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A CRITICAL ENQUIRY INTO THE RELATIONSHIP OF LITERATURE IN AMERICAN PUBLIC EDUCATION AND MICHEL FOUCAULT'S GOVERNMENTALITY

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Abstract

A CRITICAL ENQUIRY INTO THE RELATIONSHIP OF LITERATURE IN AMERICAN PUBLIC EDUCATION AND FOUCAULT'S GOVERNMENTALITY

The purpose of this Critical Enquiry was to describe how literature taught in American public school can be viewed as an instrument of *governmentality*. The late popular Twentieth century philosopher/historian Michel Foucault viewed *governmentality* as a perspective of rule within a society, or more accurately, the pervasive thought attached to power of the given ruling structure of a particular historical time period. Foucault's *governmentality* provided a framework in which to examine the relationship between citizens' voice as a collective "We, the People" or as "I, the individual." These balancing voices appear in literature taught in American education and parallel the discourse of the political structures that form the basis of *governmentality*. In short, like an archeological dig, this enquiry was a search for parallel shifts in the "We" / "I" relationship between literature taught in American public schools and events recorded in American political history. Keeping with the literary theme of this enquiry, the analysis revealed five political *chapters* (periods) but only three literary *chapters*. The political *chapters* of American history identified for this discussion include: America–From Conception to Birth (1492-1800s); Trauma of Wars (1812-1880s); From Optimism to Depression (1890-1933); American Victory over Adversity (1933-1960s); and Technological Transformation of the Individual (1960s-2008). The literary *chapters* include: Americans Explore Relationships

in the New Land (1612-1787); The American Enlightenment (1801-1903); and The Notion of American Justice (1905-2010). Conclusions from this enquiry take three specific forms—philosophical, literary, and historical. The philosophical conclusions are consistent with those of Michel Foucault who argued that people/populations distinctively move through history in specific patterns that are not necessarily continuous, nor interrelated. The literary conclusions are distinctive. Selections chosen in the representative anthology reflect a hegemony of discourse citizens experience and government wish to reinforce. The historical analysis revealed a distinct shift in the politics of the "We" and the "I." The French philosopher/linguist Jacques Derrida maintained that once spoken, words become our history. In the case at hand, such discourse frames our *governmentality*—the political management of a population through the widely published stories of its people.

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Chapter 1

Introduction and the Problem

> The essential principles of our Government . . . form the bright constellation which has gone before us and guided our steps through an age of revolution and reformation. The wisdom of our sages and blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civic instruction, the touchstone by which to try the services of those we trust; and should we wander from them in moments of error or of alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty and safety.
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> Thomas Jefferson, *1st Inaugural Address*, 1801.[1]

Introduction

The American story of the relationship between literature, education, and government had a somewhat fortuitous beginning. On September 14, 1638, a Puritan minister from Southwark, England. John Harvard, a Cambridge graduate of Emmanuel College, died less than one year after he arrived in America with a new bride and great hope for prosperity. As consumption began to strangle his dreams, he made it known that, according to Hanley C. Shelley, a John Harvard biographer, "one-half of his estate, and the whole of his library, should be given to the new college at Cambridge [Massachusetts]."[2] Shelly estimated that

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[1]United States Congress Joint Congressional Committee on Inaugural Ceremonies. *Inaugural Addresses of the Presidents of the United States.* Washington, D.C.: U.S. G.P.O.: for sale by the Supt. of Docs., U.S. G.P.O., 1989; Bartleby.com, 2001. www.bartleby.com/124/ . [December 3, 2008].

[2]Hanley C. Shelley, *John Harvard and His Time* (Boston: J. Parkhill & Co., 1907), 277.

besides the library, Harvard's will amounted to £800[3] and 500 acres.[4] A devastating fire destroyed the library, save one book, *Christian Welfare*, "a portly Puritan folio."[5] Harvard College at this point became a significant edifice, especially in the Christian realm. As Samuel Eliot Morrison noted in, *The Founding of Harvard College, "In Christi Gloria* declared their (Harvard College's) continuity of purpose with the universities of the middle ages. *Veritas*, [truth] emblazoned on three of the books of the College arms . . . ."[6]

The notion of *Veritas* pervaded early American education as the United States evolved into a nation. The Founders developed the tone Jefferson echoed in his inaugural address of "the wisdom of our sages" to reach toward perfection, which ultimately brought the nation back to its educational aspiration of *veritas*. The faith element of the Bible- based Puritan Christianity was boldly expressed as part of the American character in the opening of Jefferson's carefully penned, *The Unanimous Declaration of the Thirteen United States of America*, July 4, 1776,

> We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

The 138 years between John Harvard's bequest to the signing of the *Declaration of Independence* served as a cauldron for brewing the unique, at the time, American political character that was formally expressed in 1791 in the ratification of *The Constitution of the*

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[3]Shelley, *John Harvard,* 278.

[4]Shelley, *John Harvard,* 279.

[5]Shelley, *John Harvard,* 299.

[6]Samuel Eliot Morrison and Hugh Hawkins, *The Founding of Harvard College* (Cambridge: Harvard University Press, 1998), 1.

United States of America along with the *Bill of Rights*. The marriage of the *Constitution* with the attached *Bill of Rights* established a delicate balance between, on the one hand, "We the People" ("We") and, on the other hand, the protection of the individual ("I"), from the vicissitudes of the majority. If the character of American government reflected and responded to maintaining a balance between the "We" and "I," was this balance reflected in and parallel to the literature curriculum in American public education? This Critical Enquiry[7] was an attempt to answer this question.

The Problem

Contrast and irony balanced the concept of political *veritas*. This historical balance was most evident in the 1791 ratification of the *Constitution of the United States* and the *Bill of Rights*. Here the phrase "more perfect Union" served as a fulcrum to balance the human need of "We" – the People and the "I" – the individual. This fulcrum was exemplified in a collection of short essays entitled *The Federalist*, originally published anonymously by the author Publius (public). The Oxford University Press defined *public* as:

> **public >adjective 1** of, concerning, or available to the people as a whole. **2** of or involved in the affairs of the community, especially in government or entertainment. **3** done, perceived, or existing in open view. **4** of or provided

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[7] *Critical Enquiry* signifies an ongoing "research" project at the University of Missouri-St. Louis. The purpose of the project is to develop approaches to American public education policy analysis that emphasize the relation of discourses that create, maintain, and justify the structures and technologies of institutions functioning within particular social, political, economic, and legal contexts. The notion of *discourse* relative to the *Critical Enquiry* project includes meanings consciously expressed through *narratives*, including not only phonetic and graphic texts, signs, and symbols, but individual and group behaviors and institutional practices. The capital "C"' in *Critical* emphasizes *social* criticism at the most fundamental level of what ought to constitute ideal, just, democratic social structures. The capital "*E*" in *Enquiry* recognizes that the more traditional spelling is best used when engaged in "asking about" at a fundamental philosophical level. In this regard, the *Critical Enquiry* project challenges the assumptions of traditional quantitative and qualitative approaches to policy "research." See: Charles J. Fazzaro, "Critical Enquiry: Implications for Education Policy and Practice." *The Journal of Philosophy & History of Education*, Vol. 52 (2002): 52-56.

> by the state rather than an independent, commercial company. **>noun 1 (the public)** [treated as sing. or pl.] ordinary people in general; the community.[8]

The *New International Version Bible* had the apostle Paul's host as "Publius," the chief official of the an island Malta. Paul said:

> Once safely on shore, we found out that the island was called Malta. The islanders show us unusual kindness. . . . There was an estate nearby that belonged to Publius, the chief official of the island. He welcomed us to his home and for three days entertained us hospitably.[9]

Colonial Americans would likely have been familiar with the story of Paul and Publius. As devout, Bible-reading Christians they also would have easily associated the anonymous writer(s) with the characteristics of faith, honesty, and caring. Combining these notions of Publius suggested that the authors, Alexander Hamilton, James Madison, and John Jay, were appealing to the logic of the new Americans as both a *body politic* ("We") and as individuals ("I"). Through the consideration of universal rights, faith, and dignity, the literature of political *veritas* that influenced the birth and development of American public education, beginning with the Colonial "Dame Schools" and the *Horn Book* to the literature anthologies used in 2011 schools, was at the heart of this study.

The Statement of the Problem

The purpose of this Critical Enquiry was to determine if literature taught in American public schools could be viewed as an element of *governmentality* by describing the relationship between political orientation—*Group* vs. *Individual* ("We" vs. "I")---and

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[8]*Oxford English Dictionary*, 2nd ed. (CD-ROM, version 4.0), s.v. "publius."

[9]*Acts 28: 1-2; 7.*

literature taught in primary and secondary schools in the United States from the Colonial period to 2010.

Framework for the Enquiry

The Founders foresaw the ratification of the *Constitution* and the *Bill of Rights* foreshadowed as the balance between the "We" and the "I." If this balance had remained part of the core character of the American democracy, then political history ought to reflect this balance. Likewise, this balance could have been reflected in school-based literature of this "periodization." Metaphorically combined, our bloody heroes rose to battle this concept throughout American history through literature. Each historical uprising produced a renewed sense of the American identity and political *veritas,* which could have been evidenced in school-based literature. In short, this enquiry followed Michel Foucault's historical analytics in that unique institutional discourses (1) defined particular historical periods and (2) sought to find if school-based literature curriculum reflected political orientation within these historical periods.

Importance of the Study

The Federal government had been involved in public education policy since 1787 with the enactment of the Northwest Ordinance. Although at its base the Ordinance recognized the importance of education, it did little more than give moral support to public education. In 1917, well over 100 years since the Northwest Ordinance, the Federal government again passed legislation, the Smith Hughes Act, that recognized the importance of public education by providing funds for vocational education. It was not until the late 1950s, with the enactment of the National Defense Education Act (NDEA) and later the 1963 Elementary

and Secondary Education Act (ESEA), that the Federal government had provided significant fiscal resources to the schools. Although the federal subsidies helped finance some curriculum projects, the legacy of these Federal legislative Acts lay more in the influence they had on curriculum policy rather than significant financial resources. More recently, the No Child Left Behind Act of 2002 (NCLB) likewise provided relatively little in the way of financial aid to local schools but considerable Federal influence regarding the fundamental character of both curriculum and instruction. The intrusion of the Federal government into local education policy, mostly by requiring the use of standardized achievement test as a condition for receiving Federal funds, had substantive political ramifications in light of the fundamental education policy question, What counted as knowledge? As Foucault had warned, quoting from J.M. Servan:

> When you have [thus] formed the chain of ideas in the heads of your citizens, you will then be able to pride yourselves on guiding them and being their masters. The stupid despot may constrain his slaves with iron chains, but a true politician binds them even more strongly by the chain of their own ideas; it is at the stable point of reason that he secures the end of the chain; this link is all the stronger in that we do not know of what it is made and we believe it to be our own work; despair and time eat away the bonds of iron and steel, but they are powerless against the habitual union of ideas, they can only tighten it still more, and on the soft fibers of the brain is founded the unshakable base of the soundest of Empires.[10]

This study was an examination of the relationship of a particular element in public school curriculum that provided students with a wide spectrum of ideas relative to social structure, *literature*. Why literature? The answer if that through literary discourse, in its many forms, students vicariously experienced the effects of a wide variety of social,

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[10]J. M. Servan, *Discours sur l'administration de la justice criminelle,* 1767, cited in Michel Foucault,, *Discipline and Punish* (New York: Vintage Books, 1979), 102-03.

economic, political, legal, ethical, and moral structural influences relative to American democratic ideals. Literary discourse included a wide, if not infinite, variety of "language games." Jean-François Lyotard, in his 1975 classic book, *The Postmodern Condition*, described three specific language games: *scientific* (true/false criteria of distinction), *technological* (efficient/inefficient criteria of distinction), and the *prescriptive* (just/unjust criteria of distinction). [11] Central to the analysis in this study was the prescriptive language game and its implications for the relationship of schooling practices and American democratic ideals in the education of future citizens.

Limitations of the Study

The analytical framework relative to the balance between the "We" and the "I" pertained only to the history of the United States and the literature taught in American public schools. There is no attempt made to infer or recommend universal applications from this study.

Definition of Terms

Two specific terms frame this dissertation. The first refers to time division known as epistemology. This term has Greek roots. "*Episteme*" refers to knowledge and "*logos*" refers to explanation. As *The Cambridge Dictionary of Philosophy* suggested, an episteme was "the study of the nature of knowledge and justification, specifically, the study of (a) the defining features."[12]

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[11] Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brian Massumi (Minneapolis, MN: University of Minnesota Press, 1984). Originally published in France as *La Condition postmodern: rapport sur le savoir* in 1979 by Les Editions de Minuit.

[12] The Cambridge Dictionary of Philosophy, Second Edition, "epistomology."

The second term of importance was *governmentality*. Developed by Michel Foucault, governmentality referred to a perspective of rule within a society. Thomas Lemke noted that,

> The semantic linking of governing ("gouverner") and modes of thought ("mentalité") indicates that it is not possible to study the technologies of power without an analysis of the political rationality underpinning them. But there is a second aspect of equal importance. Foucault uses the notion of government in a comprehensive sense geared strongly to the older meaning of the term and adumbrating the close link between forms of power and processes of subjectification.[13]

As such, governmentality referred to the pervasive thought attached to power of the given ruling structure of the time period referenced.

Summary

This Critical Enquiry into the relationship of literature in American public education and governmentality was intended to examine the balance between the voice of "We," the People, and "I," the Individual. This relationship, constructed as a fulcrum by Alexander Hamilton, James Madison, and John Jay in their work *The Federalist*, framed a body politic which was to be at the core of the purpose of public education from its inception by John Harvard in 1638 as an institution seeking *veritas* (truth) to the more current efforts, like the proposed revision of the 2002 No Child Left Behind Act, to establish national standards of education outcomes.

The work of philosopher/historian Michel Foucault provided a framework in which to examine the "We" / "I" relationship reflected in literature taught in American public schools and governmentality. To this end, Foucault argued that the history of Western

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[13]Thomas Lemke, "Foucault, Governmentality, and Critique," http://www.andosciasociology.net/resources/Foucault$2C+Governmentality$2C+and+Critique+IV-2.pdf (accessed February 18, 2011).

knowledge, reflected in multiple forms of discourse, was discontinuous and took the form of unique *epistemes*. In this regard, this enquiry was analogous to an archeological dig to determine if there had been parallel shifts in the "We" / "I" relationship between literature taught in American public education and governmentality from 1620 to 2011.

Chapter 2

Framework and Procedures

Introduction

The purpose of this Critical Enquiry is to describe how literature[1] taught in American public schools can be viewed as an instrument of *governmentality* by describing the relationship between political orientation – *Group* vs. *Individual* ("We" / "I") – and literature taught in primary and secondary schools in the United States from the Colonial period to 2011. The critical nature of this enquiry has a unique framework for analysis and a particular set of procedures. The framework is decidedly poststructural and the procedures are not necessarily linear.

Framework

The analytical framework used in this study is based on the works of three renowned Twentieth Century French philosophers—Michele Foucault, Jacques Derrida, and Jean-François Lyotard. Foucault contributes two notions to this framework. The first is that what counts as "truth" is different in different historical periods, which he called *epistemes*. The second is his notion of *governmentality*. Derrida's deconstruction relative to *binary oppositions* will guide the analysis of *governmentality*. Last, Lyotard enters the analysis

[1]As noted in Chapter 1, "literature" in this study pertains to written discourse which has a prescriptive character.

with his notion of justice as literature gaming with the concepts of *must* and *ought*, as in Scholasticism.[2]

Foucault and "Epistemes"

Foucault argued that when viewed as *discourse*, in its broadest sense, the history of ideas and institutions is not continuous, but discontinuous. Robert Audi *et al* define Foucault's philosophical perspective on history, in part, in the following:

> [Foucault] introduced a "genealogical" approach . . . to explain changes in a system of discourse by connecting them to changes in the non-discursive practices of social power structures. . . . New systems of thought are seen as contingent products of many small, unrelated causes, not fulfillment of grand historical design. Bodies of knowledge are not autonomous intellectual structures. . . . Rather, precisely as bodies of knowledge, they are tied . . . to systems of social control."[3]

In one of his seminal texts, *The Discourse of Language*, Foucault argues that, "historical division has doubtless lent its general form to our *will to knowledge* [emphasis added]."[4] These divisions are characterized by the particular valuing of knowledge. Later, Foucault defines episteme:

> . . . retrospectively as the strategic apparatus which permits of separating out from among all the statements which are possible those that will be acceptable within, I won't say a scientific theory, but a field of scientificity [sic], and which it is possible to say are true or false. The episteme is the

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[2]The term *Scholasticism* is capitalized because it represents concise thoughts about the idea of scholasticism as a unit of comprehension pertaining to academia.

[3]Robert Audi, ed., *The Cambridge Dictionary of Philosophy, Second Edition* (New York: Cambridge University Press, 2006), 321.

[4]Michel Foucault, *The Archaeology of Knowledge and the Discourse on Language*, trans. A. M. Sheridan Smith (New York: Pantheon Books, 1972), 218.

> 'apparatus' which makes possible the separation, not of the true from the false, but of what may from what may not be characterised [sic] as scientific.[5]

In short, Foucault argues that since the Medieval Age there have been at least three "epistemes," or periods of history within which what counts as "truth" has been significantly different. He labeled these three epistemes as the *Medieval* (1250-1650 C.E.), the *Classical* (1650-1800 C.E.), and the *Modern* (1800-present C.E.).[6]

The framework for analysis in this enquiry is designed to recognize the periodic reversals in the political and literary discourse relative to the *group /individual* ("We" / "I") binary opposition as the New Land of America changed with the expanding population and changes in the basic socioeconomic structure, from rural to industrial-cosmopolitan, from 1608 to 2011. Central to this framework is Foucault's notions of both (1) the role of discourse in institutional practices and (2) epistemes relative to what counts as "truth."

Foucault and *Governmentality*[7]

Foucault defines *governmentality* as an analysis of "the problematic of government."[8] As a problematic, government consists of security, population, and government. Reaching

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[5]Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings*, Ed. Colin Gordon (New York: Pantheon Books, 1980), 197.

[6] See, in particular, Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences* (New York: Vintage Books, 1973).

[7]The word "governmentality" will be analyzed in terms of American English lexicon. That is to say, the Foucault term will be considered as the verb "govern," the adjective "mental", and the suffix "ity." The *Oxford English Dictionary v4.0* defines the verb govern as, "To rule with authority, esp. with the authority of a sovereign; to direct and control the actions and affairs of (a people, a state or its members), whether despotically or constitutionally; to rule or regulate the affairs of (a body of men, corporation)." This same text defines the adjective "mental" as, "Of or pertaining to the mind." Last, the suffix "ity" is best understood in its Latin use as "expressing state or condition." Hence, these terms combine to give the reader an expectation of the action of government, its thought emanation, and the state in which such combined behavior occurs.

