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The Dialectic of Ignorance in School

ABSTRACT: The aim of this text is to show the dialectic of ignorance as it functions in school. Based on an example of a real situation of an elementary school pupil observed during research, every effort was made to capture the significance of parents' ignorance, which led to opposing the teacher who, by assumption, is an authority. Thus, paradoxically, ignorance may contribute to subject's empowerment. Epistemologies of ignorance are also discussed in the text to show different functioning perspectives of this category in everyday school life.

KEYWORDS: dialectic of ignorance, epistemology of ignorance, students.

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A (NOT) VERY POPULAR EXAMPLE

It happened a few years ago. At the beginning of the school year, a boy named Peter came to the fourth grade at a school in a medium-sized town in Poland. His new teacher contacted Peter's previous school. He spoke to Peter's previous head teacher and the supportive teacher of the class in which the boy used to study. The boy used to attend an inclusive class. However, he did not have any diagnosis of special educational needs. During several conversations, the supportive teacher emphasized that, on the basis of his experience, he determined that the boy had Asperger's syndrome. (The supportive teacher had just completed a pedagogical course related to special educational needs. One topic covered was Asperger's syndrome.) According to him, the boy showed all the symptoms. The new teacher wanted to know what this judgment was based on. Teachers described a few typical situations for the boy. He had rarely worked during lessons. He had behaved as if he lived in his own world. He had not behaved according to school regulations or the classroom contract signed by all children (including him) and teachers. During lessons, every time the supportive teacher had approached him to catch his attention and help him, the boy had become annoyed. When he was upset or felt uneasy, he had become offensive. At times he had been aggressive and abusive toward his teachers and classmates. Thus, his relationships with other classmates had been poor. He had not had any friends. The teacher's observation had confirmed the fact that other pupils had been scared

of him. Once when he was upset, he had kicked the chair of a girl in front of him so hard that she fell.

The new teacher admitted that the description scared him. One of a teacher's major tasks is to keep children safe. How can this be done with an unpredictable, aggressive pupil? The new teacher started to think of it as a challenge. During his conversations with the previous teachers, he tried to look for some advice. They had been working with the boy for three years. The new teacher asked them how to help him manage his emotions and therefore achieve some educational goals. They told the teacher he should take the boy out of the classroom and call his parents saying that his behavior was dangerous to others. At the same time they warned him that the boy's parents did not show up at parent-teacher meetings; they were not willing to cooperate, and every time they came to school, they complained about the quality of teaching. They were convinced that teachers were picking on their son and simply prejudiced toward him. They had been offered a few meetings with a school psychologist, during which they had been advised to go with their son to pedagogical counseling. After two years, the school had succeeded in persuading them to look for help from an outside psychologist. The boy had begun therapy. However, the school emphasized that the sessions had been private. The parents had presented a doctor's opinion that the boy was immature and had emotional problems but did not show any signs of Asperger's syndrome. However, the teachers believed that if they had gone to state pedagogical counseling, the diagnosis would have confirmed the Asperger's diagnosis.

A few weeks into the school year, Peter still seemed to be pushed aside by the rest of the class. He sometimes had problems following the lessons, looked out the window and did not work. Nevertheless, he was very smart. The way he responded to me and other pupils' behavior confirmed that he is very intelligent.

As time passed, the teachers who worked with Peter's class divided themselves into two groups. A majority was of an opinion that he was a difficult pupil to reach. He did not work during the lessons; he was relentlessly unprepared. It was said that he was sometimes rude when asked to participate in lessons.

This situation is an example of unauthorized and unjustified labeling of students. Being labeled causes a student to be imprisoned in a cage built of stereotypes connected to this labeling. The proponents of social theory of labeling, Howard S. Becker and Edwin Lemert, strongly emphasize that being labeled not only changes the perception of the individual by the environment (Becker, 2009) but is also important in the way students perceive themselves (Lemert, 1972). Charles W. Mills (2007) contends: "Once established in the social mind-set, its influence is difficult to escape, since it is not a matter of seeing phenomena with the concept discretely attached but rather seeing things through the concept itself" (p. 27).

