AM I A FOX OR A HEDGEHOG?

Karen McKellips
Cameron University, emerita

At the 2002 meeting of the Society of Philosophy and History of Education, David Snelgrove acquainted us with *The Hedgehog and the Fox*, Isaiah Berlin's essay on Tolstoy's view of history. It was a propitious time to mention hedgehogs as just a month before at the Biennial Conference of the Beatrix Potter Society, I had the privilege of petting a hedgehog. (They are not prickly like porcupines; their coats are actually soft in spite of their bristly appearance.) As a child, one of my favorite literary figures was Mrs. Tiggly-Wiggle, a hedgehog in Potter's book of the same name. I was intrigued by this juxtaposition of Mrs.Tiggly-Wiggle with Tolstoy, but the main factor steering me toward a consideration of the ideas in the Berlin essay was Snelgrove's description of Berlin's view of the difference between a hedgehog and a fox. I immediately saw myself as a fox who wanted desperately to be a hedgehog. While reading the essay, I was somewhat mollified to find that Berlin hypothesized that Tolstoy "was by nature a fox, but believed in being a hedgehog."[1]

What follows is a sort of self-analysis in which I attempted to discover myself to be a hedgehog. It departs from my usual presentations in that it is more of an essay than a research paper. As an "elder" in this organization, and one honored by being asked to give the Drake Lecture, I have taken the privilege of putting myself at the center of this presentation, attempting to pull myself together into some kind of coherent hedgehog-like whole.

Berlin begins his essay with a quote from Archilochus, "The fox knows many things but the hedgehog knows one big thing."[2] He then describes hedgehogs as those "who relate everything to a single central vision, one system, less or more coherent or articulate, in terms of which they understand, think and feel—a single, universal, organizing principle in terms of which alone all that they are and say has significance."[3]

Foxes are "those who pursue many ends, often unrelated and even contradictory, connected, if at all, only in some *de facto* way, for some psychological or physiological cause, related by no moral or aesthetic principle… [They] lead lives, perform acts and entertain ideas that are centrifugal rather than centripetal; …seizing upon the essence of a vast variety of experiences and objects … without … seeking to fit them into or exclude them from, any one unchanging, all-embracing, sometimes self-contradictory and incomplete … unitary inner vision."[4]

Berlin perceives as hedgehogs Dante, Plato, Pascal, Hegel, Nietzsche. His list of foxes includes Shakespeare, Aristotle, Erasmus, Goethe, Joyce. He then turns his attention to Russian writers, declaring Pushkin the "archfox" and Dostoevsky "nothing if not a hedgehog," with Tolstoy difficult to classify.[5] He then hypothesizes that "Tolstoy was by nature a fox, but believed in being a hedgehog."[6] Perhaps in this belief, and in no other way, I am like Tolstoy.

I perceive myself as jumping from one idea to another, one intellectual pursuit, one historical or literary or philosophical construct to another—fox-like. Most of my colleagues in this Society whose work I have admired over the years appear to me to be hedgehogs. Charles Fazarro's papers have kept me from having to say, "Foe who," and

"post what?" Sam Stack has expanded my understanding of the various forms of pragmatism—each of his presentations contributing more to making it coherent for me. Bill Fisher made progressivism "real" for me. Thanks to a multitude of members of the Society my head is crammed with John Dewey! Most Society members appear to me to be focused. Their presentations over the years fit together with coherent, reoccurring themes which I value because they have led me to depths of understanding in areas in which I would otherwise be even more ignorant than I am. Unlike Berlin, or Snelgrove, I am not competent to judge if various Russian writers are foxes or hedgehogs. However, the metaphor seems valuable in analysis not only of literary figures but also of numerous other categories of human thought and endeavor.