[8]Michel Foucault, *Power* (New York: The New Press, 2000), 201.

back in time, Foucault brings to the surface for analysis the situation of government in the European Middle Ages as several treatises which give advice to "the Prince," the ruler of a land. Foucault's summation of these treatises are:

1. Proper conduct,
2. Exercise of power,
3. Means of securing the acceptance and respect of his subjects,
4. The love of God,
5. Obedience to him, and
6. Application of divine law for the cities of men.[9]

These treatises inform Foucault's notion of the art of government, which comes to reflect the conduct of the Prince (ruler) himself. The Prince's problematic occurs as his government reaches to "souls and lives," religious doctrine, and the state. The Prince finds himself not only governing himself but also his subjects (the "We") and their belief system (the "I"). As Foucault continues his survey of treatises on government polemic, Niccolò Machiavelli's *The Florentine* surfaces as a guide book, explaining "under what conditions a ruler's sovereignty over the state can be maintained."[10]

Machiavelli was born into a Florentine family in Renaissance Italy. His father maintained a law practice, but was somewhat hampered when he amassed insoluble debt. Because of such trauma, this father was not able to hold public office. Machiavelli read a vast amount of contemporary and historic literature, especially in Latin, the language of

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[9]Foucault, *Power*, 201.

[10]Foucault, *Power*, 203.

scholars. On June 19, 1498, Machiavelli was named to the position of Head of the Second Chancery. From this position he was able to witness the workings of politics among the papacy and the Florentine republic and its European allies. It is from this experience that Machiavelli wrote *The Prince.*[11]

The Prince exemplifies an art of governing and is considered by some as a secular "bible" of political power. Under this umbrella of rationality, "the prince stood in singularity and externality [sic], and thus of transcendence, to his principality."[12] The intrinsic value of this book lies in at least two important points for the reader. First, it identifies political dangers for a ruler, and second, it discusses techniques of manipulation a ruler employs to protect his principality.[13] This rationality has as its foundation the exercise of power as to "reinforce, strengthen, and protect the principality."[14] The art of government surfaces here to a plurality of situations: "It is within the state that the father will rule the family, the superior the convent, and so on."[15] Foucault concludes his thoughts about power and *The Prince* as, "in the art of government the task is to establish a continuity, in both an upward and a downward direction. Upward continuity means that a person who wishes to govern the state well must first learn how to govern himself, his goods and his patrimony."[16] The

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[11]Niccolò Machiavelli, *The Prince and Other Writings*, trans. Wayne A. Rebhorn (New York: Barnes & Nobel Classics, 2003), xv.

[12]Foucault, *Power,* 204.

[13]Foucault, *Power,* 204.

[14]Foucault, *Power, 204.*

[15]Foucault, *Power,* 206.

[16]Foucault, *Power,* 206.

transcendence of the Prince becomes an upward gaze in the sense that the ruler needs also to keep his own house in order. Foucault writes,

> The art of government . . . is essentially concerned with answering the question of how to introduce economy–that is to say, the correct way of managing individuals, goods, and wealth within the family. . . and of making the family fortunes prosper–how to introduce this meticulous attention of the father toward his family into the management of the state.[17]

As Foucault moves forward in historical time, his discussion is seasoned with a man named Guillaume La Perrière. La Perrière's book *Le miroir politique* gives a second clue to this notion of governmentality. La Perrière maintains that "government is the right disposition of things, arranged so as to lead to a convenient end."[18] Based upon this notion of government of things, Foucault continues:

> Government is defined as a right manner of disposing things so as to lead not to the form of the common good, as the jurists' texts would have said but to an end that is "convenient" for each of the things that to be governed. This implies a plurality of specific aims: for instance, government will have to ensure that the greatest possible quality of wealth is produced, that the people are provided with sufficient means of subsistence that the population is enabled to multiply. . . . Thus, there is a whole series of specific finalities that become the objective of government as such. In order to achieve these various finalities, things must be disposed–and this term, "dispose," is important because, with sovereignty, the instrument that allowed it to achieve its aim–that it is obedience to the laws–was the law itself: law and sovereignty were absolutely inseparable.[19]

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[17]Foucault, *Power,* 208.

[18]Foucault, *Power,* 210.

[19]Foucault, *Power,* 211.

The sovereignty of the prince deals with the manipulation of "things" to improve and sustain the principality. The transition from a sovereignty to a government requires a transition from a population mass's (the "We") "obedience to laws" to a ruler "employing tactics."[20]

According to La Perrière the shift in government must have additional changes. La Perrière maintains that a ruler must possess wisdom and patience. He must understand the notion of *serviam*–service to his people (the "We"). In essence, he is "in service of those who are governed."[21] The notion of governmentality takes upon itself the notion of reality to the people.

La Perrière brings to the forefront the notion of "mercantilism."[22] The art of government begins to change shape. Its *deblocage* (unfreezing) occurs because "the perspective of the population. . . render [s] possible the final elimination of the model of the family and the recentering of the notion of economy."[23] The power of the population with its birth rates and self-sustaining potential overcomes the rule of the sovereign. The family notion disappears and population guides the sovereign's comprehension of the needs of his people. This understanding brings a sense of patience to the ruler, as it requires, as mentioned above, understanding as opposed to the enactment of and strict obedience to laws. As the rule of a sovereign shifts, so does the notion of discipline.

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[20]Foucault, *Power,* 211.

[21]Foucault, *Power,* 212.

[22]The notion of mercantilism is best described by the *OED v4.0* as "devotion to trade or commerce." La Perrière begins a discussion on the importance of trade and financial interactions into a functional government to provide for its population, which in turn, provides for the improvement of the state.

[23]Foucault, *Power,* 215.

For Foucault, discipline (relative to the "I"), not obedience of the masses, supercedes sovereign rule.

> The managing of a population not only concerns the collective mass of phenomena, the level of its aggregate effects, but it also implies the management of population in its depth and details. . . . We need to see things not in terms of the replacement of a society of sovereignty by a disciplinary society and the subsequent replacement of a disciplinary society by a society of government; in reality one has a triangle sovereignty-discipline-government, which has as its primary target the population and as its essential mechanism the apparatuses of security.[24]

This evolution of the art of government addresses three concepts, which today still reign–government, population, and political economy. Upon this foundation Foucault establishes his precise meaning of governmentality:

- The ensemble formed by the institutions, procedures, analyses, and reflections, the calculations and tactics that allows the exercise of this very specific albeit complex form of power, which has as its target population, as its principal form of knowledge political economy, and as its essential technical means apparatuses of security.

- The tendency that, over a long period and throughout the West, has steadily led toward the preeminence over all other forms (sovereignty, discipline, and so on) of this type of power–which may be termed "government" – resulting, on the one hand, in the formation of a whole series of specific governmental apparatuses, and, on the other, in the development of a whole complex of knowledges [*savoirs*].

- The processor, rather, the result of the process through which the state of justice of the Middle Ages transformed into the administrative state during the fifteenth and sixteenth centuries and gradually becomes "governmentalized."[25]

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[24]Foucault, *Power,* 219.

[25]Foucault, *Power,* 220-221.

In essence, the justice notion birthed in feudalism has expanded to encompass general tactics which allow the state to exist. The laws have transformed themselves into guidelines for discipline of a population which engenders itself. This entity of population supercedes the previous notion of geographic territory. Granted, territory still defines government, but the population guides the patience of self-discipline of the ruler (the "We" in democratic societies).

Governmentality, the action and the thought combined, consists of pastoral care of a population, discipline of the population (which contemporary definition would refer to as military), and home security in terms of police protection. As historical accounts of the United States combine with literature taught in American public education, the concept of governmentality provides a framework of understanding the relationship between these two institutions---government and public K-12 education---relative to the "We" / "I" binary opposition.

Derrida and Binary Oppositions

Much of Derrida's work is based on his deconstruction of binary oppositions that form the character of *structuralism*. From his point of view, for example, such distinctions as "male" and "female," with male being first and thus superior to female, are unfounded and thus *deconstruct*.[26] Although this view of binary oppositions could be used in discussing the historically situated reversals in the "We" / "I" political binary, such a use is beyond the purpose of the study and will thus be limited. For this study, the notion of binary oppositions

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[26] See in particular: Jacques Derrida, *Dissemination*, trans. Barbara Johnson (Chicago: The University of Chicago Press, 1981).

will be employed mostly as a way of describing the state of dominance of either the "We" or the "I" at any particular point in the political history of the United States from the early Colonial period to 2011.

Barbara Johnson, a translator of Derrida's *Dissemination*, provides a succinct yet substantive explanation of the character of binary oppositions.

> Western thought, says Derrida, has always been structured in terms of dichotomies or polarities: good vs. evil, being vs. nothingness, presence vs. absence, truth vs. error, identity vs. difference, mind vs. matter, man vs. woman, soul vs. body, life vs. death, nature vs. culture, speech vs. writing.[27]

For this enquiry, the "People", as a body of thought informing the character of governance, is labeled "We." A person or a small subsidiary of the population who opposes the "We" character of governance or work in a direction from what the governance has set is the "I". Johnson continues,

> These polar opposites do not, however, stand as independent and equal entities. The second term in each pair is considered the negative, corrupt, undesirable version of the first, a fall away from it. Hence, absence is the lack of presence, evil is the fall from good, error is a distortion of truth, etc.[28]

With such distinction comes a judgement of appropriate behavior conducive to a community that functions well and provides for its people. Johnson writes,

> In other words, the two terms are not simply opposed in their meanings, but are arranged in a hierarchical order which gives the first term *priority*, in both the temporal and the qualitative sense of the word. In general, what these hierarchical oppositions do is to privilege unity, identity, immediacy, and

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[27]Jacques Derrida, *Dissemination*, trans. Barbara Johnson (Chicago: The University of Chicago Press, 1981), viii.

[28]Derrida, *Dissemination*, viii.

> temporal and spatial *presentness* over distance, difference, dissimulation, and deferment.[29]

The stories (narratives) that constitute American history and those that constitute literature taught in American schools share a theme of behavior, upon which the "readers" as participants can make decisions about their existence, their sustenance – their very *being* – within a community. This sustenance is balanced by the behavior of the "We" (the People) and "I" (the individual) within any given literary or governance narrative. This "coming to knowledge," so to speak, allows the "readers" (citizens) as participants to observe behaviors and synthesize their own participation within a system of governance. The periodic shifts in the "We" / "I" political and literary narratives will be identified in Chapters 3 and 4 respectfully.

Jean-François Lyotard and Genres of Discourse[30]

Education is a "genre of discourse," philosopher Jean-François Lyotard might have written. Education defined as, "the systematic instruction, schooling or training given to the young in preparation for the work of life; by extension, similar instruction or training obtained in adult age. Also, the whole course of scholastic instruction which a person has received"[31] painted a regimented process in Lyotard's thoughts, such that he began to consider the difference between "must" and "ought" in the scholastic process. In a

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[29]Derrida, *Dissemination*, viii.

[30]For a discussion of Lyotard's use of "genres of discourse" rather of continuing with "language games," see: *The Lyotard Dictionary*, ed. Stuart Sim (Edinburgh, UK: Edinburgh University Press, 2011); 120-122.

[31]*Oxford English Dictionary*, 2nd ed. (CD-ROM, version 4.0), s.v. "education."

conversation with the French philosopher Jean-Loup Thébaud, Lyotard had this to say about the differences between "must" and "ought."

> First, "must" and "ought" are not quite the same thing. "Must" is "you must," while "ought" is a "you must" already grafted onto an ontology, [32] even if it be an anti-ontology, as with Nietzsche. [33] This having been said, and in spite of the Scholastic distinctions, when you ask "Why ought we be just?" it is a serious question. You take the "you must" and you cite it, if I may say so, in a question, in a sort of interrogational [sic] descriptive, namely: Why the "you must"? Why keep, to use your word, the "you must"? When you ask this type of question, you are taking things the way philosophers or metaphysicians have always taken them, because you are demanding of me a descriptive discourse, or the genre of descriptive discourse that is called "speculative" and comes with utterance clauses and operators characteristic of philosophical discourse. Such discourse, among other things, claims to justify the "you must," that is, the existence of undetermined prescriptions, in Kant's phrase, and thus the existence of obligation in general.[34]

In essence, Lyotard provides a philosophical focus of "justice" in governmentality. This Critical Enquiry is an investigation of the notion of justice portrayed in literature: *Who must do what?*, as literature surfaces and exemplifies behavior in narratives taught in American public education.

As noted above, literature referenced in this enquiry has, at base, a prescriptive character. Lyotard comments, "Any discourse meant to account for prescriptions, transforms

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[32]*Oxford English Dictionary*, 2nd ed. (CD-ROM, version 4.0), s.v.. "ontology." "The science or study of being; that department of metaphysics which relates to the being or essence of things, or to being in the abstract." Lyotard investigates, at this point, the nature of how education exists, according to prescriptions of Scholasticism.

[33]*The Cambridge Dictionary of Philosophy*, s.v. "Nietzsche." "He took the basic challenge of philosophy . . . to be to reinterpret life and the world along more tenable lines that would . . . overcome nihilism," 2. Nietzsche sought existence as nonexistence in negative religious doctrine.

[34]Jean-François Lyotard and Jean-Loup Thébaud, *Just Gaming*, trans. Wlad Godzich (Minneapolis: University of Minneapolis Press, 1994), 44-45.

them into conclusions of reasonings . . . ."[35] A fundamental proposition in this enquiry is that literature taught in American public education has a character of prescription and reasoning. Lyotard continues, ". . . the fact of the 'you must,' that there be some 'you must,' in its pragmatic existence."[36] Lyotard refers here to the notion of instruction and efficiency or purpose. At this point the language game becomes twofold--one of prescription and one of description. Lyotard further explains that,"To establish a derivation between the two is to tie in with tradition of the intellectual [*qua*, education]."[37] Here Lyotard references a notion tied to American public education, that of the development of the individual in an academic setting through the use of written discourse. "[T]here may be imperatives in keeping with the dominant morality . . . or in keeping with the dominant political power. . . ,"[38] Lyotard continues. At this point he brings the discussion to the central focus of this enquiry, *governmentality*. That is, there exists a fundamental, essential relationship among literary discourse, political power, and citizenship in American public education.

Procedures

The focus of this Critical Enquiry is the relationship of literature taught in American public schools to governmentality. Chapter 3 will be an historical analysis of political shifts in the "We" / "I" binary relative to the American narrative from the Colonial period to the year 2011. Chapter 4 will be an historical analysis of literature taught in American public

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[35]Lyotard, *Just Gaming*, 45.

[36]Lyotard, *Just Gamins*, 45.

[37]Lyotard, *Just Gaming*, 45.

[38]Lyotard, *Just Gaming*, 45.

education relative to emphasis on either the "We" or the "I". Chapter 5 will be a parallel examination of the historical points where both the political and literary shifts in the "We" / "I" occurs. Chapter 6 will be devoted to a summary, conclusions, and possible future research.

Chapter 3

The History of the Political Shifts Between the "We" the People and "I" the Individual from 1620 to 2011

Introduction

Eric Fonner makes a dark and fiery comment in *The Nation* when he paints history as a gavel hammering justice to the people: "Friedrich Nietzsche once identified three approaches to the writing of history: the monumental, the antiquarian, and the critical, the last being history 'that judges and condemns.' "[1] Though this situation might have existed in European countries, in *The Constitution of the United States* (henceforth: *Constitution*) and its complementary sections, the *Bill of Rights* and, later, other Amendments, constitute a discursive framework to safeguard against tyranny. It will be argued in this chapter that together these documents and the discourse reflected in events and politically motivated literary narratives—speeches, books, poems, etc.—reflect significant elements of the

[1]Fonner, Eric. "Zinn's Critical History," *The Nation* (2010). February 4, 2010. http://www.thenation.com/doc/20100222/foner/print (accessed March 2, 2010) .

character of the forces that serve to maintain the political balance between the communitarian "We" and the individual "I."[2]

For example, the historical periods preceding and following the adoption of the *Constitution* were filled with controversy as Americans sought a voice for the individual "I" within this new society. This struggle was charged with literary energy. One specific text that influenced American political thought of the time was *The Federalist*, penned from 27 October 1787 to 16 August 1788 by three of the Founders—Alexander Hamilton, James Madison, and John Jay—who formed a "loose partnership."[3] *The Federalist* is an collection of newspaper articles arguing for the passage of the *Constitution*. This 500 page text became a significant component of the literary fulcrum that serves to maintain the balance between the "We" and the "I." In the introduction, Jay and Hamilton emphasized the importance of *The Federalist* by inviting the reader into the debate of a new America.

> AFTER FULL EXPERIENCE OF [emphasis in the original] the insufficiency of the existing federal government, you are invited to deliberate upon a New Constitution for the United States of America. The subject speaks its own importance; comprehending in its consequences nothing less than the existence of the UNION, the safety and welfare of he parts of which it is composed, the face of an empire, in many respects, the most interesting in the world.[4]

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[2]See, for example the introduction to *The Constitution of the United States of America* : We the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our prosperity, do ordain and establish this Constitution for the United States of America.

[3]Alexander Hamilton, James Madison, and John Jay, *The Federalist,* ed. George Stade. (New York: Barns & Nobel, 2006), xiii.

[4]Hamilton, Madison, and Jay, *The Federalists* ,9.

This chapter contributes to the critical nature of this study in that it is a description of American political history into five overlapping periods (henceforth: *chapters*).[5] The five *chapters* are a result of an archeological analysis in which the balance of the "We" (community) and "I" (individual) are considered through various political discourses. The parallel literary historical *chapters* will be addressed in Chapter 4. Michel Foucault's notion of *governmentality* and the parallels between the discourse of political history and discourse of literature surface in American public education will be brought together in Chapter 5. The political *chapters* of American history identified for this discussion include:

America –From Conception to Birth (1492-1800s)

Trauma of Wars (1812-1880s)

From Optimism to Depression (1890-1933)

American Victory over Adversity (1933-1960s)

Technological Transformation of the Individual (1960s-2008)

America –From Conception to Birth (1492-1800s)

In 1492 Christopher Columbus changed the history of humankind when he claimed to have discovered vast new lands to the west of Europe and rich in natural resources. His claim brought great monetary wealth to Spain, but, more importantly, gave individuals in an ever more crowded Europe the promise of property ownership. The expectation of individual wealth was the conception of the individual "I" which would eventually be born within both

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[5]The archeological analysis is modeled after the work of Michel Foucault and his division of intellectual history into *épistémès*. Foucault used the term *épistémè* to signify an historical period where a particular form of knowledge as discourse was more dominant than other beliefs about knowledge. Foucault emphasized that there is no sharp lines of demarcation between *épistémès*. See: Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences* (New York: Vintage Books, 1973). If recorded history can be thought of as an unfolding story, then *chapter* seems to be appropriate for marking boundaries in the *story*.

the *Constitution* and the *Bill of Rights*. Other ingenious explorers and settlers soon followed Columbus and contributed to the discourse of the "I." Cartographer Martin Waldseemuller constructed a map of America, based upon Columbus's journals and those of his contemporary explorers. Waldseemuller's maps acted as a discourse inviting individuals to leave behind an old world and help establish a new world, one of unlimited opportunity for property ownership and freedom from repressive monarchical governments. This joining together constituted the conception of what would eventually be born within the *Constitution* as a communitarian entity, "We the People . . . ."

