

JOE

Journal of Epistemology

for everyday living and lifelong learning



Golden Gate Bridge

Photographed by Rainbow Princess

“As Above, So Below” ~ Hermes Trismegistus

*Rapidly approaching the Golden Gate
Hurry, cross - before it's too late
Find your soul and special mate
Feel the power, together create
Dreams of Peace, Joy, Wisdom, and Love
Upon Earth as in Heaven up above ~ Söferia aka Vanessa*

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Dedicated to the late Joe Lyons Kincheloe

December 14, 1950-December 19, 2008

Joe's educational work provides inspiration and practical guidance for teachers all over the globe and describes a beautiful, beautiful mission to alleviate human suffering. He has left us a map with multiple pathways for accomplishing that mission -- an authentic, rigorous, impassioned, creative, and even magical education for everyone who dares to venture on untrodden paths. His work serves as a guiding light for educational journeys that can change not only how we view and enact the educational process, but that can also truly change *us* as teachers, students, and researchers -- and empower us to change the world. Joe loved research, teaching, writing, making music, and his students. *And his students loved him.*

We believe that the struggle for a rigorous, pragmatic, empowering, transformative education for everyone, the poor in particular, can be won.

~ Joe Lyons Kincheloe ~



welcome to our second issue

We accept submissions of articles, artwork, stories, personal experiences, opinion pieces, videos, recordings, photographs, sculpture, etc.

Digital file submissions may be emailed to Vanessa Jae Paradis, Founding Editor, at vanessajparadis@aol.com

All other forms of submissions, which will be returned if requested, may be mailed to:

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Cover Photograph by Rainbow Princess: The Golden Gate Bridge

Introduction to the Authors and Contents of this Edition

We have some new contributors to this edition of our JOE Journal! I am excited about the creative contributions this month and foresee the journal continuing to grow and expand in what we offer collectively as “food for the soul,” a new form of learning and new ways for expanding our consciousness to take in new worldviews and perspectives. As I have conveyed previously, this is not your standard dry, epistemologically bland menu that you will find in many educational journals, and we accept contributions from people of all ages and venues. I hope you will join us soon!

One of our creative contributors, Clay, also known as TheJourney, provides some new and unique perspectives. He has graciously provided a wonderful poem, a geometric drawing, and an essay, “Dreamer.” His essay about dreaming, reality and how one might create change is fascinating. Joe often discussed the value of dreams in his various works and how we can use them for learning. Clay’s essay hones in how and why this is important – and I certainly will be paying more attention to my dreams. I have already witnessed multiple examples of “as above, so below” or, in other words, I have seen manifested in my waking life elements of my dream life. The ramifications of taking this to the limit could be marvelous and reminds me of creating Heaven on Earth, or as in John Lennon’s song, “[Imagine](#),” “You may say I’m a dreamer, but I’m not the only one.”

“How Joe Kincheloe Changed My Life” by Kara Flageollet is a wonderful example of how Joe’s teaching has touched the life of a high school student. The next article, “Dancing Queen” discusses the synchronicity of music, which is a daily experience in my life, and how Joe loved dialogical dancing. Teaching, research, dialogue, and life itself were all an intricate dance in Joe’s eyes, as he has discussed in his book, *Toward a Critical Politics of Teacher Thinking*.

The article by Maureen Spranza, “Researching Intuition: Qualitative, Quantitative, or Mixed Methods?” presents what is still being taught in Education Research courses in preparation for dissertation research. She provides an excellent summary of the different approaches, including the limitations of each in relation to studying intuition. This basic research background is necessary, but in order to move educational research forward, especially when considering complex human phenomena such as the various manifestations and experiences of intuition, we need to incorporate into both undergraduate and graduate courses a more rigorous approach that acknowledges the true complexity and variation that a complex topic such as intuition presents to researchers. That complexity is met head-on with Joe’s rigorous form of bricolage, and as we go forward, we will certainly be grateful for the approach to research he has theorized and applied in his own work.

The next article, “What is Joe Kincheloe’s bricolage?” provides numerous links to help those who are interested to begin gaining a background in the type of basic knowledge that is helpful when it comes to understanding how and why this more complex approach is needed for not only educational research, but for any research in this information era where we are bombarded with “the facts” from every direction. As Joe’s social studies book, *Getting Beyond the Facts* implies, we will find this imperative. In time, we will take up in this journal how his conceptualizations can help us with research for a variety of purposes, including daily problem solving. For now, we, as researchers, are a bit constrained. Many new researchers intuitively know this but have not found a solution that frees them to doing the kind of research that will seriously consider the multiple variables and complex interrelationships influencing the subjects or objects of their research. Hopefully, as more people become adept with the process Joe has theorized for us and demonstrated in his own work, research will become a joyful experience rather than a painful struggle one must endure to get that “piece of paper” or article or book published. These topics will be covered in future issues of this journal as I progress in my own research studying Joe’s work and developing ways to present his complex ideas, which he has assured us are useful even in our everyday lives. I think there is a fascinating journey yet ahead. I hope you will start the background work now so that you are well prepared when the pace of change increases ever more.

As Allison Rae conveys in her article, “A Better Way,” we will, indeed need to find better ways in the years up ahead of us in order to confront the rapidly changing world. Joe’s form of bricolage will help us gain the understanding and tools necessary as we move forward midst chaos to sort through the inconceivably vast amounts of data, information, ideas, and possibilities in order to solve some very complex problems we are facing.

“Remembering Joe Lyons Kincheloe: A Revered Master” by Vanessa Paradis is an article that speaks for itself and at the same time it provides just one example of how dominant epistemology can be used to shape our perceptions, in this case, how we remember an important contributor to educational critical theory. There are many possibilities for how we choose to view a person and with more complete understandings of the hidden dimensions of the labels that come to be attached to people, we are free to adopt them or not. It is important to remember we are all multidimensional beings and attaching any one label is but a representation of one dimension of who that person is as an individual. This article demonstrates the use of Joe’s critical complex epistemology for the purpose of gaining multiple perspectives on popular culture terms that are often unconsciously adopted. By becoming more conscious of historical significance, various interpretations, and different perspectives, we become more conscious to freely choose for ourselves the terms and definitions we want to apply in our own lives, and in particular, to the people we love.

The next article, a video, “I remember” by Susan Elsa presents a sample of her creative and improvisational channeled music. She is an independent artist who has broken free from the demands and commands of the music industry (which are often not in the best interest of the artists or the consumers of music). She presents an innovative approach to music and provides a role model for other people who wish to be free in their creative endeavors. It can be done – and we should commend her and support her in this endeavor.

“The Harvest,” again by Allison Ray summarizes the changes up ahead in relation to the Mayan Calendar and important astrological events such as the Scorpio Full Moon on October 26. That is significant to me, personally, since it is near my birthday, October 23, and I am also a “scorpio.” Additionally, the Mayan Calendar ends on October 28 and rather than signifying the end, it signifies the beginning of many rapid changes. I thank Allison for making her work available as open source publications.

“Ecological Thang Goin’ On” by Vanessa Paradis presents an analogy that explains how Joe’s theoretical work deals with complexity and this creative piece presents the perspective that once people begin to learn his approaches it will grow like the “bugleweed,” which is not a weed at all, but very beautiful flowers fit for a king.

Thus, we have a brief summary of what’s enclosed in this issue of the journal. It is a little late this time, but I will make an effort to put the journal out sooner in the quarter in the future. One of the obstacles has been that – in spite of accepting a variety of forms of work from everyone of all ages, experience and professions, careers, etc., few people seem interested in contributing. That will change once people realize this is the new mode for knowledge production. The traditional publishing companies are in their last days unless they change their “publish or perish” ways of doing business. WE THE PEOPLE can do just fine without their censorship and “peer review” in which the politics shapes and molds what people can write, thus constructing mass consciousness in ways that are not to our benefit. Freedom to write, express, explore, create, and BE must be developed fully for us all – before we lose even these rights.

~ Vanessa

I AM YOU by Clay, aka TheJourney

He's looking for acceptance everywhere
But alas, he cannot find
This paper thin wall, he'll have to tear
Only moving forward, no rewind
Right now, there is no blind
Giving love freely
Call it compassion
Purify all sins
Call it The Passion
Just beautiful expression
Believe in Me
Don't rely on your impression
What do you see?
You, me, see
Alas, we are three!
Yet we are together
You and I
We are two
Our boundaries fade into eternity
We are one
Can't explain it in words
We are none
Yet there is nothing we can't call
We are all
Without a personal point of bias
How can you fall?
There is nothing that you are
There is nothing that you're not
Without an end, what is far?
Without false identity
I'm who you are



How Joe Kincheloe Changed My Life by Kara Flageollet



[CLICK HERE TO PLAY](#)



Newport Bay, Newport, Oregon
Photographed by Vanessa Paradis

Dancing Queen by Vanessa Paradis

Excerpt from: **Wednesday, October 14, 2009**

[Kings Valley and Pacific Coast Eager Beaver Treasure Hunts Continue PLUS The Dancing Queen](#)

I had received another song the last time I spoke with my spiritual advisor, [Dancing Queen by Abba](#), and, once again, she had no idea how relevant this song was to me. It's funny that earlier in the day I had just been reading Joe's book, *Toward a Critical Politics of Teacher Thinking* (1993) about how he related learning to dancing (another book ahead of the times and very applicable today).



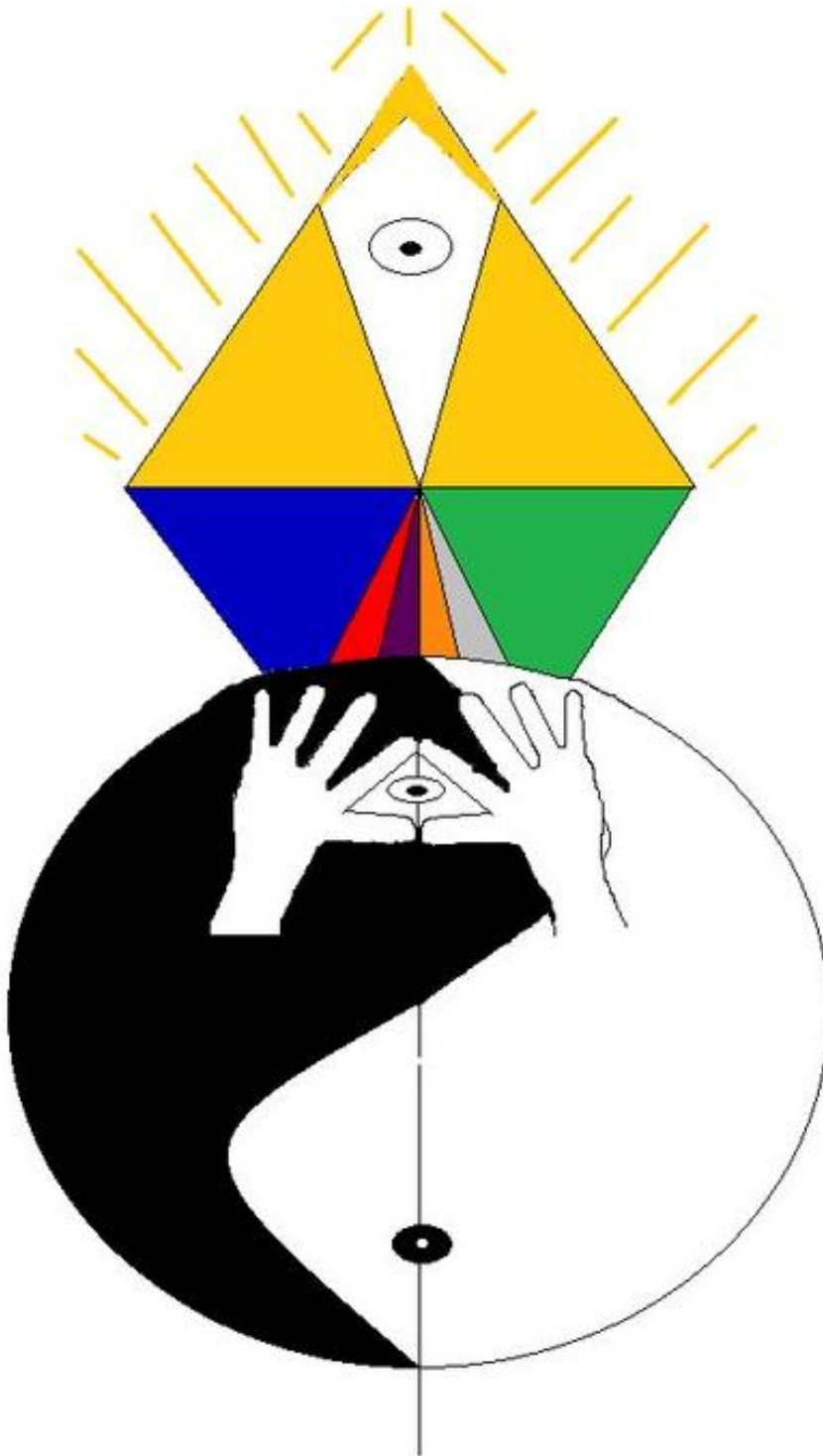
Not many people knew how much Joe loved to dance. He believed that it is the educator's duty to introduce "a student to modes of being and acting in the world that are new to his or her experience." And like Madeleine Grumet, he felt that "it is the relation, the dance between the student's experience and knowledge that separates education from training or indoctrination." Further, as he explained, relationships between the physical and social worlds form dynamic interactions and a "web of interconnected parts. The nature of their interconnections shapes the form the larger web takes. The educational implications of such a realization are revolutionary" (Kincheloe, 1993, p. 152). In fact, Joe viewed life itself as a "dance" of a living process – that is, life as synchronicity" (p. 171).

