

## Chapter 18

# Using Queer Cultural Studies to Transgress Adult Educational Space

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### TWO CHALLENGES

In this chapter I would like to challenge you in two particular ways. First, I invite you to explore possibilities for learning outside the hetero-normative box. By this I mean that I would like you to journey beyond familiar ways of knowing, seeing, thinking, and acting to explore queer cultural studies as a counter-cultural and political way of reading what Freire (1998) calls “the word and the world.” In my work I use the word “queer” to name lesbians, gay men, bisexuals, the transgendered, and transsexuals. I also use it to represent how w/e<sup>1</sup> act in this world. For me, the word queer names and represents my identity and difference. Like many other queer persons, I take back the word from homophobes who use queer as a derogatory word to assault my integrity, and I use it to engage in linguistic jousting with them. This engagement interrogates hetero-sexist language and meaning, and it questions hetero-normative boundaries to being and acting. From this political perspective, some of us embrace queer as a powerful word. However, Others in our community refuse to use the word, and even feel that it excludes them. For them, queer neither names nor represents who they are or how they act in the everyday. The debate over such naming and representation is a vital and ongoing one in our loosely configured queer community. It is an important part of a politics of identity and community formation that is concerned with the intricacies of queer being and acting.

Of course, you will only get a capsular view of queer cultural studies and its possibilities for transgressing “mainstream” adult educational space within the limits of this essay. However, should you choose to journey further along this revealing culture-and-power terrain, a rich and substantial queer literature in cultural studies and other academic discourses can be found in inclusive libraries

and bookstores. And you can supplement what you learn in these spaces with what you've learned, and continue to learn, from both stereotypical and more real representations in popular culture. Throughout the 1990s, popular culture has provided a space where queer culture has been increasingly explored while still being contested culturally and politically. Notably, television sitcoms (like *Spin City* and the now defunct *Ellen* and *Roseanne*), motion pictures (including *Priscilla, Queen of the Desert* and *The Object of My Affection*), and magazines (such as *Advocate* and *Out*) have provided a spectrum of courageously honest representations of queer Others. These cultural media remain primary sites for learning about queer persons and queer culture.

Second, if you resist theory and theorizing, then I would also like to challenge you to transgress that space. I invite you to explore the new language and ideas that I find useful and necessary to speak and write about the personal, political, and pedagogical in relation to queer cultural formations, questions, problems, and projects. For me, the questions and problems raised by queer cultural studies often necessitate new languages and new ways of theorizing to extend possibilities for finding answers and reaching solutions. The theory and language I use in this essay are part of a critical postmodern discourse<sup>2</sup> that helps me to theorize and name queer culture and its representations. For me, processes of making meaning and making sense are interwoven with the process of theorizing; that is, with "texturing"<sup>3</sup> knowledges and understandings. It is from this perspective that I work to shape pedagogical practice and other cultural practices as theory lived out in the everyday. Freire also takes this stance. For him, theory and practice are in dynamic equilibrium, mutually informing one another in the teaching-learning interaction. Thinking about practice means thinking about the theory inherent in it. Thinking about theory means thinking about how it emerges "soaked in well-carried-out practice" (Freire 1998, 21). With this understanding, let's continue to explore the theory and language of queer cultural studies and their possibilities for informing pedagogy in adult education.

In the first part of this chapter I provide insights into the theory and language that I use to describe queer culture as a formation and queer cultural studies as a project that takes up cultural questions and problems. I also give a status report on the queer cultural project in the United States. In the second part, I explore the value of queer cultural studies to adult education and I present a range of ideas for the reflection of readers concerned with inclusionary and transformative practice. I speak to possibilities and risks associated with an engagement with queer cultural studies. I consider how queer cultural studies as a way of knowing and understanding is able to contribute to a critical practice of adult education. I take up how this discourse provides ideas to inform transformative pedagogy in the face of a critical challenge to andragogy. I then specifically focus on political and cultural ideas from queer cultural studies that can be used to infuse education for citizenship.