The aim of this paper is to draw attention to the issue of labeling in school and the ignorance omnipresent in the educational environment. In particular, we would like, to emphasize the consequences of this type of procedure because they are of great importance for the development of the young person's subjectivity as an individual

and a member of society. In the context presented, the example of reckless designation of a child, the following questions should be raised: Should a teacher be seen as an infallible authority?, Should a teacher be guided by a great care and sensitivity in issuing categorical judgments that could have further impact on students' lives? How can teachers to avoid the traps of their ignorance that they face every day? Is all ignorance dangerous, and if not, in what situations can it have a positive effect?

The reason for tackling the issue of diverse functioning of ignorance in school is the above-mentioned situation of a 10-year-old boy who manifests behavior issues. We encountered that situation while conducting observations in an elementary school in a Polish town. In this paper, the situation will be analyzed from the point of view of pedagogy and critical theory, with particular consideration of Jacques Rancière's approach to the significance of teacher's ignorance for the development of students and reaching students' subjectivity. In this context, it is essential to consider a student through the prism of his experience and socio-cultural and economical background. The importance of these factors for students' education has been emphasized by Peter McLaren (2014, 1999), Henry A. Giroux (2001), Paulo Freire (2000), Pierre Bourdieu and Jean-Claude Passeron (2006) and Maria Czerepaniak-Walczak (2006).

EPISTEMOLOGY OF IGNORANCE

"Ignorance" is a category that allows a better understanding of the relationships in institutions –in particular, schools, a specific educational environment. In such a place, a group of people coexists, having different intentions and living according to different sets of rules (Babicka-Wirkus, 2015; McLaren, 1999). In Guy Debord's terminology, it can be stated that a school is a spectacle,

[...] which determines the dominant model of social life. [...] Both the form and the content of the spectacle serve to validate the objectives and goals of the reigning system. [...] The spectacle, which turns the reality upside down, is actually produced. [...] The reality manifests itself in the spectacle, and the spectacle is real. (Debord, 2013, pp. 34–35)

In this respect, ignorance is a useful tool for maintaining the existing order. Czerepaniak-Walczak (2010) proposes that the world of educational interactions at school is completely resistant to changes in the environment. Thus, ignoring the reality external to the school favors maintaining the status quo of the institution.

According to Webster's Dictionary, ignorance has two general meanings. In the first definition, it is "the condition of being ignorant: the lack of knowledge in general or in relation to a particular subject; the state of being uneducated or uninformed." The second is: "(*Theol.*) A willful neglect or refusal to acquire knowledge which one may acquire and it is his duty to have" (Ignorance, n.d.). Alison Bailey (2007) emphasizes that a concept of ignorance as a lack of knowledge is typical in current un-

derstanding of this phenomenon. However, the ignorance often results from active social production.

So often what people know is shaped by their social location. From positions of dominance ignorance can take the form of those in the centre either refusing to allow those at the margins to know, or of actively erasing indigenous knowledge. More subtle examples of socially constructed ignorance include epistemic blank spots that make privileged knowers oblivious to systematic injustices (Bailey, 2007, p. 77).

Ignorance is a dichotomous category. As Giroux pointed out (1988), followed by Tomasz Szkudlarek (2009,) ignorance is a form of domination on one hand, but on the other it is a manifestation of resistance directed against the subjugated aspects of socio-political life. The oppositional dimension of ignorance results from a subject's active participation, as it involves a refusal to assign the status of knowledge to a particular phenomenon (Sarup, 1989). Jacques Rancière (1991) stresses: "People aren't parrots in [...] school. We [the ignorant schoolmasters] don't load the memory, we form the intelligence" (p. 22). Nonetheless, as Szkudlarek appropriately noticed (2009), the dominant discourse of power sets the boundaries of ignorance of the person who resists. Therefore, in this context we cannot talk about the resistance set to emancipation.

