connected to others, a cultural and linguistic heritage received not from some pristine conduit, but exchanged through the heat of human relation.

A friend of mine recently suggested that education is one culture embracing another. It's interesting to think of the very different ways that metaphor plays out. Education can be a desperate, smothering embrace, an embrace that denies the needs of the other. But education can also be an encouraging, communal embrace — at its best an invitation, an opening. Several years ago, I was sitting in on a workshop conducted by the Brazilian educator, Paulo Freire. It was the first hour or so and Freire, in his sophisticated, accented English, was establishing the theoretical base of his literacy pedagogy — heady stuff, a blend of Marxism, phenomenology, and European existentialism. I was two seats away from Freire, in front of me and next to him was a younger man, who, puzzled, finally interrupted the speaker to ask a question. Freire acknowledged the question and, as he began answering, he turned and quickly touched the man's forearm. Not patronizing, not mushy, a look and a tap as if to say: "You and me right now, let's go through this together." Embrace. With Jack MacFarland it was an embrace: no-nonsense and cerebral, but a relationship in which the terms of endearment were the image in a poem, a play's dialogue, the winding narrative journey of a novel.

More often than we admit, a failed education is social more than intellectual in origin. And the challenge that has always faced American education, that it has sometimes denied and sometimes doggedly pursued, is how to create both the social and cognitive means to enable a diverse citizenry to develop their ability. It is an astounding challenge: the complex and wrenching struggle to actualize the potential not only of the privileged but, too, of those who have lived here for a long time generating a culture outside the mainstream and those who, like my mother's parents and my father, immigrated with cultural traditions of their own. This painful but generative mix of language and story can result in clash and dislocation in our communities, but it also gives rise to new speech, new stories, and once we appreciate the richness of it, new invitations to literacy.

Pico Boulevard, named for the last Mexican governor of California, runs an immense stretch west to east: from the wealth of the Santa Monica beaches to blighted Central Avenue, deep in Los Angeles. Union Street is comparatively brief, running north to south, roughly from Adams to Temple, pretty bad off all the way. Union intersects Pico east of Vermont Avenue and too far to the southwest to be touched by the big-money development that is turning downtown Los Angeles into a whirring postmodernist dreamscape. The Pico Union District is very poor, some of its housing as unsafe as that on Skid Row, dilapidated, overcrowded, rat-infested. It used to be a working-class Mexican

neighborhood, but for about ten years now it has become the concentra locale of those fleeing the political and economic horror in Central America. Most come from El Salvador and Guatemala. One observer calls the area a gigantic refugee camp.

As you move concentrically outward from Pico-Union, you'll encounter a number of other immigrant communities: Little Tokyo and Chinatown to the northeast, Afro-Caribbean to the southwest, Koreatown to the west. Moving west, you'll find Thai and Vietnamese restaurants tucked here and there in storefronts. Filipinos, Southeast Asians, Armenians, and Iranians work in the gas stations, the shoe-repair stores, the minimarts. A lawnmower repair shop posts signs in Korean, Spanish, and English. A Korean church announces "Jesus Loves You" in the same three languages. "The magnitude and diversity of immigration to Los Angeles since 1960," notes a report from UCLA's Graduate School of Architecture and Urban Planning, "is comparable only to the New York bound wave of migrants around the turn of the century." It is not at all uncommon for English composition teachers at UCLA, Cal-State L.A., Long Beach State — the big urban universities and colleges — to have, in a class of twenty-five, students representing a dozen or more linguistic backgrounds: from Spanish and Cantonese and Farsi to Hindi, Portuguese, and Tagalog. Los Angeles, like new Ellis Island.