From the beginning, the new world would be populated by a large immigrant population seeking religious freedom; thus, nurturing the communitarian spirit still in the womb of a soon to be born America. The new settlers enjoyed the richness of the new land, often setting their "We" religiosity to the margins. Three generations passed, and America experienced a Great Awakening. Many Protestant religious leaders from the British Isles ventured to the New World and spread the Good News of salvation. Bibles en masse renewed reading and learning. This movement also opened the door to a more educated community where literature would help to sharpen the discourse of the Revolution. Aspirations for freedom and equality focused American concern on England's many parliamentary Acts to extract wealth from the colonies. As a community, the Colonists united to fight against the oppression of the English monarch.

This first *chapter* opened with the ringing discourse of an enduring children's rhyme, "Columbus sailed the ocean blue in 1492." The reference here is explorer Christopher Columbus's famous crossing of the Atlantic Ocean and landing in Guanahani, a tiny island

of the West Indies. Columbus carried the flag of Spain signifying the claim that these new lands belonged to King Ferdinand and Queen Isabella.[6]

This historic event changed the world in the sense that Europeans, Native Indians, and Africans began to intermingled formally and informally on many levels to eventually form the unique American culture. The sparely populated "new" land offered seemingly unlimited resources and opportunities for expansion that were becoming increasingly limited on the European continent. Columbus's "discovery" would eventually attract many culturally and politically diverse immigrant groups; therefore, it is not unexpected that an early politically significant document to surface a decade later would be a map.

The Florentine Amerigo Vesucci speculated that a vast land lay 2,000 miles south of the Islands that Columbus discovered. The news spread through letters in Portugal. In 1504, one of the recipients of these letters was Matthias Ringmann.[7] A German cartographer and humanist poet of some merit, Ringmann gathered details from significant contemporary explorers and tackled the challenge of creating a wooden replica of the world. He solicited the expertise of another German cartographer Martin Waldseemuller to construct their map. Woodcutters and artists assembled under these entrepreneurs and built a map with the dimensions of eight feet by four and a half feet. This map depicted Europe, Africa, Asia, and a strange new land beyond the Atlantic Ocean they named "America." [8]

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[6]Mark C. Carnes and John A. Garraty, *The American Nation: A History of the United States*, 13th ed., AP ed. (New York: Pearson Longman, 2008), 22.

[7]Greil Marcus and Werner Sollors, eds., *A New Literary History of America* (Cambridge: Harvard University Press, 2009), 3.

[8]Marcus and Sollors, *A New Literary History of America*,7.

The milestones of the exploration era rested the balance of government on the side of the "I" the individual. John Cabot searched the east coast of North American in 1497. Ponce de Leon wandered through Florida in search of natural resources in 1513. Hernando de Soto traveled the lower Mississippi River Valley from 1539 to 1542. Francisco Vasquez explored the southwest from 1540-1542. Frances Drake traveled westward and worked his way through the California coast in 1579. Last, but not least, Henry Hudson gave his name to the "Hudson River."[9] As explorers expanded the geographical boundaries of the soon to be United States, settlers would come after to establish political boundaries. For example, George Calver, Lord Baltimore, founded Maryland in 1634, in the name of Catholicism. Roger William established Rhode Island in 1636. Thomas Hooker claimed Connecticut in 1639. Last, William Penn began Philidelphia in 1682.[10]

For the "New World," the next two centuries would be defined by the influx of this emigration of different cultures. The 1630s, labeled by historians as "The Great Migration," saw 10,000 immigrants settle in Massachusetts in order to escape religious persecution in England. Known as *Puritans*, these settlers formed a governance structure called the "Massachusetts Bay Company." The head of this essentially economic entity was John Winthrop, a young and vigorous Oxford-educated lawyer, who ruled the Company for twenty years. The Puritan immigrants were well-educated, hard-working, productive citizens who succeeded well financially.[11] The literature of this time period echoed the Puritan's zeal. For

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[9]Carnes and Garraty, *The American Nation*, 49.

[10]Carnes and Garraty, *The American Nation*, 49.

[11]Carnes and Garraty, *The American Nation*, 38.

example, John Winthrop's speech, "City Upon a Hill," reverberates through time and continues to appear in political speeches by American presidents.[12]

This age of prosperity gave individuals more leisure time which could be devoted to education. The founding of several higher education institutions ironically gave strength to the communitarian "We" discourse. In 1636, the Boston Latin school opened, as well as Harvard University. In 1696, the College of William and Mary began under the guidance of Virginian colonists. The year 1701 saw the beginning of Yale College by Connecticut ministers.[13] Graduates of these institutions would contribute to the intellectual foundation for the soon to be born United States of America.

As three generations of New England families passed into history, John Winthrop's progeny turned from their forefather's religious fervor discourse more toward finance and the discourse of investment in the new land of massive natural resources. German-born religious Theodore Frelinghuysen, a Calvinist, and Irish-born William Tennent, a Presbyterian, brought "The Great Awakening" of Methodist John Wesley to Pennsylvania and New Jersey. This renewed energy spread through the colony and paved the way for the American Revolution, by unifying the colonists. The balance of government continued its bias on the side of "We" the People. The literature of choice was the Holy Bible.[14] The political discourse that spread through the colonies was in the form of speeches that had simple literary structures and Biblical readings.

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[12]Marcus and Sollors, *A New Literary History of America*, 26.

[13]Carnes and Garraty, *The American Nation*, 80.

[14]Carnes and Garraty *The American Nation*, 88.

Americans colonists, well established in New England, resisted the constant increased taxation on the part of the motherland, England. In 1764 The Sugar Act passed, followed by the Stamp Act in 1765, followed by the Declaratory Act in 1766, followed by the Townshed Acts in 1767. Americans believed they were being repressed by the insensitive, distant English monarch. In 1774, Parliament passed the Coercive Acts. Referring to the Acts as the "Intolerable Acts," the colonists used these Acts to justify the American revolution.[15] The most significant literary discourse of the Revolution was, *The Declaration of Independence* which gave added strength to the communitarian "We." The year was 1776.

George Washington's troops conquered the British in the Battle of Princeton in 1777. His Continental Army survived the winter at Valley Forge from 1777 to 1778. In 1783, England signed the Peace of Paris, thus recognizing the independence of the United States. The new American congress passed the Land Ordinance of 1785. In 1787 The Northwest Ordinance created government for the West.[16] In 1789, George Washington was elected as the first President of the United States. In 1791 the Republican and Federalist parties formed. In 1796, John Adams became the second American president.[17] This *chapter* of th American Beginning ended in peace, as Jefferson presented the Kentucky Resolution, and Madison presented the Virginian Resolution.[18] John Adams finished his term in office and

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[15]Carnes and Garraty, *The American Nation*, 109.

[16]Carnes and Garraty, *The American Nation*, 139.

[17]Carnes and Garraty, *The American Nation*, 167.

[18]Carnes and Garraty, *The American Nation*, 167.

left the 18th Century to an America that was prepared to handle the challenges the future would bring.

Nationalism triumphed. Literature proliferated. After a long period of gestation the *Constitution* was finally born in 1791. The Amendments and *Bill of Rights* brought balance to the discourse of governance. As noted earlier, this balance was championed in the *The Federalist*, published by Alexander Hamilton, James Madison, and John Jay.

Thomas Jefferson began the 19th Century as the President of the United States with these words,

> Let us then, with courage and confidence, pursue our own federal and republican principles; our attachment to union and representative government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others, possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation, entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow citizens, resulting not from birth, but from our actions and their sense of them, enlightened by a benign religion, professed indeed and practised in various forms, yet all of them inculcating honesty, truth, temperance, gratitude and the love of man, acknowledging and adoring an overruling providence, which by all its dispensations proves that it delights in the happiness of man here, and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow citizens, a wise and frugal government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government . . . .[19]

As Thomas Jefferson took the reigns of new administration, he made clear his goals of reinforcing the concept of representative government that would keep its citizens free.

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[19]Thomas Jefferson, "First Inaugural Address," *The Papers of Thomas Jefferson* , vol. 33: *148-152* (Princeton: Princeton University Press, 2006), http://www.princeton.edu/~tjpapers/inaugural/infinal.html (accessed March 17, 2010).

This freedom took the form of "we the people" in regard to safety and "I," the self, as business and personal improvement. Jefferson's dynamic speech is the representative piece of literature at the turn of this new century, ushering in a spirit of confidence and strength, as America was about to face its second discursive *chapter* –Trauma of Wars (1812-1880).

Trauma of Wars (1812-1880s)

The character of the second *chapter* is that of wars against the fledgling United States. These wars caused the citizenry to develop a strong communitarian balance on the side of the of "We." The War of 1812 opens this *chapter*. England retaliated against the American Revolution's victory by impressing American soldiers on the high seas. America clustered its soldiers and returned fire. Although the White House collapsed, the discourse of liberty echoed in the narrative of the *Star Spangled Banner*. Again, America was victorious.

Although the colonies won the American Revolution, the British did not accept defeat. England's strength was naval force. Their massive fleet continued to "impress" Americans on the high seas; nonetheless, in 1810 Representative Nathaniel Macon championed a bill (known as Macon's Bill No. 2), in order to stop England and France from seizing American ships during the Napoleonic Wars while allowing commerce to flow with Great Britain. Although some American ships gained sea supremacy, as the USS Constitution and United States won major naval battles, the English navy was not daunted. It retaliate, allowing British forces to occupy and burn the White House. Dolly Madison, the wife of President James Madison, elected in 1814, escaped with the now famous portrait of George Washington.

In the midst of these historic events, Maryland lawyer, Francis Scott Key penned a popular poem entitled "The Defence (sic) of Fort McHenry." Key was aboard a British prison ship, the *HMS Surprise*. He had been detained fo a week while he negotiated a release of Dr. William Beanes, a Maryland physician who had arrested 111 British stragglers.[20] Now confined aboard the *H. M. Surprise*, the British Admiral was in no mood to show compassion. Dr. Beans was scheduled to be hanged from the "yard arm of the vessel."[21]

As Key looked out a window, he witnessed the British red-flared bombs exploding over Fort McHenry. This situation becomes grave considering the fact that the bombs used in the attack weighed between 210-220 pounds.[22] The British intended to completely destroy Fort Henry. When the bombardment finally ended, Key saw that the eerie water surrounding the ship was filled with bloated corpses.[23] The morbid sight enraged Key, yet it built within him the strength and determination of the American spirit, which he recorded on the back of a letter in his pocket. He titled his poetic reflection ,"The Defence (sic) of Fort McHenry."[24] This poem eventually became *The Star Spangled Banner* when its words were set to a popular British drinking song entitled, "To Anacreon in Heaven."[25] On 1 January 1877, Samual

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[20]Jon Latimer, *1812: War with America* (Cambridge: Harvard University Press, 2007), 330.

[21]F.S. Key-Smith, Esq., *Francis Scott Key Author of The Star Spangled Banner: What Else He Was and Who* (Washington: National Capital Press, 1911), 6-67.

[22]F. S. Key-Smith, Esq., *Francis Scott Key*, 73.

[23]Jon Latimer, *War With America*, 330.

[24]Jon Latimer, *War With America*, 331.

[25]F. S. Key-Smith, Esq., *Francis Scott Key*, 73.

Sands, set the song in type.[26] The tune became the National Anthem of the United States in 1931.[27] This form of linguistic discourse captured the essence of the American spirit in the War of 1812 and continues to educate Americans in contemporary times, as it is sung at the opening of public events. The spirit embedded in the poem had broader influences. For example, the fourth stanza, thirtieth line, "And this be our motto--In God is our trust!" became "In God we trust" and has since been placed on all government coinage and bills.[28]

Andrew Jackson brought closure to this dynamic chapter in American history by defeating the British at the Battle of New Orleans in 1815.[29] The American "We" recovered its strength to build its cities and grow its industry from 1820 through 1850. Historians labeled this period "The Westward Expansion" and argued that it was fueled by the cotton industry.[30]

In economics, the discourse of the Industrial Revolution made its way into the cotton industry. Revenues soared. Because of the sin of institutionalized slavery, labor costs were minimal and the expanding nation became "a house divided." Harriet Beacher Stowe wrote

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[26]F.S. Key-Smith, Esq., *Francis Scott Key*, 81.

[27]Carnes and Garraty, *The American Nation*, 202.

[28]Francis Scott Key " The Defence of Fort McHenry" http://www.poemhunter.com/poem/defence-of-fort-mchenry-the-stars-and-stripes-fo/ (Accessed March 24, 2010). The first time "In God We Trust" appeared on American coins was in 1864 on the new two cent coin, and by 1909 it was included on most the other coins. During the height of the cold war, on July 11, 1955, President Dwight D. Eisenhower signed Public Law 140 making it mandatory that all coinage and paper currency display the motto. Francis Scott Key, "The Star Spangled Banner" and "In God We Trust" http://www.allabouthistory.org/in-god-we-trust.htm (accessed March 24, 2010).

[29]Carnes and Garraty, *The American Nation*, 222.

[30]Carnes and Garraty, *The American Nation*, 219.

Uncle Tom's Cabin, and the world cried over the inhuman, unjust treatment of African Americans. Fredrick Douglass, an escaped, self-taught African American spoke eloquently of his distress growing up as a plantation "negro." President Lincoln had read enough. The Civil War began with the concern of "states rights," but ended with nearly a half a million American causalities sacrificed on the alter of human rights. The newly reunited nation would eventually regain its economic and political dynamism, but it would take more than another century before African Americans would witness any significant gains in their long overdue and seemingly never ending struggle for freedom and simple human dignity. The Native American population did not fair well either. In 1877, after many bloody battles, Congress passed the Dawes Act and split tribal territory. America united politically, but under very turbulent cultural confluences.

In America, the Industrial Revolution began as a financial savior to the woes of American economic depression of 1819-1822, but it quickly became a liability, challenging the foundation of security and peace. In 1830, bold and brazen Daniel Webster proclaimed in his "Second Reply to Hayne" that the Union was "perpetual and indissoluble."[31] One year later, Virginian slave Nat Turner led a rebellion against the ill treatment of African Americans slaves who fueled this economic revolution.[32] Turner's uprising killed fifty-seven white people.[33] But more importantly, it was the industrialization of cotton farming that brought America to the Civil War. As reported in *The Nation*,

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[31]Carnes and Garraty, *The American Nation*, 270.

[32]Carnes and Garraty, *The American Nation*, 346.

[33].Carnes and Garraty, *The American Nation*, 346.

> This textile revolution did not happen everywhere in the United States at the same time, and its effects were quite different in different areas. Perhaps the largest change came in the South, where the new demand for cotton was supplied by plantations based on slave labor and mechanized processing of the cotton by the cotton gin. ("Gin" is short for "engine.") The Northeastern United States changed dramatically as home spinning and weaving, and small-scale carding and fulling mills gave way to large integrated mills where a new kind of worker used new machines to produce cotton cloth on a scale previously un-imagined.[34]

Slavery, the invention of the cotton gin, and the Civil War intertwined. In 1845, Frederick Douglass, a self-educated, nine-times escaped slave, publishes his life story entitled *Narrative of the Life of Frederick Douglass.* The discourse in this publication incites the sympathy and anger of pre-Civil War America by detailing the abuse of "slave" who operated the cotton plantations. Carnes and Garaty note that,

> He attracted large audiences as an anti slavery lecturer, though his white supporters worried that he neither looked nor sounded like a former slave. Lest audiences think him an imposter, William Lloyd Garrison counseled him to not sound too "learned."[35]

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[34] *The Nation* http://invention.smithsonian.org/centerpieces/whole_cloth/u2ei/index.html. March 24, 2010. The invention of the cotton gin contributed to the rising tensions between the North and South. After the cotton gin was invented, the demand for cotton grew because it could be de-seeded faster. Well . . . who picked the cotton? Slaves. More cotton meant more slaves. Another reason tensions grew was because of tarriffs (which was an indirect result of the cotton gin.) The industrial cotton manufactoring (sic) companies were in the North. The South would send their cotton to the North. Congress passed high tariffs to help American manufactoring (sic). The tariffs were good for the Northern industry but consumers, including Southerners, had to pay more for the cloth. This caused another tension. "How could the invention of the cotton gin have caused the Civil War?" http://wiki.answers.com/Q/How_could_the_invention_of_the_cotton_gin_have_caused_the_Civil_War (accessed March 27, 2010).

[35] Carnes and Garraty, *The American Nation*, 287.

Douglass met with President Lincoln at the White House twice before his book was published, once in 1863 and again in 1864. The format of their discussion was the concern of treatment of slaves.[36]

Northerners resisted the Fugitive Slave Act of 1793. The discourse of the Act is revealing.

> For the better security of the peace and friendship now entered into by the contracting parties, against all infractions of the same, by the citizens of either party, to the prejudice of the other, neither party shall proceed to the infliction of punishments on the citizens of the other, otherwise than by securing the offender, or offenders, by imprisonment, or any other competent means, till a fair and impartial trial can be had by judges or juries of both parties, as near as can be, to the laws, customs, and usages of the contracting parties, and natural justice: the mode of such trials to be hereafter fixed by the wise men of the United States, in congress assembled, with the assistance of such deputies of the Delaware nation, as may be appointed to act in concert with them in adjusting this matter to their mutual liking. And it is further agreed between the parties aforesaid, that neither shall entertain, or give countenance to, the enemies of the other, or protect, in their respective states, criminal fugitives, servants, or slaves, but the same to apprehend and secure, and deliver to the state or states, to which such enemies, criminals, servants, or slaves, respectively below. [37]

A second piece of literature affected the slave and cotton gin aspects of the Civil War became a popular novel. This novel strengthen the notion of "We" the People, as Americans began to question the treatment of its constituents, the African Americans. Harriet Beacher Stowe's, *Uncle Tom's Cabin*, first appeared in a serial format in 1851 and 1852 and later was

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[36]Paul Kendrick and Stephen Kendrick, *Douglass and Lincoln: How a Revolutioary Black Leader anda Reluctant Liberator Struggled to End Slavery and Save the Union* (New York: Walker Publishing Company, 2008), 191.