Linda Martín Alcoff reviewed the literature on ignorance and, on this basis, identified three of its epistemologies, presented in Figure 1.

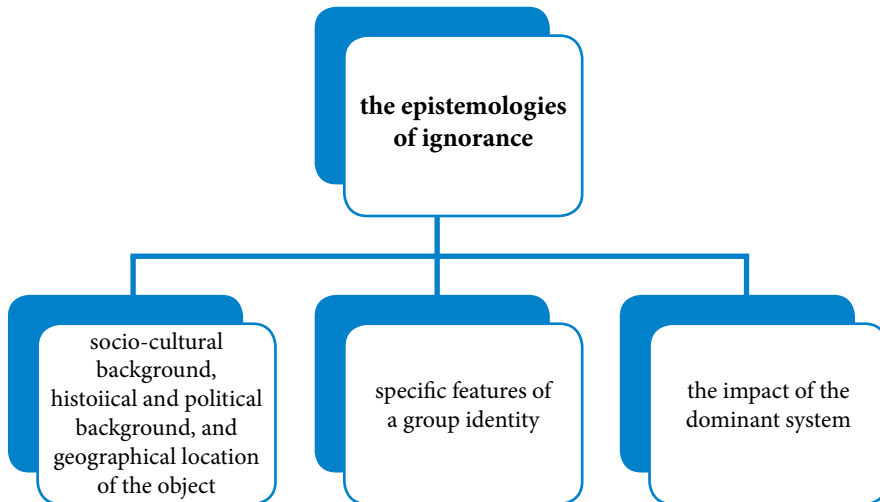


Figure 1. The basic epistemologies of ignorance.

Source: Based on Alcoff 2007.

Epistemology, which sets the sources of ignorance in the socio-cultural, historical and political backgrounds, and in the pupil's geographic location, posits that people are ignorant in different social situations. To illustrate this state of affairs, Alcoff

(2007) puts forward an example of a person incapable of analyzing the results of equipment monitoring human life because of lack of medical education. Therefore, Lorraine Code (1993), one of the leading proponents of such an understanding of ignorance, contends that our placement in the above areas simultaneously limits us or empowers us to use knowledge.

Another epistemology underlines the importance of the specific features of group identity in the formation of ignorance. Belonging to a particular group determines the appearance of ignorance in different circumstances and with different scope. This situation results from sets of pre-assumptions in different communities. An example of this type of epistemology would be little interest on the part of the representatives of an oppressed group, e.g. refugees or ethnic minorities, in maintaining or justifying the dominant social order.

Charles Mills's work deals particularly with epistemology, which is based on the assumption that ignorance is a product of the dominant system. According to this type of epistemology:

One of the key features of oppressive societies is that they do not acknowledge themselves as oppressive. Therefore, in any given oppressive society there is a dominant view about the general nature of the society that represents its particular forms of inequality and exploitation as basically just and fair, or at least the best possible world. (Alcoff, 2007, p. 48)

Mills (2007) writes about inverted epistemology, expressed in white ignorance. It manifests itself in a way the dominant groups, such as teachers, perceive themselves not as a group that represses students, but rather as a group that focuses on students' development to help them become self-thinking, self-operating individuals. Assigning students to certain schemes and stereotypes results in teachers' belief that they help children achieve the full capabilities of their development. It is done by adjusting the program and the level of education to their specific educational needs, as in the case described above. In this context, teachers are in a privileged position as those who know better and more than students. Therefore, their task is to transfer knowledge to students in the learning process. Such a process implies a lack of equality between teachers and students, and highlights the inequality of these entities' intelligence, as it was described by Rancière (1991). The assumption of inequality is already present in naming young people as learners or students. In the context of this type of epistemology, it is worthwhile to follow McLaren (2015) in his opinion on the phenomenon of racial color blindness. It increasingly affects not only American schools but also European. It is associated with the presence of children from different cultural backgrounds.