## **SEEING, REMEMBERING, RESISTING, TRANSFORMING: UNDERSTANDING THE PROJECT OF QUEER CULTURAL STUDIES**

Culture, in any of its many formations, is complex. It is woven from dispositional, relational, and contextual threads provided by the people who make it. Rosaldo (1989/1993, 20, 26) frames culture as a "porous array of intersections where distinct processes crisscross from within and beyond its borders. . . . Culture encompasses the everyday and the esoteric, the mundane and the elevated, the ridiculous and the sublime." To study culture, then, is to work from multiple perspectives and on multiple levels in a seemingly boundless space. Queer culture is one such space and the object of study and reflection in this chapter. Queer cultural studies, as a discourse attempting to make meaning and sense of the diversity of forms of queer being and acting, draws on themes, ideas, issues, and language that are historically produced and loosely brought together within permeable and unfixed queer cultural borders. It is an engagement with the many textures that shape hetero-sexist culture and the queer counterculture that variously contests and resists it.

Queer cultural studies problematizes cultural formations and takes up how resilient queer persons might resist oppression and transform their lives. Its project is to investigate (indeed, interrogate) and transform power relations and cultural conditions contributing to the social misery of those inhabiting the spectral community of queer Others. Queer cultural studies is embodied and embedded in a culture of communicative learning and expression concerned with being, expectation, self-preservation, resistance, becoming, and belonging. From this perspective, it is about how w/e and others perform in different cultural spaces. It is about transgressing cultural spaces; that is, it is about exposing and contesting cultural practices that dismiss or defile our identity in the effort to deny us agency. Moreover, it is about transforming practice to affirm queer integrity within a politics of hope and possibility.

### **The Meaning and Politics of Queer Cultural Identity-Difference**

For me, cultural difference constitutes much of the sum that is cultural identity. Thus, I use the term "queer cultural identity-difference" in my work. It signifies a complex and fluid formation. In making sense of it, queer persons affirm "their own histories through the use of a language, a set of social relations, and body of knowledge that critically reconstructs and dignifies the cultural experiences that make up the tissue, texture, and history of their daily lives" (Giroux 1983, 37). In coming to terms with queer cultural identity-difference, queer persons challenge a hetero-sexist cultural politics that dishonors queer being and acting by allowing the unfreedoms and inequities that maintain the

status quo. From this perspective, its politics are about courage, change, visibility, transformation, and the struggle for equity and mobility within and outside queer cultural borders. They are also about integrity, which Fromm (1968, 84) tells us "simply means a willingness not to violate one's identity in the many ways in which such violation is possible."

The politics of queer cultural identity-difference are kindled by how w/e see, remember, engage, and resist those who would keep queerness invisible. These politics oppose dominant cultural politics that have historically acted as points of power and privilege opposing the constitution of queer cultural identity-difference. This opposition is grounded in hetero-sexism, which Hill (1995) describes as the repressive social system of obligatory heterosexuality. Hill details that hetero-sexism is enshrined in the language, deliberations, and symbols of the dominant culture in matter-of-fact ways that insidiously neglect, omit, distort, and eradicate queer persons. He describes how hetero-sexism is taken up in hetero-centric discourse that envelopes gender identity, cultural behavior, social relationships, and issues of sexuality. This discourse embodies language, perceptions, meanings, assumptions, policies, beliefs, and values that discard queer Others and assault our integrity by dismissing queer identity, needs, desires, relationships, and values. Queer persons respond by producing what Hill calls "fugitive" knowledge. This oppositional knowledge of the queer counter-culture and community informs queer discourse and resistances in education and other social spaces. It infuses the struggle to live what Hill (1995, 153) calls "unambiguous, unapologetic lives."

### **A Status Report on the U.S. Queer Cultural Project**

While the struggle is not over, queer persons in the United States continue to make progress, through their cultural and political work, toward enjoying the rights and privileges of full citizenship. Alan S. Yang's (1998) empirical research of public opinion on moves toward equality by lesbian and gay Americans indicates this. His results are summarized in a report<sup>4</sup> (*From Wrongs to RIGHTS*) released by the Policy Institute of the National Gay and Lesbian Task Force. They infer that the majority of Americans not only tolerate but also support lesbian and gay civil rights. The institute's director, Urvashi Vaid, believes this indicates that the post-Stonewall<sup>5</sup> strategies of coming out, public education, steady lobbying, direct action, and campaigns for legal equality have helped to shift public opinion. Significantly, Yang's results expose a myth that those on the political and religious right have traditionally taken for granted. This myth has suggested that "mainstream" U.S. culture and society oppose queer persons and their civil rights with respect to living, working, and associating in alternative constructions of family.