So, Joe just loved the dance. As I look back at the dialogue that took place on his web site, I realize why I loved engaging in the conversation so much: I loved dancing with Joe. It was the most profound learning experience I had ever encountered in my entire life. I am so sorry that the blogs I wrote have been deleted. I pray that they can be restored because they are historical

records and the educational conversations I had with Joe were truly Joe dancing his best dance ever with one of his students who was as passionate about research and learning as he was. His replies to my questions were always short, succinct, -- *condensed brilliance* -- and like all of his writing, they were absolutely profound. He was my Master Teacher, my role model, my hope and faith that there are still a few good people in the world. He really did make me feel like a **dancing queen**. He also knew how to dance in the strawberry fields....but that's a story for another time.

(image courtesy of Microsoft)

Artwork by Clay aka TheJourney



Dreamer by Clay aka TheJourney

Who is the dreamer? The dreamer is consciousness. THE dreamer, then, is he who conjures up reality through his thoughts. He, which is to say consciousness, has been called God. We, as humans, are typically unable to see the big picture of things, and the intimate connectedness through consciousness. Therefore, we create many divisions, whether within our world, or between different realities. One great example of this is the "real" world as it contrasts with the "dream" world. Through defining what "real" is, we invariably create the existence of a non-reality. Therefore, since our dreams run contrary to what we consider to be "reality," we are quick to label it as unreal fantasy.

The dream world is a manifestation of our personal consciousness. Since we are typically not developed enough to be able to process reality itself as being a manifestation of our consciousness, like a dream, we experience the dream world to gain experience in this way of being. The dream world consists of a process of understanding your environment, and then proceeding to create your environment based on your understanding. This happens incredibly rapidly, to the point that it flows together seamlessly and we are not even aware that this is what is happening. This is, in fact, how reality works. Just like a dream. We are given raw data, or energy, from our surrounding environment. This information enters into our brain, and we very quickly interpret the world around us. This interpretation, then, is sent back into the world. This, then, creates the world, based on our understanding. You then understand that world, and the process continues infinitely. It is a never-ending feedback loop. What is the constant, between interpreting reality, and sending that interpretation back out?

Consciousness! Therefore, consciousness itself is that which brings forth all of existence, and all understandings of that existence. From consciousness' perspective, reality itself is the dream. Look around. What do you see? Say you see something red. It cannot be said that IN REALITY there is this "red thing" that you think you see. This perceptual image that you consider to be a "red thing" is merely your mind's interpretation of the energies, or light-waves, which cannot be said to be "red" or "a thing" at all in reality. Only in your mind does this "red thing" exist. So, in reality there is raw information, data, or energy flowing in your environment. Your mind picks up on this data/energy, and tries to make sense of it. Through your coming to understand the energies, your mind projects an image, which is its best possible understanding of it, and you call this image "reality." Yet really it is just your mind's best understanding of the surrounding energies. This is the exact same as the dream world!

Things appear to be bound and constrained by their physicality. This is because physicality is a very dense form of what is. I like to think that, whether metaphorically or otherwise, it is the result of our being closed-off that we appear to be bound by this physicality. Through our minds being closed, we are closed off to reality, and therefore put a box around reality. This essentially creates a closed system, in which the atoms of the surrounding reality are forced to condense within this closed system, creating our apparently set-in-stone physical reality. As our minds are open, the surrounding atoms are given more room to flow freely within the existing

energies, and then physicality becomes less set-in-stone. Think of the process of your interaction with reality a converging of, and balancing of, energies. Typically our ego-ic self fights against the true energies of reality, thereby creating a wall of separation between the energies that exist in reality, and your self. Yet as we become more in touch with the reality of the present moment, there becomes a balancing of the energies. We adjust in accordance with the surrounding energies, and reality, in turn, bends with our energy. Over time reality and ourselves become more synchronized, and reality becomes a more direct manifestation of who we are, as the surrounding energies and our energies become one.

The typical person, which is to say dream character, is nothing more than an unconscious projection of the subconscious of the dreamer. These people are representations of a limited viewpoint of the conscious mind. They have their ideas, which are merely a small aspect of source-consciousness, and they cannot see beyond that box, and therefore they come up with notions of absolute truth or falsehood, as they relate to their own limited views. Then there are conscious beings. These are people who have awoken to, and tapped into, consciousness. They have moved beyond the box that typically traps people, and therefore their perspectives have broadened. They are now able to truly, and consciously, think for themselves, and not be limited by unconscious assumptions. These people now become active participants in shaping the dream/reality. As opposed to being unconscious projections of a limited world-view, they are full manifestations of consciousness.

It requires consciousness to make true, conscious connections. An unconscious projection, therefore, is unable to make these connections. When receiving outside information, he is only able to project his own limited perspective onto that which he is confronted with. All projections are coated with an underlying good/bad duality. A projection cannot see things for what they are, and will see all things as "good" or "bad," in some form. When confronted with an ultimately true perspective, which transcends these notions, it is as if he is being confronted with something alien, and completely foreign to him. There is an underlying feeling that "it can't be," since it is something that is completely outside of his limited box-nature. Although he feels this way, the ultimate perspective is so undeniable, upon conscious thought; this is why the unconscious projection would prefer not to think about it. If he is forced to think about it, it is not possible that he will truly understand it, in the state of being an unconscious projection. Yet he will not be able to attack it on logical grounds, since it is so undeniable. In this case, he will usually act out emotionally, often in a negative way. He will attack you in anger, or ridicule you as if what you're saying is stupid, or pointless. He may even act like you're saying something evil, or diabolical.

The unconscious projections can sense their reality being shaped in the presence of the conscious being, and this is part of the reason that the conscious being is often ignored, or met with ridicule. The unconscious projections like to float through a wave of a sort of blissful ignorance. I believe it is best to not try to make people see the truth in its fullness. If someone is ready, they will appear in your reality, and give you an opportunity to talk with him/her. They are very sensitive about areas outside of their box. In your dealings with them, I suggest taking up their lingo. Show them as much of the truth as you can, using their lingo. Sort of pretend

that their assumptions are true, so that you can show them the Truth as it pertains to their own box-reality. Whether or not you even want to help these people is up to you. I, personally, love helping people understand this kind of stuff. That being said, I have definitely seen the downfalls of getting in some sort of a pure helper-mode. Most of the unconscious individuals simply do not want to hear about this. Leave them be, in their sort of deep-sleep. This will create more space in your life, and will result in them disrupting you less. Always try to find a balance between individual space, and interaction with others. The more space you allow others to have, the more complete the interactions you do have will be.

The idea is not to tear apart everyone's world-view, in favor of yours. If this were the case, this would just be another indoctrination technique with the aim of converting the masses. This is not the goal. Sure, we would like as many people as possible to join us during this time of incredible evolutionary progress. The idea is to create your own society of sorts. This has been referred to as the counter-culture. This is true enough, however your reasoning for “dropping out” of mainstream society should be your own personal enjoyment and happiness, with an openness to assisting others of like mind. As the conscious beings become more in touch with their consciousness, reality becomes more and more direct manifestations of them. They become awoken to the dream more and more. When they finally get to a point of pure consciousness, reality itself is their dream. Reality, then, loses the boundaries typically associated with it, and therefore the infinite possibilities of the dream world open in reality, or the waking life.



Be a Dreamer!

Researching Intuition: Quantitative, Qualitative or Mixed Methods? By Maureen Spranza

Research plays an important role in education. Educators often learn about programs that might benefit students from trade magazines that mention peer-reviewed articles. Understanding research can help teachers evaluate the claims about education made by trade magazines, textbook companies, school districts, or the government. Standards-based educational reform also uses research to determine whether schools or programs are effective and whether the effectiveness varies by grade level, subject, or type of student. To conduct research well or evaluate it with understanding, it is important for educators to know different methods of research and which should be used in different situations.

Vogt (2007) lists seven basic kinds of research methods which can produce evidence that is either qualitative or quantitative. Vogt arranged these in order of those in which the researcher has the least contact with the people studied (the least intrusive) to those in which the researcher has the most contact with participants (most intrusive), as follows: document analysis, secondary data analysis (on a preexisting data set), naturalistic observation of people in real-world settings, surveys, interviews, experiments or quasi-experiments and participant observation.

Research methods have different advantages and disadvantages. When researchers want to ask people directly about a question, they can use interviews, surveys, or participant observation, where the researcher lives among the people studied and asks some individuals to be involved with the study. However, participants may only give the most favorable information about themselves. It is also possible that the researcher could influence the way people respond or behave. Researchers can also use documents or data that have already been gathered. Although these can provide information that is first-hand, vivid, and useful, they might not answer a particular question the researcher has nor may the researcher be able to tell who might have influenced the participants in those settings in the past.

Methods can also be grouped in terms of whether data come primarily from naturalistic real-world settings (document analysis, naturalistic observation, participant observation) or more artificial controlled settings (surveys, interviews, experiments). Although it is helpful to study behavior in context, it may be hard to understand specific causes of behavior when it is affected by many things at once. In a laboratory, behavior can be more easily manipulated and studied but might not be practiced in real-life settings. A related question is whether researchers should assign numbers to data collected (quantitative data); use actual text or observation as research data (qualitative data) or use both (mixed methods research). The next section of the examination will briefly describe quantitative, qualitative and mixed methods research.

Research Types

Quantitative Methods

In using quantitative data, the researcher can use numbers to represent performance, to count up different kinds of people or to measure concepts—for example, using a numerical scale to represent how intuitive someone is. Quantitative data make it possible to estimate characteristics of a population and of individuals compared to the population as a whole; quantitative data can also be used to test hypotheses statistically (Gall, Gall & Borg, 2003; Vogt, 2007) to see if results of a study offer support for hypotheses or not. Researchers may also replicate a study to see if similar quantitative findings are found in other studies or synthesize the results of many quantitative studies to draw general conclusions—for example, about the effect of instruction factors on student achievement (Walberg, 1984).

Evaluation and Secondary Data Analysis

Quantitative approaches are often used in educational evaluation (Vogt, 2007). The performance of a school or student may be stated in terms of their average test scores. These can be compared to an absolute standard of acceptable performance, or compared to the scores of similar schools or students, in the form of relative norms. The use of numbers like percentiles can help specify specific groups and areas where improvement is needed—for example, knowing that a school's second-graders score on average at the 20th percentile in multiplication may lead a school to investigate how scores can be brought up to a level closer to the 90th percentile. Research can also be used to predict which students might be successful in programs (Gall, Gall & Borg, 2003).

Another use of quantitative data, secondary data analysis, involves analyzing data collected for one purpose for another purpose. For example, school test scores may be analyzed to measure reasons test scores change. The researcher does not need to conduct a new study, and can use real-world data to examine such questions as trends in student achievement.

Surveys

Surveys are another common way to collect quantitative data. Surveys may be used to collect objective data that is easy to obtain, such as demographic data, as well as subjective perceptions, such as attitudes, beliefs, values or self-reported behaviors or characteristics (Vogt, 2007). On surveys, participants are often asked to give numeric ratings of how much they agree or disagree with statements, using Likert scales. Because participants' answers to questions use the same format, it is possible to get a standardized evaluation of how people feel about a certain attitude. In an interview using open-ended questions, it would not be possible to get such standardized answers because responses would be unique. People answering the same question might answer differently depending on the context of the question in the interview or how people answered the question in relation to their lives. Compared to interviews, surveys also take less time to complete; they allow the researcher to reach many people without having to meet them face-to-face and are also relatively inexpensive to administer (Gall, Gall, & Borg, 2003).

Although surveys can reach large populations, if survey researchers (or quantitative researchers) want to generalize from a study to a broad population, they will need to try to select participants who are as representative as possible of the population of interest. One way to achieve this is to randomly choose possible participants from a group of interest. Even if a sample is randomly chosen, if specific groups of people tend to choose not to participate, the study may not be representative. For example in her study comparing managers' and non-managers' intuition, Blackwell (1987) selected managers and non-managers randomly from a community college mailing list so they would be representative of these groups at the college and so that she could generalize about them. Men who were non-managers were especially likely not to respond. Blackwell (1987) found that non-managers in her study had lower scores on intuition than managers. Yet, because non-managers tended not to respond, her conclusions about non-managers may have been less valid. Vogt suggests that if it looks like a study will have a low response rate, it might be better to choose a research method other than surveys.

Another problem with surveys is that people may not want to fill out questions with forced choices they do not agree with. This can lead them to skip questions or stop doing the survey. In her dissertation, Blackwell (1987) tried to put forced-choice Myers-Briggs Type Inventory (MBTI, Myers & Myers, 1980) questions about intuition in an order that minimized how aversive they seemed to be by putting less personal questions first and the most personal at the end. On some topics, such as prejudice, participants may also answer in the way they think is most socially desirable, even if the answers do not represent what they would actually do (Vogt, 2007). In that case, researchers might try to study the phenomenon using an experiment.