On a drive down the Santa Monica Freeway, you exit on Vermont and pass Rick's Mexican Cuisine, Hawaii Discount Furniture, The Restaurant Ecuatoriano, Froggy's Children's Wear, Seoul Autobody, and the Bar Omal. Turn east on Pico, and as you approach Union, taking a side street here and there, you'll start seeing the murals: The Virgin of Guadalupe, Steve McQueen, a scene resembling Siqueiros's heroic workers, the Statue of Liberty, Garfield the Cat. Graffiti are everywhere. The dreaded Eighteenth Street gang — an established Mexican gang — has marked its turf in Arabic as well as Roman numerals. Newer gangs, a Salvadoran gang among them, are emerging by the violent logic of territory and migration; they have Xed out the Eighteenth Street parks and written their own threatening insignias in place. Statues of the Blessed Mother rest amid potted plants in overgrown front yards. There is a rich swirl of small commerce: restaurants, markets, bakeries, legal services ("Income Tax Amnesia"), beauty salons ("Lolita's Magic Touch — Salon de Belleza Unisex"). A Salvadoran restaurant sells teriyaki burgers. A "Discoteca Latin" advertises "great rap hits." A clothing store has a Dick Tracy sweatshirt on a hanger; a boy walks out wearing a blue t-shirt that announces "Life! Beach." Culture in a Waring blender.

There are private telegram and postal services: messages sent straight "domicilio a Centro America." A video store advertises a comedy about immigration: *Ni de Aquí/Ni de Allá*, "Neither from Here nor from There." The poster displays a Central American Indian caught on a wild freeway ride. Mexican in a sombrero is pulling one of the Indian's pigtails. Uncle Sam pulls the other; a border guard looks on, ominously suspended in air. You see a lot

street vending, from oranges and melons to deco sunglasses: rhinestones and plastic swans and lenses shaped like a heart. Posters are slapped on posters: one has rows of faces of the disappeared. Santa Claus stands on a truck bumper and waves drivers into a ninety-nine cent outlet.

Families are out shopping, men loiter outside a cafe, a group of young girls collectively count out their change. You notice, even in the kaleidoscope you pick out his figure, you notice a dark-skinned boy, perhaps Guatemalan, walking down Pico with a cape across his shoulders. His hair is piled in a four-inch rockabilly pompadour. He passes a dingy apartment building, a *piquetería*, a body shop with no name, and turns into a storefront social services center. There is one other person in the sparse waiting room. She is thin, her gray hair pulled back in a tight bun, her black dress buttoned to her neck. She will tell you, if you ask her in Spanish, that she is waiting for her English class to begin. She might also tell you that the people here are helping her locate her son — lost in Salvadoran resettlement camps — and she thinks that if she can learn a little English, it will help her bring him to America.

The boy is here for different reasons. He has been causing trouble in school, and arrangements are being made for him to see a bilingual counselor. His name is Mario, and he immigrated with his older sister two years ago. His English is halting, unsure; he seems simultaneously rebellious and scared. His caseworker tells me that he still has flashbacks of Guatemalan terror: his older brother taken in the night by death squads, strangled, and hacked apart on the road by his house. Then she shows me his drawings, and our conversation stops. Crayon and pen on cheap paper; blue and orange cityscapes, eyes on billboards, in the windshields of cars, a severed hand at the bus stop. There are punks, beggars, piñatas walking the streets — upright cows and donkeys — skeletal homeboys, corseted girls carrying sharpened bones. "He will talk to you about these," the caseworker tells me. "They're scary, aren't they? The school doesn't know what the hell to do with him. I don't think he really knows what to do with all that's in him either."

In another part of the state, farther to the north, also rich in immigration, a teacher in a basic reading and writing program asks his students to interview one another and write a report, a capsule of a classmate's life. Caroline, a black woman in her late forties, chooses Thuy Anh, a Vietnamese woman many years her junior. Caroline asks only five questions — Thuy Anh's English is still difficult to understand — simple questions: What is your name? Where were you born? What is your education? Thuy Anh talks about her childhood in South Vietnam and her current plans in America. She is the oldest of nine children, and she received a very limited Vietnamese education, for she had to spend much of her childhood caring for her brothers and sisters. She married a serviceman, came to America, and now spends virtually all of her time pursuing a high school equivalency, struggling with textbook descriptions of the American political process, frantically trying to improve her computational

skills. She is not doing very well at this. As one of her classmates observed, she might be trying too hard.

Caroline is supposed to take notes while Thuy Anh responds to her questions, and then use the notes to write her profile, maybe something like reporter would do. But Caroline is moved to do something different. She taken by Thuy Anh's account of watching over babies. "Mother's little helper she thinks. And that stirs her, this woman who has never been a mother. Maybe, too, Thuy Anh's desire to do well in school, her driven eagerness, the desperation that occasionally flits across her face, maybe that moves Caroline; well. Over the next two days, Caroline strays from the assignment and writes a two-and-a-half page fiction that builds to a prose poem. She recasts Thuy Anh's childhood into an American television fantasy.