Thus began my attempt to look at my own work to see if there is any "big thing" or "unitary inner vision" there. And perhaps to avoid what we retired persons usually avoid, doing the research to learn anything new. I did not re-read *everything* I have written, not even everything I have published since that ranges from, "Thanks for the Memories," a paean to Lew Baker, proprietor of a small-town roller skating rink, published in the *Thomas Tribune*,[7] to "Whirlwind School: A Case Study of Church State Relationships in Native American Education," published in the *Canadian Journal of Native Education*.[8] Nor did I re-visit speeches and addresses I have given which range from the presentation made at a high school reunion where I attempted to guide the reminiscences of the classes of 1950 through 1959 back to the "days of yesteryear," to my presentation to the Renaissance Group titled, "A Celebration of Diversity: Beyond Multiculturalism to Transculturalism in Teacher Education at Cameron University."[9]

I discovered that at least the places in which my work has been published are those of a fox…genealogical journals; educational, women's and American Indian history journals; popular culture journals; popular magazines; curriculum and instruction journals such as *The Reading Teacher*,[10] even letters to the editor in *Smithsonian*[11] and *National Geographic*.[12]

In looking at my work, did I see any possible "one big thing" that made me a hedgehog? The only constant I could find seemed to point to a belief that biography is the appropriate focus in the search for knowledge. The dozens of pages that I wrote as a humor column for *Lawton Magazine* and *Texhoma Monthly*[13] were essentially *auto*biography and my genealogical research, *ancestral* biography. Of the thousands of books in my house, only my collection of antique textbooks comes close to being as large as my collection of biographies—which ranges from William James to Shelley Winters.

When choosing textbooks and supplementary reading for the classes I taught at Cameron University, biography dominated. I taught my undergraduate History and Philosophy of Education and Cultural Foundations of Education courses from Gerald Gutek's *Historical and Philosophical Foundations of Education: A Biographical Introduction*[14] for many years, probably keeping the book in print. Since I retired two years ago, it probably has gone out of print.

Long time Society members may have heard my papers on O.O. Howard, G. Stanley Hall, Richard Henry Pratt, Harriet Bedell, Carl Schurz, W.E.B. DuBois, "Alfalfa Bill" Murray, Roscoe Dungee, Magdalena Becker, and Beatrix Potter. If you attend meetings of other social foundations of education societies, you may have heard about Ada Lois Sipuel Fisher, Kenneth Sweeney, Whirlwind, Roman Nose, Cohoee, or Sequoyah.

It appears that I believe that to perceive reality one must look within the lived experience of individual human beings. Accurate perceptions of history are best pursued there. One's analysis should consider what choices individuals make, and why? How much of what individuals do really is *chosen*? How much is pre-determined? Do human beings act only as time-bound, culture-bound people? If an individual were transported to another cultural setting, would he or she have the same beliefs and values? Would he or she succeed at the same level?

If biography is my "one big thing," when did it begin to be so? My first college paper was written in an Introduction to Philosophy class taken my first semester. The professor told us to write a paper to share with the class. The paper was to begin, "I believe…" Most of my classmates wrote a statement of fundamentalist Protestant Christian doctrine that would have made their Southern Baptist or Church of Christ Sunday School teachers proud. They considered it strange that my paper did not address religion.

What I wrote I would learn much later been said much more elegantly by others. I had never heard of Perennialists such as Mortimer Adler with his belief that "man is a rational animal, constant in nature throughout history,"[15] or Robert Hutchins who insisted "the elements of our common human nature … are the same in any time or place,"[16] but my teenaged view was that *people*, I was not sophisticated enough to say *human nature*, are always and everywhere the same. I have been testing that belief since my freshman year in college. The professor gave individualized reading assignments based on student papers. He assigned me to read Aristotle and Aquinas. I had no idea why!

Having established that my "thing" is use of biography in the search for historical and philosophical knowledge, I then had to make it into a "big" thing, at least worthy of presenting as a Drake Lecture. In my attempt to do that, I found support in a book that I recently read and which I recommend highly—James W. Loewen's *Lies My Teacher Told Me, Everything Your American History Textbook Got Wrong.*[17]

Loewen's analysis of secondary school American history textbooks makes an excellent case for the thesis that these textbooks do not reflect history accurately, but rather are volumes of propaganda for certain ideologies. He contrasts what textbooks say about certain *people* with the lives, practices, and beliefs of these same people as viewed through primary sources and well-documented secondary sources which include extensive analysis of both positive and negative characteristics of these individuals. He also questions the selection of people for inclusion in textbooks and the amount of space given to certain individuals, implying they are selected for ideological reasons and their inclusion continues from edition to edition through a combination of resistance to change and continued adherence to the ideological assumptions which caused their inclusion in the first place.