Experiments and Field Experiments

In experiments, participants are asked to carry out some behavior in response to an artificial situation set up by the researcher. Typically, the experiment is highly controlled and compares the effect of a small number of variations in the setting on the participant. To try to minimize the possibility that differences among individuals could affect responses, participants are randomly assigned to experimental or control conditions; in that way, individual differences should not bias responses for one group more than another. Experiments are also often conducted in laboratories to eliminate distractions and better measure the effects of different conditions on the experimental group compared to the control group. Yet experiments are criticized for studying behavior in contexts that may not generalize to actual behavior, and may be difficult to conduct in school settings (Vogt, 2007).

In education it is more common to conduct field experiments, where programs designed to make an intervention—for example, programs for gifted students—are tested to see if they had a favorable impact on participants compared to a comparable control group that did not receive the intervention. Field experiments have the advantage of being tested by educators working in schools or training programs. This makes it possible to see how the intervention might actually work in a real-world setting. However, the researcher has to train the educator to give the intervention reliably, or with fidelity, which may be difficult in a busy classroom.

Quantitative methods used with statistics make it possible to compare responses over time. For example, a researcher may ask if an intervention made a difference by statistically comparing test scores before and after an intervention to see whether there was any statistically significant change over time or whether some groups changed more than others. Quantitative methods also make it possible to statistically control for differences among individuals before an intervention starts to get a better idea of the effect of the intervention.

Qualitative Methods

Whereas quantitative research is usually designed to make generalizations about a population or test hypotheses about concepts, qualitative research usually focuses on specific cases (Gall, Gall & Borg, 2003) and provides details about individuals, places or experiences (Creswell, 2003). It often uses interviews or observation to understand the meanings that actions or situations have for people (Denzin & Lincoln, 2000), and may be conducted in natural settings—for example, in classrooms—and ask about the meanings of specific events there.

Qualitative research methods such as interviews and observation may also be used in evaluations of programs or schools; for example, they may be used to gain insight into the subjective perceptions of teachers, parents, or students; or understand patterns of social interaction.

Interviews, Observation, and Case Studies

A commonly-used qualitative method is to conduct interviews that ask open-ended questions; these allow people to describe the context of their observations more fully than they could on a survey with forced-choice items. If a participant says things that are vague or contradictory, the researcher can ask for clarification or probe for further information (Gall, Gall, & Borg, 2003). Participants may also respond to an empathic interviewer and reveal more about themselves than they would in a survey. Legacy and Bennett (1979) found that their study participants were more likely to admit negative information about themselves in an interview than on a survey. However, interviewees are not anonymous and may be reluctant to disclose deeply personal information. The researcher may also attend and respond to some statements more than others and bias the data collected. People also may not know the answers to some questions about behaviors or report their behavior inaccurately.

Another option in qualitative and quantitative research is to observe what people do. However, to get reliable data on behavior, one may have to watch people for a while, which can be time-consuming. It is also important to ask others to observe and rate behavior to establish a reliable standard for observation (Gall, Gall & Borg, 2003). Case studies, in-depth study of specific individuals or settings, may combine interviews, observation, and other forms of data such as documents to get a more complete picture of the individual or setting.

In general, because qualitative data are not measured numerically, the researcher draws conclusions based on his or her interpretation of patterns in the interviews or observations collected. A second rater may be asked to code a person's speech or behavior regarding the

presence of possible themes in the data, in order to develop a more objective consensus (inter-rater reliability) about whether and how data should be interpreted. Developing a coding scheme with good inter-rater reliability helps provide some objectivity regarding the constructs being measured, which can help when the researcher goes on to interpret the findings. Researchers doing qualitative research can also question themselves about possible biases in interpretation and clarify their particular points of view when writing up the findings.

Qualitative research is often used when there isn't very much previous research on a topic, as a way to explore what ideas people have about a topic and what may be interesting to learn about it. The research can generate ideas that the researcher or participants had never thought of before. For example, teachers asked how their life history contributed to their becoming teachers might not be conscious of the importance of these experiences until they talked about them. During interviews, the researcher may also learn what to ask and who to contact; may find new settings to conduct research in; or may formulate new theory based on what is learned and then ask new questions (Creswell, 2003). In qualitative studies, theory tends to emerge from the data gathered, and is sometimes called emergent or grounded theory since it is grounded in the data collected.

Mixed Methods

In mixed-methods research, researchers use both quantitative and qualitative methods. Sometimes, as in Schmidt's (1995) Delphi study, the researcher starts with open-ended interview questions and uses the results to develop closed-response survey questions. According to Simon and Francis (2001), a Delphi study may be useful when little is known about a topic and open-ended responses can provide a sense of what it means to people. After one has developed a quantitative survey based on responses to these questions, responses from experts can then help provide reliable estimates of the phenomenon at hand.

A researcher could also design a survey that included open-ended questions in order to shed light on the quantitative findings—for example, about the context of the findings. Another possible mixed-methods design is to collect both survey data and other qualitative data such as interview data. For example, if quantitative data showed that 10th graders in rural areas had higher test scores than 10th graders in urban areas, a researcher could hypothesize that 10th graders in rural areas have fewer distractions around cornfields and nothing else to do but study. The researcher could better understand the quantitative findings by interviewing teachers or students to ask how students spend time. The advantage to using mixed methods is that the researcher gets both quantitative data that can be generalized to other people (for example, collecting survey data and analyzing them with statistics) and can also get open ended data about the context of the findings based on what individuals report.

Two Studies of Intuition

Examples of quantitative and mixed methods research may be seen in two dissertations that have studied intuition with regard to education—Blackwell's (1987) *Dimensions of intuition in*

higher education and Schmidt's (1995) *Awakening intuition: A Delphi study*. Although this research was done years ago, these studies are among the most current on the use of intuition in education and address important topics. Both are relevant to the writer's intended dissertation topic, *The relationship between intuition workshops and elementary school children's ability to problem solve*. The research will ask if children could learn to develop their intuition and solve problems through meditation, writing, art, and talking. The writer also hopes to see if students who learned to use intuition would improve their grades.

Intuition is a slippery topic to study. According to Blackwell (1987) "Intuition is hard to define. It is frequently used to refer to a vague, 'undefinable' process or experience" (p. 8). This is similar to Vaughan (1979)'s statement that intuition "is a way of knowing," in which "often we do not know how we know what we know" (p. 3). Because of intuition's elusive nature, it is not talked about often as a technique in education. Yet participants in both studies cited here thought intuition could be learned.

Awakening Intuition: A Delphi Mixed Methods Study

Schmidt's (1995,) *Awakening Intuition: A Delphi Study*, is a mixed-methods study. Schmidt first asked participants to answer open-ended questions about the nature of intuition and whether it could be taught, then turned these responses into survey questions which she asked her expert participants to complete, and then gave participants the option of revising their survey answers after seeing what other people had said. Because she was interested in the responses of people who had tried to develop their intuition, Schmidt chose a sample in which 63% of participants had published on intuition, or led or participated in workshops on intuition. People in the group of 43 had had a personal interest in intuition for about 18 years. In selecting these participants, Schmidt may have chosen people who had opinions like her own. However, following guidelines for Delphi Study research (see Simon & Francis, 2001), she wrote her open-ended questions and survey questions with neutral, objective language that did not reflect bias.

In round one, Schmidt sent the participants open-ended questions asking them to describe or define intuition, say how they would develop it for an individual or program, and say what benefit it would have on organizations, individuals or society. Not very much research has been done on intuition, so in round one, it was helpful for Schmidt to use qualitative research in order to get a variety of ideas about what people think intuition is and how they think it can be taught. By asking open-ended questions, Schmidt also was not putting ideas into people's heads.

In the second round, based on participants' open-ended responses, Schmidt wrote survey questions expressing a variety of attitudes about intuition. She then asked participants to use a Likert scale to rate how much they agreed with these attitudes. This quantitative method let Schmidt see more exactly how much people agreed with different statements about intuition. It might not have been as easy to see these patterns in the open-ended answers. Most people scored high on agreement that intuition involves trust in subjective knowing, connection to the body, spirituality, and a holistic sense of knowing. Most also agreed that one could develop intuition by being still, paying attention to feelings and thoughts, and unlearning behaviors that

shut down intuition. They thought meditation, visualizing, relaxation, spontaneous writing, art and yoga could all help in cultivating intuition. People were less likely to agree that one should learn how others have used their intuition. Working in programs, participants said they could use their intuition by asking “What do I believe? Does that serve me?”

In the third round, participants could change their survey responses. By explaining why they did or didn’t change their responses, they provided additional qualitative data regarding their beliefs in intuition.

The dissertation proposed here draws on the Schmidt (1995) dissertation to some extent. Her research showed that participants believed people could learn to use different modalities holistically to improve their intuition, and thought intuition could be taught through first-hand experience, such as meditation, art and writing. The author of the intended study is also interested in whether children can be taught to use intuition, and how it can improve their lives. However, the proposed study would not ask children what they think intuition is. Although children may know how to use intuition, they may not have the abstract language to describe it.

Instead, the writer hopes to gather qualitative data as to how children use intuition. Children will be asked to provide open-ended responses in writing and speech about the kinds of problems they are trying to solve; whether they think meditation, art, writing and talking help in solving problems; and the kinds of solutions they develop. A qualitative method would allow children to state their own problems and solutions and describe their responses to different modalities, which could not easily be specified on a quantitative forced-choice survey. Because it does not appear that much research has been done on this topic, open-ended questions could also be used to explore the kinds of responses children give. Similar to Schmidt’s developing survey items from open-ended responses, though, it may be possible to develop survey questions about how much children liked different modalities and thought they helped them find new answers.

Dimensions of Intuition in Higher Education: A Quantitative Study

Blackwell’s (1987) quantitative dissertation *Dimensions of intuition in higher education* also offers techniques and ideas for the writer’s intended dissertation, as well as being useful because it acknowledges intuition as a legitimate area to be studied in education. Blackwell wanted to measure individual levels of intuition on intuition scales and see if these were statistically related to what participants reported about their frequency of intuitive experiences. She also hoped to compare intuition scores for managers and non-managers and for men and women.

Blackwell decided to choose a survey approach based on Yin’s (1984) suggestion that survey approaches are appropriate for questions of “who,” “what,” “where,” and “how much” (p. 167). Her hypotheses were that there would be an agreement between paper and pencil measures of intuition and reported actual intuitive experiences, and that managers would score higher on intuition than non-managers, and women would score higher on intuition than men.

Using quantitative methods, Blackwell (1987) tried to get a fairly large number of survey responses and to state on average how often people reported experiencing intuition. Hoping to collect data from 80 subjects—half managers and half non-managers, and half men and half women—she mailed surveys to a stratified random sample of managers and non-managers from Washington State community colleges.

Most of the survey questions Blackwell (1987) used to ask about level of intuition were based on measures of intuition used in the Myers-Briggs Type Inventory (Myers & Myers, 1980). The Agor Intuitive Management Survey (Agor, 1985), which is used in business settings, contains items on intuition from the MBTI plus 15 questions about brain skill from Agor's (1984) research. Blackwell criticized Agor's Intuitive Management Survey because it has little data on validity and reliability, includes 12 of the 16 intuition questions on the MBTI, and also asks about a more analytical style of thinking. Blackwell also selected the "Are you Intuitive?" instrument designed by Goldberg (1983) because it measures only intuition. It is also partly based on the MBTI.

Blackwell (1987) wrote her own questions to measure the frequency of intuitive experiences participants reported, as well as asking how they were experiencing intuition (for example, as flashes of insight) and for what purposes they used intuition (such as problem-solving or insights about people); she also asked whether people's intuitions came true. One third of the respondents said they consciously cultivated their intuition by learning to trust their intuition, meditating, listening to the inner self and reading. A qualitative study would have included more of the participants' own descriptions of intuitive experiences.

Blackwell found that the Agor (1985) and Goldberg (1983) scales measuring intuition correlated significantly with participants' reports of how frequently they used intuition. Her findings showed that scales measuring intuition correspond to people's ordinary understanding of intuition. The validity of the scales suggests that scales like these could be used as pre- and post-test measures of intuition in the writer's intended dissertation. The intended dissertation would use the Murphy-Meisgeier Type Indicator for Children (Murphy & Meisgeier, 1987), which measures intuition and is based on the Myers-Briggs Type Inventory. The language of the scale has been modified so that it is simple for children to understand.

Blackwell's (1987) dissertation also offers a technique to use in the author's intended dissertation. Students' pencil-and-paper tests of intuition could be statistically correlated with their ability to generate solutions to problems after meditating, writing, drawing, and talking. To test differences in intuition between boys and girls, the children's gender could be correlated with their intuition scores, as Blackwell (1987) did.

A Mixed Methods Intervention Study

The intended dissertation is a mixed-methods study. Its purpose is to teach 3rd-5th grade students participating in a school's extra-curricular program several techniques they can use to develop their intuition and solve problems. Although the writer's proposed study is more

similar to Blackwell's than Schmidt's, it is also a study of an intervention, and will use quantitative data differently than Blackwell (1987) did. Blackwell surveyed participants at one point in time. Participants were asked to recall the types of problems they had intuitions about retrospectively, and may have remembered only the most common or vivid problems or solutions. The proposed dissertation study is a prospective study, asking about the kinds of problems children try to solve, and the way they use intuition to solve them during an eight-week course, and the relationship between taking the course and grades over a one-year period.