Milles (2007) stresses epistemology of victims in sustaining the dominant cultural ignorance toward diversity as well. In this case, ignorance is manifested by people, the oppressed group, who learn through socialization and assimilation to perceive themselves according to the stereotyped traits ascribed to them. To be able to func-

tion in accordance with the rules imposed upon them, they reject their own experiences and identity. The oppressed groups begin to ignore their own diversity and otherness. As McLaren states (2015, p. 340):

“[...] »difference-effect« resulting from the borderization phenomena has created among previously stable white constituencies a type of fibrillation of subjectivity – a discursive quivering that leads to a state of identity collapse.” It results from the fact that the dominant system promotes “the invisibility of the obvious.” (McLaren, 2015, p. 338)

White people, men and the able-bodied are not subjects of public debates. They constitute a group of people who set the standards for those who are not in position to do so.

Mills (2007) states, “If one group is privileged after all, it must be by comparison with another group that is handicapped” (p. 15). In Peter’s case if every teacher perceived this boy’s behavior and attitude as nothing odd, the issue would not exist.

Social epistemology does not restrict itself to believers taken singly. It often focuses on some sort of group entity... and examines the spread of information or misinformation across that groups’ membership. It addresses the distribution of knowledge or error within the larger social cluster. (Mills 2007, p. 16)

The similarity between white ignorance and schooling ignorance is also visible in the fundamental epistemic difference between two sides involved in the conflict. That is between the typical view of the oppressed (here, the pupil and his parents) and typical view of the oppressors (here, the representatives and administrators of educational policy). They constantly blame each other for failure. Each is afraid of the other. They have almost no conversations, as opposed to discussions with the witnesses.

SCHOOL AS A PLACE OF (LACK OF) IGNORANCE

In the following we will try to analyze this type of schooling ignorance according to the clarification introduced by Mills. The teachers’ knowledge about students is exploratory, guided by theoretical consideration, e.g., by the concept of pluralistic ignorance (Allport, 1924; Kretch & Crutchfield, 1948), and by the cognitive-developmental approach to moral development and education (Oser, 1986).

Schooling ignorance as a cognitive phenomenon can be also clearly historized. It was done years ago by introducing norms, grades and the graduation system. Nowadays, the educational system is about the powers of society to disable students. By setting standards, we disable some students from being able to fulfill the requirements. Such a process is nothing but subconscious ignorance. The lives of those disabled can be either enabled or disabled by those around them (McDermott, 1995). Schools

focus on what is wrong with students' and parents' lives instead of shifting attention to every party involved in the educational process, including itself. Schools seldom question the regulations they apply, believing they are justified by the rules of the world around them. Thus, educational institutions encourage parents to seek help from specialists who can diagnose any type of learning or emotional impairment, such as dyslexia, emotional, immaturity, mixed lateral dominance, minimal brain damage, etc. Schools keep documenting students' failures to prove they are infallible. Therefore, specialists quite often manage to find a flaw that disables a child from achieving educational goals. Specialists are educated to look for something that does not fit norms. Does it really help a child, or does it only prove that there is something wrong with him?

Going back to the case presented at the beginning of this paper, the boy often did not work during lessons. Surprisingly, however, he knew the answers if the questions were asked in a different, more specific way, proving that the schooling system does not work for everyone. He could not function according to the rules of behavior during lessons or breaks. He could not find justification for those rules in real life. He did not work or behave as he was expected to, but it did not mean he could not acquire knowledge. Society established educational goals, expectations – something pupils should acquire and increase. Otherwise students are labeled as disabled in some ways. The situation is reminiscent of a factory (Szwabowski, 2014). When a product is ready, it is classified according to a “template.” If it fits, it is acceptable and permissible; if not, it is thrown away, put aside. The same happens to students. If their educational achievement is not in accordance with an expected outcome, the system ignores them.

