

JOURNAL OF PHILOSOPHY AND HISTORY OF EDUCATION
VOLUME 51, 2001
Edited by David Snelgrove

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SOCIAL JUSTICE AND THE EFFECTIVE LEADER

Bernice Murray-Archie
University of Southern Mississippi

Introduction

This paper centers on the concepts of effective leadership as it relates to teachers of secondary education and how social justice plays a significant role in *professionalizing* the occupation of teachers to become teacher leaders.

True Effective Leadership

Education is a right rather than a privilege. Education as a democracy is how we learn best. A classroom which reflects democracy is one where students have a voice, as well as equal access to resources and opportunities. We frame persuasive arguments and even reference the constitution if this freedom is threatened. Why aren't teachers allowed these same rights and privileges? Are they to uphold the viewpoints of this moral enterprise and teach with monumental implications for the lives of those being educated, and be denied the right to lead and make decisions for the education of these same students?

The rationale behind the teacher-leadership concept is simple. Teachers are in a better position than any other educational leader, to directly impact the decisions concerning their work and the lives of their students. Therefore, teachers should be involved with the decision-making efforts as it pertains to the school workplace and classrooms.

Traditionally, administrators at the state, district and school levels made the decisions that affected how teachers worked and students learned. Principals were the keys to school change and leadership. Little attention was given to the impact and influence teachers had on every aspect of the classroom experience. This hierarchical chain of command existing in schools is a social injustice and must be eliminated. Coyle 1997 noted that today's schools do not have a design that is integrated and centrifugal with all positions emanating from a central core of teaching. Instead, the schools possess a teaching that is weighted down by a hierarchical, managerial chain of command. Unless these structures are eliminated and structures that empower teachers to work with one another and to lead from the classroom are established, the best and the brightest will be discouraged from entering the field (Coyle, 1997). Many teachers are currently leaving the teaching arena and employing other occupations because of the sense of powerlessness from exclusion, that teaching brings. Teacher leadership means more than just managing the classroom.

Katzenmeyer and Moyer (1996) suggest that teacher leaders, lead within and beyond the classroom. They also influence others toward improved educational practice and identify with, and contribute to, a community of teacher leaders.

Odell (1997) noted that the major impetus for the current teacher-leadership movement came from an educational reform initiative in the late 1980's that had as its basic premise that quality teachers provide quality learning for students in schools (Darling-Hammond, 1988). Several immediate goals emerged from this initiative. The first was to attract and retain top-quality teachers by professionalizing the occupation and enhancing the status of teachers. Other goals were to improve teachers through incentives for professional development and to enhance the capacities of schools by engaging teachers as leaders through communal and participatory decision making (Smylie, 1995). The initial effort at professionalizing and enhancing the status of teachers was to single-out quality teachers and elect or assign them to formal leadership roles within schools. Research tells us that teachers can contribute to school reform in both formal and informal ways. According to Bellon and Beaudry (1992) some formal roles in which teachers lead are grade-level or department chairperson, team leader, staff development facilitator, or faculty council representative. Some of the informal ways include mentoring, peer coaching, initiating collegial study groups and trying creative and innovative ways to teach students. This concept of teacher leadership has been around long enough for the risk-takers and reformers to have tried practical strategies to bring teacher leadership to the forefront and have their suggestions thoughtfully critiqued. However this is not the case because the concept of teacher leadership has been slow in developing.

Renyi (1996) notes that the greatest wasted resource in our country is the knowledge and experience of teachers. According to *A Nation Prepared* (Carnegie Forum on Education and the Economy, 1986), and *Tomorrows Teachers* (Holmes Group, 1986) the time has come to tap into the unlimited potentials of teacher leaders and provide them with the time, resources and needed training to restructure the roles and responsibilities of teachers.

Where teachers are asked to assume leadership positions, teaching is being redefined to include two key ideas to assist with the process. The first idea is that teachers need to view themselves as active and vocal representatives of their profession, and assume leadership to improve education. The second is that teachers must assume leadership if teaching is ever to become accepted as a profession (Hinchey, 1997). Many of the efforts to professionalize teaching and to offer teachers a voice in how the business of school is conducted has been designed, implemented, and critiqued without significant input from teachers themselves (Hinchey, 1997). The most effective leaders are found within empowering teachers to lead.

Empowering Teachers to Lead

Empowerment focuses on the development of personal and social competence and the creation of opportunities for the person to demonstrate that competence. According to Shelton (1997), teacher empowerment is a highly controversial concept and takes on many forms as it evolves. Also, empowerment is not given to a teacher, but an environment is created that fosters opportunities that lead to and support empowerment.

Principals and administrators fear a loss of power and influence if they relinquish such authority, unless it is perceived to be in their best interest (Shelton, 1997). Unfortunately, without having such authority, the teachers will find themselves in a dilemma. They will feel primarily responsible for student outcomes, but feel almost totally powerless to shape policy, to design educational programs in the aggregate or to decide the composition of their administration (Short, 1998).

Empowerment becomes a reality only through the cooperation of administration, principals and teachers. Empowerment works by getting rid of the corporate mindset that employers and employees are different classes of individuals and cannot share roles (Chandler, 1999).

All must realize that with empowerment comes the responsibility of outcomes, such as the decisions made and perhaps the responses to these decisions. Thus, the principal's primary task is to focus on the organization, where it wants to go, what it wants to be, and what it wants to do for the students. Once the goals and direction are collaboratively decided, the principal will allow teachers decide how to reach the objective (Short, 1998). Administrators are empowered by empowering teachers, employing a win-win strategy (Chandler, 1999).

Short, (1998) noted, that schools where teachers perceived themselves to be greatly empowered had "a high level of trust among teachers, principal, and district office leaders including the school board; an intense focus on students as the primary driver for all decision making; a zeal for successfully tackling the tough problems that impede student learning; a strong belief among teachers that they were highly competent and intense work to increase competence through study, reflection, and other growth opportunities; a school environment that valued and supported student empowerment; and greatly reduced boundaries between school and community."

Collaborative Mainstream Instruction

According to Gable & Manning (1997) teacher collaboration is an interactive process that brings two or more education staff members together for the purpose of making decisions on school-based topics. Gable & Manning also noted that collaboration places an emphasis on team decision-making and requires that collaborators share in the process of setting goals and implementation of a change plan. In a move to enhance school leadership among teachers, university and schoolteachers have been collaborating to effect significant classroom change and leadership (Steele, 1997). According to Evans (1997) teacher collaboration is growing in popularity. However, as Schumn and Vaughn (1995) pointed out, there is no set standard for choosing an instructional accommodation. Teachers are more likely to initiate instructional modifications that they view as acceptable. Once collaborating teachers determine a need exists to develop an intervention plan for a student, they engage in a problem-solving process that produces multiple instructional options (Gable & Manning, 1997). Along with options, there are a number of barriers that will impede the continual development of teacher leadership.

Barriers to Effective Leadership

There are many barriers to teacher leadership and its development. Some of the barriers have delayed resolutions and some of the more critical ones have immediate, recognizable solutions. LaBlanc & Shelton (1997) noted five barriers. The most frequently encountered barrier is the lack of time. Teachers struggle with recreating time to carry the load and assume new leadership roles. Another obstacle to teacher leadership is the lack of leadership training. Preservice experiences will often omit leadership training. Because of a lack of necessary training, teacher leaders may become involved with conflict with administrators and their peers. Another barrier is jealousy. Many teacher leaders will become targets of other teachers and administrators who are resentful of sharing power. Role confusion

is another barrier. Teachers and administrators are accustomed to playing certain roles. Teachers are accustomed to leading children and principals leading adults. As these traditional roles change, the level of conflict tends to increase.

According to Hill (1993) many teachers will not confront the problem, but retreat back into their classrooms. All such problems must be addressed for the survival of teacher leadership. Another hindrance to the profession is the mindset of the teachers themselves. If teachers do not perceive themselves as leaders, their actions will reveal this. It will be very hard for others to view them as leaders. Hill also states that teacher leaders are fearful of giving up success in teaching to take on other leadership roles that are unfamiliar to them and subsequently may fail.

The literature is replete with information concerning barriers to successful collaboration in teacher leadership. Bondy & Brownell (1997) stated that there are problems with the professional isolation of teachers. When teachers are isolated from one another, they do not have an opportunity learn about, understand and respect their peer's opinions and values. This increases the possibility for distorted perceptions. West & Cannon (1988) identified another barrier, weak collaboration skills. By not listening to and valuing the other person's opinion, withholding judgment, using clear language, and encouraging others to share ideas and find a common ground, it would be difficult for teacher leadership to be maintained. Kruse & Louis (1993) note school culture as a barrier that hinders the successful development of teacher leadership and collaboration. Larger schools, schools with more specialized faculty members, and schools with traditional governance arrangements where teachers do not participate in school decision-making create situations that hinder teacher collaboration. These would include a lack of scheduled planning time, few professional development opportunities, and nonsupportive leadership.

Conclusion

On reflection, preparing teachers for leadership involves the full cooperation of administration and the principal. They must formulate team practices where role differentiations are shared and inequalities are identified and serve as stimuli for educational improvement and social change.

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THE ROLE OF SACRIFICE IN SCHOOLING

Mary Woodard Bevel
Webster University

When you have [thus] formed the chain of ideas in the heads of your citizens, you will then be able to pride yourselves on guiding them and being their masters. The stupid despot may constrain his slaves with iron chains, but a true politician binds them even more strongly by the chain of their own ideas; it is at the stable point of reason that he secures the end of the chain; this link is all the stronger in that we do not know of what it is made and we believe it to be our own work; despair and time eat away the bonds of iron and steel, but they are powerless against the habitual union of ideas, they can only tighten it still more, and on the soft fibers of the brain is founded the unshakable base of the soundest of Empires.¹

J. M. Servan

Autumn silently steals summer. Sunlight slants at a slightly softer angle. The nights begin to lengthen. The breeze becomes brisk as the leaves turn to gold and flame. Stores stock seemingly endless rows of spiral notebooks and markers in glowing colors and the aroma of crayon fills the air. The signals are unmistakable. It is time for a new school year to begin. As the school bell rings metaphorically, memories of success and failure are intermingled with hope and fear. School for many children is not an opportunity for access but rather school is a damaging experience that reinforces their perceived worthlessness. Through externally imposed norms and standards of performance, schools have become efficient machines of consumption with children as their disposable fodder. The potential of many children is sacrificed are further marginalized ironically by a system instituted to liberate the masses.

Historically, schools were designed to dispense knowledge to the people and then through education the people found the path to autonomy.² But somehow the role has changed. Outside agencies, usually the Departments of Elementary and Secondary Education, acting as agents for the state legislature or school boards, determine ‘what counts as knowledge’ while schools now function to provide new tax payers who in turn support the system. Through this system the states and schools control knowledge, who has access to knowledge and who is privileged to speak. This paper seeks the possible paths of the legitimation of knowledge exploring how schools may be trapped in the system, and expose the resulting sacrifice of knowledge and the autonomy in the lives of many individuals.

The Twin Heroes: Liberty and Knowledge

Jean-Francois Lyotard describes two distinct models of the legitimation of knowledge. Each model has unique characteristics and as such produces very different views of ‘what counts as knowledge’. One path of knowledge is pragmatic focusing on skills, standards of achievement, and norms of performance. This model is political in nature. The second path is speculative evoking the imagination, intellect, and reflection. This model is philosophical in nature. Both models influence education and impact culture through the social bond, but the effect of each model is very different indeed. Now let us briefly examine the political model through the narrative of freedom starring the ‘hero of liberty’.

Narrative of Freedom Starring the ‘Hero of Liberty’: the Political Model

The goal of the *narrative of freedom* in the **political model**, is *progress* toward a “better time” through scientific knowledges which are decided to be the truth by the government which is represented by a set of select people who operate in the realm of scientific true/ false knowledge. These people are to replace traditional knowledge and values with new correct knowledge. The legitimation of knowledge through the *political* model occurs when the state or federal government or the system of schooling acting as an agent of the government, appropriates the narrative of freedom and access in the name of progress and efficiency (instead in the name of justice). When knowledge is subsumed in the name of progress, knowledge is reduced to only pragmatics reflected in science, and the government is then able to control, through legislation, both “what counts as knowledge,” “who has access to knowledge,” and who is privileged to speak.³ Education is further controlled by state and federal programs mandating performance in exchange for monies.⁴ In the political model, knowledge becomes a control agent and wills humanity into its service.

When knowledge is considered as pragmatic, the narrative that serves to validate it, is based in a practical political genre. In this scenario, the people assume a role referred to as the *hero of liberty* acquiring skills-based knowledges allowing for technical expertise. The political model does not allow for reflective practice nor does it

seek to increase liberty. Rather it seeks only to maintain the status quo that allows the people to follow the illusion of access to autonomy. The political model requires the continual repetition of regulations, norms, and standards. The products of repetition continue to feed the system, refining its production and efficiency as individuality gradually is effaced.

The political model does not emphasize the importance of secondary education nor of attending a university. This political model is more often demonstrated in public elementary and middle school curricula and standards of achievement. The State, represented by the Department of Elementary and Secondary Education and local school boards, assumes direct control over knowledge by mandating what students in public schools must achieve in order to make adequate progress. According to Lyotard, "The state resorts to the narrative of freedom every time it assumes the direct control over the training of the 'people,' under the name of the 'nation,' in order to point them down the path of progress."⁵ Teachers and administrators, trained in pragmatic knowledge, also become *false heroes of liberty* as they seek to be efficient technicians of education. In this way, the children in public schools become byproducts of standards, and norms. Ironically, the narrative of freedom as expressed in the political model does not liberate and in fact acts to suppress individual initiative by reproducing automatons, not thinkers. Such students will be well suited to become efficient productive compliant citizens in the service of controlled knowledge. The second model of the legitimation of knowledge can provide an alternative.

The Narrative of Freedom Staring the Hero of Knowledge: the Philosophical Model

In the **philosophical model**, legitimation of knowledge proceeds in a much different manner than it does in the political model. The **philosophical or speculative model** operates where knowledge only serves the subject, which is humanity, in the pursuit of liberty (access). Narratives of knowledge serving humanity in the realm of justice are narratives in which the people achieve their power from the state or government and the state receives its power from the people in an ideal reciprocal relationship--a dialectic. In the ideal sense, the narrative of freedom operates in the mode of values conveying justice where a prescription becomes an ethical responsibility when the people, through dialectic discourse with the state regarding the legitimacy of knowledge, agree to accept an obligation of a 'just' society. The knowledge of legitimation is "imaginable" in the form of ethics. Such is the case for those desiring fairness to be considered as giving each student, regardless of ability, whatever he or she needs to learn which is very different from the political model.

How Do the Twins Differ

The narrative of freedom, in its purest sense as an ideal in the domain of ethics, is very similar to the hero of philosophy, which also addresses ideals in the domain of ethics. The difference between the *ideal of liberty* and the *ideal of philosophy* lies in the process of legitimation and in relationship to humanity. In the legitimation of the *narrative of freedom*, the "hero of liberty" is appropriated by the government and transformed into a guarantor of *progress*. In the *narrative of philosophy*, the "hero of knowledge" remains in the domain of ethics, not appropriated by anyone for any purpose other than its intrinsic value. In short, in the narrative of philosophy the focus transcends the use of knowledge from one of freedom or progress into the realm of knowledge for the sake of knowledge. From a language-games perspective, a denotative narrative of knowledge is transformed into a prescription of ethical responsibility when the people being governed agree to accept the obligation.⁶ Such an agreement unifies the discourse by eliminating one or the other part of the binary that defines a denotative statement. According to Lyotard,

not only in the acquisition of learning by individuals, but also in the training of a fully legitimated subject of knowledge and society.... The subject of knowledge is not the people but the speculative spirit.... The language game of legitimation is not state-political, but philosophical.⁷

The Narrative of Philosophy: Knowledge

The process of defining what counts as knowledge must begin and end within knowledge itself, within reflection in the imagination, then "knowledge first finds legitimacy within itself, and it is knowledge that is entitled to say what the State and what Society are."⁸ Knowledge becomes *philosophical* or *speculative*, when it becomes knowledge for the sake of knowledge and according to Lyotard, "Knowledge is no longer the subject, but in service of the subject: its legitimacy (though it is formidable) is the fact that it allows morality to become reality."⁹ Morality is "standard of performance" of philosophical knowledge and is not represented through testing and testing's subsequent scores, but rather through values and ethical action. Knowledge thrives in the realm of justice and just judgements, where each individual is valued and each decision judged without predetermined criteria. Morality is

standard of performance of philosophical knowledge and is not represented though testing and testing's subsequent scores, but rather through values and ethical action. Knowledge thrives in the realm of justice and just judgements, where each individual is valued and each decision judged without predetermined criteria.

The Narrative of Philosophy Knowledge

When the value of an individual is based in standards or norms, the focus is placed on the individual's ability to perform at predetermined level of acceptance. When the reflection of one's worth is equated in test scores, then individuality is effaced as the child becomes an indicator progress. Schooling grounded in "standards of excellence" produces artificial hierarchies that serve to elevate selected achievers while sacrificing marginalized children through silence.

Sacrifice, Silence, and Marginalization

According to Roberto Calasso, sacrifice allows for the act of substitution, as a process in which the "means" of sacrifice are more important at the "end" of the appeasement of system. Sacrifice of the poor student has become a necessary component of an equation to allow an orderly society which is, the more important end. From Calasso's perspective, law plus sacrifice equal order. Educational order results in bifurcation producing sacrifice of the poor achievers.¹⁰ In schooling underachievers are often substituted as an unknowing offering to the system, continuing the "sacrifice" so achievers are spared the pain of being ignored, or average, or falling into the lowest quartile. Achievers and their parents can't possibly be the best the smartest, or in the top 2% unless there is someone who scores lower than they do, someone on which to stand to keep their fair heads above the masses. The essence of schooling in modernity is competition where verbal ability is often considered as a true indicator of intellectual functioning and, as such, the demonstration of one's knowledge.¹¹ Those individuals who are unable to communicate well are often discounted as dull. Every human being, whether or not he or she meets performance standards, has the constitutional and ethical right to be heard. To be denied participation in this vital process of communication, denies freedom of speech and as such is a form of suppression, and sacrifice.¹²

The system of public schooling demands that investments of time, capital, and energy be exchanged for a product, achieving standards of excellence and requires verification that the investment of capital for teaching was necessary to produce optimal student performance. As the notion of accountability continues to gain strength in schooling, the performance goal often supercedes the goal of justice and humanity. Each expenditure must show a profit. Those who do not achieve at the predetermined rate are a threat to not only the system but also to society itself.¹³ Philosophical and idealistic ways to determine truth or justice, are abandoned to support the new ideal of controlling knowledge through efficient technology thus gaining the political power to establish a new "reality." The role of government changes as the social bond becomes subjugated to those who hold power through efficiency. Education is considered "good" only if it is efficient.¹⁴ With such a standard of "goodness," education that is labor intensive or provides individualized education will have a difficult time being judged as acceptable or worth the expenditure. Sacrifice is inevitable. Child verses efficiency, is not a tough call for the voices of progress. The efficient system is the winner as the individual child is sacrificed to maintain the system. In a school system based on efficiency, whose voice speaks for the child?

ENDNOTES

1. J. M. Servan, *Discours sur l'administration de la justice criminelle*, 1767, cited in Michel Foucault, *Discipline and Punish* (New York: Vintage Books, 1979), 102-03.

2. Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brian Massumi (Minneapolis, MN: University of Minnesota press, 1984), 32.

3. *Ibid.*, 32 -34.

4. In the sense of Aristotle's threefold classification of disciplines--theoretical, productive, and practical--where the practical disciplines are those sciences that deal with and political life whose purpose (*telos*) is wisdom and knowledge in the service of liberty. For a more complete discussion of this classification related to education see Wilfred Carr and Stephen Kemmis, *Becoming Critical: Education, Knowledge and Action Research* (Philadelphia, PA: The Falmer Press, 1986).

5. Lyotard, 31-32.

6. Ibid.

7. Ibid., 33.

8. Ibid., 34. For more information see, G. W. Hegel, *Philosophie des Rechts* (1821), trans. T.M. Knox, *Hegel's Philosophy of Right* (Oxford: Oxford University Press, 1967).

9. Ibid., 36.

10. Roberto Calasso, *The Ruin of Kasch*, trans., William Weaver and Stephen Sartarelli (Cambridge, MA: The Belknap Press of Harvard University Press, 1994).

11. Jean-François Lyotard, *The Postmodern Explained: Correspondence 1982-1985*, eds., Julian Pefanis and Morgan Thomas (Minneapolis, MN: University of Minnesota Press, 1992), 50.

12. Ibid., 26.

13. Lyotard, *The Postmodern Condition*, 11-12.

14. Ibid., 46-47.

FORMING THE BAVARIAN NATION: THE WISMAYR ELEMENTARSCHUL PLAN OF 1804

James Bidwell
Boston College

This article examines the attempt to establish a compulsory state-controlled school system in the German state of Bavaria in the first decade of the nineteenth century. This effort, known as the Wismayr Plan of 1804, was a historic moment in Bavarian educational history as well as in the history of public education in general. The establishment of public schooling in Bavaria was the product of late-enlightenment attitudes about education and the turmoil that resulted from Napoleon Bonaparte's military successes. This article argues that Josef Wismayr's compulsory universal education system was part of a coordinated series of reforms that sought to replace the Old Regime's feudal estate-based society of subjects with a de-confessionalized society composed of citizens. At the heart of Wismayr's plan was a radical new institution, the Elementary School (Elementarschul) which was charged not only with the task of enlightening the people but with the "formation of the nation" itself.¹

Electoral Bavaria was a moderately sized Catholic state in southern Germany. Its ruling house was a branch of the Wittelsbach family who also ruled over the Palatinate territories along the Rhine river. French military victories in the 1790's resulted in the loss of almost all of the Wittelsbach's possessions along the Rhine. Bavaria maintained a consistently unsuccessful anti-French line until 1801 when the new Wittelsbach ruler Maximilian Joseph IV reversed this policy. As a reward for Joseph IV's alliance with France, Napoleon guaranteed that he would be compensated for the lost Rhenish territory.²

The expansion of the Wittelsbach's Bavarian territories in 1803 was part of the massive reorganization of central Europe directed by Napoleonic France. This restructuring was facilitated by the *Hauptschluß*, an agreement that ushered in profound geographic and political changes for central Europe.³ In particular the *Hauptschluß* legalized the French annexation of all the territory on the left bank of the Rhine. German rulers like the Wittelsbachs who had lost land as a result of this were compensated with territory from the previously independent Ecclesiastic states and Imperial cities of the Holy Roman Empire. In this scramble for territory, Bavaria more than made up for the loss of the Palatinate. It acquired numerous wealthy bishoprics and Imperial cities in the neighboring regions of Franconia and Schwaben and emerged in 1803 as a territorially compact state that stretched from the Alps to the Main river.⁴

Max Joseph IV relied upon advisors to handle his domestic and diplomatic affairs.⁵ When he became Elector of Bavaria in 1799, his main political advisor was Maximilian von Montgelas, a European statesman born in 1759 into an aristocratic family from Savoy. Montgelas, deeply influenced by Enlightenment attitudes on politics and government, was the dominant political figure in Bavaria from 1799 to 1817.⁶ Montgelas had been planning a thorough overhaul of the Bavarian political structures. The goal of his pre-*Hauptschluß* reform efforts was the creation of a centralized bureaucratic state which would possess a monopoly of political, legal and social power.⁷

Central to the development of a strong state was the establishment of a state-controlled public education system. In 1796 Montgelas wrote a lengthy treatise, known as the *Ansbach Memoir*, in which he outlined his suggestions for the general reform of the Bavarian state. He ended his discussion on education with a typical eighteenth-century enlightened bureaucratic observation: "The more enlightened people are, all the more will they love their duties and all the more will they remain loyal to the Government that really cares about their happiness."⁸ The fear of unrest and the desire for obedient subjects had attracted European monarchs and administrators to compulsory schooling since the second half of the eighteenth century.⁹ Enlightened reformers also saw schooling as an excellent way to improve agricultural practices among the peasantry. Motivated by these desires, which can be best understood as a form of defensive modernism, Montgelas, prior to the *Hauptschluß*, oversaw a series of reforms that sought to create a state controlled public education system for the lower orders of Bavarian society.¹⁰

Prior to Montgelas's efforts, schooling in Bavaria was under the control of the Catholic Church.¹¹ Bavaria was not an exception; traditionally education was under church control which facilitated the development of the hostile confessionalized society that predominated in early modern Germany.¹² Between 1570 and 1802, education in Bavaria was administered by the Spiritual Affairs Council (*Geistlicher Rat*) which had been established during the Catholic Reformation to enable the Church to guard against the expansion of Protestantism. The educational institutions that existed in eighteenth-century Bavaria were controlled by the Church. In the few larger cities, Latin schools existed for the upper orders while burgher schools were located in towns and were designed to serve the

educational requirements of artisan and commercial classes. Educational opportunities in the countryside varied greatly, but in general schooling was either nonexistent or of extremely marginal quality. In fact, a school reformer in 1790 estimated that only half the villages in Bavaria had any school at all.¹³

The first priority of Montgelas's reforms was to replace the Catholic Church's authority over schools with that of the state. Although this struggle between Church and state did not end in Bavaria until 1968, the period between 1802 and 1808 was a crucial moment during which the state replaced the Church as the dominant institution in education. The state began its assault on the Church's authority in an October 1802 edict that established the General School and Studies Directory (GSSD).¹⁴ Montgelas appointed J. M. von Frauenberg to direct the GSSD and told him that his job was to make the poor more moral and productive.¹⁵ In December 1802 the state made school attendance mandatory for all children age six to twelve.¹⁶ Frauenberg continued the consolidation of state control over education in 1803 with the creation of a centralized school-inspection system.¹⁷

As the implications of the territorial redistribution of the *Hauptschluß* became apparent, Montgelas found himself facing new opportunities and challenges implementing schooling reform. The massive wave of secularization initiated by the *Hauptschluß* provided Montgelas and his circle of reformers with the possibility to further erode the secular power of the Church. The acquisition of territories containing Protestants required a further clarification of the relationship between church and state in education. Montgelas took advantage of this opportunity to launch an assault on church authority over schooling. For example, a declaration of general religious toleration in 1803 was followed in 1804 by an order that established the state's control over the Bavarian education system.¹⁸ The 1804 order announced the state's plans to create a unified school system that would be constructed without confessional considerations.¹⁹ Furthermore, in order to eliminate the confessional nature of schools altogether, this order declared that, outside of the teaching of religion itself, the state would not recognize any subject matter or teaching methods as either Catholic or Protestant.²⁰

The need to integrate the newly acquired territories with their Protestant populations into Bavaria propelled Montgelas to embark upon radical schooling reform. Following the *Hauptschluß*, Electoral Bavaria consisted of hundreds of previously sovereign territories each with its own unique political structures and traditions.²¹ This conglomeration had neither shared dynastic attachments, common religious, nor historical bonds. Montgelas had always wanted to reform the Bavarian state but the need to integrate these diverse territories made general restructuring necessary. This need for change was used by Montgelas and a small group of well-educated bureaucrats to launch a "revolution from above" in order to reorganize Bavarian state and society.²² The goal of this "revolution" was the elimination of the estate-based society of the Old Regime, with its densely interwoven social and economic structures that fused political and social power. This was more than defensive modernization; it was a revolutionary attempt to create a new state and society. The wave of reform that followed the *Hauptschluß* intensified earlier efforts to create a fully sovereign centralized bureaucratic state. For these bureaucrats, schools were institutions that created the intellectual and cultural foundations of this new society. The reformers envisioned schools developing social bonds needed to form a new unified society from the collection of territories that constituted Bavaria in 1803.²³

The turmoil created by the *Hauptschluß* made it possible for Bavarian reformers to pursue a more radical approach to schooling. The intellectual origins of their faith in schooling lay in late-Enlightenment thinking about the nature of man. There was a stream of Enlightenment thought that believed that man's capacity to reason was not restricted to individuals in elite society.²⁴ Enlightenment thinkers like J. J. Rousseau challenged assumptions by arguing that all men were equally capable of becoming educated.²⁵ These intellectual developments undermined tradition beliefs in "natural" social divisions and also inspired new attitudes towards public schooling. No longer just a useful tool for social control, schooling became the means by which a new more egalitarian society could be constructed because of its ability to eliminate ignorance.²⁶

Between 1803 and 1804, conditions in Bavaria enabled revolutionary experimentation in the field of schooling. Max Joseph IV and the circle of reformers around Montgelas believed not only that educational reform was both necessary and desirable, but also that the state had ample financial resources to implement these reforms. Montgelas planned to use the revenues from the sale of former Church lands acquired in 1803 to finance these ambitious reforms. The result of these efforts was the Bavarian school plan of 1804.

The 1804 plan is often referred to as the Wismayr Plan after its primary architect, Joseph Wismayr, a member of the GSSD since 1803. His educational system was constructed around a radical new institution, an elementary school

(Elementarschul). One of the most revolutionary components of the Elementarschul system was that children from all social orders would spend three years between the ages 6 and 9 in an elementary school.²⁷ In addition, school curriculum was to be "applicable for all Estates" and "universally useful."²⁸ Although the elementary school was the foundation of the new Bavarian public school system, promoting social mobility was not its primary purpose.²⁹ Since 1802 all children were required to attend school for six years.³⁰ Under Wismayr's Plan children of peasants and the urban poor would spend these six mandatory years in the Elementarschul. However, the children of the upper orders would leave the Elementarschul at age nine and spend their remaining three years of schooling at the Realschul. The amount of additional education a student obtained was dependent upon the requirements of their future occupation.³¹

Innovative and controversial, the Wismayr Plan established a universal body of knowledge that everyone, regardless of their station, would possess. The Elementarschul curriculum was divided into six main categories: God, Man, Nature, Art, Language and Arithmetic.³² The school curriculum was designed to teach children reading, writing and do math, but it had greater political ambitions as well. Wismayr believed an extensive curriculum was the necessary intellectual foundation to create rational individuals who were capable of thinking and learning on their own.³³ Classroom instruction had a very strong utilitarian focus; students not only needed to be able to think reasonably but they also needed to possess practical knowledge and skills. Finally, the Elementarschul was specifically charged with the formidable task of the "formation of the nation."³⁴

The assault upon the Old Regime's political and social structures initiated by the Hauptschluß was intensified by Montgelas's "revolution from above." Traditional reliance on dynastic loyalties or religious institutions could not serve as the basis for legitimating the new Bavarian state the reformers were trying to create.³⁵ Montgelas followed the example set by the French and used a constitution to legitimate and regulate the political life of Bavaria. Bavaria's constitution, which appeared in 1808, provided a legal basis for the political authority of the state. Since the reformers were convinced that this new state needed popular legitimacy, Wismayr's Elementarschul was designed to play a crucial role in gaining the public's loyalty and obedience. The Elementarschul curriculum intended to create a shared Bavarian political identity amongst the population by connecting individuals to each other and to the nation.³⁶

The Geography and History curriculum of the Elementarschul, which familiarized students with the physical characteristics and history of Bavaria, highlighted one of the ways educational reformers presented a unified vision of Bavaria. The plan stated that "the description and transmission of knowledge about the fatherland's territory will also be connected with the history of the fatherland and its first, subsequent and present inhabitants."³⁷ Geography instruction in the classroom not only consisted of learning the physical features of Bavaria but also of "its products and character."³⁸ Wismayr made it clear that the study of history would not consist simply of memorizing names and dates, rather it would encourage students to think for themselves, to learn from the past in order to both improve themselves and their fatherland.³⁹ As a result mere awareness of Bavaria and its history was not enough, schools had to form emotional bonds between students and their new nation. The plan stated that students "shall learn to appreciate and to love the fatherland and its advantages before all others and better than all other lands of the earth."⁴⁰ The conspicuous use of "fatherland" in this text evoked the sense that the student belonged to the family of the nation in which membership and belonging was as involuntary and permanent as any other family.

In the school curriculum of 1804, as the state became their fatherland, Bavarians became state citizens rather than royal subjects. In fact, throughout the Wismayr Plan the word citizen (Staatsbürger) appeared wherever subject (Untertan) would have been used before. This wording represented a significant break with the past. The use of the word citizen had both legal and emotional dimensions. First, a citizen was an individual who possessed legally guaranteed rights shared by all members of society. A citizen also became a member of a larger family, the nation or the fatherland.⁴¹ In addition, the emotional bond between citizens and the state was expressed in the plan's overt efforts to create citizens who were also patriots (Patriot). The interchangeable use of the words patriot and citizen throughout the Plan reveals how the Elementarschul was expected to form the foundation for the popular legitimacy of the new Bavarian state.⁴²

The goal of creating a shared secular Bavarian political identity necessitated dramatic changes in the Elementarschul's religious curriculum. The 1804 Plan wrested the administration and content of schooling from the churches and made general religious instruction the responsibility of school teachers rather than clergymen. Classroom religious instruction sought to use Christianity exclusively to form the philosophical foundation for an individual's moral behavior, rather than uphold church teachings. School teachers were to instruct children in the

"true practical religion, in order to make the them pious and virtuous" and "to awaken the slumbering sense of right and wrong, good and evil in the children."⁴³ As a result, religious instruction in the classroom separated confession from an individual's political consciousness allowing the Bavarian fatherland to become the core of one's political identity.

Although considered "a monument to enlightenment pedagogical assumptions," by historians, the Wismayr Plan was unable to achieve its revolutionary goals.⁴⁴ Wismayr's vision of public schooling ultimately fell victim to fiscal limitations, political pressures, and an ever-changing European political climate. Warfare was an almost ever-present concern during this period. During the Napoleonic Wars Bavaria was an ally of France from 1803 to 1813. During this time Bavaria's borders were in a state of constant change as the state expanded after every Napoleonic victory. Despite expansion, these wars were very expensive and placed enormous demands on the state's resources. In addition, when the vast amount of money that the secularization of Church property was projected to provide did not appear and a general economic recession set in, Bavaria found itself on the verge of bankruptcy. Consequently, it was apparent by 1808 that the state did not have the resources to fully carry out its revolutionary efforts, including Wismayr's plans, to reorganize Bavarian state and society.⁴⁵ Furthermore, the states financial crisis strengthened the ability of the nobility and the churches to resist the "revolution from above."⁴⁶

As a result, Wismayr's plan was abandoned and replaced by a new compulsory school system in 1811 that reflected a more conservative statist approach to public schooling. The new school system was not egalitarian, having separate schools called Volksschulen for the peasants and urban poor. This new school system revealed the state's concern for maintaining stability rather than fashioning popular political legitimacy. Now organized along confessional lines, the Volksschul reverted back to the state's traditional reliance upon the churches to create moral and obedient subjects. While the Volksschul was designed to allow the churches to play a more active role, it remained a state-controlled institution and the state, rather than the churches, oversaw the training that the teachers received. While the revolutionary intent of Wismayr's school system was abandoned, the basic assumptions of the state toward public education remained the same. In both the 1803 and the 1811 plan, state reformers saw schools not only as ideal institutions to provide for the educational needs of the population but also to maintain political stability within the newly expanded state. There were a variety of ways to achieve these ends. While the Elementarschul sought to impart a shared secular Bavarian identity, the Volksschul was designed to utilize the institutional and moral authority of the churches to legitimate the post-Hauptschluß Bavarian state.

ENDNOTES

1. "Lehrplan von 1804, Part II, Section 11." A copy of the Wismayr Plan is printed in Alfons Bock, *Lehrplan für die Volksschulen in Baiern, 1804-1811* (Munich, 1917), 11-63 and in L. Kopp, *Die Volksschulverfassung im Königreiche Baiern* (Würzburg, 1816), 156-200.
2. Max Spindler, *Handbuch Der Bayerische Geschichte. Band 2: Das Neue Bayern 1800-1970* (München, 1975), 8-11.
3. The full title is Reichsdeputationshauptschluß which was the final report of the Imperial Delegation that was set up to facilitate Napoleon's reorganization plans. James J. Sheehan, *German History, 1770-1866*. (Oxford, 1989), 242-245. A copy of this document is located in Ernst Rudolf Huber, *Dokumente zur Deutsche Verfassungsgeschichte*, Vol. 1 (Stuttgart, 1957), 1-26.
4. Spindler, *Handbuch*, 13-15. The most significant acquisitions were the Bishoprics of Wurzburg and Bamberg in Franconia and the Bishopric of Augsburg (not the Imperial city itself) in Schwaben. Bavaria also gained the Bishopric of Freising and parts of the Eichstatt and Passau Bishoprics. Bavaria acquired a total of fifteen Imperial cities including Ulm, Rothenburg and Schweinfurt which were the most important. There were additional gains following the Napoleonic victories in the 1805, 1806-07 and 1809 campaigns.
5. Heinz Gollwitzer, *Ludwig I. von Bayern: Ein Politische Biographie* (Munich, 1997), 54-60.
6. Eberhard Weis, *Montgelas 1759-1799: Zwischen Revolution und Reform* (Munich, 1971) is the standard biography of Montgelas. See also: Franz Herre, *Montgelas: Gründer des bayerischen Staates* (Weilheim, 1988); Michael Henker, Margot Hamm and Evamaria Brockhoff, eds., *Bayern Entsteht. Montgelas und sein Ansbacher Memoire von 1796* (Regensburg, 1996); Gustav Laubmann and Michael Doeberl, eds., *Denkwürdigkeiten des*

Grafen Maximilian Joseph von Montgelas über die innere Staatsverwaltung Bayerns (1799-1817) (Munich, 1908).

7. Walter Demel, *Der bayerische Staatsabsolutismus, 1806/08-1817: Staats- und gesellschaftspolitische Motivationen und Hintergründe der Reformära in der ersten Phase des Königreichs Bayern* (München, 1983) offers the most detailed account of Montgelas's reforms. See also Karl Otmar von Aretin, *Bayerns Weg zum souveränen Staat* (Munich, 1976).

8. Henker, Hamm and Brockhoff, *Bayern Entsteht*, 32.

9. For a detailed analysis of two absolutist states see James Van Horn Melton, *Absolutism and the Eighteenth-Century Origins of Compulsory Schooling in Prussia and Austria* (Cambridge, 1988).

10. Hans Ulrich Wehler, *Deutsche Gesellschaftsgeschichte, 1700-1815* (Munich, 1989), 347-368. Wehler characterizes the German reaction to the French Revolution and Napoleon as "defensive modernization". He argues that reformers such as Montgelas, Stein and Hardenburg were motivated by their beliefs that the state had to adapt to the changes that the French Revolution had unleashed or face extinction. According to Wehler they believed if they were not successful in leading a revolution from above, they would have one forced upon them from below. I agree that this is the best way to describe the results of the Reform Era, including Montgelas's reforms, but Wehler's observation ignores the truly revolutionary social reform efforts, primarily in compulsory public schooling, that were undertaken between 1804 and 1808 in Bavaria. The reasons for the failure of these efforts expose the challenges radical reform faced and helps explain why only "defensive modernization" occurred in Bavaria.

11. In this paper Church will refer to the Roman Catholic Church and churches will refer to the Catholic and Protestant denominations.

12. Heinz Schilling, Religion, *Political Culture and the Emergence of Early Modern Society: Essays in German and Dutch History* (Leiden, 1992), 205-245.

13. Lorenz Westenrieder, *Warum man mit Aufklärung der Bürger und Bauern noch so weit zurück, und wie man gleich wohl gekommen ist* (1790), 352-370. Quoted in Karl Schleunes, *Schooling and Society: The Politics of Education in Prussia and Bavaria 1750-1900* (Oxford, 1989), 36.

14. *Churpfalzbaierisches Regierungs- und Intelligenzblatt 1802*, 707-712.

15. *Churpfalzbaierisches Regierungs- und Intelligenzblatt 1803*, 653. See also Joseph Heigenmooser, *Ein bayerischer Pestalozzischer: Franz Joseph Müller* (Munich, 1911), 30.

16. *Churpfalzbaierisches Regierungs- und Intelligenzblatt 1802 Stück LII*, 911-916.

17. *Churpfalzbaierisches Regierungs- und Intelligenzblatt 1803*, 605-636.

18. "Pedagogischer Toleranz-Erlag vom 26. November 1804" is reprinted in Michael Doeberl, *Zur Geschichte der bayerischen Schulpolitik im 19. Jahrhundert* (Munich, 1912), 40-44.

19. Doeberl, *Denkwürdigkeiten*, 41.

20. Doeberl, *Denkwürdigkeiten*, 42-43.

21. In pre-1803 Electoral Bavaria there were a handful of communities in the region of the Upper Pfalz that did contain small numbers of Protestants and Jews. Max Spindler and Andreas Kraus, *Handbuch der bayerische Geschichte: Band 3 Geschichte der Oberpfalz und des bayerischen Reichkreises bis zum Ausgang des 18. Jahrhunderts* (Munich, 1994), 91-111 and 160-163.

22. Wehler, *Deutsche Gesellschaftsgeschichte*, 364-368. and Sheehan, *German History*, 251-252.

23. Schleunes, *Schooling and Society*, 51.

24. There is an outstanding discussion of the intellectual origins of the "Education Revolution" in Schleunes, *Schooling and Society*, 8-49.

25. For example see J. J. Rousseau, *Emile* (New York, 1979).

26. Schleunes, *Schooling and Society*, 16.

27. Josef Wismayr, "Lehrplan für die Volksschulen in Baiern, 1804-1811," in Alfons Bock, (Munich, 1917), 11-63 and in L. Kopp, *Die Volksschulverfassung im Königreiche Baiern* (Würzburg, 1816), 156-200.
28. *Lehrplan von 1804*, Part II, Section 1, Paragraph 5.
29. Schleunes, *Schooling and Society*, 57, Sacher, *Die zweite Phase in der Lehrbildung* (Bad Heilbronn, 1974), 22.
30. *Churpfalzbaierisches Regierungs- und Intelligenzblatt 1802 Stück LII*, 911-916.
31. Schleunes, *Schooling and Society*, 57 and Liedtke, *Handbuch*, 86. See also Werner Sacher, *Die zweite Phase*, 22 and Max Rieder, *Geschichte der Politischen Bildung in den Volksschulen Bayerns von der Zeit der Braunschen Reform bis zur Restauration* (Munich, 1968), 117. Students would proceed through a series of connected schools: the Realschul from age 9-12, the Gymnasium from age 12-15, and the Lyceen from age 15-18. Collectively these three schools were known as the middle school system and the successful completion of all three was required in order to attend university.
32. *Lehrplan von 1804*, Part II, Section 1, Paragraph 8.
33. *Lehrplan von 1804*, Part II, Section 2, Number III, Paragraph 11.
34. *Lehrplan von 1804*, Part II, Section 11.
35. Scheehan, *German History*, 265.
36. Benedict Anderson, *Imagined Communities* (London, 1983). This work was vital in helping me to conceptualize the role of schools in the nation-building process.
37. *Lehrplan von 1804*, Part II, Section 2, Number III, Paragraph 8.
38. *Lehrplan von 1804*, Part II, Section 2, Number III, Paragraph 6.
39. *Lehrplan von 1804*, Part II, Section 2, Number III, Paragraph 8.
40. *Lehrplan von 1804*, Part II, Section 2, Number III, Paragraph 7.
41. Full citizenship was not available to women. The 1804 Plan did address issues about educating boys and girls. Although Wismayr felt that there was no need to have a separate curriculum for boys and girls, he suggested that it would be better for girls if they were educated in separate schools since teachers would tailor the lessons to girls' unique "nature" and "conditions". *Lehrplan von 1804*, Part II, Section 1, Number 23 and 24.
42. *Lehrplan von 1804*.
43. *Lehrplan von 1804*, Part II, Section 2, Number I, Paragraph 11-12.
44. Schleunes, *Schooling and Society*, 57.
45. Demel, *Der bayerische Staatsabsolutismus*, 76-88.
46. Demel, *Der bayerische Staatsabsolutismus*, 76-88 and Sheehan, *German History*, 271-273.

**ALTERNATIVE ADMINISTRATIVE THEORIES FOR THE NEW AGE:
REFLECTIONS ON CRITICAL THEORY AND CHAOS THEORY**

Mike Boone
Southwest Texas State University

The field of educational administration has been in flux for a considerable time now. Theories of organization and definitions of leadership that long served the profession have been called into question. New theories grounded in sources as diffuse as Marxist ideology, gender and ethnic studies, and new interpretations of the physical sciences have been advanced as replacements for older formulations rooted in behaviorism, rationalism, and Newtonian physics. While it is yet unclear where the new century will take us in terms of the theoretical development of educational administration, one thing is certain: the debate will be lively and perhaps heated. In the end, the theoretical underpinnings of educational administration may look much different from how they look now.

The purpose of this paper is first to examine briefly the trends in administrative theory in the first three quarters of the twentieth century. Second, the paper will examine two recent alternative approaches to administrative theory. Finally, the paper will draw some tentative conclusions about where administrative theory may be headed in the immediate future. For those of us responsible for educating educational administrators, this discussion is of more than passing academic interest. Indeed, it goes to the heart of what we do and who we are.

Traditional Administrative Theory

Traditional administrative theory has its roots in the industrial revolution of the early twentieth century. The writings of practitioners and academicians such as the American engineer Frederick Taylor, the French industrialist Henri Fayol, and the German sociologist Max Weber laid the ground work for what came to be called the "Classical School" of administrative theory. Intellectually, the classical school drew heavily on the rationalist approach to inquiry formulated by Rene Descartes in the seventeenth century and more recently from the work of the logical empiricist Karl Popper and his successors (Diesing, 1991). Adherents of the classical school viewed the world through a realist perspective founded on the belief that the world in which we live is structured by an underlying pattern of logic, system and order. The scholar's role is to discover these underlying patterns using a rigorous, scientific methodology that was subject to rigid control and constrained by strict rules of procedure and evidence (Owens, 1998). Legitimate inquiry into the nature of organizations and of human behavior within organizations is based primarily on the use of measurement techniques, sampling, quasi-experimental research designs, and quantification.

Classical theory conceived of organizations as naturally occurring phenomena whose structure and behavior were governed by a pattern of universal laws and principles. These laws and principles were discoverable through objective, scientific methods and, once understood, could be applied to improve both the effectiveness of the organization and the conditions of the human beings who worked within them. Understanding and applying the fundamental principles of organizational behavior was the task of educational practitioners, whose preparation consisted largely of a study of the rules and principles governing organizations. Classical administrative theory dominated the study of educational administration and the preparation of educational practitioners well into the 1970's.

The Dissent from Traditional Theory

The dissent from the classical school of administrative theory emerged with the work of T. B. Greenfield (1975; 1978). Greenfield assailed the classical school on two major points. First he maintained that the traditional view of organizations as naturally occurring phenomena subject to unchanging universal laws was wrong. Rather than being naturally occurring phenomena, organizations are in fact "cultural artifacts" which are man-made and ephemeral. As such, organizations are subject more to the application of human initiative than to any universally applicable set of scientific laws. Moreover, the behavior of organizational members was the result of individual action and will rather than the product of any overarching principles of human behavior. Greenfield further maintained that human behavior in an organizational setting is strongly influenced by the context in which that behavior occurs. It follows then that in order to understand why people within an organization behave as they do, it is necessary to understand how individuals interpret their organizational environment (Firestone & Wilson, 1989). Examining the thoughts, feelings, values, and perceptions of organization members is the key to understanding their behavior. Inquiry in

educational administration falls within the confines of what Owens (1998) calls the “naturalistic paradigm.” This is an essentially phenomenological approach which holds that organizations must be studied in their entirety rather than piece by piece. Naturalistic inquiry relies on emergent theory rather than the confirmation of *a priori* theoretical propositions.

Greenfield’s dissent from the classical tradition in administrative theory prompted other scholars to follow (See for example Hodgkinson, 1983; Schon, 1987; and Sergiovanni, 1992). What the dissenters accomplished was the serious diminution of the dominance of the scientific and empirical approach to the study of administrative theory and the opening of the field to competing conceptualizations.

As we approach the new millennium, two major perspectives on the nature of educational organizations remain current among educational theorists and practitioners. The first of these is the classical, more traditional perspective, commonly called the “Bureaucratic” perspective. This approach to understanding educational organizations emphasizes top-down authority and control, vertical lines of communication, clearly written rules and procedures, and the promulgation of clear plans and schedules for organizational members to follow. Worldwide, this continues to be the most commonly held conceptualization of organizations among practitioners (Owens, 1998).

The competing view, commonly known as the human resources development view, emphasizes the primacy of the development of a conscious commitment among individual organization members as a way of achieving the organization’s goals. This is achieved through the socialization of organization members to the values and goals of the organization. Intense socialization permits the individual to identify personally with the values and purposes of the organization and to adopt the organization’s values and purposes as congruent with their own. The cultures of organizations—their values, beliefs, mores, and behavioral norms—are manifested tangibly through the stories, myths, and rituals that give meaning to the organization’s life and provides opportunities for assimilation by the organizations’ members. This individual identification with the organization’s culture provides the motivation for dependable performance even during times of adversity for the organization. (Bolman & Deal, 1991).

Alternative Formulations of Administrative Theory

The classical approach and the people approach to understanding educational organizations, although prominent are not the only interpretations of administrative theory. The following pages review two quite different theories, each with vocal adherents among scholars of administrative theory. The first of these, *Critical Theory*, relies heavily on Marxist and Neo-Marxist theory. The second, *Chaos Theory*, has grown out of emerging interpretations of the physical sciences, especially quantum physics. What follows is a brief review of the major points of each of these theories and an assessment of their utility for understanding educational organizations and preparing practitioners to administer them.

Critical Theory

Although the roots of critical theory lie firmly in the nineteenth century, its modern revival can be traced to the Frankfurt School (Jay, 1973), and especially to the theoretical work of Herbert Marcuse, Theodore Adorno, Max Horkheimer, and more recently Jurgen Habermas. Beginning in the 1920’s in Germany, the work of The Frankfurt School revolved around attempts to explain the reasons for the failure of the Marxist revolution. Critical theorists reexamined classical Marxism searching for answers to the political, cultural, and economic failures of Marxist systems. Their work has been far reaching, extending beyond the usual realms of social criticism. In education, critical theoretical approaches have been adapted by authors such as Paolo Freire, Michael Apple, Henry Giroux, Peter McLaren, and Richard Bates. The major focus of educational critical theorists has been on self-knowledge through self-reflection, the discovery of power relationships inherent in language, the critique of the concept of the reified organization, and criticism of societal ideology. The ultimate goal of the critical theorists is the emancipation of the individual, the group, and all of society from the control of externally imposed ideology (Peca, 1997).