This study is also different from Blackwell's study because it will not try to select a random sample. Children studied will be those to which the writer has access at her job—at-risk students receiving counseling or arts interventions in a school extracurricular program.

Students will take an eight-week course with a 40-minute period class twice per week. In this class, students will learn to meditate and participate in 10-minute meditation sessions, journal and draw. At the beginning of each class, students will be asked to think about their own question or problem that they would like to work on and to write it down. After they meditate, they will be asked to write down any ideas they had about their problem and to pair-and-share with a partner about their experience. Then, they will be asked to draw a picture of and write about what they see as the problem and then draw and write down any ideas they have about a solution. They will then pair-and-share again and write down or draw ideas they have when they talk. Students will be told that they can write down one idea or several ideas. Afterwards in the group, students will be asked to talk about what solutions they came up with, which of the methods they liked best and why, and which one worked the best for them. If children have trouble thinking of problems, they may be given stories to respond to.

In the quantitative data collection process, the author will keep track of which students took intuition lessons and for how long. She will also ask how many ideas students generated to problems at the beginning and the end of the course, and measure students' intuition levels on the Murphy-Meisgeier Type Indicator (Murphy & Meisgeier, 1987) before and after the course. Additionally, she will gather students' report card grades over the course of one year.

The eight-week course may improve children's intuition in that children could learn to trust themselves and use their intuition to solve problems. Children could also learn that they have preferred ways of accessing intuition. The pre- and post-test measures could ask whether students have ever used meditating, art, writing, or talking to relax, have a new idea, or solve a problem. At the post-test students could also identify which method worked best for them.

Using quantitative data, the writer will be able to ask if students benefited from taking a course on intuition and whether the course could have a benefit if used in education. The research would ask if students showed improvements in the use of intuition, as measured by scores on the Murphy-Meisgeier scale and children's ability to generate solutions to problems. The study could also ask whether changes in intuition scores were related to improvement in grades.

Schools currently use cognitive, affective and physical strategies when instructing, and the addition of intuitive strategies will benefit all students.

One limitation of her study that Blackwell (1987) reported is that even though people reported the frequency of intuitive experiences, it wasn't clear that they all meant the same thing by intuition. Her study could also have measured originality, autonomy or complexity. Children who can use writing or drawing to solve problems could also be more original than intuitive.

Blackwell (1987) and Schmidt (1995) both provided general descriptive studies of how people think they use intuition, The proposed dissertation would go one step further in asking children to identify specific problems and see if meditation, drawing or writing helped them find solutions to the problems they identified. This intervention study would also examine the relationship between children's developing their intuition and improving their grades.

Conclusion

According to Creswell (2002), the nature of the research study should guide the choice of research method. In one dissertation on intuition reviewed here, Schmidt (1995) first used qualitative open-ended questions to discover the variety of points of view that participants had about intuition and whether it could be taught, and then gave and analyzed quantitative surveys to measure how much participants agreed on these different views and where they reached a consensus about the nature of intuition.. In another dissertation, Blackwell (1987) asked how measurable intuition is and whether some groups of people tend to be more intuitive than others. Her research validated that intuition can be reliably measured and differs among groups. These two studies show that even in research on the same topic, different research methods can help in understanding different aspects of the topic.

Similarly in evaluation of schools, qualitative case studies of students or quantitative studies of test scores or student attitudes can both help in understanding how to make education better. Although researchers may debate whether qualitative or quantitative methods are more useful for research, both can provide insights into the same topic and be used beneficially together in mixed-methods studies. Rather than choosing one method over another, the researcher might instead learn to apply either or both as the research question calls for it.

What Is Joe Kincheloe's Bricolage?: Investigating Perspectives

by Vanessa Paradis

"What is Joe Kincheloe's Bricolage?"

This is just to get you started. There are many more videos where these came from and don't forget to "google." Joe conveyed the importance of getting many different perspectives, the more the better! (MORE coming soon!)

Is it Marxism? "No!" Joe "bleached" Marxism from his work (Pinar, 2010, "A Southern Treasure").

Is it Socialism? "No!" more to come

Is it Ideology? "No!" more to come

Is it Morality? "No!" more to come

Is it Religion? "No!" more to come

Is it Anti-Religion? "No!" more to come

Is it Anarchy? "No!" "The truth is our movement has accomplished nothing, anywhere" (Berkman to Emma).

Is it Metaphysics? "No!" more to come

Is it Tarot Card Reading? "No!" more to come

Is it Quilt Making? "No!" more to come

Is it Critical Pedagogy? "No!" Critical pedagogy is not a recipe for the future. (Giroux; video).

Is it Hip Hop Religion? "No!" more to come

Is it Paulo Worship? "No!" more to come

Is it Popular Culture? "No!" It is about how rules are shaped by relations of power (Joe, 2001, p. 694).

Is it Frankfurt School? "No!" Frankfurt theorists had no unified critical theory (Joe, 2008, p. 59).

Is it Media Literacy? "No!" more to come

Is it Esotericism? "No!" more to come

Is it Craic or Crack? "No!" Joe is a Revered Master and a Master of Discourse (Vanessa, 2011)

Is it Hermeneutics? "No!" more to come

Is it Montage? "No!" more to come

Is it the New World Order? "No!" more to come

Is it a "Postmodern Device"? "No!" more to come

Is it Play? "No!" More to come

Is it the New Age Movement? "No!" more to come

Is it Mysticism? "No!" more to come

Is it Humanism? "No!" "Humanist perspectives abstracted people from the world." (Joe, 2008, p. 252)

What in Heaven's Name IS it???? LEARN MORE SOON!!!!

A Better Way by Allison Rae



a message from Allison Rae
Sunday, 28 August, 2011 (posted 29 August, 2011)

The tides are turning. Things will never be again the way they were before. Within the womb of tonight's dark moon, a new beginning is possible. Beyond the astrology, the rhetoric and conjecture lies a simple truth. We can't continue life as usual. We find our world gripped in chaos and destruction, foundations shredded. Expectations lie shattered at our feet. Hopes and dreams wobble in the wind.

Inspired ideas urgently emerge from the void to guide and focus what will soon be born. Indigenous cultures and sacred texts around the world – even the geological record of the planet herself – have told us for eons that a time would come when life would change suddenly on Earth. That would be now.

While natural cycles have come to a point like this in the past, we've reached an evolutionary juncture never experienced before with this many people living on the planet. The tremendous changes we witness every day in our lives and our world are not random. Step back, and you'll begin to perceive the design.

As the changes accelerate, the Earth shakes and comets fly by, notice that people are coming together in new ways to address the challenges we face as a species. How do we care for the 7 billion people living here now, and those to come? How will we meet our needs for energy, food, shelter, health care and the other basics of human life? What kind of authentic economy could we create that's both local and global? What forms of governance are responsive and responsible to the people? What does education look like in the next world? Which elements of our culture will we preserve?

How can we create a sustainable, loving human presence on the planet?

The Earth herself has much wisdom to share. The children know, too. Ask them.

Every person living today has a role to play in this transition, a contribution to make in what comes next. Some are leaders, many are followers. Everyone needs to collaborate as we align with the great turning, this unprecedented moment in human history. What's your part?

This Virgo new moon asks us to step up and take responsibility for creating a better world for future generations. It's time for commitment, followed by action.

This message was originally posted [here](#)

Remembering Joe Lyons Kincheloe: A Revered Master

by Vanessa Jae Paradis

"Our memory, our understanding of the historical forces that pull our puppet strings, can liberate us, and hopefully save us." (Kincheloe, 1991)

The way we use language can sometimes morph into ethnic slurs and defamation without our conscious awareness, even if we otherwise view ourselves as being egalitarian and committed to social justice, and even if we, ourselves, are oppressed. Described in this article is just one example of how the elite cabal steals our words, constructs and defines new words for us, and appropriates culture in ways that divide us, demean us, and of course, supports their rule over us along with their never-ending quest to increase profit. As Raina Bird so aptly puts it, "English doesn't borrow from other languages. English follows other languages down dark alleys, knocks them over the head and rifles through their pockets for loose grammar" (Vanderburg, 2011). As a consequence, we are often blind to the hidden dimensions of the language we use.

For example, we tend to be oblivious to these matters when we use the latest "cool" slang dispensed to us via "popular culture" because history has been erased from our minds as culture becomes Europeanized for power and profit motives. However, empathic people seem to have an emotional connection to that history; it seems to be in their DNA somehow. Joe had that sensitivity and he was able to identify it in others whom he referred to as "sensitives." In his work, he stresses the importance of getting many perspectives and of researching long neglected historical information; in other words, we need to uncover and correct the lies we have all been taught in school and through the media. Joe was an exceptionally empathic person and realized that historical knowledge can help us all gain a broader understanding, even an empathic understanding. Pinar (2010) in his observation of Joe, stated, "He took to heart issues others seem to shed like water on a duck's back." This is one of the qualities of empathic people – we feel things deeply and are connected in ways that so many people seem to have lost and may have a difficult time understanding. Joe used his empathic abilities to provide a great service to many of us by sharing his unconditional love and his ability to literally feel and transmute other people's pain. He was always able to provide the perfect words to "assuage suffering," as he has framed it in his works; there are many people who can attest to this special gift Joe shared generously and unconditionally. He shared his gifts with me as well. His mission as he stated many times throughout his work was to "alleviate suffering" and that's exactly what he did while he was here. And he has left us important tools that can aid us all in doing the same for ourselves as well as for others for far into the future. As he also stressed, we need to do work within ourselves as well as work outside ourselves in service of other people if we are to make the world a better place.

It is distressing that the very epistemological tools Joe wanted us to use to take back our power to achieve liberation and alleviate suffering in the world are being used against him and his mission, and they have been used in the very manner he was adamant about curbing. This may not be the *intention* and I am not claiming that it is, but it does go to show how this can happen

when we don't review and consider history thoroughly and take time to gain multiple perspectives on complex issues, a precaution Joe warned us about in his works over and over again. It is important to understand greater historical and social contexts through research and to adopt a greater sensitivity for other perspectives. While this may seem like a daunting task, it is one that nevertheless needs to be done if the dead end course the world has been on, particularly during the last 30 years, is to be reversed. In this era, it is no longer good enough to simply express our own narcissistic views without at least some comprehension and acknowledgement that there are other ways to view the complex and expanding social environs we participate in, perhaps some hidden dimensions not taken into consideration. We can express our views, without feeling the need to force them upon other people or convincing them that "our" way is the "right" way. There are multiple right ways but there are also wrong ways . . . things that just make a huge "clunk" in one's mind because they are so far from truth somehow, yet we can't quite put our finger on what's wrong. It is important to begin to listen to those "clunks," follow through with questions, seek the answers and even set new priorities that have less to do with money and fame or "being right" and more to do with what is right for the world, particularly if we call ourselves "social justice workers" or if we are responsible for the shaping of young minds with our teaching.

As Joe has made clear, it is important to consider multiple perspectives, observe from multiple vantage points, and refrain from just going with the latest and "coolest" fads. He had stated, "Knowledge workers often unconsciously produce information that leads to the degradation of various peoples around the world" (2008; p. 84). It is important to become more conscious in order to avoid this as much as is humanly possible and put into action "a critical complex epistemology [that] is not fearful of softness, subtlety, soulfulness, or sensitivity as it makes its multilogical connections to diverse dimensions of the world" (p. 82). Thus, as an empath, I am not afraid to be too sensitive, too caring, and too considerate – and neither was Joe. On the other hand, if social justice or fairness becomes breached or oppression is identified, or if I hear a loud "clunk" in my mind as a signal that something is wrong, then like Joe, I am not afraid to take a bold and vocal stand against the "critical sheep" and "uncritical goats" -- as Joe humorously framed the sometimes unthinking and unjust ways people in education make important decisions affecting the lives of teachers, students, colleagues, and peoples around the world. (Kincheloe, 2008).

800 Years of Oppression (When Being White Is Not White Enough)

I am of Scottish-Irish descent, as was Joe. The phrase "800 years of oppression" is a common phrase amongst the Irish and refers to our long domination by the British who maintain the powerful elite groups in the upper echelons of society where they pull the puppet strings. This elite and privileged tip of the hierarchy is, of course, epitomized by the many violent and unjust actions all over the globe with numerous instances of colonization and genocide that have occurred for many hundreds of years and as we all know, it continues to this day. The contrived potato famine in Ireland, which was in fact genocide of the Irish peoples by many accounts, is but one example, and it is an example that affected my people and Joe's people. The faux famine was then used against us as evidence of our inferior intelligence; we were "stupid" to

rely on one agricultural product, which was a lie propagated by the British while they concealed the fact they had failed to allow foods to be properly imported for the Irish peoples during the years of this preventable famine. The Irish have been victims of a disinformation campaign for hundreds of years pertaining to their intelligence and it still permeates views today. In his work, Joe has written of multiple instances during his education when teachers and professors have questioned his expert writing ability and even accused him of plagiarism solely because of his ethnicity and class, having been raised in the Appalachian Mountains of Tennessee.