He questions the amount of space given to some U.S. Presidents—William Henry Harrison, who served one month, for example. Perhaps Harrison's generalship fighting Tecumseh's American Indian alliance justifies his inclusion, but if so, why is Tecumseh, who many consider the greatest of the American Indian war chiefs, not given more attention for his amazing feat of leadership? Tecumseh organized a pan-American Indian alliance that came very close to defeating the technologically and numerically superior U.S. forces. Loewen's most effective examples of the misuse of American "heroes" are the textbook treatments of Christopher Columbus, Woodrow Wilson, and Helen Keller.

Loewen points out that textbooks "heroify" Columbus by methods such as exaggerating the difficulty of his journey. They make it seem longer than it was by not mentioning a stop-over in the Canary Islands, inflate his crew's complaints into a near mutiny, claim that even the educated still believed the world was flat, and say that the weather was terrible on the trip when even Columbus' journal says it was not. Textbooks claim that Columbus falsified his logbook to hide from his men the great distance they had traveled. He said in his journal that it was done to keep his route secret so that others could not follow it. Heroification also seems evident in failure to mention that when Columbus returned on his second voyage, he and his men demanded all American Indian property be given them and that the Arawaks work for the Spanish as slaves. Columbus' son Ferdinand in his biography of his father wrote that each Arawak 14 years or older was required to turn in 15 pounds of cotton or a measure of gold dust every three months to receive a token to wear around his neck.[18] The token would save the Arawak from having his hands cut off.[19] When this system broke down because of the impossibility of producing so much gold and cotton in so short a time, Columbus instituted a forced labor system that subsequently was used by the Spanish throughout their American colonies. On Haiti, the system required that the Indians mine gold and raise food for the Spanish, even supply women for sex and carry the Spanish wherever they wanted to go. Columbus' brother was left in charge to administer the system when Columbus left.

Pre-Columbian Haiti is estimated to have had a population of 8 million Arawaks. They were killed by Columbus' men, died of starvation, committed suicide, and a few escaped into the mountains. Bartholomew Columbus' census of those 14 and over in 1496 was 1,100,000, while other estimates say 3,000,000. By 1516 when smallpox first came to Haiti, there were only 12,000 Arawaks. There were 200 in 1542. By 1555, the history books tell us, they were extinct. Textbooks credit disease if they mention this extinction even though smallpox, the major killer of American Indians, did not arrive until there were only 12,000 left. They also do not mention that Columbus was the instigator of the policies and practices that accomplished the genocide. It would hardly contribute to his image as a hero. Actually, this total extinction is being challenged. Some researchers and scholars now believe that several small communities of an Arawak group known as the Tainos survived but were uncounted in these censuses. Today, people claiming Taino descent are active in Cuba, Puerto Rico, and the Dominican Republic. In New York a group of emigrants and descendants of emigrants from these areas calling themselves Taino del Norte are working to achieve federal government recognition as a Native American tribe.[20]

Helen Keller is treated as a hero in textbooks because she learned to read, write, and speak, even though blind and deaf from the age of 19 months. Her college diploma and speaking and writing career are cited to show how far an American can progress through hard work and perseverance. Not mentioned are her beliefs or the content of her speeches and writing. One must go beyond the textbook to learn that she was a radical socialist and a card-carrying member of the Industrial Workers of the World—a Wobbly!

Keller understood that she was not typical of the blind because she was not poor. She knew that industrial accidents, inadequate medical care, and syphilis caused most blindness. Syphilis blinded many prostitutes, most of whom were poor women who could find no other jobs. She said, "I had overcome deafness and blindness sufficiently to be happy, and I supposed that anyone could …[b]ut as I went more and more about the

country I learned that I had spoken with assurance on a subject I knew little about. I forgot that I owed my success partly to the advantages of my birth and environment…the power to rise in the world is not within the reach of everyone."[21]