Thuy Anh is "Mother's little helper." Her five younger sisters "are happy and full of laughter . . . their little faces are bright with eyes sparkling. The little girls' names are "Hellen, Ellen, Lotie, Alice, and Olie" — American names — and they "cook and sew and make pretty doll dresses for their dolls to wear." Though the family is Buddhist, they exchange gifts a Christmas and "gather in the large living room to sing Christmas carols." Thuy Anh "went to school every day she could and studied very hard." One day Thuy Anh was "asked to write a poem and to recite it to her classmates." And here, Caroline embeds within her story a prose poem — which she attributes to Thuy Anh:

My name is Thuy Anh I live near the Ocean. I see the waves boisterous and impudent bursting and splashing against the huge rocks. I see the white boats out on the blue sea. I see the fisher men rapped in heavy coats to keep their bodies warm while bringing in large fishes to sell to the merchants. Look! I see a large white bird going on its merry way. Then I think of how great God is for he made this great sea for me to see and yet I stand on dry land and see the green and hilly side with flowers rising to the sky. How sweet and beautiful for God to have made Thuy Anh and the sea.

I interview Caroline. When she was a little girl in Arkansas, she "would get off into a room by myself and read the Scripture." The "poems in King Solomon" were her favorites. She went to a segregated school and "used to write quite a bit" at home. But she "got away from it" and some years later dropped out of high school to come west to earn a living. She's worked in a convalescent hospital for twenty years, never married, wishes she had, comes now, back to school and is finding again her love of words. "I get lost . . . I'm right in there with my writing, and I forget all my surroundings." She is classified as a basic student — no diploma, low-level employment, poor test scores — had been taught by her grandmother that she would have to earn her living "by the sweat of my brow."

Her work in the writing course had been good up to the point of Thuy Anh's interview, better than that of many classmates, adequate, fairly free of

error, pretty well organized. But the interview triggered a different level of performance. Caroline's early engagement with language reemerged in a lyrical burst: an evocation of an imagined childhood, a curious overlay of one culture's fantasy over another's harsh reality. Caroline's longing reshaped a Vietnamese girlhood, creating a life neither she nor Thuy Anh ever had, an intersection of biblical rhythms and *Father Knows Best*.

Over Chin's bent head arches a trellis packed tight with dried honey-suckle and chrysanthemum, sea moss, mushrooms, and ginseng. His elbow rests on the cash register — quiet now that the customers have left. He shifts on the stool, concentrating on the writing before him: "A young children," he scribbles, and pauses. "Young children," that doesn't sound good, he thinks. He crosses out "children" and sits back. A few seconds pass. He can't think of the right way to say it, so he writes "children" again and continues: "a young children with his grandna small . . ." "Small." He pulls a Chinese-English dictionary from under the counter.

In front of the counter and extending down the aisle are boxes of dried fish: shark fins, mackerel, pollock. They give off a musky smell. Behind Chin are rows of cans and jars: pickled garlic, pickled ginger, sesame paste. By the door, comic books and Chinese weeklies lean dog-eared out over the thin retaining wire of a dusty wooden display. Chin has found his word: It's not *smile*, it's *smile*. "A young children with his grandna smile. . . ." He reaches in the pocket of his jeans jacket, pulls out a piece of paper, and unfolds it. There's a word copied on it he has been wanting to use. A little bell over the door jingles. An old man comes in, and Chin moves his yellow pad aside.

Chin remembers his teacher in elementary school telling him that his writing was poor, that he didn't know many words. He went to middle school for a few years but quit before completing it. Very basic English — the ABCs and simple vocabulary — was, at one point, part of his curriculum, but he lived in a little farming community, so he figured he would never use it. He did, though, pick up some letters and a few words. He immigrated to America when he was seventeen, and for the two years since has been living with his uncle in Chinatown. His uncle signed him up for English classes at the community center. He didn't like them. He did, however, start hanging out in the recreation room, playing pool and watching TV. The English on TV intrigued him. And it was then that he turned to writing. He would "try to learn to speak something" by writing it down. That was about six months ago. Now he's enrolled in a community college literacy program and has been making strong progress. He is especially taken with one tutor, a woman in her mid-thirties who encourages him to write. So he writes for her. He writes stories about his childhood in China. He sneaks time when no one is in the store or when customers are poking around, writing because he likes to bring her things, writing, too, because "sometime I think writing make my English better."