As Wray (2006) expounds:

Of crucial importance are the ideas about poor whites that circulated through early-twentieth-century public health campaigns, such as hookworm eradication and eugenic reforms. In these crusades, impoverished whites, particularly but not exclusively in the American South, were targeted for interventions by sanitarians who viewed them as “filthy, lazy **crackers**” in need of racial uplift and by eugenicists who viewed them as a “feeble-minded menace” to the white race, threats that needed to be confined and involuntarily sterilized (Editorial Review)

While the word “crack,” the root word of “cracker” has a complex etymology, which is discussed later in this article, during the time of the potato “famine” and shortly afterward, this English word became increasingly popular. It had been used by the British against both the impoverished Scottish and the Irish peoples, and at the same time, the British widely spread lies about the “ignorance” of the “crackers” through the media. “Crackers” were the impoverished Scottish-Irish peoples who could not afford to take the grains to be milled and had to manually “crack” their grains in order to use them for food, is one interpretation as to how the term came to be used; however, the conversations and traditional storytelling of these peoples were looked down upon and ridiculed, referred to as “crack,” which was an English slang word that originally meant gossip or boasting. These terms followed the Irish when they immigrated to the United States, where we still have Southern “crackers” today, and the “cracker cattle,” herded by “cracker cowboys.”

There were many forms of racism perpetrated against the Irish peoples (also called the “white niggers”), for example job postings and classifieds stating, “No Irish need apply,” as well as upon Southerners in general. These prejudices still thread through our discourse today in sometimes subtle and other times, not such subtle ways. It is important that when we remember and write about Joe, we stay sensitive to these threads of bigotry. During my work with Joe, one of the things that upset me most was when I had written a blog praising him for his work along with two other critical theorists’ works and some “feminists” complained to Joe instead of coming directly to me with their issues. Apparently, my acknowledgment of important male contributors was taken as an offense against women who had contributed. As a consequence, I felt so distraught for Joe because the blog was meant to praise him the way he generously praised everyone else; however, these women did not seem at all concerned with how he might have felt being placed in the awkward situation of having to tell me of their complaints over praising him and his work. I ended up crying for two days because I felt that it

was disrespectful toward Joe and the hard work he had done, especially considering how he so often had been forced to take the back seat over his heritage. It is a perfect example of how politics, including among “critical pedagogues” is powerful for shaping what we can and cannot write about. While Joe would have been the last to support praise about himself because he was very humble and highly sensitive to the ramifications of being a “privileged white male” and the inflammatory controversy surrounding “reverse discrimination” perpetrated during what he referred to in his work as the “recovery movement,” in my observation, he would have been the first to feel its effects. There is ample evidence in his writings that he did, indeed, feel the effects of prejudice relating to being a Southerner of Scottish-Irish heritage and raised in the Appalachians (see Pinar, 2010; Kincheloe, 2008).

The Elite vs. White “Crackers”

As an entry in Wikipedia explains, the relationship between England and Ireland is complex. Early-on, England took on a “paternalistic” view of Ireland which was grounded in elitism. Negative views of Irish culture track back as far as 1155 when Henry II wished to “subdue” Ireland and the Irish Church:

(we) do hereby declare our will and pleasure, that, for the purpose of enlarging the borders of the Church, setting bounds to the progress of wickedness, reforming evil manners, planting virtue, and increasing the Christian religion.

An early example is the chronicler [Gerald of Wales](#), who visited the island in the company of [Prince John](#). As a result of this he wrote *Topographia Hibernia* ("Topography of Ireland") and *Expugnatio Hibernia* ("Conquest of Ireland"), both of which remained in circulation for centuries afterwards. Ireland, in his view, was rich; but the Irish were backward and lazy:

They use their fields mostly for pasture. Little is cultivated and even less is sown. The problem here is not the quality of the soil but rather the lack of industry on the part of those who should cultivate it. This laziness means that the different types of minerals with which hidden veins of the earth are full are neither mined nor exploited in any way. They do not devote themselves to the manufacture of flax or wool, nor to the practice of any mechanical or mercantile act. Dedicated only to leisure and laziness, this is a truly barbarous people. They depend on their livelihood for animals and they live like animals.

Anti-Irish racism in Victorian Britain and 19th century United States included the stereotyping of the Irish as alcoholics, and implications that they monopolised certain (usually low-paying) job markets. They were often called “white Negroes.” Throughout Britain and the U.S., newspaper illustrations and hand drawings depicted a primordial “ape-like image” of Irish faces to bolster evolutionary racist claims that the Irish people were an “inferior race” as compared to Anglo-Saxons. *Wikipedia (Anti-Irish Sentiment)*.

This myth of Irish ignorance along with the other stereotypes came to be heavily promulgated in the media even 100 years after the “famine.” For example, a television program, *The Goon Show* by comedian, Spike Milligan presented episode after episode specifically targeting the Irish peoples. Spike Milligan was born in India and later nationalized as Irish; however, he

served in the British Army as did his father and he was eventually made an honorary Commander of the British Empire in 1992 and given an honorary knighthood in 2000. The British Broadcasting Corporation had used his Irish connection to justify the production of *The Goon Show* in the early 1950s, which Spike was all too happy to comply with (he enjoyed degrading people, and unlike his racial slurs against blacks, this degradation of the Irish was “politically correct”). He was “Irish” so it must be perfectly fine to make fun of the Irish in this way, so the rationalization goes. Thus, he presented skit after skit that berated the Irish people for their “ignorance” (Universalium, 2010).

This is an example of consciousness construction by the powers-that-be at its finest. History had been erased and altered, and by this point, we, the Irish were laughing, too, at least some of us. And, in the meantime, people in Ireland were somehow convinced and came to accept that the word “crack” meant something opposite of its original meaning, which is a widely used strategy by which those in power change sacred meanings, symbols, and words -- to destroy culture and control peoples all over the world, and to essentially rewire our thinking. This tactic was behind the move of the United States to choose the Eagle for its national symbol, the sacred symbol for Indian tribes in America, and make it illegal to own Eagle feathers. Both the Canadian and U.S. governments have strict laws about possessing Eagle feathers (even if they are found on the ground), with very stiff fines and prison time if you are found with even one eagle feather. Indians are allowed to own them, but they must prove they are a member of a nationally recognized tribe, which is becoming more and more difficult as even the criteria for this proof continues to be ever more stringent (Frauenfelder, 2009). It is illegal to sell the feathers, of course, and in his memoirs *Lame Deer* (1992) writes of an incident that illustrates how federal agents would attempt to set up American Indians for arrest by trying to persuade them to sell their Eagle feathers.

Returning to the Irish, the menacing and calculated berating of the Irish peoples that was sent out on the airwaves as well as in other forms of media in the 1950s was harmful in many ways, and the emotions can be perceived down through the genealogical DNA of those of us who are blessed as empathic beings, even among the youngest ones who have no conscious knowledge of the history. However, for most people it was (and still is) socially acceptable to laugh wholeheartedly, as I discovered when one of *The Goon Show* videos, “The Irish O’lympics” (gr00ved7, 2007) was posted on a discussion forum and everyone (except me) found it hilariously funny. I analyzed it for the satanic content and the symbolic human sacrifice which the media often use to program, desensitize, and degrade the minds of the masses. I had no idea how far back that tradition can be traced in television programming, until I detected it in this episode. The “nuns” in the video are not nuns at all, but calling them nuns “kills two birds with one stone” as they were also making fun of the Catholic Church while symbolizing the sacrifice of an Irish person by people dressed in black robes. The laughter of the people who viewed the video in this discussion forum was justified in their minds, because some of them were “Irish.” In my mind, I have a hard time laughing at the foibles of others unless it is by their own volition that we are encouraged to laugh *with* them (not at them). Clearly, if the viewers who found the episode funny and entertaining knew the history, it no longer affected them as it does people who are highly empathic or people who feel the pain of further victimization due

to comprehending this as further oppression. And even when these viewers were brought up to date on the history and the ramifications by my postings to the discussion, it seemed that most of them just didn't get it. The only response was further justification. To me that is frightening. Are the masses so mind controlled, so "dumbed down," and/or so narcissistic that they are literally unable to consider a perspective other than their own? Do they not comprehend that there are, in fact, people who are hurt by their laughter? Are they literally unable to adopt a more sensitive and caring perspective? I hope that my posts to the forum at least resulted in people thinking about these issues.

Of course, as an Irish person – and as all humans should be able to -- I can laugh at myself and my own foibles just fine without someone else's inventions. And so could Joe. In fact, the one and only time we had the opportunity to meet in person, back on July 31, 2008, we did just that. We were laughing so hard we were both doubled over. I literally felt like I was not going to be able to stop laughing. The story I told him and the story he told me about our respective foibles crossing the US-Canadian border had us both absolutely "cracking up." "Cracking up" means laughing uncontrollably (in English) -- *or does it?* -- Let's explore the word *crack* and its popular culture twin, *craic*.

Etymology of the Word "Craic"

The word "craic," also spelled and pronounced "crack" *was never a Scottish, Irish, or Gaelic word*. I am putting that right up front because the story is that "craic" is an Irish word meaning a social gathering where people have a great time and great conversations. The original word, according to the popular culture myth was "crack," but because of the nature of its use (it is usually associated with bars, pubs and music – and, too often, crack cocaine), the spelling was changed to "craic" which was proclaimed to be an "Irish" word. This was purportedly done to avoid the implication of crack cocaine and the complaints and controversy that arise. Ironically, today "craic" is widely marketed with innuendos relating to crack cocaine (e.g., "craic head").

Unfortunately, these two words, "crack" and "craic" have popped up in the "academic" literature in several places now to describe Joe, who like me is of Scottish-Irish ancestry as I have mentioned. Allegedly, these words represent his conversational skills. Of course, Joe was a white Southerner where, as already has been discussed, the words "crack" and "cracker" have been used historically and are used yet today pejoratively. Thus, I find the use of "craic" and "crack" as descriptive of Joe, an upstanding scholar who took his work very seriously, offensive at best and it brings to the surface for me many questions.

Questions

Joe's formulation of a critical complex epistemology would have us asking who is using these words, "crack" and "craic," and why? What was their true relationship to Joe and his work? Why do they insist on using highly controversial and negatively charged terms to describe Joe? Why were the words invented in the first place? What purpose and who do these words serve today? Would someone who loved Joe choose these words? Are there better, more honorable and noncontroversial ways we can describe Joe as a skilled conversationalist and scholar?

Popular Culture Critical(?) Pedagogy

As an example of how these words, “craic” and “crack” can quickly and insidiously morph, the term was initially introduced in a published eulogy to describe Joe’s conversational abilities (Summerfield, 2009; 2010). Subsequently, they were used again in an article describing Joe and his academic discussions in the university commons (Anderson, 2011), all within the “scholarly literature.” Following that, we have a scholarly article about Joe in which Parmar (2011) writes, “Joe – aka ‘the crack’ -- combined with critical complex scholarship will ultimately shatter FIDUROD and all future assaults on critical complex epistemologies!” (p. 61). Something is wrong with this picture. I find this statement so blatantly misguided and contradictory – and prejudiced -- that it is not worthy of further acknowledgment or analysis, but I just want to make the point how fads can quickly deteriorate from bad to worse.

I have come to believe the roots of the problem lie with the popular culture version of “critical pedagogy” that is being forced on the masses today -- *not* to be confused with Joe’s **critical complex epistemology and pedagogy**. The masses are being fed a “postmodern” critical pedagogy that is as sick as the popular culture it seems to be in bed with, and it operates out of an old paradigm that will not work for the new and special children coming along; indeed, it will not work for any of us except the power wielders (koprinkata1, 2010). This “popular culture critical pedagogy” is being pushed on teachers across the nation today and it is being promoted for “teacher development” purposes. I cannot see how taking dumbed down and nefarious media and promoting it in the classroom can do anything but further dumb down education, not to mention further indoctrinate students and cause conflict over the representations of human beings and their relationships. However, I will save that very long discussion for another time. Again, it requires a broad and wide historical analysis of the origins of critical pedagogy and how those origins are manifested in various factions of critical pedagogues, including an analysis of the ways they are promoting media in education that are not in the best interest of learners.

White Racism? (Yes, If You Are Not a “Blue Blood”)

Blue blood refers to royalty. As most people know, the world powers are a long line of “royal” blood and they keep it all in the family. If we are not part of that royal blood, even if we are “privileged” whites (the false assumption being that all whites are always privileged), we do suffer from prejudice and a system that serves to keep us disempowered, particularly if we began life on this planet poor. Southern whites, in particular, suffer prejudice from their Northern neighbors. It is no longer “politically incorrect” to discuss these complex issues because, first, the term “politically correct” was invented to keep us from discussing the issues, and secondly, by bringing truths and multiple perspectives out into the open, we can resolve them. Joe’s earliest work, *Understanding the New Right and Its Impact on Education* (1983), made this very point – that when we are all given the opportunity to voice our perspectives, no matter how extreme, we can see the complexity of the issues, and then it becomes feasible to find solutions.

Again, the indoctrination of what's "politically correct" only serves as a tool to control us and keep us from discussing the issues in this very manner Joe is calling for in his work. We are perfectly capable of being caring and respectful toward each other without an elite cabal defining for us what's right or wrong and misaligning us with their platitudes. The issues and history surrounding their invention of the word "craic" is just one such example of their disingenuousness. And we buy into it all too quickly because we have also bought into the idea that "it's all about me" and it's all about material pleasure and being "cool."