When Keller began to speak out regarding this and other problems resulting from the poverty of the working classes, and especially when she became an activist for socialist causes, newspapers that had widely praised her stopped doing so and said she was only parroting what she was told by those around her. Textbooks write about her childhood, but in adulthood she becomes just a "humanitarian, lecturer, and writer." Students may learn that Annie Sullivan held her hand under a water pump to teach her her first word, but they will not mention that she was a founder of the American Civil Liberties Union or that she contributed money to the N.A.A.C.P and sent a letter of support printed in *The Crisis*. When the Communist Elizabeth Gurley Flynn was in jail for her beliefs, Keller wrote her, "May the sense of serving mankind bring strength and peace into your brave heart!"[22] She said that she was physically blind and deaf but that our "intolerable system" is "socially blind and deaf."[23] Keller's treatment in textbooks (and the mass media) has been "heroified" by ignoring the last 64 years of her life.

While textbooks may devote too much space to William Henry Harrison, their considerable coverage of Woodrow Wilson and his administration is warranted for the many changes in American life that developed at least partly as a result of his policies and actions as President. Some of these changes may be as a result of his inaction, or the action of his wife and/or physician, during the months when he was incapacitated by the stroke suffered in 1920. Nevertheless, heroification requires ignoring the hardships suffered by the working class of Latin America that resulted from the numerous interventions, 10 in Mexico alone, by which U.S. troops insured that governments friendly to U.S. commercial interests were in power, and that land reform and labor unions not be instituted in these countries. Haiti, Cuba, Nicaragua, and the Dominican Republic were as much U.S. colonies as other parts of the world were European colonies. In Haiti, American marines were responsible for the deaths of many of the thousands of Haitians who died resisting the seizure of their small tracts of land by large plantation owners or in protest against rigged elections that were about as democratic as those in the Soviet empire during the cold war. Loewen maintains that Wilson's actions "set the stage for Batista, Trujillo, the Duvaliers, and the Somozas."[24]

At home, Wilson's policies re-segregated federal employment, erasing many of the gains made by African-Americans during Reconstruction. His overtly racist views are evident in his treatment of Reconstruction in his *A History of the American People*.[25] For those not reading his books, there is his endorsement of D.W. Griffith's film *Birth of a Nation* by saying "it is like writing history with lightning…and all so true."[26] The film was based on a book by Thomas Dixon, a former classmate of Wilson's. Can it be just coincidental that Wilson's second term saw an explosion of anti-black riots and lynching across the nation?

Loewen says "textbooks take great pains to insulate Wilson from "wrongdoing" in regard racism and ignore his suppression of civil liberties through the Espionage Act of 1917 and the Sedition Act of 1918. Wilson vetoed the 1920 bill that would have repealed the acts that his Attorney General used to censor socialist and anti-British mail and give legal support to anti-communist and anti-labor union witch hunts. Loewen's view is that

"neither before or since these campaigns, has the United States come closer to being a police state."[27]

Thus if one looks to lived experiences for meaning or truth, my "really big thing," one should not rely on American History textbooks for biographical information. "Heroification" will lead one astray, and myth may take precedence over fact. One should not dismiss myth completely, however, so long as one recognizes it as myth. History may be driven as much by myth as by fact. As Charles Fazzaro said to this society in 1982, "Myths give order to a society's environment."[28]

Frances Mossiker's book, *Pocahontas: the Life and Legend*,[29] is an example of a book which explores both myth and fact in biography. Mossiker documents and footnotes scrupulously, having read a voluminous amount of source material ranging from 17th century documents and letters to the colorful Oklahoma Governor "Alfalfa Bill" Murray's *Pocahontas and Pushmataha*.[30] The poetry of Carl Sandburg, Ogden Nash and Stephen Vincent Benet is mined for myth, and letters and publications of people who knew her for fact. In addition to Captain John Smith's books and correspondence and John Rolfe's letters, Mossiker's factual sources include William Strachey's 1612 description of Pocahontas as a young girl with "privities undraped" turning cartwheels with colonists' "boyes."[31] Strachey knew Pocahontas in Virginia and was on the ship that took her to England.

