

Existentially Expelled: School Expulsion and the Student

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INTRODUCTION

The task of this paper is to make a sufficient mess of the phenomenon school expulsion. My focus is on school expulsion and the expelled student. I will frame this work with two primary contentions. First, many scholars write of school expulsion as normative with the central focus being on disciplinary practices. I argue this is not the only possible rendering of school expulsion. Second, I contend that school expulsion is also existential. I will focus on this distinction and highlight the existential rendering because it is unattended to in the educational literature. I will develop the paper in three sections: the educational account, expulsion as it takes form in educational literature, and existential expulsion. In each section, I intend to defamiliarize school expulsion from its normative rendering as purely disciplinary. It should be clear that each move to make a normative school expulsion unfamiliar is not a sufficient analytic device. Rather, I intend to defamiliarize school expulsion so that we may perceive it as both disciplinary and existential.

To defamiliarize the normative sense of school expulsion I suggest a turn to phenomenology and the suspension of the natural attitude. By this I mean what Robert Sokolowski refers to as the looking *at* what we normally look *through*.¹ From looking at what we often look through we can differentiate between the thing itself and its appearances. In other words we can look at school expulsion non-normatively and as if it were unfamiliar. The phenomenological position suspends not only the natural attitude but also one's intentionalities. Intentionality signifies one's conscious experience of something. To suspend intentionality does not mean that one begins in doubt. Intentionalities are not alerted but are rather placed at a distance to be questioned and contemplated.² Phenomenology reminds us "the mind is a public thing" in terms of "thinking, reasoning, and perception."³ To study school expulsion phenomenologically is to temporarily detach it from its

normative interpretation as a disciplinary response. From this positioning, I claim that school expulsion is also existential insofar as the student no longer exists or participates within the common realm of a particular school.

Existentialism deals with existence as one first appears and then later defines oneself.⁴ Jean-Paul Sartre writes that an existential moment is when a person “becomes fully aware of what it means to...be an isolated being.”⁵ Expulsion is comparable to an existential state to the extent that the expelled student is further isolated beyond the existential human condition. What becomes of an isolated being further separated from others? The exclusion from a school through expulsion is related to the existential question of subjectivity, a subjectivity that “makes human life possible.” An existential position suggests that “every truth and every action implies a human setting and a human subjectivity.”⁶ In this way, expulsion contributes to a particular human subjectivity in which one is disallowed—temporarily or permanently—from appearing within a particular school. Even if the student returns to or attends another school, one expulsion may instigate additional expulsions and exclusions from not only the school but also from society.⁷ Insofar as human subjectivity is at stake, the phenomenon of school expulsion necessitates an existential rendering.

THE EDUCATIONAL ACCOUNT

I work within the phenomenological and the literary in order to look *at* what we normally look *through*. For example Husserl writes, “if anyone loves a paradox...[and] will allow for the ambiguity [one can say] that the *element which makes up the life of phenomenology as of all eidetical science is ‘fiction,’* that fiction is the source whence the knowledge of ‘eternal truths draws its sustenance.”⁸ From fiction comes truth. This fiction is not necessarily the literary genre. It indicates a distinction between imagined things and actual things. For Husserl this means that while history, art, and poetry are “fruits of imagination,” we can greatly benefit from what they offer. In other words, the imaginative domain provides “perfectly clear fancies,”⁹ hence Husserl’s paradox. The truth drawn from phenomenological fictions may not be empirical. Maxine Greene claims that poetry—a fruit of the imagination—“does not offer us empirical or documentary truth, but it enables us to

'know' in unique ways."¹⁰ The following narrative on compulsory schooling and discipline blends the phenomenological with the literary to defamiliarize the notion of school expulsion.

Within philosophy of education one is often asked to provide an educational account. I have neglected or resisted this account for years. It is not because I believe there is no educational account to be given. Rather, I sense it in nearly everything. It is the cream swirling in my morning coffee as I watch the crows; it is in the peculiar and knowing glance of a stranger on the bus; it is in the most mundane, most spectacular of moments. Often when I write, I seek such an entry point. I feel for a sentiment or intuition, a chewy bit of something as annoying as it is sweet. Sometimes I write until I find it; sometimes I never find it. Such an experience—of never finding—does not signify the non-existence of the thing. Rather, it exposes an ambiguousness or an overt obviousness. My advisor claims that the poetic line must have both weight and lightness at the same time.¹¹ Perhaps an account of education must do something similar; it must hold both obscurity and clarity. For this reason I offer a phenomenological narrative of “perfectly clear fancies.” The narrative is an educational account of compulsory schooling. I begin here as to later defamiliarize school expulsion from its disciplinary nature.