The old man puts on the counter a box of tea guaranteed to help you stop smoking. Chin rings it up and thanks him. The door jingles and Chin returns to his writing, copying the word from his folded piece of paper, a word he found in *People* magazine: "A young children with his grandna smile *gleefully*."

Frank Marell, born Meraglio, my oldest uncle, learned his English as Chin is learning his. He came to America with his mother and three sisters in September 1921. They came to join my grandfather who had immigrated long before. They joined, as well, the millions of Italian peasants who had flowed through Customs with their cloth-and-paper suitcases, their strange gestural language, and their dark, empty pockets. Frank was about to turn eight when he immigrated, so he has faint memories of Calabria. They lived in a one-room stone house. In the winter, the family's scrawny milk cow was brought inside. By the door there was a small hole for a rifle barrel. Wolves came out of the hills. He remembers the frost and burrs stinging his feet as he foraged the countryside for berries and twigs and fresh grass for the cow. *Chi esce riesce*, the saying went — "he who leaves succeeds" — and so it was that my grandfather left when he did, eventually finding work amid the metal and steam of the Pennsylvania Railroad.

My uncle remembers someone giving him bread on the steamship. He remembers being very sick. Once in America, he and his family moved into the company housing projects across from the stockyard. The house was dirty and had gouges in the wood. Each morning his mother had to sweep the soot from in front of the door. He remembers rats. He slept huddled with his father and mother and sisters in the living room, for his parents had to rent out the other rooms in order to buy clothes and shoes and food. Frank never attended school in Italy. He was eight now and would enter school in America. America, where eugenicists were attesting, scientifically, to the feeble-mindedness of his race, where the popular press ran articles about the immorality of these swartly exotics. Frank would enter school here. In many ways, you could lay his life like a template over a current life in the Bronx, in Houston, in Pico-Union.

He remembers the embarrassment of not understanding the teacher, of not being able to read or write. Funny clothes, oversize shoes, his hair slicked down and parted in the middle. He would lean forward — his assigned seat, fortunately, was in the back — and ask other Italian kids, ones with some English, to tell him what for the love of God was going on. He had big, sad eyes, thick hands, skin dark enough to yield the nickname Blacky. Frank remembers other boys — Carmen Santino, a kid named Hump, Bruno Tucci — who couldn't catch on to this new language and quit coming to school. Within six months of his arrival, Frank would be going after class to the back room of Pete Mastis's Dry Cleaners and Shoe Shine Parlor. He cleaned and shined shoes, learned to operate a steam press, ran deliveries. He listened to the radio, trying to mimic the harsh complexities of English. He spread Pete Mastis's racing

forms out before him, copying words onto the margins of newsprint. He tried talking to the people whose shoes he was shining, exchanging tentative English with the broken English of Germans and Poles and other Italians.

Eventually, Frank taught his mother to sign her name. By the time he was in his teens, he was reading flyers and announcements of sales and legal documents to her. He was also her scribe, doing whatever writing she needed to have done. Frank found himself immersed in the circumstance of literacy.

With the lives of Mario and Caroline and Chin and Frank Marrell as a backdrop, I want to consider a current, very powerful set of proposals about literacy and culture. 25

There is a strong impulse in American education — curious in a country with such an ornery streak of antitraditionalism — to define achievement and excellence in terms of the acquisition of a historically validated body of knowledge, an authoritative list of books and allusions, a canon. We seek a certification of our national intelligence, indeed, our national virtue, in how diligently our children can display this central corpus of information. This need for certification tends to emerge most dramatically in our educational policy debates during times of real or imagined threat: economic hard times, political crises, sudden increases in immigration. Now is such a time, and it is reflected in a number of influential books and commission reports. E. D. Hirsch* argues that a core national vocabulary, one oriented toward the English literate tradition — Alice in Wonderland to *zeitgeist* — will build a knowledge base that will foster the literacy of all Americans. Diane Ravitch* and Chester Finn* call for a return to a traditional historical and literary curriculum: the valorous historical figures and the classical literature of the once-elite course of study. Allan Bloom,* Secretary of Education William Bennett, Mortimer Adler* and the Paideia Group, and a number of others have affirmed, each in their very different ways, the necessity of the Great Books: Plato and Aristotle and Sophocles, Dante and Shakespeare and Locke, Dickens and Mann and Faulkner. We can call this orientation to educational achievement the canonical orientation.