A central principle of critical theory is that the institutionalized oppression of groups of people in a society is often supported by the oppressed groups themselves, who believe that the system actually works in their own best interests. A power elite achieves this acquiescence to their own oppression by the powerless through the manipulation of language so that the elite’s values and beliefs become legitimized for all members of the society. As Peca (1997) explains “The powerful people use communication to enforce their view of reality on the less powerful (p.15).” Thus a critical pedagogue such as the Brazilian Paolo Freire concentrated his efforts on assisting peasants to become not only functionally literate, but also critically and culturally literate. For the critical theorist, language is never neutral and rarely depoliticized. (McLaren, 1989).

The function of the critical theorist is to examine the relationships between groups in a society in order to shed light on the disparities between the ideal and the real. Social reality is subjected to a critical analysis to expose its contradictory nature (Peca, 1997). According to critical theory, exposure of these contradictions leads inevitably to social change through the emancipation of individuals and groups in the society. Change occurs because what is exposed through critical analysis is not just the contradictions within the society, but also the ideal resolutions of these problems. Critical theory leads thus from the exposure of inequities within the society to the realization of an ideal solution, which is dialectically inherent in the existence of the problem itself.

While critical theory has been applied to the creation of a general theory of education (most notably by Freire, 1973; Giroux, 1983; and McLaren, 1989) its application to educational administration has been less clear-cut. There are, however, several implications within critical theory that should be examined for its application to administration.

Critical theory provides no formula for administrative action. Rather it supplies a framework for examining the reality of the school, especially the ideological restraints society places on the school. These restraints can be uncovered through a critical analysis of practices, roles, and relationships in the school. This analysis can lead to reflection on the disparity between what is and what ought to be. Reflection can then drive action. As a practitioner of critical analysis, the administrator becomes less a manager of people and things and more a facilitator of his or her own reflection and that of others within the school.

Critical theorists assert that schools inevitably mirror the social, economic, and political structure of the larger society in which they exist. These structures manifest themselves within the school in a number of ways: in the choice of curricular content; in the labeling of students; in the underlying ideology of the operation of the school; and in the power relationships of those within the school (Apple, 1996). Curriculum and knowledge are not value free, but reflect choices from among the varieties of knowledge available to the school. These choices are often the result of political and social forces from outside the school and reflect the desire of the power elite to perpetuate their dominant position (Giroux, 1992).

School administrators are in the best position to understand their own ideological predilections and to uncover the ideology, myths, and values guiding the school. This discovery impels the administrator to assist others to understand the ideological suppositions underlying their own behaviors. Leadership thus becomes an activity focused on the explication of unacknowledged ideology and the creation of a new vision and practice free from an externally imposed ideology. The ultimate goal is the emancipation of the school and all those within it.

Although critical theory is popular in academic circles, it has a limited following among practitioners. Indeed Donald Willower (1985) has called it "...a good example of professorial Marxism especially irrelevant to the concrete problems facing practitioners. (p. 16)" Willower also faults critical theory for its dependence on a constraining Marxist dogma and for the paucity of empirical research supporting its central assertions. Other criticisms of the theory revolve around failure of critical theorists to move beyond words and into action. Robinson's (1994) review of research projects undertaken from a critical theory perspective found that these projects often failed to move from analysis into action based on that analysis. Since a central tenet of critical theory is that action based on critical analysis is necessary for social change, this would seem to be a major defect. Even so prominent a proponent of critical theory as Michael Apple (1996) has noted the reluctance of critical scholars to follow words with actions. Apple is also concerned with the failure of critical educational theorists to engage themselves in the real world of the public schools, finding them disconnected from the reality of current educational problems. Finally, Agger (1991) suggests that critical theory has lost much of its power to analyze social problems and may be in need of rejuvenation from poststructural, postmodern, and feminist perspectives. It would seem then that, while critical theory has some insights to offer the administrative practitioner, it lacks the breadth and the relevancy to form the basis for a foundational theory in educational administration.

Chaos Theory

Chaotics, the basis for chaos theory, is a broad field of empirical study within the physical sciences which focuses on the relationships between order and disorder (Hunter, 1996). These concepts have always been considered antithetical to one another. Order is normally defined as that which can be classified, analyzed, and encompassed within a rational discourse. Disorder is equated with chaos and by definition cannot be expressed except through statistical generalizations. But in the recent past a reevaluation of this view in the physical sciences has been underway and chaos has been re conceptualized as extremely complex information existing within the pattern of order, rather than as an absence of a pattern of any kind.

A central premise of chaos theory, then, is that contained within dynamic and unpredictable systems are deep, imbedded and fine structures of order. Those who have proposed chaos theory, therefore, seek to uncover these symmetries within disorderly streams of data in an effort to understand extremely complex and turbulent behavior (Hunter, 1996, p. 11)

In the physical sciences *chaos* has a different meaning than it does in common usage. Chaos does not refer to true randomness, but rather to a pattern of disorder within otherwise orderly systems. The science of chaos seeks to explore behavior so complex that it defeats the usual methods of formalizing a system through mathematical representation.

Hayles (1990) has divided the body of chaos research into two general categories, depending upon the role each category assigns to chaos. In the first of these classifications, chaos is seen as the precursor of order rather than its opposite. The focus here is on the spontaneous emergence of self-organization from chaos. The second classification emphasizes the hidden order that exists within chaotic systems. In this usage, chaos is differentiated from true randomness because it can be shown to contain deeply embedded structures called "strange attractors." Where truly random systems show no discernable pattern when mapped, systems containing "strange attractors" contract to a confined region and trace complex and intricate patterns. The "strange attractor" branch of chaos theory differs from the order-out-of-chaos branch in its attention to systems that remain chaotic. The focus is on the orderly descent into chaos rather than on the organized structures that emerge from chaos (Hunter, 1996). The order-out-of-chaos branch has demonstrated a willingness to extrapolate beyond experimental results to the philosophic implications of chaos theory. It is this branch that provides the scientific underpinnings for the application of chaos theory to the field of organizational theory.

Several aspects of chaos theory are relevant to the study of educational organizations and those within them. The following concepts form the theoretical framework for an application of chaos theory to educational administration.

Nonlinearity. In a linear system there exists a direct relationship between cause and effect but a chaotic system is nonlinear and any effect can have multiple causes. A number of variables come into play in any given situation and the slightest variation in the reaction among these variables can significantly influence outcomes.

Complexity. Chaotic systems take complex forms, making their precise measurement difficult if not impossible.

The Butterfly Effect. This well known phenomenon is technically known as *sensitive dependence on initial conditions*. It means that a small and outwardly unrelated event in one part of a system can have enormous effects on other parts of the system, e.g. the flapping of butterfly wings in Africa may result in a thunderstorm in middle America. One implication of the sensitive dependence principle is the utter impossibility of predicting the long-term future of any chaotic system.

Fractals. A fractal is a geometric shape that repeats itself at different scales throughout the system. For example, mid-sized branches of a tree are similar in shape to the larger branches from which they come. Smaller branches, in turn, are the same shape as the mid-sized branches, etc. Complex social systems can also contain self-similarity on different scales. At each level of the system, patterns of organization and culture reproduce themselves on ever-smaller scales.

Feedback Mechanisms. Chaotic systems contain feedback mechanisms that enable outputs of the system to feedback into the system as inputs. Feedback can bring either stability or turbulence to a system. Feedback can also cause a system to move toward greater levels of complexity. For example, the evolution of biological species has been called "chaos with feedback."

Turbulence. Turbulence can be caused by disturbances from either outside or inside the system. The more complex a system is, the more subject it can be to instability caused by turbulence. If instability rises to a level of sufficient significance, a point of transition is reached. Sudden, radical change takes place, resulting in either reorganization or disintegration.

Strange Attractors. Chaotic systems are not truly random. Rather they contain patterns that are extremely complex and unpredictable but remain within certain parameters. Strange attractors are the deeply embedded structures within chaotic systems around which patterns of order form (Glickman, Gordon & Ross-Gordon, 2001).

Each of these concepts can be used to explain the behavior of educational organizations and organizational members at least on a metaphorical level.

How can chaos theory be applied to understanding the functioning of educational organizations? Margaret Wheatley (1992), the leading proponent of applying chaos theory to the management of organizations believes that

there are clear implications for how we understand organizations to be drawn from chaos theory and the science behind it. Wheatley notes that much of our world view, including our conceptions of science, is grounded in the principles of Newtonian mechanics. In the Newtonian image of reality, phenomena are best understood by separating them into their constituent parts and dealing with each part independently. A linear relationship exists between cause and effect. The world is predictable and we search continually for more objective tools with which to understand it. Newtonian mechanics become “the base from which we design and manage organizations, and from which we do research in all of the social sciences.” (p. 6) Consciously or not, we assume an organizational world derived from the laws governing the natural sciences.

The problem is that the science has changed. Rather than being predictable and linear, the new physical sciences increasingly accept that the world is made up of nonlinear, chaotic systems that contain within them patterns of order. “In the new science, the underlying currents are movements toward holism, toward understanding the system as a system, and giving primary value to the relationships that exist among discrete parts” (Wheatley, 1992, p. 9). Systems have become chaotic in the sense that they have lost predictability. A system is never in the same place twice. Yet within the seeming chaos of the system there is an underlying pattern. Viewed from the perspective of time the system demonstrates orderliness. The system remains within certain boundaries and maintains a recognizable form centered around its own “strange attractors.”

A second implication of chaos theory for understanding organizations is the way in which leadership is defined. We have long assumed that an interplay of elements within the situation dictated the style of leadership employed in any given organization. Leadership, then, is always dependent on the context of the organization. But chaos theory helps us to understand that the context is established by the relationships we value. In the new organization, leadership will be exercised with due respect for the complex networks of people who make up the organization. Autonomy of sub units within the organization is to be prized. Sub units absorb change. They adapt and respond to pressures from both inside and outside the system. What holds the sub units within the system is what chaos theorists call the principle of *self-reference*. That is, each sub unit of the system is compelled to remain consistent with both itself and with all other parts of the system as it changes. The result is stability within the larger system.

Wheatley (1992) describes the impact of chaos theory on her own view of organizations this way:

My growing sensibility of a quantum universe has affected my organizational life in several ways. First, I try hard to discipline myself to remain aware of the whole and to resist my well-trained desire to analyze the parts to death. I look now for patterns of movement over time and focus on qualities like rhythm, flow, direction, and shape. Second, I know I am wasting time whenever I draw straight arrows between two variables in a cause and effect diagram, or position things as polarities, or create elaborate plans and time lines. Third, I no longer argue with anyone about what is real. Fourth, the time I formerly spent on detailed planning and analysis I now use to look at the structures that might facilitate relationships. I have come to expect that something useful occurs if I link up people, units, or tasks, even though I cannot determine precise outcomes. And last, I realize more and more that the universe will not cooperate with my desires for determinism. (pp. 43-44).

These views are a quantum leap away from Frederick Taylor’s principles of scientific management.

Chaos theory’s most appropriate contribution to educational administration lies in its power as a metaphor for describing organizations. Even Wheatley (1992) sees chaos theory primarily as a way of perceiving organizations rather than as a model for new organizational structures. Chaos theory also has an impact on how organizations plan. Typically planning within an organization proceeds on the assumption that the future will look much like the past and that the organization’s performance in the future will be much as it has been in the past. Chaos theory, on the other hand, with its emphasis on randomness and disordered behavior may force administrators to rethink the way planning is done. What chaos theory implies is that the process of planning itself may be more important than the product of the plan (Hunter, 1996). If unpredictability and uncertainty are the hallmarks of an organization, then projecting complex and detailed plans with long-term timelines into the future may be a misuse of organizational resources. It might be wiser to plan for a number of contingencies and for an abbreviated period of time. Chaos theory may be just the tool needed to loosen the death grip of strategic planning on administrators.

Chaos theory may contribute little in the way of research methodology to the field of educational administration. The failure is not theoretical but instrumental. The precise measures needed to examine the organization in the minute detail seemingly called for by the theory do not, indeed may never, exist. At this point several authorities recommend the case study as the best research design through which to test chaos theory. But researchers who have

attempted it have expressed serious doubts about the theory's utility. For example Griffith, Hart, and Blair (1991) reported that they were "less than sanguine about its potential unless applicable precepts guide research design, data gathering, and analysis.... (p.448)" In the absence of such applicable precepts, the use of chaos theory as a guide to research in organizational life is severely constrained.

Chaos appears to have very circumscribed utility as a foundational theory in educational administration. Its value may lie chiefly in its utility as a metaphor through which to perceive organizations. But metaphors, while useful as descriptors, are limited in their predictive potential. Chaos theory is perhaps a good example of the inappropriate transfer of concepts and ideas from the physical sciences into the social sciences. The borrowed terms and concepts may sound impressive but without a thorough understanding of what the words actually mean within the scientific context and absent empirical validation within the social sciences, they become what Sokal and Bricmont (1998) have called "fashionable nonsense."

Conclusions

Both critical theory and chaos theory have limited applicability to educational administration. The former is severely limited by its dependence on *a priori* dogma and dialectical method, while the latter has chiefly metaphorical and intuitive value. They are, perhaps, theoretical dead ends. What lies ahead? Perhaps a more promising approach is to be found in the renewed interest in democratic theory and its application to organizational life, in community building and in the role of ethics and values in guiding educational administration (Waite, 2000). Whether and how these trends will contribute to the formulation of new theory in educational administration is unclear. Only time will tell.

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**TRANSGRESSING TO TEACH:
EDUCATION AND INSURGENCY IN CHIAPAS**

Tammy Boyd and Tom Owens
University of Oklahoma

We have nothing to lose, absolutely nothing, no decent roof over our heads, no land, no work, poor health, no food, no education, no right to freely and democratically choose our leaders, no independence from foreign interests, and no justice for ourselves or our children. But we say enough is enough! We are the descendants of those who truly built this nation, we are the millions of dispossessed, and we call upon all of our brethren to join our crusade, the only option to avoid dying of starvation!

Declaration of the Lacandon Jungle, 1993
Zapatista National Liberation Army (EZLN)

Introduction

The takeover of the town of San Cristobal on New Year's Day 1994 stunned Mexico and the world; equally stunning was the declaration of war (Declaration of the Lacandon Jungle) posted all over the town. While the conflict is primarily over political and agrarian issues, there is a significant educational component contained within the demands for indigenous recognition and autonomy that has come to be a defining feature of the Zapatista war. One very useful way to view this educational component is through the lens of emancipatory/liberatory educational theory.

There are several ideas that come from bell hooks' writing – and the writing of other emancipatory educators like Paulo Freire – that focus this lens for viewing the various educational demands of the *Ejercito Zapatista de Liberacion Nacional/EZLN* (Zapatista National Liberation Army), or Zapatistas. First, education should encourage students to think about the political effects of education and not simply be the ingestion of information; it should liberate students and allow them to participate more fully in democratic society. Second, education should reintegrate people into history and reintegrate the person rather than perpetuate the mind/body dualism that makes this historical disengagement possible. Third, everyone's presence is recognized and valued. Fourth, students become the constructors of their own knowledge and communities. Finally, learning is cooperative, not competitive. "Engaged is a great way to talk about liberatory classroom practice. It invites us always to be in the present, to remember that the classroom is never the same" (hooks, 1994, p.158).

This paper will briefly trace the history of Emiliano Zapata and the "original" Zapatistas, then the modern-day Zapatistas. It will then highlight some of the more (in)famous Zapatista educational demands and conclude with how the Zapatistas, in fighting for the right to educate themselves, are in fact educating all of us.

History of the Zapatistas

Because they have been dominated and marginalized by colonizers and *mestizos* or *ladinos* (people of mixed Spanish and Indian descent) for 500 years, the indigenous peoples of Mexico – and in this case the Mayans in particular – have been perceived and construed as a people without history. In many cases it was this alleged lack of a historical consciousness that justified the treatment of indigenous peoples in Mexico. "Not only did the original inhabitants of the region lose their lands, but they have also been subject to centuries of fierce racism and discrimination on the part of the dominant Ladino society, which continues virtually unabated to this day" (Rosset and Cunningham, available on-line).

The end of colonialism and the introduction of statehood did not alleviate the situation. The continuance of *haciendas* (large landed estates) perpetuated the poverty and marginalization of *companeros* (farmer, villager). The children of this era, including Emiliano Zapata who was born in 1879 in Morelos in southern Mexico, learned early that they were surrounded by inequality and justice, centered on who controlled the land. Although Zapata was a *ranchero* (small landholder), he was sympathetic to the plight of the *companeros* and frequently clashed with the existing oligarchy; he was elected president of the village defense committee in 1909. He was also greatly influenced by Francisco Madero's "Plan of San Luis," written in 1910; it called for "effective suffrage and no re-election" as well as the return of illegally taken lands to small proprietors. Zapata built on this political document, extending it to agrarian and social reform, and produced the Plan of Ayala in 1911. The gist of the document was that usurped lands

would be returned to the rightful owners, one-third of the *haciendas* would be nationalized and anyone opposing the plan would have all of their property nationalized. Furthermore, democratic processes for state and national government would be put in place.

1911 was also the beginning of armed resistance by the Liberation Army of the South, commonly referred to as Zapatistas. In the political flux at the national level that ensued, with presidents coming and going by fair means or foul, Mexico came to be divided between Zapata in the south and Venustiano Carranza and Pancho Villa in the north. The three factions sent delegates to Aguascalientes in 1914 to try to come to terms, but the dialogue ended in deadlock (Carranza was in power with the Constitutionalist government at the time). Carranza eventually removed Villa from the north and in 1919 had a colonel assassinate Zapata; following his death, many Zapatistas surrendered or retired, although a small group continued until 1920 when Obregon overthrew Carranza. Although some measure of Zapata's agrarian reforms were incorporated in the Constitution of 1917 – mainly Article 27 which stated that *ejidos* (small communal landholdings) would be recognized – the reforms never progressed as quickly as the Zapatistas wanted and they were never completed; the country quickly reverted back to its *hacienda* ways.

For all his focus on agrarian reform, Zapata was remarkably interested in education. He encouraged villages to build schools for its children (some established night schools for adults) and sought an educational system that would meet the needs of rural Mexico. Elementary schools would emphasize physical, manual and practical training; every state would have a normal school; the National University would be emancipated; and higher education would preference manual arts and industrial science. (Millon, 1969; Brunk, 1995). Zapata is credited with saying, “[education] is an initiative that past governments never wanted to make because it was convenient for them that the people remained eternally ignorant, so they could always be exploited” (Brunk, 1995, p.197).

As I stated earlier, the country quickly reverted to *hacienda* oligarchies, with little relief for poor villagers except the odd *ejido*. In the 1960's many villagers – mostly displaced indigenous farmers – were encouraged to migrate to the Lacandon in Chiapas, to establish *ejidos* there and grow corn and coffee. This effectively removed the poorest of the poor from the center of power. Unfortunately, the *companeros* were quickly followed into the regions by cattle barons, who quickly took the best tracts of land and displaced everyone else into the jungle. Clashes between the *ejidos* and ranchers and government began in the mid-1970's. Many leftist groups and missionaries flocked to the area in the 1980's, among them a Maoist-oriented student group which came to teach villagers and to train soldiers. Subcommandante Marcos, who is believed to be Rafael Sebastian Guillen, was one of those students. This critical mass of *ejidos* and supporters in the Lacandon Jungle gave rise to the Zapatista community in the 1980's. The decision, in 1990, by the International Coffee Organization, to let coffee prices float, followed quickly by a ban on timber cutting, the revision (repeal) of Article 27 of the Constitution and Mexico's participation in the North Atlantic Free Trade Agreement, precipitated the Zapatista action. “In late 1992, the Zapatista community assemblies gave the General Command a year in which to prepare the war” (Bardacke et. al., 1995, p.12). On January 1, 1994 the Zapatista Army entered San Cristobal just after midnight and pronounced the Declaration of the Lacandon Jungle from the government palace balcony. After fighting their way back to the jungle, the Zapatistas remained silent, except for their communiques. After bombing the jungle proved fruitless, the government asked to negotiate with the Zapatistas in San Cristobal. The dialogue resulted in state promises to meet the Zapatistas' demands (Serrill, 1994; Cockburn and Murray, 1994), but Salinas would not ratify the agreement and the Zapatistas rejected the government's “peace proposal.” The following year the Zapatistas and the government met in San Andres and signed a series of agreements. To date, the government has not upheld its end of the bargain (Bardacke et. al., 1995; Holloway and Palaez (eds.), 1998).

The Zapatistas are interested in dialoguing with civil society, not taking over the government. They want the state to take responsibility for its actions, to be held accountable; they do not want power (Bardacke et. al., 1995). “The Zapatista movement supports autonomy within, not against, Mexican society – a point dramatically symbolized by the flying of the Mexican flag at virtually all Zapatista gatherings” (Cleaver, 1998, p.623). One of the things they want the government to be held accountable for is education.

(English Translations of) Zapatista Educational Concerns and Demands

Chiapas: the Southeast in two winds, a storm and a prophecy

Education? The worst in the country. Seventy-two out of every one-hundred children do not finish the first grade. Half of the schools go no higher than the third grade, and half of them have only one teacher to teach all the courses. The true drop-out figures are even higher, as the children of the indigenous people are forced to enter the system of

exploitation in order to help their families survive. In every indigenous community it is common to see children carrying corn or wood, cooking or washing clothes, during school hours. Of the 16,058 schoolrooms in Chiapas in 1989, only 96 were in indigenous areas.

Declaration of the Lacandon Jungle

We now ask for your committed participation and support for this plan of the people of Mexico who struggle for *work, land, housing, food, health, education, independence, freedom, democracy, justice, and peace*. We declare that we will not stop fighting until we win these basic demands of our people, forming a free and democratic government.

EZLN demands during the initial dialogue with the Mexican government

Twelfth. We want the illiteracy of the indigenous peoples to come to an end. For this to happen we need better elementary and secondary schools in our communities, including free teaching materials, and teachers with university education who are at the service of the people and not just in defense of the interests of the rich. In the municipal seats there must be free elementary, junior high, and high schools; the government must give the students uniforms, shoes, food, and all study materials free of charge. The larger, central communities that are very far from the municipal seats must provide boarding schools at the secondary level. Education must be totally free, from preschool to university, and must be granted to all Mexicans regardless of race, creed, age, sex, or political affiliation.

Twenty-ninth. Indigenous women's petition:

(10) Schools must be built where women can receive technical training.

(11) There must be preschools and day-care centers in the rural communities where the children can have fun and grow up strong, morally and physically.

Response to the government's peace proposal

Ninth. Among the national indigenous demands of the EZLN are the following:

(2) A full course of free public education for all indigenous communities.

(3) That the languages of all indigenous communities be given official status, and that instruction in them be obligatory at all levels of education.

...the Zapatista Army of National Liberation says NO to the request that we sign the government's peace proposal. The dialogue of San Cristobal is at an end....

San Andres Agreements –

Document 1: Joint declaration that the federal government and the EZLN shall submit to national debating and decision-making bodies.

Commitments of the federal government to indigenous peoples.

Third. The responsibilities that the federal government takes on as commitments that the Mexican state should fulfill with indigenous peoples in their new relationship are:

(4) Promoting the cultural manifestations of indigenous peoples. The state should promote national and local cultural policies of recognition and broadening of the spaces of indigenous peoples for the production, recreation and dissemination of their cultures; of promotion and coordination of the activities of institutions dedicated to the development of indigenous cultures, with the active participation of indigenous peoples; and of incorporation of the knowledge of different cultural practices into the study plans and programs of public and private educational institutions. Knowledge of indigenous cultures is national enrichment and a necessary step in eliminating misunderstandings and discrimination towards indigenous peoples.

(5) Ensuring education and training. The state should ensure for indigenous peoples an education that respects and takes advantage of their knowledge, traditions and forms of organization; with processes of comprehensive education in the communities that broaden their access to culture, science and technology; professional education to improve their development prospects; training and technical assistance that improves the production processes and quality of their goods; and training for organization that raises communities' management capacities. The State should respect the educational activities of indigenous peoples within their own cultural space. The education provided by the State should be intercultural. Impetus shall be given to the integration of regional educational networks that offer the communities the possibility of access to the different levels of education.¹

As you can see, despite being an agrarian-based political movement, there is a significant educational component to the Zapatista demands. The primary issue for the Zapatistas is the wholly inadequate educational infrastructure in the Chiapas currently; even for children who want and are able to attend school, many have no opportunity to study beyond

the third grade, especially if they are indigenous. Such a low level of education is not enough, by most international standards, to provide basic literacy and numeracy; you need at least four years of education, and most multinational aid organizations prefer six (see Inter-American Development Bank, International Monetary Fund and World Bank). Indeed, many of the calls for improving the educational system in Chiapas are motivated by concerns about illiteracy, especially among the indigenous populations. That brings us to our second – but by no means secondary – issue, the provision of specific educational opportunities for indigenous peoples. These concerns center on multi-lingual and multicultural education; indigenous peoples want their children to learn their language and culture. Moreover, they want their history taught and they have worked hard to reclaim and record it (Benjamin, 2000). Additionally, many indigenous students are effectively barred from participating in education because they are non-Spanish speakers. A third issue for the Zapatistas is training and qualifications for adults. Central to this is increased access to science and technology in order to be competitive in agriculture; this has become critical for indigenous populations' survival with the removal of subsidies for coffee prices (they have been allowed to float freely) and the influx of cheap American corn with the inception of NAFTA. Also, they have had no real opportunity to participate in the recent oil boom (van der Haar, 1995; Bardacke, et. al., 1995). Despite their commitment to reforming civil society, dialogue with the government has proven fruitless so the Zapatistas and their international supporters have embarked on several educational initiatives of their own.

Educational Initiatives by (and for) the Zapatistas

The Zapatistas were always an organization dedicated to educating the displaced villagers – indigenous or otherwise – in Chiapas. Even before the invasion of San Cristobal, the area of the Lacandon Jungle occupied by the EZLN was a place where people with no schooling could go to learn (Bardacke, et. al., 1995). In an interview with Geneve Maxwell Gil, Comandante Ana Maria talked about learning from the Zapatistas.

I joined when I was ... fourteen years old. Some *compañeros*, who had more experience, taught us the alphabet.

They taught us to read and write, and after that they taught us to fight. Later on, they also told us something about politics, how to communicate with the people and to tell them the reasons for our struggle (Gil, 1999, p.26). The Zapatistas have also been active in the building and staffing of libraries and schools, not to mention women's centers and clinics, in the absence of state and federal assistance in Chiapas.

Following the declaration of war, one of the first things the Zapatistas did was to boycott the government, and this included boycotting state schools and schoolteachers; education in Chiapas had always been substandard or nonexistent. In response, they established their own schools and asked villagers to elect their own schoolteachers (Blackwell, 1995). These teachers were frequently chosen for their Spanish language ability – not their teaching skills – but the villagers' desire to learn and communicate could not be denied. In response, the government established the Indigenous Community Instructor Project to provide emergency and continuing education and training for the newly elected teachers in Chiapas. They eventually organized into the Union of Teachers for New Education (UNEM) and articulated a twofold objective: "... the preservation of indigenous cultures and the acquisition of skills that would be relevant to the everyday life of indigenous communities" (Vargas-Cetina, 1998, p.150). The UNEM has a large number of partners, particularly non governmental organizations (NGOs), and works globally to develop locally (in keeping with the Zapatistas' efforts to *reform*, rather than remove, state and national government).

The Zapatistas and the indigenous peoples of the Chiapas also enjoy private aid. The organization "Schools for Chiapas" states its mission is "cooperating with the Maya peoples' efforts to build dignified schools while promoting social justice" (Schools for Chiapas, 2000). In one of their recent newsletters they noted that the *Primero de Enero* (First of January) Zapatista Autonomous Rebellious Secondary School (ESRAZ) had opened with 140 students; the school was built, and the local teachers trained, by "Education Caravan for Peace" volunteers as well as local residents. The group is currently building its second junior high school and offers individuals unable to come to Chiapas, but who want to help nonetheless, the opportunity to buy Zapatista bonds (\$5.00 each), contribute money (\$44.00/month) or provide school supplies to the Individual Indigenous Scholarship Program (Schools for Chiapas, 2000). Finally, "this summer people from around the world [were] invited (for the first time) to participate in formal language classes inside of Zapatista territory in Chiapas, Mexico" (Schools for Chiapas, 2000). Native speakers taught language classes in Spanish or Tzotzil during five-day intensive sessions; the classes were held in Oventic, Aguascalientes II and all profits were used to support schools.

Last, but not least, we cannot forget the "Zapatista effect" stemming from their on-line efforts. The communiqués from the EZLN not only go to local, national and international news publications, they are also posted to the Internet

within a few hours of their publication; they are usually translated into English and other languages by the next day. "The direct communiques were – and still are – a hedge against increased government repression" (Halleck, 1994, p.32). It should be noted, however, that the EZLN plays no real direct role in this Internet proliferation; even if they had the technology, the lack of energy and communications infrastructures in Chiapas makes posting such a large volume of work on the Internet difficult, if not impossible. Many of the most informative sites – particularly the "lanic gopher" at the University of Texas, Austin which provides a chronological history of Zapatista communiques – are actually maintained in the United States. The presence of the Zapatistas in cyberspace is worrisome for many, particularly at the nation-state level, because the emancipatory potential of the Internet (and independent sources of information) is upsetting the traditional balance of power. The most dramatic development has been the increase in organizational capacity for the Zapatistas and the links to other social movements also on the Internet (Cleaver, 1998). Not only have the Zapatistas learned of the student strike at the National Autonomous University of Mexico and publicly stated their support of the students – in several communiques (Lindsay, 1999) – but there are also Internet groups such as the Irish Mexico Group. Predictably, the Mexican government (and others) are scrambling to put counter-insurgency efforts on-line, as well as trying to establish policy to regulate Internet traffic, but at this point they are still playing catch-up. Nor is the government the only entity opposed to the Zapatistas. Many villages are split between pro-Zapatista and progovernment factions, and thousands have left Chiapas out of fear of the Zapatistas (Blackwell, 1995; van der Haar, 1995; Holloway and Pelaez (eds.), 1998).

Conclusion

In dialoguing with the government about issues of concern for themselves, the Zapatistas have not only educated the villagers of Chiapas, they have educated the nation and the world. They have, in good faith, tried to work with the government to improve the living standards (and educational opportunities) of the poor in Chiapas; furthermore they are adamant about such reforms extending to the whole of Mexico. Finally, not only have they not once sought political power for themselves, they have demonstrated their commitment to historical reintegration and valuing everyone's presence, whether indigenous or not. They have worked hard to build their local communities and (re)construct their own history and knowledge. They seek, not to overthrow global capitalism and modern nation-states, but rather to view them in a new way and with an emphasis on the local community (Vargas-Cetina, 1998). In their drive to be participatory, to work and learn cooperatively, they are not only educating and liberating themselves, they are educating and liberating all of us.

ENDNOTES

1. From *Shadows of Tender Fury*, Monthly Review Press and "United States Institute of Peace Library" found at http://www.usip.org/library/pa/index/pa_chiapas.html. A complete (as best as I can tell) list of EZLN communiques (many of which also address education but which are too numerous to include here) can be found at <http://flag.blackened.net/revolt/mexico/ezlnco.html>.

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**REVEALING THE AMBIENT PHENOMENON OF HERMENEUTICS:
TEACHING WITH AN EYE TOWARD IGNITING METACOGNITIVE INSIGHT**

Keith Carreiro
Indiana University of Pennsylvania

As educators, we must stand fast in our faith that understanding and insight are vital to the struggle for liberation and that the development of intellectual capacities for this purpose remains a central concern. However, our view of education is that its processes must extend beyond the intellectual realm since it is clear that human do not learn to live and love by intellect alone. We as a people respond also to the rhythms of the body, the light of the soul, and the voices of the spirit. We are also mindful of human psychology and, hence, of the tyranny and distortion that can emerge from our propensity to evade, deny, and rationalize in the service of self or group. Therefore, our commitment to education for social justice and personal fulfillment must at all times be informed by the imperative of remaining critical, skeptical, and humble. (Shapiro & Purpel 1988, p. 390)

The purpose of this article is to continue the author's interest in the philosophical exploration about the nature of inquiry¹. His interest in, and study of, this topic also embraces his pedagogical examination concerning how such knowledge gained from this study can be transferred to the teaching/learning realm, particularly for preservice and practicing teachers, as well as other individuals involved in educational practice. Although such conceptual research focuses upon the above topic and is aimed at a specific audience, the heart of this study, nevertheless, can be extended to the rest of the teaching profession. A complementary purpose of this article is the desire, for example, to help enrich the craft of teaching, and the setting(s) within which teaching occurs. Further, the author envisions that his research here may be used to enfold the understandings gained and glimpsed in his research within the curricula respective instructors share with their students, and to help teachers and students employ analytical processes embracing the full totality of their awareness with which they bring to bear upon the teaching/learning interaction.

Hermeneutics, in this paper, as well as stated and/or alluded to in other papers in this series of writing on the topic of teacher reflection, refers to the manner, depth, sensitivity, awareness and ability of educational practitioners to interpret, understand, evaluate and improve the depth of the teaching/learning experience which they are experiencing. Such developing, active and practiced reflection is part of a practitioner's metacognitive power. With the first two statements in mind, these conceptions then allow for an inquiry into the tacit, or more hidden, features of successful educational practice. This success progresses into what the author has referred to in other papers as forms of revelatory teaching. The realm of teaching for him is one having deep layers of phenomenon and even archetypal power that when cued, for example by certain heuristic teaching/learning strategies, can help infuse teaching with extraordinary power. Kafka once said, "A book should serve as the ax for the frozen sea within us." It is the author's belief that the reflective exercise and practice of interpreting the educator's craft is a means toward which such a conceptual ax may be employed in unlocking the true ambient power of teaching.

Due to time and space constraints, the remainder of this paper will briefly investigate the work of Michael Polanyi (1962, 1965, and 1967), particularly his discussion about the logic of tacit knowledge. Polanyi opens conceptual doors of interpreting one's experiences about the structures and phenomenon of knowledge and consciousness. He states that knowledge is both an extrinsic and intrinsic process operating within the strategies of skilled individuals. Polanyi, therefore, develops a logic, which explains the bases of how knowledge is acquired, held and applied. Of special interest to him is how an inner understanding (tacit knowledge) may be revealed.

Polanyi (1967, p.4) "reconsiders human knowledge by starting from the fact that we can know more than we can tell." Here, he is concerned with two basic facets of knowing, which can be listed under the classification given below. Please note that although he does not so graphically group the two aspects of knowing as shown, the verbal schematic is used here to compress his notion of tacit understanding to help highlight his conceptualization. The words are Polanyi's.

PRACTICAL	INTELLECTUAL
können	wissen
knowing how	knowing what
implicit	explicit

proximal distal
 (first term) (second term)

Knowing, for Polanyi, means that individuals can go through an explicit, deliberate process of learning. In addition, he emphasizes that individuals seem to exhibit the tendency to implicitly understand the learning process. This sense of knowing is an ostensible and plausible, rather than a demonstrable, understanding about what is being pointed out, or taught, to them.

Polanyi posits his research partly on the principles of Gestalt psychology. He accepts the longstanding premise of Gestalt psychology that perception of an entity is the result of a spontaneous equilibration (1967, p.6) imprinted in the retina or brain. To the Gestalists, this perceptual knowing is an involuntary and irreducible process. However, Polanyi insists that this perceptual knowing is an active and purposeful process. He states, "I am looking at Gestalt, on the contrary, as the outcome of an active shaping of experience performed in the pursuit of knowledge. This shaping or integrating I hold to be the great and indispensable tacit power by which all knowledge is discovered and, once discovered, is held to be true."

The beliefs of Gestalt psychology toward knowing are highlighted by Polanyi (1967, pp. 6, 7) as a revealing, yet still impoverished, perspective on the processes involved, especially in the tacit power of scientific and artistic genius [expressed by] . . . the higher creative powers of man and the bodily processes which are prominent in the operations of perception.

Although Gestalt psychology provides a basis for an immediate understanding, its tenets insist that this knowing is impossible to perceive, and that they are beyond the pale of awareness in realizing how a gestalt becomes known. Polanyi believes a conceptual bridge is needed between this involuntary similarity (implicit, or tacit) of knowledge functioning with the realization that such a response is capable of being known, and then interpreted into deeper modes of comprehension. This bridge allows for the perception of perception (a metacognitive phrase, but also substantively utilized by Polanyi), and this bridge is revealed by Polanyi through his citing of two psychological experiments illustrating and purposefully showing the existence and working processes of subception. Basically, these two classically-styled experiments involved large numbers of nonsense syllables, some of which were associated with receiving an electrical shock. In the first experiment, the subject undergoing this experience (and having no preconception of which syllables were shock stimulus symbols) showed symptoms of anticipating the shock upon sight of the "shock" syllables. Upon subsequent interrogation by observers about whether or not they recognized their visible reaction to seeing them, subjects were unable to recognize them.

In the second experiment, a parallel, experimental protocol system, as employed in the first one, was used. Here, the subject could avoid being administered the shock by not uttering the so-called shock syllables. Again, it appeared as though the subject was not consciously aware, yet was nevertheless subceptive, of the precise operant conditions. Thus, as a result of examining this subceptive process of awareness in the above-described two experiments, Polanyi points out the distinction of the two terms, opposable conditions, if you will, of tacit knowing. Through Polanyi's illustration of these experiments showing the mechanics of subception, one can more easily arrange his two terms of tacit knowing as follows below:

- (1) shock syllables and shock association (2) electric shock which followed.

The explanation of why this subception, or knowing, remains tacitly connected to an individual's experience is stated by Polanyi (1967, p. 9) as shown in his following statement: "We may say that he learned to rely on his awareness of these particulars [shock syllables] for the purpose of attending to the electric shock." The above-realized relationship concerning knowing now looks like

- (1) know but cannot identify (2) know specifically by attending to it

A *functional structure* is thereby established between the two terms of tacit knowing: we know the first term only by relying on our awareness of it for attending to the second. Polanyi refers to these two terms of knowing tacitly as

- (1) proximal (2) distal

Further schematic explication of Polanyi's elaboration on tacit knowing reveals the following schematic:

Two Terms of Tacit Knowing	
aware	know
(1) proximal	(2) distal
features	face
combination of	performance of

muscular acts	a skill
elementary	achievement of their
movements	joint purpose
knowing how	knowing what
können	wissen
propositional	procedural
knowing	understanding

Very briefly stated, these two forms of tacit knowing show a conceptual iteration of Gestalt in that the first, or proximal term, may be considered as the ground of knowing, while the second term, the distal point, is focused as figure.

As shown below, three additional structures of tacit understanding are brought into comprehensive view by Polanyi:

An Itemization of the Relationships Involved in Tacit Knowing

Functional Structure--operational

we know the first term only by relying on our awareness of it for attending to the second term
principal mechanism by which knowledge is acquired
subception.

Phenomenal Structure--appearance, occurrence.

We are aware of the proximal term of an act of tacit knowing in the appearance of its distal form
we are aware of that from which we are attending to another thing, in the appearance of that thing

Semantic Structure--meaning, significance, interpretation

all meaning tends to be displaced away from ourselves

We are attending to the meaning of its impact on our hands in terms of its effect on the things to which we are applying it.

Ontological Structure--understanding, knowledge of, comprehension

tells us what tacit knowing is a knowledge of

since tacit knowing establishes a meaningful relationship between the two terms, we may identify it with the understanding of the comprehensive entity which these two terms jointly constitute

thus the proximal term represents the *particulars* of this entity

we comprehend the entity by relying on our awareness of its particulars for attending to their joint meaning

As the reader can see in the above, the three additional structures of tacit learning are labeled as phenomenal, semantic and ontological functions. This triple categorization contributes to a total of four structures (thereby enfolding the functional structure as well into its entirety). One can now comprehensively view the contextual features of tacit knowing toward investigating the subceptual, subliminal and visceral activities of an individual involved in the act of perception.

Polanyi (1967, p. 14) further contributes to this context by a continuing conceptual narrative by viewing and exploring tacit knowing as an involuntary bodily action that is associated with the manner in

which we become aware of subliminal processes inside our body in the perception of objects outside. This view of perception that it is an instance of the transposition of feelings which we found in the use of probes and in the process of subception, is borne out by the fact that the capacity to see external objects must be acquired, like the use of probes and feats of subception, by a process of learning which can be laborious.

Polanyi establishes, then, that the involuntary processes of tacit knowing can become known. As a philosophical aside to this point, Polanyi has provided educational philosophers with a firm anthropological (mind/body) perspective to help further explore forms of tacit knowing, especially the metaphysical understandings in the manner in which teachers perceive, apprehend, comprehend and evaluate their teaching milieus. Polanyi's explanation about why tacit knowing is so, heretofore, explicitly difficult to explain is based in his examination of transposition (1967). For him, transposition occurs when attention is taken away from the proximal, or first, term because the mind (surface awareness as well) is concentrating (his term for this action is the word, attending) on the second, or distal, term. Internal processes of awareness slide by unnoticed because the mind is attending to the qualities of the things "outside" (of the body). Ergo, a transposition of meaning occurs. He (Polanyi, 1967, p. 14) explains this action thus, transposition of bodily processes into the perception of things outside may now appear, therefore, as an instance

of the transposition of meaning away from us, which we have found to be present to some extent in all tacit knowing.

Transposition is shown by Polanyi (1967) to extend also to feelings transposed by perception, as well as by bodily experiences. This condition is corroborated by him in his reference to “experiments extending subception to subliminal stimuli” (Polanyi, 1967, p. 14).

In these experiments Hefferline and collaborators exposed their subjects to a continuously sounding level of an unpleasant noise (Polanyi, 1967). Unknown to the subjects, but observable on the outside by a millionfold amplification of their bodily action currents, were their muscular twitches. These twitches relieved the noise by triggering a device that shut off the unpleasant sound. What is fascinating to the author of this paper here is that not only did the subjects unknowingly cause the irritating sound to stop once but they responded (again, unknowingly on a conscious level) by increasing the frequency of their twitches so that the sound was stopped almost all of the time.

Polanyi (1967, p. 14) extrapolated these findings into an understanding about the internal dynamics of tacit knowing by claiming that

Tacit knowing is seen here to operate on an internal action that we are quite incapable of controlling or even feeling in itself. We become aware of our operation of it only in the silencing of a noise. This experimental result seems closely analogous to the process by which we become aware of subliminal processes inside our body in the perception of objects outside.

Hence a simultaneous linkage is made between internal bodily responses and the internal feelings of those responses occurring in tacit knowing.” This linkage is important to not only provide insight into tacit knowing, but to extend this insight to the argument of this paper. The teachers’ developing and maturing understanding of what they do, and how they accomplish their work, can be directly linked to Polanyi’s work. Such linkage is shown in the manner that projection and transposition of awareness happen in various degrees and instances of tacit knowing through their using pedagogical strategies in their theoretical and practical employment of their educational knowledge throughout their educational practice on a daily, monthly, yearly and a lifetime basis of praxis. This awareness and application are seen, especially over time, in every teacher’s “palette–application” of the tools they have acquired in their educational experience and expertise.

Polanyi advances the scope of this linkage to include the neural traces in the cortex of the nervous system. These neural traces occur continuously in all facets of our experience in similar fashion as Hefferline’s subjects exhibited and displayed in their responses to the experiments described above in the next–to–the–last paragraph. Explaining how bodily actions are inherently connected with our perceptions is an important point for Polanyi. It confirms a means of showing how one’s body interacts within the learning process by throwing “light on the bodily roots of all thought, including man’s highest creative powers” (Polanyi, 1967, p. 15).

This connection of the body as “the ultimate instrument of all our external knowledge, whether intellectual or practical” (1967, p. 15), is crucial in approaching Polanyi’s concept of interiorization. This concept, for him, is derived in part from two German thinkers of the 19th Century: W. Dilthey, who “taught that the mind of a person can be understood only by reliving its workings”; and, T. Lipps, who “represented aesthetic appreciation as an entering into a work of art and thus dwelling in the mind of its creator” (Polanyi, 1967, pp. 16, 17). The words, indwelling and empathy, are used by these two philosophers in their associations with ontological relations of knowing and being.

Polanyi advances his theories and observations on their work by stating that *interiorization* underlies all perceptions, be they, for example, artistic, scientific or other perceptions made through the expression of the almost infinite capacity of human beings in uniquely perceiving their senses of knowing and being. For Polanyi (1967, p. 17), this ubiquitous dynamic of interiorization may show its usefulness beyond the mastery of subject matter into the possibilities of a wider use of “indwelling when we find acceptance to moral teachings.” He expresses, and reiterates the substantive point being broached here in this paper, the functional structure of this process of interiorization in this way:

To interiorize is to identify ourselves with the teachings in question, by making them function as the proximal term of a tacit moral knowledge as applied in practice. This establishes the tacit framework for our moral acts and judgments. And we can trace this kind of indwelling to logically similar acts in the practice of science. To rely on a theory for understanding nature is to interiorize it. For we are attending from the theory to things seen in its light, and we are aware of the theory, while thus using it, in terms of the spectacle that it serves to explain. (1967,

p. 17)

This interiorization, not only from a functional-structural perspective but from the use of Polanyi's other three structures of tacit knowing, can also be applied to the leaning theories, philosophies and ideologies, principles of classroom behavior and management, curriculum design and implementation and classroom environment enhancements found in educational practice.

In its distilled essence, Polanyi's logic of tacit knowing can best be appraised by his following statement (1967, p. x) concerning his looking into the structure of tacit knowing.

This structure shows that all thought contains components of which we are subliminally aware in the focal content of our thinking, and that all thought dwells in its subsidiaries, as if they were parts of our body. Thus, when one arrives at this point of interiorization, in Polanyi's logic, the realization of tacit knowledge is initiated. With interiorization, processes are released enabling an emergence of knowing to become explicitly engaged. An art of knowing may then be utilized as a "kind of verbal pointing" (Polanyi, 1967, p. 7). Functional, phenomenal, semantic and ontological structures become visible means of artistically, scientifically and strategically rendering new knowledge, new values and a deeper understanding into the deep phenomenon of interpreting our experiences, professionally and personally. Thus, these structures of tacit knowing can be integrated into our metacognitive understanding in such a way that skillful knowledge, or mastery, may be easily and further integrated into our educational understanding and practice as either an implicit and/or explicit power of prowess and comprehension in our teaching and learning repertoire.

Perhaps as a form of a narrative postscript, the following quote from Edward Abbey (1984, pp. xiv, xv) is a fitting way to bring closure to the spirit of this article.

In such a world, why write? How justify this mad itch for scribbling? Speaking for myself, I write to entertain my friends and exasperate my enemies. I write to record the truth of our time, as best as I can see it. To investigate the comedy and tragedy of human relationships. To resist and sabotage the contemporary drift toward a technocratic, militaristic, totalitarianism, whatever its ideological coloration. To oppose injustice, defy the powerful, and speak for the voiceless. I write to make a difference. "It is a writer's duty to make the world better," said Samuel Johnson. Distrusting all answers, to raise more questions. To give pleasure and promote esthetic bliss. To honor life and praise the divine beauty of the world. For the joy and exultation of writing itself.

To tell my story. Well now, says the old wolf, *vox clamantis in deserto*, that should keep him busy for a while. As Abbey perceives and expresses the purpose of writing so well, this author sees the purpose of teaching and of the philosophy of education in the same light. After all is said and done, is not education an instrument used in the love of learning, and in the passing on of a sacred legacy of thought? *This paper is a continuation of the author's (1998) work in the nature of inquiry, two of which papers have appeared in the *Journal of Philosophy and History of Education* (1999, 1998).

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**“SHAKING IN THE FOREST, WHAT HAVE YOU TO FEAR?”¹
THE DANGER OF FEAR-BASED KNOWLEDGE CONSTRUCTION IN PUBLIC SCHOOLS**

Doug Davis
Georgia State University

Last spring a set of qualitative interviews was conducted related to a new teacher assessment system in a large school district in the southeast (Davis, Pool, and Mits-Cash, 2000). A total of 161 teachers and 44 administrators were interviewed for the study. Surprisingly, a majority of those interviewed mentioned teachers being afraid as one of the consequences of a policy change process.

In analyzing the meaning of the narratives, the task of understanding the comments about fear was particularly difficult. Perhaps philosophy might contribute to an understanding of what “teachers being afraid” means. I suggested that the common human feeling of fear, or perhaps anxiety, might impact the organizational culture in a school, and the creation of knowledge in the organization. As a response, I developed an argument as an exercise in providing an understanding of the results.

This argument is presented as a starting point for this essay. First, it is assumed that the underlying source of fear is the unknown, or what Potocka (1996, p. 116) calls the *mysterium tremendum*. Derrida (1995) describes the *mysterium tremendum* as the “terrifying mystery” (p. 6); or, ultimately, fear of death as the consummate unknown. Second, it is assumed that people construct “knowledge” as a response to fear of the unknown. In other words, an assumption is made that as humans we have a need to know that we know, and thus we create patterned representations that are both consistent with and provide understanding of sensory experiences. Therefore, it is concluded, that teachers, individually and collectively through the organizational culture, faced with uncertain consequences of a policy change, constructed knowledge as a reaction to the unknown. Unfortunately, a problem arises if, or when, the resulting knowledge hinders changes that may be beneficial to learners. The issue of the construction of personal and organizational knowledge as a reaction to change is thus cause for an exploration.

Results from the teachers and administrators interviewed support that reactionary knowledge may be dogmatic, power laden, and authoritarian. At the same time, knowledge of the new teacher assessment system seemed to take on a mythic quality that appeared to be irrational. The term mythic is used because on the surface much information described by school personnel about the new assessment system is incorrect and the prevalent fear is difficult to understand. The new process is designed to be supportive of teachers. There is a focus on professional growth as opposed to summative evaluation. More observations and a longer period of time are required for school administrators who want to use the evaluation instrument portion of the assessment system for the summative purposes of remediation and removal of teachers. In addition, the person being assessed gets to choose one of their colleague teachers to participate in the assessment process including an observation using the evaluation instrument. The observation instrument also focuses on learner behavior thus a variety of individual teaching styles are acceptable. Further, most teachers in the district have continual contracts and realistically face little threat from any teacher assessment system. Nonetheless, there is widespread concern over the change and a considerable amount of angst evident within the organizational cultures of the schools.