Nonetheless, it is difficult to make a distinction when a certain behavior can be classified as an intended or subconscious response of schooling ignorance. Under what conditions can it be classified as a result of credible judgment? The schooling ignorance can be seen not only in the educational context. Unfortunately, to some extent, it also affects the world outside the school. Almost every questionnaire asks about a level of education-. It is impossible to achieve a satisfactory degree (for example, a university diploma) when a student has had problems achieving educational aims starting in elementary school. The diploma ensures that a person will gain societal respect and makes a shift into the intelligent class viable. But a child is assured by his own failures that he is incapable of getting it. Schooling ignorance is not the only obstacle a student has to face; it is often the source of peer ignorance. As the boy's example illustrates, classmates did not accept him, either. He did not behave well, was rude, and did not achieve satisfactory results, so he was alienated. No one was willing to spend time with him outside school. His peers did not want to be perceived as his friend by their teachers; their parents did not want to find themselves in an uncomfortable situation. So, whenever they saw him or his parents, they ignored them. For a child, this situation has hurtful consequences. For that reason, such behavior proves that schooling has succeeded and demonstrates its superiority. The

educational system produces such an environment in which a variety of schooling ignorance flourishes.

School ignorance may also be considered from another point of view. Rancière (1991) distinguishes two dimensions of ignorance: negative and positive. The first occurs when the reluctance to admit knowledge becomes prompted inequality. The second may be observed when a teacher consciously ignores the knowledge to facilitate students' natural tendency to learn. In this situation "A pure relationship of will to will had been established between master and student [...]" (Rancière 1991, p. 13). Analyzing Rancière's statement, Szkudlarek (2015) contends: "the differences of human capital, human capacities and capabilities should therefore not be 'aligned': we should ignore them, assuming that everybody can do everything – and we should constantly check how much we can achieve in this way" (p. 67). Therefore, an ignorant teacher, as understood by Rancière (2010), perceives students who are ignorant not through the prism of their ignorance but from the perspective of their knowledge. Therefore, as Rancière's interpreters such as Gert Biesta (2011) and Goele Cornelissen (2011) emphasize, teachers, through their ignorance of a student's lack of knowledge, motivate him to reflect on his level of knowledge by constantly asking questions: What do you see? What do you think about it? What do you make of it? In this context, learning is a permanent journey the student takes along with the teacher. However, this is not a journey in the teacher's footsteps, but the student's movement in his own "orbit" (Rancière 1991). The key here is the ability to speak, to have a voice, ask questions – a kind of poetry (Rancière 1991). The transmission of knowledge is made through not the act of speech, but its translation; the poetry is being created. Therefore, the teacher-emancipator "[...] demands speech, that is to say, the manifestation of an intelligence that was not aware of itself or that had given up" (Rancière 1991, p. 29).

ILLUSIVE CARE AS A RESULT OF IGNORANCE

A care ethic is associated with the actual performance from which it emerges. A theory of care ethics (Kittay 2009) is strongest when it sets its sights on being inclusive of all and realizing the relationships in which, and through which, ethical norms emerge. It is a critical theory that derives from critical examination of care practices. The aim of theorizing *care* is to consider the performance and focus on behavior that is worth imitating. The behavior of Peter, the boy whose experience we described, excluded him from the status of moral persons.

I asked the teachers how they coped with his behavior. They said, while he was emotionally unstable, screaming etc., they had to take care of him and of other children's safety in the classroom. They used to take him by his hand and force him to leave the classroom with a supportive teacher. At the end of their cooperation they would tell the boy that they were going to call his mother. They would avoid including him during school trips and cultural activities. During the lessons, they

also tried not to ask him questions if he wasn't working, in order to avoid his outburst of emotions.

Therefore, what does *care* mean in an educational context? None of the teachers is willing to harm pupils intentionally. The boy's parents admitted in the conversation with a teacher that they had sent their son to this specific class because they hoped for a caring performance by the teachers. For them, it meant supporting the child's development, developing his interests and helping him overcome his limits. For teachers, it meant supporting a child through an individual approach to his personality and helping him achieve educational goals. Hearing this, we can say that they engage in their work and feel obliged to help students.