At times in our past, the call for a shoring up of or return to a canonical curriculum was explicitly elitist, was driven by a fear that the education of the select was being compromised. Today, though, the majority of the calls are

E. D. Hirsch: author of *Cultural Literacy: What Every American Needs to Know*, which argues for a standard national public school curriculum that would ensure that all Americans share a common cultural vocabulary

Diane Ravitch: author of *Developing National Standards in Education and an Education Department official in the Reagan administration*

Chester Finn: undersecretary of education in the Reagan administration

Allan Bloom: author of *The Closing of the American Mind* (1987)

Mortimer Adler: educator and philosopher, author of many books, including three volumes on the Paideia Proposal, an educational framework based on ancient Greek concepts

provocatively framed in the language of democracy. They assail the media and grinding curriculum frequently found in remedial and vocational education. They are disdainful of the patronizing perceptions of student ability further restrict the already restricted academic life of disadvantaged youngsters. They point out that the canon — its language, conventions, and allusions — central to the discourse of power, and to keep it from poor kids is to assure disenfranchisement all the more. The books of the canon, claim the proponents of the Great Books, are a window onto a common core of experience and ideals. There is, then, a spiritual, civic, and cognitive heritage here, and all children should receive it. If we are sincere in our desire to bring Mario, Chin the younger versions of Caroline, current incarnations of Frank Marrell, so many others who populate this book — if we truly want to bring them to our society — then we should provide them with this stable and common core. This is a forceful call. It promises a still center in a turning world.

I see great value in being challenged to think of the curriculum of many in the terms we have traditionally reserved for the few; it is refreshing to have common assumptions about the capacities of underprepared students boldly challenged. Many of the people we have encountered in these pages have displayed the ability to engage books and ideas thought to be beyond their grasp. There were the veterans: Willie Oates* writing, in prison, ornate sentences drawn from *The Mill on the Floss*.* Sergeant Gonzalez* coming to understand poetic ambiguity in "Butch Weldy."* There was the parolee aide O who no longer felt walled off from *Machbeth*. There were the EOP* student UCLA, like Lucia who unpackaged *The Myth of Mental Illness* once she had orientation and overview. And there was Frank Marrell who, later in his life would be talking excitedly to his nephew about this guy Edgar Allan Poe. Many people are kept from the books of the canon, the Great Books, because of misjudgments about their potential. Those books eventually proved important to me, and, as best I know how, I invite my students to engage them. If once we grant the desirability of equal curricular treatment and begin to consider what this equally distributed curriculum would contain, problems arise. If the canon itself is the answer to our educational inequities, why has it historically invited few and denied many? Would the canonical orientation provide adequate guidance as to how a democratic curriculum should be constructed and how it should be taught? Would it guide us in opening up to Olga the "fancy talk" that so alienated her?

Those who study the way literature becomes canonized, how linguistic creations are included or excluded from a tradition, claim that the canon

Willie Oates, *Sergeant Gonzalez*: students in a veterans' program that Rose worked in

The Mill on the Floss: a novel (1860) by George Eliot (1819–80)

"Butch Weldy": a poem in *Spoon River Anthology* (1915) by Edgar Lee Masters (1869–1957)

EOP: Equal Opportunity Program

curriculum students would most likely receive would not, as is claimed, offer a common core of American experience. Caroline would not find her life represented in it, nor would Mario. The canon has tended to push to the margin much of the literature of our nation: from American Indian songs and chants to immigrant fiction to working-class narratives. The institutional messages that students receive in the books they're issued and the classes they take are powerful and, as I've witnessed since my Voc. Ed. days, quickly internalized. And to revise these messages and redress past wrongs would involve more than adding some new books to the existing canon — the very reasons for linguistic and cultural exclusion would have to become a focus of study in order to make the canon act as a democratizing force. Unless this happens, the democratic intent of the reformers will be undercut by the content of the curriculum they propose.