Yang's research, examining public opinion from the late 1970s to the present, indicates a real emerging social consensus supporting queer civil rights. It infers that the U.S. queer cultural project to achieve equity for queer citizens is in-

creasingly successful. It counters myth with evidence that attests to progress in endeavors to achieve equal rights in employment, housing, military service, and access to social benefits and inheritance rights. It also indicates slowly growing support for equal protection of same-sex relationships and queer family formations. While these trends are encouraging, it is important to note that Yang's research also reveals a disturbing paradox: Clear support for particular and tangible kinds of queer civil equalities coexists with continuing disapproval of queer persons on moral grounds. This suggests that equality from a legal perspective does not guarantee cultural or political acceptance and social civility. Progress in the courts does not necessarily domino into progress in larger cultural and political arenas. In fact, forward moves by the legal system are often countered with backward moves by rightist elements in culture and politics. Thus, crucial work remains to be done. The contemporary melding of the moral and the political has meant that certain key civil rights related to living a full life are still not rights accorded to queer citizens. For example, civil rights with respect to same-sex marriage (as a symbolic protection of queer partners) remain a contested matter. Same-sex marriages are considered by many to be immoral and an affront to the "hetero-sacred" traditional family. Adoption by same-sex couples is also met with disdain. Furthermore, queer citizens have to be guarded in occupations where public opinion, shaped by hetero-sexist perceptions and beliefs, continues to link hetero-normative morality to the ability to perform jobs. Many queer teachers, doctors, and clergy still hide in order to work in public spaces. While this cultural state of affairs exists, the sorry consequence is that queer persons truly are not full citizens.

Throughout his research, Yang indicates the significant influence of political ideology in the refusal of civil rights for queer citizens. While liberals and moderates have grown more supportive of queer civil rights over time, conservatives have remained opposed. This is reflected in the antigay stance of socially conservative Republican leaders and party factions associated with the religious right's infiltration of the GOP. For more than a decade, rightist politico-religious groups have visibly penetrated the Republican Party to fight their moral battles on political ground. They continue to attack queer persons and queer culture as they uphold sexist and hetero-sexist traditions. Waving the banner of "tradition," they fuse the political and the moral into a politics of exclusion. These politics of fear are bent on thwarting queer persons as they struggle for social and cultural visibility. They feed a culture of resentment and violence that continues to see queer persons as pathological, and queer cultural identity-difference as deviant.

This tendency to meld the moral with the political in U.S. politics is historically constructed. The trend has taken on a vexing significance at least since the 1950s, when a new cultural alloy melding politics and morality reconfigured the cultural landscape in the United States (Bell 1960). Reflecting on this cultural phenomenon, Daniel Bell remarked that the political temper in the McCarthy era was altered by the large-scale infusion of moral issues into political debate.

He concluded that McCarthy was the catalyst in changing the historical U.S. predilection for compromise in politics and extremism in morality. In a period of frantic fear of Otherness, the moral became the political. The contemporary politico-religious ploy to beatify traditional social and cultural values is a recasting of this cultural alloy. It reminds us that the struggle for queer civil rights takes place in the intersection of culture, politics, and history.

## **QUEER CULTURAL STUDIES AND ITS VALUE TO ADULT EDUCATION**

Using queer cultural studies to transgress adult educational space is an act that places educator work in the risky and political realm of work for cultural change. In a broad sense, this work is concerned with education for citizenship that replaces the prejudicial melting-pot paradigm with transformative thinking and action centered on equity for different citizens across relations of power. It is attentive to human diversity and integrity issues and to possibilities for using border-crossing education to build cultural democracy. In other words, this work situates a critical practice of adult education within an ecology of learning that is sensitive to responsible individualism, honored Otherness, and the politics of building democratic communities of difference in living, learning, and work spaces.

### **Teaching Queer Cultural Studies to Transgress Adult Educational Space—Possibilities and Risks**

Of course, an ecology of learning, especially one that speaks to the civil rights of queer persons as learners, workers, and citizens, is not easily embraced. As Browning (1993/1994, 9) argues, queer persons are “the most ‘other’ of all ‘others,’ historically excluded as unnatural even by *other* [his italics] excluded peoples.” Thus, queer educators and learners, working in the intersection of queer cultural studies and adult education, should not proceed without considering the consequences. W/e must always be mindful of the risks and repercussions of exposing our queer selves and how w/e act in the everyday. W/e can be violated in many ways in classrooms and other institutional spaces just as easily as w/e can be violated walking down main streets in our hometowns. There are many risks associated with border-crossing education. They are connected to dangerous knowledge, target groups, communication, dialogue, and the learning environment. It is not for the faint of heart to talk a queer talk and walk a queer walk. It takes courage, strength, and resilience to be border-crossers who move our queerness beyond rightist pathologizing as w/e continue the struggle to be full citizens.