This essay seeks to understand the meaning of the fear described by many of the people interviewed. The search for meaning, however, was conducted with an understanding that a systematic explanation would not be forthcoming. The topics of fear and knowledge construction are extensive, complex, and often discussed throughout the various social science disciplines. In this essay, the thoughts of an author who lived and wrote in a climate of real danger are discussed. After these thoughts are presented, the essay discusses change and how writings on change might inform the meaning of the fear discussed by school personnel during the interviews. The goal is to provide understanding of reform and change processes in educational organizations. Finally, it is hoped that this effort will inform thinking on the effects of change on the organizational cultures in schools.

A collection of essays by Vaclav Havel (1991), consider the social effects of fear. Of course, Havel’s thinking on fear is situated in a context of real danger in the midst of a totalitarian regime. Nonetheless, Havel’s essays resonate with the human condition and how people respond to fear as a social group. Prior to the discussion of the nature of fear as a control agent, there needs to be some consideration of the relevance of this discussion to our own democratic society.

Does the type of fear discussed by Havel exert a similar type of influence on behavior in our own society? Havel claims that people in Czechoslovakia during the 1970's were driven to publicly support the existing regime by fear. In what Havel labels "post-totalitarian consumer systems," (p. 144) people are similarly motivated to support existing social norms. Havel discusses how humans conform to social systems in the essay "The Power of the Powerless" (p. 125-214) written in October of 1978:

In the post-totalitarian system, this line (conflict between the aims of life and the aims of the system) [authors insert] runs *de facto* through each person, for every one in his own way is both a victim and a supporter of the system. What we understand by the system is not, therefore, a social order imposed by one group upon another, but rather something which permeates the entire society and is a factor in shaping it, something which may seem impossible to grasp or define (for it is in the nature of a mere principle), but which is expressed by the entire society as an important feature of its life. (p. 144)

According to Havel, human beings have created, and continue to create, social systems "through which they divest themselves of their inner most identity" (p. 144).

Havel believes that all people long for universal human dignity, moral integrity, and free expression of being. Nonetheless, Havel argues, people come to terms with "living a lie" (p. 145). Each person sacrifices his or her own inherent humanity to the utility of personal consumption. Havel highlights this point with a series of questions:

Is it not true that the far-reaching adaptability to living a lie and the effortless spread of social auto-totally have some connection with the general unwillingness of a consumption-oriented people to sacrifice some material certainties for the sake of their own spiritual and moral integrity? With their willingness to surrender higher values when faced with the trivializing temptations of modern civilization? With their vulnerability to the attractions of mass indifference? And in the end, is not the grayness and the emptiness of life in the post-totalitarian system only an inflated caricature of modern life in general? And do we not in fact stand (although in the external measures of civilization, we are far behind) as a kind of warning to the West, revealing to its own latent tendencies? (p. 145).

Certainly, Havel's warning to the "West" seems appropriate considering current levels in our society of obsession with material certainty, erosion of higher values, level of mass indifference to the needs of people within and external to our own society, and a sense of grayness and emptiness evidenced by high rates of mental illness.

When people "live a lie," they ultimately sacrifice their values for security and material gain. Fear is identified by Havel (1991) as cause of human behavior contrary to personal values in a second essay entitled, "Dear Dr. Husak" (50-83). Havel identifies fear as a binding form of social control in a totalitarian state. Again, we clearly do not live in a totalitarian society; yet, fear may very well play a similar role of cultural socialization in our own society.

The regime in power in Czechoslovakia during the 1970's presented an outward image of stability and public support. Havel, however, describes the outward appearance as a falsity and blames fear as the cause:

Why are all the people in fact behaving in the way they do? Why do all these things that, taken together, form the impressive image of a totally united society giving total support to its government? For any unprejudiced observer, the answer is, I think, self evident: They are driven to it by fear. (p. 52)

The subtle nature of a type of fear that influences social behavior makes it appropriate to a discussion of culture in current American schools. Havel describes the sub-surface nature of this type of fear:

The fear I am speaking of is not, of course, to be taken in the ordinary psychological sense as a definite, precise emotion. Most of those we see around us are not quaking like aspen leaves: they wear the faces of confident, self-satisfied citizens. We are concerned with fear in a deeper sense, an ethical sense if you will, namely, the more or less conscious participation in the collective awareness of a permanent and ubiquitous danger; anxiety about what is being, or might be, threatened; becoming gradually used to this threat as a substantive part of the actual world: the increasing degree to which, in an ever more skillful and matter-of-fact way, we go in for various kinds of external adaptations as the only effective method of self-defense. (p. 53)

Teachers in our society today typically do not quake, and they typically appear confident and satisfied. However, in personal interviews many of them mentioned what appears to be an irrational fear.

The perceived threat existing in Czechoslovakia discussed by Havel in the previous quotation was real. For the purposes of this discussion, however, there is a need to consider if teachers face a similar type of threat. Evidence exists that teachers have historically faced a real, and unique to their own profession, need to conform to social norms of behavior within and external to their professional lives.

DiMitchell and Fossey (1997) discuss the control over teachers' lives resulting from community pressure that is part of the American historical educational record. During the Twentieth Century, teachers have been scrutinized for such activities as dancing, smoking, drinking, divorce, marriage, dating and pregnancy (p. 54). Teachers' personal lives were often subordinate to the moral values of the community. Teachers were expected to be moral exemplars of community values.

An examination of legal cases related to teachers as moral exemplars by DeMitchell and Fossey (1997) shows that teacher behavior is today more commonly subjected to the standards of professional nexus. That is, it must be shown that a teacher's out-of-school behavior somehow negatively influences their teaching. Nonetheless, the historical social community pressures of the teacher as a moral exemplar remain.

Depending on the type of school in which a teacher works, teachers are expected to adhere to a variety of norms. A teacher's sexual preference remains an issue in many communities. In other communities, teachers must remain "politically correct." Last week in Atlanta, a teacher with 16 years of experience was transferred and suspended for three days for using an inappropriate racial slur (Cobb Teacher, 2000). The word was used in the context of her counseling of two students in order to end their frequent and continued use of the inappropriate word during class. Once the incident was published in the local newspaper, a powerful community group began a campaign to have the teacher fired. While it is true that teachers rarely lose their jobs because of behavior or lifestyle choices contrary to norms of community exemplar, the implied threats and social pressures are real.

Havel (1991) asks what it is that people actually fear. During the time of the writing of the essay in Czechoslovakia, trials, torture, loss of property, deportations, and executions for political reasons were a thing of the past. Rather, Havel describes a form of pressure that is more subtle and selective:

And even if the political trials do not take place today, they only represent an extreme threat, while the main thrust has moved into the sphere of existential pressure... . Notoriously, it is not the absolute value of a threat which counts, so much as its relative value. It is not so much what someone objectively loses, as the subjective importance it has for him on the plane on which he lives, with its own scale of values. Thus, if a person today is afraid, say, of losing the chance of working in his own field, this may be a fear equally strong, and productive of the same reactions, as if—in another historical context—he had been threatened with the confiscation of his property (p.54).

The necessity of teachers to successfully negotiate within the political and social climates of their workplace in order to remain in their chosen profession makes this statement relevant to the professional careers of teachers.

It is understandable that teachers facing a major change in a policy that potentially will have an impact on their careers would describe a climate of fear. It is also evident that the existing climate of fear is hindering a reform effort driven by the goal of improving teaching and learning. A final quote from Havel (1991) is also appropriate to a conversation on the effect of fear in schools:

If it is fear which lies behind people's defensive attempts to preserve what they have, it becomes increasingly apparent that the chief impulses for their aggressive efforts to win what they do not yet possess are selfishness and careerism. Seldom in recent times, it seems, has a social system offered scope so openly and so brazenly to people willing to support anything as long as it brings them some advantage... (p. 55)

Teachers have certainly worked hard to achieve what they have and it is natural to expect that teachers want to maintain a certain level of comfort, stability and security in their jobs.

To summarize, it has been argued that teachers face real threats to their professional lives from a variety of sources including their personal behavioral choices in individual beliefs. Although these threats rarely result in removal from the profession, teachers do fear for their professional lives. As a reaction to these fears, teachers desire stability and security. Thus, it is understandable that fear is one effect of the uncertainties of a policy change.

An additional point under consideration in this essay remains the negative impact of a climate of fear on the change process and the implementation of an important policy initiative. Fullen (1997) discusses change in educational systems which he believes are fundamentally conservative and argues that "when change is attempted under such (conservative) circumstances it results in defensiveness, superficiality or at best short-lived pockets of success" (p. 3). Our current discussion of fear fits most appropriately under Fullen's discussion of "defensiveness." Why are individuals and organizational cultures defensive? The argument was previously made that teachers seek stability. Stability is reassuring to practitioners in a profession that is historically uncertain. Teachers work and live under a public eye and what the public "sees" is vital to individual and organizational success in the profession. In

short, teachers conform to social norms. But, in order for teachers to conform to social norms, there must be stability in social norms. Thus, when teachers were faced with a change in social norms resulting from a new evaluation system, one reaction was fear.

The simple solution to the problem of fear of change is to make change stable. Unfortunately, Fullen (1997) argues that any attempt to stabilize change is misguided. Instability of change is a direct consequence of the complexity of change. Unplanned and unpredictable factors always enter into the change process—policy guidelines get revised, leaders change or switch roles, resources shift, conflicts erupt, community reaction changes, and so on. The complexity of change makes it impossible to control. All strategies to control change, Fullen concludes, are doomed to failure (p. 19).

Regardless of the uncertainties of change, Fullen (1997) is a vocal change advocate. Fullen, in this role, provides some useful discussion on facilitating change in an organization. Fullen believes that organizational cultures within schools must transform from conservative organizations to learning organizations. The primary mechanism for this change, Fullen posits, is individual action based on moral purpose and change agency. Fullen believes that most teachers enter the profession with a sincere moral commitment to improving the lives of students. This is similar to what Havel described as a person's "inner most identity" (p. 144). In other words, the primary, or inner most value, held by teachers is the necessity of improving the lives of students. Sadly, this core value is marginalized as teachers begin their practice:

What happens here-on-in (following the decision to become a teacher)—in teacher preparation, induction, and throughout the career—is a different story. Those with a non-existent or limited sense of moral purpose are never called upon to demonstrate their commitment. Those with moral potential, however inchoate, are never developed. Those with a clearer sense of purpose are thwarted. (p. 11.)

I believe what Fullen is describing here is a situation where teachers, for the sake of job success and security, are in fact living Havel's lie.

Nonetheless, according to Fullen, the key to the development of a learning organization and moral purpose within an organization is the teacher. Fullen makes it clear, however, that the individual teacher cannot create change alone: An additional component is required. Making a difference, must be explicitly recast in broader social and moral terms. It must be seen that one cannot make a difference at the interpersonal level unless the problem and solution are enlarged to encompass the conditions that surround teaching, and the skills and actions that would be needed to make a difference. Without this additional and broader dimension the best of teachers will end up as moral martyrs. In brief, care must be linked to a broader social, public purpose, and the latter if it is to go anywhere must be propelled by the skills of change agency. (p. 11)

Fullen defines "change agency" as individual self-awareness of the nature of change and the change process.

Fullen further defines personal characteristics of change agents and describes four specific skill areas required for developing greater change capacity. The personal characteristics are described by Fullen (1997) as:

Those skilled in change are appreciative of its semi-unpredictable and volatile character, and they are explicitly concerned with the pursuit of ideas and competencies for coping with and influencing more and more aspects of the process toward some desired set of ends. They are open, moreover, to discovering new ends as the journey unfolds. (p. 12)

While change agency is an organizational characteristic, individual skill development in personal vision-building, inquiry, mastery, and collaboration (p. 12) is essential. Vision-building calls for continued examining and reexamining by teachers of why they became teachers. Fullen labels this the "personal purpose of teaching" (p. 14). Inquiry is essential for forming personal purpose. Fullen explains the role of inquiry as: "Inquiry means internalizing norms, habits and techniques for *continuous learning*" (p. 15). Mastery means that teachers have the skill and know-how necessary for successful change. Last, Fullen explains that skill in collaboration is required for organizational members to develop change agency as a group characteristic.

Fullen does not mince words when talking about the importance of teachers becoming moral change agents. Fullen makes what is nothing less than a dramatic appeal for educators to stop living a lie:

Today, the teacher who works for or allows the *status quo* is the traitor. Purposeful change is the new norm in teaching. It has been bounding around within teaching for the past thirty years. It is time we realized that teachers above all are moral agents in society – a role that must be pursued explicitly and aggressively. (p. 14)

Fullen's call for moral agency will not eliminate fear and uncertainty. Fullen's agenda may, however, allow

teachers to mitigate the gap between their deeply-held values and their socialized roles within their professional culture. Through moral agency, teachers have the opportunity to better equip themselves to reconcile, through their professional practice, the conflict that Havel (1991) believes is inherent to all of us who live in a consumer oriented society.

ENDNOTES

1. Quote by Robert Hunter (*In The Dark*, 1987)

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**CLERICAL INVOLVEMENT IN PUBLIC SCHOOLS: CASE STUDY OF CATHOLIC PRIEST
ACTIVITIES IN LUBBOCK TEXAS FROM 1955-1975 WITH POPULATION CHANGE IMPLICATIONS**

Lee S. Duemer and Rachel Juarez
Texas Tech University

Open and welcoming atmospheres have not always characterized America's public schools for Spanish-speaking students. The problem has frequently been grounded in schools that actively sought to assimilate as much as educate students.¹ Countless abuses occurred in public schools as the result of an emphasis on homogeneity and conformity to Anglo behaviors.²

One factor in creating a more inclusive environment for Spanish-speaking students has been the involvement of Catholic Priests. Previous scholarship has inquired into the role the Church has historically played in preserving Hispanic identity and culture. A large degree of our understanding of how religious leaders have interacted with educational institutions is limited to the arena of private schools. Leonard Broom and Eshref Shevky examined how the Catholic Church helped preserve cultural identity by reinforcing separateness from the rest of society.³ Celia Heller also concluded that the Church played a preserving role in Hispanic identity by slowing the rate of acculturation.⁴ Likewise, Joan Moore concluded that Hispanic identification with Catholicism served to isolate Hispanics from the predominantly Protestant population.⁵ Catholic schools isolated children from the assimilationist emphasis of public education and served as a space to preserve cultural identity by offering classes in Hispanic history and culture.⁶

The purpose of this study is to examine the activities of Catholic Priests with public schools on behalf of Spanish-speaking families. This study seeks to expand our understanding of clergy in terms of their relationship with the public schools. Such studies expand our understanding of how clergy work with educational institutions, both in the past and present. The knowledge of relationships between educational institutions and outside agents help us develop a more complete understanding of how education relates to the larger societal landscape.

While this study addressed the larger issue of clerical involvement in public education, the focus was on one community, Lubbock, Texas, a mid-sized urban area located in western Texas. The case study method was selected for this investigation because of the greater depth and understanding it provides. The use of a case study allowed the gathering detailed data and personal perspectives from participants. All respondents were assured anonymity to protect their identities and allow for more freedom of communication. Interviews of direct participants incorporated the use of the personal element and permitted better sense of context. Recollections were gathered from ordinary individuals and local participants, rather than distant non-participants. Constituencies and their number included in this study were; public school administrators (5), public school teachers (12), and local Catholic Priests (8).

Hispanic, and White were used in this study to distinguish individuals from different racial backgrounds. Such simplified terms do not adequately reflect the complex realities behind racial or cultural identity. For example, Hispanic refers to persons originating from, or maintaining a primary cultural identity with Central America, South America or parts of the Caribbean islands region. That having been acknowledged, such terms serve the purpose in this study to clearly identify to the reader important contrasting perspectives among individuals of different racial groups. The dates 1955 and 1975 were chosen as the start and end dates of this study because Lubbock integrated its public elementary schools (K-6) in 1955 and the last reports of clerical intervention were uncovered in 1975.

Lubbock's attitudes toward race were typical of most Southern communities during the pre-Civil Rights era with Hispanics and Blacks segregated from the Anglo community.⁷ When the Hispanic community first established a presence in Lubbock in the 1920s the city created a "Mexican School" in order to educate the Hispanic population separately from the Anglo community.⁸ The Hispanic population in Lubbock expanded considerably through the middle part of the 20th century. In 1950 Hispanics represented 4.5 percent of the city's population, or 3,193 persons of a total population of 70,948. By 1960 Hispanics increased to 8.6 percent, or 11,000 individuals in a total population of 127,600.⁹

Why Priests were Identified to Assist Families

The clergy's tradition of moral authority was partly accountable for why families turned to Priests. This moral advantage was commonly used by clergy during the Civil Rights movement and was one of the reasons the Southern Christian Leadership Conference was administered by religious leaders.¹⁰ Many of the Lubbock clergy who were

active in interventions with public schools were experienced in community affairs, social issues and education. Two of the clergy interviewed in this study were involved in organizing Head Start in Lubbock in the early 1970s. Four of the clergy interviewed in this study reported having been involved in Lubbock Civil Rights efforts in the 1960s and 1970s. Their status as religious representatives gave them a moral position they could use to their advantage in helping families and negotiating settlements.

The reason given for the involvement of clergy varied based on the constituency that was asked. The responses of former public school administrators framed clerical involvement in terms of conflict resolution (Former Administrators A and B). Administrators regarded clergy as helpful intermediaries who volunteered their time to resolve issues that involved students. Administrators recalled that they were not interested in involving clergy in school affairs for any other reason than conflict resolution, and even with respect to that issue administrators did not seek out clergy themselves. There were no documented instances of Priests becoming involved in any issues involving families without the initial request of the family. There were no documented instances of school officials requesting involvement of local clergy, indicating this historical phenomenon occurred only at the request of the family. Clerical involvement from administrator's perspectives can be regarded as a means to an end, defined in terms of a return to perceived stability. Families and clergy viewed clerical involvement very differently from administrators. Responses from families indicated they looked toward clergy for two reasons. The clergy's moral advantage was thought to better enable them to address conflict and act as mediators (Former Student A). Clergy were also looked to as a source of support outside the home for dealing with difficulty or unfamiliar situations that families felt they were unable to cope with alone. The clergy regarded the schools as an unfriendly environment for Spanish-speaking students to the point of being "racist" (Local Priest A). All the clergy interviewed in this study regarded their involvement as part of an effort toward making the public schools more inclusive and less discriminatory toward Spanish-speaking students.

Interviews conducted in this study indicated that clerical involvement helped ensure smooth and successful integration of Hispanic students into Lubbock public schools. All involvement was informal and no official policy existed on the part of the Lubbock Diocese to guide Priests (Interview with Priest D). Administrators and clergy did not meet on any regular basis and clergy did not meet among each other as a committee on the subject of Lubbock public schools (Priest B). The clergy were not burdened by bureaucracy because they were situated outside the formal structure of the public schools. The use of an informal, rather than formal bureaucratic process, enabled a flexible response to difficult and controversial issues. The relationship between the clergy and the public schools can further be characterized as informal because of the formative rather than evaluative capacity of the clergy. The role of clergy was not to evaluate the effectiveness of public schools, but they were in a position to influence its treatment of individuals and groups. The informal role of the clergy enabled a degree of distance to be maintained between the schools and the clergy. The distance was partly necessitated by the Constitutional principle of separation between church and state, but separation also benefitted clergy by allowing them to act as a neutral third party and maintain their moral advantage in any intervention.

Dimensions of Clerical Involvement

Assimilation

Assimilation may be manifested in subtle and almost unnoticeable forms, or it may be obvious as it is forced on a group.¹¹ Assimilation in the United States has typically been manifested in terms of pressuring conformity to Anglo values, behaviors, traditions and language.¹² These conclusions are consistent with many of the recollections documented as part of this study. All the Priests interviewed for this study expressed the view that assimilation was a significant aspect of Lubbock public schools during the time frame of this study.

When I started here in the late 1950s things were bad. I mean there was a climate of discrimination against Hispanic students. Children being punished for speaking Spanish at school, that happened a lot (Catholic Priest A).

Clerical intervention designed to protect students from the pressures of assimilation was consistent with Diocesan policy regarding cultural preservation. One of the goals of the Lubbock Diocese was to create a religious environment sensitive to the cultural and linguistic diversity of the diocese (Catholic Priest A) and make all people "feel at home."¹³

A lot of priests in the Diocese were active with the public schools, particularly those who were active in the community and in social issues. They would try to help students who had particular types of difficulty

(Catholic Priest C).

Preservation of language is an important aspect of cultural preservation to Spanish-speaking persons. The National Conference of Catholic Bishops recognized that an issue of particular concern to the Hispanic population was the issue of bilingualism.¹⁴ The activities of Catholic Priests are consistent with San Miguel's findings that during the twentieth century there was a rise in the number of organizations that challenged the assimilationist agenda of public education.¹⁵

Mediation

One of the recent trends in scholarship on Spanish-speaking citizens has been to focus research on how schools have historically been unable or unwilling to meet the needs of culturally diverse children.¹⁶ The issues are the same regardless of whether they are examined from a contemporary or historical perspective; how Spanish-speaking students are treated by the public schools.¹⁷

As perceived community leaders the clergy were in a position to help arrive at solutions that could bridge barriers and act as spokespersons for Spanish-speaking families (Former student A). When conflicts between schools and students or families arose clergy sometimes were asked by families to mediate. The respondents interviewed in this study recalled examples of mediation. These were classified into three contexts, mediation involving cultural differences, academics and disciplinary counseling.

In one instance every call had to do with a misunderstanding of all cultural nature. In this case the student was either performing poorly or miss behaving and when the teacher talked to him the student would turn his eyes down to the ground and not look the teacher in the eye. The teacher was upset because he felt that the student was disrespectful or didn't care about what he had to say. But this wasn't a case about disrespect it was a cultural misunderstanding. In Hispanic culture when a person is being reprimanded it's common for them to look down the ground rather than look to person in the eye. To look a person in the eye would be considered a sign of disrespect. In that case it was just a matter of communicating to the principal and the teacher that this was a cultural issue, not that the student didn't respect the teacher (Catholic Priest A).

Working Outside the Church

The activities of the Priests documented in this study fit descriptors of transformative clergy. Transformative Priests sometimes lose interest in seeking social change through working inside the church.¹⁸ They seek to address social problems through leadership and participation in the community and bypass established church bureaucracy. Transformative Priests view the church as an instrument to affect change.¹⁹

Transformative ministry is centered around the idea that progress has historically marginalized many groups. For transformative ministry to be effective at its mission to include representation of excluded groups it must be framed in a manner that identifies the weaknesses of social change. Transformative ministry seeks social change as a means of achieving equitable opportunity and assuring minimal standards of living. The transformative approach seeks to develop an understanding of the ways in which society has responded to race and gender and the diverse experiences of various racial and ethnic groups from the perspectives of dominant and minority groups. Such clergy tend to be highly visible in the community and encourage their congregants to be involved in social issues also.

Certainly community participation and volunteerism is a large part of our church's mission. But we make it a point, as much as possible, to try to lead our parishioners in the direction of community service. I remember being involved in demonstrations myself, protesting police brutality. We try to get our parishioners as involved as possible in social issues and in their own communities (Catholic Priest D).

The clergy interviewed in this study represented many of the characteristics of transformative clergy. They were prepared to confront community institutions in order to achieve the social equity they sought and were aware that their status as clergy gave them an advantage.

The kind of reception I got from teachers and administrators varied. For the most part I got the impression that my involvement was welcomed. There are a few times I thought they were little scared that was there, scared about having a priest in school. I think they were scared about any kind of church state conflict, some were just scared because they didn't want any trouble. Most teachers and principals don't want to upset the priest from a local church or the one right across the street. They were probably afraid that if they upset me the following Sunday I would be in the pulpit talking about it and screaming about (Catholic Priest A).

Putting one's self at odds with community institutions incurs a price to be paid. Clergy recalled instances when their activities damaged their relations with public schools.

In the early 80s I was invited to give the invocation at commencement at a local high school. I got up there to begin and looked out at the students. All the White students were grouped together in one section, all the Black students were together in another section, and all the Hispanic students were together in their section. During part of the ceremony students were recognized for various accomplishments. Nearly all of them were White (who were honored). There were hardly any awards or recognition for Black or Hispanic students, you would think they could have thought of something to do to recognize the other students, but nothing. I thought to myself, this is just wrong. I shared my thoughts on that with the principal at the end of the evening, I was never invited back (Catholic Priest B).

Conclusions and Analysis

This study revealed that clerical involvement in public schools was a limited phenomenon that began with the integration of Lubbock public schools in 1955 and ended in 1975. Following 1975 there were no recollections of clerical involvement as mediators or advocates for families by the respondents interviewed in this study. "Now the relationship (between the churches in the public schools) is almost nonexistent" (Catholic Priest C).

That kind of involvement happening pretty frequently from late '50s to the early '70s. It usually involved me accompanying families to meetings with teachers and principals for meetings about children. But I would characterize it now as a historical event. The schools of changed a lot since then so I don't have that kind of direct involvement (Catholic Priest A).

Clergy characterized their current roles as "indirect" (Catholic Priest E). Clergy continue to maintained their transformative agenda, however they try to convey their message through their congregants. Rather than being involved directly themselves, they encourage their congregants to be as involved as possible with public schools.

I tell my parishioners and I really emphasize this to those who work in public schools that if you want me a good Catholic you have to be involved in social issues. That means you have to have a voice you have to get out there and work against injustice in society. I tell parents for example that they must be involved in their child's education. That means going to school for meetings regarding their children, it also means being involved in the local PTA and having a voice out of school is run (Catholic Priest A).

An explanation for why clerical intervention declined during the 1970s was the increase in number of Hispanic teachers and school administrators in Lubbock public schools. As late as 1960 there were no Hispanic employees in the Lubbock school system except for custodians and other service personnel.²⁰ The increased presence of Hispanics in the public educational system likely had the effect of creating a climate more inclusive of cultural distinctiveness. Matovina pointed out that the promotion of indigenous leadership stimulates a domino effect with regard to concerns among the Hispanic population.²¹

I have been a Priest in (this area) for about 40 years now. Public education has changed a lot in that time. Since the 1980s, more Hispanic men and women moved into the teaching profession and have held administrative positions and the climate has changed (Catholic Priest A).

This parish for example has a large Hispanic population, and many of them are teachers in public schools. The fact a lot of Hispanic people have moved into the teaching profession has changed the climate public education significantly over the last 20 to 40 years (Catholic Priest B).

Population changes in Lubbock from 1950 to 1980 document an increase in the Hispanic population. Of particular note is a growth trend in Hispanic population exceeding that of the Anglo population over the same time period. In 1950 Hispanics represented 4.2 percent of the city's population, or 3,193 persons of a total population of 74,271. By 1960 Hispanics increased to 7 percent, or 11,003 individuals in a total population of 156,271. Census information from 1950 to 1980 indicates that of the four documented ethnic groups in Lubbock County, Hispanics grew most rapidly. Having originally composed 4.2 percent of the total population in 1950 they grew to 19.5 percent by 1980.²²

Jerry Rose's distinction between cultural and structural assimilation also helps explain why the climate in public schools began to change in the 1970s for Hispanic students. Cultural assimilation occurs when the sub-cultural characteristics of life that distinguish a group are made to disappear. Structural assimilation occurs when members of an ethnic group are fully accepted into the general society. General acceptance is characterized by a more equal distribution of roles and status. Structural assimilation is judged by the ability for members of a cultural group to move freely through the larger society.²³ Such freedom includes access to educational opportunities, social and civic leadership positions, employment across the economic spectrum, and selecting places of residence without

limitations.²⁴ It is important to note that structural assimilation does not require a cultural group to abdicate its distinctive cultural identity. Indeed, structural assimilation may make it easier for a group to maintain its cultural identity if members are in positions of authority and are able to help create a protective cultural environment for other members.

Such was the case with Lubbock schools. As the number of Hispanic teachers in the Lubbock schools rose through the 1970s, they were in positions to change the way teachers and administrators perceived and treated Hispanic students. Incoming Hispanic teachers took advantage of their growing degree of structural assimilation to create an environment that could protect Hispanic children from cultural assimilation. Clerical intervention declined following the mid-1970s with the rise of group consciousness on the part of Hispanics. Howard has argued that they seemed to have taken a cue from Black civil rights efforts of the 1960s and began to assert their own rights.²⁵

The activities of Priests detailed in this study are consistent with the behaviors of “transformative” Priests.²⁶ Transformative knowledge is defined as “concepts, paradigms, themes, and explanations that challenge mainstream academic knowledge and that expand the historical and literary canon.”²⁷ The transformative agenda understands knowledge in terms of how it is constructed and how it reflects the social context in which it was created.²⁸ For transformative knowledge to be effective at its mission to include representation of excluded groups it must be framed in a manner that identifies the weaknesses of the traditional curriculum.²⁹ Transformative academic knowledge refers to ideas or ways of thinking that challenge traditional views. Transformative scholars take the position that no knowledge is objective and value free, but is subject to the power of human interests and changing values.³⁰

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**PROBLEMS IN EDUCATIONAL LEADERSHIP:
WOMEN'S STORIES AND THE SUPERINTENDENCY**

Laura Gaddy East
Louisiana State University

Eighty million unwanted pregnancies and 20 million unsafe abortions. Millions of beatings and rapes. Infanticides and so-called "honor" killings. This is what the world's women still endure each year, despite major changes to their lot at the end of the 20th century, according to a U.N. report published Wednesday. The report by the U.N. Population Fund said discrimination and violence against women "remain firmly rooted in cultures around the world," stopping many from reaching their full potential. "Passed down from one generation to the next, ideas about 'real men' and 'a woman's place' are instilled at an early age and are difficult to change," the report said (Leeman, 2000, p. 6A).

So begins a recent article on the progress of women as it stands in the year 2000. This kind of thinking is so well entrenched in cultures around the world that women themselves contribute, whether consciously or unconsciously, to their own stunted potential. An extreme example is evidenced by the unfortunate comments made by the wife of a mayoral candidate, as she represented her husband at a public safety forum, regarding a female opponent :

"Don't put a woman in the job, you know we will mess it up...." Later she said her value system is from the 1950s, a time when women would "express our opinions and run under a man for protection.... I am a little out of style." (Angelette, 2000, p. 2B).

Yes, her comments are out of style, so much so that they are comical. It is unlikely that even a master the likes of James Carville could put a positive spin on such comments. The sad story is that women are still devalued and often denied access to top leadership roles whether in the private or public sector. As the work of Myra Strober shows, women's opportunities are eclipsed by the actions of men; they fill the jobs that men leave for them (Blount, 1998). This is true even in the field of education, a predominately female profession. In fact, women in the legal, medical, religious, and business professions have gained ground more quickly than in education (Blount, 1998).

In light of the preceding comments, it is important to point out that "Women have not been powerless victims. Over the past century and a half, individuals and organized groups of women have exercised impressive power in dismantling millennia of Western patriarchal tradition" (Blount, p. 157, 1998).

In 1909 Ella Flagg Young became the first female superintendent of a major city school system. Following her appointment she was sure that other cities would follow Chicago's lead and appoint women to the superintendency. Unfortunately, her vision was not realized. In spite of the fact that the ranks of teachers went from being entirely male to approximately 70 percent female during the nineteenth century, women made up only 9 percent of superintendents. That figure would hold until the end of World War II (Blount, 1998).

Life in the United States changed in innumerable ways during World War II, not the least of which was the composition of the workforce. Women worked outside the home in unprecedented numbers filling positions vacated by the millions of men who had gone to war. Rosie the Riveter became the icon that symbolized the many working women during the war years. Rosie was portrayed as a patriot who was happy to fill the shoes left empty by the fighting man. With the war's end it was expected that Rosie would step out of those shoes and back into her high heels and happily resume her duties in the kitchen. When many did not, they were pushed out.

The story Tom Brokaw relates about Dorothy Haener in *The Greatest Generation* is the story of many American women in the years following World War II:

It was while working as a B-24 parts inspector at Willow Run that Haener began to reevaluate her life. Until then, she says, "I had always expected to get married and raise a family." Working nine-hour days, six days a week alongside men in the plant, however, made Haener realize she could have an independent life. She was proud of her work and happy with the money she was earning.

In the summer of 1944 that life ended for Dorothy Haener. She was laid off when Kaiser-Frazier Industries took over the plant to prepare for the post war years. It had no room for women (p. 97).

The industrial workforce was not the only one in America that underwent profound change in the years following the war. Changes were felt in educational administration as well. The percentage of women superintendents quickly

fell from 9 to 4 percent. (Blount, 1998). In *Destined to Rule the Schools: Women and the Superintendency, 1873-1995*, Jackie Blount describes the impact of the postwar years on the superintendency:

[There] were significant efforts on the part of school administrators, university professors, and government and private funding agencies to promote school administration as respectable work for hundreds of thousands of unemployed war veterans seeking civilian careers. In the end, then, perhaps the single greatest contributor to the climate change for women school administrators was World War II and the social upheaval that followed in its wake (p. 113).

In 1939, 765 women served as superintendents; by 1962 there were only 222. That is a staggering 70 percent decline in just twenty-three years. Despite these statistics there was little interest in the phenomenon. As reported by Blount in Chapter 5, which she entitled "Going the Way of the Buffalo," a 1966 article in *The National Elementary Principal* asked a panel to consider the reasons for such a sharp decline in the number of women in the superintendency. "... one panelist concluded that 'our task is not to worry about the vanishing buffalo,' ... but rather to figure out how to get more men into teaching" (p. 112). This comment reflects the atmosphere in which women, aspiring to school administration, found themselves. It is no wonder that it took decades to regain the ground lost following the war.

Where are we today, nearly forty years later? While women make up more than half of educational administration classes, only 13 percent of superintendents are women (Brunner, 2000). What accounts for this discrepancy? To answer this question it is necessary to look at the path to the superintendency and the selection of candidates. When examining the process it is important to understand that there is a difference between the official and unofficial paths to school leadership. The official path to the superintendency generally involves stints as teacher, principal, and central office administrator (Chase, 1995; Tallerico, 2000; Vail, 1999). Missing from this map are the many unofficial obstructions to the job found along the way. Tallerico describes them this way:

... findings ... illustrate a complex mix of unwritten selection criteria that shape superintendent search and hiring practices. These criteria are largely invisible because they do not appear in either advertisements of desired qualifications or public forums typically associated with employing a new superintendent. Instead, they manifest themselves behind the scenes, in the private conversations and interviews critical to applicants' advancement in recruitment and selections processes. These unwritten rules involve headhunters and school board members; (a) defining quality in terms of hierarchies of particular job titles, (b) stereotyping by gender, (c) complacency about acting affirmatively, and (d) hypervaluing feelings of comfort and interpersonal chemistry with the successful candidate (2000, p. 37).

If landing the job is not hard enough, women superintendents still face a host of problems and issues not shared by their male counterparts. These include: sexism, silence, isolation, intimidation, leadership style, power, and the media. In listening to the stories of the women holding these positions we are able to hear the many ways these issues are experienced.

I think you always have to be aware of [the gender issue]. Even going into a board meeting. You have to second-guess yourself. You have to ask it from a man's perspective (Skrla, 2000, p.57). I think what I learned was that the rules really change, and it gets pretty rough and pretty tough, and no one's going to teach you the rules, and if you're not really fast and really intuitive and don't make the first phone call and initiate the idea at the beginning—if you're not the first one out of the chute—people will think you are a loser. And all of my training in my socialization had been to be more respectful, collaborative, and collegial. And I think women have to understand that men are competitive, to shoot the first ball in the basket, throw the first pass, you know steal the first base, whatever it is they do, and women aren't socialized to do that at all. And I got it quickly enough. I wish I had it more quickly. I needed to be a lot more aggressive in getting out there on issues with men, not with the public, but with the men I had to work with. Specifically, I needed to expect it (Brunner, 2000, p. 100).

They [board members] are going to say the right things, but what they, deep down inside feel—and how, over the long haul, they act, is totally different. And I know that I was looked at when I went into the position [as] "She's cute. She'll do what we tell her to do"(Skrla, 2000, p.59).

If you say, "This is it. This is the end. This is absolute," then you are a witch. If you try to build consensus, then you haven't got the backbone and the guts and the knowledge to lead. So you really get caught (Skrla, 2000, p.60).

There's a high standard for female superintendents... You leave home with a run in your stocking, people

notice (Vail, 1999, p.6).

I am 1 of 2 females in a group of maybe 50 male superintendents. I am also the only female out of 10 of us who are the executive committee of the group. In that group when I have an idea, I will say that there is something we need to consider, and no one pays attention. The group just goes on to the next idea. But there is a superintendent in the group who has noticed this on his own and chuckled about it. So, when he notices it happening, he takes my idea—like one time he actually read it off my article—and he put it out there. Then it was welcomed and discussed, and that was the direction we went (Brunner, 2000, p. 102).

It's what you wear. It's what you say. It's how you behave in private and in public... You can have viewpoints, but you have to be very careful in who you express those to, or how you express those... I think to be feminine, you just have to ride a line, and you have got to watch everything that you do because you are being judged in much greater detail and extent than any man is. The rules are very, very defined, but they are not talked about (Skrla, 2000, p.60).

When considering the narrative accounts of women superintendents, it is interesting to note that two types of discourse emerge: one is that of professional achievement and the other is subjection to gender inequalities. Susan Chase labels this discursive disjunction—"... two kinds of talk that generally do not belong together in American culture" (Chase, 1995, p. 10).

Recommended solutions to the problems described by these superintendents generally come under the headings of research, university preparation programs, school boards, state agencies and professional organizations, and women's upbringing (Skrla, 2000; Vail, 1999). There are, however, no easy answers or quick fixes to the complex issues raised, for their roots are deeply embedded in our individual psyches and the culture at large. So while these kinds of considerations are important, ultimately what will be necessary is a reconceptualization of the superintendency (Blount, 1998; Grogan, 2000). As Jackie Blount so eloquently states:

... Ella Flagg Young held a vision not only of women being "destined to rule the schools of every city," but she also saw the necessity of a process and configuration of power that might fully make a gender shift possible. It was not enough that women simply fill superintendencies or administrative positions; it was also essential that the relationships in schooling change and that the purpose of schooling be reevaluated. After all, she had not lost her vision of the kinds of persons who should work in and emerge from the Chicago schools. She would not separate the process of schooling from the lessons that students and teachers learned in classrooms and took away into their lives (p. 169).

The notion that women should rule the schools of every city is surely an illusion and not a very desirable one at that. It is not a gender shift from male dominated superintendencies that is needed as much as a gender accommodation which allows females in greater number into the role. An easing of the old cultural biases will gradually fall away as more women are given the opportunity to bring their unique qualities and gifts to the job. When women and men are truly partners in education it will be the education system that is the winner.

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**DIFFERENCES IN SOCIAL AND MORAL HIERARCHICAL VALUES
AMONG AMERICAN PRESERVICE TEACHERS AND PROFESSORS**

Luz Marina Escobar-Ortloff and Warren G. Ortloff
The University of Southern Mississippi

Introduction

Lickona (1992) writes in his book *Educating for Character* that “Without ethical training, many teachers tend to treat moral judgement as if it were simply a matter of personal opinion. That is a mistake of moral relativism, an error that has deep roots in contemporary culture” (p.230). Ryan (1988) asserts that schools of education should only recommend those students for teacher certification who are morally literate. Teacher educators should be assured that preservice teachers are receiving through their liberal arts education an understanding of the core ideas underlying Western democracy, ideas such as individual responsibility, social contracts, equality, and inalienable rights. Future teachers must be expected to possess and build upon moral literacy. Teacher educators should not be expected to provide the student moral literacy, but to provide the opportunity to build upon it.

Values education programs in schools usually focus on those values that are universally accepted by almost all cultures and religions. Gibbs and Earley (1994) identified these universal values as (a) compassion, (b) courage, (c) courtesy, (d) fairness, (e) honesty, (f) kindness, (g) loyalty, (h) perseverance, (i) respect, and (j) responsibility. Titus (1997) considered these core values compatible with the democratic values of freedom, equality, justice, and human dignity. Lickona (1993) related that core citizenship values affirm human dignity, promote individual and common good, and protect human rights. The test of reversibility and universality is met and these core values define democratic responsibilities and are recognized as important by all civilized people. Not to teach these values would be a “grave moral failure”.

Higher education has not been immune to the crises in values taking place in the United States today. Incidents such as plagiarism, cheating, and abuses in college athletics have increased among students and faculty on college campuses. Since the 1960’s, student training in values has either been reduced on college campuses or dropped altogether. College faculties are failing to expose students to values while not becoming involved in the education of personal character. If one accepts the importance of values education, then it would be reasonable to expect those who are charged with the education of our nation’s youth, either as a professor or teacher-in-training, to possess sound moral, ethical values and model such behavior. Strategies that have proven to be effective in promoting values acquisition have been teacher modeling, incorporating ethics within the curriculum, and the improvement of academic culture on campus. Beck (1994) submits that the teacher education curriculum must consist not only of academic content and pedagogical methodology, but also an appreciation by the preservice education student of his or her role as a communicator of community and social values.

Shannon (1980-1981) pointed out that the teacher is the common denominator of all the many and varied ideas about morals and values education. Without the teacher’s genuine concern and dedication, the best of theories is meaningless. A teacher is constantly and unavoidably moralizing to students. As Purpel and Ryan (1976) explain, “It comes with the territory” (p.5). By a teacher’s very action what is important, valuable, and worthwhile is conveyed. McBee (1980) offers the view that not only should ethics be taught in higher education, but there must be a demonstration of ethical behavior on the teacher’s part. Fincher (1980) felt that if values are to be dealt with in a substantial way in education then there must be considerable emphasis and concern for values on the part of both students’ coursework and in the teachers’ classwork, notably teaching.

This paper shares with the reader selected reflections from a doctoral dissertation (Escobar-Ortloff, 1999) that investigated differences in hierarchical values (social and moral) that existed among preservice teacher education students and professors of education in the United States and Colombia. Presented are social and moral values found to be statistically significantly different ($p < .05$) between university preservice teacher education students and professors at a major teacher training university in the southern part of the United States. Areas of concern are identified as well as implications to teacher education preparation.

Instrumentation

The Rokeach Value Survey instrument was used to determine both the respondents instrumental (moral) and terminal (social) value hierarchy (from the most important to least important relative to all other values). The survey consists of 18 terminal and 18 instrumental values and has been used widely in research since 1967 in over 300 studies worldwide.

Differences in Value Orientation

Moral Values

The instrumental values that were found to be significantly different when comparing students and professors were “clean” (Neat and Tidy), “logical” (Consistent and Rational) and “loyal” (Faithful to Friends or the Group). The instrumental value “clean” was given the high value of 4th by professors while students placed it among their lowest values at 17th. The value is conventional, class-related and associated with socioeconomic status. This placement by both populations was expected because, according to Rokeach (1973), the value increases in importance as one reaches the age of marriage and continues toward greater importance throughout the latter years.

Students assigned great importance to the instrumental value of “loyal” by placing it 4th in their values hierarchy while professors ranked the value 14th. If this high value attributed to students was not significantly influenced by peer pressure, then it could be assumed that these students may also have a relatively high level of trust in people. For professors, the low level of importance might suggest an importance given to personal independence. The instrumental value “logical” was placed high (3rd) by students among their values while professors placed it at 15th. Rokeach (1973) found that this value typically was found in the bottom third of values during adolescence, rises to approximately 12th among college students, then drops in importance for American adults.

Social Values

Only four terminal values, those of “salvation” (Being saved /eternal life), “a sense of accomplishment” (Lasting contribution), “a world at peace” (Free of War and Conflict) and “a world of beauty” (Beauty of Nature/Arts) were found to be statistically different between professors and students. The terminal value “salvation” was among the top six values for students, while professors placed it last among the 18 values presented. This finding represents a change from a 1970’s study where Rokeach (1973) found this value increased in importance as one progressed throughout life. One possible explanation is that the majority of students grew up in the southern part of the United States, in an area generally recognized as the “Bible belt”. Religion for many has been an influencing factor in their formative years. On the other hand, many professors grew up and went to school in other states where they may or may not have been exposed to a conservative religious tradition.

The terminal value “a sense of accomplishment” was valued 3rd by students while professors placed this value near the bottom of their hierarchy at 17th. Recognized as one of the eight values associated with those who valued education, “a sense of accomplishment” was found by Rokeach (1973) to be more important throughout the college years only to become less important thereafter. This study seems to support this finding.

The placement of the socially oriented terminal values “a world at peace” (Free of War and Conflict) and “a world of beauty” (Beauty of Nature and the Arts) presented statistically significant differences between students and professors. Professors ranked the value “a world at peace” among their highest values at 6th, possibly representing their occupation or concern with world affairs. Students placed this value next to last among their hierarchy affirming the findings by Rokeach (1973) that this value would receive a relatively low ranking for college students while receiving moderate consideration before and after the college years. Both students and professors ranked the terminal value “world of beauty” relatively low; however, professors placed a significantly higher value on “a world of beauty” than did students. Even with all the attention given to ecology and the environment, it appears that this value’s importance has not increased over the last 20 years. It must be kept in mind that the Rokeach Value Survey was developed in the 1970’s, where the value “a world of beauty” may have been interpreted by students primarily through the concept of beauty and not with the inclusion of ecology and the environment as may be prevalent today.

Instrumental Value Rankings

Comparing Professors and Students

Professors	Students
Highest Instrumental Values	Highest Instrumental Values
1.5 Capable	1.0 Self-Controlled
1.5 Helpful	2.0 Independent
3.0 Intellectual	3.0 Logical
4.5 Broad-Minded	4.0 Loyal
4.5 Clean	5.0 Polite
6.0 Polite	6.0 Loving
7.0 Honest	7.0 Imaginative
8.0 Independent	8.0 Helpful
9.0 Forgiving	9.0 Responsible
10.0 Ambitious	10.0 Broad-Minded
11.0 Imaginative	11.0 Intellectual

12.0 Self-Controlled	12.0 Forgiving
13.0 Courageous	13.0 Obedient
14.0 Loyal	14.0 Capable
15.0 Logical	15.0 Ambitious
16.0 Obedient	16.0 Honest
17.0 Loving	17.0 Clean
18.0 Responsible	18.0 Courageous

Terminal Value Rankings

Comparing Professors and Students

Professors	Students
Highest Terminal Values	Highest Terminal Values
1.0 Equality	1.0 Equality
2.0 Exciting Life	2.0 Exciting Life
3.0 Mature Love	3.0 Sense of Accomplishment
4.0 Comfortable Life	4.0 True Friendship
5.0 True Friendship	5.0 Salvation
6.0 World of Peace	6.0 Family Security
7.0 Social Recognition	7.0 Freedom
8.0 Pleasure	8.0 Pleasure
9.0 Inner Harmony	9.0 National Security
10.0 Family Security	10.0 Self-Respect
11.0 Wisdom	11.0 Inner Harmony
12.0 Freedom	12.0 Health
12.0 National Security	13.0 Social Recognition
14.0 Health	14.0 Mature Love
15.0 Self-Respect	15.0 Wisdom
16.0 World of Beauty	16.0 Comfortable Life
17.0 Sense of Accomplishment	17.0 World at Peace
18.0 Salvation	18.0 World of Beauty

Areas of Concern

The Ortloff-Escobar (1999) study brought to the forefront a number of important differences in value hierarchy that when given careful consideration might contribute to better understanding between preservice teacher education students and professors of education. Identified were moral and social values found to be significantly statistically different and well as other value differences that were notable.

Rokeach (1973) identified eight values that he believed were important to those who valued education (Responsible, Broad-Minded, Intellectual, Capable, Sense of Accomplishment, Freedom, Self Respect, Wisdom). Among those, the educational values “sense of accomplishment”, “wisdom” and “freedom” were given relatively low order importance in value hierarchy among professors. If professors are not promoting the importance of these values within their students, than an effort should be made to bring those values to a level of high “consciousness” among faculty members.

A study by Blumenthal, Kahn, Andrews and Head (1972) found that the majority of adult Americans and college students at that time placed “equality” and “freedom” within the middle third of terminal values. Rokeach interpreted this middle ranking as an ideological orientation characteristic of capitalist countries characterized by relatively low equality and high freedom. The Ortloff-Escobar study found a shift in ideological orientation toward a more socialistic frame of reference where “equality” was ranked first and “freedom” assumed its place among middle values hierarchy for both students and professors.

Other values that deserved attention are “exciting life” “pleasure” and “honest”. For both students and professors “exciting life” placed 2nd and “pleasure” 8th among their terminal values. This placement contradicted earlier studies by Rokeach (1968-1971) where he found that these values were ranked at the bottom of national samples. Rokeach suggested that these two hedonistic values were important in adolescence and became progressively less important throughout life. “Pleasure” is associated with the sensory and perceptual experiences of the individual and with “Utilitarianism”. Winn (1995) wrote “Utilitarianism has had a significant effect on America with the support of moral philosophers and sizable portion of the American population. Supported is the belief that in order to live the good

life, one must obtain pleasure or happiness and avoid pain. Looking that the results of the Ortloff-Escobar study “Utilitarianism among this particular population is alive and well”. Among instrumental values of “honest”, “responsible” and “capable”, “honest” was ranked 7th for professors and nearly last (16th) for students. “Responsible” assumed the last (18th) position for professors and 9th for students, whereas, the value “capable” was 1st with professors and 14th for students.

Conclusion

Thirty years ago, Rokeach (1973) reported that his eight values associated with those who valued education were among the top values selected by college students and professors. The Escobar-Ortloff study (1999) presented quite a different story thirty years later where these same values assumed a much lower hierarchical position. The authors suggest that this change in value hierarchy may be influenced by a “cultural shift” and the results found at the university in this study may be indicative of a national trend. For example, the value “honest” for students was among their lowest ranked values. University professors might do well to pay special attention to this important character trait. Programs should be developed and implemented that promote the virtue of honesty. Professors should also encourage this value by emulating this virtue and by vigorously enforcing university policies on cheating and plagiarism.

Since the 1960’s, student training in values has either been reduced on college campuses or dropped altogether. College faculties are failing to expose students to values while not becoming involved in the education of personal character. If one accepts the importance of values education, then it would be reasonable to expect those who are charged with the education of young people, either as a professor (teacher) or teacher-in-training to possess sound moral, ethical values and model such behavior. Strategies that have proven to be effective in promoting values acquisition have been teacher modeling, incorporating ethics within the curriculum, and the improvement of academic culture on campus. As Ryan suggested, the curriculum must consist not only of academic content and pedagogical methodology, but also an appreciation by the preservice education student of his or her role as a communicator of community and society values. Goodlad, Soder & Sirotnik (1990) while studying 29 teacher preparation programs found no instances where moral imperatives or ethical responsibilities were incorporated into teacher preparation curriculums.