As I stated previously, the first place I discovered this invented word, "craic" and "crack" used to describe Joe was in a Eulogy for him shortly after his passing, written by Judith Summerfield (2009). She used it in the popular culture sense, meaning conversation, stating:

Joe made a "ceili" wherever he went. In the great Irish storytelling tradition, the **ceili**, from the Celtic, is the telling of stories round the kitchen table, stories to tell the histories of the people, and to create the future, to build courage and fortitude against the weather, human suffering, and the tyrants. To laugh, and have a good smoke. To **crack**. (p. 4).

The ceili, which is a social gathering, is of course, an Irish tradition. It could have been a fine, memorable metaphor (if one must use a metaphor) to describe the conversational quality Joe shared in informal settings. However, the comment:

"To laugh, and have a good smoke. To crack"

feels animated and contrived and is immeasurably misleading, especially for those who do not have a clue as to what it is supposed to mean, which I did not the first time I had read it. *Elementary school hermeneutics* would have a conscientious person who loved Joe avoid juxtapositioning the word "smoke" and "crack" and barely separating them with the feeble word "to," given the ramifications. Additionally, the beautiful tradition of the Céilidh/Céilí, of which I have fond memories, has been denigrated. This all seems so obvious that I am wondering why I need to even point it out. Can this drastic error really be done unconsciously by someone who loves Joe? I would assume that someone using this highly controversial expression would know about the controversy its use invokes and would try to avoid provocation, especially in connection with the memory of someone who has passed away whom so many people loved and revered for having great influences on their educational careers and research. Perhaps it was an accident, one of those "unconscious" acts we are all capable of committing. Whatever caused the writer to frame Joe's conversational skills in this manner, it made a huge "clunk" in my mind the moment I read it. Something was not right.

I had made my concerns known about the way the author expressed this with its innuendos relating to crack cocaine as soon as the eulogy was published online, but nothing has been changed. The eulogy has now been published by Summerfield (2010) in the academic literature. More recently, Summerfield's partner, Philip Anderson (2011), apparently in an ongoing effort to justify this rather than correct it, has recently published an article, "Joe at the Céilidh:

Catching Up on the Craic with Joe L. Kincheloe.” And even worse, there is an effort by Anderson to more widely promote this view of Joe and even pushing the concept of “craic/crack” onto the masses and into the classroom (“The Craic in the Classroom: Practical Knowledge for Teaching,” p. 27). Ironically, he also discusses “subjugated knowledges,” “colonialism,” and “essentialism” in this article.

While Anderson has carefully, eloquently, and painstakingly attempted to justify his and his partner’s use of this expression based on details of their personal experience visiting Ireland -- and I do not question the validity of their experience or the choice of metaphor **for themselves** -- he has failed to take a broader look historically, racially, socially, politically, psychologically, and epistemologically in order to consider the perspectives of other people. He has also failed to synthesize Joe’s theory into his concept. This is unacceptable in a book that is promoted as “critical” and “educational,” and titled, “Teaching Joe L. Kincheloe” (Brock, Malott & Villaverde, eds., 2011) and in an article that calls for “multiple voices outside oneself” (p. 28), which is what Joe’s theory requires of us. The choice to use the words “crack” and “craic” (the alternative spelling) seems to be purely based on mainstream disinformation as promulgated by the “gods” of popular culture. To make matters worse, Anderson argues against teachers encouraging their learners to better understand what they are reading, contending, “Much of the educational value of reading is in the process and experience of language, not the answering of questions about its ‘content’” and he advises teachers to “Get over yourself . . . Don’t be different *from* your students, but different *with* your students. Stop trying to save them from themselves like some colonial missionary” (p. 29). What an unenlightened view given how popular culture is being rammed down their throats not only in the media, but now also in the classrooms.

Popular Culture Uncritical Pedagogy

Anderson’s directive to teachers is a very sad perspective, in my estimation. The idea of not encouraging students to seek more knowledge and understanding about the content they are reading is absurd and then connecting that to judging the teacher as a “colonial missionary” if she or he encourages this knowledge seeking is even more absurd. Of course, this is supposed to translate over to how teachers are to use popular media in the classroom: just enjoy, no matter that it might be degrading, based on false history, desensitizing, and mind constructing. We can argue about the –isms and further divide people, that’s a good thing, but let’s not track down the full context or analyze too deeply or we might expose some truths. What a dead end if teachers actually practice this way and it might very well represent the “Dead End at Freire,” (Gibson, 2008) since it is Freire’s work that seems to be leading this mass movement to popular culture in education – although we should not leave out of the conversation the dead end of Marxism. Joe “bleached” Marxism from his work for good reasons (Pinar, 2010).

It seems clear that “critical” pedagogy is merging with popular culture and forming what we might rather wish to label “popular culture uncritical pedagogy” in order to differentiate it from true criticality, scholarship and education. This statement is based on a trend evident upon scanning the literature, particularly mass marketed “education” books, and it may be in part due to the “publish or perish” mentality that is still pushed by the universities. Much of what is

being published today as research is in bed with the media and it is completely lacking the complex criticality Joe was calling for. It serves to “dumb down” education even further and indoctrinate through slanted interpretations while making money from the toys, clothing, music, video games, and numerous other products that are soft-marketed through this approach. And it is a monumental travesty to connect Joe’s work with popular culture, Marxism, postmodernism, anarchy, and all of the other negative political and social influences that have occurred in the literature since he has left us. This amounts to misappropriating his hard work, taking it backwards and allowing it to be used as a weapon to control and manipulate people rather than as a tool for liberation. Of course, Joe referenced popular media – but he did so in a way that is vastly different from the way it is being forced upon school children today. Based on personal experience as a teacher aide as well as from the literature scan, popular media is being used as a substitute for real teaching and learning and as a means of manipulating and programming impressionable young minds. Joe certainly did not nor would have approved of using popular culture for assigning pigeon holes or labels for people as has been done to him with “craic” and “crack.”

Joe’s Critical Complex Epistemology and Pedagogy

Joe was a visionary, so far ahead that he could no doubt see these trends long before they were even occurring. And yet it is clear that some people immersed within the trends today are not seeing the ramifications of what they are writing and teaching about. Carefully reading Joe’s work shows that he had completely severed his work from mainstream critical pedagogy and, in fact, when reading closely, he had never truly included his work within mainstream “critical pedagogy.” He has repeatedly clarified throughout his work that he had his own version of critical pedagogy – an evolving *critical complex epistemology* and *critical complex pedagogy*, and as if to highlight that fact, he did not include his name among the list of key critical pedagogues in his book, *Critical Pedagogy Primer* (always look for what is missing!). He did define *his* version of critical complex epistemology and pedagogy in that book, however. While some scholars have attempted to misrepresent his work in order to meet their own political, economic, and misinformed agendas (e.g., “postmodernist,” “Marxist,” “anarchy,” “morality,” and “pop culture”) since Joe’s death, and many more simply misunderstand Joe’s work, there are multiple ways he had already extricated his work from sinking into the abyss that those efforts will no doubt fall into. These will be discussed in future articles.

It is important to realize that any attempt to purposely drag Joe’s work backwards will only result in those doing so looking like fools. I am not talking about people who honestly try to use his work even though they may not fully understand it, as I am obviously doing. I do not in any way claim I fully understand his work. It is multidimensional and encompasses a lifetime of learning. Those people who are using his work for good purposes are to be recognized and commended and Joe would be very pleased. I am referring to work that is an obvious attempt to drag his work backwards in ways that are known he would never have approved. As Joe put it in his hilariously humorous way he was “Playing With the Queen of Hearts: The Joker Ain’t the Only Fool In FIDUROD” (2008, p. 21). While there are multiple ways to interpret that statement, here it represents the fact that Joe left no cracks in *his* theory. And I am speaking in terms of the English word (e.g., fissures), not the fabricated “Irish” word. Accused of being totalizing,

(e.g., Lincoln, 2001; Pinar, 2010; Denzin & Lincoln, 2011), Joe's totalizing was calculated and brilliant – and it was and is based on a very strong foundation of love. It is this very totalizing aspect of Joe's critical complexity theory, apparently, that helps us expose the foolish ideas (the other "fools in FIDUROD") so that we can fully analyze their ideas and then use logic (heaven forbid) to decide if we want our consciousnesses constructed with them or if we feel right about constructing our students' consciousnesses with them. And if we don't yet have the logic or intellectual skills to make this deep analysis he is calling for, merely using his theory and working to become proficient will help us develop the ability to use reason, emotion, and intellect in ways that will move us toward being more human.

Yes, Joe was all for having a good time and good conversations. However, I do not believe Joe would ever have approved of laughter *at* other people or of deconstructing and reformulating culture for the purpose of profiting from things that are not good for us, which is what the mainstream popular culture use of "craic" is about. We are free to choose to be a participant of "craic" popular culture, but in my view, it behooves us to fully understand what we are participating in. That is the purpose of the tools that Joe has left for us. We can use those tools for "Getting Beyond the Facts" (Kincheloe, 2001).

When "Crack" Is Not Craic and "Cool" Is Not Cool

Again, "crack" and "craic" were never Scottish, Irish or Gaelic words. The words were devised by the British. According to multiple independent sources, "craic" was an invented word based on the English word "crack." Not everyone is pleased as these discussions indicate:

"The spelling craic causes serious nausea among intelligent people. This glib spelling of the word was invented in the 1970s . . . I stress that this is a word which was NEVER in the Irish language" (Irish kc, 2004).

The author goes on to explain that the word **cráic** is in the Irish language. According to Irishgaelictranslator.com, It means *buttocks* or *anus* (and by some interpretations, "asshole"):

Cráic means buttock or anus.
For "conversation", maybe..**comhrá**

Yes, comhrá. It's a compound word created from other words meaning "talk jointly", just like the Latin source for the word "conversation".
(Irish-Gaelic Translator).

As noted in the discussion above, the closest Irish word to "craic" is "cráic" which has a derogatory meaning in certain contexts and the Gaelic word for conversation is *comhrá*.

Continuing this exploration of the etymology, a musician from Donegal, Caomhin MacAoidh, has stated that the word craic is "a modern-Gaelic, commercially exploited spelling of the

English word ‘crack’, most typically found on Irish-bar posters linked by the word ‘agus’ to the word ‘ceol’, this indicating commercialization of traditional music as a device in selling ‘ol’”.

Fintan Vallely (2004), in relation to traditional Irish music and the word “craic”, illuminates:

I stress that this is a word which was NEVER in the Irish language (but cráic, meaning arsehole, or creac, meaning herd, are). . . . When I went to Dublin (from Ulster) in 1968 NOBODY I met in Dublin used ‘crack’ ... ‘Crack’ only began to be used with the influx of northerners and in the context of music, it travelled with northern influence (at the fleadh cheoil, etc).

Blog author, Irish KC, concludes:

I’ve read something similar in the excellent book, [Last Night’s Fun: In and Out of Time with Irish Music](#) by Ciaran Carson, another Ulster musician: “Which brings us to the famous ‘crack’, popularly and recently Gaelicised as ‘craic’ and advertised in countless retro-renovated bars throughout the land, as in ‘Live Ceol, Sandwiches and Craic’”.

It was always my understanding that the word is English. It is a part of the very old Northeast English dialect spoken by Geordies you hear in Tyneside where a magazine called [The Crack](#) exists. There it means ‘conversation’, or ‘gossip’ which is how it is used in Ireland when you ask “What’s the crack?”.

[The British Library](#) defines the Geordie word “crack” as: probably derived from the Anglo-Saxon verb cracian (cf. modern German krachen) - from which we get Standard English expressions, such as to crack a joke and wisecrack.

My belief is that the word “crack” went from England to Scotland, across to Ireland with the Ulster Scots, spread amongst the music community of Ulster and then down to the rest of Ireland where it was then Gaelicized, commodified and exported.

A quick [google search](#) reveals just how massively “crack” and “craic” have been commoditized. It can be found everywhere, from hometown bars down on the corner to upscale places such as the *Lion and Rose British Restaurant and Pub*, complete with provocative photos of their “[Roses](#)” (women servers) “who make the Lion & Rose a fun and unique experience.” It makes one wonder what else is served there. But never mind that, because the Lion & Rose is “upscale” with their very own version of craic that helps them lure more customers and make more sales. Thus, they tout their own epistemologically-enhanced version of “[craic](#)”: “Craic is an English Irish term pronounced “crack” that has many definitions. Many people think of craic as the warm feeling and inviting sound of a busy English or Irish pub---cheerful voices all blending together with the right music played at the right volume” (Lion and Rose, 2011). The music industry in particular has picked up this idea, promoting “craic” concerts all over the Western world. A search on craic, craic concerts, craic beer, etc. will turn up enough craic to make you want to go into hibernation. The point is, beer or ale has gone transnational (search Guinness

beer and craic) and along with it, so has craic and crack in both forms (conversation and cocaine) with everyone jumping on the almighty dollar bandwagon. And it is supposed to be “cool” and acceptable because it has now become “popular culture.” It is incomprehensible that scholars wish to push this insanity onto their students. What possible good can it bring? It has not restored Irish culture; it has destroyed it – a brief look at the history is illuminating.