### **Informing a Critical Practice of Adult Education**

Collins (1991, 120) believes that a critical practice of adult education is attentive to issues of freedom and justice when it seeks to work directly with popular constituencies, and when it creates occasions for developing and engaging alternative democratic discourses. He concludes, "Ultimately, a vocation of adult education seeks to realize, as critical practice, a just state of affairs where education is determined through the practical interests of free men and women." A critical approach to adult education, informed by ways of knowing from queer cultural studies, helps to situate adult education as a vocation. An engagement with queer cultural studies augments ongoing feminist and multi-cultural initiatives to transgress adult educational space.<sup>6</sup> It provides further opportunity for the field to investigate its own social and cultural boundaries and the extent to which they may be oppressive. It becomes a way to theorize and problematize the social and cultural formation of the field in order to recast adult educational space as a truly democratic border zone where equity issues are kept front and center. For example, one way that adult educators can invigorate modern practice as an inclusionary cultural practice is by critical analysis of the stories<sup>7</sup> of resilient queer persons who trespass upon hetero-sexist terrain in their desire to alter its sociocultural landscape.

Hill (1996) investigates ways that queer persons historically have been border-crossers, transgressing oppressive boundaries socially and culturally fixed by tradition into accepted and acceptable designs. He locates fugitive knowledge, described above as knowledge produced outside the domain of dominant discourse, as the keystone for adult transgression. For Hill, fugitive knowledge is crucial to building learning communities where we come to terms with what is right, fair, moral, legitimate, desirable, and valuable. Fugitive knowledge production involves indigenous interpretations whereby what it means to be queer is determined by the subjects themselves. It also involves unlearning hegemonic knowledge that defines the acceptable and accepted in hetero-normative terms only. This unlearning in the name of inclusion is crucial to transform understandings of culture and citizenship in education and the broader culture.

### **MEETING THE CRITICAL CHALLENGE TO KNOWLESIAN ANDRAGOGY**

Andragogy, defined by Malcolm Knowles (1970) as a theory of how adults learn, ascended to prominence in mainstream U.S. adult education after the publication of his seminal text, *The Modern Practice of Adult Education: Pedagogy versus Andragogy*.<sup>8</sup> In contemporary adult educational culture, fugitive knowledge from queer cultural space can inform new pedagogical possibilities as a response to a critical challenge to Knowlesian andragogy. Critical deliberations over the meaning and value of Knowlesian andragogy, which have

taken place in earnest since the 1980s, have effectively served to dismantle this notion as a theory of how adults learn (Grace 1996). Indeed, andragogy continues to lose its punch in the 1990s, as emphases on human and cultural diversity and inclusion education expose Knowles' idea as one caught up in a politics of exclusion. Andragogy has tended to contract self-directed learning to concerns with the individual and technical, sidelining concerns with the social and cultural. Knowles' conceptually muddled understanding of andragogy situates adult learning as a depoliticized and decontextualized process. In his work, Knowles reduced adult learning to matters of technique and self-direction. He appeared more concerned with individualistic learning and survival, with maintenance and conformity, than with resistance and transformation in social and cultural spaces. He failed to see adult learning spaces as sites to build social vision or resist the status quo in the way that Lindeman (1926/1961) had in *The Meaning of Adult Education*. He also failed to focus on learning in community as a social engagement where history, culture, and politics matter in processes of making meaning and planning action as reflective, informed activities.