Our gold F-250 rolls down old, midwestern dairy roads. My mom is a small Italian-American woman no taller than five feet. She wrangles the truck with my sister and I in the back as we drive the one hour trip from our rural home on the bluff to our suburban school. “Let’s stop at the bakery on the way,” my mom suggests. Running late, we neglected breakfast. Or rather, the sludgy oatmeal my mom claims is good because it sticks to our ribs. At the bakery we grab a box of what used to be our favorite sugar cookies. We have eaten these so many times on the way to school we groan at the thought of another cookie for breakfast.

At school, I waddle late into my first-grade class. Perhaps waddle is not the most appropriate word for what I mean to say. But to waddle is to move in a clumsy fashion. And that is precisely what I do. My sister strides elsewhere into another room. Yes, she strides. My mom, I can only imagine her powerful trot into the administrative offices. She was the deputy super-

intendent, director of student services for our school district. I can envision her day being many things: frustrating, disheartening, exciting, intense, comical, boring, or exhausting. Maybe she was none of those things. Perhaps she was all. A few business-days later, two letters arrive at our home on the bluff. One for my sister who strides, one for me who waddles. We open our letters to find school truancy notices from too many absences, signed by our mother. We stare at the letters in dismay, fearing consequences that we do not yet understand. My mom, the one with the powerful trot, takes each letter and smiles something I cannot comprehend. She hangs our truancy letters on the fridge and laughs. She hangs the letters where good things go.

In such an act of putting the truancy letters where good things go she empties the thing of itself. The risk of truancy and of punishment is no longer real; it is no longer valid. It becomes ironic. It becomes absurd. Through the absurdity she makes a fiction. The fact that one can be forced out from a place they are legally required to attend is the irony of school expulsion. It took an administrative mother and a refrigerator magnet to render the letter useless. It was as if she knew. Nearly twenty years later, I finally asked my mom why she laughed and put the letters on the fridge. To which she replied, “I was proud of them! I thought you learned more out of school than you did in school.”

EXPULSION AND EDUCATIONAL LITERATURE

Within the educational literature school expulsion is commonly perceived as a disciplinary norm. It is often assessed and critiqued on the basis of its punitive structure. It has not been asked: what is school expulsion beyond discipline? Let us begin by establishing a basic—albeit limited—definition for expulsion. The English word *expel* is derived from the Latin *expellere* meaning to “drive out, drive away.”¹² What does it mean for the school to drive out or to expel if the school is tasked with educating? The English word *educate* comes from the Latin *educere* meaning to “bring out, lead forth.”²² In this etymological sense, both expulsion and education suggest a movement outward.¹³ One is either driven or led towards a free space of some sort. But such a state of freedom differs for each progression outward.

The driving out of expulsion can be understood as a negative free-

dom, while the leading forth of education is movement towards a positive freedom. For Maxine Greene, negative freedom is an escape or release. It is the right of the subject to not be “interfered with or coerced or compelled to do what they did not choose to do.”¹⁴ The positive freedom, of which Greene believes we ought to educate for, is defined by our “capacity to surpass the given and look at things as if they could be otherwise.”¹⁵ Such a positive freedom is located in the public realm and requires the solidarity of community. The negative freedom of expulsion is the right to no longer be compelled to attend the same school. In this sense, the school—as a site tasked with educating—is given the right to educate students towards a positive freedom or to expel students towards a negative freedom. And yet, negative freedom is antithetical to education as it alienates the student from their own context and imposes a “fallacious completeness.”¹⁶ Negative freedom limits while a positive freedom offers.