What a student takes and does with classroom information differs from individual to individual because of prior experience, capabilities, friendships, predisposition and the all important teacher relationship. Even if we are successful in reshaping the student on the surface, unless their soul is touched we will not be able to enter their inner lives. Much contemporary education at the university level seldom does more than touch the surface. The authors suggest that students look to their professors not only for instruction, but values. Therefore, it is important that professors of teacher education model values that society considers important. Although it is undoubtedly true that student values are acquired mostly outside the formal university setting, professors should understand that their responsibilities do not end with presenting the formal curriculum. They must model in word and deed those values expected of those who teach our nation’s treasure – our children, our future.

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**BEYOND DECONSTRUCTION? NIKLAS LUHMANN'S THEORY OF SOCIAL SYSTEMS:
IMPLICATIONS FOR AMERICAN EDUCATION POLICIES AND PRACTICES**

Charles J. Fazzaro
University of Missouri, St. Louis

System ('sistem, - m). Also **systeme, sistem** (e. [ad. Late L., syst ma musical interval. In med. or mod. L., universe, body of the article of faith, a. Gr. *ἑρμᾶ* organized whole, government, constitution, a body of men or animals, musical interval, union of several metres into a whole . . .]
Oxford English Dictionary

Introduction

For many decades American public education has been conceived of as a *system* and/or part of a *system*. Education policies and practices, such as the now popular outcomes-based schooling, have been justified by and broadly institutionalized consistent with the notion of *system*. For the nexus to be legitimate, the fundamental assumptions, if any, upon which the notion of *system* rest must logically be consistent with the purposes of American public education. This paper is a Critical inquiry into that nexus. In particular, one of the most recent views of *social systems*, that of Niklas Luhmann, is subjected to a deconstructive reading relative to its claim of being internally coherent, thus beyond deconstruction.

Systems

The *Oxford English Dictionary* (OED) defines the notion of *system* in its general sense as:

An organized or connected group of objects, a set or assemblage of things connected, associated, or interdependent, so as to form a complete unity; A whole composed of parts in orderly arrangement according to some scheme or plan; rarely applied to a simple or small assemblage of things.

The OED goes on to describe ten different uses of *system*. In physics, for example, the notion of system is applied to, "A group of bodies moving about one another in space under some particular dynamical law, as the law of gravitation..." The earliest reported reference cited in physics was in 1690. In biology the notion of system is described as: "A set of organs or parts in an animal body of the same or similar structure, or subserving the same function, as the *nervous, muscular, osseous, ... digestive, respiratory, reproductive*, etc. systems; also each of the primary groups of tissues in the higher plants" [Italics in the original]. The earliest usage cited in biology was in 1740. Of particular importance for this discussion is the definition given system with reference to business and social organizations and operations or interactions they involve. The OED cites a 1967 use in the Wills and Yearsley *Handbook of Management and Technology* as a fitting example: "The health of a nation is made possible by a number of systems: doctors, nurses, hospitals, pharmaceutical companies, chemists, and, of course, patients. These are not isolated systems but interacting parts of a whole."

Karl Ludwig von Bertalanffy

No serious discussion of the notion of *system* and its ultimate application to institutions can be undertaken without reference to the seminal work of Karl Ludwig Bertalanffy (1901-1972). Bertalanffy was the first to apply sophisticated mathematics to the study of the relationship of chemical reactions within biological structures. He subsequently both originated and named General Systems Theory (GST) in "trying to derive, from a general definition of 'system' as a complex of interacting components, concepts characteristics of organized wholes such as interaction, sum, mechanization, centralization, competition, finality, etc., and apply them to concrete phenomena."¹ In 1954 Bertalanffy constituted the Society for the Advancement of General Systems Theory, later known as the Society for General Systems Research. The Society defined "general system" as any theoretical system of interest to more than one discipline. Bertalanffy nonetheless personally believed in pursuing laws that governed systems in general.

Genealogy of Systems Thought

Bertalanffy gave the notion of *system* its official symbolic character within modern social science, but he is only one of the a line of modern social theorists that contributed in some way to social systems theory. Although one might begin with the Aristotelian premise that social systems are living systems, for the purpose at hand Claude Saint-Simon (1760-1825) would be a good place to begin. Saint-Simon believed that social development could best be achieved through the scientific division of labor. A close associate of Saint-Simon, Auguste Comte (1791-1851), widely recognized as the founder of *positivism*, believed that social phenomena could best be explained by observation, hypotheses, and experimentation. The little known Belgian astronomer and statistician-turned-social-

scientists Adolphe Quetelet (1796-1884) was the first to conceive of the notion of “average man” and is considered to be one of the founders of modern quantitative social science, especially in the application of inferential statistics to large populations. The English philosopher Herbert Spencer (1820-1903) saw social structures as organisms. The political economists Vilfredo Pareto (1848-1923) was first to state that social systems can be analyzed in terms of the interrelated dependencies of their parts. Emile Durkheim (1858-1917), heavily influenced by the work of Charles Darwin (1809-1882), conceived of society as an articulated system independent of individuals which constitute it. A student of Durkheim, Alfred Reginald Radcliffe-Brown (1881-1955) argued that institutions serve to satisfy the *mechanical* needs of a social system. Unlike Radcliffe-Brown, the anthropologists Bronislaw Malinowski (1884-1942), believed that institutions serve to satisfy the *biological* needs of individual humans that function to maintain the system. For Malinowski, culture was the interface between the individuals and their social and economic environment. Max Weber (1864-1920) conceived of sociology as a comprehensive science of social action. Unlike Spencer and his organismic view, Durkheim and his institutional arrangements view, and Marx and his notion of “class conflict,” Weber believed that social structures were dependent on the subjective meanings that inform the actions of individuals toward each other regarding their mutually defined goals. Finally, Talcott Parsons (1902-1979) who believed all of the social sciences could be integrated into one grand science of human action based on the application of systems theory.

Talcott Parsons

Like Bertalanffy, Parsons began his career in the study of biology and later turned his interests to the social sciences, particularly economics and sociology. Although he studied in Heidelberg, Germany, from 1931 until his death he spent almost his entire academic teaching career at Harvard, where he established the Department of Social Relations. In his most famous book, *The Social System*, Parsons argued that societies are like biological systems in that they (1) tend to maintain a stable state (*homeostasis*) and (2) can be understood only as a whole.²

Starting with the belief that society is a unified totality, Parsons argued that,

The most essential condition of successful dynamic analysis is a continual and systematic reference of every problem to the state of the system as a whole ... Functional significance in this context is inherently teleological. A process or set of conditions either ‘contributes’ to the maintenance (or development) of the system or it is dysfunctional in that it detracts from the integration, effectiveness, etc., of the system.³

An elaboration of Parsons’s view of social structures is essential for the discussion to follow.

Parsons brought elements of both clinical psychology and social anthropology into sociology. Using ideas from Pareto, Durkheim, and Weber, Parsons developed a systematic theory of social action that recognized the importance of only some elements of free choice. In doing so, he moved social theory—explanations of how institutional structures acquire their character--- from the internal subjective-psychological domain of human action (Durkheim, Marx, and others) to external objective-sociological dynamics. This led to his work in analyzing large-scale systems, such as social order itself. Particularly important for this discussion is that Parsons advocated studying how interrelated and interacting elements of a system contribute to the development and maintenance of that system. The last in this genealogical trace of the notion of *system* in the social sciences is the German sociologist Niklas Luhmann, once a student of Parsons. Luhmann is unique in that he departs from the Aristotelian premise regarding social systems as living systems.

Niklas Luhmann

Born in Germany in 1927, Luhmann came to his career in academe somewhat later in his life. After obtaining a law degree from the University of Freiburg–Breisgau in 1949, he spent six years at the Lüneburg Administrative Court before taking a position in the Culture Ministry of Lower Saxony. During his law career his intellectual interest was, instead, sociology. This led him to a year-long study with Parsons at Harvard in 1960. Upon his return, Luhmann devoted his career to sociology. Even though he did not hold an official degree in sociology, his publications were accepted in lieu of proper credentials and he was ultimately given a position at the University of Bielefeld, joining his mentor the German sociologist Helmut Schelsky. Luhmann held a chair in sociology at Bielefeld until he retired in 1993.

A dogged critic of Jürgen Habermas, in 1971 Luhmann nonetheless joined with Habermas in a widely read book, *Theory of Society or Social Technology: What Does Systems Research Accomplish?*⁴ Here the battle was joined between the Frankfurt and Bielefeld schools of sociology, between the New Left and what has been characterized as the conservative German-born “counter-Enlightenment.”⁵ While Habermas accused Luhmann of espousing nothing more than technocratic functionalism, Luhmann accused Habermas of naively believing that his consensus-community ethics could help resolve any of the highly complex problems of a post-industrial society. Luhmann argued for a self-referential systems approach in that social structures ultimately are legitimated through

the interaction of multiple systems.

Luhmann is a positivist. His connection to Comte is illustrated in what he has to say about science and philosophy.

No other authority, not even philosophy, can tell science under what conditions meaning is to be treated as knowledge or as acquisition of knowledge. Science is autonomous in this regard—autonomous vis-à-vis the world and even more so vis-à-vis society. It makes its own laws, not randomly (as has increasingly been feared), but in observance of all the factual knowledge and all the constraints that one must take into consideration if one seeks to put together a self-description.

Specialists in the theory of science still come forward as claiming to lay down the laws for science. But one can take comfort in the fact they are elected and can be recalled if an adequately broad consensus against them develops. Taken at any given moment, the relationship between the theory of science and science appears asymmetrical, but this is because one observes only a short segment. The consequences of the fact that one must develop a theory of science before one can deal with its subject matter are, in general, rejected. And in view of the history of science, the theory of science is a belated product of science-in-operation. Theories of reflection are not just theories that reflect self-reference as the system's identity; they are also an aspect of self-referential autopoiesis. They themselves practice what they describe.⁶

Luhmann's Theory of Social Systems

Although Luhmann does not go so far as to propose a comprehensive theory of society, he does present a framework for constructing such a theory. His abstract framework rejects the possibility of a subjective reality and instead proposes a reality dependent on the interchange of information between self-referential systems and their "empirically" observable operations (EK: xvii).

The core of Luhmann's social systems theory is self-referential autopoiesis. He borrows the definition of autopoietic systems from Humberto Maturana as:

systems that are defined as unities as networks of productions of components that recursively, through their interactions, generate and realize the network that produces them and constitute, in the space in which they exist, the boundaries of the network as components that participate in the realization of the network.⁷

In short, autopoietic systems are: (1) self-organizing systems that both produce and change their own structures, and (2) their self-reference produces other components as well. Luhmann notes this last aspect as "the decisive conceptual innovation" in that "Even *elements*, that is, last components (in-dividuals) which are, at least for the system itself, undecomposable, are produced by the system itself" (ES-R: 3). Significant here is that in both identities and differences elements cannot be imported into autopoietic systems. They must be determined within and by the system itself. Autopoiesis comes about through systems of communications regarding human actions.

In building his case for communications, Luhmann first recognizes, on the one hand, Weber's belief that social action is a product of socially determined intentions and, on the other hand, Parsons's belief that the formation of social systems is a product of social actions. Luhmann then recognizes the significance of the subject relative to action in that, "social systems are based on either a type of action or on an aspect of action, and through action, so to speak, the subject comes into the system" (SS: 137). He then concludes that, "Sociality is not a special case of action [Weber and Parsons]; instead, action is constituted in social systems by means of communication and attribution as a reduction of complexity, as an indispensable self-simplification of the system" (SS: 137). For Luhmann, *system communication* is not simply the transmission of information. Communication is a selection of occurrences relative to meaning because meaning allows no other choice; therefore, "Communication grasps *something* out of the actual referential horizon that it itself constitutes and leaves *other things* aside. (Emphasis in the original)" (SS: 140).

In demonstrating his view of the importance of communication in social systems Luhmann applies it to science itself. He begins by briefly reviewing the history of epistemology from Descartes as going from a ". . . rejection of religious and metaphysico-cosmological institution of knowledge ... [to] projecting into consciousness whatever assumes the function of an external foundation" (SS: 480). Luhmann argues that this was accomplished by conceiving of ". . . consciousness as 'transcendental,' extending beyond what is empirical, as the 'subject' of the world. ... anyone who advocates the transcendental position ... justifies this historically with theoretical knowledge, with Kant" (SS:480). But, Luhmann argues, the tremendous accumulation of knowledge through science has change all of this. He concludes that:

What holds for the physical world and physicists holds even more, and with greater intensity of connection, for communication. A theory of communications is nothing more than an instruction for communication, and as an instruction it must be capable of being communicated. It must watch out for itself, or at least be circumspect: it cannot assert anything about its object that it is not prepared to accept as a statement of itself (SS: 481).

Language and Meaning

The central issue for what Luhmann proposes, and all attempts to justify transcendentals, is hermeneutics--and it has been so generally for most of human history. Through the senses, primarily by way of aural and written signs ("texts" in the broadest sense), persons attempt to tell one another their thoughts. The history of modern hermeneutics can be traced from the 1660 publication of Port Royal Grammar, Rousseau and his *Essay on the Origin of Languages*, Ferdinand de Saussure and the 1916 publication of his *Course in General Linguistics* where he recognizes the significance of the unbridgeable gap between a signifier and its intended signified, Heidegger and his notion that language is a natural expression of experience, and Chomsky and his notion of an innate and universal grammar. What emerged since, and sometime parallel to, modern attempts to explain the relationship of meaning to texts is what has become known as *postmodern inquiry*.

Since at least the moment that Michel Foucault first came onto the intellectual scene in the 1960s the notion that reality is constructed through discourse as "text" took root as a serious challenge to modern thought. Preceding the revolution sparked by Foucault was Nietzsche and his skepticism about "truth" and "fact" expressed through his belief that all discourse has been politicized. In this regard, Foucault argued that social structures are products of and represent power relations. In short, knowledge becomes power through the appropriation of discourse.

Parallel to Foucault, Jacques Derrida developed his critique of philosophy itself beginning with his 1962 translation of Edmund Husserl's *Origin of Geometry* and, as demonstrated in his massive oeuvre, just about everything else claiming the path to "Truth." Derrida's form of critical analysis is *deconstruction*, at the core of which is his unique notion of *différance*, that which occupies the abyss that separates signifiers from their signifieds. Deconstruction challenges texts claiming to represent reality, that is, texts contingent on a metadiscourse ("metanarrative"). For Derrida, an appeal to a metanarrative is creditable if and only if the text representing the appeal maintains its promised integrity after a deconstructive reading. From a series of interviews with Derrida at Villanova in 1994, John Caputo abstracted the following definition of deconstruction.

The purpose of deconstruction is to show that linguistic texts, insertions, traditions, societies, beliefs, and practices whatever size and sort you need-do not have definable meanings, determinable missions, that they are always more than any mission would impose, that they exceed the boundaries they currently copy. What is really going on in things, what's really happening, is to come. Every time you try to stabilize the meaning of a thing, put it in its missionary position, the thing itself, if there is anything to it, slips away.⁸

As a form of analysis, *deconstruction* sets out to find if texts---including everything definable such as institutions and their practices---have meanings or missions that can be adequately defined within or outside of the boundaries they claim to occupy. A text ultimately deconstructs when it is revealed that the author of the text could not successfully establish either inside or outside the text a fixed point which serves to stabilize it.

Deconstructing Luhmann's Social Systems Theory

Regarding social structuration, it is Habermas and his "communicative interaction"---leading to what amounts to a group consciousness---that has acquired popularity within Critical sociology. Luhmann, on the other hand, attempts to separate social (group) consciousness from systems consciousness. As Knodt describes it, "For Luhmann, the intransparency of consciousness from the viewpoint of the social is no longer an obstacle to be removed but the very condition that makes communication possible" (EK: xxv). The question here is: If systems consciousness is separate from social (human) consciousness, then what ultimately constitutes systems consciousness? If not human/subjective, then it must be non-human/objective. Here Luhmann attempts to take his discourse relative to social systems outside the very texts he used to describe it. Luhmann's promise that there is something beyond the borders of his text is not realized by his attempts to locate meaning within systems consciousness operating (existing?) through communications.

Luhmann challenges the traditional modern view of a social order as made up of individual, autonomous subjects interacting through various means of communications in order to satisfy their individual needs, wants, and desires. In Luhmann's social systems view needs, wants, and desires are met through a range of *self-regulating systems* such as economic, political, and legal systems interacting through a supra-system that constantly observes communications between systems and functions to stabilize the social system. In this regard, Knodt notes that Luhmann sees

The *observation* (emphasis added) of communication as one type of system among others must discriminate between observation and language---that is, between the selection that produces information and the linguistic encoding---a distinction that turns paradoxical the moment it is applied to itself and re-enters what it distinguishes (EK: xxxii-iii).

This notion of communication as observation of communications between systems fails to bridge the boundaries of the social system itself. It deconstructs itself.

For Luhmann, the notion of system is itself a metanarrative transcending all subjectivity. Here his logic is telling. Systems research is itself a system; it cannot formulate its basic concept so that it would not itself come under this concept. ... The theory of evolution is itself a product of evolution, action theory could not develop without action ... Theories must, as a minimal requirement, always be formulated so that their object is subject to comparison. As their own objects, they must continue to function under the pressure of comparison (SS: 482).

Luhmann's social systems theory is merely another failed attempt by those who promote modern thought as the last word in epistemology. Luhmann could not overcome the abyss that divides the two knowledge divisions of the Enlightenment--*modern thought*, with scientific reasoning as the means to understanding a purely objective, bounded nature transcending all subjectivity, and the *humanities*, open to all forms of understanding in recognition of the possibility of an unbounded, infinite world of possibilities.

Implications For American Education Policy and Practices

The philosophical and historically grounded purpose of American public education is to prepare youth to assume the fundamental political office of citizen. As citizens they are to actively join together as a community in a continuous, dynamic political process to insure that all would be able to fully exercise those rights guaranteed under the Founding documents. These rights are expressed through the ideal of free speech, explicated by the Supreme Court of the United States as freedom of conscience.⁹ Given this to be the case, then schooling structures and technologies should complement education policies and practices consistent with open-ended inquiry. With the notion of *system* so ubiquitous, so institutionalized within the discourse of American education policy and practice, how can the ideal of free speech—freedom of thought—be protected, and just as importantly, fostered? In short, what should count as legitimate knowledge in American education? Much has been written about what constitutes legitimate knowledge regarding social order. Luhmann's view of what constitutes legitimate knowledge can be contrasted to a few of the more popular views including those of Habermas, Richard Rorty, and Lyotard.

For Habermas, legitimate knowledge is that knowledge derived from universal consensus of ends and means through what he refers to as *Diskurs*—a ongoing communal discussion where undistorted communication obtains. New ideas which challenge the existing social order must be accepted by all for the good of the community. In this sense, the community acts as a collective subject, the individual necessarily becomes secondary to community needs.

For Richard Rorty legitimate knowledge is “derived from following and contributing to established rules and norms accepted by society in order to be able to function as citizens. ... Objectivity should be seen as conformity to the norms of justification (for assertions and for actions) we find about us.”¹⁰ In short, for Rorty, the primary purpose of K-12 schooling would be *socialization*, not necessarily individual freedom.

For Lyotard, legitimate knowledge is that knowledge which is derived from and contributes to *paralogy*—the constant introduction of *dissensus* into *consensus*, “a particular state of discussion, not its end.”¹¹ Paralogy is distinguished from innovation in that innovation “is under the control of the system, or at least used by it to improve efficiency [“performativity”]; [paralogy] is a move (the importance of which is often not recognized until later) played in the pragmatics of knowledge” (PC: 61). For Lyotard, the legitimacy of knowledge resides in the subject, not the system.

And for Luhmann legitimate knowledge is that knowledge which allows the system to perform efficiently in maintaining the status quo. Knodt rather succinctly describes Luhmann's project in her substantive and extensive forward to Luhmann's pivotal work *Social Systems* where he attempts to explain his views.

Across more than six hundred pages, Luhmann lays out a theoretical groundwork which subsequently provides a frame for a description of modern society as a complex system of communications that has differentiated itself horizontally into networks of interconnected systems. Each of these systems reproduces itself recursively on the basis of its own, system-specific operations. Each of them observes itself and its environment, but whatever they observe is marked by their unique perspective, by the selectivity of the particular distinctions they use for their observations. There is no longer an Archimedian point from which this network could be contained in an all-embracing vision (EK: xii).

Unlike Luhmann's ideal social system, American public education has an all-embracing view, a set of ideals to guide it. Those ideals are explicitly and implicitly embedded in the founding documents. The primary ideal is that of free speech, freedom of conscience in its most fundamental sense. But how can public schools help children both acquire appropriate behaviors for and promote a democratic political culture unless the hegemony of the notion of *system* is fractured? Presently, the state of American public education is such that individual, subjective thought is ultimately bounded within a *system* of instruction increasingly characterized a *system* of accountability (e.g., “outcomes-based”), nested within a *system* of schooling which “*systematically*” sorts and constructs (disciplines) students, subjected to the massive pressures of the economic *system*, and operating through a political *system*

severely distorted along class divisions defined by wealth.

Before any progress can be made in developing schools for the kind of democracy that characterize our founding documents, the tightly integrated vertical system of systems that presently characterize American public education must be challenged. The communications links between policy elites at each level of this increasingly integrated education hierarchy must be severed. This seamless hierarchy of consensus extends from federal educrats, to state level educrats, to district level educrats, and even building level educrats. Enforcement at the classroom level is through what Lyotard describes as nothing less than terror.

By terror I mean the efficiency gained by eliminating, or threatening to eliminate, a player from the language game one shares with him. He is silenced or consents, not because he has been refuted, but because his ability to participate has been threatened (there are many ways to prevent someone from playing). The decision makers' arrogance, which in principle has no equivalent in the sciences, consists in the exercise of terror. It says: "Adapt your aspirations to our ends—or else" (PMC: 63-64).

ENDNOTES

1. Ludwig von Bertalanffy, *General System Theory: Foundations, Development, Applications* (New York: George Braziller, 1968), 91.
2. Talcott Parsons, *The Social System* (Glencoe, IL: The Free Press, 1951).
3. Talcott Parsons, *Essays in Sociological Theory Pure and Applied*, rev. ed. (Glencoe, IL: Free Press, 1954), 216-218.
4. Jürgens Habermas and Niklas Luhmann, *Theorie der Gesellschaft oder Sozialtechnologie. Was leistet die Systemforschung?* (Frankfurt am Main: Suhrkamp, 1971).
5. Eva M. Knodt, "Forward," to Niklas Luhmann, *Social Systems* (Stanford, CA: Stanford University Press, 1995), xiv; Considerable credit is owed Knodt relative to some aspects of Luhmann's work. Hereafter in the text as EK in parentheses.
6. Niklas Luhmann, *Social Systems*, trans., John Bednarz, Jr., with Dirk Baecker (Stanford, CA: Stanford University Press, 1995); 478-79. Hereafter in the text as SS in parentheses.
7. Humberto R. Maturana, "Autopoiesis," in Milan Zeleny ed., *Autopoiesis: A Theory of Living Organization* (New York: North Holland, 1981), 21; cited in Niklas Luhmann, *Essays on Self-Reference* (New York: Columbia University Press, 1990); 3. Hereafter in the text as ES-R in parentheses.
8. John D. Caputo, *Deconstruction in a Nutshell: A Conversation with Jacques Derrida* (New York: Fordham University Press, 1997), 31. Caputo cites the following as the source: Jacques Derrida, *La voix et le phénomène* (Paris: Presses Universitaires de France, 1967), 117/SP 104.
9. "That they [the States] are educating the youth for citizenship is reason for scrupulous protection of Constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes. ... If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein." *West Virginia State Board of Education v. Barnette*, Supreme court of the United States, 319 U.S. 624, 63 S.Ct. 1178, 1943.
10. Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton, NJ: Princeton University Press, 1979), 361.
11. Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brian Massumi (Minneapolis, MN: University of Minnesota Press, 1984), 65. Hereafter in the text as PMC in parentheses.

MY CONVERSATION WITH JOSHUA

Louis Goldman, Professor Emeritus
Wichita State University

And this which you deem of no moment is the very highest of all: that is whether you have a right idea of the gods, whereby you may live your life well or ill.
Plato, *THE LAWS*, 888

... but a short time elapsed after the death of the great reformer of the Jewish religion before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving mankind, and aggrandizing their oppressors in church and state: that the purest system of morals ever before preached to man has been adulterated and sophisticated by artificial constructions, into a mere contrivance to filch wealth and power to themselves, ... they raise the hue and cry of infidelity, while themselves are the greatest obstacles to the advancement of the real doctrines of Jesus, and do in fact constitute the real anti-Christ.

Thomas Jefferson, in a letter to William Baldwin,
January 19, 1810

On the road home from the university one recent evening, I became aware that there was a car following me. As I pulled in to park in front of my house, it flashed its brights on and off to signal me, so I paused as I got out of my car to see what the driver wanted. Perhaps my muffler was loose or my tires were low. Perhaps it was an unmarked police car and I had violated some law. Out of the blinding light of his headlights emerged the driver, a hippie-looking man in his thirties--long hair and an ample beard.

"You're Professor Goldman, aren't you?" he asked as he extended his hand to shake mine.

"I am," I said, "What is this about? Who are you? How do you know me?"

"My name is Josh Konig," he said. "You don't know me, but I know you."

I eyed him suspiciously--was he going to try to sell me something? Was he one of the 10,000 students I've taught in my career at the University? Was he--? "You know," I said, "with a name like yours, and that beard, I bet some people have called you Jesus."

He chuckled and seemed pleased at my remark and said some people have called him that, and we can get into that later. He was anxious to allay my nervousness toward him and proceeded to explain how he knew me. "I'm a medical technician at Wesley Hospital, and five years ago I worked on you as a patient."

"I damned near died!" I interjected.

"Perhaps you did," he retorted. "You lost nine and a half pints of blood, but I helped resuscitate you. Afterwards, I got curious about who you were and asked around. Some people knew you often contributed OP ED pieces and letters to the newspaper and a few kind of remembered that you had something to do with the peace movement and with desegregating the Wichita schools. Then about a year later I was surprised to read your story, "The Promise" in one of our professional journals, *The Critical Care Nurse*, and I began to think that maybe you were my man. I then went to the newspaper's files and the library to see what else you had written. Then your recent review in the *Eagle* of Bishop John Shelby Spong's autobiography, *Here I Stand*, made me even more certain. I've been meaning to call you for a while, and when you pulled alongside of me at the stop light on Hillside and Central I got the impulse to follow you home."

"Hold it, you've lost me, I said. "Come on inside and tell me what you are driving at. Obviously, I am indebted to you, and if there's anything I can do to help you ..."

When we got comfortable in my living room, over a cup of tea, he continued. "I'm probably going too fast. Let me begin at the beginning. I was born into a Jewish family and was given the not uncommon name Joshua--you know, Moses' successor who fought the battle of Jericho and all that. When I got to college one of my professors stunned me with the information that Joshua was the Hebrew for the Greek name Jesus and that Christ was not his family's last name, but meant "the anointed one," or the "Messiah" or the "King." Now my father's name is Joe Konig--you know Konig is German (or Yiddish) for King, and I suddenly realized this was his big joke; but when I confronted my parents with the Greek meaning of my name they were as astounded as I had been. But what's in a name, I thought. Then I began to notice names and occupations and was amused that Dr. Bonebrake was a local chiropractor and Dr. Blood was a local physician and that John Wisdom was a famous philosopher and John Brain a

psychologist. Well, my name may have been Jesus in the Greek, but I knew I wasn't any Messiah, and if I said I was they would put me away. But I've always had a weird sense of humor, so I decided to raise a beard, and it grew out real Christ-like, don't you think?

"Shortly after this I saw two old movies that really shook me up. One, based on a novel by Kazantzakis, called *He Who Must Die*, took place on Cyprus when the Turks were oppressing the Greeks. The local Greek village annually performed the passion play, with a local young man chosen for the role of Jesus. Of course, the play paralleled the political situation of the time. The Turks were the Romans and the Greeks were the Jews. As things unfold, the young man becomes involved in the opposition to the Turks--he takes on the role he plays on stage in real life--and inevitably he is fated to die, like Jesus. Then there was this other movie--I think it was called *A Double Life*--where Ronald Coleman is an actor playing Othello on stage, and as events unfold in his private life he becomes more and more suspicious and jealous toward his wife, and finally he murders her."

"I remember those movies," I said, "fascinating stuff. There's some sociological literature on this--'role theory,' I think it's called. But go on, please."

"So here I am with flowing hair and a handsome beard and a Hebrew name that translates into Jesus the King. And gradually I found myself more caring for other people, and getting more respect from them. It was getting scary. Now being a Jew I had never read the *New Testament* and didn't know all the details of Jesus' life, so I started reading about it. So here's Jesus going around Palestine healing the sick, and here am I going to work every day at the hospital doing the same thing! And as I read on I found myself really engrossed.

"I started with the *Gospel According to Mark*, which I had been told, was the earliest of the four gospels, though it was written some thirty or forty years after Jesus' death, and Mark had not known Jesus first hand (as was also the case with Matthew, Luke and John). The first mention of Jesus is as a grown man, coming "from Nazareth of Galilee" to be baptized by John in the Jordan. Where was the story of the virgin birth, and the wise men, and the manger and the flight into Egypt and all the other details which even Jews know and hear repeated every Christmas? Not a word. So I went on and discovered that these little details emerge in the *Gospel According to Matthew*, a later work. I was incredulous. If the Virgin Birth is such a big deal-- a virtual proof of the divinity of Jesus and near divinity of Mary--wouldn't Mark be jumping out of his shoes as he tells the story of Jesus, that Jesus' birth was an immaculate conception?

"As I read on many other implausible or contradictory statements kept appearing, as well as many that seemed vivid and real. I seemed to have an intuitive knack about the writings, pronouncing to myself, 'now this is sheer nonsense' and 'this is solid stuff.' When Jesus forgives sins and heals those who have faith I see him as the first practitioner of psychosomatic medicine. I knew I was being uncharacteristically judgmental as I read the scriptures, and I attributed this to my anti-Christian bias--after all I am the grandson of Holocaust survivors and know about anti-Semitism.

"Now you may have known Dr. Maury Tinterow--I think he was a member of the Temple; do you go to Temple?"

"No, but I've met him a couple of times. He was an anesthesiologist and an authority on hypnotism wasn't he?" I answered.

"Yes, a renowned authority on hypnotism; he wrote a standard text on the subject. Well, as you know so well, strange things happen in hospitals with people having near-death experiences, with prayer apparently influencing cures, with books on the mind-body connection being discussed. So one day the crazy ideas occurred to me: maybe, somehow, I am a reincarnation of Jesus, and Tinterow can help me determine this."

"A reincarnation?" I questioned. "Not the incarnation? What are you saying?"

"Well, we have always made assumptions about the unified nature of personal identity. We are a single unique entity--a body like none other and/or a soul like none other. A person is a particular human body at a particular time and place: you can't be in two places at the same time and you can't come back at a later time. And if a person is really a soul--and soul talk is more problematical than body talk--he or she is a single soul inhabiting a single body--at least at a given time. But now we have the imminent prospect of human cloning--the creation of the same body--at least the same genetic formula--simultaneously, perhaps, in two or more locations. Have you read about the sanctification of the Italian priest, Padre Pio, who according to reliable witnesses was seen at two different places at the same time?"

He was getting excited now as he proceeded: "We don't know much about the soul--what it is or how it works--or rather, we may have too many contrary ideas about it. But if we can clone bodies--if we can have several sheep named Dolly--is it too outrageous to think that a given soul--or all souls--are not inseparable or indivisible, but that there can be a "single" soul occupying several bodies simultaneously or successively through time. Kind of soul-

cloning. So maybe you and I both have a Jesus soul in us. Maybe we have several souls in us at birth, and one usually wins out, or if not we have multiple personality disorders. Do you know the e. e. cummings poem that goes something like this?

'So many selves, each greedier than another
is a man
So easily they hide in one another...

"Well, excuse my long-winded speculation. I prevailed on Dr. Tinterow to hypnotize me and take me back, way, way back, into the apparent childhood of Jesus. I had memories of being taunted by the other boys of being a bastard, and I went home crying to have my mother explain what they meant. She told me that Joseph was not my biological father, that she had loved a Roman soldier and conceived me but she could not divulge this to anyone because the Romans were our enemy and she would be castigated or killed. She told me the Romans were people too, and we should love our enemies and not return evil for evil. I asked her where he was, and she told me he had been killed and went to heaven. Thereafter when the boys taunted me I would protest and say, 'I do have a father.' (They all knew Joseph was my step-father). When they asked where he was I replied, 'in heaven; he's my heavenly father.' I was very young and easily confused. And how unfortunate it was that Jesus maintained this metaphor to explain the relationship between mankind and the Ultimate! As the metaphor made God into the Father, it inexorably transferred all the puny attributes of human paternity to the Eternal One, making it angry, forgiving, vengeful, loving and many other mischievous things which are alien to most other religions of the world that have not personified God.

"Soon after my first hypnotic session, Dr. Tinterow died, as you know, and I have not pursued that line again," he said.

"What a loss!" I exclaimed. "If you could have continued with him there's no telling what you might have discovered."

"Maybe yes, maybe no. Maybe further hypnosis was not necessary. As I reflected on my 'discoveries' of Jesus' youth it occurred to me that maybe what I had uncovered was not an experience from a previous incarnation, but my own childhood memories. So I visited with my mother, who also lives in Wichita, and briefly told her what was going on, and how important it was for me to know the truth about my birth and childhood. What a story she told!

"Her parents were born and grew up in a small village in Germany and were 'assimilated' Jews who considered themselves good German citizens and did not practice Judaism. With the coming of Hitler fellow villagers protected them from the Nazis and at times hid them away, and they survived the Holocaust. My mother was born soon after the war and her parents moved into a city where there was a small community of Jewish survivors. In their company few kind words were uttered about Germans, but at home my grandparents taught my mother about the heroic kindness they had experienced from their German friends which enabled them to escape extermination. As she grew up my mother had a few German friends and suffered the derision of her Jewish community. As a young woman she fell in love with a handsome young ex-Nazi who became my biological father. Marriage to him was impossible, or even revealing his identity, so my grandparents contrived to have her sent to relatives in Russia (they were living in East Germany) and from there to seek emigration to Israel. This was done. And my mother arrived in Israel, very pregnant and gave birth to me there. She lived in a Kibbutz for a few years until she met an American student, Joseph Konig, who was doing his junior-year-abroad at the Kibbutz. They fell in love and married and he took his new family back home to Wichita,

"Incredible," I exclaimed. "So it's possible that the boys on the kibbutz taunted you about being a bastard and your mother told you about her affair with the enemy and told you the 'bubbameiser' about your father dying and going to heaven and..."

"Exactly my thoughts, so I pressed my mother about this but she was adamant that she never revealed the truth of my paternity; she had told my father--my step-father--that she had an affair with a nice Jewish boy. So now I was amazed and confused. Amazed that I learned the truth about my origins, but confused whether I really had remembered Jesus' childhood or embellished my own. But the possibility of the former was very strong to me, and as I read more and more about Jesus and Christianity, I became more comfortable with my intuitions, and that I could detect the authentic and the spurious in the New Testament. And I began to read commentaries, and histories of the Jews and I visited the Holocaust Museum in Washington."

"So you want me to believe that any wild theory you have about Christianity and the Jews may be absolutely reliable because, in some sense, you were there yourself!" I protested.

"Not exactly," he said. "If there is any recollection of earlier experiences it is only of the life of Jesus, not about Christianity, which came later," he replied calmly. "But I am not asking anybody to believe what I say solely on my

personal authority. Examine what I have to say and accept or reject it on its own merits."

"Fair enough," I agreed, "and now you'll honor me with Josh Konig's history of Western Civilization!"

"O.K.," he smiled. "Let's first admit that we can never have an accurate and complete story about the past. What we look for in the past is a function of who we are and what our interests are in the present. Or even more accurately, what kind of values we want to prevail in the future. I recognize that my view of the past is shaped by my interest in Judasim and the Holocaust, or my desire that Holocausts can never happen again. You see, everyone blames Hitler and the Germans for the Holocaust, and of course that's true. But I have come to see the Holocaust (and the Inquisition and other anti-Jewish horrors) as functions of Christianity!"

"But Christianity is supposed to be the religion of love; you'll have a hard time selling this idea," I commented.

"Well, here goes my brief history," he said. "Let's put the whole story in the broad context within which everyone operated: The Judaic-Christian concept of time. Other cultures regarded time as cyclical. There may be various stages or levels of development, perhaps a Golden Age, a Silver Age, a Bronze Age, an Iron Age through which mankind passes, and then the cycle gets repeated, over and over again. The universe itself always was and always will be. But then comes the Jewish Bible with a radical new idea--the Universe is created by a power 'out of this world'; it has a beginning, and this implies not only that there is a God who created it, but that it will have an end as well, and that there is a cosmic drama taking place between Act I and the final curtain. So the dramatic tension is created: when will it end? why will it end? who will be responsible for the end?"

"In the years before the time of Jesus terrible things were happening to the Jews. The Romans had taken Jerusalem in 63 B.C., installing the Herodian dynasty, much like the Vichy regime established by the Nazis in France. Many Jews resisted the Romans and the collaborationist kings, especially Herod the Great. Insurrectionists or rebels, oftentimes called bandits, were common. A great uprising in 6 A.D. led by Judas of Galilee (Galilee was for many years the seedbed of the rebels) was finally put down by the Romans. A mass butchery followed, including the crucifixion of over 2,000 of the zealous 'bandits,' a common Roman practice. For many Jews such cruelty only hardened their resolve to overthrow the Romans. Jesus was born about this time and the terrible carnage must have been recalled and discussed over and over again as he was growing up. It is likely he and his family became convinced of the absolute futility of armed resistance to the Romans, and the idea began to develop of non-violent resistance, 'turning the other cheek' and of never returning evil for evil. Jesus' pacifism was born of pragmatism; had there been a realistic chance of driving the Romans out by force it might never have developed.

"Through all these years the Romans attempted to destroy Jewish beliefs and religious practices; there was much impoverishment and starvation, and harsh punishments of would-be rebels was common. The sight of 2,000 bodies hanging from crosses could convince everyone that the end of Judaism was near, that, indeed, the world was coming to an end. Thus the idea of a Messiah who would miraculously lead the Jewish people to an overthrow of its enemies and would usher in a new kind of cosmic order was culled from Old Testament writings. The new order or realm (or Kingdom) would be an earthly, not heavenly realm. A transformed world, not a transcendent one. The earlier Old Testament conception of the Messiah was of a gentle, pacific, prophet-king; now he became a warrior and hero. Judas of Galilee who led the 6 A.D. uprising claimed to be the Messiah; in 44 A.D. the rebel Theudus claimed to be the Messiah; around 55 A.D. Benjamin the Egyptian also made the claim, as did the zealot leader Menachem in 67 A.D. Bar-Abbas, who was to have been crucified with Jesus may have been the son of a rebel leader, as the literal meaning of his name is son of (*i.e.*, Bar) the father or leader (Abbas). Even after the destruction of Jerusalem in 70 A.D., enough Jews survived and a final rebellion erupted in 132 A.D., led by the newest Messiah, Simeon Bar Kochba. He and his followers were defeated in 135 and 'all of Judea became almost a desert.'

"History attests to the heroic folly of warrior Messiahs. Jesus knew that active resistance to the Romans would fail. Only passive resistance was feasible. Political salvation or liberation was not possible (at that time). Yet, as it was written, 'without hope the people shall perish,' so Jesus sought to save his people from despair by liberating their spirit, freeing them from debilitating guilt and sin, freeing them from suspicions and hostility to their fellow men, freeing them from idolatry, false values and an exaggerated sense of self. The way to heavenly bliss (or the Kingdom of Heaven) and peace of mind is to rid ourselves of social distinctions, of defensiveness, of possessiveness, of slavishly following rules while ignoring true morality.

I couldn't help interjecting at this point that what he was saying sounded more like Buddhism than Christianity.

"Whatever," he curtly dismissed me and continued.

"So he knew he should teach and preach these things to help save his people. But gradually he came to realize that he would really get their attention if people believed he was the Messiah. You know," said Josh, "it's really a shame that people can't separate the message from the messenger. The validity of a statement should be all that counts, not the person who pronounces it. But that's not the way the world works. So Jesus knew his message would

be enhanced if they believed he might be the Messiah. How do you become the Messiah? Ideally, you have a clap of thunder, a parting of the clouds, and a God announcing to a throng of people, 'this is my chosen one' and pointing at you. But everyone in Israel had a good idea of what the Messiah was like. Many men had come forth claiming that they were the one, and the scriptures had been fine combed for possible references to his coming. The script had been written, you just had to act it out. You don't get chosen, you chose yourself, and if the people buy it, you're home free. So Jesus played the role beautifully, fulfilling all the alleged prophesies. And the climax would come, of course, in the embodiment of his central idea 'resist not evil' by quietly accepting his own crucifixion."

I was impressed with Josh's fervor and had to ask him if he was going to convert to Christianity as he was so enthusiastic about Jesus. Or did he believe that the Jews who passively went to their deaths in the Holocaust were walking in the path of Jesus?

"I love what Jesus did at that time and at that place," he replied. "Like I said earlier, Jesus and I may be soulmates. But I haven't said anything yet about Christianity. Frankly, I hate Christianity; it is an abomination."

"But...but," I exclaimed.

"That's O.K.," he said, "everyone thinks Christianity is about Jesus. It isn't. You know when I started reading the New Testament and histories of Christianity I was impressed with how little of it was about Jesus. You know, Jesus lived and died like I said. He was a great, great teacher, perhaps the greatest. Like Socrates, he lived and died his teachings. Then many of his followers, especially his brother James and Peter, continued to spread his word. They were good Jews who happened to believe Jesus was the Messiah. Of course, the Romans had always been suspicious and repressive of the idea of a Messiah who would liberate the Jews--there had been Judas of Galilee and many other Messiah-rebels, and 'Messiah' meant trouble and the loss of Roman lives. Practically everything we could know about these first followers of Jesus was obliterated as a result of the Roman victory in the 'Jewish War' of 65-70 A.D. and the smashing of the Bar Kochba rebellion in 134 A.D. which destroyed records and slaughtered virtually all of Peter and James' followers. And any surviving documents may have been suppressed by competing Jesus sects.

Josh was really warming up now. "The Christianity we have today is usually 180 degrees from the teaching of Jesus; it is really about St. Paul and his craving for power. Jesus preached inclusion; Paul preached exclusion. You know, the first book of the New Testament is not the Gospel of St. Matthew or Mark--it is not arranged chronologically--but St. Paul's *First Epistle to the Thessalonians*. Paul created Christian theology; he, not Jesus, was the first Christian. He promulgated the notion that Jesus was a God who died for our sins and was killed by the Jews; that our salvation comes solely through faith; and other fantastic ideas. He was, in truth, the real Anti-Christ! Of course, if we distinguish Jesus' teachings from those of Paul, we should more properly call Paul the Anti-Jesus. And it is at his feet that I lay 2,000 years of anti-Semitism and the various Holocausts suffered by the Jews. In this very first New Testament writing, Paul's *First Epistle*, he rails against 'the Jews, who killed the Lord Jesus and the prophets, who harassed ourselves, who offend God and oppose all men by hindering us from speaking words of salvation to the Gentiles. So they would fill up the measure of their sins to the last drop! But the Wrath is on them to the bitter end!' (2: 15-16) It is this Jew-hating, sex and life-hating (and I am tempted to say, Jesus-hating) saint who influenced all the writers of the New Testament, none of whom knew Jesus first-hand, who created Christian theology and helped establish the first churches on the sites of former synagogues. So what happens when you try to meld the Jewish Jesus and the anti-Jewish Paul into the same New Testament? You get a web of contradictions and conflicts, a convoluted morass of theological abstractions, thousands of obscure books by Christian apologists and massive perplexity by millions of people over the last nineteen hundred years, that's what!"

"Why," I asked, "did so many Jews as well as Gentiles follow Paul's version of Christianity rather than Peter's?"

"Remember," he said, "Peter and James remained Jews to the very end, and they and their friends were in very real danger of being 'eliminated' by the Romans. Paul was wily enough, and craven, to recognize that being identified as Jewish was bad news. So he does everything to dissociate himself and his Christianity from traditional Judaism. He emphasizes his own Roman citizenship, tries to hate the Jews more than the Romans do, abandons dietary laws and circumcision, and preaches that 'Every subject must obey the government authorities, for no authority exists apart from God; the existing authorities have been constituted by God...' (*Romans*, 13:1) No rebels here, sir! Yet in the *Acts of the Apostles* St. Luke, Paul's follower, has Peter proclaim, 'one must obey God rather than men.' In other words, those bad Jewish or Petrine Christians might become rebellious, but not us good Pauline Christians. Peter's position is more Jewish and Jesus-like; Paul is a sycophant. To confuse things a bit, the *First Epistle of Peter*, which is likely not by Peter, urges "Submit for the Lord's sake to any human authority; submit to the emperor as supreme..." (2:13-14). Why is there this contradiction? *Acts* is basically a biography of St. Paul by his close ally St. Luke and it ends before the death of Paul, which may have been in 65 A.D. Its attribution of an anti-Roman remark to Peter makes sense: here, my Roman friends, is evidence of the subversiveness of Peter and those other Jewish conspirators.

The later forged *Epistle of Peter* is used to present a Peter who was in agreement with Paul on many major points in order to win over the Jerusalem or Petrine sect to the Pauline sect. As a matter of fact, they really disagreed on almost everything. Paul's Christianity was built on falsifications and on interpolating material into the Old Testament in order to later on make use of these passages as Christian prophecies. Political expediency was the ruling principle."

"And that tradition continues today," I added. "Have you looked at Garry Wills' book called *Papal Sin?*"

He nodded and continued, "Once the die was cast with Paul's vilification of the Jews there was no turning back. You couldn't say that the Scriptures were the word of God and then a few centuries later say 'Oops! Sorry folks, He was wrong about the Jews!' Shakespeare had it right when he wrote 'the evil that men do lives after them.' And once people get attached to a belief system (and the institutions based on these beliefs) evidence and logic are often sacrificed for the comfort of belief. People don't like to question, and doubly so if they might be punished for doing so."

"So Paul's anti-Semitic tirades are at the root of Jew-hating, even today?" I questioned.

"They are right there in the most widely read book in America. They might be quoted from the pulpit on any given Sunday. But beyond the specific target of the Jews, the New Testament is a textbook for intolerance. You know, Jesus preached tolerance and broke down barriers between people. He wanted a world free of the strife between Jews and Gentiles, men and women, masters and slaves, *et al.*; he wanted us to love our neighbors, love even our enemies. But Paul and his fellow anti-Christians are constantly viewing the world as an arena of us vs. them: 'He who is not with me is against me' (*Luke 11:23*), 'Whosoever shall not receive you...It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city' (*Mark 6:11*), 'If any man defile the Temple of God, him shall God destroy' (*Paul, I Corinthians 3: 16-17*), 'God considers it but just...in flaming fire to inflict punishment on those who ignore God, even on those who refuse obedience to the gospel of our Lord Jesus...' (*II Thessalonians 1: 6-8*). What happened to the spirit of universal love? This is a gospel of hatred toward non-believers, an instrument of fear and intimidation for the weak. Only those who believe as Paul believes will be saved, all other souls will burn in Hell for all eternity, whether they be Jews or Hindus, atheists or Buddhists. These are the ravings of a paranoid madman. And these malicious, hateful messages harm not only the object of the venom, all non-Christians, but they instill a sanctimonious arrogance in the 'believer,' perhaps inviting him to work God's will in the Inquisition, the Crusades, the Holocaust and in a thousand and one little acts of prejudice against anyone who doesn't share his paranoid vision of the world.

"You have a very valid point!" I exclaimed, "but what do you propose to do about it? Burn all Bibles? Censor them because they incite hate crimes? My ACLU friends would not take kindly to that."

"You're right, of course," he replied. "Even during the war no one suggested that we ban Hitler's *Mein Kampf*. No, the answer is not so dramatic and easy as destroying Bibles, and that's where you come in."

That got my attention alright! "That's where I come in? What do you mean?" I asked.

"The only way to prevent Paul's ravings in the New Testament from generating more hate crimes, and the killing perhaps some day of another six million Jews or maybe Moslems is to educate the world about the truly sinful and un-Godly hatred and lies embedded in it," he calmly responded.

"Sure," I said, "and the millions of fundamentalists who think every word in the Bible is God's word will listen and thank you for setting them straight! And the destruction of the rationale for institutional Christianity will not be fought to the finish! And your educators who expound your 'truth' about the New Testament will be crucified in some way or another," I blurted out.

"I never said this will be an easy task, only that it is necessary if we are to avoid future persecutions and Holocausts," he responded even more calmly. "And perhaps the world is ready, more ready than we realize, for the 're-education.' After all, your Episcopalian friend, Bishop Spong, believes, and his book says, that *Christianity Must Change or Die*. And a large number of the Americans who believe in God are 'New Age' believers in a feel-good God, not the vengeful God of St. Paul. And Senator Lieberman's nomination has not hurt Al Gore at all. And didn't the Second Vatican Council in 1962 absolve the Jewish people of responsibility for Jesus' death. And didn't the Pope recently apologize for the sins that Christians have inflicted on Jews? But what good is an apology when the offensive material in the New Testament remains unexpurgated? It may not be that impossible an undertaking... I want to get Christianity back to Jesus. The New Testament needs to be edited, purging its hate messages and retaining the sublime words of the authentic Jesus".

"And exactly where--and why--do I come in?" I queried, somewhat calmer now.

"Well I wouldn't mind undertaking the job myself," he replied, "But, who am I? A hippie-looking medical technician who is scared stiff of public speaking who almost flunked Freshman Composition. But you, you are

Professor Goldman--. It's time to start professing!

"I get it," I nodded. "Well, I did say I would help you any way I can, and it's possible I owe my life to you. And I'm retired from the university now and don't have that much to do."

His face lit up as he said, "I knew it, I knew you would do it!"

"However," I said, "there are some real problems here. There have been many special-interest groups who have objected to the writings of the past. Some Black critics once wanted to censor *Huckleberry Finn* because Mark Twain referred to Jim as "Nigger Jim."

Joshua interrupted me. "But Twain was sympathetic to Jim. He was opposed to slavery. He was trying to use the authentic language of his time to tell his story. He was not trying to incite hatred toward blacks, as Paul did toward Jews."

"True enough," I continued. "Then there are the radical feminists who complain that the great classics of literature were written by dead white men who inevitably relegated females to inferior stereotypical roles, failing to provide good role-models for girls today. I used to argue against their call for censorship or purging of these classics from the curriculum. I'm against throwing out the baby with the dirty water. The older works should be taught in their historical context; they reflected the less-than-perfect world in which they were written. They should not be taken as endorsements of these outmoded values. And in the meantime, I told the feminists to get busy and start writing some great books that were free of gender-bias."