Historical Usage of the Word “Crack” and “Cracker”

Myers (2011) provides another perspective on this trend, indicating once again that the word did, indeed come from the English language:

But in both mainstream English, and Hiberno-English, saying "craic" is rather like referring to "le snobbisme". For "craic" is not Irish at all, but merely a transliterated Gaelic version of the English word "crack". The 'Shorter Oxford English Dictionary', (noun, item 3c) defines "crack" as: 'A gossip, an intimate talk. Scottish and north, E(arly) 18th century.' And the verb, "to crack", meaning "to discuss the news, to gossip or chat", is even older, being Middle **English**, between the 12th and 15th centuries.

From Wikipedia on the derivation of the related English word “crackers”:

Another theory is that the term derives from an Elizabethan word used to describe braggarts. It is documented in Shakespeare's *King John* (1595): “What cracker is this same that deafs our ears with this abundance of superfluous breath?”

As time went on, the terms “crack” and “cracker” became pejorative slang aimed at impoverished Scottish and Irish peoples by the British, and later the words were imported to the US as these peoples immigrated:

As early as the 1760s, this term was in use by the upper class planters in the British North American colonies to refer to Scots-Irish and English settlers in the south. The vast majority of whom were descendants of English bond servants. A letter to the Earl of Dartmouth reads:

“I should explain to your Lordship what is meant by Crackers; a name they have got from being great boasters; they are a lawless set of rascals on the frontiers of Virginia, Maryland, the Carolinas, and Georgia, who often change their places of abode.”

According to the 1911 edition of the *Encyclopedia Britannica*, it [cracker] is a term of contempt for the "poor" or "mean whites," particularly of the U.S. states of Georgia and Florida (see [Georgia cracker](#) and [Florida cracker](#)).

Historically the word suggested poor, white rural Americans with little formal education. Historians point out the term originally referred to the strong English & Scots-Irish farmers of the back country (as opposed to the wealthy planters of the seacoast). Thus a sociologist reported in 1913: "As the plantations expanded these freed men (formerly bond servants) were pushed further and further back upon the more and more sterile

soil. They became 'pinelanders', 'corn-crackers', or 'crackers'.
[http://en.wikipedia.org/wiki/Cracker_\(pejorative\)](http://en.wikipedia.org/wiki/Cracker_(pejorative))

One version of the traced etymology has it that the impoverished Scottish and Irish people could not afford to get their grain processed at the mill, so they had to “crack” it themselves, thus the British labeled them as “crackers” and it came to be derogatory. The word “crack” also implied bragging and gossip, and it followed the Scottish-Irish peoples who had immigrated to the U.S. to escape the potato famine. Today in the rural South, poor whites are still often denigrated with the label “crackers” and some Southerners, particularly in the states of Georgia and Florida choose the label to differentiate themselves from the Northerners who have flooded their states (if you can’t beat them, join them, it seems). It may be the reason Joe highlights being labeled as a “hillbilly” in his last book, *Knowledge and Critical Pedagogy: An Introduction* and even included the word in his otherwise very sparse subject index. Point well made. How many people “get it”?

Jimmy Cracks Corn: We Do Care

The terms are derogatory, and we have been lied to about their meaning. Using the term “crack” (or its alternate spelling “craic”) to describe someone is pejorative from historical and current Scottish-Irish perspectives as well as current Southern perspectives. The practice of using these terms is highly controversial for multiple reasons, as discussed in this article. Joe was Scottish-Irish *and* grew up as a rural Southerner from the Appalachian Mountains, so using this label affects him negatively in multiple ways. Should critical scholars insist on using these terms to describe him, given this context?

Some people may disagree with the assessment that these references are derogatory, including Scottish-Irish people, if they have not studied the history or if they have come to accept these terms, themselves. That’s fine. They are free to use the words; it is still a somewhat free world. The important consideration is whether we have the full information from which to base an intelligent decision or if we are just following along like sheep.

I am also of Irish descent and I do not accept these terms. I will not accept them for myself nor will I accept them as a metaphor for describing Joe’s conversational skills – and I do not advocate promoting their use in the classroom as suggested by Anderson (2011).

As should be clear by now, I am not alone in my assessment of these terms and the wish to not participate. As this article has shown, there are many other people who are not happy at all about with this distortion and commercialization of culture as represented by the use of these words “crack” and “craic.” This can be discovered by reading some of the online discussions on the topic. For example from the Mandolin Café Forum (2008):

Gil-Scott Heron

09-07-2008, 09:52 PM

I'm a Celt/Gael and I'm afraid that 'craic' (or 'crack') is actually an English/Scots word, brought to Ireland via the 17th century Plantations. It's not a Gaelic word.

gunt

10-07-2008, 06:22 PM

Another fabrication to justify the adoption of the word. It's just like loyalists inventing half-truths and hijacking other symbols to prove to themselves (if no-one else) that they have a genuine identity (see the Red Hand, Cu Chulainn, Red Branch Knights etc.).

I'm fiercely proud of my Gaelic culture, identity and history, and we don't need to be diluting that image with bastardised, imported falsehoods. As I have said, that is the remit of loyalist revisionists.

Incidentally, in relation to the term “crack” and its original meaning, “to gossip,” Joe absolutely detested gossip, so this term is inappropriate in that sense as well. Joe had **conversations**; he did not engage in gossip. In fact, there’s a really funny story about gossip and me being an “Eager Beaver Critical Pedagogue” back when I was working on Joe’s project. Apparently, someone in conversation with him dropped that label for me and Joe laughed. It was thought that Joe was laughing at me for being so active on his website, for being an “eager beaver.” After Joe passed away, someone presented it that way to me because they wanted to hurt me and put me down simply because I refused to stop writing about Joe and his work (I had not been “sanctioned” to do this work, as the story goes). In reality, Joe was laughing about the hypocrisy of the negative labeling among “critical pedagogues”; he was just as passionate about research and writing as I am; in fact, obviously, by the amount of work he did, he was even *more* passionate. Given his own passion for research and writing, here is someone standing in front of him idiotically criticizing me for writing too much, even labeling me an “eager beaver critical pedagogue,” well I can imagine this probably tickled Joe’s funny bone. I found it hilariously funny, too, especially since I do not consider myself a “critical pedagogue” but rather a “critical complex epistemologist.” And anyway, Joe had told me numerous times how much he appreciated the work I was doing on his web site and when I asked him if I should change what I was doing, he praised me for “engaging” with people and told me, “keep doing what you’re doing.” One more thing I should point out is that Joe despised gossip so much that he referenced George Harrison’s song, “[The Devil’s Radio](#)”, in his book *Knowledge and Critical Pedagogy: An Introduction*, which makes a powerful point about how destructive gossip is for everyone. Just think; if it had not been for that gossip, I would not be writing about this today. Now it seems I have a never ending joke (“Hermes” keeps providing me with reminders).

The Céilidh and the Céilí

I am going to address these concepts briefly and only because they have come to be so closely associated with “craic” and “crack”. These words, “**Céilidh**” and “**Céilí**” are derived from the Old Irish word *céle*, which means companion. This has traditionally meant an Irish gathering that involves dancing to Gaelic and Irish folk music. In fact, the group, Celtic Woman, has a song, [At the Ceili](#), that describes these functions. Thus, céilidh is of Gaelic and Irish (céilí) origin, although originally these were any type of a social gathering. This highlights yet another issue with the English word “crack” and the invention of the word “craic” – no such words as “craic” and “crack” were associated with these social gatherings as they are today with this current fad. Thus, not only are the “popular culture” pushers creating and defining “craic” and “crack,” in

their greed for profit, they have also misappropriated Céilidh and Céilí (Wikipedia). The details will not be taken up here, however. As is often the case with research in general, this research can be greatly expanded and the intricacies further delineated, but my intent is to just write a brief article here in order to present another perspective and explore a better way to describe Joe's magnificent scholarly discourse skills.

Conclusion

What has been depicted here is an example of how the linguistic power-grabbers have convinced us that "craic" (pronounced "crack") is a "cool" word and that it is politically correct to use it to represent enjoyable conversations and good times, even in rowdy pubs. Some people take it as far as using it as a label for people who are fun to be around, such as did Parmar (2011) with her statement, "Joe -- aka 'the crack'" or as a signification of a Celtic folk star (e.g., Anderson, 2011; Parmar, 2011; Malott, 2011). Because of the obvious negativity the term draws from some people when the term is spelled as "crack" and due to its close association with crack cocaine in the venues in which the word "crack" is being used today, the Gaelic alphabet and language (which does not have the letter "k") was used to invent a new word, "craic" to address this issue and to make the word seem more "Irish." The closest real Irish word to this is **cráic**, which means anus, buttocks, or the slang expression, "arsehole/asshole." Thus, "craic" as based on the Gaelic alphabet, is being called an Irish word which creates tremendous confusion over the etymology of the word. And it was probably known that the real "crack heads" would get great pleasure in spending money to announce their passion on t-shirts and other items touting the alternative spelling, "craic head."

In fact, the word is now widely commercialized as a "cool" way to proudly proclaim being a "craic head" and is being sold on multitudes of sundry products ranging from t-shirts, caps, buttons, coffee cups, posters and as a promotional tool to get people to attend music festivals and the numerous bars, restaurants, and pubs that are capitalizing on this fad. It is all about money and power – and it has become a part of popular culture forced upon the masses who are all too ready and willing to adopt Aleister Crowley's, "do what thou wilt" attitude.

I suppose the "cool" people will continue to use and spell the terms "crack" and "craic," either way; it doesn't matter because it has the same effect. The really "cool" people will boldly spell it as "crack" even if it does have the negative association with crack cocaine or may be taken as a racial slur today in the South. It does little good to use the more "politically correct spelling" ("craic") because in the final analysis, there is nothing correct about it.

In the same manner that the **cabal** has changed up the beautiful and sacred symbols of many cultures to have opposing and dark meanings and continue to do their work through the media to keep dark thoughts in our minds in an attempt to prevent us from connecting to our spiritual nature, they play the same evil twist with words, changing their meanings and inventing new words. They can keep us dumb and we will insult ourselves for them! Yes, being a poor country – and Scottish-Irish -- girl, I ate up those **Cracker Jacks** when I was a child, and thought the

prizes were so cool (what else was there?). A “Jack” is a commoner, a laborer, thus, with Cracker Jacks we have a “cracker” (white trash) laborer.

Of course, it is quite impossible to delete every reference of crackers. (*I love crackers with soup and beans.*) Nor is it required that we do so; that would be ludicrous, but this has been an important exercise in opening our minds and learning more truth about the history of this controversial term that has literally been pushed upon us. It makes me highly suspicious that one reason it continues to be pushed so heavily by the transnational capitalists and media is that, in addition to selling alcohol, it has also become a profitable way to market drugs and most likely sex in its most deviant forms if one were to get deeper into the research, both being important sources of revenue for the elite rulers and another way to keep society debased.

“Girl, There’s A Better Life for Me and You”

“Girl, there’s a better life for me and you” are lyrics from the song, [“We Gotta Get Out of This Place”](#) by the Animals that Joe referenced in his chapter titled, “From Reductionism to Critical Knowledge” (2008, p. 51). (This is so apropos: click the link and watch the music video all the way through: It was created by someone from **Ireland!**). At any rate, we simply must transcend the tendency to be reductionistic whereby we allow someone else to narrowly define our experiences for us and to force us to accept labels. It is a serious injustice when critical thinkers blindly accept and further promulgate labels for Joe using these reportedly “Irish” terms which are not Irish at all and which, in fact, are not very kind words to describe academic and scholarly conversations with him.

Joe describes his family history of **conversations**: “My own southern heritage is exposed by the importance of storytelling in my childhood. The realization that the subjects of my father and mother’s stories – their cousins, uncles and aunts (most of whom I never knew) – are more familiar to me in my mind’s eye than some of the people I have called *close friends* in my life in the America of the late twentieth century is disconcerting” (Kincheloe, 1991, p. 150)[his emphasis].

Disconcerting as it may be, from what I have witnessed for myself and from what I have read, I can certainly understand why Joe would feel that way. Of course, he would have probably enjoyed the music, the camaraderie, the discussions, if discussions can actually occur above the music and the broadcast television at today’s overly venerated commercialized pubs. But Joe was capable of doing it all – he was skilled in discourse in any environment and to put him in just one box is not reality, nor is it fair; it is a monological, essentialist view that trivializes the complexity of Joe’s abilities and personality, and goes against what he was calling for us to do. In my view, we must not lose sight of the grander purpose of Joe’s work. We must not be sheep and follow along with the uncritical goats just because it’s the easiest thing to do or because we are told that it is considered “cool.” We must learn to think for ourselves.

In his last book, Joe stated:

I am not particularly happy with the “way ‘we’ are” in Western societies at the end of the first decade of the twenty-first century: the hierarchies, the ways men treat women, the heterosexism, racism, class bias, the competition, the fear of “taking a hit,” **the neo-bourgeois low affect “cool,”** the humorlessness of particular topics, etc. Yes, I admit it – I want to see not only a social and pedagogical revolution but an epistemological and ontological revolution as well. (2008, p. 252) [Emphasis added].