Educational literature often views the driving out of expulsion normatively, as it draws from disciplinary norms. For example, educational scholars often study expulsion through a focus on alternatives to expulsion, racialized and ableist biases that influence disciplinary practices, or the impacts, effectiveness, and experiences of expulsion.¹⁷ Other studies focus on school expulsions as a pivotal stage in the school to prison pipeline.¹⁸ The realities of expulsion are not insignificant. For reference from 2013-2014, 111,215 public school students in the U.S. were expelled and 2,635,743 public school students received one or more out-of-school suspensions.¹⁹ Additionally, 58,027 public school students were restrained or secluded in schools.²⁰ In June 2019, the U.S Government Accountability Office reported that school disciplinary actions such as expulsion, suspension, restraint, and seclusion disproportionately affect racialized students—particularly Black students—and students with disabilities, suggesting that many disciplinary practices are often discriminatory.²¹ Even as national rates of out-of-school suspensions are decreasing, Black students and students with disabilities continue to be more likely to receive out-of-school disciplinary responses.²² When viewed normatively, we neglect to ask what expulsion means for the student in light

of the problematic norms of discipline. I am concerned not only with exclusionary practices of discipline, but with one's access to an existential and human subjectivity that is challenged by expulsion. One may learn that they do not belong and are not welcome within a particular community.

In protecting the larger community, expulsion may harm a necessary member: the individual. British Columbia's Safe and Caring School Communities Policy states that "every child deserves an education free from discrimination, bullying, harassment, intimidation and other forms of violence."²³ If it is the case that students deserve an education within the safe and caring environment of the school, then who is exclusion safe and caring for? The normative account of school expulsion as only discipline neglects the question of what else is at stake for the expelled student. Some may argue these disciplinary responses are intended to protect the safety of the community. However, a punitive response is not necessarily more effective. Christopher Boccanfuso and Megan Kuhfeld write that "nonpunitive programs that take a largely preventive approach to school discipline have been found to keep students and schools safe by reducing the need for harsh discipline."²⁴

One might further object that schools are not structured to attend to the individual insofar as they function on the utilitarian logic of what is best for the largest number of people. In response, I claim an existential understanding of community and expulsion challenges utilitarian norms of schooling. For example, an existential rendering suggests that nothing is good for the community if it is not good for the individual.²⁵ One might claim the utilitarian logic of the school useful if it benefits the majority of students. However, Simone de Beauvoir claims that "oppression tries to defend itself by its utility." An existential reading directly contends with the utilitarian logic of the school insofar as "nothing is useful if it is not useful to man; nothing is useful to man if the latter is not in a position to define his own ends and values, if he is not free."²⁶ An existential rendering of expulsion concerns the subjectivity of the student and their belonging to a particular common realm.

Prior to an expulsion, the student exists within a common realm of the school. Following removal, the student exists elsewhere, no longer in

the particular realm of the school. Students have multiple common realms in which they participate and have membership. However, the school is one they are compelled to attend. What happens to the student expelled from a realm in which they are required to appear? Compulsory school is often justified by truancy laws that require one to attend school as a restrictive and preventative measure for the good of the student and of the society.²⁷ The reality that a student can be relinquished from a place they are compelled to attend is the irony that defamiliarizes school expulsion. In this sense, the school is tasked as being the determining site for expelling the student from the common realm of the school.

Expulsion as only discipline neglects the question of moral humanism, the fact that we live our lives not by ourselves but in community.²⁸ For example, the disciplinary focus does not address the question of whether we love our children enough. Hannah Arendt explains education as a collective responsibility insofar as “[education] is where we decide whether we love our children enough not to expel them from our world...nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.”²⁹ Education becomes a site of risk, in recognition of the expelling force of lovelessness. Such a lovelessness is the irresponsibility of expulsion. If education requires deciding whether or not to expel students from our world, to decide who is allowed to exist and where, then school expulsion is more than disciplinary, it is also existential.

EXISTENTIAL EXPULSION

For the existentialist “existence precedes essence.”³⁰ One conceives of oneself to be and wills oneself to be after being “thrown into existence.”³¹ What is one to conceive of oneself once thrown out of the public realm of a particular school? The precarious state of being thrown into or from existence and subjectivity is perhaps part of what is lost when school expulsion is attended to as solely disciplinary. The thrownness of existence and subjectivity is an essential facet of the existential quality of expulsion. In being thrown into existence, into a subjectivity, one is responsible for what one is.³² To be responsible for yourself does not mean you are responsible

for your individuality alone. I am responsible for myself, which is to say that I am responsible for all insofar as each action of mine “creates an image of what man ought to be.”³³ Sartre suggests that our individual actions create a collective image for humanity to the extent that “nothing can be good for any of us unless it is good for all.”³⁴ Through an existential perspective, the individual is responsible to the community and as such the community is responsible to the individual.