The letters of John Chamberlain written in 1616 and 1617 describing Pocahontas' activities in England are another contemporary source.[32]Thanks to Chamberlain, we know about her attendance at the premier of a Ben Jonson play as a guest of King James. The first literary reference to Pocahontas was Jonson's in his comedy, *The Staple of News*.[33]

Mossiker includes in her book paintings of people from Pocahontas' village painted in 1585, a 1619 engraving of her kidnapping by Colonial authorities, and her likeness that served as a frontispiece for the 1627 edition of Smith's *General Historie of Virginia, New England and the Summer Isles* … To show the development of the mythological Pocahontas, she also includes 19th century idealized portraits, a 1906 watercolor, a 1956 sculpture, and a scene from the 1913 film *Jamestown*.

Regarding the credibility of Captain John Smith's adventures before and during his sojourn in America, Mossiker writes, "Smith's story, as he tells it, is a compelling story fraught with symbolism, with all the markings of a myth—if, if, if—if it really happened as he told it. The chances are that it did."[34]

Mossiker points out that the story of the beautiful princess saving the life of a man from another culture who is about to be put to death on orders of her father is one of the oldest in myth—"not only archetypal, but universal."[35] She compares the Pocahontas story with Medea, Adriadne, daughter of Minos of Crete, Shakespeare's Portia, and Ivanhoe's Rebecca,[36] and refers the reader to Andrew Lang's *Custom and Myth*[37] to see examples of similar rescue stories from as widely separated cultures as those of Finland, Samoa, and Madagascar. She mines a great diversity of contemporary sources in the investigation of the event as fact and as myth.

Smith himself claimed to have been enslaved by the Turks, a prisoner of French pirates, and engaged in all sorts of adventures both before and during his sojourn in America. His rescue by Pocahontas was only one small part of his incredible life. Perhaps it is impossible to know if his claims are true in his *The True Travels*,

Adventures, and Observations of Captaine John Smith in Europe, Asia, Africa, and America, from Anno Domini 1593 to 1629, The Generall History of Virginia, New England, and the Summer Isles, (where he first mentions his rescue by Pocahontas,) and the other six books he published between 1608 and 1631. As Stephen Vincent Benet puts it, he

> … [H]ad been everywhere, been everything,
> (Or so he said) a prisoner of the Turk,
> (Or so he said) beggar in Muscovy,
> A paladin in Transylvania
> (Or so he said), shipwrecked in twenty seas,
> Lover of ladies in a dozen lands…[38]

It is Pocahontas, however, rather than Smith, who fascinates us today, perhaps because she has more than 2,000,000 living descendants. Her only living child, John Rolfe had only one child, Jane Rolfe Boling. Boling's children are the ancestors of at least that many living today. Throughout the years most have been proud of that descent. Edith Boling Gault, Woodrow Wilson's second wife, who may have acted as President of the United States during his illness, was proud to be her descendant. Loewen calls Pocahontas "the first and almost the last Native to be accepted into white society through marriage."[39]

Pocahontas has been a popular subject for children's books and curriculum materials since Peter Parley's (Samuel P. Goodrich's) 1829 *Stories of Captain John Smith of Virginia* that said, "What a worthy girl was this! She was a savage, but her deed was noble! … The name of Pocahontas …ought to be remembered, and will be remembered while America lasts."[40] The mythological Pocahontas is present also in many literary works where no one is expected to believe it is the factual Pocahontas being depicted. A good example is Ogden Nash's,

> But along came Pocahontas and she called off her father's savage minions,
> Because she was one of the most prominent Virginians,
> And her eyes went flash,
> And she said, Scat you po' red trash,
> And she begged Captain John Smith's pardon,
> And she took him for a walk in the gyarden,
> And she said, Ah reckon ah sho'would have felt bad if anything had
> happened to you-all,
> And she told him about her great-uncle Hiawatha and her cousin Sittin'
> Bull and her kissin' cousin King Philip, and I don't know who-all,
> And he said you'd better not marry me, you'd better marry John Rolfe,
> So he bid her farewell and went back to England, which adjoins Scotland,
> where they invented golf.[41]

In John Barth's *The Sot Weed Factor,* Smith's freedom is granted because he was able to rape the virgin Pocahontas with the aid of an aphrodisiac containing eggplant.[42]

Mossiker credits the mythological Pocahontas as beginning with the publication of *Travels of Four Years and a Half in the United States of America During 1798, 1799, 1800, 1801, 1802,* by the British author John Davis. After wandering about the new United States on foot, Davis wrote four novels all of which include the Smith-Rolfe-

Pocahontas triangle. He included poetry, which he claimed Rolfe wrote but actually was written by Davis himself.