Use the terms “crack” and “craic” if you think it is cool to do so, but keep in mind that “craic” is not “crack” nor vice versa no matter what twist someone wishes to put on it. I am all for freedom of expression. I am the last person to call for censorship. However, I am one of those apparently rare sensitive people who **feels** something is wrong with this particular usage, especially as it is being used to describe Joe. There are infinite possibilities for painting a more beautiful picture of Joe and the loving and engaging person he was. The memory of the derisiveness of the terms crack and craic, and the ways they are used to manipulate people and sell them alcohol and drugs as it destroys culture seemed to have been encoded in my psyche, even before doing this research and it is what prompted me to do the research, but I also know that knowledge is the key to transcendence. The intent of this article is not to take away from the people who enjoy the experience of what they deem to be Irish culture. There is no intent toward being a “missionary” or “savior.” The only intent is to encourage people to learn more so that they can make their own decisions and not be so quick to jump on bandwagons that do not have their interests at heart.

Given this knowledge, using the terms to describe Joe in the manner as has been done in the “scholarly academic literature” really grates on me because it is counter to loving Joe and counter to everything his work represents. It is not something I could ever do, personally, no matter what my experience with Irish culture in Ireland might have been and how “valid” using the term “crack” might be for some people.

This Just In: Joe as a Master of Discourse and a Revered Master Teacher

Joe often used the expression, “This Just In” in his work. I don’t know what his reasons were, but I do know my reasons. It’s as if I have a 24/7 connection to people “in the cosmos” and they drop me critical messages at opportune times. Some people attribute these clues and messages to Hermes, but Hermes can’t possibly do it all – I believe he has lots of helpers. What was the message? I was prompted to add something from Foucault’s work. I had no idea what, because I have not yet studied Foucault’s work (they don’t teach it in “school”). So, I simply opened Foucault’s book, *The Hermeneutics of the Subject* (2001) and landed on page 371. What is discussed on this page and the next page is the concept of “ascesis” in discourse. Ascesis relates to building the strongest link possible between the subject and truth. It is an important goal for discourse and undoubtedly forms a foundation to Joe’s theoretical work.

As many have pointed out, it is difficult or impossible to get to one final truth for complex issues, such as being raised in this article. But we can get closer to truth and present more sides

of the issues in spite of our own subjectivity, and this was the point of this particular entry by Foucault. In this chapter, Foucault describes the complexity of discourse and its various aims, along with the skills required of the **master**. He states, “And so it is only when we turn to the **master**, that is to say the person who must deliver true speech, that quite naturally the problem arises: what to say and how to say it according to what rules, technical procedures, and ethical principles?” (p. 372). Joe was a master of discourse who has provided us volumes of guidance. He stressed getting multiple perspectives to increase our understandings because as he pointed out, every perspective reveals *and* hides things. Researching, rather than just going off our own personal experiences uncovers the hidden things and aids us in constructing discourse that is closer to truth because it considers other realities and ontologies, not just our own, thus, we can better connect with people as Joe was able to. It opens our minds to accepting multiple possibilities and frees the imagination and creativity which is so important for finding solutions that address social justice issues and serve to alleviate suffering.

Thus, because Joe had mastered conversations with people from *all* walks of life and in *many* cultural contexts, he was a true **master of discourse**. And he was a true **scholar**. That’s the way I prefer to remember Joe. I also love to remember him as being a “Southern Treasure” (Pinar, 2010) – a Southern Treasure white man who proved that “sweet southern hospitality” is not just a fantasy or myth.

But most of all I revere Joe as the greatest **Master** I have ever known and I feel so blessed to have had the privilege of working with him.

Just as I finished writing this article, serendipitously, Master Argonza/Guru Ra (2011) who is another Master I have developed a great reverence for and who is guiding me on my path, just posted a new article that describes the ability of true Masters and the relationships between them and their chelas:

The Christians consider Jesus as the greatest of all masters whom they regard, in fact, as the only master worth their respect. While the blind faith of Christians is objectionable, their reverence for a master is understandable as one that defines the relationship between a devotee and a teacher of the Law.

In the spiritual Brotherhood—Great White Brotherhood —the relationship between the chela (disciple) and masters is the source of deference and demeanor for the Brothers & Sisters of Light. Such a reverence is volitional, a manifestation of devotion (mutual devotion), and show of mutual respect between chelas and masters.

A teacher (master) in the Brotherhood always puts into light the volitional will of the chela and does not in any way interfere by undercutting such voluntarism. No teacher of Light ever controls or manipulates chelas, as such act of control and manipulation belongs more to the masters of the Black Brotherhood or Dark Brotherhood.

The term master means being a teacher of divine wisdom. It has nothing to do with being master of certain slaves.

In conclusion, it is very true that Joe taught me with the qualities Guru Ra has discussed, and I revered Joe from the moment I began participation on his website; I knew he was a Master. Mere words cannot explain how much gratitude I feel for what Joe has accomplished – not just for me (it's not about me) – *but for the world*. So, yes, I have immense reverence for Joe and I always will. I believe we all should. His writing, his wisdom, his humor, his love, his teaching, and his ability to engage in conversations with anyone, any place demonstrate his mastery of discourse, and importantly, the mastery of Master Teaching he had achieved. It is something for which we should all wish to strive, and his work provides a guiding light.

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I Remember: Susan Elsa channels the Pharaohs in Egypt!

[CLICK HERE TO PLAY](#)



10:01 pm pdt Uploaded by [MYSTERYGARDEN777](#) on Dec 22, 2010

Dec 21st 2010: 3000 Years ago, the World still had the famous Ancient Egyptians. Music was a big and important part of their society, and in fact, used even in Healing Rituals and as a form of Prayer.

"I Remember" is an Album done by one person. Susan Elsa insisted on doing it in private, on her own, from composing, to one-take freestyle meditative vocal recordings, Susan presents here a new type of Pop Singer-more personal and honest. Directly showing the listener the process of the Creation of each sound and word. This Idea has never been done before ever by any Newcomer Pop Artist before Susan Elsa.

More stuff coming 2011, including Short Films. Stay tuned, for it will be very interesting...

"Osiris & Isis" Single (incl. Book of the Dead) OUT NOW

"I Remember"- Album OUT DECEMBER 2010 (Worldwide Digital)

This Song is dedicated to THOTH. I love you!

The Harvest by Allison Rae

Posted by [allisonrae](#) on Sep 7, 2011



The harvest moon has come,
Booming softly through heaven, like a bassoon.
And the earth replies all night, like a deep drum.

- Ted Hughes

In this twilight moment of becoming, hearts reach for the sky. Miracles swell, round and pregnant. We celebrate the succulence of life as the seasons change on Earth.

The journey of the Mayan Ninth Wave continues in this Sixth Day, meandering through mazes of the trail-weary psyche.

The waxing moon rises these nights, illuminating the mysteries of the soul. No-thing escapes the sun's reflected glare.

Relentlessly, truth toys with the mind like a cat pawing at a mouse. Evolution is unavoidable. The harvest has come.

In Carl Johan Calleman's interpretation of the Mayan calendar, the ninth and final underworld nears completion. The 9- and 18-day rhythms of this final phase are interwoven with the dance of Earth and Moon, Sun and planets. The display inspires awe.

Order from Chaos

The Sixth Day began this week and continues through September 22. The Sixth Night begins on the Equinox as Venus emerges from her underworld journey to preside in the western sky after sunset. The Seventh Day follows, and no more nights.

The Seventh Day begins October 11 with the Aries Full Moon and completes near the Scorpio New Moon. Next comes the Samhain/Beltane cross-quarter, and the veil between worlds disappears.

The line-up:

September 5-22 – Sixth Day

September 11/12 – Harvest Moon (Pisces/Virgo) – overnight alignment exact at 5:27 AM Eastern on September 12

September 23-October 10 – Sixth Night

September 23 – Equinox

September 18-25 – Venus returns as evening star – gradually becomes more visible in the west after sunset

September 27 – Libra New Moon – exact at 7:09 AM Eastern

October 11-28 – Seventh Day

October 11 – Full Moon (Aries/Libra) – exact at 10:06 PM Eastern

October 26/27 – Scorpio New Moon – overnight alignment exact at 3:56 AM Eastern

October 28 – Completion of all Mayan underworlds

October 31-November 4 – Samhain/Beltane



The creative force of the cosmos is embedded in this turning of the seasons on Earth. On the Equinox, we linger in a point of perfect balance when day and night are of equal length before the journey toward winter continues in the northern hemisphere, toward summer in the south.

Magic builds at the September 27 new moon as five planets (Sun, Moon, Mercury, Venus and Saturn) gather in Libra. That week, Venus, Saturn and the crescent moon dance in the western sky after sunset.

A new social order is being born, and each of us has a part to play in creating what comes next. To clarify your role, attune to the soul.

Future Wave

This is the transition to the next world age prophesied since ancient times. Creative-destructive forces have reached an all-time high. How things go on Earth beyond this critical juncture depends on the ability of individuals and groups to harness that power in a moment-by-moment, conscious process.

Nothing's set in stone. We're here to write history together. What do we do now, in each moment, to move forward responsibly as individuals and as a people?

The changes we experience every day in our lives and our world are driven by a persistent force that flows like a river deep beneath Earth's surface. It's a natural, spontaneous evolutionary process that happens with or without our consent. As we align with this force and submit to the shift, we live in grace and miracles abound.

This rare cosmic moment will never come around again. Rest, say the ancient ones. Be the sun melting into moon. Rejoice in the harvest of the soul.

The Harvest Moon by Ted Hughes <http://www.poemhunter.com/best-poems/ted-hughes/the-harvest-moon/>

Ecological Thang Goin' On: An Analogy by Vanessa Jae Paradis

Tuesday, June 16, 2009



Ecological Thang Goin' On: An Analogy

Joe's theory is ecological. And it is mathematically calculated to exhibit exponential growth. This is one of my insights that came when the roses started blooming – not just that his theory is ecological since I already knew that, but that this is only *part of the story*. Joe was very heavy into science, deep ecological science, and he was a mathematician. If you did not know that about Joe, then you did not really know Joe.

When his theory is released, partly due to the symbiotic factors that are tightly interwoven into it, along with its very effective built in “fertilizer” (radical love the likes of which the world has never seen) and knowledge that quenches one's thirst on a parched dry desert day (its critical epistemology), it is going to spread much like a beautiful plant would grow given bountiful supplies of fresh water, fertilizer, and places to grow. It's going to spread around the globe like a wild, crazed weed. Indeed, that's what some people will think when it first starts out – they may even be thinking, “that Vanessa is a mad woman” (lol). And they will think that about the next woman, guy, and child who adapts. And while these skeptics are busy calling us names and gossiping – or listening to the “devils radio,” as Joe refers to it, this wild, mad “weed” is going to grow *everywhere*. It is unstoppable.

An attribute that is built into the theory is that there is *no stopping it*. There is no weed killer today that can stop this “weed” (or what people may think is a weed, just because the way it looks when it starts out) and so it quickly becomes futile to try and get rid of it. It is already too late even now to stop it, so attempting to do so is wasted effort. Those who do try to stop it will be left behind so fast that they will not have realized what happened to them until it is too late. And not only that, every effort they exert toward killing this “weed,” comes back on them, identical to the way that universal karmic law operates: instant karmic reflection. Joe was so brilliant that all of these things are built into his theory and much more even, which I will discuss at a later time, once all of this really sinks in. So those people who attempt to destroy what is happening via his theory will end up suffering the consequences upon themselves which they had intended to implement via their efforts to destroy what Joe had created. Soon it becomes too late for them to join in or attend the celebration party because very few of those people who didn’t “get it” in time will actually be able to catch up and get on board – only those who have genuinely overcome their lack of faith in what a beautiful, complete, and fulfilling dream Joe has created will attend the celebration.

This is just about the time it is revealed that his work is not a weed to be trashed in the annals of history, but it is much like a bugleweed; it is actually a beautiful plant with the most beautiful flowers ever, flowers fit to send the King or the God of Love, flowers that spread enlightenment, love and joy wherever they bloom. Like Joe’s theory, once the bugleweed first gets released and starts growing, many people also do not understand and they think it is just something to get rid of – that is, until the springtime arrives and millions of these lovely purple flowery spikes pop up all over and the most beautiful and numerous butterflies imaginable come out and flutter among the people. And since people love purple and butterflies, they finally realize what great value there is in this so-called weed spreading all over the planet.

The humorous thing is that what people don’t realize, just the way bugleweed works, Joe’s theory works – it keeps the real weeds – all the bad people and stuff we see in the world today – from growing up into it. **Critical Complex Epistemology** is just so tightly woven one could compare it to a bugleweed mat which functions in the same manner. The bugleweed mat grows low to the ground all year round, much like grass except that it has lovely bugle-shaped leaves, but it is such a tight mat of vegetation that no weeds can possibly grow up through it. And then in May and June come the lovely royal purple flowers that release enlightenment that will make the enlightenment I am experiencing with the roses blooming look like child’s play. So take this as a trumpet call: Joe’s theory is ecological, it is scientifically and mathematically devised, and once it is set free, it grows much like a bugleweed. And this is a very, very good thing for you, for me, and for *everyone* because much like the bugleweed spreads, love will spread all around the world. That’s beautiful music to my ears!

MUSIC: Gilles Peterson – Spread Love

Originally Published Here: [An Ecological Thang Goin On](#).

Image courtesy of www.robsplants.com



Old Stage House, Albany Oregon

Photographed by Vanessa Paradis