To attend to the existential facet of school expulsion, I claim the literary realm is helpful as it is way of “comprehending the living in terms of fictive possibility...literature is an entrance to reality.”³⁵ Within imaginative literature, the reader must give up everyday realities in order to see what one has never seen before. Literature unveils what is often concealed, culminating in the reader’s freedom as it leads forth rather than drives out. In this way, literature acts in opposition to expulsion. For Maxine Greene, there are three movements that partly constitute her existential theory of literature: negation, rebellion, and freedom. I reference them as movements insofar as they require a turning away, a turning against, and a turning towards. One could say that the imaginative and existentialist position necessitates movement. The movement of negation questions the everyday and the practical. Negation is the turning away from the normative and a turning towards the unimaginable. For example, Greene references Nietzsche’s *Thus Spoke Zarathustra* as having “no more practical utility than a lyric; it cannot be summarized, paraphrased, or used for any end beyond itself.”³⁶ This does not mean that it does nothing or that it arouses nothing. Quite the opposite. Existential literature requires one to negate the reliability of daily life in order to see one’s own reality in a “strange nakedness.” In doing so, one may notice possibilities of human action previously unthinkable in their everyday world.³⁷ Simply put, in order to think the unthinkable, the real must be negated. To negate one must also rebel.

Greene’s second movement is rebellion. The move from the negation of the everyday is an act that necessitates a rebellion against something. Greene suggests that one must “rebel against systemic controls and endeavor to see through—or to bracket out—conventional schemata in order to con-

front one's own naked reality."³⁸ A rebellion against control from systems and conventions is best understood as unveiling or clearing the space to imagine beyond what already dominates. To turn against fixity is not an empty rebellion for rebellions sake. It is a purposeful turn that brackets, clears away, and makes room for the person, in the fullest sense of their existence. For this reason, rebellion creates the conditions for a turning towards freedom. Human freedom is possible when one is able—through negation and rebellion—to confront their own reality.

The turning towards freedom is the search for the self. For Greene, one requires a mode of awareness and imagination to free oneself from the everyday. One is confronted with an unveiled reality that allows one to see things anew.³⁹ The search for oneself—for freedom—is not without despair. During the search, one encounters “nothingness or the dread of nihilation, living among possible.”⁴⁰ However, it is necessary to contend with the anguish and tension of this dual reality in order to encounter freedom. Within negation, rebellion, and the search for freedom, one must purposefully forget *what is* in order to imagine what *could be* insofar as the *what is* limits one's imagination to conceive of what *could be*. Through each movement one may encounter oneself as freedom insofar as Arendt claims that “to be human and to be free are one and the same.”⁴¹ In what follows, I take up Greene's notion of negation, rebellion, and freedom in a literary example.

In Samuel Beckett's short story “The Expelled,” the main character moves through existential negation, rebellion, and a search for freedom. The man contends, “for once, they had confined themselves to throwing me out and no more about it. I had time, before coming to rest in the gutter, to conclude this piece of reasoning.”⁴² The story begins by perseverating on the mundane and recognizing an absence as the man reflects, “there were not many steps. I had counted them a thousand times, both going up and coming down, but the figure has gone from my mind.”⁴³ A pivotal theme centers on the forced ejection of the old man. It is not clear where the man is expelled from or why. However, there are allusions to his presence as a body that is ostracized by society. He is feared because he appears in his non-normative

body and a perceived ugliness in the public. The story pulses with the man's search for a place as he encounters pain, loneliness, and societies' fear of him.

Greene's negation is apparent in the slamming door that almost forces the everyday reality to become bizarre. For example, the man writes of "the sound, fainter but unmistakable, of the door slammed again, roused me from my reverie, in which already a whole landscape was taking form, charming with hawthorn and wild roses, most dreamlike, and made me look up in alarm, my hands flat on the sidewalk and my legs braced for flight."⁴⁴ In this instance, there is a peculiar nakedness to the everyday. What is negated is the reliability of everyday life and appearances. Through negation, the reader can imagine possibilities that were previously unthinkable in one's everyday world like the man who imagines the dreamlike state and the landscape of wild roses. The possibility exists for only a short time until the slammed door pulls him back into the everyday, the alarm of expulsion, and the bracing for flight.