Mossiker, unlike some historians, believes Smith's rescue actually happened. She lists people who could have challenged Smith's story but did not, including some who challenged "facts" in his history of Virginia, but did not challenge the rescue. She identifies Henry Adams as first to label it myth, not fact, in 1867, and quotes his *Education of Henry Adams* in which he said he did it to "attract attention" as a "beginner" as an author.[43]

This timing of the beginnings of a mythical view of a person conforms to an African view that there is an in-between stage of human existence. First there is the living person. Next there is a time when the body is dead, but the person continues to live in the minds of people who knew him or her. Finally, when the last person to have known the individual is gone, the person is truly dead.

In Kiswahili the dead who can be described, discussed, defended, and condemned by those who knew them are called *shasa*, and those who cannot are called *zamani*.[44] Those who wish to use biography for idealogical purposes are more comfortable mythologizing zamani than shasa. This difference is apparent to anyone who has seen films or television programs where recent historical figures are depicted. Those of my generation remember how Lyndon Johnson and John Kennedy looked and the sound of their voices and realize that we are seeing actors portraying them. Younger people are more likely to accept what they see as factual, rather than mythical.

History textbooks are mostly about zamani, and the small number of shasa included will be at the very end of the book. Teachers never get to the end of the book before the end of the school term.

Obviously, one should avoid reading only biographical material about "great men." However, one should read material about "great men." Rightly or wrongly, people in positions of power, both now and in the past, have seen these people as great either because their actions and/or words have had great influence or mythmakers wish us to believe that they did. But one must also read of the lives of those "on the margin." One must cross the borders of discourse and hear the voices of the poor, of women, and of those whose race, ethnicity, religion, or some other factor prohibited their lives from being as accessible as those of men of the dominant class and race.

While this border crossing is not as difficult to do now as it was a generation ago, to balance the plethora of biographical material available on Napoleon, Jefferson, Marilyn Monroe, or the Kennedy clan, one will probably have to turn to sources other than the typical published biography. I have found helpful collections of diaries and letters such as *So Much to Be Done, Women Settlers on the Mining and Ranching Frontier*,[45] biographies of relatively obscure people such as Margery Kemp,[46] and what I consider "collective biographies" in which much of the material consists of interviews and private correspondence with people from groups underrepresented in standard histories, but which is not labeled "biography." The work of Ron Takaki is a good example.[47] Fortunately I have ignored the advice in one of my university textbooks, Robert Jones Schafer's *A Guide to Historical Method*, to avoid investigation of "the beliefs and attitudes of common folk who did not write books or answer questionnaires" and to give no time to study of private domestic activities, but to concentrate on the public sphere.[48]

Many books not presented as biography are actually dominated by it. Two-hundred-thirty-four of the 622 entries in the index to Charles Van Doren's *History of Knowedge, Past, Present, and Future*, are to individual human beings.[49] Although the title does not indicate it, a major portion of the book is biography. To me this does not conflict with the title, but of course this is "great men" history with its biases toward what has been important to people in power—upper class white males from certain ethnic backgrounds.

As Jeff Shaara said at a recent symposium on writing history, "It's about the people…not the places or the dates."[50] Shaara finished the trilogy of Civil War novels begun by his father Michael with the Pulitzer Prize winning *The Killer Angels* with his own *God and Generals* and *The Last Full Measure*. He has also written *Rise to Rebellion* and *The Glorious Cause*, novels of the American Revolution, and *Gone for Soldiers: A Novel of the Mexican War*.[51] These novels are better history, better researched and documented than the high school American history textbooks Loewen examined. Shaara read such primary source material as John and Abigail Adams' letters and Franklin's autobiography.