"So you don't think the New Testament should be purged of its hate messages?" queried Joshua.

"That's right," I said, "at least not by you or me or the government. I would be delighted if the churches themselves recognized the problem and issued revised texts or heavily annotated the texts repudiating the anti-Semitism, but this should not be imposed on them. At Oberammergau in Germany, inflammatory passages about the Jews have recently been edited out of the Passion Play. On the other hand, there is nothing to prevent the public schools and universities from teaching the Bible as literature or the Bible as history, exposing its anti-Semitism.

"You know, this is not a new problem or an easy problem. Back in the seventeenth century the great educator Comenius proposed to enlighten mankind, primarily through the agency of books, and flirted with the idea of censorship, trying to ensure that books containing errors not be published, that "printers that bring books into the world" be held accountable. But what is truth and what are errors? You and I may agree that St. Paul was in error, but others don't.

"Did you know that one of the root causes of the tension and rioting in Israel is the textbooks used to teach Palestinian students? They are filled with anti-Israel rhetoric and the glorification of martyrs. If you know what and how students are taught in one generation, you can have a good idea of the values (and events) of the next generation. If the Palestinians want to have peaceful coexistence they need to clean up these textbooks. If they desist, we will know they are not serious. But if an outside agency tried to revise the texts they would fail. It used to be the case that if you wanted students to read a book you got it censored in Boston first."

"OK, OK," Joshua agreed. "But if you can't censor or purge these hate messages, what can you do? There's all this inflammatory rhetoric embedded in the New Testament, like landmines in abandoned battlefields. If left untouched there will be anti-Semitic explosions some time in the future. How can we defuse these landmines?"

"Well," I replied, "you already said this was a task for educators. Simply put, there needs to be a massive effort to educate and persuade the world that these New Testament passages are morally unacceptable and are not the word of God. The Bible may have been inspired by God, but it came to us through the agency of men and cultures who had their own imperfections, limited perspectives and, perhaps, psychological needs and distortions.

"So how do you get the schools to begin doing this?" he queried.

"There are dozens of ways. But I said this is an educational task and education is far greater than schooling. For good or bad, television and the movies may be more effective educators than the schools. So along with the schools, churches and the various media need to be enlisted. I can think of no better way to begin this noble undertaking than to write up our conversation and send copies to the *New Yorker* magazine and such people as Jimmy Carter, Jesse Jackson, Jerry Falwell and Ted Turner."

Joshua looked into my eyes piercingly and said, "Do it!"

JOINING THE EDUCATIONAL CHORUS: RISK-TAKING AS EDUCATIONAL PHILOSOPHY

Don Hufford, Ph.D.
Newman University

An Opening Question: "What's going on here?"

It is a quickly learned fact of academic life that writing down thoughts for dissemination to a self-selected audience often results in the time-honored experience of "preaching to the choir." So why do it? It may be because such experiences often translate into opportunities for the preacher and the choir to reflect together on important questions about why we do what we do. Such moments of reflection, a "reconstruction of experience" in John Dewey's words, are necessary for intellectual--and moral--growth. The concept of *praxis*--a currently "in" word in education, philosophy, and theology--reminds us that reflective thinking should always be a prelude to action.¹

I recently found ample rationale to engage in serious reflection on my pedagogical action in the classroom, and on the educational philosophy undergirding the method. Students in a specific class were having difficulty adjusting to the freewheeling, open-ended, critical/interpretive, reflective process of conversation/discussion/dialogue which was being encouraged. It soon became apparent that the students needed a little practice in praxis. They needed a chance to slow down, take a deep breath, to stretch intellectual muscles, and to "think on these things." They needed to reflect--individually and as a learning community--on the philosophical "why" of an instructional method that encouraged intellectual dissent; that gave the question mark (?) equal billing with the period (.), and that challenged silent--some socially/politically silenced--voices to join the educational chorus -- to "*lift every voice and sing*"²

To facilitate a reflective process for this particular learning community I put in writing a descriptive interpretation of a "Teaching/Learning Model" titled--only half-humorously -- *Hey! What the Heck's Going On Here?* This was a discussion tool designed to help us all--students and teacher -- analyze, evaluate, and interpret the classroom climate and instructional method. It is this model that has been expanded upon for this paper.

A basic premise of the model builds on the assumption that those who teach any of the so-called "foundations of education" classes have a unique opportunity, and a special responsibility to generate questions rather than to hand out answers, to pursue alternatives rather than to present a predetermined "one right way," to favor flexibility rather than rigidity. They have a prophetic pedagogical role; which is to ask questions of--and provide challenges to--the "givens" of an educational status-quo. This calls for a classroom intellectual atmosphere that is open to the uncertainties, confusion, and paradoxical possibilities that go with a democratic process. There is a philosophical connection to John Goodlad's statement that

schools will be weak instruments ... if their teachers are prepared primarily in the mechanics of presenting information and managing classrooms. They must be deeply immersed in the meaning of democratic character and the knowledge domains of the human conversation. More, they must possess the caring pedagogical skills, traits, and dispositions that guiding self-transcendence of the young requires. (Goodlad, 1998, 20)

The foundations teacher has an opportunity--perhaps a moral responsibility--to infuse the *art* of human conversation, democratic dialogue, and courageous questioning into the behaviorist, mechanistic, "how to do it," *science* of education. Such pedagogical possibilities encourage both individual self-transcendence and social transformation to take root in, and branch out from, the classroom. A foundations class is uniquely suited to help the future teacher wrestle with the personal and social meaning of transcendence and transformation as educational possibilities. Here is a community of inquiry that encourages and enables an understanding of the "self" and the "other" (person, idea, group, or ideology) through issue oriented, dialogical, give-and-take in a democratically constructed classroom.³ Exposure to the academic culture and learning climate of such a dialogic community may encourage teachers-to-be to go beyond the unquestioned acceptance of pedagogical recipes. There will be opportunities to reflect on larger issues of education in -- and for -- a democratic society.

A democratic society has a right to insist that the central function of schooling is to cultivate the mental and moral habits that a modern democracy requires. Such habits, in fact, can be troubling and uncomfortable to have, but, we hope, hard to shake. Openness to other viewpoints, the capacity to sustain uncertainty, the ability to act on partial knowledge, the inclination to step into the shoes of others -- these are the controversial requirements, for example. (Clinchy, 155)

These "controversial requirements" -- uncomfortable as they may be--need to be incorporated into teacher education programs, and they find a place in the model here presented. The model is based on certain philosophical/educational assumptions regarding teaching/learning. It recognizes the teaching and learning

possibilities inherent in the “flow of energy”⁴ released by the seemingly chaotic elements comprising a classroom with open boundaries. Here is a classroom in which the instructor accepts--even courts--the personal and pedagogical risks inherent in the intrusion of the unplanned and unknown into the dialogue. The teacher taps the free-moving, sometimes directionally uncertain, energy-flow to invigorate the dialogue. There is an activated recognition that “free human dialogue, wandering wherever the agility of the human mind allows, lies at the heart of education.” (Roszak, 71) The teacher intuitively senses that, in a democratically oriented classroom, “dialogue requires a willingness to follow the conversation as it leads in ‘unrehearsed’ directions.” (Anderson, 3) There is an understanding, and acceptance, that these “conversations, these unrehearsed intellectual adventures, take on a life of their own that is marked by flight and transformation.” (Liston, 91)

Often, however, teacher education programs provide academic experiences that are in counterpoint to intellectual adventures and transformative flights into uncharted intellectual regions. It has been suggested by some critics that the education of K-12 educators is all too often an institutionally prescribed exercise in the rigidity of concrete thinking. Students expect, school systems demand, accrediting agencies require, and professors of education reproduce favorite “how-to” recipes and replicable step-by-step procedures to produce “best teaching practices.”⁵ The dispensation of officially sanctioned educational orthodoxies takes precedence over intellectual explorations. “Schools increasingly adopt forms of pedagogy that routinize and standardize classroom instruction.” (Aronowitz, 23) The behaviorist/empiricist educational philosophy that represents the official voice of an educational establishment continues to result in maximizing the measurably scientific--and minimizing the creatively artistic in both the “official language” of education and the methodology of teaching practice.⁶

Courses that comprise the “foundations of education” provide intellectual – even spiritual--counterpoints to the technocratic, corporate-inspired model that dominates educational decision making today. In a teacher education program it is the foundations teacher who often must grab his/her philosophical sling-shot and assume the *persona* of a metaphorical David in a land of pedagogically expert, and administratively powerful, giants.⁷ The battle is for the “soul” of an educational program. It is a struggle to help define “who” we are, and where we are going. It is an attempt to make *questions* as important as *answers* in the intellectual “becoming” of a teacher. “Questioning is a process of seeking fundamental premises about the nature of what we are doing and who we are.” (Hansen, 91)

The foundations teacher places the hermeneutical *art* of interpreting philosophical, political, historical, and sociological aspects of education in juxtaposition to the *science* of teaching -- lesson preparation formulas, prescribed techniques, and measurable outcomes. Both sides of the pedagogical coin are important, but there must be continual reminders that a teacher education program is incomplete and intellectually emaciated without its “foundations.” Richard Brosio has reminded those of us who seek to “make a difference” as teacher educators:

Many of the how-to courses do not challenge or force the students to go beyond concentration on narrow vocationalism or unimaginative professionalism.... A strong Foundations department (represents) one of the best opportunities for professors to challenge the limited range of consciousness and interest among all too many students. (Brosio, 36)

A fortuitous by-product of a questioning, challenging, dialogic foundations class is in the category of “consciousness raising.” This is not only the raising of the individual’s self-awareness and social consciousness, but also of a Freirean inspired “critical consciousness.” (Freire, 1996) This raises a related question; “what the heck’s going on” in a foundations class that proposes to “lift every voice”--even the discordant and out of tune--and bring multiple student perspectives into the classroom dialogue?

What’s going on is an attempt to build on John Dewey’s stated belief that the democratic community is both “sustaining of, and sustained by” its members. We respond to Dewey’s recognition that “full education comes only when there is a responsible share on the part of each person, in proportion to capacity, in shaping the aims and policies of the social group (classroom) to which he belongs.”⁸ We seek a classroom “community of inquiry” based on a dialogical structure that allows “individuals and groups to express different perspectives and interests but also participate in a dialogue across difference aimed at formulating a democratic educational (climate).” (Carlson, 343)

We move *from* a Modernist mindset--in which a question is designed to lead to a correct answer--to a Postmodern vision in which a question is a prelude to emerging, divergent possibilities. We encourage students to “live the questions now. Perhaps (they) will then gradually, without noticing it, live along some distant day into the answers.” (Rainer Marie Rilke, quoted in Powell, 8). But to prepare for future answers by living questioningly in the existential present presupposes a willingness – and an opportunity – to participate in intellectually wrestling with uncertainties, paradoxes, ambiguities, and open-ended possibilities. A classroom in which sure and unequivocal knowledge is “handed-out” negates the opportunity to engage in the questioning struggle. “An education of answers does not at all help the curiosity that is indispensable in the cognitive process Only an education of questions can

trigger, motivate, and reinforce curiosity.” (Friere, 1998, 31)

The questioning--the curiosity, the perplexity, the confusion – is, of course, preliminary to a motivated search for answers. In the words of the Lebanese poet, Kahlil Gibran, “perplexity is the beginning of knowledge.” The process of education--and of a specific classroom setting--may be interpreted as being a questioning search fueled by perplexity, wonder ... uncertainty. Without the search – motivated by meaningful questions – even ambiguous destinations--we have indoctrination, not education. Here we recognize the importance of the educational journey – the process – in relationship to finalized conclusions –a destination. A process purpose for a particular learning community may be articulated in the words of Jean Piaget: “Education is not to produce erudition, but rather intellectual explorers.” It is the intellectual adventure that encourages students and teacher to be co-learners. The adventure involves a search, a seeking-out of content knowledge, but also an understanding of both “self” and “other” (person, culture, ideology) through issue-oriented dialogue/discussion/debate. This involves probing into issues and ideas which raise possibilities for divergent (vs. convergent) questions worthy not just of cognitive consideration, but of emotionally charged discussion.

Teaching in this contextual arena is a democratic activity that encourages and expects student “saying” about what is known/thought/felt/believed/hoped for. It is equally important for the teacher to stress “active/reflective listening.” This requires a willingness on the part of the listener/learner to cultivate the ability to actively HEAR--not just passively listen to--what the other person is saying. It involves a process defined in Buddhist spirituality as “compassionate listening,” in which “we learn to listen deeply ... (to) make every effort to keep communications open.” (Hanh, 95) Too often voices that are “different”--that have dissimilar social/cultural tonal quality--are tuned-out in the classroom. In the democratic classroom, however, both teacher and students are called upon to reexamine relationships and to establish ways to affirm and validate every person’s voice.⁹

MeaningFULL Education

Education to be meaningful must be *full of meaning*. To deal dialogically (vs. ideologically)¹⁰ with meaningful issues in a democratic learning community we begin with the assumption that “meaning” (reality) is in the eye of the beholder. It is hard to listen--much less to *hear*--when a personal meaningFULL idea, belief, or fact is being aggressively challenged. This is particularly so if we assume the challenge to be the result of an unreflective, closed-minded interpretation based on “orthodoxies of information.”¹¹

My perception of who I am, of who you are, and of the world we both live in, is filtered through the often clouded lens of an unreflective, subjective mindset. My way of thinking/feeling/knowing/doing ... even, of *being*, is influenced by assumptions underlying my worldview--my philosophy of life. A worldview is the lens through which a person perceives the world, the self, other people, events. It involves knowledge, prejudices, attitudes, assumptions, beliefs, doubts, habits, and hopes ... perhaps even tid-bits of wisdom. A worldview incorporates a person’s ethical, political, cultural, religious, and communal commitments.

It is at this point that we look to *moral thinking* in the democratic classroom to open up the possibility that we will not be intellectually incapacitated by the “certainties” of a parochial worldview. *Moral thinking* allows us to not only listen to--but also hear--the other person, and/or idea, and/or understanding. This kind of thinking leads to a self-questioning process that asks the “why” of our basic assumptions, and that questions the answers we have been given by some secular or sacred authority.

All too often we are unaware that we are acting on assumptions or authoritarian prescriptions that cannot be validated by the rational mind, the intuitive mind, or by experience. *Moral thinking* is a kind of thought process that could be defined as one which “forces students out of their established cognitive frames of references, making them realize that they are able to transcend fixed perspectives.” (Gurdin, 242) In *moral thinking* we engage in active/reflective listening, even when it means that what we “hear” represents rational and/or emotional challenges to our personal basic assumptions about cherished principles, meanings, and life-purposes. This process of *active listening*, resulting in *actual hearing*, is a way of learning. It is by this kind of intentional listening/hearing that we are able to reflect on personal assumptions, and perhaps to recognize a prejudiced analysis, a biased reasoning process, or data misinterpretation based on stereotypical thinking.

This “learning intentionality” involves a process of *moral thinking* in which we metaphorically connect both the head--our “intellectual” abilities – and the heart--our “feeling” responses. “The head is a descriptive metaphor for *thinking*, but the heart is a metaphor for a *way of being*.” (Hufford) We learn by using our cognitive abilities, but also by adding our emotional “IQ” to the learning equation. (Goleman) Even the emotion of anger--as a “flow of energy”--in a classroom setting may involve a positive learning experience. To be angry--emotionally charged--in challenging the thought of another presupposes that I--perhaps unconsciously--will look closely at my own belief system.¹² At this point I have the opportunity to ask “why?” Why do I believe/think/feel the way I do? If I have chosen to

continue to “learn to learn” I will have cause to reflect on those assumptions which provide foundational support for my thinking and doing ... and being.

Learning is a process in which we develop an evolving awareness of the “self” and the “other.” Learning occurs as I grow in the understanding that my “reality”--my authenticity--is contextual. My authentic “self” is in the context of subjective experiences which help define my Truth (or truths), and the parameters of my perceived moral responsibilities. How I interpret the world and other people reflects the questions, issues, concerns, priorities, intentions, and goals of a unique self--an existential *I*. But--to be *educated* is to develop an increasing awareness of--and appreciation for--other “realities” and other unique “selves.”

In a democratic classroom I can learn from you--even when your ideas, views and knowledge of the Truth are based on what I consider to be faulty assumptions. As I engage in this kind of democratic “listen-hearing-learning” I may listen only enough to reinforce my own perceptions, biases, and assumptions. I may, however, *hear* in such a way as to open my mind to other possibilities. Learning occurs when I compare my knowledge to your knowledge, and as I compare and connect what we both “know” to larger meanings and purposes which transcend our subjective perceptual/assumptive disagreements.

The teaching/learning model which finds its generating spark from this thinking may not be suited to all academic disciplines or teaching personas. It does, however, relate to an assumption that students in a teacher education program continue to be intellectually, emotionally, and morally “in process” as learners. It is assumed that an individual’s continued intellectual/emotional growth involves a willingness to question her/his personal, basic philosophical premises even as he/she challenges the intellectual grounding and emotional strength of the “other’s” worldview. It is within the pedagogical parameters of a democratic classroom that such self-questioning and challenging of the other takes place. John Wilkerson has noted that

facts and values lose their privileged status the moment they are challenged, no matter how true or sacred they may previously have been held to be. They may, of course, be reestablished, and it is the function of dialogue to perform this task. (Wilkerson, 166)

It is in self-questioning dialogue, and the “hearing” of the other’s answers to fundamental questions, that rigid epistemological boundaries--the parameters of how and what we know--are opened to new possibilities. Such learning possibilities are actualized within a classroom centered around questions rather than definitive answers, process rather than product, open-ended concepts rather than precepts (facts),¹³ imaginative wrestling with truths rather than defining and proselytizing one Truth. In this classroom there is an echo of the poet’s admonition, “Say not ‘I have found the truth,’ but rather, ‘I have found a truth.’”(Gibran, 63)

This model will not satisfy the expectations of an empiricist educational philosophy. It does not map out a final knowledge destination. It is not circumscribed by content tied to measurable, concretely testable, objective outcomes. It involves pedagogical risk-taking for the teacher who opens the class to “knowledge as a field of contending interpretations.” (Shor, 1987, 15), and to the sharing of hermeneutical possibilities with the students. The model does not demand set-in-stone lesson plans, but rather welcomes those “teaching moments” that--though psychologically disconcerting and pedagogically uncertain for the teacher--may make possible the existential reality of one mind penetrating another.

The model being discussed is based on certain philosophical/educational assumptions.¹⁴ These assumptions became apparent when the light of reflective thought was allowed to shine upon the educational process in one particular classroom. As I allowed myself to “hear” what was happening in the classroom I was able to translate the message to the written “model.” This allowed the teacher and students to analyze the process. I noticed that there was “method in my instructional madness.” My classroom methodology was influenced by: (1) John Dewey’s concept of the classroom as a democratic community--a microcosm of the larger social/political macrocosm (Dewey), (2) Postmodernist philosophical thinking applied to education (Doll, Slattery), (3) the educational theory underpinning Critical Pedagogy (Freire, McLaren, Oldenski), and (4) the ambiguous concept of “spirituality” in the classroom; broadly defined through such words as holistic, caring, meaning, love, connection. (Palmer, Moffett, Noddings, Buber) Admittedly, the “mixing and matching” of these four thought patterns is highly personalized, and is not easily replicated in pedagogical style. One must have a certain willingness to borrow a precept from Taoist philosophy – *Wu Wei*, “go with the flow.” Here, of course, is a risk. The free-flowing class, moving in ways not specifically prescribed by a pre-approved syllabus, may be a challenge to an accrediting team’s “flow chart” of *indicators*. Who better, however, than a foundations teacher to embrace the risk, grab his/her life jacket (an educational philosophy), and venture forth into uncertain waters?

Reflection upon “what was happening” in my classroom revealed a teaching methodology built upon a philosophical scaffolding of interwoven ideas and assumptions appropriated from the four influences noted

above.15. There was an “assumption” that what was happening in the classroom could be interpreted--perhaps understood and accepted--in light of theoretical positions. It is, however, important to remember that a classroom is a place of complexity, ambiguity, inconsistency, and imperfection, and that “no theory ever solves all the puzzles with which it is confronted at a given time; nor are the solutions achieved often perfect.”¹⁶ As Michael Walzer has reminded us, a classroom that “theory could fully grasp and neatly explain would not, I suspect, be a pleasant place. (found in Blacker, 181) It is with this philosophically postmodern caveat in mind that the following theoretical premises are offered for reflective contemplation.

Five Theoretical Positions

1. Positive learning takes place not just in the stable, orderly, controlled, linear, sequential, mechanistically “lawful” environment of the traditional classroom; but also in those situations which are open, fluid, dynamic, ever-changing--even educationally “chaotic.”

A classroom modeled on “means-ends” determinism--and pedagogically predicated on a Modernist scientific worldview of predictability, certainty, and stability--is not the only environment in which learning takes place. A “learning” classroom may be modeled on a Postmodern worldview in which the uncertain combination of ambiguity, paradox, randomness, and contestable knowledge challenges the students (and teachers) to think -- to think reflectively. And, in John Dewey’s words,

reflective thinking is always more or less troublesome because ... it involves willingness to endure a condition of mental unrest and disturbance. Reflective thinking, in short, means judgment suspended during further inquiry; and suspense is likely to be somewhat painful . . . To maintain the state of doubt and to carry on systematic and protracted inquiry--these are the essentials of thinking. (Dewey, 1910, 13)

Maintaining a “state of doubt” in a classroom is a risky venture. All too many students have been educationally socialized (brainwashed?) to expect, even demand, unassailable answers. Assessment committees expect measurable outcomes on syllabi. High-stakes tests require students to have been academically raised on “correct” – often computer-graded – answers.

A *thinking* learning environment, however, is not one based on predetermined “correct” answers. It is not predicated on a model of teacher-orchestrated predictable consistency, note taking decorum, regulated time sequences, and precisely defined behavioral and testable expectations. Classroom learning is not confined to those hermetically sealed intellectual hothouses that are designed to keep out all interference with the transmission of official knowledge--and all challenges to the teacher’s power and authority. Breaking the seal and allowing the winds of unpredictability, uncertainty, the unplanned--even the intellectually disruptive--into the rarified intellectual atmosphere may actually stimulate a communal thinking process.

This, of course, involves risks for the teacher; risks that many are unprepared for and/or unwilling to take. Patrick Slattery helps us recognize that a classroom atmosphere impregnated by the postmodern “ ... encourages chaos, non-rationality, and zones of uncertainty because the complex order existing in the classrooms and in human persons is the place where critical thinking, reflective intuition, and global problem-solving will flourish.” (Slattery, 620) The risks involved in opening doors to pedagogical “zones of uncertainty” may be minimized if the teacher “leads and directs ... but does so democratically with the participation of the students, balancing the need for structure with the need for openness.” (Shor, 16) We recognize that “structure, balance, and respect are critical components in ... a democratic learning environment.” (Ellsworth. 66)

Leading, balancing, structuring, and respecting lessens the risks when we enter the postmodern “zones of uncertainty” in an open classroom, but does not eliminate them.

First and foremost (teachers) have to model the attitudes and skills of democratic leadership ... They must also have the patience and understanding to live through and help correct the blunders, distortions, and outright sabotage that will inevitably occur. (Arnstine, 145)

In the democratic, risk-assuming classroom students will be challenged to engage in continuous learning activity that stimulates and is stimulated by, cultivates and is cultivated by, and facilitates and is facilitated by, a critical hermeneutical awareness. This awareness will be intensified through “encounter”--a process of questioning, challenging, evaluating, and making decisions regarding the “self” and the “other.” In these encounters traditional boundaries of “how to learn” in the classroom will be violated. Diverse expressions of truth, and diverse ways of knowing, will disrupt the efficient transmission of knowledge. Michael Crichton provides the educator with a way to assess the “chaotic” in such teaching/learning encounters.

Real life (i.e. in the classroom) isn’t a series of interconnected events occurring one after another like beads strung on a necklace. Life is a series of encounters in which one even may change those following in a wholly unpredictable, even (chaotic) way. (Crichton, 171)

It is true that a risk-taking classroom environment does not fit a behaviorist model of pedagogically conditioned consistency and predictability. An “I-Thou” encounter (Buber, 1958)--two *subjects* interacting--may be preliminary to an unpredictable inconsistency. But the unpredictable and inconsistent may be a prelude to the intellectually creative. Ralph Waldo Emerson gives us food for thought: “A foolish consistency is the hob-goblin of small minds.”

2. Learning is an event that flows from both the intellect and the emotions.

Learning occurs both cognitively and affectively. The emotions influence the *how*, the *what*, and the *why* of learning.¹⁷ Emotions enter the classroom learning environment whenever stimulating issues are raised. Therefore, it is

necessary to share the feelings aroused by subject matter within the members of a particular class or learning group. Such subjects (may) arouse immense anger, sadness, defensiveness, and guilt. It is important to process these feelings and to help the students find their way beyond them to understanding. (Neimiroff, 78) The development of neither intellectual nor emotional understanding is helped when the teacher assumes a Sgt. Friday role and admonishes students to simply “stick to the facts.”¹⁸ Paulo Freire reminds us to be alert to the fears that *scientism* has instilled in us ... for example there is the fear that our emotions ... may ruin our objectivity. Whenever I know I know with my entire self--with my critical mind but also with my feelings, my intuitions, with my emotions. (Freire, 1998, 29-30)

Facts become meaningful and are “understood” when seen through the lens of emotion. A student--when defending his/her “facts,” or challenging another’s facts--brings emotion into the interpretive equation. When a teacher refuses to legitimize the emotional context of a discussion she/he may negate the importance of--or completely silence--a student voice. The democratic classroom does not deny – in fact, encourages – the risk of “legitimate” feeling and emotion as a way to add intensity to intellectual discussion. We are reminded that in such a classroom students “feel safe to express ideas (and emotions) and know that they are heard, even when expressing unpopular or unusual views.” (Downs-Lombardi, 9)

An empiricist/behaviorist, assessment-oriented educational philosophy has conditioned many teachers to minimize feelings and the emotional content of learning. How do you quantify an emotion? How do you measure an “emotional” educational objective? To refuse to admit emotion into the academic arena is to cut students off from the vitality that emotion/feeling can bring to a classroom. To be aware of this is to understand Mary Wollstonecraft, the eighteenth century grandmother of today’s feminist movement, when she wrote about “those half-alive beings who seem to have been made by Prometheus when the fire he stole from Heaven was so exhausted that he could only spare a spark to give life, not animation, to inert clay. (Wollstonecraft, 314)

The poet, Archibald McLeish, voiced an opinion that could be very well targeted at today’s classroom: “We are overwhelmed today with facts, but are losing our human ability to *feel* them.” This thought has been repeated in another context by the mother, M’Lynn, in the play, *Steel Magnolias*: “That’s what my mind says to me. I wish someone would explain it to my heart.” A foundations classroom, courting risk, is aptly suited to connect head and heart in an academic setting.

Education of the heart is often overlooked in academic efforts to prepare students for competitive success in a global economy shaped by an information age. That which can be quantified, measured, standardized, objectified, tested – becomes the model. We tend to forget Albert Einstein’s admonition that “not everything that counts can be counted, and not everything that can be counted counts,” and Albert Schweitzer’s reminder that “right thinking leaves room for the heart.” (Schweitzer, 42) We need a balance between head and heart, thinking and feeling, rationality and emotion, order and creativity, “how to” and “why,” what we know and who we are.

An imbalance in the direction of either intellect or feeling disturbs our moral equilibrium. Our technological culture, the dominant, globally competitive “worldview,” and an “in power” educational philosophy, has – perhaps – tipped the balance too far toward the head – toward utilitarian, instrumental, technical, testable knowledge. And ... this at the expense of the heart’s yearning to feel, to care, to love ... to connect with our fellow human beings.

It doesn’t have to be that way. Natasha, the literary protagonist in Matthew Lipman’s philosophical novel, passionately calls us to recognize – and accept – that “thinking and emotion are not opposed to one another. Caring for example is both a form of thinking, and a form of emotion. If we can think critically and creatively, we can also think caringly.” (Lipman, 115) It is in the foundations classroom that we have a unique responsibility to remind teachers-to-be that thinking – a knowledge base--and caring – perhaps a spiritual reality – may be metaphysically and pragmatically connected.

3. Learning is a product of human relationships, both the cooperative and the conflicted.

Intellectual conflict--open challenges, questions, strongly expressed opposing views, dynamic interchanges--may shake up classroom decorum, but may also be preludes to intellectual reflection. "Disagreement is usually more interesting than agreement, and it may also be more significant. It is essential to the probing of issues." (Hazelton, 10) Human encounter is an experience that facilitates learning. Conflict in the classroom is not all bad. In the classroom we may learn from the experience of "dialogical conflict" to develop the skill to divorce the conflict from the person, and to remain connected as caring human beings.¹⁹ We may learn (grow, develop, change) even in situations which frustrate and anger us, i.e., emotionally charged classroom interchanges. This positive growth happens *IF* we remain open to the possibility of new insight, new awareness, and to the learning potential of legitimate challenges to our philosophical assumptions. John Sullivan has noted that "the existential conditions of the philosophical pursuit of truth are such that disagreement, rather than agreement, is generally regarded as the mark of health and competence." (Sullivan, 206)

When we disagree--have conflicted dialogue based on differing fundamental assumptions--it is possible to turn the disagreement into a learning situation. "The teacher must never forget that conflicts too, if only they are decided in a healthy atmosphere, have an educational value." (Buber, 1965, 107) In such an atmosphere there is concern for the personhood (dignity) of the other. This concern is expressed in the classroom through a dialogical process in which teacher and students become mutual learners by way of an I-Thou relationship.²⁰ The concern is expressed within a participatory and exploratory classroom in which the individual is treated as not just the recipient (object) of transmitted knowledge, but as the interpreter (subject) of knowledge and the creator of new possibilities. Each person is affirmed in her/his unique personhood through a relational/interactive pedagogy.

An issues oriented class requires an effort on the part of the teacher to create a classroom atmosphere in which *democratic community* (as in learning community) finds positive, constructive ways to use intellectual, even emotional, *conflict*. This is not easy, but it may help to keep in mind that

conflict need not be destructive ... Although universal, conflict is not universally bad. There are positive functions served by it. Conflict may be a stimulus for social change. Without the stimulus of conflict, without the pressures for innovation and change, social organizations run the risks of ossifying and becoming rigid forms ill adapted to changing circumstances ... Hence conflict is an inevitable prerequisite of social solidarity and cannot be erased from the human situation. (Lee, 4-5)

The creative, innovative, educative use of classroom conflict, however, can only be achieved in a "just" classroom. Justice in the classroom is related to the quality of relationships, the equity of expectations, and the reality of responsibilities. Justice is a reflection of the power structure in the classroom. Teacher power may be just or unjust as exercised through the selection of class content and textbooks, assignments, grading procedures, teacher questions, instructional methodology, etc. Peter McLaren reminds us that

in a classroom setting, dominant educational discourses determine what books we may use, what classroom approaches we should employ (mastery learning, Socratic method, etc.), and what values and beliefs we should transmit to our students. (McLaren, 184)

Teacher power in the just classroom involves a pedagogical practice that translates Martin Buber's theoretical, theological "I-Thou" into the pragmatics of educational practice. Paulo Freire has translated Buber's theological existentialism into pedagogical possibility:

(I)t enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and alienating intellectualism; it also enables people (students) to overcome their false perception of reality. The world ... becomes the object of that transforming action by (students/teacher) which results in their humanization. (Freire, 1993, 61)

The just classroom is a place of transformation, of humanization. It is a place of active learning--of facilitation not teacher domination. It is a place where the teacher allows and encourages "every voice to sing." The accompanying intellectual discord is rearranged into a harmony of divergent chords. The just, democratic, classroom empowers even the most voiceless student to explore possibilities of self-expression. The teacher in such a classroom is Socratic in giving birth to -- mid-wifeing--hard questions, student generated issues, epistemological options related to student "lived realities," and challenges to the teacher's interpretation of "the truth."

It may even be that the teacher is able to incorporate a concept into the classroom that is borrowed from Paul Tillich's theological expression of *creative justice*.

Many classrooms are places ... of fairness, equal distribution of knowledge, equal rewards for equal achievement, giving each person his/her due. But *creative justice* calls for more. It calls for teacher commitments that go beyond traditional definitions of teacher responsibility. It calls for *creatively* just moments in which there is forgiveness, mercy, reconciliation, rebirth and regeneration, openness to the unusual and ambiguous, willingness

to walk in the other's footsteps, equally shared power, a genuinely compassionate listening ear – in a word ... *love*. (Hufford, 2000, 81)

4. Learning flows from a “pedagogical partnership” in which teacher and students *share* responsibility for the birth and continued growth of a learning community.

Some students may not want partnership, may even resent--try to reject it. Shared responsibility for learning may be an alien concept. Years of strict hierarchical, top-down, non-democratic experiences of “knowledge absorption” in the classroom will predispose would-be learners to a “teacher gives--students receive” mentality. This flies in the face of a “pedagogical partnership” in which the student also assumes a role as “giver.” There is, of course, a “catch.” In assuming this active role in a classroom the student accepts a responsibility for the quality of the gift. It is easier to sit back and passively receive than it is to actively give generously and qualitatively.

Partnership--the experience of mutual learning--challenges a traditional educational hegemonic structure in which all *real* power is in the hands of the teacher. Traditionally, the teacher controls content, methodology, grades, classroom structure, and classroom culture. A partnership is revolutionary in that it involves a redistribution of power. Partnership transforms the relationship between teacher and student from one that is informative/unilateral to one that is transactive/bilateral.

Partnership makes everyone in the classroom an “intellectual explorer” with all the possibilities for adventure that the term “explorer” conveys. It also exposes the explorer to the risks and uncertainties that makes the intellectual exploration an adventure.²¹ It means exploring intellectual terrain without the usual maps marking specific routes to a predetermined destination. The rules of the road are ambiguous. It means the guide frequently asking, “shall we go this way or that way; who wants to lead?” It challenges preconceived theories about how to travel the pedagogical road. But ... a “pedagogical partnership” is a legitimate *way*--a road to learning.

This partnership – this shared learning experience – may be never fully consummated. The attempts to connect in a partnership relationship are however, worth the intellectual and emotional struggle. Even if *full* partnership is “the unreachable dream” there is--in the mutual dreaming--a strengthening of relationship bonds. There is a “give and take” process in which all participants learn valuable lessons in what it means to both give and to receive as members of an academic community. Reflective moments are created in which we understand that there can be significant thought-altering, self-transcending experiences, even on an unfinished intellectual journey. Transformations are possible.

5. The individual is important, and the community of learners is important. But learning in a classroom is significantly affected by outside forces.

These forces--economic, political, cultural, religious, social--influence the worldview and belief system of each individual within the learning community. Individual worldviews affect student/teacher and student/student relationships in the classroom. Each of us brings different experiences, cultural mores, and ways of knowing into the classroom. Each of us brings a set of philosophical, theological, and political assumptions into the classroom. These assumptions can easily become ideological motivations. Some consciously expressed, some unconsciously influencing an individual's interpretations and contributions to open classroom dialogue.

Ideological assumptions are reflected in axiological judgments regarding values--what is good or bad, right or wrong. These value judgments, though personal in expression, are socially constructed--based upon an individual's experiences within the broader social milieu. Vernon Van Dyke reminds us that

differing sensitivities are closely associated with different values and interests ... Numerous influences are at work when people select the values and interests they endorse. Personal advantage is one consideration. Social background plays a role--the influence of family and social class. Special experience ... religious conviction ... ethnic or national identity and commitment play a role ... The only formula I have to offer concerning ideological differences is that we ought to ... seek greater knowledge ... of the various ideological outlooks, including our own ... knowledge that tends to reduce disagreements and make differences less disagreeable. (Van Dyke, 130)

The opportunity for understanding self and other is enhanced in the pedagogically freewheeling foundations classroom where a discussion-dialogue-conversational teaching methodology encourages differing sensitivities to be recognized, and if not appreciated at least considered as legitimate. This requires being aware of, and sensitive to, the numerous influences--social, political, economic, gender, cultural, racial, religious--that create ideological differences which permeate the classroom atmosphere.

It is also important to be conscious of the real and perceived sense of economic, and/or social, and/or political inequities that influence discussion in an issues-oriented classroom. There should be intellectual and emotional recognition of the “lived realities” of individual students and of the social/economic “groups” to which they belong. In such a classroom setting it may be possible to transform ideological closed-mindedness into dialogical/dialectical

opportunities. We will hear echoes of Paulo Freire's educational philosophy in our pedagogical "attempts to grapple with a number of pivotal issues currently engaged by critical scholars who have set out to refine and develop a critical pedagogy attentive to the changing face of social, cultural, gender and global relations." (Freire in Oldenski, 74)

Conclusion

This paper represents an attempt to objectify the subjective: to create a written academic model from personal reflective moments related to existential encounters. It speaks to the often unrealized opportunity that exists for a teacher to reflect upon the foundational principles (often unrecognized) that inform his/her teaching methodology. Such principles provide structural support for the building of an individual's personal philosophy of education. Here are sources of rechargeable intellectual and emotional energy that may be harnessed to generate the power of a personal pedagogical practice.

There is, however, a caveat to be considered. To search out, and define, the foundational principles upon which a personal teaching methodology rests is a continuing process. It involves reflection on possibilities. It is a meditative, ruminative ... even speculative process. It faces one with personally held ambiguities, uncertainties, paradoxes. Foundations often need to be shored up, rebuilt, even replaced. There are questions to be asked, paradoxes to be probed. There is no "now and forever" pedagogical, capital-T-Truth to be translated into an absolute, immutable "best practice" in the classroom.

There are subtle definitional differences in such a "truth" depending on time, place, people, events, and emerging epistemological interpretations. There is, however, the stimulation of continuing intellectual struggle. It is such a struggle that is implicit in the democratic classroom in which open-ended dialogue allows and encourages every voice to "sing."

Say not, "I have found the truth," but rather, "I have found a truth."

Say not, "I have found the path of the soul."

Say rather, "I have met the soul walking upon my path." For the soul walks upon all paths.

The soul walks not upon a line, neither does it grow like a reed."

The soul unfolds itself, like a lotus of countless petals. (Gibran, 63)

ENDNOTES

1. It is important for teachers to continually engage in educational *praxis*--reflective action; a process in which an individual's teaching practice evolves as the result of continuous reflection. Reflection produces changes in practice, which in turn creates the necessity for new reflection. This might be considered in relationship to John Dewey's concept of "reconstruction of experience," and his belief that reflective thinking "involves a state of doubt." There is, however, a caveat to be considered.

I challenge any definition or conception of the word *reflection* that suggests simple solutions to the complex job of teaching.... My challenge is that reflection may not depend on thinking or questioning as usual; it may depend on asking much harder questions--ones that begin with a self-critical, self-conscious awareness and then extend to wider political contexts that include questions about knowledge, power, voice, and position. (Brunner, 47-48)

2. This phrase--borrowed from *The Negro National Anthem*--symbolizes both a political and an educational statement. It recognizes the importance of encouraging all people (in both the political and educational arenas)--particularly those who have felt powerless--to find their voices. In the classroom upon which this model was based there were formerly "silenced" voices--students who indicated they had never before felt comfortable in engaging in class dialogue. Suzanne Rice has noted "Educationally, it can be argued that classroom arrangements enabling the voices of those who were previously silenced are potentially beneficial to all the students involved ... Learning is facilitated when students are free to ask questions, present ideas ... engage in conversations ... (reevaluate) beliefs and assumptions, and (formulate) new ideas and further questions. (Rice, 94)

3. When considering the "other" we are also led to consider "otherness," and to give thought to Stephen White's caution that "the issue of *fostering* otherness must become as important as *tolerating* otherness." (White, 117)

4. It may be noted that John Dewey wrote of a "flow of energy" which can be tapped to energize classroom learning. Frijodf Capra--years later, and using the same words with a physicist's inflection--provided a scientific example which may be turned into a metaphor for the democratic interactions encouraged in a "postmodern" classroom: "The sub-atomic particles are dynamic patterns which do not exist as isolated entities, but as integral parts of an inseparable network of interactions. These interactions involve a ceaseless flow of energy." (Capra, 211)

5. Note examples of typical indictments regarding today's educational reality:

(1) Teacher education programs are failing to develop "the skills of discourse, analysis of conflicting views, compromise . . ." (Goodlad, 1990, 67)

(2) "Teacher education students tend not to be seekers of alternative ways of seeing ... Instead they walk into class searching for recipes for information delivery and classroom discipline. Questions of purpose and content are alien (and considered) irrelevant. (Kincheloe, 14)

6. Sue Brooks has issued a warning for foundations teachers: "As we struggle to represent our field ... we need to hold ourselves to more than the demands of the moment ... or to the agenda of the educational establishment." (Brooks, 36)

7. This reality has been documented. In one instance an academic journal has devoted a total issue to one professor's battle with the Goliaths of administrative power. In an introduction to the issue Alan Jones wrote that "it is fair to say that (foundations teachers) have experienced ... marginalization within the teacher education and graduate study process." (Brosio, 4)

8. Found in Rockefeller, 307. Mr. Rockefeller wrote: "In the final analysis, Dewey believed that human beings educated in a genuinely liberating environment will act in a socially responsible fashion because it offers a path to the deepest and richest fulfillment possibilities." (Rockefeller, 308)

9. Hans-Georg Gadamer--in postmodern fashion --speaks of the validation of diverse voices as "a blending of horizons between particularities." Jurgen Habermas describes a "communicative praxis," and David Tracy writes of an "analogical imagination" which he describes as "embracing those who are different." (Knitter, 456) To validate diverse voices also means that "listening to the voices of others, we also notice the easily forgotten obvious: even when we are speaking the same languages, there are many other "languages" at play behind and within what the speakers mean and what we in turn understand. Becoming aware of the levels of different meanings ... (we) hear better, comprehend better. (Minnich, 9)

10. To deal dialogically with an issue is to engage in an "I-Thou" encounter, a meaningful dialogue. It is to remain open to new conclusions based on evolving evidence. To deal ideologically with an issue is to argue from a predetermined position that refuses to hear the 'other.' "An ideology is an "ism," that is, a philosophical tenet which has been dissociated from the process of investigation and search ... above all ideology closes the door to search and doubt ... it forecloses questions ... The ideologist has a complete world-system with prefabricated answers, and he is impervious to disconfirming evidence. (Feuer, 188, 193) We may be reminded, however, that not all writers deal with ideology as a total negative. "As long as you are willing to reconsider your ideology ... recognizing you might be wrong, you can reasonably claim that you are not doctrinaire, dogmatic, or fanatical. Reasoned analysis, not blind faith, is what you want." (Van Dyke, 2)

11. Ira Shor reminds us that "students should experience relevance ... and provocative debate, not orthodoxies of information." (Shor, 176)

12. Note one student's comment from a class evaluation: "I usually don't speak up in class. I finally became so angry that I had to respond to David. My anger caused me to come out of my shell, and become part of the class. This eventually helped me to look at my own prejudices, and make some adjustments in my thinking."

13. I am reminded, however, of John Dewey's admonition that we can't challenge and question in a vacuum; we must have something--a fact--to begin with. (paraphrase)

14. It is important for teachers to understand--and reflect on--the assumptions that provide the foundations for their teaching; to become "aware of the ideological and epistemological commitments they tacitly accept by using certain (teaching) models . . ." (Apple and Weis, 18)

15. It should be made clear that "assumptions" are not immutable. They are subject to reevaluation and revision based on new experience and knowledge--and on new interpretations. The democratic classroom will encourage students to continually examine assumptions.

16. Found in Goldman (1989). In his article Goldman reminds us that "a good theory is also good for generating other theories, for exciting inquiry (emphasis added)."

17. For an interpretation of emotions as “a way of knowing” see Daniel Goleman’s holistic view of education in which “one solution (to the empiricist model) is a new vision of what schools can do to educate the whole student, bringing together mind and heart in the classroom.” (Goleman, xiv)
18. Sgt. Friday, from the old *Dragnet* TV series, had much in common with Thomas Gradgrind, the positivist teacher in Charles Dickens’ novel, *Hard Times*. “Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. . . Stick to facts.” (Dickens, 11)
19. Jean Miller reflects on conflict: “All of us ... are taught to see conflict as frightening and evil. These connotations ... obscure the fundamental nature of reality--the fact that, in its most basic sense, conflict is inevitable, the source of all growth, and an absolute necessity if one is to be alive.” (Miller, 125)
20. The *I-Thou* concept, as defined by the Jewish theologian Martin Buber, is important in a teacher/pupil relationship. Buber has, however, reminded that “full mutuality” is not the goal in such a relationship. He writes of a person-to-person encounter that allows unique individual potentials to flourish. “In order to help the realization of the best potentialities of the pupil’s life, the teacher must really mean him as the definite person he is ... he must be aware of him as a whole being and affirm him in his wholeness. He can only do this if he meets him again and again as his partner in a bipolar situation. (Buber, 132)
21. A significant *risk* for the teacher involved in a democratic, dialogue/discussion methodology has been delineated by C. Roland Christensen: “If the tone of a class is confrontational, critical, and acerbic students will retreat--all except those who are “red in tooth and claw” ... Gresham’s Law (bad money drives out good) applies to the class that lacks community; the vocally aggressive and personally superconfident “drive out” the contributions of the measured and reflective. (Christensen, 19)

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**DEVELOPING GLOBAL CONSCIOUSNESS IN EDUCATION
THROUGH THE INCLUSION OF DIGITAL MEDIA**

Andrew L. Hunt, Ph.D.
Dominican University

Abstract

The literature supports the necessity of developing an educational curriculum that emphasizes a global theme. The emerging use of Internet technology in today's classroom provides an avenue for educators to reach beyond the four walls of their classroom to the entire world. The National Council for Social Studies has embraced ten themes to help educators design a curriculum promoting global consciousness. This paper provides an overview of the key elements necessary for a global education curriculum and then discusses the rationale for using Internet technology as a tool to bring about global consciousness in the classroom.

The Ideology of Global Education

The twenty-first century will bring us face to face with the information-electronic-biotechnological age. New issues, together with old problems, will confront us and tax our intellectual and moral fiber, making it increasingly difficult to implement the goals that define us as a nation. . . . The world is diverse, ethically challenged, yet globally interdependent, and the task of "bringing the blessing of the American dream to all" calls for citizens with a new sense of purpose. (National Council for Social Studies, 1994, p. xix).

The National Council for Social Studies (NCSS) established a national curriculum guide in 1994 to promote excellence in social studies teaching. This curriculum guide is a guide for curriculum coordinators and policy-makers to reference when deciding on goals for their social studies programs. That is, "to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world" (p. 3). The national curriculum standards adopted by the NCSS include ten themes promoting excellence in the social studies:

- 1) Culture.
- 2) Time, Continuity, and Change.
- 3) People, Places, and Environments.
- 4) Individual Development and Identity.
- 5) Individuals, Groups, and Institutions.
- 6) Power, Authority, and Governance.
- 7) Production, Distribution, and Consumption.
- 8) Science, Technology, and Society.
- 9) Global Connections.
- 10) Civic Ideals and Practices.

A review of the literature explaining the rationale for global education reveals a common link to the curriculum standards established and adopted by the NCSS. A global education curriculum supports the idea of preparing students for the growing diversity of the twenty-first century. Key words emerging from the literature reflecting the ideas of a global education include change, diversity, interdependence, pluralism, cooperation, understanding worldviews, and developing a global perspective. Reishchauer (1973). states, "There is a critical need in the United States for schools to better prepare young people for life in a world increasingly characterized by pluralism, interdependence and change" (In Kniep, 1986, p. 536).

Hanvey (1979) provided the framework for the design of a global education curriculum:

- 1) Perspective Consciousness - "The recognition or awareness on the part of the individual that he/she has a view of the world that is not universally shared" (p. 162).
- 2) State of the Planet Awareness - "Awareness of prevailing world conditions and developments" (p. 163).
- 3) Cross-Cultural Awareness - "Awareness of the diversity of ideas and practices to be found in human societies around the world" (p. 164).
- 4) Knowledge of Global Dynamics - "Comprehension of the key traits and mechanisms of the world system" (p. 165).
- 5) Awareness of Human Choices - "Awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands" (p. 165).

Students need to develop a global perspective as a means of protecting and developing our national interests and position in the global community. Groennings, 1980, states, "From the perspective of national interest, the task today

is to prepare young people to participate constructively in our democratic system at a time when our changing place in the world requires broader awareness than ever before, requires national patience for cooperative solutions if we are to have stable, safe foreign policy development and sensible progress in our world" (p. 38).

Kobus (1983) suggests that in developing a global education curriculum that geographical and cultural elements of the world should be included in the curriculum along with global issues addressing worldviews related to interdependence.

Anderson (1979) states, "Students must recognize that their own view of the world is not universally shared, that this view has been, and will continue to be shaped by influences that often escape their conscious detection, and that others have views of the world that are profoundly different from their own" (p. 169).

Hanvey's suggestions for developing a global perspective are supported by the work of Kniep (1989), Lamy (1990), and Anderson (1990). Kniep (1989) suggests four essential domains of student inquiry:

1) The Study of Human Values - identifying commonalities in human values as well as gaining an understanding of diverse worldviews.

2) The Study of Systems - examining the interconnectedness of political, economic, technological, and ecological systems.

3) The Study of Global Issues and Problems - identifying and evaluating global problems.

4) The Study of Global History - studying the historical foundations of human culture and the evolution of today's contemporary global system.

Lamy (1990) suggests that global education include an international component, the study of worldviews, the development of critical thinking skills, and the promotion of active citizenship:

Global education programs should introduce participants to substantive and verifiable information that represents the finding of international scholarship in all disciplines. Courses or programs in global education should provide participants with opportunities to explore the core assumptions and values that define their worldview and compare it with worldviews held by individuals in communities across the international system. A global education program must prepare students for the future by introducing them to a wide range of analytical and evaluative skills. A defensible program in global education must introduce students to strategies for participation and involvement in local, national, and international affairs (p. 55).

Anderson (1990) provided the rationale for global education by reflecting on the elements of global interdependence, the essence of change, and the idea of developing a pluralistic perspective:

Young American citizens inherit a society that is becoming progressively more involved in and dependent on a world that simultaneously is becoming more independent, less dominated by one of many historical civilizations, and less subject to U. S. control. Given this historically determined fact, we have no choice but to press on with the task of globalizing American education (pp. 32-33).