The legacy of Knowles' limited development of andragogy is a modern practice that has forgotten many citizens still hanging onto the lower rungs of the U.S. social ladder.<sup>9</sup> Indeed, in turning to andragogy, mainstream adult education has been complicit in maintaining a dominant social hierarchy designed to fix social positions in oppressive ways that benefit those perched on the rungs above. In this light, how might a turn to queer cultural studies inform transformative pedagogy that challenges normative field discourse? Moreover, how might this in turn expand possibilities for change in adult learning culture and the broader culture and society? Answers to these questions begin with a recognition that queer cultural studies offers ways of knowing and understanding that animate possibilities for communication and sociocultural inclusion. More than four decades ago, John Walker Powell (1956, 232, 234) spoke to the connection between communicative learning and inclusion in *Learning Comes of Age*. Powell believed that communication starts with and is shaped by the people in our lives, our "circles of intimate response." He located communication as the absolute requisite for democratic culture and society. By this he meant revealing particular knowledges, purposes, beliefs, dispositions, and actions, and problematizing the ways they affect citizenship and possibilities for building cultural democracy. For Powell, anything that worked against communication—barriers like lying, prejudice, ignorance, anger, fear, and partiality—subverted culture and society and opposed education. Hetero-sexist discourse provides an example of this subversion and opposition. Barriers to communication shape this discourse in malevolent ways that deny or demean queer being and action in relation to life, learning, and work issues. Powell called these barriers "faults" across the terrain of our society." Adult education can turn to queer cultural studies to explore this terrain and the barriers that attempt to make it uninhabitable for queer citizens. The knowledge gained can help the field to live out its responsibility to contribute to cultural democracy by expanding its circle



of intimate response and creating inclusive learning spaces where adult learners may "know accurately, live joyously, think freely, [and] act thoughtfully."

## **QUEER CULTURAL STUDIES INFORMS EDUCATION FOR CITIZENSHIP**

Usher, Bryant, and Johnston (1997) speak to the fact that a growing recognition and affirmation of cultural diversity accents the need to question further identity, difference, and pluralism as cultural dimensions of citizenship. In making a case for exploring linkages between adult education and cultural studies, they see this questioning as a key factor helping to recast education for citizenship in today's learning milieu. Queer cultural studies can add important insights to this reformulation. It brings new knowledges to adult education as the voices of the spectral community of queer Others speak to remaining civil rights issues, some of which are noted above in the summary of Yang's research. It offers perspectives important to the creation of a discursive space, enabling dialogue to redescribe citizenship in terms of contemporary understandings of culture and the dimensions of cultural democracy. This dialogue of difference is needed so adult education can grow as a field truly recognizing, respecting, and fostering Otherness.

To date, however, mainstream adult education has essentially mirrored the dominant culture and done little to assist the emancipation of queer persons. Modern practice, especially in its professionalized form, has been distant from the struggle of queer persons to secure the rights and privileges of full citizenship accorded the majority of persons whose sexual orientation is unquestioned. In fact, as Hill's (1995, 153) research indicates, "mainstream adult education has been the guardian and caretaker of heterocentric discourse, continuing the processes of disenfranchisement that begin in preparatory schooling." In fulfilling this role, modern practice reduces possibilities for social and cultural education. When queer persons are treated as censurable objects, w/e are stifled in our attempts to grow individually and socially as visible and integral subjects. These politics of disenfranchisement work to deny us individual expressive spaces and they exclude us from participation in debate and decision making in education and society. Usher, Bryant, and Johnston (1997, 30), speaking to the relationship between education and citizenship, argue that limits are placed on participation and visibility in mainstream educational space. They conclude, "Any educational endeavour implies a certain type of citizen and a certain type of citizenship through the curriculum it constructs and the values it espouses."

Queer persons know this. W/e are often not represented in real or meaningful ways in curricula and instruction in exclusionary mainstream learning circles. Moreover, our attempts to be vocal and visible in various educational spaces have been misinterpreted by some, notoriously those on the political and religious right, as threats to the maintenance of these spaces. This hetero-sexist and homophobic response is an attack aimed at outlawing any queer presence in

education. Critical exploration of these exclusionary tactics is instructive to adult educators who wish to question and problematize the social and cultural purposes of modern practice. It is also informative to new forms of community adult education based on the desire to build communities of difference. Usher, Bryant, and Johnston advance community adult education as a way to address structure and agency in an encompassing approach to education for citizenship. As they see it, community adult education places value on local knowledge and experience. It emphasizes participatory education as it explores dialectical private/public and personal/political relationships. With its emphases on fugitive knowledge production, contexts, identity, inclusivity, agency, and cultural democracy, queer cultural studies is a rich source of local knowledge and experience and a rich resource for dynamic and inclusive forms of community adult education. It contributes to critical probing of the meaning and dimensions of citizenship. It helps adult education to develop further as a sociocultural enterprise giving primacy to human diversity and equity issues.