[37]The Fugitive Slave Act of 1793, *Africans in America* http://www.pbs.org/wgbh/aia/part2/2h62t.html (accessed April 10, 2010) .

published in book format in 1852.[38] These narratives were Stowe's reactions the aforementioned Fugitive Slave Law (1793).[39] Her "drum beat of words grew faster and louder,"[40] such that when President Lincoln met her in 1862, he commented, "So, you are the little woman who made the great war."[41] His reference here is to the American Civil War, 1861-1865, the greatest challenge to the critical "We" / "I" balance.

The Civil War, the Northern challenge to Southern economic prosperity, powered illicitly through the labor of African American slaves, came to an end in 1865. Confederate General Robert E. Lee signed a surrender to Union General Andrew Jackson at the Appomattox Court House in Virginia.[42] The losses were egregious: 359, 528 Union soldiers perished; 258,000 Confederate soldiers died. The final calculated losses were 617,528 men.[43]

To help heal the social, political and economic wounds of slavery, the Federal government developed the Freedmen's bureau to transition citizens from slavery to freedom.[44] This great step in the unification of the American "We" the people also saw the demise of America's unifying president Abraham Lincoln. He was shot, as he and his wife

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[38]Harriet Beacher Stowe, *Uncle Tom's Cabin* (New York: Barnes & Noble Books), iv.

[39]*Uncle Tom's Cabin,* v.

[40]Carnes and Garraty, *The American Nation*, 349.

[41]*Uncle Tom's Cabin*, xi.

[42]Carnes and Garraty, *The American Nation*, 405.

[43]Carnes and Garraty, *The American Nation*, 404.

[44]Carnes and Garraty, *The American Nation*, 430.

enjoyed an evening at the theater. He died from his wounds on the evening of 14 April 1865.[45] But the momentum to both address the injustice of legalized slavery and to continue the repression persisted.

On the one hand, the Fourteenth Amendment extended rights to freed slaves and the Civil Rights Act passed in 1866. The First Reconstruction Act took place in 1867, despite the necessary military rule enacted to ensure its inception. On the other hand, Southern states enacted Black Codes the year following the Civil War. To a large extent the Codes were enforced through the terror tactics of the infamous Klu Klux Klan; nonetheless, there was continued political support for the recently freed slaves. In 1870, the Fifteenth Amendment granted all Americans males, at least, the right to vote. In 1871, the Force Act was intended to destroyed the Klu Klux Klan, but failed to do so. The era ended with the Compromise of 1877 under President Rutherford B. Hayes.[46]

The balance between the communitarian "We" and the individual "I" did not serve the interests of all. The treatment of American Indians is a dark episode of American history. As Westward Expansion brought White Americans into Indian territory, the Indians fought back. The Battle of Little Big Horn brought destruction to Custer's calvary unit. The Sioux

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[45]Accompanying him at Ford's Theater that night were his wife, Mary Todd Lincoln, a twenty-eight year-old officer named Major Henry R. Rathbone, and Rathbone's fiancee, Clara Harris. After the play was in progress, a figure with a drawn derringer pistol stepped into the presidential box, aimed, and fired. The president slumped forward. Lincoln's Assassination, *Lincoln Papers* http://memory.loc.gov/ammem/alhtml/alrintr.html (accessed April 10, 2010).

[46]Ibid.

were merciless. The battle was nothing short of a slaughter. The year was 1876. In 1877, the Native American tribal lands split under the Dawes Severality Act.[47]

The railroad construction of 1870-1890 coupled with land for the asking opened the Great Westward Expansion. Communication increased with Alexander Graham Bell's invention of the telephone in 1876. Thomas Edison improved American life with his invention of electricity in 1879. Senator John Sherman penned the Sherman Antitrust Act to limit monopolies. In 1901, J. P. Morgan the developed the "world's first billion-dollar corporation"– U.S. Steel.[48]

Amongst the individual "I" forefront, a strong underlying belief in the "We" served to protect America from the excesses of concentrated wealth. In 1904, the United States established the National Child Labor Committee. In 1908, the National Conservation Conference began, under the auspices of Theodore Roosevelt. In 1909, the National Association for the Advancement of Colored People (NAACP) began. As this *chapter* of American history was coming to a close, Woodrow Wilson came to the presidency in 1912.[49] His ivy-league experience brought a sense of stability and eloquence to an America that served to smooth its rough demeanor. The "We" and the "I" was coming into balance as America became confronted with entering World War I.

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[47]Carnes and Garraty, *The American Nation*, 454.

[48]Carnes and Garraty, *The American Nation*, 482.

[49]Carnes and Garraty, *The American Nation*, 583.

From Optimism to Depression (1890s-1933)

Although entrepreneurial ingenuity would propel the United States into the Twentieth century, America, proud of its achievements, hesitated as the European world rumbled with the threat of war. Americans knew a major conflict meant the loss of its healthiest young men. President Woodrow Wilson's stance was neutrality. In the summer of 1914 Europe plunged into battle. Wilson called upon the United States to be neutral "even in spirit," but few Americans were able to remain impartial. For two years the President refused the call for a declaration of war.

As attitudes towards war began to change, the nation, the "We," began to consider participation in World War I. An historical moment of lost innocence swayed American hearts. The unarmed British liner Lusitania sank, destroyed by a German submarine with a loss of almost 1,200 lives including 124 Americans. Wilson argued: "There is such a thing as a man being too proud to fight."[50] Eventually, President Wilson acceded to Europe's pleas for assistance. On April 4 and 6 of 1917 the United States Congress declared war with a vote of 82-6 in the Senate and 373-50 in the House of Representatives, with former President Taft at the head of the War Labor Board. By 1918, the Sedition Act limited freedom of speech and an armistice ended World War I.[51] The United States Senate rejected

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[50]World War One–WOODROW WILSON http://history-world.org/wilson.htm (accessed March 24, 2010).

[51]Carnes and Garraty, *The American Nation*, 637.

the European Treaty of Versailles, in addition to Woodrow Wilson's peace initiative, the League of Nations.[52]

The success in the 'war to end all wars" brought jubilation and high spending on the home front. The 1920s "roared." The vivacity that spawned American optimism recoiled upon itself. The stock market crash cast a shadow of misery across the land. The 1930s fell silent as Americans recovered from the excesses of the 1920s. Again, America responded to this adversity by uniting its citizens, "We the People," but Americans were to be tested even further.

Generally unsuspected, the stock market crashed in 1929. The Great Depression began. As America was struggling financially, the specter of war cast its shadow across the Pacific. Japan invaded Manchuria. Franklin D. Roosevelt became president in 1932 and in 1933, the Depression deepened. The lame-duck Congress could do nothing to help the American people recover. This same year Japan withdrew from the League of Nations.[53]

American Victory in Adversity

The fourth *chapter* of American political history would be dominated by the "We" of communitarian politics. The 1930s was indeed a tumultuous decade. The year 1933 saw Adolph Hitler rise to the Chancellory of Germany while many Americans descended into poverty. The Good Neighbor Policy Banking Act, the Federal Emergency Relief Act, the Agriculture Adjustment Act, the National Industrial Recovery Act, and the Banking Act–all

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[52]Carnes and Garraty, *The American Nation*, 637.

[53]Carnes and Garraty, *The American Nation*, 688.

1933 movements–galvanized Americans into action against poverty. While in the Pacific, the Japanese seized Beijing, Shanghai, and Nanking in 1937. France and England appeased Hitler at Munich in1938. Germany invaded Poland in 1939. World War II began. Hitler conquered Denmark, Norway, the Netherlands, Belgium and France. The Axis powers signed the Rome-Berlin-Tokyo Pact. Germany invaded France in 1939. The world declared war.[54] Americans braced for history's fury.

A resilient, determined citizenry did not surrender to the economic and social upheavals of the Great Depression. President Roosevelt passed a series of programs to get Americans back to work, but as the Depression was ending the tragedy of war would strike again, this time on the sleepy military and navel bastion of Pearl Harbor, Hawaii in 1941. The mighty Japanese naval air armada bombed Pearl Harbor. America was again at war. In retaliation, the United States communitarian spirit would drive the country to victory against its invaders, and their Axis allies.

Especially in times of war President Roosevelt projected the communitarian "We." He developed the Fair Employment Practices Committee, which prohibited discrimination in defense factories. But on the negative side, as Japan invaded the Philippines, Roosevelt chose to segregate the Japanese Americans for the safety and protection of the United States. The year was 1942. The executive order was 9066. The next three years achieved US military victory. In 1945, President Roosevelt died, and President Harry Truman made the

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[54]Carnes and Garraty, *The American Nation*, 716.

difficult decisions to use the Atomic bomb against Japan. This country surrendered after the United States dropped Atomic bombs on the cities Hiroshima and Nagasaki.[55]

Many Post-war initiatives rebuilt America, such as the GI-Bill that provided money to returning veterans so that they could attend college. Despite challenges of the 1950-53 Korean War—the "forgotten war"—Americans again responded with determination. Optimism continued well into the 1960s with renewed energy especially concerning Civil Rights and the "I."

The GI Bill of Rights provided subsidies to veteran soldiers, beginning in 1944. The Marshall Plan gave funds to Europe for reconstruction in 1948. In 1949 twelve world governments united to develop NATO (North Atlantic Treaty Organization) to contain Soviet expansion in Europe. The same year the Soviet Union exploded its first atomic bomb. North Korea invaded South Korea in 1950. NSC-68 requested military support. Senator Joseph McCarthy charged the State Department with an infiltration of communism. The year was 1950. By 1953, the Korean was ended with an armistice.

In 1954 the U. S. Supreme Court rendered its decision to end school segregation in *Brown v Board of Education of Topeka*.[56] The Reverend Dr. Martin Luther King lead a Montgomery, Alabama, bus boycott in 1955-1956.[57] The National Guard stood at attention as Central High School in Little Rock, Arkansas, became desegregated in 1957. African-

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[55]Carnes and Garraty, *The American Nation*, 742.

[56]Carnes and Garraty, *The American Nation*, 769.

[57]Carnes and Garraty, *The American Nation*, 798.

American college students began the Student Nonviolent Coordinating Committee (SNCC) in 1960.[58] President John F. Kennedy developed an organization to integrate buses in the south. This united was called "Peace Corps Freedom." The year was 1961. In 1963, Dr. Martin Luther King lead a demonstration in Washington D. C. The Congress passed the Civil Rights Act in 1964.[59]

Technology Enabled Individualism (1960s-2008)

The fifth *chapter* breaks precedence in the sense that technology advanced society to the point of individualism. Television, though in its infancy during World War II, could now broadcast live images of war atrocities, and did so. Americans had the opportunity to view the carnage of its vibrant male population. Each citizen had the opportunity to weigh the value of human life against the perceived advance of communism. Although the communitarian "We" the People of World War II and the Korean War era remained, a new, vibrant voice of the independent "I" surfaced. The Vietnam War progressed in spite of growing opposition. In the end, the battle completed, veterans returned to a world challenged by a revolution in communications. The latter part of the Twentieth Century saw the attainment of the Microsoft Corporation with the mission "to help" people and businesses throughout the world to realize their full potential."[60] And that they did. Literally, every American, regardless of gender, ethnicity or social class, could have a political voice. The

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[58]Carnes and Garraty, *The American Nation*, 798.

[59]Carnes and Garraty, *The American Nation*, 798.

[60]Microsoft, "Accessibility, Mission, Strategy and Progress," http://www.MicroSoft.com/enable/microsoft/mission.aspx (accessed January 13, 2012).

first decade of the Twenty-First century saw the first African-American president of the United States.

In 1979, with the evolution of the new technology the "I" the individual superseded the concept of "We" the community. Individuals, in the privacy of their homes, could access information previously controlled by politicians and academics. Although this dramatic change came about as a result of the work of many, one person in particular stands out, Bill Gates. He was the son of a wealthy corporate attorney and a prominent socialite. He scored 800 on his math SAT college entrance exam. He was accepted to Harvard University, only to drop out his freshmen year to partner with ex-school chum Paul Allen to develop the Microsoft Corporation. He soon became one of the wealthiest in the world. To his credit, in 2005, he established a Foundation worth over $30 billion dollars.[61]

The new technology gave voice to all who wanted to be heard, especially with minority viewpoints. For example, in 1979 the Reverend Jerry Falwell, a conservative religious preacher, established the Moral Majority and became a prominent television evangelist. In 1981, President Ronald Reagan appointed the first woman to the Supreme Court. Chief Justice Sandra Day O'Connor gave a powerful representation to American women. In 1982, the Centers for Disease Control revealed the contagious disease AIDS–Acquired Immune Deficiency Syndrome. In 2007, Nancy Pelosi became the first female Speaker of the House of Representatives.[62]

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[61]Carnes and Garraty, *The American Nation*, 844-845.

[62]Carnes and Garraty, *The American Nation*, 878.

Perhaps the best example of technology giving voice to the under-represented is exemplified by Barack Obama, the 44th president of the United States, as he delivered his inaugural address as the first Black president of the United States.

> My fellow citizens: I stand here today humbled by the task before us, grateful for the trust you have bestowed, mindful of the sacrifices borne by our ancestors.[63]

President Obama elucidated the balance in the United States Constitution of "We" the People and "I" the individual as a history of sacrifice. Chapter 3 of this Critical Enquiry will be a discussion of the literature taught in American public schools in relation to the balance between the "We" and the "I."

Summary

This chapter is a brief history of the political balance between the communitarian "We" the People and "I" the individual. Initially established within the *Constitution of the United States*, this balance was maintained as America, although facing many serious challenges, progressed over the past two centuries. The trauma of many wars, especially the Civil War, challenged Americans and their capacity for both individual freedom and survival of their country. But for some, freedom was delayed. Although Post-Civil War reconstruction did not bring promised freedom for Black Americans, post-WW II would give Black Americans new hope and strength to rise above the evils that slavery spawned. Technological advancements provided all people with an opportunity to portend their

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[63]President Barack Obama's Inaugural Address January 20, 2009 http://www.nytimes.com/2009/01/20/us/politics/20text-obama.html (accessed March 24, 2010).

existence. For the first time in the history of the United States, voice overcomes gender and race. Chapter 4 of this Critical Enquiry is an argument that there is a distinctive parallel between the political balance of the "We" the People and "I" the individual and literature taught in American public education.

Chapter 4

American Literature: A Fulcrum of Fairness, Equity, and Justice

Introduction

The purpose of this Critical Enquiry is to determine if literature taught in American public schools can be viewed as an element of *governmentality* by serving as the fulcrum in maintaining the balance of "We, the People" and "I, the individual." It will be argued in this chapter that three historically defined *chapters* of story telling in public education establish patterns of continuity in terms of the "We" and the "I" in the formation of the American character.

Americans Explore Relationships in the New Land (1612-1787)

The American Enlightenment (1801-1903)

The Notion of American Justice (1905-2010)

The notion of *literature* which defines these historical *chapters* will be that defined by the *Oxford English Dictionary*:

> . . . literary productions as a whole; the body of writings produced in a particular country or period, or in the world in general. Now also in a more

> restricted sense, applied to writing which has claim to consideration on the ground of beauty of form or emotional effect.[1]

Americans Explore Relationships in the New Land (1612-1787)

Eight writers frame the expanse of two hundred years of Americans exploring their relationships in a new land. In 1612, Captain John Smith records his experiences in *The General History of Virginia, New England, and the Summer Isles*. As they question the way the Colonists viewed Native Americans, contemporary Americans might cringe at Smith's battles with "savages" and "barbarians." In 1678, Anne Bradstreet became popular with her expressive poetry of family love including: "To Her Father with Some Verses," "Before the Birth of One of Her Children," and "To My Dear and Loving Husband." In 1733, Benjamin Franklin taught young Americans simple, honest methods of self-improvement in his, *Poor Richard's Almanac*. Toward the end of his life in, *The Autobiography*, Franklin provided lessons of his personal success. Jonathan Edwards exploded on the popular stage in 1741 with his brimstone and Hell-fire sermons in Massachusetts' prestigious Northhampton Church. In 1776, Thomas Paine wrote in his *Common Sense,* "The Crisis, No.1":

> These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, in not easily conquered; yet we have this consolation with us, the harder the conflict, the more glorious the triumph.[2]

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[1]*Oxford English Dictionary*, v4.0, s.v. 'literature.' 2009.

[2]Thomas Paine, "The Crisis, No. 1" of *Common Sense* in *The Norton Anthology American Literature,* 7th ed., vol A (New York: W. M. Norton & Company, Inc., 2007), 637.

As noted in Chapter 2, in the years 1787-1788, a most influential text surfaced in the form of essays to enact the Constitution of the United States of America. Acquiring the title *The Federalist*, the writers, Alexander Hamilton, James Madison, and John Jay, argued in this collection of their essays the benefits of the proposed constitution in regards to fairness, equity, and justice.

The eight writers presented above raise the basic, most fundamental question of this Critical Enquiry. Does literature taught in American public schools function as an element of *governmentality* by serving as the fulcrum in helping to maintain the balance of "We, the People" and "I, the individual"? A close examination of plot, characterization, and voice of the literary samples listed above might reveal insight into the nature of *governmentality*[3] in the first historical *chapter* of how Americans Explore Relationships in This New Land from the years 1612-1787.

Captain John Smith

Captain John Smith (1580-1631) was born in Lincolnshire, England. At the age of fifteen, Smith was apprenticed as a shopkeeper, according to his father's wishes. In 1596, his father died. Smith withdrew from his apprenticeship and began a career in the military. He fought with the Dutch against Phillip II of Spain. He fought with the Austrians against the Turks. Wounded in battle, Smith was taken prison and sold into slavery. Upon the Black

[3]The notion of government here best fits Mitchell Dean's definition of conduct.

Government is any more or less calculated and rational activity, undertaken by a multiplicity of authorities and agencies, employing a variety of techniques and forms of knowledge, that seeks to shape conduct by working through the desires, aspirations, interests and beliefs of various actors, for definite but shifting ends and with a diverse set of relatively unpredictable consequences, effects and outcomes. [Mitchell Dean, *Governmentality: Power and Rule in Modern Society* (London: Sage Publications, 2010), 18.] This conduct is then analyzed with the mental attitudes of the characters within American literature.