A global perspective must be implemented in the classroom curriculum in order to help students develop global consciousness and become better prepared for the twenty-first century. "Diversity of cultural backgrounds will be the norm and not the exception; for many students English may not be a second language, if it is spoken at all; family patterns and prior education support will vary widely" (The American Association of State Colleges and Universities, 1992, p. 5).

Developing Global Consciousness

We are connected to all areas of the world through technological links that allow split second communications to occur. "Getting connected to distant people, places, and resources is the second great explosion of technology in recent years" (White, 1997, p. 148). A global education curriculum addresses the growing realities of a world made smaller by electronic communication, overnight transportation of goods and services, and the intertwining of investments in a global arena. Alger and Harf (1984) state, "Today, as never before, all human beings live in a multi-boundary . . . one with a diversity of worldwide systems in which all people affect and are affected by others across the globe" (Kniep, 1986, p. 536).

Today's students must be given an opportunity to understand how the human race shares commonalities regardless of national identity. Educators must teach their students cooperative skills that allow them to function productively in a world where global issues are better accomplished through global cooperation. Technology can provide the gateway to the world where decision-making skills can be applied in an environment characterized by cultural pluralism, interconnectedness, and international economic cooperation. Gallo and Horton (1994), suggest that the uses of the computer has reshaped the "classroom from a standard four-walled self-contained structure to a global classroom" (p. 18). Thus, the boundaries of language, distance, and custom do not exist in the world wide

communication resources of technology (Negroponte, 1995).

Internet technology provides a wealth of resources for the classroom including the exchange of information through personal communication and access to primary documents and worldwide databases from which to gain a deeper, more rich understanding of the various cultures and peoples of the world. Rose and Fernlund (1997), suggest, "The Internet . . . constitutes both a medium of communication and a gateway to information resources" (p. 163).

Internet technology can be used to retrieve up-to-date information assisting students in understanding the forces affecting their world. Teachers can use Internet technology in global education and allow their students to explore and become active participants in the learning process. "Learning by doing became the rule rather than the exception. Since computer simulation of just about anything is now possible one need not learn about a frog by dissecting it, instead, children can be asked to design frogs, to build an animal with frog-like behavior, to modify that behavior, to simulate the muscles, to play with the frog" (Negroponte, 1995, p. 199). The computer has expanded "educational practice from didactic, classroom-based instruction to problem-solving based student-generated learning in open classrooms across the world" (Morton, Mojkowski, Roland and Copen, 1989, p. 126).

Computers and Internet connections are being used more widely, especially by today's youth. "The new technology is penetrating our lives; much of this is happening through our children" (Tapscott, 1996, p. 20). The Internet allows the user to access information instantly and inexpensively. It also reduces the fear of the unknown. Negroponte (1995), "Today kids are getting the opportunity to be street smart on the Internet, where children are heard and not seen. . . . The Internet provides a new medium for reaching out to find knowledge and meaning" (p. 202).

Computers linked to the Internet allow students to interact with a society's culture, thus providing the opportunity for the student to increase his global awareness. Zsiray (1993), "Students are forming meaningful relationships with their contemporaries from around the nation and world" (p. 7).

The Internet creates an equal, level playing field where individual differences fail to exist. Potter (1992) says:

Since students cannot see each other as they . . . their usual pre-adolescent concerns about appearance, clothes, social status, and gender are set aside. Whether quiet or strident, the sound of their young voices does not matter. When participating in telecommunications activities, they are all on a level playing field. They are part of a global student body, removed from the isolation of their classroom by "traveling" great distance to acquire information first hand from their peers across the seas. The cultural insight gained through such "travels" enhances students' self-image as citizens of their country and gives them confidence in their ability to be good ambassadors (In Zsiray, 1993, p. 6).

In *Virtual Architecture: Developing and directing computer-based telecomputing*, Judy Harris (1997) provides practical applications on how to utilize the Internet to assist in the development of Internet based lesson plans. Harris offers three primary learning structures for organizing telecomputing activities: Interpersonal exchange, information collection and analysis, and problem solving. Harris provides specific learning activities within each learning structure for promoting Internet activities in the classroom. For example, Keypals and global classrooms are two strategies within the learning structure Interpersonal exchange. Keypals allow students to learn about the world's culture by sending and receiving email virtually anywhere in the world. Global classrooms allow entire classrooms to participate with other classroom anywhere in the world in the exchange of ideas and information.

Harris (1997) provides annotated hyperlinks to sites directly related to each Internet activity. An example, in Keypals is: **Intercultural E-Mail Classroom Connections <http://www.iecc.org>**

This site is a goldmine if you're looking for a keypal project, but don't know where to start. Subscribe to search any of the site's mailing lists to find eager keepals around the world. Looking for a class to exchange survey data with? Check out the IECC-SURVEYS mailing list. In search of folks over age 50 to communicate with your students? Try the IECC-INTERGEN list. On this site, you'll also find links to many high-quality keypal projects already in progress (Harris, 1997) <http://ccwf.cc.utexas.edu/~jbharris/Virtual-Architecture/Telecollaboration/interpersonalexchange.html>

Research has indicated (Wolfer, 1990; Hosseinali, 1995) that individuals who travel worldwide are more global-minded. Computer technology and the Internet provide a vehicle to virtual travel. Individuals who may never be able to physically leave their environment may now be able to travel in the virtual world and thus gain greater a worldview...develop global consciousness. The concept of a global village is now a reality and therefore it is important to think, act, and learn globally. Global education is necessary to bring about an awareness of cultural diversity. It is equally important for teachers to utilize the tools of Internet technology to extend the curriculum to include the global horizons of the digital world. Does the use of Internet technology fit within the frameworks of a

global educational curriculum? "The ease with which students and teachers can obtain information about other nations, international trade, and global issues makes the pairing of global education and the Internet both natural and effective" (Risinger, 1998, p. 1).

Global Education Websites

The following web addresses are provided to give the reader a place to begin in searching the Internet for sites that would be useful in the curriculum of global education. Each website the title, URL and an annotation of what can be found by visiting the site.

Countries

<http://historyoftheworld.com/alph/count.htm>

This website links you to virtually all the countries of the world.

Country Profiles: CIA Factbook Source

http://www.theodora.com/wfb/abc_world_fact_book.html Excellent site to find quick facts about various countries of the world.

Destinations

<http://www.lonelyplanet.com/dest/>

This website allows you to virtually travel to any country. It allows you to research information about individual countries, as well as, take a virtual travel via a slide show. Students are able to research facts, environment, history, economy, culture, events, money & cost, attractions and much more about particular cities throughout the world.

Western Connecticut State University Department of Social Sciences:

<http://www.wcsu.ctstateu.edu/socialsci/area.html#12>

The WCSU List: World Area Studies Internet Resources include a wealth of resources on the following hotlinks: Worldwide, Africa, Asia, Caribbean, Europe, Latin America, Mediterranean, Middle East, North America, Pacific/Australia, Russia/CIS, Small Islands, World Indigenous Peoples, Misc., Anthropology; Geography; Political Science; Other WCSU Lists.

Global Education: An Essential Resource for Global Learning

<http://www.peacecorps.gov/wvs/index.html>

This site is entitled Global Education. It appears to be an interactive site with the Peace Corp. Take a look at it and see if you can involve your students.

International Informational Systems

<http://menic.utexas.edu/>

This site will allow you and your students to link to Asia, Latin America, Middle East, Russia and Eastern Europe. Many cultural aspects are associated with this site.

Languages of the World

<http://www.sil.org/ethnologue/>

This website is an intensive listing of world languages. It allows you to trace any particular language to its origin.

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THE COST OF TECHNOLOGY IN EDUCATION

Andrew L. Hunt
Dominican University

Martin W. Schoppmeyer, Jr.
University of Arkansas

Rationale for Technology in Education

The economy of the 21st century will continue to accelerate as an economy based on the exchange of information processed into knowledge. "It is fairly widely accepted that the developed world is changing from an industrial economy based on steel, automobiles, and roads to a new economy built on silicon, computers, and networks" (Tapscott, 1996, p. 43). Economist Lester Thurow (1996) describes the new economy as a shift from industrialization to man-made brainpower. The location of brainpower industries is determined by their intellectual ability to develop, promote and exchange their product from anywhere on the face of the earth. What does it mean to be digital?

Nicholas Negroponte (1995) explained the meaning of being digital as, "In being digital I am me, not a statistical subset. Me includes information and events that have no demographic or statistical meaning ... But that unique information about me determines news services I might want to receive about a small obscure town, a not so famous person, and (for today) the anticipated weather conditions in Virginia" (p.164). He suggests that the digital *me* involves growth through the process of becoming informed. Going directly to the source of information such as the L.A. Times' Cutting Edge or the Cybertimes (a subdivision of the New York Times) is an example of being digitally informed. There are no fuel costs, bulky papers, waiting for the delivery boy --electronic news is just a URL away from virtually any newspaper in the world. The ramifications of being an informed global citizen accessing information from around the world are incredible.

Being digital means having choice. Negroponte mentions that TV will be more like pay-per-view: people will be able to demand what they want to watch and when to watch it. Furthermore, being digital is being able to customize one's own agenda. That is, being able to order news stories according to personal preference. It will be like going to an Internet website and choosing the story rather than being forced to watch what the networks want to broadcast. Finally, being digital is a move toward globalization. Boundaries will no longer have meaning for the digital being. Negroponte asks, Where is the workplace? The response, Wherever the employee is. Being digital allows an individual to contact anyone around the world at anytime of the day or night and share ideas, thoughts, and digital work. However, what are the implications of being digital on education?

Being digital has given rise to a new generation — the Net Generation (N-Gen). Tapscott (1998) tells us, "For the first time in history, children are more comfortable, knowledgeable, and literate than their parents about an innovation central to society. And it is through the use of the digital media that the N-Generation will develop and superimpose the culture of the rest of society.... Already these kids are learning, playing communicating, working and creating communities very differently than their parents. They are a force for social transformation" (pp. 1-2).

The activity of the N-Gen has already begun to transform society's social structure. Contrast the Baby Boomers (children born 1945 - 1964) with the N-Gen (children born since 1977) according to technological values: Baby boomers grew up with broadcast television which captured their attention and sold them on the idea of passivity. The passivity of the baby boomer generation offers little in the way of choice or interaction to the N-Gen. Broadcast television is produced and programmed by an elite few who decide when to air their product. Broadcast television is non-interactive and non-manipulative from the customer's position and it offers only a linear, unidirectional lifestyle.

The Net Generation is not content to be passive watchers or listeners of digital media. Instead, they desire to interact and manipulate media. According to Tapscott (1998) interaction is the cornerstone of the N-Gen. "N-Geners will vote and ask questions on talk shows from their homes; play that rock video on MTV a second time; send a video clip of their favorite sitcom to a friend; drill into an advertisement for jeans and try on a pair — using an animation of their bodies on the screen" (Tapscott, 1998, p. 3).

Tapscott (1998) calls on educators to shift from a teaching style of broadcast delivery to a paradigm in which teachers and students engage in interactive learning. Tapscott discusses the following eight themes relating to the paradigm of interactive learning:

1) From linear to hypermedia learning: The new interactive learning paradigm calls for a shift from the traditional, linear textbook where a subject is taught from the first chapter to the last in sequential order, to a non sequential

order. “When we observed our N-Gen sample surfing the Net, they typically participated in several activities at once. When surfing the new material, they hyperlinked to servers and information sources all over the place” (p. 142).

2) From instruction to construction and discovery: A shift from teaching students to allowing students the opportunity to learn through discovery.

3) From teacher-centered to learner-centered education: A paradigm where students are active.

4) From absorbing material to learning how to navigate and how to learn: A learning paradigm where students “engage with information sources and other people on the Net and then build or construct higher-level structures and mental images” (p. 145).

5) From school to lifelong learning.

6) From one-size-fits-all to customized learning: Digital media provides the opportunity for learners to be treated as individuals and to customize their own learning. “When kids get together on a project, there is abundant discussion; they show it to other kids, other kids want to see it, kids learn to share knowledge with other people much more than in the classroom” (p. 147).

7) From learning as torture to as learning as fun: “Using the new media, the teacher becomes the entertainer and in doing so builds enjoyment, motivation, and responsibility for learning” (p. 148).

8) From the teacher as a transmitter to the teachers as facilitator: The interactive learning paradigm encourages teachers to take the role of facilitator or consultant and serve as resources for collaborative learning. Interactive learning encourages teachers and students to work hand-in-hand, collaborating on information and giving information new meaning.

Tapscott’s (1998) suggestions for an interactive learning paradigm are an attempt to align education with the realities of the digital economy of the 21st century. Today’s students are tomorrow’s work force. Teachers must heed the call to integrate technology into their instruction in order to meet the needs of today’s students and to fully prepare their students for the economy of the 21st century. What should be the role of technology and networked information in curriculum and instruction in the public schools? It should be a method or infrastructure by which students and teachers collaborate with peers and colleagues all over the world (Tapscott, 1996). But how do teachers really use the new technology in their curriculum?

Technology in the Classroom

The demand for teachers to incorporate technology into their curriculum is tremendous when considering the impact of technology on the economy of the 21st century. However, as good as incorporating technology into the curriculum looks on paper, or sounds in the lecture hall — classroom teachers are experiencing many difficulties when attempting to implement it into a technology lesson.

How are teacher education programs **training** candidates to use technology in the curriculum? Are **in-service** days being utilized appropriately to teach teachers the effective use of technology? How are teachers **managing** the various elements of a technology-driven lesson plan? How do teachers obtain the **experience** for evaluating software/hardware needs, appropriate websites, effective usage of technology?

Sally Bowman, Executive Director of the Computer Learning Foundation, suggests, “Now the challenge is finding the time and most effective methods for showing teachers how to make the best use of the equipment they have in their classrooms” (Marsh, 2000, p. 3). Linda Starr (2000), *Education World*, says, “For many of our team members, the greatest impediment to technology integration is lack of time — time for training, time for learning, time for planning and developing lessons” (p. 1).

One of the most difficult aspects for incorporating technology into the curriculum is time. First, teachers must have time to learn the basics of the technology that will be utilized in their curriculum. Literature is inundated with stories of how teachers have sat with their students and learned the new technology together. Teacher-student discovery learning is an excellent strategy when using technology in the classroom, however the teacher must have some knowledge of technology in order to plan a meaningful and successful lesson. Teachers are being given the opportunity to learn about technology during in-service days. In-service days are beneficial to the teacher only as an avenue for introducing the potential technology can have in the curriculum. However, most in-service days are limited to one or two days of training— hardly sufficient for learning how to incorporate technology into the curriculum.

T.I.M.E.

Training: In 1996, the Clinton administration announced its goals for placing a computer, linked to the Internet, in every classroom and preparing teachers to be technology literate. Teacher education programs responded by requiring teaching candidates to complete one or two technology courses in their undergraduate degree program. However, Cooper (2000) suggests that efforts to train teachers to use technology have not kept pace with the

placement of computers in the classroom. It is estimated that nearly “95% of the nation’s public schools are now connected to the Internet” (p. 1), while an estimated “third of public school teachers consider themselves prepared to use computers and the Internet” (p. 2). Therefore, two-thirds of all classroom teachers believe they are unprepared to utilize technology in the classroom.

In-service: The current practice of teacher in-service during one and two day workshops is as effective as placing an individual who has never driven a car behind the steering wheel of a five speed stick shift automobile and expecting them to have all the knowledge to proceed through downtown traffic in Chicago during rush hour — highly ineffective, if not dangerous. Yet, this is what is being done to teachers during in-service days. Introducing technological methods in a workshop is only effective as a starting point for building on technology. Teachers need time to play when learning new technology. Playtime is needed to get to know all the bells and whistles of computer hardware and software prior to considering how to incorporate technology into the curriculum. In addition, in-service days often leave teachers with only enough information to be confused. Teachers need long term contact with individuals to support their individual technological needs. “Most P-12 districts do not provide adequate technology support. Unless teachers are confident that someone will be available to help them if they experience technical difficulties during the preparation or delivery of a lesson, they are reluctant to become involved with technology tools” (Cooly & Johnson, 2000, p. 2).

Management: Because of the lack of training with computer technology, many teachers have difficulty, or express fear of, using the school’s technology lab. It is common to observe teachers spending 10-20 minutes getting all students to the desired location on the computer. For example, Hunt (1999) observed social-studies interns, who had the assistance of another teacher in the lab, taking approximately 15 minutes per class period to get their students to the correct URL before beginning an Internet activity. This is 15 minutes lost from a 50 minute class period.

Experience: Imagine going to a retail store, such as Wal-Mart. You gather the items you want to buy and you approach the check-out lane. In addition to paying for the items in the basket, you want to pay on a layaway, but the clerk doesn’t know how to perform the task. You, being experienced with the layaway payment procedures at Wal-Mart (because of doing this for several years) lead the clerk through the processes of which button to push on the register to complete the transaction. At stake is competence. However, the only difference is the experience. Many teachers do not have experience in utilizing technology. The everyday demands of teaching create a tremendous challenge for the computer users to develop their technology skills. Fred Holmes, Webmaster at Osceola High School, states, “Until teachers are comfortable teaching with computers -- and that means until they are well-trained — I think we will hit a wall with technology integration” (Starr, 2000, p. 1).

Cash for Cache

The integration of technology is a curricular, instructional, and monetary issue in education. Recent studies have shown that the “ United States spent somewhere between \$3.5 and \$4 billion on computing and networking hardware, wiring and infrastructural enhancements, software and information resources, and systems support” (Shaw, 1997, p. 25). Cash transfers into cache and computers are a viable expense school districts are willing to accept as being a part of the technocentric revolution.

Arkansas still does not require a technology course in the preparation of their teachers for certification (Trotter, 1999, p. 42). The University of Arkansas has gone to the MAT program to in some way transform education as a respectable profession but drops the ball in the technological training of their teachers in a fundamental aspect of being a teacher in the 21st century.

Arkansas, in its infinite wisdom, has decided that distance education needs to be on the forefront of educational concern for our state. Funny, I don’t remember Judge Imber from *Lake View v. Huckabee* requiring that for equity and adequacy in the State of Arkansas’ public education mentioning or requiring distance education initiatives. However, “a state law passed this year requires that distance learning be made available in 100 elementary schools and secondary schools ... by August 2000” (Jerald & Orlofsky, 1999, p. 73). Again, this will create a need for more money, both in the standardization and acquisition of, the technology being infused and the professional development of the teachers and administrators utilizing the dictated technology. The use of technology in our public schools requires a joint commitment from federal, state, local, and private funding sources. “On average, states provide about 20 percent of total school technology funding; local school districts underwrite about 40 percent, the federal government furnishes about 25 percent, and private donations finance about 15 percent” (White, 1997, p. 42). The impetus for the cost of technology lies at the feet of the local school district. For the purposes of this paper, the cost of technology in education will encompass hardware, software, maintenance, and professional development.

According to the United States Department of Education, “computers are in about 80 percent of our classrooms” (Fatemi, 1999, p. 5). Technology hardware infusion requires curriculum-based software for instructional purposes

for it to be an effective tool in schools. National spending on curriculum content software “increased 21 percent from \$473 million to \$571 million” (Zehr, 1999, p. 13) between 1996 and 1998.

The E-Rate is yet another expenditure toward the integration of technology into schools. The E-Rate is the government’s way of assisting school districts in becoming part of the information superhighway. Spending on the E-Rate has increased significantly, “from January 1998 to June 1999, the SLD awarded more than \$1.66 billion to 25,785 applicants” (Jerald & Orolofsky, 1999, p. 70). According to Jerald and Orolofsky (1999), the State of Arkansas has fared quite well with a total E-Rate funding for our state being \$15, 432, 189 (p. 73).

An aspect of the overall picture of technology often forgotten in the selection and the assimilation of technology is the additional cost incurred for maintenance of the computers. Computers that do not work are not a benefit to the teacher. Additional monies must be budgeted to keep computers and networks functional. Technology that does not work regularly cannot be trusted and consequently, will not be taken advantage of by teachers.

Professional development is a fundamental aspect overlooked by many school district technology budgets. The art of hunting and gathering for information has passed. Students deserve teachers who are adequately trained on their computer network and software. Districts that do not provide adequate training are merely cloaking themselves in the technology revolution. Their foundation is rotting and their technology plan is fraught with poor judgment and questionable ethical violations.

Research has indicated that, over the years, professional development has been consistently overlooked by school districts on a regular basis. “Only about 15% of the typical educational technology budget is currently devoted to professional development” (Shaw, 1997, p. 5). Today, sadly, not much has changed in that arena. The United States government, again, has allocated monies to assist school districts in training their teachers. “Congress supported the Clinton administration’s expansion of the federal Technology Innovation Challenge Grants program, which will direct \$30 million to 20 model projects designed to teachers’ skills in using technology” (Trotter, 1999, p. 37).

Still, with all of this money being directed to the professional development of teachers, many teachers do not feel comfortable in the integration of technology into curriculum. Zehr (1997) contends that school districts must allocate at least 30 percent of their yearly technology budget to teacher training.

Teacher training costs money. Some school districts are reluctant to allocate funds to something for which the general public cannot use their tactile senses to validate the expense. “There is some notion that if one spends money on teacher training, you’re taking away money from direct spending on students” (Zehr, 1997, p. 24).

In a recent survey by the NCES, “only one teacher in five felt very well prepared to integrate education technology in the grade or subject they taught” (Trotter, 1999, p. 37). Ultimately it is the responsibility of the school district to ensure that their teachers and administration are adequately trained to utilize the technology as it was intended.

Teachers currently coming out of college teacher education programs are limited in their applied use of technology. In fact, The National Council for the Accreditation of Teacher Education (NCATE) has warned that teacher preparatory programs are not preparing their teachers to become technologically literate. Authur Wise, President of NCATE, argues that, “although much has been done in the integration of technology into the schools, besides the atypical exemplary practices used, teacher education programs as a whole have a long way to go in the technology revolution” (Cooper, 1997 p. 4).

Summary

Teacher education programs need to be more creative in incorporating technology through the curriculum program to demonstrate the effectiveness of technology in the curriculum. Teachers, especially those beginning their careers, will initially rely on teaching methods demonstrated to them in their collegiate experience. The educational paradigm of relying on one or two educational technology classes to fully prepare teachers for incorporating technology into the curriculum is ineffective. To help better prepare teaching candidates to utilize technology in the classroom, all faculty members of teaching education programs should be incorporating technology into their curriculum. Teaching candidates will model the instructional methods of their instructors. Simply talking about the utilization of technology is minimal and ineffective. Individuals must be given numerous opportunities to observe and practice incorporating technology into the classroom environment. Methods professors who incorporate what Harris (1997) calls “telecollaboration” and “teleresearch” activities will demonstrate the effective use of technology in the curriculum.

Jan Wee, a technology learning specialist at Wisconsin's Holmen High School, says, “The single greatest factor impacting the successful integration of technology into the curriculum is the lack of time for educators to expand their understanding of technological tools and resources” (Starr, 2000, p. 2). Modeling effective usage of technological tools and resources to students will help reduce the time it takes the classroom teacher in creating and

implementing technology into the curriculum. Patrick Greene, assistant professor of educational technology at Florida Gulf Coast University, says, "A lack of teacher training is the greatest impediment to technology integration" (Starr, 2000, p. 4).

Administrators need to be creative in developing strategies for encouraging teachers to spend more time during the school day to learn new technologies as demonstrated during in-service days. Administrators might hire a full-time substitute to rotate throughout the school during the week to allow the classroom teacher time to devote to learning new technology. The administrator might arrange to have a curriculum technology expert in the school one or two weeks a month to work with small groups of teachers as they are relieved from their classroom. Teachers might be given scholarships to attend professional courses to learn technology and then, in return, train other teachers in the school or district. A technology curriculum specialist could be brought into the school to teach after-school classes once a week for an extended period to encourage teachers to spend time working and learning the new technologies.

Teachers who are given time will learn effective technology management skills. There are effective strategies teachers can utilize to reduce the time spend getting students started on the Internet, such as bookmarking the starting website, placing the website on a class homepage, utilizing websites that allow individuals to collect their favorites/bookmarks on the Internet to access from any computer, or using hyperlinks in Microsoft Word to allow students to double click straight to the correct site.

The cost of technology in education begins with **TIME: Training, In-service, Management, and Experience**. As Tissue (1997) says, "I now maintain Websites with lecture notes, answer keys, and other information for the classes I teach. Besides the initial time to learn HTML, maintaining the on-line material adds one more thing to an already long list of, developing, updating, and presenting lectures, holding help sessions and office hours, grading; and class administration" (p. 3). Teachers must be given time during the school day to learn, through playing, technology.

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METAPHOR: A MODEL FOR TEACHING CRITICAL THINKING

Stanley D. Ivie
Texas Womans University

Abstract

Teaching critical thinking is one of the most widely accepted objectives of American education. Many educators would agree with Jefferson's statement: "A democracy cannot survive unthinking citizens" (Beyer, 1995, p. 2). Critical thinking is generally regarded as being necessary for maintaining our scientific and technological society. Many different approaches have been advanced for teaching critical thinking skills. Two such approaches—Dewey's six steps of scientific problem solving and Bloom's six levels of thinking—have received popular acclaim from educators. Both Dewey and Bloom, however, have clear limitations. The following article presents an alternative approach—one that features the use of a Critical Thinking Model. Metaphor plays a central role in the inner workings of the model. In order to illustrate how the model can be used, different styles of educational leadership are traced through its various levels. The article concludes with the proposition that metaphor is a useful tool for teaching reflective thinking.

Introduction

Teaching critical thinking is one of the most widely accepted objectives of American education. Many educators would agree with Jefferson's statement: "A democracy cannot survive unthinking citizens" (Beyer, 1995, p. 2). Critical thinking is generally regarded as being necessary for maintaining our scientific and technological society. Brain power translates into economic power. The worth of an idea—to borrow a phrase from William James—is to be measure by its "practical cash value" (Urmson, 1965, pp. 194-195).

Many different approaches have been advanced for teaching critical thinking skills. Two such approaches—Dewey's six steps of scientific problem solving and Bloom's six level of thinking—have proven exceedingly popular with educators. The problem with Dewey's process of inquiry is that scientists do not follow his steps when they set out to solve a problem. Scientific thinking commonly involves more serendipity than Dewey would allow (Kneller, 1966, pp.39-56). Bloom also falls short of the mark. His taxonomy was never intended as a treatise on critical thinking. Educators commandeered his work and converted it to their own purposes (Ivie, 1993, pp. 104-107). Requiring school children to memorize Dewey's six steps or Bloom's six levels—which is what is commonly done—is not only an exercise in futility but the antithesis of critical thinking.

The Theory

What is critical thinking? Ennis (1987) offers the following definition: "Critical thinking is reasonable reflective thinking that is focused on deciding what to believe or do" (p. 10). Ennis' definition stresses the importance of reflective thought. There is a metaphor underlying Ennis' use of the word "reflective." *The Dictionary of Philosophy and Psychology* explains it in the following way: "The metaphor implied in the term reflection is that of 'turning back' upon something" (Baldwin, 1960, p. 436). We think reflectively whenever we "turn back" upon or call into question the assumptions, premises, or presuppositions underlying our ideas. The purpose of such thinking is to establish clear and logical connections between beginning premises, relevant facts, and warranted conclusions. The reflective thinker is someone who bases his or her opinions on substantive information and sound logic.

Stephen Pepper's (1972) book, *World Hypotheses*, presents a persuasive case for how root metaphors facilitate reflective thinking. There is a simple root metaphor lying at the heart of every complex system of thought. "A world hypothesis is determined by its root metaphor" (p. 96). Not all root metaphors, however, are of equal worth. Some are more fruitful and expansive than others. "These survive in comparison with the others and generate the relatively adequate world theories" (p. 2). Root metaphors are useful tools for analyzing abstract systems of thought. They act as keys for "unlocking the doors of those cognitive closets which constitute the literature of structural hypotheses in philosophy and science" (p. 149). Being able to identify root metaphors is an essential step in becoming a critical thinker.

Lakoff and Johnson (1980) have written extensively about the power of metaphor. They support the thesis that most of our ideas are metaphorical. "Metaphor is pervasive in everyday life, not just in language but in thought and action" (p. 3). Metaphors are created whenever we speak of one thing as if it were another. The language of education abounds with colorful metaphors. Is teaching like filling an empty bucket or is it more like lighting a candle to ward off the darkness? Is the mind a tool needing to be sharpened or is it more like a computer waiting to be programmed? Are today's adolescents like an invading horde of unruly barbarians or are they more like young lions sharpening their claws? Whichever metaphors we choose—so will run the course of our philosophy.

The Model

How can metaphor be incorporated into a model for teaching critical thinking skills? Though there is no royal road leading to reflective thought, the following model (attached) offers a logical and straightforward approach to the problem. No schematic, however, can replace the need for disciplined knowledge. Procedure and content complement one another. Knowing a few facts and figures is essential for clear thinking (as well as winning a million dollars on a quiz show). If we wish to think critically about history, we should know the difference between Jefferson's view of human rights (which he penned into the Declaration of Independence) and Hitler's view of the individual's relationship to the state (which he wrote into Mein Kampf). Similarly, if we wish to think critically about science, we should know the difference between Newton's cosmology (which followed from his Law of Gravity) and Einstein's conception of the universe (which followed from his Special and General Theories of Relativity). Critical thinking is more than having a lively imagination (though that is certainly an important facet of it). Reflective thought must be grounded upon factual knowledge.

Reflective thinking always revolves around a Central Question, which is the first level on the Critical Thinking Model. The Central Question may deal with any genuine problem: (A) What is the nature of human rights? (B) What is the most likely topography of the universe? (C) Who killed Jon Benet? (D) Which political party—Democrats or Republicans—offers the most tenable solutions to the country's problems? Or (E), which leadership style is the most effective for running a quality educational program? Since the present inquiry is directed toward schooling, we will process the last question through the Critical Thinking Model.

The second level on the Critical Thinking Model affords the thinker with three different positions from which to choose. Position A might very well represent the opinion held by someone who has published a controversial book. (*The Bell Curve* by Herrnstein and Murray represents just such an example.) Position B could be the argument presented by someone who has reviewed the book. (Kamin published a scholarly review of *The Bell Curve* in the February 1995 issue of *Scientific American*.) Position C is the thinker's position, which in all likelihood will differ from either A or B. Since our concern is with the question of leadership style (and not with books and reviews), Position A might be represented by an Authoritarian philosophy of educational leadership. Position B, then, could be illustrated by a Democratic philosophy. Position C always represents the stand taken by the thinker, which in this case would probably represent either a Mixed or a Balanced leadership style. The name for each position is written into the appropriate box at the top of the Critical Thinking Model.

Once the names for the positions have been decided upon, a Proposition expressing each position must be written, which is the third level on the Critical Thinking Model. A proposition is any statement or assertion that is offered as being true. A proposition for an authoritarian leadership style might read: A quality education is best achieved in a school where there are clear rules and exacting discipline. A proposition for a democratic leadership style might read: A quality education is best achieved in a schools where all of those person concerned with the outcomes—administrators, teachers, students, and parents—are involved in the decision making process. A proposition for a balanced leadership style might read: A quality education is best achieved where there is strong and decisive leadership bolstered by teacher and community support.

The fourth level of the Critical Thinking Model calls for Reasoning and Evidence. There is no shortage of evidence to support the authoritarian style of educational leadership. More schools have been run by authoritarian principals than by any other kind. One on the reasons it works so well is its simplicity. Whoever is in charge tells everyone else what to do. Research shows the quickest way of turning a "dead-end" school around is to hire a new, demanding principal. Some of the highest SAT scores are made by students who are enrolled in "quasi-military" institutions. There is equally good Reasoning and Evidence to support the democratic style of educational leadership. If students are to learn to share in the responsibilities of a democratic society, then they must acquire the proper habits and values while they are in school. An authoritarian school is not the best climate for learning democratic values. Schools that have implemented a philosophy of site-based management have greater support from teachers, students, and the community. If people are given a chance to buy into educational objectives—make them their own—they will act upon them with greater commitment. Finally, there are sound Reasoning and Evidence to support the balanced leadership style. Quality schools tend to have strong, decisive leaders. Such leadership, however, does not have to be capricious or dictatorial. An effective principal is one who has the popular support of his or her teachers. Research shows that teachers expect the principal to lead—to take a firm hand in matters relating to discipline. The principal is the key figure in giving the school a clear sense of direction.

The fifth level on the Critical Thinking Model calls for an examination of Assumptions. These are the presuppositions underlying the reasoning and evidence. Assumptions provide the foundation upon which we

construct our thoughts. They are the logical first premises supporting our reasoning processes.

What are five assumptions underlying the authoritarian style of educational leadership?

1. Quality education requires order and discipline.
2. Students, being lackadaisical and disorderly, require rules and regulations.
3. Achieving high standards requires hard work.
4. Success means making a commitment to long-term goals.
5. Everyone needs to learn to respect authority.

What are five assumptions underlying the democratic style of educational leadership?

1. Quality education respects individuality while cultivating civic responsibility.
2. Students, being active and inquisitive, require a measure of freedom.
3. Achieving high standards calls for building a positive school climate.
4. Success is best measured when individuals achieve their own goals.
5. Everyone should discover his or her personal meaning in life.

What are five assumptions underlying a balanced style of educational leadership?

1. Quality education involves meeting students' needs in a safe environment.
2. Students, being immature, require close adult supervision.
3. Achieving high standards is a goal shared by the whole learning community.
4. Success occurs when individual and institutional objectives coalesce.
5. Everyone should come to appreciate the need for rules and conventions.

Metaphor is the sixth and final level on the Critical Thinking Model. Lakoff and Johnson (1980) contend that metaphor underscores the entire fabric of human thought. Pepper (1972) asserts that underlying every complex system of thought there is a simple root metaphor. What is true of thinking in general—philosophy, science, and religion—is equally true of educational leadership. There is no dearth of lively metaphors describing leadership styles. Which metaphor is most suggestive of an Authoritarian style of educational leadership? If we think of a school as being analogous to a ship, then the principal is clearly its captain. The welfare of the ship and its crew (teachers and students) is dependent upon the captain's ability to command. Military engagement demands clear and decisive action. Everyone must work together as a single unit. *The Manual of Arms* is not a book of rules for a debating society. Everyone must follow orders. Otherwise, there is the danger of sinking the ship!

The Democratic style of educational leadership offers an equally suggestive metaphor. A democratic school may be viewed as being similar to the United States Senate (though senators were originally appointed rather than elected). The Senate is a grand debating society. Though the Senate has leadership, the lines of authority are not clearly drawn. The freedom of individual senators to speak their minds is cherished and guarded. Each senator carries the power of one vote, though senior members control the most important committees. A school, if it is like the Senate, respects the individuality and rights of each of its members. Everyone is entitled to his or her point of view, and he or she should be afforded an opportunity to express it. The role of the principal is similar to that of the majority party leader (which is often compared to an exercise in herding cats). The principal must build a consensus for the goals to be achieved, and he or she must delegate the responsibility for realizing them to other members of the learning community. The democratic principal is truly a person who is gifted in the art of human engineering.

Which metaphor is suggestive of the Balanced style of educational leadership? If the principal is neither a captain nor a senator, what is he or she? The principal can be thought of as the parent of a large family? The parent's role is one of listening to the wants and desires of all of the family's members before distributing the scarce resources in an equitable way among them. Parenting calls for a variety of skills—organization, patience, fairness, and most importantly love. The good parent knows he or she must build a bond of trust with the children. The principal, like a good parent, must be a warm and accepting person. The teachers and the students must come to trust the principal's judgments. No family, however, can exist without rules. There are times when both teachers and student must be told No—that what they desire is not in the best interest of the whole community.

Conclusion

All six levels of the Critical Thinking Model have been analyzed and described. There is, however, one remaining facet of the schematic that needs to be mentioned. Running across the model—just underneath the Central Question—are two arrows with the words "Reflection" printed inside. The arrows indicate that critical thinking involves thought turning back upon itself—examining how it arrived at its present conclusions. We think critically about educational leadership (or any other topic of inquiry) when we realize that the entire structure of the ideas we have so carefully erected is based upon one or more simple metaphors. If and when we change our metaphors, the whole of our theoretical system changes as well. Reflective thinking means being cognizant of the logical

interrelationships that exist between Propositions, Reasoning and Evidence, Assumptions, and underlying Metaphors. The whole of our thinking revolves around the metaphors we invite into our lives. They are the keys for unlocking the kingdom of the mind.

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**STRAIGHT FROM THE HORSES MOUTH:
VALUABLE LESSONS LEARNED ABOUT THE PRINCIPALSHIP**

Pat Joachim and Jack Klotz
The University of Southern Mississippi

Preparation programs for the training of future educational administrators have existed for a considerable period of time. However, the questions remain today as they have throughout the years, are such graduate programs specializing in the area of educational administration really preparing future school site administrators? Will they be able to assume their place within the field as functioning educational leaders? Will they be capable of not only leading teachers and others in delivering quality educational endeavors for students but also of functioning as true instructional leaders? In the early days of school leadership, principals tended to be selected from the ranks of teachers, who were thought to be transferable to the principal's office. Whether justified or not, in some instances local school policy makers, reflecting the values and mores of their communities, selected individuals who were perceived as exemplifying those same held values and mores to become school principals.

The call for change in preparation of future school leaders can be traced to such reports as the 1988 publication by the University Council for Educational Administration, *Leaders for America's Schools* (Griffiths, Stout & Forsyth). Drawing on the recommendations of earlier movements, this report raised important questions about educational administrators and their role in managing reform efforts in school improvement. Specifically, the report questioned, "... whether the preparation of future school leaders needs to be redesigned, and what the roles of federal, state, and local policy makers, teachers organizations, and particularly institutions of higher education should be in these changes" (Jacobson & Conway, 1990, p.x).

A decade has elapsed since the publication of *Leaders for America's Schools* (Griffiths et al., 1988) and as predicted, there has been no shortage of attention to the reform of educational administrator preparation programs. For example, at least five professional associations have prepared full-length volumes expressing their policy statements regarding the preparation of school administrators (e.g., The American Association of Colleges of Teacher Education, 1988, The National Association of Elementary School Principals, 1991, Ashbaugh & Kasten, 1992, The Council of Chief School Officers, 1996, The National Policy Board for Educational Administration, 1993). Indeed, three additional full-length volumes have been written on the general topic: Daresh and Playko proposed a career-long model for the education of school administrators. Murphy (1992) developed a philosophical basis for building preparation programs, and in an edited work Jacobson and Conway (1990) presented views of a number of authors on the topic of administrator preparation.

A plethora of other scholarly works on the topic, preparation of educational administrators, also exists. In 1988, Daniel and Southerland offered a categorized view of 98 works spanning the period of time from 1988 to 1998. According to the Daniel-Southerland categorizations, readings ranged in themes from documentations of innovative practices to calls for radical and systemic changes in programs for preparing administrators. The extant scholarly works represented a collective wisdom on the topic of administrator preparation with a focus placed upon the continuation of a strong knowledge base for administrator training, a heightened focus on problem-centered learning, and a renewed emphasis upon the affective development of administrators.

What then should reformatted instructional programs at universities look like in order to effectively prepare future school principals to lead others in the quest for improved school environments that enable students to achieve their potential? According to Behar-Horenstein (1995) models of training programs at the university level are exhibiting a "movement away from the ... managerial, authoritarian, and top-down leadership styles that are typically associated with the science of administration" (p.18). Others agree (Lumdsen, 1993; Milstein, 1993; Thompson, 1991; and Thomson, 1992, 1993). Today, there is an observable transition toward collegial and empowering forms of leadership, which according to Behar-Horenstein (1995) has been catalyzed by a reconceptualization of the principal's role to such an extent as to seek congruence between theory and what happens in the "real-world" of school-based practice. Efforts to bring university programs into alignment with actual practice has been reflected by the development of group processing skills (Worner, 1994), participatory decision-making and consensus building skills (Thurston, Cleft, and Schacht, 1993), reflective thinking (Gordon and Moles, 1994), and monitoring of principal candidates and newly appointed principals (Grand, 1991; Stakenas, 1994; Snyder, 1994, and Worner, 1994).

Transitions in the professional preparation of future school principals have coincided with significant programmatic changes at many different levels. First, according to Behar-Horenstein (1995) "... many post-

secondary educational administration programs previously accentuated planning, facilities, buses, and budgets. Second, newly reconstituted departments have been renamed as departments of educational leadership or educational leadership and policy” (p.19). Many of these newly configured programs have been designed to promote a “holistic” approach to preparing building principals. Such programs are attempting to train future principals to have the skills and abilities to empower local schools and their publics to come together for the purpose of having a strong impact on student academic accomplishments (Heck, 1992; Krug, 1993; Rosenholtz, 1989). Current candidates for the principalship must be skilled in the school-based management model, which has significant implications relative to school principalship accountability, supervision, and efforts to improve student achievement. Further principals are expected to have the ability to voice and lead others to a vision of what effective schools look like. Additionally, principals must be able to function in disparate population settings. They must also possess the skills and abilities to provide leadership for teaching diverse age student populations, facilitating instructional change that accompanies inclusion efforts, and also be capable of overseeing the functioning of full-service school settings. To this list of expectations, Thurston et al. (1993) recommended that “...professional preparation programs should prepare leaders who are knowledgeable about child development and cultural and linguistic diversity, as well as the social and academic aspects of schooling...they further suggested that prospective principals participation in administrative internships and work with stakeholders, including teachers, teacher educators, community leaders, and politicians who are engaged in school improvement efforts” (p.93). Additionally they also suggested that such individuals be skilled in writing, listening, speaking, thinking, and the ability to be understood by their audiences.

Finally, when exploring the concept of the principal as an instructional leader, Whitaker (1997) observed that a review of the literature on effective schools was abundantly clear in its contention that for such schools to exist it was necessary for there to be an “effective principal”. Accordingly, for such to be present, the principal has to be an individual that the instructional staff (teachers) looks to for leadership. This orientation of the principal as an instructional leader has been the focus of educational research for over twenty years, according to Whitaker. The research is clear on the fact that part of being an instructional leader is for the principal to be highly visible. Niece (1993) found three major themes within the review of the qualitative research on effective instructional leaders, namely that such individuals were: (1) people oriented and interactional, (2) able to function within a network of other principals, and (3) found to have administrative practitioners, who acted as mentors for them. To the previous findings, Smith and Andrews (1989) identified four additional areas of strategic interactions that were conducted by instructional leaders which led to higher student achievement levels and these were: (1) their being a resource provider, (2) their being an instructional resource, (3) their being a communicator, and finally, (4) their being a visible presence.

To the previous expectations add that as reported by Klotz and Daniel (1998), principals for the new millennium “...must be especially well-skilled in mobilizing teams of varied people and players to accomplish collaboratively the school’s goals” (p.9). Furthermore, the “pluralism of students, staff, and community requires school leadership appreciative of and capable of working with others from diverse cultures, ethnicity’s, and perspectives with particular understanding, sensitivity, and commitment to a concept of inclusively for meeting the cognitive, social, emotional, and physical needs of an increasingly diverse student and external population.” Indeed, today’s school leader must be committed to moral, ethical leadership that sets the tone for establishing school as a “community of learners” (p.9) wherein mutual respect, trust, and concern for each other characterizes the climate and culture of school and community. To achieve this, the leader for the next millennium must be skilled in reflective practice earmarked by decision-making and problem-solving based on a well-examined belief system, i.e., an acquired, readily referenced core of values, which Steven Covey calls a state of “centeredness” that can guide one through difficult decision-making and crises.

Certainly, in establishing the expectation for graduate students in educational leadership preparation programs to spend time in the field engaging practicing school leaders in dialogue sessions aimed at gaining insight into their (the practicing administrator’s) strategies, efforts, values, and beliefs relative to many of the afore mentioned expectations for administrators as espoused by various national reports and the substantial research literature available seems only prudent. To this end then, the concept of having students engage three practicing school principals each from a different level within the preK-12 setting, with at least one from a school involved in site-based management practices seems most advantageous for the student to see and reflect on theory to practice.

Thus, with the advent of the summer of 1999, the University of Southern Mississippi’s Department of Educational Leadership (EDA) initiated a major redefinition of formatting its master’s degree program. This action was undertaken to meet the Mississippi Department of Education’s revised standards, as well as address the significant body of literature espousing change in such preparatory programs. Consequently the old format of stand

alone, non-sequenced, course work was abandoned and in its place three, twelve credit hour integrated blocks of instruction, with an additional six-hour internship program was conceived and implemented. Within this course work, students moved through the instructional blocks entitled; Landscape of Leadership, The Principal as Instructional Leader, and The Principal as Manager.

This new program is built around a cohort model that emphasizes the matriculation of students via a group orientation. This is further augmented by assigned cohort instructor groupings. The intent has been two-fold. First, influencing a highly structured student orientation to networking both in the collaboration for present learning and for future collaboration and support in their careers. Second, the cohort process was expanded to include groupings of three to four professors who planned and delivered the instructional program as a team, thus eliminating the isolation and disjointedness of many traditional programs. Furthermore, the joint cohort configuration has permitted a conceptual integration of theory and application across and between courses so that issues are dealt with simultaneously. No longer must students wait for another course to see the missing pieces of the puzzle. This allows the student to recognize how concepts from different courses impact issues and/or projects which administrators deal with on a daily basis, a reality frequently not addressed in many traditional formats. An example of this integration concept was employed during Block 1 where students learned and applied the theory of leadership, decision making, motivation, and school board policy to reach solutions to multifaceted administrative issues. Other examples of teaching strategies employed included projects, leadership assessment inventories, interviews of practicing administrators, interactions with visiting guest speakers, and finally, the development of individual student leadership platforms. To further aid students in their preparation efforts to become instructional leaders, an opportunity was created that allowed the students to gain insight into their leadership style(s) by taking a number of different assessment instruments specifically designed to provide each student with an analysis of their preferred leadership style or styles; thus giving each student analytical self-awareness into their tendencies toward leadership.

Students participated in various assessment inventories designed to identify their emerging styles of leadership and communication and their implications for their administrative behavior. This was further enhanced by a degree of expectation that each cohort member would develop an initial leadership platform, revising it periodically as his or her knowledge base expanded while moving through additional blocks. These skills were further enhanced as a series of guest speakers from education, business, government, and politics shared their career experiences with the cohort. In reflective activities following each presentation, students identified the speaker's leadership and communication styles. This activity was culminated with a group discussion comparing and contrasting the effects of each speaker's leadership and communication styles.

The next extension of preparatory experience consisted of the students scheduling time to formally interview three different building level principals, elementary, middle, and high school. Additionally each student was required to have at least one administrator involved in site-based practices and at least one from either a private or parochial school. During the interviews, students questioned the principals on a wide array of administrative theories, practices, and issues, such as appropriateness of administrative span of control, perceived leadership style, areas of responsibility, supervisory practices, communication styles, utilization of technology, decision making strategies, and function of school board policy. Areas of interview emphasis were designed to facilitate students understanding and awareness of current best administrative practices.

During subsequent classes, students shared their comparative analysis of interviewed principal responses. These dialog interactive sessions permitted students to identify the different administrative styles and their impact on the organization and student achievement. Examples of their observations are:

"I thought it was good that we had to interview principals from different levels and also that we had to include both site-based and nonsite-based administrators. I think we can learn a great deal from those individuals currently in the field of educational administration."

"The interviews were a vital tool in helping me understand the roles and thought processes of a building administrator."

"Interviewing three distinctly different principals provided my first insight into the realm of - perception versus reality. This activity was very helpful in stimulating subsequent discussions within the cohort. It was definitely meaningful and relevant to each of us and has become a terrific reference tool."

"The required interviews of site-based versus non-site based, elementary, middle, and high school principals, gave me the opportunity to know the difference between site based functions and non site based functions."

"This activity was of great educational value. One change I would make is to interview principals with varying years of experience. The advice given and comments made will not be forgotten. I believe this activity should

be required of all future cohorts.”

“The principal interviews gave me the opportunity to talk with administrators and get a perspective of how things should and should not be done in a school. Being able to go in and look at different schools, talk with principals of different backgrounds and experiences, gave me insights as to reasons why schools do and do not succeed.”

“The interviews allowed me to cement my own theories of administration and to understand different leadership styles and how they work for the man-in-the-job.”

Benefits of the experience

Aside from the direct interaction between preservice administrative student and practicing administrator, what benefits are associated with this learning experience? The answer lies in the ability of the instructor(s) to continuously structure within the classroom setting, revisiting and reflecting on the outcomes and analyses of these interviews.

This quality was noted during subsequent class settings, as students were exposed to new knowledge, the interviews were continuously revisited in order to activate the student’s transition from theoretical models to real world practice. In reality, instructors were not required to insert “war stories” to bring home a point. Now it was possible to ask the question “Give an example of how this theory can be or is applied in a real world environment”. Because of the stored knowledge of the interview experience, students were able to make the quantitative leap from theoretical construct to real world practice. This tool, i.e. principal interviews, sharpened the retention of theoretical knowledge through direct association with what principals are doing in the field.

This activity provided a platform for students to engage in distributed practice throughout the block, a strategy well known for reinforcing deeper meaning and knowledge. By constantly returning to the interview experience, students were encouraged to acquire the linkage between the concepts taught in class and how they were applied in the field. There in lies the value of this instructional practice, the constant reiteration of real world application. Now students leave a program with more than abstract knowledge, but the ability to apply practices and procedures, which will have a positive impact on student achievement.

If nothing else, other professors of educational leadership should look to this concept of multiple on site interviews of practicing administrators as a valuable asset for the training and development of future administrators. This strategy can be used in a multiplicity of courses with modification to meet the specific focus of the content. As an example, adaptation of the strategy is certainly applicable for such courses as Instructional Supervision, Public School Finance, and/or School Community Relations.

How then does the instructional strategy of structured interviews of practicing school principals blend with and support the established expectations for the preparation and training of future Mississippi school-site administrators? The answer to this question can be found in Appendix A, “MISSISSIPPI ADMINISTRATOR STANDARDS”. This table identifies specific standards from the state oriented skill expectations that this specific instructional practice meets.

APPENDIX A

MISSISSIPPI ADMINISTRATOR STANDARDS AND INDICATORS:

Standard I: Maximizes student learning by working with staff to translate knowledge of learning theory and human development and relevant school data into successful curricular programs, instructional practices, and assessment strategies.

- understands relevant models of supervision
- is committed to excellence
- is committed to high expectations of self and others
- believes that decisions should be made in the best interest of children
- sets, communicates, and monitors high expectations for faculty and staff
- nurtures the development of a shared school vision and mission
- encourages risk-taking and is receptive to change

Standard II: Applies human relations and interpersonal skills to foster a climate of continuous learning and improvement.