The man then rebels as he returns to the site of expulsion as he professes, "I possessed all the right. I crossed the street and turned back towards the house that had just ejected me, I who never turned back when leaving. How beautiful it was! There were geraniums in the windows. I have brooded over geraniums for years."⁴⁵ He returns to the site of expulsion and recognizes how he has agonized over the geraniums that now appear so beautiful. Through negation and rebellion, the story turns towards a space of freedom where the unthinkable becomes thinkable. For instance, the man expresses, "but first I raised my eyes to the sky, whence cometh our help, where there are no rods, where you wander freely."⁴⁶ The story culminates with two senses of pain. First, there is the pain of being expelled. Second, there is also the pain of being born and of existing. The first drives one out. The second leads one forth.

For this reason, I suggest that imaginative and existential literature offer what expulsion denies—the leading forth of the educational. As such, I claim expulsion ought to be viewed as both existential and disciplinary. The leading forth to freedom is pivotal in Greene's advice for the teacher as she

writes:

The teacher having identified...themselves as a lover of art and freedom, can only offer possibility...[they] can only try to free...[their] students to love in their own way. If...[they] succeed, if they dare to chance the jungle river and the underground and the void, there will be interior journeys taking place in the classroom. There will be movements towards meaning, assertions of freedom. People will be learning to rebel.⁴⁷

In this sense, one could say that the task of education—in its nature of leading forth—is the movement towards assertions of freedom, in which one learns to rebel, to imagine things as otherwise, to see what one has never seen, and to imagine what was previously unthinkable. And so I return to my primary contentions. If it is the case that school expulsion is not only disciplinary, then it follows that one ought to make an imaginative, existential mess; one must do more than simply read, one must rebel.

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1. Robert Sokolowski, *Introduction to Phenomenology* (Cambridge: Cambridge University Press, 2000), 48-55.
 2. Robert Sokolowski, *Introduction to Phenomenology*, 48.
 3. Sokolowski, 12.
 4. Jean-Paul Sartre, *Existentialism and Human Emotions* (New York: Citadel Press, 1985), 15.
 5. Jean-Paul Sartre, *Existentialism and Human Emotions*, 9-10.
 6. Sartre, 10.
 7. “Students who experience discipline that removes them from the classroom are more likely to repeat a grade, drop out of school, and become involved in the juvenile justice system,” from United States Government of Accountability Office, *K-12 EDUCATION: Discipline Disparities for Black Stu-*

dents, Boys, and Students with Disabilities, GAO-18-258, 2018, accessed January 23, 2020, <https://www.gao.gov/assets/700/690828.pdf>

8. Edmund Husserl, *Ideas: General Introduction to Pure Phenomenology* (New York: Routledge, 2012), 184 (emphasis in the original).

9. Husserl, *Ideas*, 184.

10. Maxine Greene, *The Dialectic of Freedom* (New York: Teachers College Press, 1988), 131.

11. I am grateful to Sam Rocha for this insight and thoughtful dialogue.

12. Online Etymology Dictionary, <https://www.etymonline.com/word/expel>.

13. However, the etymological distinction is analytically limited as the translation is altered depending on which language one is working from. I am grateful to Claudia Ruitenbergh for this critique.

14. Maxine Greene, *The Dialectic of Freedom*, 131.

15. Greene, 131.

16. Greene, 131.

17. Pamela Fenning, “Call to Action: A Critical Need to Designing Alternatives to Suspension and Expulsion,” *Journal of School Violence* 11: 105-117 (2012); Pedro Noguera, *The Trouble with Black Boys...and Other Reflections on Race, Equity, and the Future of Public Education*, (San Francisco: Jossey-Bass, 2007) and Kimberlé Williams Crenshaw, Priscilla Ocen, and Jyoti Nanda, *Black Girls Matter: Pushed Out, Overpoliced, and Underprotected*, 5-10; Bruce Haynes, “The Paradox of the Excluded Child,” *Educational Philosophy and Theory* 37: 333-341 (2005). Robert Ladenson, “Limitations Upon Legitimate Authority to Suspend and Expel K-12 Public School Students: A Moral Analysis,” *Theory and Research in Education* (2011). Tara Brown, “Lost and Turned Out: Academic, Social, and Emotional Experiences of Students Excluded from School,” *Urban Education* 42, (2007).

18. Russel Skiba, Mariella Arredondo, and Natasha Williams, “More than a Metaphor: The Contribution of Exclusionary Discipline to a School-to-Prison Pipeline,” *Equity & Excellence in Education* 47 (2014).