Sea, he overcame his master, escaped through Russia and Poland, and arrived in England between 1604 and 1605.[4] These harsh experiences gave Smith the skills necessary to deal with unruly men in the New World exploration of the Virginia Company.

America in the 1600s was part of a business enterprise owned by the King of England, James I. He called his massive American colony "Virginia." Its borders stretched from present day Florida to Canada, which for the purposes of investment, the King divided into relatively equal parts. As a means of corporate investment, rich merchants collectively began the "Virginia Company." Given his background, John Smith fit the requirements to lead an expedition to this new corporate entity, which they called the Jamestown Colony. His tales of adventure and suspense paint a picture of American grit against a "barbarous" enemy–the native Americans.

The General History of Virginia, New England, and the Summer Isles

Smith's most famous work, *The General History of Virginia, New England and the Summer Isles*, characterizes the Native Americans as the "insane savages."

> With most strange gestures and passions he [the Indian King] began his invocation and environed the fire with a circle of meal; which done, three more such like devils came rushing in with the like antic tricks, painted half black, half red, but all their eyes were painted white and some red strokes like mustaches along their cheeks. Round about him those fiends danced a pretty while , and then came in three more as ugly as the rest, with red eyes and white strokes over their black faces.[5]

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[4]"John Smith," *The Norton Anthology of American Literature,* 7th ed., vol. A (New York: W. W. Norton & Company, Inc., 2007), 56.

[5]John Smith, "New England and the Summer Isles" in *The Norton Anthology of American Literature,* 7th ed., vol A (New York: W.W. Norton and Company, 2007), 57.

Enter the protagonist Captain John Smith strong, bold, prepared to face death.

> At last they brought him to Werowocomoco [an Indian village] where was Powhatan, their Emperor. . . . Two great stones were brought before Powhatan; then as many as could, laid hands on him [Captain John Smith's] dragged him to them, and thereon laid his head and being ready with their clubs to beat out his brains. . . .[6]

Enter the beautiful Indian princess ready to give her life to save the dashing Smith.

> . . . Pocahontas, the King's dearest daughter, when no entreaty could prevail, got his head in her arms and laid her own upon his to save him from death, whereat the Emperor was contented he should live to make him hatchets, and her bells, beads, and copper, for they thought him as well of all occupations as themselves.[7]

The characters are young, vibrant, and determined. The plot is the protagonist at his best facing certain death by vile savages. The interceding factor is a beautiful, young Native American woman. These elements combine with the third person omniscient voice of a writer to show how men from the motherland face fear–the conduct becoming an Englishman. Smith represents "I, the individual" who faces society undaunted, the notion of fairness, equity, and justice falls in the realm of conqueror helping his nation prosper.

Anne Bradstreet

Several decades pass. A woman comes to the forefront as a New World symbol. Her name is Anne Bradstreet, and she is best known through the men with whom she associates.

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[6]"John Smith," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 63.

[7]"John Smith," *The Norton Anthology*, 63.

Bradstreet's fame began with her father, Thomas Dudley, a Puritan earl of Lincoln, England. This wealthy land owner insured his daughter's education at the highest level. When Anne was just sixteen years old, she married Simon Bradstreet, a graduate of Cambridge University. This intelligent, energetic, entrepreneur husband made the decision to accept a position with the Massachusetts Bay Colony in America. Despite her hesitations, Anne conceded to her husband's request and set sail for America. She settled near Boston and joined a local church. She bore eight children and the hardships of life in an untamed America. Bradstreet earned fame when her brother-in-law, John Woodbridge, a pastor, took her poems, without her permission, to London and published them in 1650 under the title, *The Tenth Muse.* A second edition of Bradstreet's work was printed in 1678. Although she wrote in great length in the genre of meditations, she earned her reputation with poems of family life.[8]

"To Her Father with Some Verses"

Most truly honored, and as truly dear,
If work in me or aught I do appear,
Who can of right better demand the same
Than may your worthy self from whom it came?[9]

The protagonist of this poem is the father. His figure dominates the first lines. The plot or action focuses on the poet's admiration of this character. The first person voice

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[8]"Anne Bradstreet," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 187-188.

[9]Anne Bradstreet, "To Her Father with Some Verses," lines 1-4. *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 195.

indicates a sincerity of debt the writer expresses; thus, the conduct becoming a woman of the new America focused on her relationship to the male characters in her life. The fairness, equity, and justice, as in the case of Smith, is represented in "I, the individual"; however, Bradstreet's heroic behavior takes the form of respectful daughter.

"Before the Birth of One of Her Children"

All things within this fading world hath end,
Adversity doth still our joys attend;
No ties so strong, no friends so dear and sweet,
But with death's parting blow is sure to meet.
The sentence past is most irrevocable,
A common thing, yet oh, inevitable.
How soon, my Dear, death may my steps attend. . . ,[10]

The protagonist in Bradstreet's poem is herself. She, the "I, the individual" laments the possibility of not living through the delivery of her baby. Her first-person voice legitimates the frailty of woman, during this time period, the men so valued. The conduct expected in the New World was one acceptance and perseverance in the face of personal tragedy. The concept of fairness, equity, and justice is shrouded in the need to populate the new America.

The last example of Bradstreet's work is entitled, "To My Dear and Loving Husband."

"To My Dear and Loving Husband"

If ever two were one, then surely we,

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[10]Anne Bradstreet, "Before the Birth of One of Her Children," lines 1-7, *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 205.

If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me, ye women, if you can. . . .[11]

The protagonist, again, is the poet. The recipient of her affection is her husband. In the format of first-person narrative, the plot is simply the poet's intertwined existence with her husband. "If ever wife was happy in a man." The conduct exemplified is one of fidelity in the most challenging of conditions. This fidelity is crowned with happiness and love. The notion of fairness, equity, and justice is a weaving of selfless expectation and bonding.

Benjamin Franklin

Benjamin Franklin was born in 1706 and died in 1790. His humble beginnings gave his writing a touch of humanity, an understanding of the American struggle for achievement, despite the untamed-challenges of the New World. Franklin's father was a soap maker from Northamptonshire, England. He was very much a Protestant. He believed of all of his children, Ben was the one destined for a life as a religious. Josiah Franklin placed his son Benjamin in Boston Grammar School to study for the ministry. The placement was not a good fit. Benjamin left without graduating. He did not want to participate in his father's trade. Josiah Franklin resolved that his son Benjamin would be apprenticed to his brother as a printer. By 1724, Benjamin Franklin was on his own, using his printing trade to make his way in the world. This stout American became a prolific writer. His many newspaper

[11]Anne Bradstreet, "My Dear and Loving Husband," lines 1-4, *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 206.

publications in addition to his books helped shape the hearts and minds of New World citizens–in particular, his *Poor Richard's Almanac* and *The Autobiography.*[12]

Poor Richard's Almanac. Franklin's humble beginnings most likely gave his writing the gusto of the American man making his way with strength, thrift, and hard work. This philosophy was the basis of his *Poor Richard's Almanac,* published in 1733.[13] The following excerpt is taken from the chapter entitled "The Way to Wealth."

> *If time be of all things the most precious, wasting time must be,* as Poor Richard says, *the greatest prodigality;* since, as he elsewhere tells us, *lost time is never found again; and what we call time enough, always proves little enough:* let us then up and be doing, and doing to the purpose; so by diligence should we do more with less perplexity. *Sloth makes all things difficult, but industry all easy,* as poor Richard says; *and he that riseth late must trot all day, and shall scarce overake his business at night;* while *laziness travels so slowly, that poverty soon overtakes him,* as we read in Poor Richard, who adds, *drive thy business, let not that drive thee,* and *early to bed, and early to rise, makes a man healthy, wealthy, and wise.*[14]

The main character uses the voice of third person omniscient. This voice speaks of the wisdom of a man named Poor Richard. Poor Richard, filled with aphorisms, shares his "way to wealth" with future American citizens. In the given excerpt, the voice makes mention of three behaviors: Using time prodigiously, being industrious from early morning, and taking charge of one's business. His writing reflects the industrious spirit that build America. Fairness, equity, and justice thus become a labor of hard work.

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[12]"Benjamin Franklin," *The Norton Anthology of American Literature,* 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 449-450.

[13]"Benjamin Franklin, "Poor Richard's Almanac," *The Norton Anthology of American Literature,* 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 450.

[14]"Benjamin Franklin, "Poor Richard's Almanac," 452.

The Autobiography. The next Franklin excerpt comes from *The Autobiography,* a series of reflections written between the years of 1771-1790. Here, Franklin focuses on his industrious nature to ensure every moment of his natural day be accounted. In contemporary times, such observation and contemplation is called "reflection."

> The Precept of *Order* requiring that *every Part of my Business should have its allotted Time,* one Page in my little Book contain'd he following Scheme of Employment for the Twenty-four Hours of a natural Day.
>
> I enter'd upon the Execution of this Plan for Self-examination, and continu'd it with occasional Intermisions for some time. I was surpris'd to find myself so much fuller of Faults than I had imagined, but I had the Satisfaction of seeing them diminished.[15]

The protagonist is Franklin himself. His plot is to relate the lessons he learned that brought success. In this particular excerpt, Franklin relates the gift of reflection upon his use of time. In this manner, he is able to plot his work and pleasure to discover places to improve, which he mentions as "fuller" than he expected. Franklin's use of first person voice adds control and strength to his writing. The conduct of this American is productive energy that drives the new America.

Jonathan Edwards

Jonathan Edwards represents the dramatic flair of 19th century America. He was born in East Windsor, Connecticut, in the year 1703. His father was a minister and his mother

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[15]Benjamin Franklin, "The Autobiography," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 530.

was the daughter of a minister. Edwards' career path appeared destined for ministry.[16] His early education came from home. At the age of thirteen he entered Yale college. In 1720, at the age of seventeen, Edwards graduated and began his process of purification, improving himself each day through reflection. In 1729, he secured a position in Northampton, raised eleven children, and lived "harmoniously" among the citizens. He delivered well-appreciated sermons, and his life appeared to be filled with contentment. John Locke was a favorite reading of Edwards. Locke's philosophy regarding religious fervor appealed to Edwards, who sought to transfer his own energetic faith to his parishioners. In 1734, the "Great Awakening" swept through New England and the famous minister Jonathan Edwards moved the minds of Americans.[17]

At the height of his ministry, Jonathan Edwards changed direction. His once enthusiastic, optimistic sermons became finger-pointing episodes of the better families. In addition, he sought to return to the old ways of his grandfather's ministry, proclaiming only those "saved" could take communion. As might be expected the congregation retaliated against such criticism and fired Edwards in 1750. He became a missionary to the Housatonnuck Indians in Stockbridge, Massachusetts. He refined his theory of "consent, propensity, and union of heart to Being in general. . . [was] immediately exercised in a general good will."[18] Having regained his place in society, Jonathan Edwards accepted what

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[16]"Jonathan Edwards," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W. W. Norton and Company, 2007), 384.

[17]"Jonathan Edwards,"*The Norton Anthology*, 385.

[18]"Jonathan Edwards," *The Norton Anthology*, 386.

was to be his last position as president of the College of New Jersey, which later came to be known as "Princeton."[19] He died three months later from an inoculation of small pox vaccine to prevent the disease. He wrote in 1740, "I had at the same time, a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done."[20]

Jonathan Edwards' contribution to American literature and governmentality is a comfortable reminder of excellence, achievement, and dedication to belief in God. His conduct is humility in accepting and seeking to understand his over-zealous behavior and the harm it inflicted upon his congregation reminds American educators of the importance of self-reflection in methods and process. Students are challenged to consider faith in literature, country, and self-improvement. He is "I, the individual" refining behavior and humbling his existence in the New World.

"Sinners in the Hands of an Angry God"

Deuteronomy 32:35 "Their foot shall slide in due time."

> IN this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them, remained (as verse 28) voice of counsel, having no understanding in them.

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[19] "Jonathan Edwards," *The Norton Anthology*, 386.

[20] Jonathan Edwards, "Personal Narrative," in *The Norton Anthology of American Literature,* 7th ed., vol. A (New York: W. M. Norton and Company, 2007), 396.

> Under all the cultivations of heaven, they brought forth bitter and poisonous fruit. . . ."[21]

Here the characters are "We, the People," as represented in the "*unbelieving Isrealites.*" With these words, Edwards ushered in what would be known as The Great Awakening in which Americans returned their conduct to Biblical principle as they approached the threats of the 1776 American revolution against English rule. The voice of Edwards is the voice of God, third person omniscient. Fairness, equity, and justice takes the form of understanding moral, communal rights for this New World called America.

Thomas Paine

A contemporary of Benjamin Franklin, Thomas Paine also reflects American enterprise. Paine was born in England in 1737 into a religious family. His father was a Quaker. His mother was an Anglican. As a youth he worked as an apprentice in his father's garment shop. When his father's business did not contain him, he moved on to hold several positions from school teacher to tax man. Franklin is important in Paine's life because he recognized Paine's gift in writing and observation. Paine had letters of recommendation from Franklin when he left England to begin his new life in America at the age of 37.[22] This enquiry will focus on two of Paine many writings–*Common Sense* and *The Crisis, No. 1.*

Common Sense. *Common Sense* is a cheer encouraging men of America to stand up and fight for their beliefs.

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[21]Jonathan Edwards, *Sinners in the Hands of an Angry God* (Boston: 1741), location 7-10, Kindle edition.

[22]"Thomas Paine," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W.W. Norton and Company, 2007), 629.

From III. Thoughts on the Present State of American Affairs

> The sun never shined on a cause of greater worth. 'Tis not the affair of a city, a county, a province, or a kingdom; but of a continent– of at least one eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of time, by the proceedings now. Now is the seed time of continental union, faith and honor.[23]

The third person omniscient voice describes the New World as a major part of the world. Each man should become a part of the union with faith and honor. This fort right voice leaves no room for discussion. The conduct expected is allegiance to the new American nation. "We, the People" form the more perfect union.

The Crisis, No. 1. Paine's pamphlet on *The Crisis* continues this encouragement.

> These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain to cheap, we esteem too lightly: it is dearness only that gives everything its value.[24]

Again, Paine rounds American citizens, "We, the People" to fight for freedom, despite the challenge. The voice is third person omniscient, strong, confident, and honest. Fairness, equity, and justice are achieved through fighting for freedom from English oppression.

Alexander Hamilton, James Madison, and John Jay

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[23] Thomas Paine, *Common Sense*, *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W. W. Norton and Company, 2007), 631.

[24] Thomas Paine, *The Crisis, No 1.*, *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W. W. Norton and Company, 2007), 637.

The last representative piece of literature of this *chapter* is a set of "papers" written during the years 1787-1788. As noted in Chapter 2, these essays appeared in New York newspapers and later compiled in a text called *The Federalist.* The topic of discussion is the new *Constitution.* Men who favored the new Constitution received the label "Federalists." Men who opposed the new Constitution were labeled "Antifederalists." For ten months, these opposing camps debated states' rights versus big government, favoritism of urban versus rural communities, and slavery existence or extinction. Although these documents had the pen name "Publius," there were actually three politicians who wrote them. Alexander Hamilton was the secretary and aide to the then General Washington. Hamilton would come to be the Secretary of the State. James Madison was a renown lawyer. He would come to the position of fourth President of the United States. John Jay would become the first chief justice of the Supreme Court and governor of the state of New York. These men argued the side of American democracy:

> The privilege of "liberty, dignity, and happiness."
>
> The government would "secure the public good, and private rights, against the dangers of a majority."
>
> The preservation of the "spirit and form of a popular government."[25]

The Federalist

Alexander Hamilton opens *The Federalist* with "No. 1."

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[25] "Alexander Hamilton, James Madison, and John Jay," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W. W. Norton and Company, 2007), 665-666.

> After an unequivocal experience of the inefficacy of the subsisting federal government, you are called upon to deliberate on a new Constitution for the United States of America. The subject speaks its own importance; comprehending in its consequences nothing less than the existence of the Union, the safety and welfare of the parts of which it is composed, the fate of an empire in many respects, the most interesting in the world.[26]

The voice is third person omniscient with a legal tone. The plot is a description of America democracy that will live for generations to come. The inferred protagonist is the American nation's conception of democracy as secure, popular, and privileged. This new nation would become an "empire." The conduct expected is the obtainment of a legislative voice where the notion of fairness, equity, and justice reign through strong debate over the freedoms of "We, the People" and "I, the Individual."

The American Enlightenment (1801-1904)

The passing of time, marked by century of freedom fighting, opens a new hope of American expectation. Thomas Jefferson took his oath as President in 1801 with these words,

> Let us then, with courage and confidence, pursue our own federal and republican principles; our attachment to union and representative government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others, possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation, entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow citizens, resulting not from birth, but from our actions and their sense of them, enlightened by a benign religion, professed indeed and practised in various forms, yet all of them inculcating honesty, truth, temperance,

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[26]Alexandre Hamilton, James Madison, John Jay, "The Federalist," *The Norton Anthology of American Literature*, 7th ed., vol. A (New York: W. W. Norton and Company, 2007), 666.

> gratitude and the love of man, acknowledging and adoring an overruling providence, which by all its dispensations proves that it delights in the happiness of man here, and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow citizens, a wise and frugal government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government; and this is necessary to close the circle of our felicities.[27]

With "courage and confidence" America would step forward to pursue its "federal" and "republican principles." With our "own equal right," citizens would be a new nation with our "own actions inculcating honesty, truth, temperance, gratitude, and *love of man*, acknowledging and adoring an overruling providence." The government would be "wise and frugal." It would "restrain men from injuring one another." It would leave citizens the privilege of pursuing their "own improvement." In Jefferson's words, this is the "sum of good government"; this is closure to our happiness. Within this context of the American Enlightenment, the following is an analysis of seven specific stories that represent the American Enlightenment historical *chapter*.

James Fenimore Cooper's, *The Last of the Mohicans*

Ralph Waldo Emmerson's, "Self-Reliance"

Nathaniel Hawthorne's, *The Scarlet Letter*

Harriet Beacher Stowe's, *Uncle Tom's Cabin*

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[27]Thomas Jefferson, "First Inaugural Address," *The Papers of Thomas Jefferson,* vol. 33:17, February to 30 April 1801 (Princeton, NJ: Princeton University Press, 2006). http://www.princeton.edu/~tjpapers/inaugural/infinal.html (accessed July 5, 2010).