Queer cultural studies also provides adult education with ideas and examples to shape adult learning spaces as sites to begin building cultural democracy. Fraser (1994) recounts that members of subordinated social groups, including queer persons, have formed what she calls "subaltern counterpublics" time and again. By this she means that they have formed parallel discursive arenas beyond mainstream culture where they communicate desires, needs, objectives, and strategies in expressive, productive spaces. These countercultural spaces are, in a real sense, alternative learning spaces where the disenfranchised produce and distribute counterdiscourses (fugitive knowledge) that inform the construction of identities synchronized with living oppositional lives. This countercultural learning serves two key purposes instructive to transformative adult education. First, this cultural work builds queer community and a sense of belonging within a community of difference. It helps queer persons to know their circle of intimate response. This circle is a site for communicative learning and a power base. Second, this secure space can be used as a clearinghouse for fugitive knowledge; that is, it can provide a site for knowledge exchange and distribution involving the wider public. This sharing of knowledge and understanding is crucial in nurturing a politics of visibility and possibility. As Yang's research suggests, simply knowing a queer person is associated with increased tolerance toward queer citizens and support for their civil rights. Thus, it is important that queer persons continue to inform and educate the public. We must continue to speak to and with other citizens about queer civil rights as part of a communicative learning process where every adult learns. The success of this process is evidenced in the United States, for example, by the special case of gays in the military. While queer citizens are still banned from military service, President Clinton's "Don't Ask, Don't Tell, Don't Pursue" policy in 1993 has led to controversial debate and communicative learning about lesbian and gay issues. Yang's (1998, 5) research indicates that it has actually led to greater support for lesbians and gay men to serve in the military. He concludes:

[Voices from] a vital and vocal lesbian and gay community . . . have added more information and new perceptions to old debates and mythologies. . . . [They have] moved the discussion of homosexuality from the realm of "not acceptable for polite society" into a public, contentious discourse around the role of lesbians and gays in contemporary American society.

Of course, in doing this cultural work w/e must never forget that education for transformation is a complex and dangerous undertaking. Dominant cultural violence is always a threat. Thus, engaging in a politics of visibility and possibility also means counteracting a politics of negation that attempts to create more barriers to full citizenship as queer persons become more culturally visible. Rightist cultural terrorists employ a politics of negation to perpetuate myths and stereotypes that assault queer integrity. Browning (1993/1994, x) gauges the results of increased cultural visibility in the United States:

The gay bashers, the military, even the epidemic [AIDS/HIV]: these . . . are the forces that have worked to codify and strengthen the social phenomenon that has come to be called American gay culture. Tragedy and hostility are, for the short term at least, the ramparts of cultural identity. They intensify our sense of solidarity and inform the quality of memory.

## CONCLUSION

In this chapter, I argue that mainstream adult education mimics the dominant culture in its commitment to the hetero-normative status quo. Browning (1993/1994, 18) purports that in U.S. culture, "gay people are admitted only to the degree that they sequester their difference and conduct a sexless public life that offers no model, no quarter, no inspiration to others—child or adult—who would explore all that is queer about themselves." As a complicitous social and cultural formation, mainstream adult education abides by these parameters to participation. However, as Collins (1991) argues, we can do without a modern practice that fails to question hegemonic arrangements; that is, we can do without a practice of adult education that fails to question dominant ways of knowing, seeing, thinking, and acting. He believes that, as vocation, adult education works with human and cultural diversity, and makes space for alternative democratic visions and discourses. Since various Others continue to struggle for space in its mainstream practice, I believe that the field has yet to truly live out adult education as vocation. However, I also believe that the field is making strides in that direction, fortified by contributions from queer cultural studies, along with feminist, multicultural, and other counterdiscourses. Each way of knowing contributes to an inclusive and transformative practice of adult education.

In conclusion, by speaking to issues of citizenship and cultural democracy, queer cultural studies provides a challenge to adult education as a mainstream

cultural practice. That challenge is to invigorate contemporary practice by building communities of identity-difference committed to creating a society where *all* disenfranchised persons experience freedom, justice, and the rights and privileges of full citizenship. This redescription of mainstream practice as inclusion education revitalizes adult education as social and cultural education. Powell (1956, 235) suggests, "The *principles* [his italics] by which adult education selects its goals and its methods are derived by direct implication from the function which it undertakes to perform for society. Its *energy* derives from the love of people, its courage from faith in them." Today this energy must come from the love of *all* people, every Other person. It is this energy that will continue to shape adult education as vocation.