The teachers felt they did everything they could. According to the parents, their effort was poor and neglectful. We can speak of *care* in different terms: good care, poor care, thoughtful care. As *care* is strictly connected to practice, it is always evaluated by someone in a positive, a negative but seldom a neutral way. But what are the ways of taking care of someone in an educational context? Here we can also present a great dimension of values that lead to taking care. Teachers should take care of students to support their development, to help them achieve their educational goals, to make them feel good among their peers, to guide them through failures, etc. However, in the context of Peter's story, we can talk about taking care of the pupil as depriving him of dignity. In kindergarten or the beginning of first grade, it is normal for teachers to walk with pupils holding their hands, which gives children a feeling of security when they are entering a new educational stage. For many, such circumstances are new and stressful without their beloved parents. However, imagine a class of 9-year-olds. They have been in school for two or three years and have developed their student autonomy, a position among classmates. In such circumstances, we would argue that to take a pupil's hand and walk him out of the classroom is humiliating, especially when the rest of the class is witnessing it. Saying "we are taking you to the school psychologist where you can relax," as was done when the boy had an emotional outburst, makes the situation even worse. The teachers said they had done it for the security of the rest of children. For that reason, we can state that these practices failed to deliver care to this boy and what the parents hoped to receive from the school. Therefore, we can say that care is naturalized ethics that comes from investigating actual performances and interactions and understanding norms to be embedded in the reality. By delivering stories reporting various stories concerned with the student's misbehavior to the rest of the school employees, the teachers created a prejudiced attitude toward him. They unconsciously made him invisible as a part of a marginalized group of those who do not fit into the desired educational outcome. They distorted and misrepresented that group with false stereotypes. He was excluded from educational representatives' own moral community. "There is no justification for privileging those who belong to a certain group for no other reason than they belong to that group. Justifying differential treatment based on group membership has the same logical form as defense of racism, sexism and other forms of discrimination we reject" (Kittay, 2009). This metaphysics is then based on the

idealization of an “we” - persons who have rationality and higher-order cognitive capacities – and the “we” is exclusive of all who lack these capacities. This means we are not interested in those who are different than us. What does this show about the educational system? Does being different always mean being wrong?

INSTEAD OF CONCLUSIONS

Coming back to the case described in the introduction to this paper, the parents' withdrawal from active participation in school life is not surprising. It should be emphasized that they were rich and members of the privileged class. The father's body was covered with tattoos, and he was usually wearing casual clothes. It was easily observed that their habitus was quite different. They represented a different social class than the teachers. They did not agree with everything the teachers said. It was obvious that they ignored the school, and the school was not fond of communicating with them.

Their lack of trust in school was evident. Trust is a significant factor in relations between parents and school without which it is impossible to achieve any educational success. The ethical dimension of a caring relationship involves a dyadic relationship. This kind of power relates one party who is exercising power to another party whose actions are duly influenced (Flicker 2007). A teacher requires a large set of competences, abilities to fulfill the needs of students. At the same time, he or she is an object and subject of power. The power is exercised by the educational system, directing the teacher toward goals he should achieve in his work, so we can talk about purely structural power. Nevertheless, it is the teacher who still holds some agential power over a student, who has the right to accept it, but the attempt to refuse it comes with consequences. A student also has many relations he represents, such as social and economic class (the same as or different from a teacher's), that enables or disables an effective collaboration. Peter's attitude showed his way of fighting with the system toward which he was ineffectively modeled.