- understands theories of human relations

- knowledge of leadership theories and styles
- understands motivational theories and strategies
- values diversity
- values group or team approach
- knowledge of human relations skills (conflict resolution, group processes, decision making, team building, delegation, consensus building, providing feedback)

Standard IV: Exhibits team building skills in the development of ownership among all stakeholders in the school community.

- knows key stakeholders and what they can contribute
- values the worth of all people
- values the opinions of others
- believes that everyone has talents and strengths that he/she can contribute to the common good
- is willing to share power, ownership, and credit
- values team concept
- uses knowledge, competencies, and experiences of stakeholders in the service of school goals

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MORALITY BY LONG-DISTANCE: AN EDUCATOR'S CHALLENGE

Fred D. Kierstead University of Houston-Clear Lake

"Show me a hero, and I'll write you a tragedy."

F. Scott Fitzgerald

"One's sacred ground is one's truth and reality, and there are poles of the progressive-relative and the orthodox out there."

John Hunter, Culture Wars

Introduction

The "new" economy of E-Commerce, knowledge-intensive sales, globalization of the market, lifelong learning and "education a-la-carte" have all been themes recently touted as what the OCED Information Base calls the "new educational challenge" (1999). And as usual, they are challenges from without rather than from within. The educational community is not being asked to take leadership in the "new" challenge, but is rather being asked to catch up to the "reality" of a virtual world by throwing educational technology into the formula as a quick-fix method of reaching these challenges. Educational institutions at all levels are being asked to provide age-free, time-free and location-free venues for learning. Universities above all other institutions are now competing internationally for virtual "customers" and distance learning packages that will please the new non-traditional student. The new non-traditional student is of any age, is working, is juggling many obligations, and is looking for short cuts to learning.

Bill Gates has asked educators to get with the inevitability of the "I-generation," with "I" standing for Internet (Gates, 2000 p. 98). But even Gates has not figured out that the "I" can also stand for another generation of self-centered consumers who now have only a screen to talk to rather than other people, and who have no loyalty to any social arrangement or educational institution. His educational solution is to put computers in all classes and homes and upgrade teacher skills using technology. An admirable goal, but not the answer to many of the problems society faces. It is especially troublesome to assume schools will be the primary agency for this transformation, when they have not shown to be a place of leadership for alternative models of learning. They have been slow to change and very unresponsive to the "market" of learners. To place educational institutions in a market-driven environment without recognizing the other roles they play is a trivialization of those other roles. In *Education Week*, a survey of public school teachers in 1999 reported that 77 percent of teachers consider the computer a secondary rather than a primary resource. The typical teacher uses a computer less than ten times a year (Peck, p. 6). Peck and his co-authors caution that the schools cannot be the place where the "gap" in technology literacy will be closed. It would be a failure to assume this role just as schools failed to solve poverty, discrimination, drug use, teenage pregnancy, and many other social ills (Peck, p. 6). This lack of readiness educators to use the Internet, distance learning and new technologies is only one side of the "problem" of meeting new demands for learning beyond a classroom. As real as this problem is, it does not address the issue of what could be reasonably done via this mode of instruction that traditional classrooms still do better.

Gertrude Himmelfarb in *One Nation, Two Cultures* suggests that America has swung from a conservative or in her word "strict" society to one with liberal or "loose" outlooks. The 1960's counterculture has become the dominant culture, that has contributed to a loss of parental authority, violence in schools and society, pornography, sexual perversion, TV violence, binge drinking and the dumbing down of education at all levels (Himmelfarb, chap. 2). This liberal perspective has, in Himmelfarb's analysis, become a major problem in American society. She points out that unfortunately people now assume moral progress is also a necessary by-product of material progress. Himmelfarb states that this assumption is far from the truth, as more and more people ply their own relativistic notions of economic progress and self-satisfaction with no considerations of others. She believes liberalist notions have become more like individual preferences, and seem to be above any social considerations or moral deliberation with others in mind.

In the midst of the present concern of how to prepare our youth for the new millenium, lie the issues of teaching students shared responsibility, honesty, citizenship, mutual respect, and regard for others. In a poll conducted by *Who's Who Among American High School Students*, 80 percent of the best students said they cheated to get to the top. More than half believed it was "no big deal" to cheat (Pugh, p. 4). The Josephson Institute of Ethics indicates more than two-thirds of high school students and half of all middle school students said they had cheated on an exam in the last year (Pugh, p. 4).

At first blush these statistics would seem to show an alarming increase in student apathy about cheating. In fact, these statistics have not changed much in several years. It may not be apathy at all but rather a lack of concern by students for what to learn and why it should be learned. With the prospect of a virtual environment for education at all levels on the horizon, one might ask the question, "How will students learn morality and ethical conduct if moral decay is already a problem in our schools?" Is honesty "no big deal", or is it a critical part of civic life?

This article is an analysis of what might be reasonably expected in moral development, given the probability that students may not have immediate access to positive moral role models. Personal contact with teachers and other students in a virtual world for learning leaves all the decision-making for what is to be learned and why is left to the learner. If, in fact, morality is learned by observation and trial-and-error practice, where will it be learned in the future? Will distance learning make any difference?

Our Morality is Showing: Cultural Traits.

The virtue of patience has somehow been lost in America. Taking more than a minute or two to get ATM money, get on-line, to wait at a traffic light, to move in store cashier lines, or even be entertained makes people feel they are not being served properly. Channel surfing, cellular phones, hand-held computers, faxes, microwave ovens, answering machines and distance learning are other examples of the "electronic village" that have created a mentality of immediacy we are all experiencing. Our time seems to be much more compressed, with productivity being measured in knowledge and information-based data rather than "things" being produced. It seems our worth is not without a cost of time and energy geared toward efficiency and quick fixes. Speed of processing has become the value.

Is it possible our universities have also lost a sense of collegiality and shared responsibility without even recognizing it? College life was a holistic enterprise a place to find truth and search for answers. It originated as a cloistered environment for scholars to think and contemplate the meaning of our existence and religious purpose. Over the years, higher education has taken on an economic role of job-preparation. The prospect of a virtual university continues, as faculties are being asked to teach on-line and at a distance. Along with a virtual university has emerged a curriculum of facts, credits, efficiency, time compression, structured imagery and super-ordinate knowledge. This approach is credit oriented rather than mind-expanding, convenient rather than values clarifying, and politically correct rather than defensible in its outcomes. The community of scholars is being replaced by a supermarket of course offerings. It's not so much dialogue or exchange of ideas that is expected at the university today, but rather a cornucopia of options to please the "customer" (our students). Maybe Allen Bloom was right students at universities are just "nice". They're nice because they just attend classes and aren't asked to defend ideas or change. They can all be nice to each other without fear of confrontation or elaboration of ideas (Bloom, 1987).

So, the "customer" is now dictating the outcome and services to be rendered, rather than the faculty making judgement as to the student's preparedness. The fact that a university's customers also include professional organizations, the society, employers, and parents seems to be lost in the ocean swells of argument toward efficiency, expanded markets, and student satisfaction. Student satisfaction is a concern for any university, but selling educational products short for "sales increases" (student credit hours produced) may require the professionals in the field to rethink what the product is turning out to be. Our morality is showing if the faculties on campuses are not intimately involved in the determination of student skills, abilities and attitudes. American universities seem to be sold on the idea that it's possible to make these judgements without ever seeing our students face-to-face or needing to make a general diagnosis of what students have missed in their education. Not knowing who is on the other end of the exchange opens a greater possibility for failure by institutions not only because there is the possibility of cheating, misrepresentation or fraud but also because it is very difficult to get a sense of student performance and perspective. State legislatures are adding to the distance learning expansion because "clicks" are easier to pay for than "bricks". Buildings cost more than Internet courses.

With the prospect of a highly competitive market for university students, universities have begun to look for "efficient" ways to get more students without the corresponding cost of infrastructure and facilities. Some have projected that universities will be obsolete because of the trends toward "hands-on" and "in-time" learning in the field rather than a classroom (Twigg, p. 180). Some have predicted universities will start to lose research money (except for a few) because of Information and Communications Technologies (ITC's) as information support provided outside the university (McFarlane, p. 82).

The prospect of all universities competing with Harvard, Yale, Stanford or other international universities has made college presidents cringe. Added to the problem is the amount of start-up funding needed for the infrastructure. Will universities go out of business because they won't be able to compete? Will classroom learning be a thing of the past? Probably yes and no. There will be more options to take courses long distance, and maybe some universities

will fail to maintain minimum operating cost. Market-driven forces will have more to do with that than any internal decision made by officials. Is it reasonable to assume we can teach all of our students needs at long-distance?

Virtual Morality: Some Caveats

Some facets of what institutions of educations have had as responsibilities will continue. Developing basic knowledge, forming responsible citizens and integrating immigrants into the mainstream will continue (OCED, p. 2). But without a clear-cut venue, will this responsibility be a mere dream? Is it possible to make moral people by long-distance? The following is a compilation of caveats that will require resolution if we as educators will have even a chance to meet these goals. The list is not ordered in any priority, but is presented for discussion and analysis.

Some of the virtues expected by any society include respect for truth, honesty, charity, kindness, patience, responsibility, mutual regard, interdependence, equality of opportunity, integrity, tolerance, justice, self-respect, and fairness. No society would argue that these are unimportant. These are virtues and not values. Values are mere preferences, while virtues are habits that are heroic, transcending personal choices. It is, therefore, possible to come to some agreement about virtues and other - regarding attitudes. If we are to come to any consensus as to how we should be moral, we'll have to agree with each other about these terms and how they're manifested and accomplished. The following caveats are presented to emphasize the areas of moral development and ethical conduct that may be lacking in a distance model of instruction.

1. Consensus

The first caveat deals with the problem of consensus and shared responsibility. The simplest definition of a moral person is being otherregarding. These need not be any particular religious or ideological baggage that goes along with this definition. Rather, there must be "givens", or meanings of moral terms. Chat rooms, Email messages, two-way television or other means of "communication" without face-to-face contact provide a venue for people, but not necessarily the best forum to defend ideas and convince others of one's arguments. If morality is learned from observations and imitation of others (as social learning theorists suggest), and if morality becomes part of us because we learn why and how our conduct toward each other should reflect good intent (as non-consequentialist theorists propose), distance learning environments become more of a barrier in these processes. The virtual venue does not provide the best environment for this kind of learning.

Exchange of ideas and consensus requires give and take, convincing argument and a defensible partiality that stands up to the highest test of validity. Creating "straw men" and then burning them down as unacceptable would work if we were sure all would have input into the argument, but the trend on the Internet or electronic village seems to be to provide a forum without any defensible partiality expected. Only opinion occurs not any consensus. Anonymity is also part of the Internet, and is far from any notion of defensible partiality.

2. Guidance and Trial-and Error Learning in Moral Deliberation

Another limit when it comes to moral development by long distance might be the limited exposure faculty has to students and the true understanding of their perspectives. Not having access to positive role models and observable consequences for actions leaves a void in the "perceived consequences" of one's behavior toward another. Children and young adults also need guidance because they are not adults and should be given guidance in their analysis of how to act toward others. An electronic venue may provide a limited source for this kind of learning. Each moral dilemma also has extenuating circumstances that must be considered before guidance is given. Only a person recognizing the circumstance and the process of thinking by the student can provide that flexible kind of guidance needed. There are no "school" solutions to moral dilemmas, but neither is there an open-ended solution pool for social problems requiring no responsibility other than mere personal preferences.

3. Prescribed and Described Morality

If all educators need to do is transmit moral protocols to students as mere descriptions of moral conduct (behaviors), it might be easier to do it by a virtual venue. In earlier days, a good part of college life had to do with direct experiences with a wider range of people and ideas. The electronic venue can do a great job of teaching a described morality, morality that reflects what we stand for and aspire to be, from a "rules" or factual perspective. What may be a more troubling part of moral development are the prescribed parts of morality, or a sense of what we should be doing as the circumstances dictate. This would require more than one-answer thinking, and is not as easily explained in a medium like the Internet.

4. Time Compression, Age Difference and Anonymity

As was stated earlier in this article, our "customers" in education are busy, strapped for time, all used to multiple-tasking, and seem to crave entertainment with everything in life. Although students prefer face-to-face contact with professors, their time is limited. The College Board survey this year suggests that if students could not meet a class at a university they would take a distance course (Aslantian). Because of time compression, The College

Board also predicts short courses, credentialing and convenience of time were more important to customers than reflection, degrees, and shared learning.

Lifelong learning is becoming more of a reality because of the influx of new information on a daily basis. Jobs require retooling and new mindsets. For that and other reasons age matters little for "new" learners. Along with this time-free, age-free, and location-free education, will come the expectation that all will be "right" with the universe. Somehow, educational institutions will continue their role of producing good citizens, responsible people and moral models. Long- distance learning may disenfranchise its constituents more than embrace them.

5. The Moral Path from Individual, to Community of Learners, and Finally Organizational Sense of Responsibility

In any moral definition, there is always a concern for how morality will be accomplished. Moral people have developmental levels to reach, and if Lawrence Kohlberg and others are right, these developmental stages must have examples of morality away from individualist and egocentric notions to organizational rules based on universal principles of doing right. Aristotle called it "doing justice as a just person." A person has to learn that personal benefit is not the highest moral outlook. In fact, "doing right" could be dangerous to individuals as a consequence. Yet if learners are placed in a time-free, location-free environment the "community" of learners is significantly damaged. Organizational sense of responsibility is lost in favor of a relativist preference toward morality. The distance between learners cannot be totally recovered by communications media. Universities and schools provide a "place" for growth, sharing, tolerance, fairness, kindness and responsibility. Chat rooms do not.

6. Political correctness and Multicultural Separation

Schools and other learning institutions have faced at least twenty years of separatism and vindictiveness from political and social activists striving to reach parity and equal representation in curricular and representational ways. As needed as these changes are, they have also changed the role of educational to service job needs and not unification of people toward shared ideologies. Multicultural education has emphasized differences rather than our likeness. Political correctness on campuses has presented a theme of "preference" over principles. Long distance education, whether it be across the room or across the world will not necessarily foster unity of purpose or recognition of shared ideals, especially if it is assumed to need "sanitation" from any cultural perspective. If anything distance-learning tends to demand a factual, job-oriented, transmission of knowledge rather than any analysis and reflection of underlying rationales that are the foundation of the knowledge.

To assume there is no cultural context to knowledge is a mistake. To not recognize that all cultures are cross-cultural and trans-cultural is a fatal error in one's education. Through dialogue, shared empathy and consensus, universals of morality and virtue can be learned. Without a collective venue, virtues become first values or preferences. Heroes in any society are those who set an example, and institutions of education must maintain the praise of such people. Distance learning does not provide the same recognition of these people.

Some Glimmers of Hope for Morality by Long Distance

Learning morality and practicing moral dialogue by long distance is not a lost cause. Sometimes a new venue can actually enhance learning. Here are a few ways to ensure moral deliberation in any learning environment, including distance learning.

1. Use case studies with real-life circumstances and variables in the situation. Require rationale and justification for answers.
2. Assume a "lessons learned" mentality, allowing for reflective inquiry.
3. Have both described and prescribed portions of moral deliberation.
4. Progress from an individual, to a community of learners, and finally an organizational sense of responsibility.
5. Assume codes of ethics are statements of intent rather than a list of rules.
6. Define morality as intent and outcome, having a rationale and acting "rightly", and having a positive outcome without victims.
7. Have students write their own moral protocols and have them do a self-assessment of those protocols.
8. Encourage dialogue and defensible partiality in one's moral deliberation, with a recognition of social contexts and their variety.

Summary

Irving Buchen believes that the new teacher will have new roles, new structures for learning and advances in monitoring systems (Buchen, p. 289). Annette Kolodny laments that universities today have failed because they're no longer generous, not family friendly, are cheap, have rejected tenure and are anti- feminist (Kolodny, chap. 1). These two visions of future education see it in very different lights. One sees technology as a major change-driver, while the other sees the loss of liberal studies in favor of market-driven numbers and job enhancement skills as a tragedy

for the society. They are both right and wrong. Buchen is right to see technology changing teaching, but to assume there will be no faculty input in the process is wrong. Technology will only provide alternatives to learning. Kolodny is right if the role of higher education reverts only to jobs, but she is wrong to assume higher education will cede its role of producing good citizens in favor of jobs.

Morality is an elusive study. Some would say there are no experts in the field because it is driven by circumstances, outcomes and intents. The best that educators can do is to ensure that dialogue, reflection, analysis, and recognition of consequences remain as part of the educational experience. There can be long distance reflection along moral lines, but to assume it can be taught as a subject is a miscalculation of what processes are necessary for moral advancement. Distance learning would be a poor substitute for direct contact with those who are to be regarded in any deliberation.

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**DESIGN AND DELIVERY OF A TWELVE CREDIT INSTRUCTIONAL BLOCK
TO PREPARE PRESERVICE ADMINISTRATORS TO BE INSTRUCTIONAL LEADERS:
ONE UNIVERSITY'S ANSWER**

Jack Klotz, Ph.D.
The University of Southern Mississippi

Introduction

Beginning during the 1996-1997 academic year and evolving through the 1998-1999 school year, the Department of Educational Leadership and Research at the University of Southern Mississippi engaged in an intensive process that had as its central focus the development of a response to national and state calls for improvement of training practices associated with the preparation of future school-site administrators. To this end, what evolved through a collaborative effort among members of the educational leadership faculty was a newly reconfigured preparation program that based upon its design and delivery format made it unique among such training programs. Indeed, Joe Murphy, a leading proponent of programmatic change within the field of educational administration preparation programs, has even cited the University of Southern Mississippi's program as an example of innovative change to effectively prepare school-site administrators for the new century.

The actual conceptual design of this program was previously presented at the annual meeting of the Society for Philosophy and History of Education and later published in the Society's annual journal under the title: "A proactive response to the national reform movement's call for changing school administrator training programs to meet the next millennium" (Klotz, 1999). Basically, the program was configured into three distinct twelve credit hour blocks of instruction, coupled with the additional requirement for enrolled students to complete a six to nine credit hour on-site internship experience under the mentorship of a practicing school-site administrator. This redesigned preparation program has been configured to move the students, in a cohort community, through three sequentially delivered training experiences that have as their focus the following themes: (1) The Landscape of the Leadership, (2) The Principal As An Instructional Leader, and (3) The Principal As A Manager of Resources. Each instructional block is delivered to the cohort of students via a team or cohort group of professors via an integrated thematic instructional approach. Additionally, each block of instruction requires the individual student to prepare a comprehensive portfolio depicting artifacts that validate the student's knowledge and skill acquisition achieved during the block. This requirement is also an expectation for validating the student's school-site internship experience. Thus, in reality each student matriculates through the program while drafting four separate but related portfolios that authenticate the individual's training, skills, and knowledge as measured by the detailed national and state standards that have been adopted by the Interstate Leadership Licensure Consortium, NCATE, and the Mississippi Department of Education's Standards for School Leaders.

The purpose and intent of this paper is to share with the reader an awareness and understanding of what transpires in one of these three blocks of instruction, specifically, the second block entitled: The Principal As An Instructional Leader. From a traditional course instructional configuration, this block is designed to include concepts associated with such courses as: Instructional Leadership - Supervision and Professional Development, Developing a Student-Centered Curriculum, Educational Research: Interpretation and Application, and Curriculum and Instruction - High School Curriculum. As mentioned previously the concepts, theories, and models depicted within such traditional stand-alone courses have been woven together into an instructional format that is delivered via an integrated thematic approach by the four professors assigned to this block of instruction.

Block Two: The Principal As An Instructional Leader

This block of instruction addresses the following themes / issues: (1) School Culture, (2) Staff Development, (3) Instructional Supervision, (4) Curriculum Design and Assessment, and (5) Data Driven Decision-Making. Intentionally, the concept of the principal as an instructional leader has been fully integrated throughout all aspects associated with these focused themes / issues. During the orientation and introduction to the block, students are presented with a model developed by Glathorn (1990) entitled: "The World of the Teacher", see Table 1. In essence, the students evolve a notion (construct) that in attempting to understand what transpires within an individual teacher's classroom, the principal must be cognizant of the organizational factors, i.e., school culture that impact on the teacher's efforts to deliver instruction. Next, from both a supervisory perspective and a staff development orientation, the principal as an instructional leader must be attuned to such aspects as the teacher's knowledge, planning and decision-making, motivation, stages of development, and skill level, while also understanding the needs, developmental stages, skill levels, and motivation of the students assigned to the teacher. Additionally, it is

imperative that the future principals are knowledgeable about the various aspects of the instructional support system present to assist the teacher in the delivery of a quality instructional program. To this end, the principal must understand and be able to articulate and lead teachers in mapping the existing curriculum both horizontally and vertically, i.e., to identify where skills (competencies) are introduced, reinforced, and ultimately assessed (tested). The principal must also be able to work with the staff to assess the quality of the adopted / taught curriculum to impart or secure in students the desired knowledge and skills deemed necessary to matriculate into either a post-secondary setting or the world of work. Obviously, throughout this model, the responsibility and importance of the principal to both teach and collaborate with others in utilizing data to make appropriate and meaningful decisions goes without saying.

To provide the opportunity for future school-site instructional leaders to acquire, practice, and master these aforementioned skills and abilities, this second block of instruction has focused its activities on preparing the student to be able to effectively identify a school's culture, its influential staff members, plan, lead, and assess the effectiveness of staff development experiences, provide meaningful formative and summative staff assessment in a collaborative format, and to finally work with others to reach decisions based upon sound rationale guided by appropriate data analysis.

The Case Study - Portfolio Experience

While it is recognized that the preceding skills and abilities are essential for an individual to function as an instructional leader, the question remains how to assist a future leader to acquire these in a meaningful way. To this end, the case study format was developed and implemented in this instructional block. Jim Payne, from the University of Mississippi, has been cited with coining the following quote that best epitomizes the conceptualization, in a positive not negative orientation, to instructional leadership, namely: "If I know you better than you know me, I can influence you. If I know you better than you know yourself, I can control you." The point of applications for future instructional leaders is that if they can operationalize the skills necessary to learn about one teacher and his/her instructional orientation, delivery, and students, then they can implement the process with their entire staff over an extended period of time. By acquiring the skills and abilities to know the strengths, weaknesses, and motivational needs of a school's staff, the future school leader can more effectively assess the current operational culture of the school, future directional needs and thus, be able to more effectively develop and implement a school improvement plan.

A full representation of the components of the case study - portfolio approach associated with this instructional block is found in Appendix A. However, the major components of the process are designed to afford the future instructional leader the acquisition of essential developmental skills necessary to the analysis of his/her teacher's students, the teacher's classroom environment, motivational strategies utilized in delivering the instructional program, personal knowledge, strengths and areas for improvement. Additionally, the future leader is expected to be able to recognize, practice, and employ a variety of supervisory strategies including informal drop-in visits, wide-angle observations, narrow focus observations, effective pre and post - observational conferencing techniques , as well as the ability to clearly and effectively communicate with the teacher all derived observations in both an oral and written (narrative) format. Included in this developmental case study approach is the expectation for the future instructional leader to develop, deliver, and assess his/her efforts relative to a needed staff development experience.

In order for these future leaders to validate their acquisition of the program's skills expectation, each student through the case study strategy is required to document their performance via an authentic portfolio assessment mechanism. As a case in point, each student is expected to create a record of their efforts in the following areas:

1. The analysis of a school's existing culture including the identification of what is currently in place, the student's perceived ideal culture, the impediments that block the ideal culture, and the identification of strategies that could be employed to effect the change to the ideal culture, if the student were the operational instructional leader
2. The analytical record of their planned, delivered, and implemented staff development project
3. The record of their completed research project that was initially designed during their first 12 credit hour block of instruction (The Landscape of Leadership) and extended during this second 12 credit hour block of instruction (The Principal as an Instructional Leader)
4. The completion of a simulation activity designed to afford the student the experience of preparing a number of supervisory documents on a hypothetical teacher in a narrative reporting format. Among these documents to be prepared are two formative assessments, at least two formal teacher growth plans, documentation of any oral or written warnings or reprimands deemed appropriate to the teacher's situation, and finally, a formal memo to the superintendent of school presenting a recommendation relative to the hypothetical teacher's employment status and rationale for same, and finally

5. Samples of cohort developed documents and assessment activities associated with the following relative to a designated curriculum area:

5.1 The development of a horizontal and vertical curriculum map

5.2 The analytical analysis of data based on a hypothetical school district's K-12 student performance over a five year period of time

5.3 The development of a variety of data collection attitudinal survey instruments to be utilized in gaining data from teachers, a current sampling of students, graduates of the school system, parents, and community members, and finally

5.4 The development of a proposed scope and sequence of skills and student proficiencies K-12 for this designated curriculum area.

To bring closure to this entire block's instructional experience, each student is expected to prepare and deliver a presentation of their completed case study/portfolio experience to the professors associated with the instructional delivery of the block's course content and also to their fellow cohort students. This experience while bringing closure to the block's instructional program, also offers the student one additional opportunity to experience presenting structured program to a group in a formal setting. An experience that as future instructional leaders they will be expected to perform often throughout their administrative careers.

What can be said about the preparatory quality of this new Master's degree program? While it is still in its infancy the following observations can be made:

1. To date, of the fifteen graduates of the program in its first full year of operation, eight have accepted administrative positions.

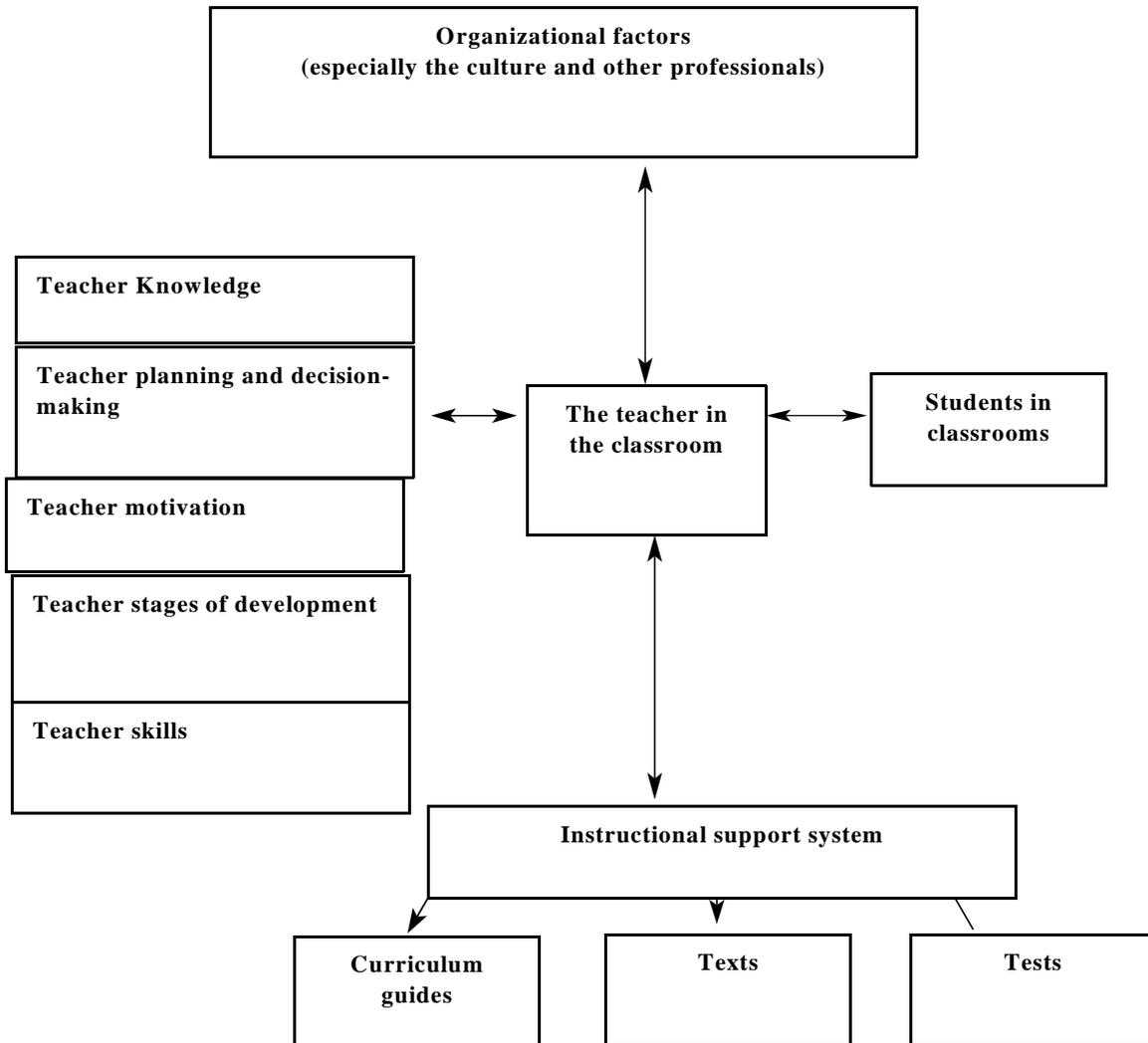
2. Of the fifteen graduates of the program all ten who opted to take the SLLC test required in Mississippi for administrative licensure, all have passed.

3. Of the remaining five students who have not yet taken the licensure examination, each has delayed because of the personal cost of completing the exercise. The examination carries with it a participant application cost of \$435.00.

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TABLE 1
THE WORLD OF THE TEACHER



Appendix A

**The University of Southern Mississippi
Department of Educational Leadership & Research**

**Block Two
Portfolio Case Study Guide**

(Plan, Document, and Implement An Assistant Plan for An Employee)

A. Analysis of Context for Supervisory Assistance

1. Analysis of Students
 - 1.1 Data
 - 1.2 Demographics, use of charts, graphs (Excel) to supplement narrative
 - 1.3 Curriculum needs, strengths (document with test data)
 - 1.4 Behavior and relationships
2. Analysis of Context
 - 2.1 Teacher's schedule (facility perspective)
 - 2.2 Curriculum assignment (curriculum resources)
 - 2.3 Sample lesson plans (equipment and materials)
 - 2.4 Description of curriculum guides, texts, tests, software, and technology
3. Analysis of Teacher
 - 3.1 Motivation (e.g. Hertzberg, Maslow, Equity Theory, Vroom)
 - 3.2 Personal knowledge planning and decision-making
 - 3.3 Strengths / weaknesses in teaching skills
 - 3.4 Professional needs (e.g. instructional management)
 - 3.5 Espoused beliefs and practiced (described)

B. Written Log of Principal's Interactions with the Employee

1. Conference notes (focus questions, clipboard analysis, reflections)
2. Variety of conferences with journal notes and analysis of activities
 - 2.1 Taking stock (supervisor's and teacher's goals)
 - 2.2 Student analysis (individual and/or small group analysis)
 - 2.3 Instructional support analysis
 - 2.4 Observations with post-conferences
 - 2.4.1 Focus (narrow lens)
 - 2.4.2 Diagnostic (wide-angle lens)
 - 2.4.3 Drop-in (final view)
 - 2.4.4 Diagnostic data (handouts and materials)
 - 2.5 Analysis of teaching
 - 2.6 Knowledge development or coaching

C. Professional Growth

1. Staff Development Project
 - 1.1 Self-directed, selected, assigned topic recommendations
 - 1.2 Staff development materials, conferences, and training programs

D. Documents and Artifacts of Teaching

1. Yearly Calendar / Schedule of Principal's Interactions
 - 1.1 Pre-conferences and post-conferences
 - 1.2 Observations (focused, diagnostic, and drop-ins)
 - 1.3 Staff development days or conferences
 - 1.4 Other supervisory conferences
2. Glossary (50 = supervisory, literacy, curriculum educational terms from class)
3. Other (as may be determined by the instructors)

REDUCING THE COST OF ACCREDITATION IN ENGINEERING TECHNOLOGY

John W. Lipscomb Jr.
University of Southern Mississippi

INTRODUCTION

Accreditation provides a standard to measure the quality of Engineering Technology (ET) programs nationwide. It also provides a lever to encourage administrators to fund ET programs. However, accreditation is expensive for the institution. The costs are multifaceted and can be categorized as visitation costs, records cost, research costs, organizational costs, and opportunity costs. Visitation costs include transportation costs, lodging, facility allocation, entertainment, and consultation. Record keeping costs include facility allocation, computational, staff time, copying, and expendables. Research costs include telephone costs, faculty, graduate, employer, and staff time. Organization costs involve the time required by the administration and faculty to steer the accreditation process. The cost of Accreditation varies each year and the approximate costs for the 1997 accreditation cycle at the University of Southern Mississippi were used in this analysis. The costs of accreditation are also dependent on the number of programs accredited.

THE STUDY

This study splits out the cost of accrediting one engineering technology program for a typical 3-year accreditation renewal visit. The salaries of administrators, faculty and staff have been estimated as typical values for engineering technology personnel in those capacities. However, the percentage of time allocated toward accreditation was obtained by interviewing the individuals involved. The proposed reduction of these costs is expected to have a minimal impact on the accreditation process.

The direct costs of accreditation are as follows:

Attending Meetings to Clarify the Accreditation Process (This Meeting!). Interpreting the changing accreditation guidelines is a moving target for those attempting to comply. Because the cost of attending accreditation oriented meetings at ASEE 2000 is only a part of the total expense, an appropriate share should be charged. An approximation is 5 % of each individual attending who is involved in the accreditation process including program coordinators and administrators. The value is approximately $(.05 * (\$300 \text{ registration} + \$400 \text{ airfare} + \$500 \text{ lodging} + \$100 \text{ meals} + 3/180 * 60,000 \text{ salary})) = \115 per TAC/ABET involved person. Assuming one individual attends, the cost is \$115.

Cost Reduction Measure:

If the accreditation process is straight forward, meeting to clarify the process should not be necessary.

Industrial Advisory Committee Meetings

A program should maintain contact with industry even without an accreditation process. However, this contact could be informal and more personal than the formal meetings with minutes that are currently required. Because the cost of the industrial advisors is not reimbursed the cost to the program is the time of the personnel involved, use of facilities, and food for the luncheon. The salary cost for this activity is included in the total time estimated for faculty, clerical, and administrative. The direct costs involve meeting space and meals. If this were performed in a private setting, the direct costs would be as follows:

\$100 for the meeting room

$\$12 * 8$ for the meal = \$96

$\$ 1/180 * 60000 * 3$ faculty salary = \$1000

The total cost for one IAC meeting each for three years = $1196 * 3 = \$3588$

Cost Reduction Measure:

The cost of these meetings is born by the industrial participants as well as university personnel. The amount of time required for meetings causes a loss of activity for the industrialist and the educators. Feedback from industrial advisory committees can be obtained by many other techniques such as e-mail, mailings, telephone conferences and informal site visits. Because the industrial personnel employ graduates, they generally welcome the opportunity to provide input to educational institutions.

Evaluation of graduates by employers:

Because graduates may contribute to their alma mater and particularly their program, a program should maintain contact and inform them of events about which they may be interested. The cost of the time associated with this activity is included in the percent time estimations and opportunity costs.

Cost Reduction Measure:

Employers are usually unwilling to appropriately evaluate their employees for legal and relationship considerations. Consequently, the evaluations are inflated. A better form of feedback is directly from the graduates in the form of suggestions for curriculum improvement. This could be obtained through periodic e-mailings or postal mailings.

Report writing:

One of the most time consuming activities is writing the formal report, and formal responses to TAC/ABET. Although individuals vary, approximately 10 words per minute can be written correctly in a report. This does not include gathering the information and organizing it. The cost of the time associated with this activity is included in the percent time estimations and opportunity costs.

Cost Reduction Measure:

The cost of accreditation report writing is large. A more reasonable approach is a computer generated form that requests the same data. This would also be more easily evaluated than a narrative general report.

Data acquisition and storage:

Data about the faculty credentials, program history, student records and graduate records must be acquired and maintained. This requires telephone calls, mailings, postage, data entry, computer equipment, and file cabinet space. The direct cost for 100 contacts at \$1 per contact is \$100. The cost of the time associated with this activity is included in the percent time estimations, records cost and opportunity costs.

Cost Reduction Measure:

The cost of data storage is minimal and the current process should be continued.

The Accreditation Visit:

Many people are involved during the accreditation visit from the president of the university to faculty of related courses and their staff. Each of these people provides information, answers questions, and listens to the opinions of the visiting team. Usually two days are required with varying amounts of time required by the faculty and administration. Not including the opportunity costs, the salary cost estimation is: $(0.2 * 1/200 * 110,000 \text{ president} + 0.4 * 1/200 * 90,000 \text{ dean} + 0.6 * 1/200 * 80,000 \text{ chair} + 0.8 * 1/150 * 50,000 \text{ program coordinator}) = \797

Other visitation costs are estimated as follows:

Team Chair

Transportation Costs = \$500/6 airfare = \$83

Lodging for two nights \$200/6 = \$33

Transportation Costs for reviewer = \$500 airfare

Lodging for two nights \$200

Facility allocation \$50 per day = \$100

Meals = \$50

The total "out-of-pocket" visitation cost of \$1763 does not include opportunity costs.

Cost Reduction Measure:

The accreditation visit is currently expensive if opportunity costs are included. Currently, three days are allocated with two active days for the inspection. This time between visits could be extended from three years to five years. The personalities and interests of reviewers unfortunately play a large role. As in other types of evaluation processes, a "punch" list of minimum requirements could be used to determine compliance. This would reduce the variance allowed by the current subjective process.

Records Cost (not including personnel):

Facility Allocation: 6 sq.ft. @ \$36 per 3 years/sq.ft. = \$216

Storage: one file cabinet \$200/20 years life = \$10

Computational: 1/10 of a \$2000/5 year life computer = \$200

Copying: 500 Copies plus expendables = \$25

Cost Reduction Measure:

This cost is not excessive and no change is recommended.

Surveys of Graduates and Employers:

The cost of the time associated with this activity is included in the percent time estimations and opportunity costs. The following estimates depend on the size and history of the program

Telephone Costs: 100 telephone calls @ 5 minutes = \$125

Postage: 400 letter mailings at \$.50 each = \$200.

The "out-of-pocket" office cost of \$777 does not include personnel time or opportunity costs

Cost Reduction Measure: This cost is not excessive and these activities should be continued.

Salary costs (cost of personnel time):

The personnel involved (excluding student workers) estimated the percent of their time to support one accreditation visit for one of six programs as follows:

Chair 25% = $.25 * \$90,000/6 = \3750
Assistant Chair 20% = $.2 * \$60000/6 = \2000
Program Coordinator 10% = $0.10 * \$50000 = \5000
Two Faculty @ 5% = $2 * .05 * \$50000 = \5000
Secretaries
First 50% = $.5 * \$25000/6 = \2080
Second 10% = $0.10 * 25000/6 = \$417$
Third 5% = $.05 * \$25000/6 = \208
Forth 10% = $0.10 * 25000/6 = \$417$
The total salary cost is \$18,872.

Not including opportunity costs, the "Out-of-Pocket" cost for a three-year accreditation renewal is \$25,214.

Indirect Costs of Accreditation:

Opportunity Costs: Opportunity Costs is defined here as "the cost of not being able to do your usual job." Programs are not required to be accredited at any cost. If personnel are removed from their usual activities, their contribution is lost. To be fair, the value of this loss must be accounted for even if they work overtime to accomplish the accreditation activities. Theoretically, to balance this loss, others must be hired to perform the services of administration, teaching, research, and service that were lost toward the accreditation activity. The cost of the replacements would be equal to the value of the original lost time. Therefore, the value of the replacements is \$18,872 which almost doubles the original cost.

If opportunity costs are included, a three-year accreditation renewal visit costs \$44,086!

Cost Reduction Measure:

The streamlining process using more objective measures would better define the accrediting process and reduce effort required for the accrediting body and the institution. The reduction in report writing and other formal documentation should be able to reduce the direct costs by about half and the opportunity costs by about half. This would still cost the university about \$22,000. If this cost were incurred every five years, it would be even more acceptable.

Accreditation is necessary for the continued oversight of the programs and the expectation of the success of the students who complete those programs. A more efficient and cost-effective accreditation would provide better information not only to the university but also to the accrediting agency. The savings in time and money could then be returned in the form of program improvement, service to students, and faculty activities.

**THE SUPREME COURT ON STADIUM PRAYER:
SANTA FE INDEPENDENT SCHOOL DISTRICT V. JANE AND JOHN DOE**

John J. Marshak
The University of Southern Mississippi

Introduction

The recent Supreme Court decision *Santa Fe Independent School District v. Jane and John Doe*, 530 US(2000) has been strongly criticized by those looking to make religion a bigger part of public schools. Citing the increase in amoral activities such as violence and sexual activity by today's youth, they see expressions of religious observances in schools as a remedy. Particularly in the South, but not exclusively, religion is an important part of their lives. At a minimum, schools of earlier times permitted manifestations of the predominant local religious practice in buildings as simply an extension of the community. After all, administrators and teachers were, to a large extent, participants in, if not products of, that local community. As they see it today, the government's repeated moves to keep religion out of schools is an element of the perpetuation of a godless society.

Historical Perspective

A look at the early establishment of American schools finds religion an integral part of its roots. It was the Puritans who created schools for the purpose of teaching reading of the bible. In 1642, the General Court of Massachusetts passed a law making parents and guardians responsible for their children learning to read and understand the principles of religion and the laws of the commonwealth. Shortly thereafter, it was required that towns over a certain size were to employ a teacher of reading and writing. Since this act was entitled the "Old Deluder Satan" Act, it is clear that their position was that knowledge of the scriptures through reading was the way to overcome the influence of Satan. With the exception of Rhode Island, the other New England colonies followed this example.

The Middle Atlantic Colonies were colonized by people from a number of groups differing in language, religion, and culture. The Dutch settled in New York, the Swedes in Delaware, and the Germans in Pennsylvania. The Dutch were members of the Dutch Reform Church, the Society of Friends dominated Pennsylvania, and the Germans might be Lutherans or members of smaller pietistical denominations such as the Moravian Brethren. There were also Baptists, Roman Catholics, and a small Jewish population. This being the case, no single school system could be established as in New England. Instead, a number of parochial and independent schools were established, sponsored by the various churches.

The Southern Colonies developed an entirely different pattern. Except for some of the prosperous areas of Charleston and Williamsburg, the southern population was generally more dispersed than that of the New England and Middle Atlantic colonies. In the rural areas it was difficult to bring children together in a single town to attend school. Remembering that only privileged white children were considered for education, plantation owners often hired private tutors who lived in the manor house. Later in the colonial period, boarding schools were established in the major southern towns. This was the state of education when the Revolutionary War broke out. At its conclusion, the founding fathers drew up the basic principles for the new nation. In recognition of the fact that it was the desire of many groups to continue to practice the religion that they brought with them to these shores without governmental interference, the first amendment to the Constitution was written:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It would be hard to believe that the founding fathers could have envisioned how this is being applied to American society today. Schools at that time were not seen as governmental entities. The population was sparse, and its *pockets* were made up for the most part of those with homogeneous backgrounds. The need for schools to separate church from state and protect the rights of the minority would not have been in their minds.

The Decision

For those interested in easily obtaining the text of the decision, it is available from Cornell's Legal Information Institute's web site: <http://supct.law.cornell.edu/supt/html/99-62.ZO.html>

The Supreme Court heard arguments on this case that was first submitted to the Fifth District Circuit Court in 1995. Santa Fe, Texas, is a town of about 10,000 and a school population of more than 4,000 and is located south of Houston. It is described as being predominantly Baptist. The Santa Fe Independent School District School Board had a policy which, until 1995, permitted the election of a student "chaplain" to deliver a brief invocation and/or message during pre game ceremonies of home varsity football games. According to the policy, the student elected decided

what to say but it had to be “consistent with the goals and purposes of this policy.” The 1995 suit also alleged that the School District allowed students to present Christian invocations and benedictions at graduation.

The District Court found enough merit in the arguments that it entered an interim order that addressed a number of the issues. As to graduation, the order provided that “non-denominational prayers” could be presented by a graduating student. The text of the prayers was to be determined by the student without review by school officials. There could be references to major figures in a religion if the overall tone of the statements was not proselytizing.

The Mormon student and family and the Catholic student and family, who initiated the complaint, did not agree with this decision. As such, they continued to pursue the lawsuit with an appeal.

In response, the district made a series of changes to its policies about prayer at school functions. With slight variation, they all provided for two secret ballot votes by students. The first was to determine if an “invocation” should be delivered and the second (assuming an affirmative vote on the first) was to select the spokesperson to deliver them. These policies contained two parts. The initial statement had no provision that the messages had to be “nonsectarian and non-proselytizing.” The second provided that, should the School District be enjoined from enforcing that policy, the “nonsectarian and nonproselytizing” clause would automatically be added. It was this policy that the high court addressed.

Here are some of the arguments used in the four-part decision that was handed down:

Part I

In this part, the Supreme Court reviewed the basis for the lower court’s determination that prayer at school football games was acceptable if it was nonsectarian and nonproselytizing. It was in the *Jones v. Clear Creek Independent School District*, 977F.2d 963 (1992) case that the Fifth Circuit found precedence which permitted prayer at graduation and sporting events with these restrictions. The next level, the Court of Appeals, took a more conservative position based on *Lee v. Weisman*, 505 U.S. 577 (1992):

The principle that government may accommodate the free exercise of religion does not supersede the fundamental limitation imposed by the Establishment Clause. It is beyond dispute that, at a minimum, the Constitution guarantees that government may not coerce anyone to support or participate in religion or its exercise or otherwise act in a way which “establishes a [state] religion or religious faith, or tend to do so.”

The argument presented in *Clear Creek*, that football games were a singular event in the lives of students and were of a solemn nature as is graduation, was rejected, irrespective of the presence of a nonsectarian, nonproselytizing clause. The Supreme Court, also citing *Lee v. Weisman*, thus affirmed the Court of Appeals’ declaration of the student-led, student-initiated prayer at football games as a violation of the Establishment Clause of the first amendment.

Part II

The next argument addressed by the court was that of the neutrality of the school district in the process of determining the pre-game message. The first argument was that the vote is a reflection of the will of the majority, not the school district. They argued that their role was that of neutrality in the process rather than endorsement of the outcome. The high court found fault with this because they perceive that it is the government’s responsibility to protect the opportunity of the minority to express its view. While a majority vote may ensure that most of the students are represented, it does nothing to protect the minority and thus only intensifies their feeling of disenfranchisement.

The court further rejected the argument for the school district’s neutrality by pointing out that it was the board that chose to have a policy to permit students to deliver an invocation and/or message. Furthermore, they directed the student council to hold the election and that it be done with the advice and at the direction of the high school principal. Since the policy calls for the message to contribute/create a proper environment, i.e., solemn, good sportsmanship and a proper competitive atmosphere, the high court finds the school district invites and encourages religious messages.

The court notes that the school has had a long history of sanctioning the position of student chaplain. The 1995 revision is perceived as a veiled attempt to continue the practice. In addition, the fans at a football game, hearing the pre-game message which expresses the views of the majority of students and delivered by an elected representative of the student body, must conclude that this is done with the approval of the school administration.

The conclusion of Part II is a passage often cited in reactions to this decision:

School sponsorship of a religious message is impermissible because it sends the ancillary message to members of the audience who are nonadherents “that they are outsiders, not full members of the political community, and an accompanying message to adherents that they are insiders, favored members of the political community.”

It is, for the most part, a citation from a much earlier case, *Lynch v. Donnelly*, 465 U.S., at 688 (1984).

Part III

The School District argued that attendance at high school football games is only of passing interest to many of the students. Being extracurricular, unlike attending class, the District argued that student participation is not required to meet any graduation requirement. Thus students may elect not to be exposed to whatever the pre-game message may be. The high court, again, found fault with their argument. It notes that members of the team, cheerleaders, and the band members probably do not have this option. Participation in some if not all of these activities can be in conjunction with a credit class.

The idea that attendance is “only of passing interest to many of the students” does not recognize the immense social pressure or even genuine interest to be involved in extracurricular events in American high schools today. If it is the social convention to attend football games, students who choose not to attend to avoid facing a personally offensive religious ritual can face peer condemnation, something to which teens show extreme sensitivity. The high court finds that the Establishment Clause demands that the school may not force this difficult choice upon these students because the State cannot require a citizen to give up his or her rights and benefits in order to resist conforming to state-sponsored religious practice.

Part IV

Both parties stipulated that the vote on having an invocation was held on August 31, 1995, and did support having one. Furthermore, the vote for spokesperson was held a week later and a student representative selected. Thus the school district was poised to take action that would appear to meet the limitations set by the District Court. However, they did not! They argued in 1999, when it finally came before the Supreme Court, that since no student actually delivered an invocation there was no way to be certain that his/her statements would have been of a religious nature.

One might infer that the school district was advised that if it were not to implement or delay implementation of the policy until after the Supreme Court accepted the case, there would be no basis for the high court to make a ruling. After all, no one would have been injured by the current policy. It may have been their strategy to play the waiting game in the hopes that there would be no further interest in pursuing the issue. Who knows how long it would take to come before the highest court in the land again?

The court, however, made it clear that injury does not have to take place for the court to make a ruling. Citing *Lemon v. Kurtzman*, 403 U.S. 602 (1971), “a court must invalidate a statute if it lacks ‘a secular legislative purpose.’” *Id.*, at 612. Thus the court justifies its examination of the purpose of the adopted but as yet unimplemented policy.

A look at the long-established tradition, the extent of school involvement in both the election of the speaker and the content of the message and lack of neutrality by the School District in the process, to name a few of the elements, leads the high court to the conclusion that the purpose of the policy is to endorse school prayer. This being not a secular purpose, the high court justifies its responsibility to rule on an issue not as yet enacted.

The high court concludes the enactment of the policy was a constitutional violation. The justices thus did not need to wait for the inevitable to confirm and magnify the constitutional injury.

A Look at the First Reactions

As might be expected, reaction to this decision runs the gamut. Some of those on the “nay” side are as follows: The National Clergy Council (NCC) President, Rev. Rob Schenck, issued a statement expressing “serious disappointment with the U.S. Supreme Court’s decision denying students the privilege of calling upon God to watch over them ...” (“National Clergy Council,” 2000). The Fellowship of Christian Athletes characterized the decision as a “bizarre and ironic intrusion in the religious life and expression of American student athletes” (“Religion News in Brief,” 2000). Kelly Shackelford, an attorney for the school district and chief counsel for the Texas-based Liberty Legal Institute, said “This is the first case in the history of the country that the courts will censor or gag religious expression by a private citizen” (“Town May Rethink,” 2000).