Frederick Douglass', *My Bondage and My Freedom*

Mark Twain's, *Adventures of Huckleberry Finn*

W. E. B. Du Bois's, *The Souls of Black Folk*

James Fenimore Cooper

James Fenimore Cooper was born in 1789, in Burlington, New Jersey. He moved to Cooperstown, New York. His father, Judge William Cooper, founded the town. His famous father was a two-term member of Congress. The elder Cooper left his estate to his son William, who was not adept and business, in particular land management. James Fenimore Cooper discovered his talents lay in literature. He wrote historical novels about the American revolution that "explored the imperial, racial, and social conflicts that lay behind the emergence of the United States."[28] This famous set of books was called the Leatherstocking series. Some speculate that this series creates a world in which James Fenimore Cooper took control of the family estate in a way he could not do in his real life. The second novel in this set is called *The Last of the Mohicans; A Narrative of 1757.* Cooper wrote this book in 1826.

The Last of the Mohicans; A Narrative of 1757

The protagonist is a character named Natty Bumppo, or "Hawk-eye" for short. This character by tradition wears his hunting clothes made of leather, hence, the name of "Leatherstocking" series. The tale of *The Last of the Mohicans* revisits in a fictional manner

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[28]"James Fenimore Cooper," *The Norton Anthology of American Literature*, 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 985.

the 10 August 1757 massacre at Fort William Henry. Here hundreds of British soldiers lost their lives. The perpetrators of this horrendous scene are the French general Montcalm and the Huron Indians. Because of the ineptness of the British to protect the colonists and the collaboration of the French with the Indians, Cooper suggests in his novel that the best of America would exist without the English and the French. This novel was published just before President Andrew Jackson began his "Indian removal policy." The protagonist's best friend is Chingachgook, a Mohican. The interplay of the White Man and the Red Man is redolent of challenges America will face with racial issues.[29]

The Last of the Mohicans

> I am not a prejudiced man, nor one who vaunts himself on his natural privileges, though the worst enemy I have on earth, and his is an Iroquois, daren't deny that I am genuine white," the scout replied, surveying, with secret satisfaction, the faded colour of his bony and sinewy hand; "and I am willing to own that my people have many ways, of which , as an honest man, I can't approve. It is one of their customs to write in books what they have done and seen, instead of telling them in their villages, where the lie can be given to the face of a cowardly boaster, and the brave soldier can call on his comrades to witness for the truth of his words. In consequence of this bad fashion, a man who is too conscientious to misspend his days among the women, in learning the names of black marks, may never hear of the deeds of his fathers, nor feel a pride in striving to outdo them. For myself, I conclude all the Bumppos could shoot; for I have a natural turn with a rifle which must have been handed down from generation to generation, as our holy commandments tell us, all good and evil gifts are bestowed; though I should be loth to answer for other people in such a matter. But every story has its two sides; so I ask you, Chingachgook, what passed when our fathers first met?

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[29]James Fenimore Cooper, *The Norton Anthology*, 1002.

> A silence of a minute succeeded, during which the Indian sat mute; then, full of the dignity of his office, he commenced his brief tale, with a solemnity that served to heighten its appearance of truth.[30]

This third person omniscient voice resounds with the American search for truth; thus, the plot focuses on "I, the individual" and his search for understanding in a war-torn nation. The conduct expected is based upon individual awareness and a search for understanding. Fairness, equity, and justice are obtained through introspection and reflection.

Ralph Waldo Emerson

Emerson was born in 1803. His father was a Unitarian minister. Misfortune stepped into Emerson's life early. When he was just eight years old, Emerson experienced the death of his father. Left without financial resources, his family survived on the charity of his family's church. His mother was determined to send her young men to Harvard to obtain a divinity degree. Given this goal, she bought a series of boarding houses. As a result the rearing of young Ralph Waldo fell to his aunt Mary Moody Emerson (1774-1863). This aunt challenged Ralph Waldo's thinking and reading. Ralph Waldo attended Harvard and obtained his degree. He graduated and became pastor of Boston's Second Church (1825). Ralph Waldo once again was to experience extreme misfortune. His wife of two years, Ellen Tucker Emerson, died of tuberculosis. The grief overcame him. He resigned his church position in 1832 and left for several months in Europe. Upon his return in 1833, Ralph Waldo became a prolific writer. It has been noted that:

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[30]James Fenimore Cooper, *The Last of the Mohicans*, in *The Norton Anthology of American Literature*, 7th ed., vol. B (New York: W. W. Norton & Company, 2007), 425.

> Emerson attempted to get his whole philosophy into every essay, and even into single sentences. At the same time he was skeptical of the capacity of language to embody truths, so he presented his essays as epistemological quests of sorts that, in the twistings and turnings and circlings of his thought, made enormous demands on his readers.[31]

Self Reliance. Emerson's essays reveal the American's ability to think deeply upon his/her own existence. A famous essay entitled "Self Reliance" is a great example of his literary mastery. This essay requires its reader to leave behind publicly held opinions and seek the security of his or her own devise. This essay appeared in the collection entitled *Essays*, in 1841.

> Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of our contemporaries, the connexion (sic) of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.[32]

The protagonist is the reader. The plot is self reliance. The tone is energetic and confident. The expected conduct on the part of the American people is one of introspection and strength. Fairness, equity, and justice resides in the "I, the individual." Likewise, it is the amalgamation of "We, the People" who bring the internal strength to America.

Nathaniel Hawthorne

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[31]"Ralph Waldo Emerson," *The Norton Anthology of American Literature*, 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 1110-1111.

[32]Ralph Waldo Emerson, "Self Reliance" in *The Norton Anthology of American Literature*, 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 1164.

Nathaniel Hawthorne was born on July 4, 1804, in Salem Massachusetts. His family were of the first settlers in this area of the New World. A forefather was a judge of the Salem Witch trials of 1692. At the age of four, Hawthorne lost his father to yellow fever. His mother, Elizabeth Manning Hawthorne returned to the family homestead in Salem. Within a community of family educators, young Nathaniel discovered his love of reading. In particular, John Bunyan's Puritan allegory *The Pilgrim's Progress.*[33] Years of intense reading and writing passed twinged with personal set backs. The most heart-rendering occurred on July 31, 1849. Nathaniel Hawthorne's mother died. By September of that same year, Hawthorne experienced a renewed commitment to his writing. He began work on his novel *The Scarlet Letter.* "Hawthorne used the setting of Puritan Boston to address the politics of revolution, community, and government central to the emerging nation; he also used the setting to explore matters of sexuality, gender, and psychology in their historical complexity."[34] Hawthorne's work breaks American literary history in the sense that the protagonist is a woman–Hester Prynn. The plot is existence within a Puritanical society. The interpretation of this novel, like the reading of Emerson's "Self Reliance," falls upon the reader, becoming a form of self-expression.[35] The voice is morbid.

The Scarlet Letter

"The Custom-House"

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[33]"Nathaniel Hawthorne," *The Norton Anthology of American Literature,* 7th ed., vol. B (New York: W. W. Norton andCompany, 2007), 1272.

[34]"Nathaniel Hawthorne," *The Norton Anthology*, 1274.

[35]Nathaniel Hawthorne, *The Norton Anthology*, 1272.

INTRODUCTORY TO "THE SCARLET LETTER"

This novel opens in a custom house in the town of Salem, Massachusetts. A custom house is a place where taxes were paid on ships or merchandise coming into America. The narrator is a surveyor at this custom house, who soon finds himself unemployed. During his stay in the custom house, he discovers some secret papers bound with a scarlet "A." Intrigued, the nameless narrator opens the bundle of papers and reads about the life of one Hester Prynne, the protagonist.

> In the absorbing contemplation of the scarlet letter, I had hitherto neglected to examine a small roll of dingy paper, around which it had been twisted. This I now opened, and had the satisfaction to find, recorded by the old Surveyor's pen, a reasonably complete explanation of the whole affair. There were several foolscap sheets, containing many particulars respecting the life and conversation of one Hester Prynne, who appeared to have been rather a noteworthy personage in the view of our ancestors. She had flourished during a period between the early days of Massachusetts and the close of the seventeenth century. Aged persons, alive in the time of Mr. Surveyor Pue, and from whose oral testimony he had made up his narrative, remembered her, in their youth, as a very old, but not decrepit woman, of a stately and solemn aspect. It had been her habit, from an almost immemorial date, to go about the country as a kind of voluntary nurse, and doing whatever miscellaneous good she might; taking upon herself, likewise, to give advice in all matters, especially those of the heart; by which means, as a person of such propensities inevitably must, she gained from many people the reverence due to an angel, but, I should imagine, was looked upon by others as an intruder and a nuisance. Peering farther into the manuscript, I found the record of other doings and sufferings of this singular woman, for most of which the reader is referred to the story entitled "THE SCARLET LETTER;" and it should be born carefully in mind, that the main facts of that story are authorized and authenticated by the document of Mr. Surveyor Pue.[36]

Ironically, the bound papers were collected by another surveyor Mr. Surveyor Pue, a man of similar occupation who lived one hundred years prior to the nameless narrator. Mathematically, the time frame of the story then becomes two hundred years prior to the

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[36]Nathaniel Hawthorne, *The Scarlet Letter,* in *The Norton Anthology of American Literature,* 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 1371.

nameless narrator discovering the bound papers. That is to say, the story takes place in Seventeenth Century Salem.

The protagonist in this novel is a woman, Hester Prynne. The plot revolves around an affair Hester Prynne has, resulting in her being branded with a cloth scarlet A upon her chest. The voice is third person omniscient. The expected conduct is prim and proper behavior, especially by women, as the protagoinst is Hester Prynne. Her personal strength suggests women in particular know and carry out the notion of love in the midst of religious challenge. The notion of fairness, equity, and justice is inverted, as the story challenges the notion of love in religious and Biblical realms. Hester Prynne portrays "I, the individual" facing "We, the People," as she considers whether she will fold into Puritan community or maintain her dignity and reveal the truth behind her persecution.

Harriet Beacher Stowe

Harriet Beacher was born in 1811, in Litchfield, Connecticut. Her father was an Evangelical Calvinist minister. Beacher's mother died early, and Harriet grieved for her throughout her childhood years. Beacher attended Sarah Pierce's Girls' Academy. Its founder's philosophy was that women were called to "instruct and enlighten the world."[37] Beacher began to write short stories in 1834. She married Calvin Stowe in 1836. He was a Hebrew scholar at Lane University. In 1843, Harriet Beacher Stowe published her first book of collected short stories entitled *The Mayflower*. In 1849 tragedy caused Stowe to reconsider her purpose in writing. Her son Samuel died before his first birthday of cholera.

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[37]"Harriet Beacher Stowe," *The Norton Anthology of American Literature,* 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 1699.

This devastation caused Stowe to consider deeply the sufferings of others, especially the black slaves. In 1850, the government passed the Fugitive Slave law, making it an offense to help Africans flee from slavery. This law angered Stowe to the point she began a series of articles entitled *Uncle Tom's Cabin,* which appeared in *The National Era,* an anti-slavery magazine between the years 1851-1852. The book form appeared in 1852 and became a national success, even making its way to England.

Uncle Tom's Cabin; or, Life among the Lowly

Volume 1

CHAPTER 1. IN WHICH THE READER IS INTRODUCED TO A MAN OF HUMANITY

Late in the afternoon of a chilly day in February, two gentlemen were sitting alone over their wine, in a well-furnished dining parlor, in the own of P-----, in Kentucky. There were no servants present, and the gentlemen, with chairs closely approaching, seemed to be discussing some subject with great earnestness.

For convenience sake, we have said, hitherto, two *gentlemen.* One of the parties, however, when critically examined, did not seem, strictly speaking, to come under the species. He was a short, thick-set man, with coarse, commonplace features, and that swaggering air of pretension which marks a low man who is trying to elbow his way upward in the world. He was much overdressed, in a gaudy vest of many colors, a blue neckerchief, dedropped gayly with yellow spots, and arranged with a flaunting tie, quite in keeping with the general air of the man. His hands, large and coarse, were plentifully bedecked with rings; and he wore a heavy gold watch-chain, with a bundle of seals of portentous size, and a great variety of colors, attached to it, – which, in the ardor of conversation, he was in the habit of flourishing and jingling with evident satisfaction. His conversation was in free and easy defiance of Murray's Grammar, and was garnished at convenient intervals with various profane expressions, which not even the desire to be graphic in our account shall induce us to transcribe.

His companion, Mr. Shelby, had the appearance of a gentleman; and the arrangements of the house, and the general air of the housekeeping, indicated easy, and even opulent circumstances. As we before stated, the two were in the midst of an earnest conversation.

> "That is the way I should arrange the matter," said Mr. Shelby.
>
> "I can't make trade that way–I positively can't, Mr. Shelby," said the other, holding up a glass of wine between his eye and the light.
>
> "Why, the fact is, Haley, Tom is an uncommon fellow; he is certainly worth that sum anywhere, –steady, honest, capable, manages my whole farm like a clock."
>
> "You mean honest, as niggers go," said Haley, helping himself to a glass of brandy."[38]

This excerpt gives an introduction to the protagonist, a black slave named Tom. As the landowner, Mr. Shelby, and the slave trader Haley discuss the merit of Tom's behavior, the audience comes to realize the tumultuous situation in which Tom is trapped. The plot continues as Tom battles the throes of slavery. The third person omniscient voice, flavored with education and prosperity, describes both the opulence of the White men and the ignorance and sincerity of the slave. The conduct of the time period is one of ignorance and sadness, suffering and humiliation. Stowe directly and poignantly addresses the fulcrum of "We, the People" and "I, the individual" in asking Americans to change the manner in which it treats human beings.

Frederick Douglass

Frederick Douglass was born in 1818 as Frederick Augustus Washington Bailey. His home was the Holme Hill Farm in Talbot County of Maryland. His mother was a slave. His father was suspected to have been the white farm owner. Both his mother and the suspected father died before Douglass was eight years old. Consequently, he was sold to Thomas Auld and sent to live with Hugh Auld and his wife, Sophia in Baltimore. Sophia taught Douglass

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[38]Harriet Beacher Stowe, *Uncle Tom's Cabin; or, Life among the Lowly,* in *The Norton Anthology of American Literature,* 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 1701.

how to read, a thirst once he acquired, he could never quench. In 1833, Douglass returned to Thomas Auld, then was sold to Edward Covey, a slave breaker. Covey and Douglass had a major dispute. In 1834, Douglass determined to help slaves escape their miserable situation. He began a Sabbath School and organized an escape. He was caught and jailed. He returned to Hugh Auld's family, learned the caulking trade, made just enough money to escape. He boarded a train for New York as a sailor with "borrowed" papers from a free Black man. He arrived in New York City, married his sweetheart, freed slave Anna. From New York, Anna and Frederick traveled to New Bedford, Massachusetts. At this point, Douglass dropped his birth names and assumed the last name of Douglass from Sir Walter Scott's poem "Lady of the Lake."[39]

My Bondage and My Freedom. Life as a Slave, Chapter 1 The Author's Childhood gives a sad, dark view of slavery.

> In Talbot county, Eastern Shore, Maryland, near Easton, the county town of that county, there is a small district of country, thinly populated, and remarkable for nothing that I know of more than for the worn-out, sandy, desert-like appearance of its soil, the general dilapidation of its farms and fences, the indigent and spiritless character of its inhabitants, and the prevalence of ague and fever.
>
> The name of this singularly unpromising and truly famine stricken district is Tuckahoe, a name well known to all Marylanders, black and white. It was given to this section of country probably, at the first, merely in derision; or it may possibly have been applied to it, as I have heard, because some one of its earlier inhabitants had been guilty of the petty meanness of stealing a hoe–or taking a hoe–that did not belong to him. Eastern shore men usually pronounced the work *took*, as tuck; *Took-a-hoe,* therefore, is, in Maryland parlance, *Tuckahoe.* But whatever may have been its origin–and about this I will not be positive–that name has stuck to the district in

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[39]"Frederick Douglass," *The Norton Anthology of American Literature,* 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 2061-2062.

> question; and it is seldom mentioned but with contempt and derision, on account of the barrenness of its soil, and the ignorance, indolence, and poverty of its people. Decay and ruin are everywhere visible, and the thin population of the place would have quitted it long ago, but for the Choptank river, which runs through it, from which they take abundance of shade and herring, and plenty of ague and fever.
>
> It was in this dull, flat, and unthrifty district, or neighborhood, surrounded by a white population of the lowest order, indolent and drunken to a proverb, and among slaves, who seemed to ask, "*Oh, what's the use?*" Every time they lifted a hoe, that I –without any fault of mine–was born, and spent the first years of my childhood.[40]

The protagonist here is the narrator, Frederick Douglass. The plot is his journey from slavery to freedom. His voice is first person singular with an overtone of authority. His life becomes and unraveling of places and events, filled with rich dialogue and removed from the burden of the pronoun "I."

Mark Twain

Mark Twain was born Samuel Longhorne Clemens in the year 1935 in Florida, Missouri. Twain spent his childhood years near the town of Hannibal, which he referred to as St. Petersburg in his writings. Twain's father died and an early age, leaving the responsibility of the family to his literary son. Twain worked as a printer's apprentice, and later for his brother in the publishing business. Twain was a traveler from St. Louis to New Orleans to the West and eventually to Europe.[41] His gift in life was the ability to capture dialogue of the people he encountered in a most believable fashion, all the while focusing

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[40]Frederick Douglass, *My Bondage and My Freedom*, in *The Norton Anthology of American Literature*, 7th ed., vol. B (New York: W. W. Norton and Company, 2007), 2063.

[41]"Mark Twain," *The Norton Anthology of American Literature*, 7th ed., vol. C (New York: W. W. Norton and Company, 2007), 107.

on the culture and times in which his stories are written. The bow tying Twain's present is his sense of humor, if the reader is astute enough to grasp it.

The Adventures of Huckleberry Finn. The following excerpt from this classic novel illustrates the importance of working together. Twain sets the mood and describes the scene as the Mississippi valley where Huckleberry Finn and his comrade Jim were about to set off on their adventure down the Mississippi river.