19. As of January 2020, this is the most recent data from the Civil Rights Data Collection, under “Discipline, Harassment, or Bullying, and Restraint and Seclusion,” https://ocrdata.ed.gov/StateNationalEstimations/Estimations_2013_14

20. As of January 2020, this is the most recent data from the Civil Rights Data Collection, under “Discipline, Harassment, or Bullying, and Restraint and Seclusion,” https://ocrdata.ed.gov/StateNationalEstimations/Estimations_2013_14

21. “Black students, boys, and students with disabilities were disproportionately disciplined (e.g., suspensions and expulsions)... Black students accounted for 15.5 percent of all public school students, but represented about 39 percent of students suspended from school—an overrepresentation of about 23 percentage points,” from United States Government of Accountability Office, *K-12 EDUCATION: Discipline Disparities for Black Students, Boys, and Students with Disabilities*, GAO-18-258, 2018, <https://www.gao.gov/assets/700/690828.pdf>; “Youths of color and youths with disabilities are disproportionately impacted by suspensions and expulsions,” from Youth.Gov, *Implications for Discipline*, accessed on January 23, 2020, https://youth.gov/youth-topics/school-climate/implications-for-school-discipline#_ftn; United States Government of Accountability Office, *K-12 EDUCATION: Discipline Disparities for Black Students, Boys, and Students with Disabilities*, GAO-18-258, 2018, accessed January 23, 2020, <https://www.gao.gov/assets/700/690828.pdf>.

22. Child Trends, *Black Students and Students with Disabilities Remain More Likely to Receive Out-of-School Suspensions, Despite Overall Declines*, Kristen Harper, Renee Ryberg, Deborah Temkin, 2019, accessed January 23, 2020, <https://www.childtrends.org/publications/black-students-disabilities-out-of-school-suspensions>.

23. British Columbia Education & Training, *Safe and Caring Communities*, 2017, <https://www2.gov.bc.ca/gov/content/education-training/k-12/administration/legislation-policy/public-schools/safe-and-caring-school-communities>

24. “The majority of suspensions are for offenses that do not involve weapons and are nonviolent. [Furthermore]... attendance issues, insubordination, and classroom disruption were leading causes of suspension, with fighting and bullying making up 19 percent of suspensions,” from Child Trends: Research to Results, *Multiple Responses, Promising Results: Evidence-Based, Non-Pu-*

nitive Alternatives to Zero Tolerance, Publication #2011-09, 2011.

25. Jean-Paul Sartre, trans. Carol Macomber, *Existentialism is a Humanism* (New Haven: Yale University Press, 2007), 24.

26. Simone de Beauvoir, trans. Bernard Frechtman, *The Ethics of Ambiguity* (New York: Open Road, 2018), 102-3.

27. Samuel Rocha, "Compulsory Schooling as Preventative Defense," *Studies in Philosophy of Education* 32:6, 613-621 (2013).

28. Hannah Arendt, *Responsibility and Judgement*, ed. Jerome Kohn (New York: Schocken, 2003).

29. Hannah Arendt, *Between Past and Future: Six Exercises in Political Thought* (Cleveland, Ohio: World Publishing Co., 1969).

30. Jean-Paul Sartre, trans. Carol Macomber, *Existentialism is a Humanism* (New Haven: Yale University Press, 2007), 20.

31. Sartre, *Existentialism is a Humanism*, 22.

32. Sartre, 23.

33. Sartre, 24.

34. Sartre, 24.

35. Maurice Natanson, *The Erotic Bird: Phenomenology in Literature*, (Princeton, NJ: Princeton University Press, 1998).

36. Maxine Greene, ed. David Denton, *Literature, Existentialism, and Education*, (Teachers College Press, 1974), 65.

37. Maxine Greene, *Literature, Existentialism, and Education*, 67.

38. Greene, 76.

39. Greene, 77-8.
40. Greene, 83.
41. Hannah Arendt, *Between Past and Future: Six Exercises in Political Thought* (Cleveland, OH: World Publishing Co., 1969), 165-6.
42. Samuel Beckett, *The Expelled* (London: Faber & Faber, 1967), 47.
43. Samuel Beckett, *The Expelled*, 46.
44. Beckett, 47.
45. Beckett, 48-9.
46. Beckett, 49.
47. Maxine Greene, *Literature, Existentialism, and Education*, 84.