And if we move beyond content to consider basic assumptions about teaching and learning, a further problem arises, one that involves the very nature of the canonical orientation itself. The canonical orientation encourages a narrowing of focus from learning to that which must be learned. It simplifies the dynamic tension between student and text and reduces the psychological and social dimensions of instruction. The student's personal history recedes as the what of the classroom is valorized over the how. Thus it is that the encounter of student and text is often portrayed by canonists as a transmission. Information, wisdom, virtue will pass from the book to the student if the student gives the book the time it merits, carefully traces its argument or narrative or lyrical progression. Intellectual, even spiritual, growth will *necessarily* result from an encounter with Roman mythology, *Othello*, and "I heard a Fly buzz — when I died —,"* with biographies and historical sagas and patriotic lore. Learning is stripped of confusion and discord. It is stripped, as well, of strong human connection. My own initiators to the canon — Jack MacFarland, Dr. Carothers, and the rest — knew there was more to their work than their mastery of a tradition. What mattered most, I see now, were the relationships they established with me, the guidance they provided when I felt inadequate or threatened. This mentoring was part of my entry into that solemn library of Western thought — and even with such support, there were still times of confusion, anger, and fear. It is telling, I think, that once that rich social network slid away, once I was in graduate school in intense, solitary encounter with that tradition, I abandoned it for other sources of nurturance and knowledge.

The model of learning implicit in the canonical orientation seems, at times, more religious than cognitive or social. Truth resides in the printed texts, and if they are presented by someone who knows them well and respects them, that truth will be revealed. Of all the advocates of the canon, Mortimer Adler has given most attention to pedagogy — and his Paideia books contain valuable

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discussions of instruction, coaching, and questioning. But even here, as is doubly true in the other manifestos, there is little acknowledgement of the material in the canon can be not only difficult but foreign, alien and overwhelming.

We need an orientation to instruction that provides guidance on how to determine and honor the beliefs and stories, enthusiasms, and apprehensions that students reveal. How to build on them, and when they clash with curriculum — as I saw so often in the Tutorial Center at UCLA — where the clash, how to encourage a discussion that will lead to reflection on what is being brought and what they're currently confronting. Canonical lists imply answers, but the manifestos offer little discussion of what to do when students fail. If students have been exposed to at least some elements of the canon before — as many have — why didn't it take? If they're encountering it for the first time and they're lost, how can we determine where they're located — what do we do then?

Each member of a teacher's class, poor or advantaged, gives rise to a series of decisions, day-to-day determinations about a child's reading and writing: how to tap strength, plumb confusion, foster growth. The richer the conception of learning and your understanding of its social and psychological dimensions, the more insightful and effective your judgments will be. Consider the sources of literacy we saw among the children in El Monte: shopkeeps' signs, song lyrics, auto manuals, the conventions of the Western, family Bibles and tales, and more. Consider Chin's sources — television and popular magazines — and Caroline's oddly generative mix of the Bible and an Anne media illusion. Then there's the jarring confluence of personal horror and cultural floaters that surfaces in Mario's drawings, drawings that would be a if volatile, point of departure for language instruction. How would these in sources and manifestations be perceived and evaluated if viewed within a framework of a canonical tradition, and what guidance would the tradition provide on how to understand and develop them? The great books and central of the canon could quickly become a benchmark against which the experiences of student literacy would be negatively measured, a limiting band of excellence that, ironically, could have a dispiriting effect on the very thing the curriculum proposals intend: the fostering of mass literacy.

To understand the nature and development of literacy we need to consider the social context in which it occurs — the political, economic, cultural forces that encourage or inhibit it. The canonical orientation discourages deep analysis of the way these forces may be affecting performance. Canonists ask that schools transmit a coherent traditional knowledge to an ever-changing, frequently uprooted community. This discordance between message and audience is seldom examined. Although a ghetto child can rise on the wings of a Homeric line — books can spark dreams — appeals to elevated texts also divert attention from the conditions that keep a population from realizing its dreams. The literacy curriculum is being asked to do what our politics

* "I heard a Fly buzz — when I died —," poem by Emily Dickinson (1830-86)

our economics have failed to do: diminish differences in achievement, narrow our gaps, bring us together. Instead of analysis of the complex web of causes of poor performance, we are offered a faith in the unifying power of a body of knowledge, whose infusion will bring the rich and the poor, the longtime disaffected and the uprooted newcomers into cultural unanimity. If this vision is democratic, it is simplistically so, reductive, not an invitation for people truly to engage each other at the point where cultures and classes intersect.