> NOTICE
>
> Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot will be shot.
>
> BY ORDER OF THE AUTHOR
>
> Per G. G., CHIEF OF ORDNANCE.
>
> Explanatory
>
> In this book a number of dialects are used, to wit: the Missouri negro dialect; the extremest form of the backwoods South-Western dialect; the ordinary "Pike-County" dialect; and four modified varieties of this last. The shadings have not been done in a hap-hazard fashion, or by guess-work; but pains-takingly, and with the trustworthy guidance and support of personal familiarity with these several forms of speech.
>
> I make this explanation for the reason that without it many readers would suppose that all these characters were trying to talk alike and not succeeding.
>
> THE AUTHOR
>
> Chapter I
>
> You don't know about me, without you have read a book by the name of "The Adventures of Tom Sawyer," but that ain't no matter. That book was made by Mr. Mark Twain, and he told the truth, mainly. There was things which he stretched, but mainly he told the truth That is nothing. I never seen anybody but lied, one time or another, without it was Aunt Polly, or the widow, or maybe Mary. Aunt Polly–Tom's Aunt Polly, she is–and Mary, and

> the Widow Douglas, is all told about in that book–which is mostly a true book; with some stretchers, as I said before.[42]

The protagonist is a character named Huckleberry Finn, a young boy trying to make his way in a motherless, abusive-father world. Finn endeavors to keep his sanity while relying on the support of his community. Such is the plot that ensnares Huckleberry Finn. This character maintains his Missouri dialect and his keen observation of the adults within his cultural realm. The voice is clear–first person and filled with the innocence of a child growing up in a dangerous adult world.

W. E. B. Du Bois

W. E. B. Du Bois was born in the year 1868. His home was Great Barrington, Massachusetts. William Edward Burghardt Du Bois was educated at Fist, Harvard, and the University of Berlin. He earned a doctorate with a dissertation entitled *The Suppression of the African Slave Trade to the United States of America.* Du Bois gained fame with his publication of *The Souls of Black Folk* in 1903. Scholar Eric J. Sundquist once commented of this text "the preeminent text of African American cultural consciousness."[43]

The Souls of Black Folk

"The Forethought"

> Herein lie buried many things which if read with patience may show the strange meaning of being black here in the dawning of the Twentieth

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[42]Mark Twain, *The Adventures of Huckleberry Finn,* in *The Norton Anthology of American Literature,* 7th ed., vol. C (New York: W. W. Norton and Company, 2007), 108.

[43]W. E. B. Du Bois in *The American Anthology of American Literature,* 7th ed., vol. C (New York: W. W. Norton and Company, 2007), 893.

> Century. This meaning is not without interest to you, Gentle Reader; for the problem of the Twentieth Century is the problem of the color-line.
>
> I pray you, then, receive my little book in all charity, studying my words with me, forgiving mistake and foible for sake of the faith and passion that is in me, and seeking the grain of truth hidden there.
>
> I have sought her to sketch, in vague, uncertain outline, the spiritual world in which ten thousand Americans live and strive. First, in two chapters I have tried to show what Emancipation meant to them, and what was its aftermath. In a third chapter I have pointed out the slow rise of personal leadership, and criticised (sic) candidly the leader who bears the chief burden of his race to-day. Then, in two chapters, I have sketched in swift outline the two worlds within and without the Veil, and thus have come to the central problem of training men for life. Venturing now into deeper detail, I have in two chapters studied the struggles of the massed millions of the black peasantry, and in another have sought to make clear the present relations of the sons of master and man.
>
> Leaving, then, the world of the white man, I have stepped within the Veil, raising it that you may view faintly its deeper recesses, –the meaning of its religion, the passion of its human sorrow, and the struggle of its greater souls. All this I have ended with a tale twice told but seldom written.[44]

The protagonist of this story is the narrator, as he looks upon a White world veiled by his race. The plot he unwinds is the story of his people in a modern era, where education should balance *our right,* as Thomas Jefferson might explain. The voice is predominately first person, such that the narrator is in the midst of behavior exploding around him, not necessarily through him, but beyond the Veil.

The Notion of American Justice (1918-2010)

The last chapter of literature in American public education involves the notion of American justice. This Critical Enquiry asks the question: How does American literature

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[44]W. E. B. Du Bois, *The Souls of Black Folk* in *The Norton Anthology of American Literature,* 7th ed., vol. C (New York: W. W. Norton and Company, 2007), 894-895.

reflect the principle of just dealing?[45] Five literary works of discussion to illustrate just dealing in this last chapter are:

Willa Cather *My Ántonia* (1918)

F. Scott Fitzgerald *The Great Gatsby* (1927)

Arthur Miller *The Crucible* (1953)

Martin Luther King Jr. Letters from a Birmingham Jail (1963)

Barack Obama's Inaugural Address (2008)

Willa Cather

Willa Cather was born in 1873 in Virginia. Ten years later the family moved to Nebraska. Cather attended the University of Nebraska, in Lincoln, and graduated in the year 1896. Her strong background in literature and composition gained her a position as editor of a magazine for women entitled *Home Monthly*. This position took Cather to Pittsburgh, Pennsylvania. In 1901, Cather moved to New York City and wrote for a journal entitled *McClure's*. In 1911, Cather followed her dreams and began her career as a novelist. By 1918, Cather had published three novels when her work *My Ántonia* appeared. This novel is considered to be the most popular of Cather's work, perhaps because of the close introspection of the main character Jim Burden to his past and the valuable relationships he experienced in a simple, country setting.[46]

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[45]*Oxford English Dictionary*, 2nd ed. (CD-ROM, version 4.0), s.v. "justice."

[46]"Willa Cather," *The Norton Anthology of American Literature,* 7th ed., vol. D (New York: W. W. Norton and Company, 2007), 1216-1217.

My Ántonia. *My Ántonia* opens with a Latin quotation by Virgil "The best days are the first to flee." This line is take from the text *Georgics,* written in 29 BC.[47] Next, a first person narrator describes the setting of the story along with the soon-to-appear main character, Jim Burden.

> *My Ántonia*
> *Optima dies . . . prima fugit*
> –Virgil
> *Introduction*
> Last summer I happened to be crossing the plains of Iowa in a season of intense heat, and it was my good fortune to have for a traveling companion James Quayle Burden–Jim Burden, as we still call him in the West. He and I are old friends--we grew up together in the same Nebraska town–and we had much to say to each other. While the train flashed through never-ending miles of ripe wheat, by country towns and bright-flowered pastures and oak groves wilting in the sun, we sat in the observation car, where the woodwork was hot to the touch and red dust lay deep over everything. The dust and heat, the burning wind, reminded us of many things.[48]

Thus the stage opens for Cather's text. This un-named narrator will disappear. The protagonist Jim Burden remains, as the opening suggests, to ponder his journey back to the pastoral landscape in which he was raised the dust and heat of his present day life. As Chapter 1 opens, Jim Burden now has control of the story telling and invites the reader in to share the anticipation of his life when he was a young boy.

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[47]Willa Cather, "My Ántonia," in *The Norton Anthology of American Literature,* 7th ed., vol. D (New York: W. W. Norton and Company, 2007), 1216.

[48]Willa Cather, "My Ántonia," *The Norton Anthology*, 1216 .

Book I. *The Shimerdas* [49]

> I first heard of Ántonia on what seemed to me an interminable journey across the great midland plain of North America. I was ten years old then; I had lost both my father and mother within a year, and my Virginia relatives were sending me out to my grandparents, who lived in Nebraska. I traveled in the care of a mountain boy, Jake Marpole, one the of "hands" on my father's old farm under the Blue Ridge, who was now going West to work for my grandfather. Jake's experience of the world was not much wider than mine. He had never been in a railway train until the morning when we set out together to try our fortunes in a new world.[50]

The protagonist Jim Burden controls the plot and the book becomes an unraveling of his childhood in a simpler, agrarian country. His heroine is Ántonia, the American embodiment of strength and perseverance. The voice is Jim Burden's in first person narrative format.

F. Scott Fitzgerald

F. Scott Fitzgerald was born in 1896 in St. Paul, Minnesota. His middle-class family did not succeed financially. It was an aunt who rose to send Fitzgerald to private school, from which he went on to attend Princeton University. He did not graduate. Rather, he left the university to enlist in the military. World War I ended before he had a chance to serve in Europe. While stationed in Montgomery, Alabama, Fitzgerald fell in love with a beautiful, young Southern woman named Zelda Sayre, who did not respond to his attention.

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[49]The Shimerdans are Ántonia's agrarian family who immigrated to the United States from Bohemia. Ántonia, Jim Burden's sweet memory from his childhood, is the character for whom the work's title is taken. As the story continues, Ántonia's father will commit suicide leaving the responsibility of the family to his daughter. Her marriage will falter, and Ántonia with true American grit will take control of the family chaos and work hard to stabilize her life.

[50]Willa Cather, "My Ántonia," *The Norton Anthology*, 1218.

Determined to become a literary success and win his Zelda, Fitzgerald published *This Side of Paradise* 1920. Fitzgerald earned a lot of money and won his lady Zelda. The two were married and traveled to Europe. Here Fitzgerald published his famous book *The Great Gatsby*, which mirrors the lifestyle of the roaring twenties in the United States.

The Great Gatsby. This 1920's novel takes place in an affluent section of New York, near Long Island. The narrator, Nick Carraway, a young, wealthy man from the Mid-West, moves to a posh community called West Egg. His ambition is to learn the bond market business. His neighbor is the infamous, mysterious Jay Gatsby. Nick writes, as the story opens:

> CHAPTER I
>
> IN MY YOUNGER and more vulnerable years my father gave me some advice that I've been turning over in my mind ever since.
>
> "Whenever you feel like criticizing any one (sic)," he told me, "just remember that all the people in this world haven't had the advantages that you've had."
>
> He didn't say any more, but we've always been unusually communicative in a reserved way, and I understood that he meant a great deal more than that. In consequence, I'm inclined to reserve all judgments, a habit that has opened up many curious natures to me and also made me the victim of a few veteran bores. The abnormal mind is quick to detect and attach itself to this quality when I appears in a normal person, and so it came about that in college I was unjustly accused of being a politician, because I was privy to the secret griefs of wild, unknown men. Most of the confidences were unsought--frequently I have feigned sleep, preoccupation, or a hostile levity when I realized by some unmistakable sign that an intimate revelation was quivering on the horizon; for the intimate revelations of young men, or at least the terms in which they express them, are usually plagiaristic (sic) and marred by obvious suppressions. Reserving judgments is a matter of infinite hope. I am still a little afraid of missing something if I forget that, as my father snobbishly suggested, and I snobbishly repeat, a sense of the fundamental decencies is parcelled (sic) out unequally at birth.

This excerpt demonstrates a tone of affluence, an "old money" attitude where wealth is a given to the family and understanding of individuals who do not enjoy such stability. Such is the nature of the narrator Nick Carraway, as he looks at his neighbor, protagonist Jay Gatsby, and unravels the story told to him. The plot involves this nouveau riche businessman Gatsby, who throws lavish parties to grab the attention of his love, Daisy Buchanan. The voice is first person narration. The conduct is one of richness America experiences in the midst of opulence the 1920s offered. Unfortunately, this lifestyle is also one of sadness and greed. The idea of fairness, equity, and justice takes on a dark character.

Arthur Miller

Arthur Miller was born in 1915 in Manhattan, New York to a successful coat manufacturer. The Depression hit hard. The Miller family left their posh Manhattan home and moved to Brooklyn. Miller acquired a job in a bakery. In this venue he also learned the carpentry trade. The opportunity to create and construct in a physical realm enabled Miller to "the idea of creating [in theater] a new shadow of the earth."[51]

Miller's high school experience was filled with two desires–writing and story telling. After graduation, he attended the University of Michigan and began his career as a playwright. He won two Hopwood Awards for his work, in addition to a sizeable amount

[51]Marilyn Berger, "Arthur Miller, Moral Voice of the American Stage, Dies at 89," *The New York Times,* February 11, 2005 in http://www.nytimes.com/2005/02/11/theater/newsandfeatures/11cnd-miller.html ?pagewanted=1&_r=1&hp (accessed July 16, 2010).

from the Bureau of New Plays Awards from the Theatre Guild.[52] Miller had his undergraduate school finances set.

In 1953 a prominent play, *The Crucible*, set America on fire, as Miller exploded in his revulsion to McCarthyism.[53] Taken from his *Times* obituary, Berger writes:

> In his [Miller's] autobiography he recalled that at one performance of "The Crucible," upon the execution of the leading character, John Proctor, people "stood up and remained silent for a couple of minutes, with heads bowed" because "the Rosenbergs were at that moment being electrocuted in Sing Sing."[54]

The Crucible. Miller's play *The Crucible* is set in 1692, Salem, Massachusetts. The social context here revolves around serious weather, financial strains, and extreme sickness among the New England inhabitants. As these new Americans were strict Puritans, their thoughts focused on the behavior of the "Devil." Historically, the pretty young women of the village dabbled in "witchcraft" with a slave named Tituba. The result was much fainting, numerous seizures, and a lot of finger-pointed identification of "witches." The chosen excerpt to exemplify this play takes place in Act IV, where the protagonist admits the ironic truth of lies and accepts his fate of "hanging" as his first act of goodness. The ensuing discussion focuses on Judge Danforth's request of having John Proctor write his name to his admission of witchcraft. Heretofore, he only verbally admitted to witchcraft to save his life.

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[52]Marilyn Berger,"Arthur Miller, Moral Voice," 3.

[53]McCarthyism refers to "The policy of hunting out (suspected) Communists and removing them from Government departments or other positions" (Oxford English Dictionary). Senator Joseph McCarthy chose to create a list of suspected Communists and subsequently persecute them to the point, as in the case reference here to Mr. and Mrs. Rosenburg, of execution. The audience, reacting to the similar situation of Miller's character is immediately affected. Miller had the ability to reach America's literary soul.

[54] Marilyn Berger, "Arthur Miller, Moral Voice," 3.

He recants how the noble of the town suffered punishment and died for their refusal to lie about their participation in witchcraft.

> Proctor: You came to save my soul, did you not? Here! I have confessed myself; it is enough!
>
> Danforth: No, sir, it is–
>
> Proctor: You have not con–
>
> Danforth: I have confessed myself! Is there no good penitence but it be public? God does not need my name nailed upon the church! God sees my name; God knows how black my sins are! It is enough!
>
> Danforth: Mr. Proctor–
>
> Proctor: You will not use me! I am not Sarah Good or Tituba, I am John Proctor! You will not use me! It is no part of salvation that you should use me!
>
> Danforth: I do not wish to –
>
> Proctor: I have three children-how may I teach them to walk like men in the world, and I sold my friends?
>
> Danforth : You have not sold your friends–
>
> Proctor: Beguile me not! I blacken all of them when this is nailed to the church the very day they hang for silence!
>
> Danforth: Mr. Proctor, I must have good and legal proof that you–
>
> Proctor: You are the high court, your word is good enough! Tell them I confessed myself; say Proctor broke his knees and wept like a woman; say what you will, but my name cannot–
>
> Danforth, *with suspicion:* It is the same, is it not? If I report it or you sign to it?
>
> Proctor–*he knows it is insane:* No, it is not he same! What others say and what I sign to is not the same!
>
> Danforth: Why? Do you mean to deny this confession when you are free?
>
> Proctor: I mean to deny nothing!
>
> Danforth: Then explain to me, Mr. Proctor, why you will not let–
>
> Proctor, *with a cry of his whole soul:* Because it is my name! Because I cannot have another in my life! Because I lie and sign myself to lies! Because I am not worth the dust on the feet of them that hang! How may I live without my name? I have given you my soul; leave me my name!

> Danforth, *pointing at the confession in PROCTOR'S hand:* Is that document a lie? If it is a lie I will not accept it! What say you? I will not deal in lies, Mister! *PROCTOR is motionless.* You will give me your honest confession in my hand, or I cannot keep you from the rope. *PROCTOR does not reply.* What way do you go, Mister?
>
> *His breast heaving, his eyes staring, PROCTOR tears the paper and crumples it, and he is weeping in fury, but erect.*
>
> Danforth: Marshal!
>
> Parris: *hysterically, as though the tearing paper were his life:* Proctor, Proctor!
>
> Hale: Man, you will hang! You cannot!
>
> Proctor, *his eyes full of tears:* I can. And there's your first marvel, that I can. You have made your magic now, for now I do think I see some shred of goodness in John Proctor. . . .[55]

The protagonist in *The Crucible* is John Proctor, an upstanding man accused of witchcraft. The plot focuses on Proctor's handling of these accusations to protect his family and his name. The voice is first person narrative. The conduct addressed is one of hypocrisy, leading to demise. The notion of "I, the individual" gives credence to strength and independence in the face of unjust accusation.

Martin Luther King, Jr.

Michael Luther King was born on January 15, 1929 in Atlanta, Georgia. His father and grandfather were Baptist ministers. His mother was a school teacher. As time passed, Michael's name was changed to Martin. A precocious child, King entered Moorehouse College at the age of 15 in the year 1944. In 1948 he graduated. King studied law and medicine. Then he switched his interest to ministry. He received a degree in divinity from Crozer Theological Seminary. He also studied Mohandas Ghandi's philosophy of non-

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[55]Arthur Miller, *The Crucible* in *Prentice Hall Literature: The American Experience* (Boston: Pearson/Prentice Hall, 2007), 1356-1357.

violence. The next place he attended was Brown University where he earned a doctorate with his dissertation entitled "A Comparison of the Conceptions of God in the Thinking of Paul Tillich and Henry Nelson Wieman." In Boston, King met Correta Scott, who was studying at the time at the New England Conservatory of Music. They couple married and returned to their home state of Alabama, where King took a position at the Dexter Avenue Baptist Church in Montgomery, Alabama. King took his philosophy of non-violence to the problem of segregation in the South by establishing Southern Christian Leadership Conference (SCLC). At this time Dr. Martin Luther King, Jr. became a voice for civil rights in the African American communities. In particular, King sought justice, equity, and financial opportunity for his people. On Good Friday, April 12, 1963, King was arrested for demonstrating against racial segregation in Birmingham, Alabama. As he sat in his jail cell, he picked up the local newspaper and discovered a critical article about his recent behavior. On April 12, 1963 eight white men published an article entitled "A Call for Unity," which appeared in the *Birmingham News* under the title "Public Statement by Eight Alabama Clergymen." The article suggested that racism should be fought in the courts in a civic manner, not on the streets in violent manner. King penned a response on the margins of this newspaper article entitled, "Letter from a Birmingham Jail."

LETTER FROM BIRMINGHAM JAIL
April 16, 1963

MY DEAR FELLOW CLERGYMEN:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for

anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statements in what I hope will be patient and reasonable terms. . . .

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest.

I hope you are able to ace the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws. . . .

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love

and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood,

Martin Luther King, Jr.[56]

The protagonist here is Martin Luther King, Jr. The plot is a rebuttal to the "A Statement by Eight Alabama Clergymen." The voice is first person. The conduct is one of bravery in the face of accusation. "I, the individual" represents the angst of Black America. The notion of fairness, equity, and justice is taken to the heart, and shame falls upon the citizens of the United States.