Fortunately, Peter has graduated from the school as one of the best pupils. It did not mean that he suddenly started to behave the way everyone expected him to. Actually, it was not easy to work with him. He was very honest and always told what he felt was unfair. He manifested his objection toward unequal treatment of others and insincerity. The new teacher managed to gain his parents' trust, but it took a long time. His parents became active participants in school life. They offered their help even on Saturdays, in matters that did not concern their son. Even today, when they occasionally meet on a street, they laugh that every time the teacher called them, he used to start conversation with the phrase “nothing bad happened.” They also succeeded in managing the boy's relations with other pupils. It is not that he had always been well behaved and the previous teachers had been unqualified. He had not been able to cope with his emotions and had started to believe he was “strange.” He had not believed his parents when they had told him that it was not true. He needed another person from outside his family to make him aware that emotions are not bad. There

was also another obstacle: his parents kept repeating that grades were not important because he was a smart boy. However, he saw the difference in parental treatment of his siblings.

In this case the parents' ignorance on the diagnosis provided by the teacher had a positive effect. Preventing attachment of a label to a child with Asperger's syndrome resulted in his development and social inclusion. Nevertheless, in many cases, lack of knowledge and parent's inability to challenge the authority of teachers or other professionals leads to unjust labeling. Thus, teachers set boundaries not only to students' individual development but to social development as well.

McLaren (2015, p. 251) contends that "The dominant culture is rarely successful on all counts. People *do* resist. [...] Oppositional groups do attempt to challenge the prevailing culture's mode of structuring and codifying representations and meanings. Prevailing social practices are, in fact, resisted." Noam Chomsky (1996, pp. 45-46) noticed: "As freedom grows, the need to coerce and control opinion also grows if you want to prevent the great beast from doing something with its freedom [...]" Our aim is to shed light on schooling ignorance for no other reason than that it may enrich school practices. As long as teachers close themselves in the "ivory tower" (Czerepaniak-Walczak 2005) and schools remain closed to observers, the circumstances are less likely to change. Institutions will still create conditions under which ignorance and lack of dignity will be possible among students, teachers and parents, and teachers and students. They will continue to function in an atmosphere of misunderstanding and failure. Thus, the more we discuss our educational system, the more it can pay off through higher awareness to social oppression and attempt to reduce and ultimately eliminate that oppression.

We rule the education system, so we are superior; we are superior because we have power to disable people. It appears that in pluralistic societies like ours, some groups do not unconditionally support the development of autonomous individuals. The educational system very often ignores disabled students, probably because it does not know how to cope with different or difficult children. Certainly the problem of people's consciousness is the one that combines various kinds of doubt that can constitute our admissions of our own ignorance. We do not agree on whether there is a problem, whether it is solvable, and if it is, whether the present obstacles to our solving it are technical, moral or theoretical. Such constituents suggest that there is something beneath, something we do not see that makes it impossible for us to realize it. That something needs to be found so that we can negotiate with our inner selves to gradually eliminate the source of these conflicts. A question arises: how to search for that something if a person is not aware of this? According to Rancière, teachers play a crucial role. They should sometimes manifest ignorance toward diversity of their students to create a situation that would facilitate their greatest development. The perfect exemplification of this state can be found in Antoine de Saint-Exupéry's words (2012, p. 175): "Only account the journey. For it lasts, not the goal that is only an illusion of the traveler ... Likewise there is no progress without accepting what is. For you continually move on from what is."

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DIALEKTYKA IGNORANCJI W SZKOLE

ABSTRAKT: Celem tekstu jest ukazanie dialektyki funkcjonowania ignorancji w szkole. Na przykładzie rzeczywistej sytuacji ucznia szkoły podstawowej starano się uchwycić znaczenie ignorancji rodziców, która prowadziła do sprzeciwu wobec autorytetu, jakim, z założenia, jest nauczyciel. Zatem ignorancja paradoksalnie może przyczynić się do upelnomocnienia podmiotu. W tekście zostały również omówione epistemologie ignorancji w celu ukazania odmiennych perspektyw funkcjonowania tej kategorii w przestrzeni życia szkolnego.

SŁOWA KLUCZOWE: dialektyka ignorancji, epistemologia ignorancji, studenci.