I worry about the effects a canonical approach to education could have on cultural dialogue and transaction — on the involvement of an abandoned underclass and on the movement of immigrants like Mario and Chin into our nation. A canonical uniformity promotes rigor and quality control; it can also squelch new thinking, diffuse the generative tension between the old and the new. It is significant that the canonical orientation is voiced with most force during times of challenge and uncertainty, for it promises the authority of tradition, the seeming stability of the past. But the authority is fictive, gained from a misreading of American cultural history. No period of that history was harmoniously stable; the invocation of a golden age is a mythologizing act. Democratic culture is, by definition, vibrant and dynamic, discomfiting and unpredictable. It gives rise to apprehension; freedom is not always calming. And, yes, it can yield fragmentation, though often as not the source of fragmentation is intolerant misunderstanding of diverse traditions rather than the desire of members of those traditions to remain hermetically separate. A truly democratic vision of knowledge and social structure would honor this complexity. The vision might not be soothing, but it would provide guidance as to how to live and teach in a country made up of many cultural traditions.

We are in the middle of an extraordinary social experiment: the attempt to provide education for all members of a vast pluralistic democracy. To have any prayer of success, we'll need many conceptual blessings: A philosophy of language and literacy that affirms the diverse sources of linguistic competence and deepens our understanding of the ways class and culture blind us to the richness of those sources. A perspective on failure that lays open the logic of error. An orientation toward the interaction of poverty and ability that undercuts simple polarities, that enables us to see simultaneously the constraints poverty places on the play of mind and the actual mind at play within those constraints. We'll need a pedagogy that encourages us to step back and consider the threat of the standard classroom and that shows us, having stepped back, how to step forward to invite a student across the boundaries of that powerful room. Finally, we'll need a revised store of images of educational excellence, ones closer to egalitarian ideals — ones that embody the reward and turmoil of education in a democracy, that celebrate the plural, messy human reality of it. At heart, we'll need a guiding set of principles that do not encourage us to retreat from, but move us closer to, an understanding of the rich mix of speech and ritual and story that is America.

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QUESTIONING THE TEXT

1. What do you think Rose means when he says that "a failed education social move than intellectual in origin" (paragraph 5)? Look back to A.I. profile on p. 90. Does anything there suggest a time when her education failed for social — or intellectual — reasons? Describe a time when you education failed — or succeeded — largely because of social reasons. you keep a reading log, record your answers there.
2. Rose quotes a friend who says that education can be thought of as "on culture embracing another" (paragraph 4). Give a few examples from his essay that illustrate this embrace, and then give an example from your own educational experience.
3. Why do you think Rose includes the stories of Mario, Caroline, Chin and Frank Marell as a backdrop for his discussion about current concepts of literacy in America? What do their stories have in common? What kinds of students does he leave unmentioned?

MAKING CONNECTIONS

4. Both Mike Rose and Roland Fryer ("Acting White," p. 143) take minority achievement as one of their primary concerns. How do their approaches to the problem differ? How do they define the problem differently? Do you think that they would propose similar solutions to the problem? What points of agreement can you find, and in what ways do you think they disagree about problems or solutions?
5. Spend some time thinking about one of the students Rose describes. Then write a brief poem (using Gwendolyn Brooks as a model, perhaps see p. 157) that characterizes that student's attitude toward school.

JOINING THE CONVERSATION

6. Try to remember a time when your relationship with someone (teacher, parent, coach, religious leader) made it easier (or harder) for you to learn what that person was trying to teach you. Write a brief description of this event for your class, concluding by summarizing those things about the person that most *helped* (or *hindered*) your learning from him or her.
7. Rose remembers that his earliest interest in literacy came from "comic books and science fiction, from the personal, nonscientific worlds I created with bits and pieces of laboratory and telescopic technology, came, as well, from the Italian stories I heard my uncles and parents tell" (paragraph 2). Brainstorm with two or three other students about your earliest out-of-school experiences with reading and writing. How were they like or unlike your experiences of reading and writing in school?