I am well aware of the dangers of letting students interpret historical novels and other works of faction as "history" in its purest form, but know from experience as a reader and as a teacher that novels such as Shaara's are more likely to lead to an interest in history than will assigning Chapter 3 in a textbook that has been sanitized by all the special interest groups that pressure publishing companies and textbook adoption committees. As William Drake said to this group, meeting here in San Antonio, in 1982, "On the elementary and secondary levels of instruction, due to political pressures exercised by state textbook commissions and local school boards, our school libraries and textbooks have become so petrified that students can find little in them to open their eyes to a new world of reality."[52]

It appears to me that through biography one confronts *real history* rather than *textbook history*. Of course one can encounter *real history* other ways. One can read other well-researched and documented material, attend conference and symposia, explore government documents and the files and records kept by private organizations, even study old newsreels, films, or art works of all types. A good Dutch master painting reveals more *real history* than many textbooks. But for me these methods are less efficient and less interesting. Perhaps in this statement lies my true reason for choosing to spend so much of my private and professional life involved with biography. As an exstentialist, which I believe myself to be, I have *chosen* this to be my *big thing*. Or perhaps I do not have a *big thing* at all, but am just an existentialist fox, choosing to do what pleases me. And what pleases me is biography.

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[1] Isaiah Berlin, *The Hedgehog and the Fox*, 1978 rev. ed. (Chicago: Ivan R. Dee, Publisher, Elephant Paperbacks, 1993), 5.
[2] Ibid., 3.
[3] Ibid.
[4] Ibid.
[5] Ibid., 4.
[6] Ibid., 5.
[7] Karen McKellips, "Thanks for the Memories," *Lawton Magazine*, November 1980, 54. Reprinted in *The Thomas Tribune*.

[8] McKellips, "Whirlwind School: A Case Study of Church-State Relationships in Native American Education," *Canadian Journal of Native Education*, 20, no. 1 (1993): 18-25.
[9] McKellips, Cheryl Grable, and Juanita Pahdopony, "A Celebration of Diversity: Beyond Multiculturalism to Transculturalism in Teacher Education at Cameron University," in *Schools for the Future: An American Renaissance, Conference Proceedings*, ed. Dennis E. Hinkle, Bennett F. Berhow, and Diana L. Wallnofer (The Renaissance Group, 1994), 23.
[10] McKellips, "Can Changed Terms Help Balance Reading Programs?" *The Reading Teacher*, 29, no. 3 (December 1975): 280-82.
[11] McKellips, "Columbus," Letter to the Editor, *Smithsonian*, 22, no. 11 (February 1992): 12.
[12] McKellips, "African Marriage Rituals," Forum, *National Geographic*, 197, no. 3 (March 2000): xx.
[13] October 1979 through December 1981.
[14] Gerald L. Gutek, *Historical and Philosophical Foundations of Education: A Biographical Introduction* (Upper Saddle River, NJ: Merrill Prentice Hall, 200l). This is the third edition. I had used the first and second also.
[15] Mortimer Adler, "The Crisis in Contemporary Education," *The Social Frontier*, 5 (February 1939): 141-44.
[16] Robert M. Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), 66.
[17] James W. Loewen, *Lies My Teachers Told Me, Everything Your American History Textbook Got Wrong* (New York: Simon and Schuster, 1995).
[18] Ferdinand Columbus, *The Life of the Admiral Christopher Columbus* (New Brunswick, NJ: Rutgers University Press, 1959), 149-50.
[19] Loewen, 62.
[20] See Rick Kearns, "Taino Restoration 'We Never Disappeared,'" *Native Peoples Magazine*, 12, no.1 (Fall 1998): 73-74; and Lynne Guitar, "Mything in Action," op. cit., 75-76.
[21] Helen Keller, *Midstream: My Later Life* (New York: Greenwood, 1968 (1929), 156. Quoted in Loewen, 34.
[22] Quoted in Loewen, 9. Flynn was not allowed to receive the letter.
[23] From a letter to the editor of the *Brooklyn Eagle* who had written that her disabilities caused her to be misled by socialists. Quoted in Loewen, 22.
[24] Loewen, 24.
[25] Several edition of Wilson's U.S. history have been published since 1903, the latest in 2002. Editions vary in number of volumes and some include documents. Wilson's racist attitudes reflected here are most evident in "Critical Changes and the Civil War," and "Reunion and Nationalization," usually volumes 4 and 5.
[26] Quoted in William Bruce Wheeler and Susan D. Becker, *Discovering the American Past*, 2 (Boston: Houghton Mifflin, 1990), 127.
[27] Loewen, 29-30.
[28] Charles J. Fazzaro, "Myth, Metaphor and Educational Policy," in *Proceedings of the 34th Annual Meeting, Southwestern Philosophy of Education Society*, ed. Dalton B. Curtis, Jr. (Norman: College of Education, Oklahoma University, 1984), 4.
[29] Frances Mossiker, *Pocahontas The Life and the Legend* (New York: Alfred A. Knopf, 1976).
[30] William H. Murray, *Pocahontas and Pushmataha, Historical and Biographical Essays with Personal Sketches of Other Famous Indians, and Notes of Oklahoma History*, 2nd ed. (Norman, OK: Harlow Publishing, 1931). Murray privately printed the first edition in 1924 under the title *Murray's Essays on Pocahontas and Pushmataha with Copious Notes on Oklahoma History*. Murray was Governor of Oklahoma in 1931 and Harlow Publishing published many school textbooks used in the state.
[31] William Strachey, *Historie of Travell into Virginia Britania* 1612 (London, eds. Louis B. Wright and Virginia Freund, 1953). Quoted in Mossiker, 96. Strachey was Secretary of the Virginia Company and was present at the baptism of Pocahontas' short-lived daughter Bermuda Rolfe. He was a member of the London literary group that included Jonson, Christopher Marlowe, and probably Shakespeare, and wrote several books about the Virginia Company. See Mossiker, 96, 147, 171, 357, 365.
[32] John Chamberlain, *The Chamberlain Letters*, ed. Elizabeth Thomson (London, 1966). Quoted in Mossiker, 237, 249, 251.
[33] Mossiker, 225. I am familiar with Jonson only as the composer of *Drink to Me Only With Thine Eyes*, his composition that my high school band director had selected for our student quartet to play at a

