

0

27

29

ethnicity

4

0

27

31

of these taking the form of lecturers attempting to get students to construct/reconstruct their gendered understandings. Some instances centred on students' opposition to the feminist perspectives introduced in the lectures, and/or discussions of sexism. From these data, gender was clearly a legitimate basis for class organisation, for naming individuals and groups. Similarly, aspects of feminist discourse have clearly been widely incorporated into the language of classrooms, such that kids were accusing each other of sexism (including boys accusing girls), and feminist perspectives were being debated. Interestingly, in an interview one Year 8 boy claimed that he used sexist arguments to get out of work: "I say one thing and it's a bit sexist so all the girls come back [at me], and then all the boys come back. All the boys do it so they can get out of work (laughs) . . . I'm pretty cunning when it comes to things for getting out of work." This explanation in itself points to a more complex manifestation of gender relations than a traditional research approach might allow.

Race

The only race codes in the PE site occurred in the Year 8 setting when the teacher named Aboriginal Australians as the most Australian Australians and when a boy told an Aboriginal joke. In the TE site, all of the segments coded for race related to the formal curriculum, either by way of lecturers or guest speakers presenting race issues (such as Aboriginal deaths in custody, or cultural inclusivity in the curriculum), relaying racist experiences and discussing racism in Australia, describing characteristics of Aboriginal and non-Aboriginal people, employing racial categories, or by way of student discussions of these issues or role plays of related issues.

Ethnicity

A similar pattern was found for ethnicity. In the PE setting, the only segments coded for ethnicity occurred in the Year 8 class. Most of these related to the formal curriculum focus on the social construction of the family. The only "enactment" of ethnicity occurred when a student was asked by another about her ethnicity and she named herself as Macedonian. In the TE site, the majority of segments coded for ethnicity arose in relation to the formal

conversations that students had while "working". The few instances of sexuality in the TE site all took the form of discussions of sexuality and included: appropriate dress for female

[7]

12.9

[4]

3.2

[1]

3.2

[1]

100

[31]

Table 2. The coincidence of social dynamics, showing row percentages and [frequencies].

(Note: Minor discrepancies due to inter-rater instances).

Despite all the work on the intersection of differences and on multiple subjectivities, these data show that race, gender, class, etc. were most commonly operating in isolation.

The micro level focus of the analysis may in part account for this result. Nonetheless, the data show that in most instances, only one aspect of identity was used in the discursive structures and practices of these classrooms. This finding may also be a function of a

regulation was the least used technique in relation to the set of social dynamics

*

surveillance also played a lesser role

*

* individualisation and exclusion were the most frequently employed techniques

*

in descending order of frequency, the techniques were individualisation, exclusion,

Patterns for the two sites

(not shown on the table without additional calculation)

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Total 31	7	14	22	14	9	20	13	3
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2. The second dimension (represented on the y axis) distinguishes in particular between individualisation and classification. It is particularly interesting to note that class and sexualit

"produced" may well be something that those committed to social change/transformation will want to address.

At another level, educators and theorists may need to be more cognisant also of how the production of student and teacher subjectivities cuts across the categories of difference which have been the traditional concern of so-called radical educators. If the preponderance of exercise