## NOTES

1. W/e, thus represented in this chapter, is a w/e that recognizes queer diversity as it informs and places value on the notion of at least a loosely configured unity in queer identity-difference. This representation recognizes that lesbians, gay men, bisexuals, transgendered persons, and transsexuals are not located in some cohesive community that blurs identity-difference within some generic understanding of queerness. Instead, "w/e" situates diverse queer persons within a spectral community of queer Others.

2. To understand further ideas from critical postmodern theory and language presented in this piece, it is worthwhile to explore the work of theorists including Ben Agger (1992), Henry A. Giroux (1992), Peter McLaren (1998), and William G. Tierney (1993). For a description of critical postmodernism that is more specific to adult education, see my essay, Grace (1997a). In it I elucidate what critical postmodernism is, building on Giroux's typology. Set out in *Border Crossings*, it incorporates (a) modernism's emphases on ethical, historical, and political contexts; (b) postmodernism/poststructuralism's concerns with exploring identity and difference, contesting totalizing forms of knowledge, and creating new languages; (c) feminism's theorizing of the notion of partial closure and its aim to ground vision in a political project; and (d) postcolonialism's foci on privilege and exclusion.

3. For me, to "texture" knowledges and understandings is to develop descriptions, analyses, and interpretations that are attentive to disposition (attitudes and values), contexts (social, economic, historical, political, and cultural) and relations of power (race, ethnicity, gender, class, age, ability, and sexual orientation). This texturing is crucial to the investigation of social and cultural formations and the problems and projects arising from them. It involves a turn to theory and an exploration of the nature and meaning of language.

4. Alan Yang's empirical analysis of public opinion toward queer equity is a project of the New York-based Policy Institute of the National Gay and Lesbian Task Force (NGLTF). The task force describes itself as "a think tank dedicated to research, policy analysis and strategic projects to advance greater understanding and the equality of lesbian, gay, bisexual and transgender people" (Yang 1998, 29). Yang's analysis of publicly available data is substantial and revealing because he draws only on public-opinion research (conducted between 1973 and 1997) that used systematic and representative samples of the American adult population as a whole; that is, empirical research where the

universe was all American adults. He is clear that his research only measures trends in public opinion toward lesbians and gay men because polling data on other members of the larger queer community, including bisexual and transgendered persons, do not exist in a way that would enable them to be indicative of trends.

5. D'Emilio (1992) relates that the gay liberation movement was given impetus in June 1969, when police in New York City raided a gay bar, the Stonewall Inn. The police raid provoked three nights of rioting by enraged "homosexuals" no longer willing to succumb to forms of oppression that denied fundamental rights like freedom of assembly. After this decisive moment in gay history, radicalized queer persons formed the Gay Liberation Front. D'Emilio relates that the impulse quickly spread from New York throughout the United States and much of the industrialized West. Disenfranchised queer persons were choosing visible means to confront hegemonic structures that denied them basic human rights.

6. The work of Ross-Gordon, Martin, and Briscoe (1990), Taylor and Marienau (1995), and Tisdell (1995) exemplify important feminist and multicultural initiatives to transgress adult educational space.

7. For an overview of aspects of this work, see the proceedings of the symposium conducted by Edwards, Henson, Henson, Hill, and Taylor at the 1998 Adult Education Research Conference.

8. Collins (1998) relates that andragogy was first mentioned by Knowles in an article published in the April 1968 edition of *Adult Leadership*. Andragogy represented more than a name for how adults learn. It was a term and an approach tied to new directions in adult education that emerged in the post-World War II period. These developments were caught up in professionalization moves and the field's desire to be a recognized discipline separate from education for children.

9. While U.S. modern practice is the focus of this chapter, a similar story can be told about the emergence of modern practice in Canada, especially since World War II. My historical research (Grace 1997b) indicates that the Canadian field has also been deeply affected by what I call the "Ization Syndrome": individualization, institutionalization, professionalization, and techno-scientization. I contend that decontextualized Knowlesian andragogy represents the most pervasive expression of the effects of this syndrome. This is signified by shifts away from the social and cultural and toward the individual and instrumental in modern practice above and below the 49th parallel.

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