Methodist church service. He changed his mind when I said it was my understanding that while it might sound like classical church music, it was a love song of a more carnal type and alluded to wine, not Methodist grape juice.
[34] Mossiker, 71.
[35] Ibid., 82.
[36] Ibid.
[37] Andrew Lang, *Custom and Myth* (1885; reprint, 2nd ed. Brooklyn: AMS Press, 1998).
[38] Stephen Vincent Benet, *Western Star*, quoted in Mossiker, 15.
[39] Loewen, 128.
[40] Quoted in Mossiker, 329.
[41] Ogden Nash, *I'm a Stranger Here Myself*. Quoted in Mossiker, 334.
[42] Mossiker, 334-346.
[43] Mossiker, 85.
[44] Loewen, 239. Zamani and sasha are explained well in John Ibiti, *African Religions and Philosophy*, (Oxford: Heinemann, 1990).
[45] Ruth B. Moynihan, Susan Armitage, and Christiane Fischer Dichamp, eds., *Women Settlers on the Mining and Ranching Frontier* (Lincoln: University of Nebraska Press, 1990).
[46] Louise Collis, *Memoirs of a Medieval Woman The Life and Times of Margery Kempe*, (New York: Harper Row, 1964).
[47] Ronald Takaki, *A Different Mirror: A History of Multicultural America*, (Boston: Little, Brown and Company, 1992); *Strangers from a Different Shore: A History of Asian Americans*. (Boston: Little, Brown and Company, 1989); and others.
[48] Robert Jones Schafer, *A Guide to Historical Method*, (Homewood, IL: The Dorsey Press, 1969), 174-75.
[49] Charles Van Dorn, *History of Knowledge, Past, Present, and Future*, (New York: Burch Land Press, 1991).
[50] Jeff Shaara, interview at Lincoln Forum Symposium, Gettysburg, Pennsylvania. Broadcast on "Book TV," C-SPAN II, December 22, 2002.
[51] All of these novels, whose original publication dates range from 1974 through 2001, are available as paperbacks from Ballentine Books, New York, a division of Random House.
[52] William E. Drake, "The Role of the University in the Culture of the U.S.A.," in *Proceedings of the Thirty-Third Annual Meeting of the Southwestern Philosophy of Education Society*, ed. Dalton B. Curtis, Jr. (Norman: College of Education, Oklahoma University, 1983), 63.