Barack Obama

Barack Hussein Obama was born on August 4, 1961, in Honolulu, Hawaii. His Caucasian mother came from a middle class working family. His African father, Barack Obama, Sr., was born in the Nyanza Province of Kenya. His father herded goats and eventually won a scholarship to study in Hawaii, where he met his future wife, Ann Dunham, Obama's mother. They met as students and married in 1961. The marriage ended shortly thereafter. Ann Dunham Obama married again to an Indonesian man named Lolo Soetoro. The Soetoro family, including young Barack, moved to Indonesia where Barack's half-sister, Maya Soetoro Ng, was born. When Barack was ten years old, he returned to his grandparents home in Hawaii, where his mother and sister would join him. Barack attended Punahou Academy where he graduated in 1979. Now a maturing young man, Obama graduated from Columbia University in New York with a degree in political science and in 1991 he

[56]Dr. Martin Luther King, Jr. "Letter from a Birmingham Jail" in http://abacus.bates.edu/admin/offices/dos/mlk/letter.html (accessed July 16, 2010).

graduated *Magna Cum Laude* from Harvard Law School. In 1996, he won an Illinois State Senate seat as a Democrat and in 2004 a U.S. Senate seat. In 2004 and republished two books: *Dreams From My Father: A Story of Race and Inheritance* (1995) and *The Audacity of Hope: Thoughts on Reclaiming the American Dream* (2006). Obama became the 44th President of the United States in 2008. He received the Nobel Peace Prize in 2009 for his efforts in bringing peace between people of diverse ethnicity. At this point in his life, Barack Obama was just 48 years old.

"Barack Obama's Inaugural Address 2009"

> We remain a young nation, but in the words of Scripture, the time has come to set aside childish things. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the God-given promise that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness.
>
> (APPLAUSE)
>
> In reaffirming the greatness of our nation, we understand that greatness is never a given. It must be earned. Our journey has never been one of shortcuts or settling for less.
>
> It has not been the path for the faint-hearted, for those who prefer leisure over work, or seek only the pleasures of riches and fame.[57]

The protagonist here is the collective "American people," as spoken through the character President Barack Obama. "I, the individual" becomes "We, the People." The plot is the pursuit of fairness, equity, and justice. The voice that opens the speech is first person. The voice that closes the speech is third person omniscient. For the first time in American literature, the notion of fairness, equity, and justice surfaces as a positive balance in race

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[57]"Barack Obama's Inaugural Address," *New York Times*, July 20, 2009.

relations. The conduct is one of strength, energy, and hope for a balanced, free America. Literature guides the mental attitude of American government since the country's inception with Captain John Smith to the inauguration of its 44th and current President Barack Obama.

Summary

The purpose of this Critical Enquiry was to determine if literature taught in American public schools can be viewed as an element of Foucauldian *governmentality* by serving as the fulcrum in maintaining the balance of "We, the People" and "I, the individual." Presented in this chapter was a description of three historically defined *chapters* of story telling in American education. Each *chapter* was a description of patterns of continuity in terms of the "We" and the "I" in the formation of the American character. Chapter 5 is an analysis of the relationships of the specific literature cited and the turbulent history taught in American education relative to the Foucauldian notion of "productive nodal points," where the *governmentality* right to speak will be identified.

Chapter 5

Analysis, Conclusions, and Recommendations

Introduction

"How could a historian believe that a fashion, an enthusiasm, an infatuation, or even exaggerations do not reveal, at a given moment, the existence of a productive nodal point in a culture?"[1] François Cusset in his book *French Theory* uses this Foucauldian question to begin a discussion of the nature of turbulent life in the United States during the 1970s. This same question could be asked of the interplay between turbulent American political history and literature taught in American public schools during specific *chapters* of the history of the United States from the Colonial period to the present. Chapter 5 of this Critical Enquiry is an analysis of this relationship relative to the Foucauldian notion of "productive nodal points" where the *governmentality* right to speak teeters between the commonweal and the private individual. *Governmentality* in this study—as defined in Chapter 1—is the pervasive thought attached to power of the given ruling structure of the time period referenced. Bruce Curtis sums up Foucault's notion of *governmentality* in the following:

> Foucault argued that population was implicit in the arts of government which were anticipated in the anti-Machiavellian literature of the 17th century.

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[1]François Cusset, *French Theory,* trans. Jeff Fort (Minneapolis: University of Minneapolis Press, 2008), 54.

> However, these arts of government could not develop themselves until propitious material circumstances appeared in the second half of the 18th century. When such circumstances did appear, rulers 'discovered' population and made it the essential object of government.[2]

Specifically, the purpose of this Critical Enquiry was to describe how such literature taught in American public schools can be viewed as an instrument of *governmentality* by describing the relationship between political orientation—*Group vs. Individual* ("We" vs. "I")—and literature taught in primary and secondary schools in the United States from specific chapters beginning with the Colonial period and concluding with the year 2011. This entity referred to as *governmentality* was viewed as:

> Government. . . defined as a right manner of disposing things so as to lead not to the form of the common good, as the jurists' texts would have said, but to an end which is 'convenient' for each of the things that are to be governed. This implies a plurality of specific aims: for instance, government will have to ensure that the greatest possible quantity of wealth is produced, that the people are provided with sufficient means of subsistence, that the population is enabled to multiply. . . .[3]

Analysis

In keeping with the overall literary character of this Critical Enquiry, this study began with the elucidation of historically situated political and literary historical periods as *chapters*. These *chapters* were then set in the space of specific American regions, where political voice grew stronger and government was changing. Both political and literary voice took one of two forms—the collective "We" or the individual "I." The historical accounts

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[2]Bruce Curtis, "Foucault on Governmentality and Population: The Impossible Discovery," *Canadian Journal of Sociology* 27, 4 (Fall 2002): 7, accessed July 10, 2007, http://www.cjsonline.ca/articles/foucault.html.

[3]Graham Burchell, Colin Gordon, and Peter Miller, *The Foucault Effect: Studies in Governmentality with Two Lectures by and an interview with Michel Foucault* (Chicago, The University of Chicago Press, 1991), 95.

of political orientation were seasoned by reference to specific literature taught in public education from the early Colonial period to the present "America." This form of narrative knowledge in American public education provided students with the opportunity to vicariously experience political alternatives relative to the shifting "We" and the "I" binary distinction. Immanuel Kant in his *Critique of Pure Reason* explains the importance of such experience.

> There can be no doubt that all our knowledge begins with experience. For how should the faculty of knowledge be called into activity if not by objects which affect our senses, and which partly produce representations by themselves, partly rouse the activity of our understanding to compare, to connect or to separate these representations, and thus to convert the raw material of our sensible impressions into a knowledge of objects which we call experience. With respect to time, therefore, no knowledge within us is antecedent to experience, and all knowledge begins with experience.[4]

In brief, "We" refers to the collective notion of a people within a government working together to achieve a goal, such as the unification of American citizens after the bombing of Pearl Harbor in 1941. The "I" refers to a period in political history where citizens believed they could individually best achieve the promises of American democracy—as in the example of early immigrants to the New World seeking a better way of life for themselves, their families, and their country.

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[4]Immanuel Kant, *Critique of Pure Reason,* trans. Marcus Weigelt (London: Penguin Classics, 2007), BI, 2.

Historical *Chapters* of American Political Orientation

Conception to Birth	Trauma of Wars	Optimism to Depression	Victory over Adversity	Technological Transformation
1492-1791	1812-1880s	1890-1933	1933-1960s	1970-2011
"I"/ "We"	"We"/ "I"	"I"/ "We"	"We"/ "I"	"I"/ "We"

It should be noted that the "I" in the Technological Transformation *chapter* is underlined and struck through because the notion of the "I," the individual was under erasure in the 21st Century. This notion of being under erasure is best explained by Jacques Derrida in one of his seminal works, *Of Grammatology*.

> . . . under erasure [*sous rature*]. "Experience" has always designated the relationship with a presence, whether that relationship had the form of consciousness or not. At any rate, we must, according to this sort of contortion and contention which the discourse is obliged to undergo, exhaust the resources of the concept of experience before attaining and in order to attain, by deconstruction, its ultimate foundation. It is the only way to escape "empiricism" and the "naive" critiques of experience at the same time. Thus, for example, the experience whose "theory," Hjelmslev says, "must be independent" is not the whole of experience. It always corresponds to a certain type of factual or regional experience (historical, psychological, physiological, sociological, etc.), giving rise to a science that is itself regional and, as such, rigorously outside linguistics.[5]

The ubiquitous nature of "I," the individual, in an Internet environment was not readily discernable. The reader had to take time to "deconstruct" information to discover the factual experience taking place in the realm of history, psychology, physiology, sociology, and so on. That is to say, so much more investigation was required of the reader, as the original "I" speaker was erased and only his statement stood, ironically, to be deconstructed.

5Jacques Derrida, *Of Grammatology,* trans. Gayatri Chakravorty Spivak (Baltimore: The Johns Hopkins University Press, 1997), 60-61.

The Founders established a Bill of Rights that allowed individuals the opportunity to have a voice in politics. With the advancement of immediate technological communication, the "I" voice of American citizenry was submerged in a sea of media coverage and "standardized" testing. This *chapter* was dominated by a search for more "efficient" education. Prescriptive jargon hurdled instruction and produced data. This standardized "data" merely indicated the degree to which students acquired information, not necessarily their ability to understand political issues requiring judgment.

Historical *Chapters* of American Literary Orientation

American Exploration of Relationships in the New Land	American Enlightenment	American Justice
1612-1787	1801-1903	1903-2011
"I"/ "We"	"We"/ "I"	"I"/ "We"

The historical *chapter* in which the New World of America was birthed produced literature which explored relationships, as if a new baby peeked through eyes barely opened to establish his role in the world. During this *chapter*, popular literature focused on the participation of an "I" in the New World—the baby alone viewing his new existence. This "I" having been selected and published by the power of economy and the rule of relegation of government, then gave value and ethics to the *chapter* in the historical space of Colonial America. *Governmentality* was exemplified by the journals of Captain John Smith, who was sponsored by the Virginia Company of London through the grant of King James I of England. The Foucauldian notion of the "right disposition of things" became evident in the emphasis placed upon the protagonists of the *chapter* and their consumption of the new land

and its treasures, which ultimately came back to Europe, in particular England—as evidenced in John Smith's role in the joint stock enterprise, "The Virginia Company." In short, more settlements in the New Land brought greater wealth to England.

The second literary *chapter*, "The American Enlightenment," is one in which government formed and became functional for the liberated people of the New World, now known as the United States of America, having been ratified through the *Declaration of Independence* on July 4, 1776. The Foucauldian notion of the "right disposition of things" was one of care and protection for the nation, such that the people of the nation, in turn, protected and cared for the nation. Literature was now of the people and reflected a concern for the greater humanity of all; hence, the balance shifted to the communitarian "We." A pivotal text of this *chapter* was *The Federalist*—authored by Alexander Hamilton, James Madison, and John Jay. In the later part of the Eighteenth Century, these men gave voice to "We, the People" in the Preamble of the *Constitution* "in order to form a more perfect union." Alexander Hamilton wrote in his essay entitled "No. 31," "IN DISQUISITIONS OF EVERY [emphasis in the original] kind, there are certain primary truths, or first principles, upon which all subsequent reasonings must depend. These primary truths contain internal evidence, which, antecedent to all reflection or combination, commands the assent of the mind."[6]

In 1853, Harriot Beacher Stowe's novel *Uncle Tom's Cabin* appeared. This text exposed deep injustice to the way man related to man in the South. The issue was the

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[6]Alexander Hamilton, James Madison, and John Jay, "No. 31" in *The Federalist* (New York: Barnes & Noble, 2006), 163.

continuation of slavery and abuse thereof for the sake of wealth on the part of rich land owners and their cotton plantations. The discussion became states' rights to determine their course of action in regard to commerce. The unfortunate aspect was the notion that human beings fell into the category of capital (*qua*, "human resources" in the contemporary form of the notion). The subsequent Civil War that evolved began to cleanse the United States of its inequities in regard to the treatment of African Americans. As with many such cleansings, there was much pain involved. This unresolved issue of human rights continued to appear in literature deep into the 21st century.

In the third literary *chapter*, "American Justice," the "I" voice again became dominant. The Foucauldian notion of the right disposition of things now turned to the development of the individual and his natural ability to enhance the nation. The Civil War ended. Continued expansion of the Industrial Revolution in America freed many land owners from the need to have cheap labor in the form of slaves. With greater technology came greater freedom to explore new forms of knowledge and better ways of living for all people. Citizens became better educated and fought for their personal rights. As a result, the 1900s experienced a movement toward advocacy literature.

A novel of great significance in this *chapter* was W.E. B. Dubois' *The Souls of Black Folk* in 1903. Well after the Civil War ended, Black Americans needed assistance. Dubois made the argument for improved living conditions and better education. His voice rose in the midst of higher education and learning, which reached to many classes previously isolated from schools because of poverty. In 1906 Upton Sinclair's *The Jungle* exposed safety hazzards and living conditions of immigrant workers in Chicago's meat packing

industry through the tale of one Lithuanian family. In 1918 Willa Cather's *My Àntoina* burst forth with the story of a bold immigrant woman as a single farmer in the country's fertile Midwest. Literature of this third *chapter* produced significant tales of concern of the treatment of the downtrodden. For the purposes of this analysis, *The Norton Anthology American Literature* epitomized anthological literature of the period, which appeared in 1979. Classroom instruction was a study of shorter works within a given collection. Classics continued the form of a cannon from which students had choice of selection. The *Oxford English Dictionary* defines *canon* as

> A body of literary works traditionally regarded as the most important, significant, and worthy of study; those works of esp. Western literature considered to be established as being of the highest quality and most enduring value; the classics (now freq. in the canon). Also (usu. with qualifying word): such a body of literature in a particular language, or from a particular culture, period, genre, etc.[7]

Literature study in education was a choice of particular institutions. Large population states, such as California and Texas, adopted specific textbooks purchased for the state.[8] The Foucauldian notion of the right disposition of things became mini-lessons within collections of stories, all aligned in terms of the character "I."

The 20th century came to closure with significant energy. Television splashed in color and camera caught life in action. The "I" became dominate in the midst of family themes. With somewhat of a Machiavellian reticence, the Foucauldian notion of the right dispostion

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[7] *Oxford English Dictionary*, 2nd ed. (CD-ROM, version 4.0), s.v. "canon."

[8] "California Reading List." California Department of Education http://www.cde.ca.gov/ta/tg/sr/readinglist.asp (accessed December 11, 2011).

of things resided in care of the family.[9] Novels as *Watership Down*, by Richard Adams became immediate successes. In 1976, Alex Haley released his novel, *Roots: The Saga of an American Family. Centennial*, by James Michner, portrayed an American family living in Colorado. The 1980s witnessed a blast of action-packed stories of "I," the individual. William Golding released *Rites of Passage.* Stephen King, himself an English educator, wrote *Firestarter.* Alice Walker wrote *The Color Purple.* At this point in time, the computer became more user friendly for citizens. Bill Gates' Microsoft Office allowed individuals to use voice most easily, *sans* college degree, *sans* a high-paying job. Literature matched the creative excitement Bill Gates began in the 1970s with his Microsoft emphire. In 1990, Michael Crichton released *Jurassic Park,* a novel of unmatched technology in both science and cinematography. The protagonist here, Dr. Alan Grant, investigated science to discover man's capability of manipulating the past. In 1997, J. K. Rowling began her "Harry Potter" series with *Harry Potter and the Philosopher's Stone.* The lonely "I" protagonist, Harry Potter, challenged imagination. Again, creativity abounded with imaginary people and places. Literature and technology captured the world. As previously mentioned in this study, the computer created ubiquitous learning instantaneously. Libraries now house technology along side novels and magazines. Shared information became the Internet, the voice of the American "I" erased by a global "We." Government became a reflection of literature, as presidents echoed concerns people shared in print and through technology.

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[9]Although anthologies in general appeared not to consider their particular cannon to be popular literature, these texts did reflect the time period and the interests of the nation. A correlation between popular novels and student purchases can be made, but this correlation is not part of this Critical Enquiry. The premise is acclaimed American literature represents discussion in American education. Though not identified in the American anthology, the sheer numbers of copies sold and subsequent movie adaptations evidence literature as a tool of governmentality, as a medium illustrating the right disposition of things.

The penultimate example of the Foucauldian notion of the right disposition of things occurred in 2008 when the first African American President was elected. Literature (hard copy and computer-based) reflected the notion of American justice with President Barack Obama's inaugural address to the United States. Thomas Jefferson's *Declaration of Independence* takes life in the person of Barack Obama and stands before the country:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. . . .[10]

Conclusions

The purpose of this Critical Enquiry was to describe how literature taught in American public schools was viewed as an instrument of *governmentality* by describing the relationship between political orientation—*Group vs. Individual* ("We" vs. "I")—and literature taught in primary and secondary schools in the United States from specific time periods beginning with the Colonial era and ending with the year 2011. Conclusions from this study took three specific forms–philosophical, literary, and historical.

The philosophical conclusions took the form of the archeology of knowledge Michel Foucault explained. People/populations distinctively moved through history in specific patterns that are not necessarily continuous, nor inter-related. Rather, individuals and communities formed norms of knowledge and behavior. Such behavior was critically researched and analyzed for its contribution to contemporary society.

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[10]*The Declaration of Independence.*

The literary conclusions were distinctive. Selections chosen in the representative anthology reflected a hegemony of discourse citizens experienced and government wished to reinforce. The said literature had two features: First, the writing was entertaining, and second, it reflected the moral values of the citizens. The literary excerpts and/or novels gave voice to the governmental balance of "We, the people" and "I, the individual." This voice sought to share concerns of the community of the nation or individuals, who represented concerns.

The historical analysis revealed a philosophical shift in the politics of the "We" and the "I." Derrida maintained that once spoken, words become our history. Such discourse framed our citizenry. *Governmentality* was management of the American population through the widely published stories of its people. These stories once shared with the youth of America provided an ethical framework by which American citizens were birthed. In essence, the interplay of philosophy, literature, and history constituted the political education of Americans. Developed and nurtured over time, this essence of citizenship would have citizens sharing their voices through the literature of "We, the people" or "I, the individual." Ideally, such sharing was to inculcate the political values necessary to fulfill the ideals of "life, liberty, and the pursuit of happiness" for all Americans—it is still a work in process.

Recommendations

Further studies along the lines of *governmentality* could include research into: (1) the voice of contemporary electronic resources in the classroom; (2) philosophic implications in reading selections such as those about economic systems in place of more traditional literary selections; (3) the political implications of multi-cultural literary selections

throughout American public education; and lastly, (4) the relationship and political implications of population shifts upon literature selection in local public schools.

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