Some of those on the “yea” side include The National Council of Churches that said, “The court wisely recognized that participation in these prayers might not be voluntary for all students” (“Religion News in Brief,” 2000); David A. Harris, executive director of the American Jewish Committee, by saying, “Today’s ruling is a victory for American pluralism and the Constitution” (“Religion News in Brief,” 2000); and William Harrel, executive director for the Texas chapter of the American Civil Liberties Union, who said, “This is a complete and total victory for the freedom of religion in this country” (“Town May Rethink,” 2000).

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**PRINCIPAL DEEP WATERS
IN A DOCUMENTATION DILEMMA AGAIN**

Wanda S. Maulding, Ed.D.
The University of Southern Mississippi

Introduction

Documentation seems to be **THE** unavoidable topic of schools of the new millennium. But, documentation shouldn't be an ugly word. Actually effective documentation enables the administrator to stop employee wrongdoing, and also helps safeguard the prudent administrator from charges of deliberate indifference in a failure-to-supervise lawsuit (Kemerer and Crain, 1995).

The following narrative is a case for future school administrators utilizing the tool of documentation. It is intended to be used as a classroom instrument to stimulate dialogue and discussion and encourage effective documentation. This particular study involves soon to be retired school principal, Mr. Deep Waters. It seems that in spite of everything, Mr. Waters' last year will be his most trying. One of Mr. Waters' veteran teachers has copiously abused his school internet privileges and thus created a very uncomfortable position for the wearied principal. The case is intended to be a humorous and easy reading study that gives the educational administration student an opportunity to see how **not** to handle a potentially difficult situation that could lead to litigation in an educational setting. The student is then given the opportunity to determine what steps along the way might have made for a better scenario.

This case study will allow the aspiring educational leader an opportunity to look into proper documentation, the need for clear guidelines in policy, and possible remediation from steps for a plan of assistance or written reprimand to termination. The study could also be utilized in conjunction with preparation courses in administration during relevant law application.

The Story

"This year may never end.... Will retirement ever come?" Perhaps it's all just a bad dream. I think I'll keep my eyes closed just a little longer and then perhaps when I open them it will all go away.... Nope, it's still laying there – the message from secretary Subficient Suzy.

"Call Assistant Superintendent Hobson immediately." There scrawled in the message field were the words, 'Ms. Book'.

Ms. Book was the school librarian. Why couldn't Ms. Book be a little more tolerant, a little more patient? Accidents happen all the time. She just mentioned it yesterday and anyway, I was getting to it.

Let's see ... I guess I should think this through before I call ole Hard Hitt Hobson back, huh.

Gosh, I wish I had gotten those district internet agreements signed when they were sent over. Paperwork, paperwork, paperwork. There's just never enough time. But, I know I mentioned in a faculty meeting a couple of weeks ago that we probably shouldn't be surfen' the net during classtime. But, how could I have known?

Okay, well, it was his conference period. If only Ms. Book's daughter hadn't been in the room. Gosh, Mr. Lovelife ought to keep his internet dating business to himself. At least that's what Ms. Book said.

Well, maybe I could just ask Mr. Lovelife what happened. Yeah, that's it. I'm sure he'll have an acceptable explanation for the whole thing. And look, it's almost time for the bell. I could just run down to his room and catch him between passing periods.

What a disaster! Whose idea was that anyway? The last thing I needed to witness was Mr. Lovelife acting a bit fresh with some of the girls. Probably didn't need to talk to him in the hallway anyway. Thank goodness the men's restroom was close by – you'd think Ms. Book would have more important things to do than wander the halls during passing period. Hmmm ... I'll just have Subficient send a note down and have him stop by on his way out today.

It's 3:45. In waltzes Mr. Lovelife.

"Hello Principal Waters, you wanted to see me? There's not a problem or anything is there?"

"Mr. Lovelife, I understand there was a little predicament on your conference period yesterday."

"Oh really, hadn't heard, what happened?"

"Well, Mr. Lovelife, I got the impression that something happened in your classroom that you might want to make me aware of ... (don't just sit there with that stupid stare ... out with it!) ... you know, with the internet when young Ms. Book was in your room."

"Oh that ... well, it really wasn't any big deal – I mean it was an accident. Just ask Sweetie Book. And really, there was no harm done. I mean you know these kids, they see all this stuff and probably a lot worse on the internet

at home anyway ... ”

“Well, I’m sure it was innocent enough, Mr. Lovelife, but just for the record, could you tell me what happened?”

“Certainly. It was my conference period and of course I had all my work done. Sweetie was through grading all the papers, like a good student aide should be ... and we were bored. So, I was surfin’ the net, ‘lookin for love in all the wrong places’ ha, ha.... Not really, you know, just lookin’ for a possible date or two. It was innocent enough. I figured Sweetie might be able to help me pick out a decent one. And then it just popped up.”

“What popped up, Mr. Lovelife?”

“Well, out of the blue, before I could get it off the screen, there was this weirdo whose screen name was ‘Flame’. Under his picture was the most graphic description of who he was looking to meet. Well, I just can’t repeat what it said. Anyway, I truly don’t believe Sweetie had time to read it all. And you know, it was just an accident. Believe me, there was no harm done ... By the way, how did you know? I mean, I told Sweetie not to say anything – not that I felt anything was wrong with what had happened ... but you know how some people can take things the wrong way ... ”

“Mr. Lovelife, I thought that I made it perfectly clear at the faculty meeting last week about the appropriate use of the internet.”

“Well, Principal Waters, I had to leave early the day of the faculty meeting. Did I miss something?”

There was a knock at the door. “Yes.”

“Principal Waters, it’s your travel agent on the phone. Should I tell her to call back?”

“Heavens, no Suzy. Forward the call ... Mr. Lovelife, we’ll talk more about this later – but just remember, this is a very serious matter ... and ... and ... and, well, we’ll talk about it more later ... ”

Here it is 3:00 a.m. ‘SLEEP’ where are you? I can’t believe I didn’t call old Hard Hitt before I left today. That cruise to the Bahamas sounded so good I completely forgot. Boy, will he be angry by morning. I sure could use some good advice ...

The Response

It’s obvious that Principal Waters is in very *deep water* for sure. Respond to the following questions before looking over the tips below from the Documentation Doctor.

What was the first indication that Principal Waters had let the problem get out of hand?

What action, upon first hearing of the allegation, should Principal Waters have taken immediately?

Should Principal Waters have confronted Mr. Lovelife in the hallway? Why or why not?

What indicators are given that Principal Waters is an ineffective leader?

In what ways did Principal Waters let Mr. Lovelife ‘off the hook’?

How should Principal Waters have responded to Hard Hitt Hobson?

Outline the steps, from the point of the allegation to the call to the Assistant Superintendent that Principal Waters should have taken.

Tips from the Documentation Doctor

Poor Principal Waters ... deep water, again. Wonder if he’ll make retirement? If things continue this year as they’ve started, he may make retirement early! Well, what should Principal Waters have done?

As the proverbial old saying goes, “and ounce of prevention is worth a pound of cure.” Early in the brief, Waters mentions something about an internet agreement that he wishes he had gotten signed by his employees. That one piece of documentation might possibly have prevented the incident from occurring and in the very least would have provided validation needed when admonishing this employee. Obviously Waters should and must still take action in this matter without the signed document. Although written acknowledgment of proper internet use would readily provide documentation needed for instant reprimand, other principles allow Waters to do his job. In a 1979 decision of the Supreme Court, it was found that a teacher’s character and conduct “is expected to be above that of the average person” not working in a situation where adult and child work so closely together (Ruetter, 1994). Surfing the internet searching for dates on school time clearly is not demonstrative of modeling behavior for adolescents.

Secondly, in relation to prevention, Principal Waters apparently discussed the internet agreement with the faculty in a faculty meeting. Unfortunately, Mr. Lovelife was not present at this meeting. Again, proper documentation could have aided Principal Waters.

A memo from Principal Waters detailing the minutes of the faculty meeting and given to absent faculty would have been prudent. Otherwise, to make faculty somehow responsible for relevant information from missed meetings would be appropriate. Any measure making Mr. Lovelife accountable for knowledge provided by the school would be desirable. Prevention, oftentimes referred to as being pro-active, is the best tool for inhibiting the potential for problems of any nature (Snowden and Gorton, 1998).

And, what of Mr. Waters initial visit with Ms. Book, parent of Sweetie Book? Waters indicated frustration in the fact that Ms. Book had usurped the chain of command and approached “Hard Hitt Hobson”. In this matter, two elements are of particular importance. The first is commonly referred to as TCB (taking care of business). Allowing an incident like this time to brew only escalates the problem. After meeting with Ms. Book early on in the case, Waters should have immediately set up a conference with Mr. Lovelife and a separate one with Sweetie to further investigate the matter. These conferences should aid Waters in the determination of further action. This action could range from a formal written reprimand to suspension with pay, immediate removal with pending investigation, or dismissal from the position with applicable due process procedures. (Purvis, 1995). Also, due to the seriousness of the allegation, Principal Waters should have contacted his supervisor to make him aware of the situation. Administrators must make every reasonable effort possible to keep their superiors informed of events of a serious nature that take place on their campus.

Will Principal Waters make it through the year? Probably so, but only to allow a few more of his **documentation** dilemmas.

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EDUCATIONAL LEADERSHIP RESEARCH AND THE NEW PRAGMATISM

Spencer J. Maxcy
Louisiana State University

The Standards Movement in Educational Administration

A nationwide effort is in progress in the United States to reform the school principalship, both as a field of study and as professional practice (Murphy, 1993; Steffy, 1993; Short and Greer, 1997; Leithwood, 1994). The so-called "Standards Movement in Educational Administration" emerged in the 1990's and resulted from the perception of key leadership groups (ISLLC, UCEA) that America's school principals were not helping make schools better. It was argued that what was needed was a set of "standards" which would define and guide the preparation of principals as well as serve as indicators of principal performance in the field. The movement began in the Northeast and Midwest, swung through the south and is currently heading west. State by state, legislatures have adopted similar lists of "performance standards" for school principals with an eye to reforming university professional preparation of school administrators as well as the upgrading of practicing principals in the schools. By tagging principal accountability to the achievement of students, school principals are to be held accountable for grades on competitive state-wide "school report cards."

Like so many educational reforms in the past, the Standards Movement is more rhetoric than substance and marked by a legacy of past efforts to re-make education. While celebrating the discipline of Educational Administration research as a social science, it has based few of its recommendations on scientific research. Touting change in the conduct of schooling, it is riddled with antiquarian beliefs. A-theoretical on the surface, it is supported by an embedded set of assumptions that are largely philosophic in nature.

Resembling the "Scientific Management" reform of the early 20th Century, this movement has some differences (Callahan, 1961). Absent is a concern for theory to practice, and in its place is the belief that a middle range of norms may be translated into improved school governance. Beneath the discourse of standards and performance lies an assumed value of homespun realism. Testing and accountability remain major components of this movement, but strangely absent from the mix is any regard for "efficiency" or cost-cutting.

Quite another influence is to be found in the Standards reform. Following World War II, the "Theory Movement" arose in educational administration departments in colleges across the U.S. . This approach held that what was needed was a vast collecting of "data," out of which would spring explanatory theories. Highly structured and scientific in its trappings, the Theory Movement never realized its goal. Theories did not emerge from the orgy of data collection. The current Standards Movement is "data-driven" as well, however no interest is directed at percolating theories out of the data mass.

Indebted to both Scientific Management and the Theory Movement, the research face of the Standards Movement is one small piece of a "New Formalism" which is sweeping the educational research community. Aristotelian in temper, this mind-set assumes a simple cause-and-effect explanatory model will account for student grades. Principals cause schools to be effective, it is argued. Certain "standards" account for effective vs ineffective schools. The so-called "standards" include, "vision," "teaching and learning," "school management," "school improvement," "professional development," "school-community relations," and "professional ethics." Principals-to-be are to be trained to manifest these standards in their work.

In the wake of the "Paradigm Wars" within the larger community of Educational Researchers, and the vicious arguments between the New Formalists in the guise of "Quantitative Researchers" and the "Qualitative Researchers," (made up of Radicals like the Critical Theorists, Constructivists, Deconstructionists, Postmodernists, et al) the battlefield has shifted to a neutral ground. The New Formalist camp has embraced a new "pragmatic" direction under the rubric of "effective."

This pragmatism operates both within the research community and the practitioner group. In both, the level at which pragmatism plays its role is one of method. That method is best which is most pragmatic, by which they mean answers questions the researcher deems to be the best. Driven by the perceived belief in the inherent value of standards and normative need to measure "performance," the new leadership is considerably more focused than in the past. Once the various states have adopted the "Principal Standards," the pressure is brought to bear upon the colleges and university departments of educational administration and leadership to change the formal dimension of their training. The curriculum must match the performance expectations of the Standards. New courses and new titles replace the old. With the emphasis upon the concrete and observable, the courses are layered with internships, action research projects, and in-school experiences. The entire K-12 Educational- Administration-Masters degree is seen to

be more practice-oriented with considerably more field experiences and active participation in the duties students will assume once they become school administrators. Practicalism and effectivism name the game.

Which New Pragmatism Will Define the Standards Movement?

The new practical directions in educational research into educational leadership may take on different "pragmatic" faces under the Standards Movement. Warnings are in order.

1. Vulgar Pragmatism. We must avoid making pragmatism into a "vulgar" problem-solving device. Vulgar pragmatists are fully aware of the role the practical must play, but choose to twist it into a political agenda. The Standards movement is already heavily laced with political values and moves. Vulgar pragmatism is all about who is on top in the polls. Popularity and mechanism are united in the often used ploy of solving education problems through populist means. Huey Long, the great Louisiana orator and statesman, engaged in populist pragmatism during his whole political career. He would find a way to rob the bank, and in exercising his means would try to cajole other groups to join with him for a piece of the spoils. Democracy among thieves.

2. Naive Pragmatism. At the other end of the spectrum of use, we find a pragmatism that is so simple it is naive. Here pragmatists render everything they see into concrete objects and events. Pragmatism becomes the means to address the implicit agenda growing out of naive empiricism (theory-less inquiry philosophy). Nothing too sophisticated is allowed in the way of research techniques or methods. The eye is fixed upon the most simple answer to the questions at hand, arrived at in the most simple fashion, with the most simple mechanism. Reductionist from the start, naive pragmatism talks the talk of "experience" without any theory of experience, cites research without intending to inquire into which theories are most pragmatically successful and which are not, and seizes upon answers that come without effort. Common sense to the core, naive notions of pragmatism deny the intellectual traditions and history of educational research.

3. Pragmatism as Utility. In search of the proper tool, utilitarian pragmatism touts the tool within easy reach. A screw driver becomes a hammer, the hammer becomes a pry bar, and so on. As Abraham Kaplan once remarked: "Give a child a hammer, and everything is for pounding." So too for the utility-minded pragmatist: Every research method is *prima facie* acceptable for every inquiry task. Turn it over a bit, hold it differently, and so on, and the method will reveal the truth about the data.

Unfortunately, practical utility is not the best measure of whether a research method or technique is the best. Sometimes, the most elaborate of measures are required, the inquiry must be conducted over a long time period, and many hundreds or thousands of subjects must be observed, etc. The idea that simplest is the best is the utilitarian fallacy.

A Better Option

Pragmatism may also be a much richer approach than is presently admitted. What little pragmatism is embraced by the Standards Movement ignores or simply does not understand the relationship between inquiry and a way of life, professional or personal. Today's Standards researchers fail to see the fuller issues of a profession and their role in research.

My own writings, (Maxcy, 1991, Maxcy, 1995) stress the importance of linking inquiry to the social way of life of the group rather than to some idealistic "scientific method." The Standards Movement today has a closer affinity with the abstract science of the Theory Movement than one would at first detect. Theory is not up front, but is assumed and drives the mechanisms of research and measurement. Formalism is to be found in the forms, scales, templates, gauges and other devices being employed to force fit the raw data of school experience under the rule or standard of practice. What is ignored is the great difference in school cultures, students, teachers, and parents that must be squeezed within the singular gauge or ruler. Difference is ignored, abstract universality has become the norm.

The Standards Movement, as it is currently operating, may be wed to vulgar, naive, or simple utilitarian pragmatism. As such it is destined to under-serve both the problems of educational leadership as well as the populations of teachers and administrators who work to advance students through our educational system. Sooner rather than later, the measurement of principal leadership will intimidate and undermine all but the most hard-shelled educators. The Standards with their templates and tests will gather dust on the shelf, as increasingly fewer and fewer instances come under the rule.

What is required is a situating of pragmatism. Here what is needed is a democratic conception of pragmatism, one which returns the active open investigation of not only the datum of brute experience, but also the methods of inquiry themselves. Once freed from the iron cage of "scientific method," the logic of inquiry must be rejoined with the world of schools. Released from the forms and structures of bureaucratic management, a new leadership may emerge which is intelligent and creative.

Elsewhere I have called for an aesthetics of leadership (Maxcy, 1995). Drawing down upon leading as both critically pragmatic and as a kind of performative art, the artistry of school leadership denies both the formalism and scientism of the current Standards Movement. Formalism drops out and craft and creativity take center-stage. School administration as science is replaced by school leadership as art form. The context of leadership art is set with a democratic culture which enables inquiry and freedom of expression. Were such directions to be followed, we might well see a new revolt against formalism and mechanism. However, at this juncture, I have serious reservations that this will come about.

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**PLUM DUMPLING ASSIMILATION:
MAGDALENA BECKER, FIELD MATRON TO THE COMANCHES**

Karen McKellips
Cameron University

Among the many plans initiated by the U.S. federal government to assimilate native people into mainstream culture, one of the lesser known is the field matron program. Students taken to far away government boarding schools and held there for years, returned home, and, to the dismay of assimilationists, many quickly returned to their traditional life. As a result, methods of direct influence in American Indian homes seemed necessary to promote assimilation. One such method was the field matron program.

In March 1891, Congress authorized the Commissioner of Indian Affairs to “employ suitable persons as matrons to teach Indian girls in housekeeping and other household duties.”¹ In 1922 in response to criticism regarding Indian policy, the Red Cross commissioned a study of the problem. The scathing report was highly critical of many aspects of Indian Service policy including the work of field matrons who were recommended to be replaced by nurses.² As a result, in 1924 the Bureau of Public Health Nursing was created. Gradually matrons were replaced with nurses as matrons retired or resigned, and by 1938 there were no more matrons. Also, John Collier’s appointment as Commissioner of Indian Affairs in 1933 led to a decrease in government pressure to destroy native culture as his belief was that it was not necessary to “kill the Indian, to save the man.”

The view of Indian Service officials at the instigation of the program as to its goal and the duties field matrons were expected to perform can be found in U.S. Commissioner of Indian Affairs Frances E. Leupp’s book, *The Indian Problem*.

They are expected to cultivate the acquaintance of the women and girls, and try to raise the standard of living among them. The statute defines their function as “to teach Indian girls in housekeeping and household duties,” but the Department has always put a liberal interpretation upon this phraseology... At the bottom of everything lies the idea of teaching the women how to be faithful wives and sensible mothers and helpful sisters and daughters.³

During this time, what we today would call “kidnaping” and “coercion” was official policy to fill government boarding schools, and regulations recommended “withholding rations or annuities”⁴ from recalcitrant parents. The founder of Carlisle, the first such school, stated children at the school were “hostages for good behavior” of their parents.⁵

Leupp showed how far beyond the written description of their duties matrons were to go in promoting assimilation when describing how he used a field matron to aid in removing children from homes to be placed in school.

I had to resort to extreme measures to enforce the compulsory school regulations. The women had hidden the children in their houses, and in order to find them the Government’s emissaries had to made use of the knowledge of some one [sic] intimately acquainted with every family. With great reluctance, but moved by loyalty, the local field matron undertook to act as guide, pointing out to the searching party the houses in which there were children of school age. She feared ... that her usefulness at that station would end forthwith. Not so in fact. The Indian mothers, stolid as they might appear outwardly, seemed to fully realize her relation to the Government, and to bear her no ill will.⁶

The few studies that have investigated the impact of the field matron program declare it to be a failure in meeting its assimilationist goal. Joel Schmidt blamed the “prejudicial and discriminatory attitudes white field matrons displayed” for the failure of a “shared nurturing sisterhood” to develop as planned by the Indian Service.⁷ Lisa Emmerich declared it “within the context of its stated goal ... a near-total failure.”⁸ Rebecca Herring, who focused her study on the Kiowa/Comanche reservation, reached a similar conclusion, however, her subjects included only women serving through 1906, and the program was not discontinued until 1938.⁹

While the program did fail in its primary goal as the scholars conducting these studies maintain, there were instances where there was some movement toward assimilation, and major benefits in the health and prosperity of American Indians which resulted from the work of certain field matrons. One of the most effective matrons, who even today is remembered fondly within one American Indian community, was Magdalena Becker of Post Oak Mission, a Mennonite missionary and half-time government field matron serving the Comanches of western Oklahoma.¹⁰

While a larger Mennonite group had earlier established a Cheyenne and Arapaho mission in Indian Territory, the

first “foreign mission” of the small Mennonite group known as the Mennonite Brethren Church of North America was established in 1896 as a mission to the Comanches in Oklahoma Territory. In 1901, their Mission Board sent an assistant to aid its original Post Oak missionary, Henry Kohfeld. This assistant was Abraham Jacob Becker, who was accompanied by his wife Magdalena Hergert Becker.

This rather small Anabaptist/Mennonite sect had been founded by Germans in Russia in 1860, and the American Conference sponsoring the Post Oak Mission had been organized in 1879. Abraham Becker had emigrated to the United States at the age of 3 with his family, his father having been one of the first ministers of this group. His wife, Magdalena Hergert, was also a minister’s child. She was born in the Ebenfield Mennonite community near Hillsboro, Kansas, August 4, 1878. In 1894 her family moved to Fairview, Oklahoma, shortly after the area was opened to white settlement. She was baptized into the Sud-Hoffnungsfeld (South Hopefield) Mennonite Brethren Church. Magdalena and A.J. were married October 27, 1897, in Fairview. A.J. then spent two years at McPherson College in Kansas studying in the first Mennonite Brethren training school for Christian workers, part of the German Department at McPherson.

On March 7, 1902, the family, not including sons Daniel and William, left Fairview by covered wagon for Post Oak Mission, a two-day journey in which they spent a cold night on the open prairie. The home for the Beckers was unfinished. A hired hand from the Becker farm in Fairview, David C. Peters, came to help with the building and stayed as a mission worker until 1915.¹¹ Five months after arrival at the mission, A.J. and Magdalena’s daughter Augusta was born but only lived two days.

The Comanche band most directly served by the mission was the Quahada band whose leader Quannah Parker was the last of the Comanche leaders to surrender to the U.S. government. While it is estimated that there were about 3,000 Comanches in 1860, by the time their war of resistance against the U.S. government ended and the Quahada band surrendered in 1875, there were only about half that many. The portion of the Comanche/Kiowa reservation that was assigned to the Mennonite mission originally contained about 300 people in approximately 75 families in a district of about 300 square miles.

Traditionally, Comanches had no organized religious system or common religious ceremonies. Unlike many Plains tribes, they did not hold the Sun Dance, and religious belief varied among individuals. By the time of the establishment of the Post Oak Mission, the Native American Church with its peyote sacraments had been introduced to the Comanches, some say by Quannah himself, and the Quahada band was the most resistant to the “Jesus Road” of all the Comanches.

Another reason for resistance to the message of the missionaries when the Beckers began their service was that tribal lands were being broken up, allotments given to individuals, and the lands left after this distribution opened to white settlement, a process resented and resisted by both the Comanches and the Kiowas with whom they shared the reservation.

Several missionary wives had already received appointments as Indian Field Services Matrons. Leupp said that most field matrons had “served their apprenticeship as missionaries” and were “taken over” by the government.¹² Magdalena requested Foreign Mission Board approval for her to work half-time as a field matron, and in 1903 her request was approved. However, pregnancy and the birth of her son Peter delayed her submitting an application for the post until August 1904. Her appointment was supported by a letter from Anna Deyo, another missionary wife serving as a field matron at a nearby Baptist mission, who wrote, “She is an earnest conscientious woman ... helpful to the Indians near her ... has a sincere desire to help them ... and more, I think she loves them.”¹³

Since Mennonites do not “swear,” Magdalena was “affirmed” as the assistant field matron for the West Cache District Comanches on December 15, 1904. As a half-time employee, she received a salary of \$25 a month, equal to A.J.’s salary of \$300 a year.

The amount of work was staggering for a “half-time” position. For those concerned that today’s workers are burdened with documentation paperwork that interferes with completion of more important tasks, Magdalena could have told you this is not a new phenomenon in government work. Monthly, quarterly, and annual reports were required. For part of her tenure, weekly written reports had to be submitted. These “Field Matron Reports” give insight into her work and her view of it. Unfortunately, the government destroyed some of her reports for the last few years of her service, but those remaining, supplemented by her personal records, show that she served as many as 1,600 American Indians a year, contacting an average of approximately 500 a month. For 28 years, she traveled by horse and buggy, at first furnished by the Beckers, and by the Indian Service beginning in 1915 after she complained that the 1,413 miles she traveled in 1914 resulted in over half her salary being spent on her team, buggy, and horse feed.¹⁴ With her new government support for transportation expenses, in 1915 she made 450 family visits, contacting 1,600 people. Throughout her service, she had the most contacts with American Indian people of any of the field

matrons supervised by the Comanche/Kiowa Agency.¹⁵ By the time her service ended, she was traveling 3,000 miles a year, all of it by team and buggy.

She and A.J. wrote reports to their church's Foreign Mission Board. These reports were written in German until the 1930s, a language Magdalena wrote with greater fluency than she did English. Plattdeutsch, a low-German dialect, was the home language of Russian Mennonites. High German, Hochdeutsch, was the language used within the church.¹⁶

A story is told regarding the use of German as the home language of Mennonite missionaries on the Comanche/Kiowa reservation. A granddaughter of a German-speaking Mennonite remembers meeting an elderly Comanche, Two Dogs, when she was a child. Two Dogs told her that as a boy, he worked as a farmhand for her grandfather and learned some German. Later, when he went to Indian school, the teacher asked if any of the new students could speak "American." He raised his hand, and the teacher asked him to demonstrate. When he began speaking, the teacher corrected him, saying he was not speaking "American," he was speaking German. Two Dogs replied that was not so because he was taught the language by an American. He was punished at the school whenever he spoke Comanche or German.¹⁷

Government policy at the time Magdalena began her work required students speak only English at the Indian schools, and field matrons working with American Indians were expected to do whatever they could to facilitate their abandoning their languages in favor of English. One of the characteristics that set Magdalena apart from most other matrons was that she learned Comanche quickly and used the language often. When A.J. called on Comanche men in the tents at a native encampment, Magdalena would sit with the women, and as they sewed together would practice her Comanche.

Until the 1930s, the Mennonite Brethren churches supporting his ministry conducted their church services exclusively in German. A.J., however, perhaps because his church's presence on the reservation was solely with the permission of the federal government, conducted his services in English while a Comanche interpreter, Herman Asenap, provided simultaneous translation into Comanche. The Beckers were interested in their children learning German and for a time employed a tutor to teach them. The older children thus spoke three languages, but the younger ones only two—English and Comanche. Obviously, the government policy of attempting to destroy native languages was not followed by Magdalena Becker.

In Indian schools, students were given English names to replace their American Indian ones. As part of her duties as registrar of births, Magdalena took on the task of giving English names to all Comanche children born in her district. Comanches who were named by Magdalena still live in the area. When she gave birth to a daughter in 1908, she reversed the situation, giving her daughter a Comanche name, Herwana, meaning "Dawn of Day." A few years later, visitors would see a group of girls playing near the mission in which the white girl was called by a Comanche name and the Comanche girls were called Dorothy, Winona, and Addie. Magdalena herself was given the name Tahpah-see, "Our Older Sister," by the Comanches but retained Magdalena as her white name, unlike Herwana whose Comanche name was also her white name.

In 1906, it appeared that Magdalena's service at Post Oak might end. The Mennonite Brethren Church was supporting the work of two missionary couples at the mission. A.J. and Magdalena were still "assistants" to Henry Kohfeld and his wife. Thus Kohfeld's salary was nearly twice A.J.'s. Although over 270 people sometimes attended Sunday Services and the meal served afterwards, and clothing, household goods, medicine, and services of all kinds were provided free to the Comanches by the mission, not one baptism had occurred. Delegates to the church's General Conference in 1906 considered the possibility of retaining only one missionary couple. Members of the Foreign Mission Board discussed the possibility of turning the mission over to the American Baptists who agreed to take it only if the Beckers, not the Kohfelds, stayed as missionaries even though A.J. Becker had offered to resign.

The Board decided to keep the mission but with the Beckers, not the Kohfelds, as the missionary couple. Magdalena's salary as field matron and her successful work and acceptance among the Comanches were factors in the decision, a decision Kohfeld did not easily accept.¹⁸

Herring states that field matrons rarely "separated their duties as field matrons and federal employees from their duties as missionaries," continuing their missionary work, but collecting \$25 a month just for "writing a monthly report."¹⁹ That does not seem to be true in Magdalena's case. On December 15, 1914, Magdalena Becker completed her tenth year as a field matron. The Superintendent of the Kiowa Agency wrote to Washington recommending she be classified as "full-time" and receive the \$600 salary that came with that appointment.²⁰ Magdalena, however, must have felt that her half-time government work, combined with her missionary work and care for her family, was a full-time commitment and that she could not find more time to work for the government because she refused full-time status.

The Mennonite Mission Board had given A.J. a \$100 raise that year and a special grant of \$100 in appreciation of the medical costs that the family had incurred when A.J. and the children contracted typhoid.²¹ The agency superintendent recommended Magdalena be given paid leave to care for her family, but the request was turned down in Washington.²²

The government also benefitted from using missionary women as field matrons in that the missions provided buildings in which they lived and conducted government business. The Post Oak Mission grew to include 12 substantial buildings, all built with Mennonite funds and Mennonite and Comanche labor.²³

Epidemics regularly swept the area. Magdalena cared for people suffering from measles, whooping cough, tuberculosis, typhoid fever, influenza, and various illness marked by severe diarrhea. In 1918, she dealt not only with the effects of the world-wide influenza epidemic, but also widespread measles and whooping cough. She deplored the fact that many Comanches preferred their medicine people's treatments to that of white physicians. However, in the early days of her work, white medicine was not particularly helpful in treating many of the illnesses that struck the native people.

At the beginning of her service, Magdalena supported Comanche children being sent to boarding schools. However, she changed her mind, saying that families whose children attended public schools did not move about the countryside, living in their tents, as much as those whose children were away at boarding school. Getting American Indians to stay in one place was an important goal of the Indian Service, and one often difficult to achieve with people who had been nomadic for hundreds of years. While this reason for keeping children in public school was one which government officials approved, related issues which troubled Magdalena did not trouble Indian Service officials. Seeing the distress the long absences from home caused the Comanches, she wrote asking when the children attending Haskell Institute would be coming home for the summer. The reply from Superintendent C.V. Stinchecum was curt and censorious, ordering her and the Comanche families to quit bothering him and the Indian Service about it. He made clear that it was the government's decision when, and if, the children came home, and he thought it best for them not to come home at all.²⁴ In her reply to him, she said she had passed on to the Comanches his instruction not to bother him about the matter.²⁵

She did not always follow orders from the Indian Service. During World War I, she was asked why her Comanches were not buying the government thrift stamps and Liberty Bonds which field matrons were expected to see that they bought. She replied that they could not afford to do so because of crop failure, the influenza epidemic, and financial hardships they were suffering.²⁶

Magdalena visited the schools in her area which enrolled American Indian children. By 1913 there were 28 Comanche children in local schools. However, in 1917 when Dorothy Sunrise, one of Magdalena's Sunday School students, was refused admission to Cache Public School, her parents sued. The courts ruled in her favor, and the case opened U.S. public schools to American Indian students. Dorothy Sunrise (Lorentino) became a teacher and was honored as Elder of the Year by the National Indian Education Association in 1995.²⁷

One of the duties of field matrons was distribution of money due American Indians. For Comanches, this included interest on tribal funds held by the U.S. government and land lease payments from white ranchers who grazed their animals on Indian land. The Indian Service had rules that had to be followed in order for American Indians to get their per capita payments. They could not be drunk. They had to be "chaste." The head of the family must work at something. Couples had to be legally married. The children must be attending school. Magdalena reported the school requirement the one least likely to be a problem.²⁸

The Comanches were existing on a few hundred dollars a year. Adjustment to a capitalist economy was naturally difficult for people who traditionally were valued for what they gave to others rather than what they could accumulate. The land around them was beginning to fill with white settlers and businessmen, many of whom were willing and able to take advantage of American Indian people by overpricing what they sold to them and paying them too little for land leases and articles they made. One banker charged 3,360% interest on loans to American Indians.²⁹ As a result, Indian agents had to approve any substantial purchase by American Indians, and field matrons often were instructed by the government, and asked by the native people, to act as intermediaries in distributing funds, making purchases, and overseeing other financial transactions. Magdalena made distributions of their money to them and attempted to supervise their expenditures. She wrote thousands of letters to Indian Agents for Comanches seeking permission to spend their own money.

Many Comanches, men and women, gambled, both with traditional American Indian games and the white man's cards. Gambling was a common pastime among Comanches even before the reservation period but it was less of a problem because community customs and communal living style lessened the negative effects of gambling losses. On the reservation, these traditional support systems were less effective, and gambling could impoverish a family. This

fact, added to the Beckers' Mennonite aversion to such "sin," caused Magdalena to make elimination of this practice a priority. (For Mennonites, playing cards even without gambling was sinful, as was dancing, a very important part of Plains Indian culture.) While she tended to ignore government rules regarding American Indian dress, suppression of native languages, and preference for boarding schools over day schools, she worked earnestly to stop the gambling. She even suggested that their payments be given out more frequently in smaller amounts, or even be reduced, in hopes that would cut their gambling losses.³⁰

Her seriousness in combating gambling is evident from her work to have Oklahoma anti-gambling laws enforced. She thought that law enforcement officials looked the other way, and tried to make sure they did not. She became known for reporting gamblers to the authorities. "Sometimes when I am half a mile from the gambling place they scatter in all directions," she said.³¹

She also opposed the dances that were a mainstay of Comanche culture. As a Mennonite missionary, she saw them as sinful, and as a government field matron, she saw them as interfering with work and home activities that the government preferred they do. Once in 1920 she discovered that some of "her" Comanches had joined other Comanches and Kiowas staging a dance to be filmed for a movie. (Movies were also forbidden to Mennonites.) She was able to get the Comanche and Kiowa camp at the site broken up and the people sent home.³²

One of the projects at which Magdalena worked hardest as field matron was teaching the women sewing skills. She focused on making children's clothing. She did not pressure the adult women to abandon their traditional dress, even admitting that their clothing was more comfortable than white women's and eliminated pressure to keep up with the latest fashion.³³ She supervised the women's construction of hundreds of items of clothing each year and helped assure that Comanche children attending public schools could dress like their white classmates.

Sewing instruction served both her mission and her government work. Mennonite Brethren churches all had women's sewing circles (*Nahverein*.) The one at Post Oak, the "Magdalena Circle," had close ties with one in Buhler, Kansas, which took the name, the "Herwanna Circle," and provided goods and support for Post Oak. The name Herwanna became a popular one for Mennonite girls.³⁴

After 28 years of service, Magdalena Becker resigned as "half-time" field matron on June 30, 1932. The American Indian population in the area had increased 43% during the years she served despite the belief of many at the beginning of that time that they would soon be extinct. Both she and A.J.'s health had deteriorated. In June 1938, Magdalena was hospitalized for gall bladder and liver ailments. In spite of surgery and a brief rally, she died on July 7. Fifteen hundred people attended her funeral at Post Oak, more than had attended Quannah Parker's a few years earlier. She was buried at the Post Oak Cemetery which by the end of the Beckers' service contained 500 graves, most of them Comanche.³⁵

Did her work truly fail to accomplish the goals set out for Field Matrons at the creation of the program? Few would disagree that her presence made the lives of the Comanches she served easier, if only in the aid she gave them an understanding how to cope with the white man's culture. She demonstrated for them in their homes how to use sewing machines, blacken stoves, scrub floors, kill bedbugs, grow roses, piece quilts, make beef gravy, use shelf paper, and make crepe paper decorations. (Quannah Parker's wife To-pay's arches of paper flowers decorating the Post Oak Cemetery gave it the reputation of being the Comanches' most beautiful cemetery on Decoration Day.³⁶

They learned to prepare the foods available to them once the bison were gone. She helped them adjust to learning as it was conducted in the public schools. She kept white merchants and land speculators from cheating them. She intervened when gambling or drink threatened to impoverish families. She worked tirelessly to care for them when they were ill, even when her own family was endangered by the contagious diseases common in the American Indian community. Those whom she could not save were buried in the mission cemetery. She and A.J. taught Comanches how to make and trim coffins and conduct a Christian burial service.

She convinced men that it was their job to chop the wood, traditionally a woman's task. Today when Comanches put up tipis, it is the men who do it—another shift of duties from one gender to another congruent with white culture.

While Quannah Parker kept his five wives in spite of one government official's order that he send all but one away, and the Beckers did not interfere in this relationship but when his son Baldwin took a second wife in 1919, Magdalena intervened and sent her away.³⁷ This dual standard for old and young was not the Beckers' alone. Even Commissioner of Indian Affairs Leupp said there was an "unwritten rule" that "old men" might retain their wives if they had more than one, but the "rising generation would have to conform to civilized custom and law."³⁸

The Beckers did not pressure elders to give up their blankets and braids. Comanche deacons kept their braids and their wives wore traditional clothing to church. But the next generation dressed as white people except for special occasions when even today many wear a traditional shawl or more elaborate regalia, to pow-wows or give-aways or honoring ceremonies.

But these services and accomplishments were not the criteria by which the Field Matron program was judged. Its failure was that it did not cause the American Indian people to assimilate totally and live as white people with dark skins. But there were changes in the lives of many of the people Magdalena Becker served that were moves toward a blending of traditional culture with white culture. There were Comanches who moved far along the white man's road, and their failure to move further was more a result of unrealistic expectations given the poor land which the government wanted them to farm and the resulting poverty than it was a failure of field matrons to teach them how to live. When one attends a Comanche gathering today and finds that plum dumplings have become a traditional dish, expected to grace the table alongside the Indian fry bread, one is seeing a bit of Mennonite culture that has become Comanche. Field matrons were not total failures in promoting assimilation.

ENDNOTES

1. *U.S. Statutes at Large* (1891) 26: 1009.
2. For a discussion of this issue see Francis Paul Prucha, *The Great White Father The United States Government and the American Indians*, Vol. 1, (Lincoln: University of Nebraska Press, 1984), 856-59. See also an account of testimony on this matter by the Commissioner of Indian Affairs in 1925 during a Congressional hearing regarding the Interior Department appropriation bill in Laurence F. Schmeckebier, *The Office of Indian Affairs Its History, Activities and Organization*, (Baltimore: The Johns Hopkins Press, 1927), 251-52.
3. Francis E. Leupp, *The Indian and His Problem*, (New York: Charles Scribner's Sons, 1910), 300.
4. U.S. Office of Indian Affairs, *Regulations* (1884), 94.
5. Richard H. Pratt, *Annual Report to U.S. Office of Indian Affairs* (1878), 173-75.
6. Leupp, 301.
7. Joel J. Schmidt, "Until the Mothers Are Reached, Field Matrons on the Cheyenne and Arapaho Reservation," *Chronicles of Oklahoma*, 74 (Winter 1996-97): 44.
8. Lisa E. Emmerich, "'To Love and Respect and Seek the Ways of White Women': Field Matrons, the Office of Indian Affairs, and Civilization Policy, 1890-1938," (Ph.D. diss., University of Maryland, 1987), 296.
9. Rebecca Herring, "Their Work Was Never Done Women Missionaries on the Kiowa-Comanche Reservation," *Chronicles of Oklahoma*, 64 (Spring 1986): 68-83.
10. The term Comanche, the official government name assigned to the nation, is used in this paper. The word Comanche is derived from a Ute word meaning, "anyone who fights me all the time." The Comanche people call themselves "NUMUNUU." There are several spellings of this word. This one is preferred by the Comanche Language and Cultural Preservation Committee. The meaning is, of course, "the people."
11. Marvin E. Kroeker, *Comanches and Mennonites on the Oklahoma Plains*, (Hillsboro, Kansas: Kindred Productions, 1997), 26.
12. Leupp, 300.
13. Anna Deyo to James F. Randlett, U.S. Indian Agent, 16 September 1904, Kiowa Agency, Field Matron Reports, Archives/Manuscripts Division, Oklahoma Historical Society, Oklahoma City.
14. Magdalena Becker, Annual Report, 31 December 1914; Kiowa Agency to Becker, 26 February 1915; Becker to Ernest Stecker, Superintendent, Kiowa Agency, 4 March 1915; Field Matron Reports, Archives/Manuscripts Division, Oklahoma Historical Society, Oklahoma City.
15. Kroeker, 77.
16. *Ibid.*, 31.
17. Lee Ann Terry, interview with author, 16 February 1992.
18. Kroeker, 35-36.
19. Herring, 76.

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20. Ernest Stecker to Commissioner of Indian Affairs, 23 December 1914, Field Matron Reports.
21. Kroeker, 65.
22. Stecker to Commissioner, 23 December 1914, Field Matron Reports.
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26. Becker to Stinchecum, 2 April 1919, Field Matron Reports.
27. "Pewewardy and Sunrise Share Love of Education," *Lawton Constitution*, 6 July 1996.
28. Kroeker, 69-70.
29. William T. Hagan, *United States-Comanche Relations: The Reservation Years*, (1976: reprint, Norman: University of Oklahoma Press, 1990), 277.
30. Becker to Stecker, 19 March 1908; Deyo, Monthly Report, 31 May 1908; Becker Quarterly Report, 31 December 1919; Field Matron Reports. Also, Kroeker, 53-54.
31. Becker to Superintendent J.A. Buntin, Kiowa Agency, 8 December 1923, Field Matron Reports.
32. Kroeker, 79.
33. Becker, Annual Report, 13 August 1913, Field Matron Reports.
34. Kroeker, 70.
35. William J. Becker, "Comanche Post Oak Mission," *Chronicles of Comanche County*, 7 (Spring 1961): 30.
36. Kroeker, 57.
37. Becker, Monthly Report, 28 February 1919, Field Matron Reports; Kroeker, 78.
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**THE END OF BLACK STUDIES OR THE END OF THE UNIVERSITY
(THE UNIVERSITY IN THE NEW MILLENNIUM)**

Bartley L. McSwine
Chicago State University

The Ghettoization of Black Studies

The formal movement for Black Studies within the university started in 1968 at San Francisco State University. Black Students led by Professor Nathan Hare started to demand that a Black Studies Department be formed to meet the needs of the Black students on campus. The protests at San Francisco State and at other universities across the country were an outgrowth of the civil rights movement that had begun in the early 60s. These protesters hearing the early calls of individuals like Martin Delany, W.E.B. DuBois, Marcus Garvey and others saw Black Studies as a pedagogical strategy designed to ensure the inclusion of Black Students and Black culture in a curriculum that had clearly marginalized their presence. They saw it as a way of beginning to reclaim a part of a lost heritage. As Asante has said, "the processes by which the curricula documents were produced by African American students in the late 1960s and early 70s were unknown in the history of the creation of academic fields and very few of us at that time had any real idea what the future would bring. We knew that curricula were to universities what oxygen is to the lungs. Curricula were inseparable from the concept of the university ... With the curricula changes there would have to be fundamental changes in the institution (Asante 1991)."

That this demand for Black Studies was just, and long overdue, was taken as a given by the protesters. The issue was simple: the curriculum did not reflect their experiences, particularly their cultural experiences of victimization and success within society, and their education would not be complete without this knowledge. The civil rights protesters had focused a light on a society that had been operating in darkness, and among the injustices that it exposed was a university system that had not only been designed without them in mind, but one which served to perpetuate the very oppression they were struggling against.

Today, some forty years later, it is gradually being recognized that the victories of the Black Studies movement, however valuable they were at the time, came at a high price. For while they were winning the battle for inclusion at one level—namely, the ability to get courses, programs and departments recognized as a legitimate part of the curriculum—they (Black students and their allies) lost sight of a major goal that underscored what the movement was all about. The Black Studies movement was not just about the creation of courses on Black history and Black literature or the creation of departments or programs, it was really about reconceptualizing the idea of the university, particularly the idea of the university as it had evolved in Western society. Knowledge had become fractured and subjugated and used for the political purposes of oppression and the consolidation of power, and the university had come to model, symbolize and institutionalize these practices.

Although it was not recognized at the time, the creation of Black Studies departments led to the defacto ghettoization of knowledge about Black people because knowledge that should have been a part of all privileged knowledge within the structure of the curriculum of the university became a part of the isolation and fragmentation of the university at large. This in effect allowed the remainder of the university to continue to function in a business-as-usual manner with courses on Black culture and heritage being relegated to a status somewhere below "main stream" knowledge within the curriculum. This business-as-usual manner, however, should not be confused with the proposition that the institutionalization of Black Studies had no impact at all on the university. To be sure hundreds of students (of all races) have benefitted from these departments, and many more continue to benefit from a rich variety of courses that are now offered today. Additionally, many students have benefitted from majoring and minoring in Black Studies and have gone on to rewarding careers. Beyond this faculty can now receive tenure in Black Studies departments and their writings are regularly published in scholarly journals. So to this extent, universities who have instituted such departments will never be the same. Now, however, unlike the situation prior to the 1960's, Black Studies does have a semblance of recognition within the academy (this varies from university to university) along with a recognized knowledge base from which to operate. What it does not have, however, and continues to struggle with is full legitimacy within the university and the status that goes along with that legitimacy.

The business-as-usual practices to which I am referring within the university have to do with the conceptualization and organization of knowledge, and how disciplinary fragmentation continues to reflect this separation. In most universities, for example, where Black Studies is now recognized as a full-fledged discipline, many if not most of the other departments within those universities continue to operate as autonomous units of fragmentation. The physics department is separate from the chemistry department which is separate from the

mathematics department. In the humanities, the English department is separate from the philosophy department which is separate from the departments of art and music. And while at some universities separate disciplines have been moved into a single department, that department often has merely become multidisciplinary in nature while continuing to construct and offer knowledge through its course offerings in a business-as-usual fashion. Black Studies departments, on the other hand, having been founded as multidisciplinary and interdisciplinary departments, in many instances are leading the way insofar as interdisciplinary teaching and learning are concerned. A course in chemistry, for example, may be designed in such a way to help students not only understand the standard or traditional methods of doing chemistry, but at the same time is designed in such a way to allow them to understand how the history of the discipline connects with their history as a people of African descent. A course in English on the Masterpieces of World Literature might, for example, include works on Alexander Pushkin alongside those of Shakespeare to give students an opportunity to critically assess the works of a great Black writer who many consider to be Shakespeare's literary equal. Such a course might also be team-taught by a historian who is familiar with 16th century English culture and 19th century Russian culture and how Black people or people of African descent were viewed during the period these individuals were writing.

To the extent that many Black Studies departments are taking the lead in this type of learning process, I believe they are to be commended. Their ghettoization, nevertheless, has come about because many now function as underfunded islands of toleration whose survival and legitimacy are connected to jointly appointed faculty members who have their primary loyalty in other departments. This is necessarily so primarily because that is where most of these individuals feel they get their status and legitimacy from within the academy. In 1997, just before I assumed the chairmanship of the African-American Studies Department at Chicago State, one Black faculty member advised me not to take the position because "once you do, your career will go downhill." The original vision of Black Studies, I believe, was to revolutionize how knowledge is organized, taught, valued and viewed within the academy as well as to function throughout the academy as a liberatory tool against cultural hegemony. It was to serve an integrative function across the curriculum by resurrecting subjugated knowledges of all oppressed people while establishing interdisciplinary consilience throughout the university. While these aims and goals were not clearly stated back in the 60s, they were clearly implicit in the demands for change that occurred at that time.

Cultural Imperialism and Eurocentrism

During the twelfth and thirteenth centuries in Europe, the modern university had its early beginnings. The backbone of the curriculum was what was called the trivium (grammar, rhetoric and dialectic) and the quadrivium (geometry, music, mathematics and astronomy), and its goal was to educate the individual to be a sophisticated user of knowledge and language as well as to be a good citizen. Already, however, even during this early period in history, the separation of the idea and function of the university from its African heritage was nearly complete. In 312 A.D. the Roman emperor Constantine organized a crusade to stamp out the African religion of Aset (Isis) along with the temples where she was worshiped, and to replace them with the Christian church. Because these temples were also early centers of learning (the first universities) that had flourished in Egypt for thousands of years and were forerunners of the modern university, their destruction not only dismantled places of worship but revered centers of learning as well. These centers of learning account for why the ancient Greeks held Egypt in such high esteem and often felt that their education was not complete unless they had studied there. Individuals like Thales, Pythagoras, Plato, Aristotle and Herodotus all went there to learn, and Pythagoras stayed at least twenty years. His stay in Egypt was later attributed with supplying him with the mathematical knowledge he became famous for. Sir Thomas Heath in his book, *A History of Greek Mathematics*, writes that "Iamblichus, in his account of the life of Pythagoras, says that 'Thales, admiring his [Pythagoras'] remarkable ability, ... advised him for his better instruction to go and study with the Egyptian priests (Heath 4)." Hilliard argues that "the period of time for the spread of the Isis religion in Europe was about 300 years before the Common Era [B.C.] to about 300 years after the Common Era [A.D.]. In other words, there [was] about a 600-year period during which time, all over Europe, you [could] find this religion that was developed in Africa . . ." He then goes on to say that "It worked for a while but it seems a political problem came about [for Constantine]. [He] was clearly worried about the split loyalties of his people. . . If they belonged to the religion of Aset. . . [they would be] linked . . . to a priesthood located in a foreign country, an African priesthood. . . [the issue was the same as when] the Catholics were denied the opportunity to be leaders of the United States because it was felt that there would be a split loyalty between political and religious loyalty (Hilliard 1999)."

"Constantine. . . had not converted to Christianity, but he saw the political value of having a papacy in the same place where the political structure was established and began about a 200-year assault on the source of the Kemetic [African] religion. [The Roman emperors] Constantine, Justinian and Theodosius shut down all the [Isis] temples along the Nile (Hilliard 1999)."

This period in world history is critical for the understanding of the rise of Eurocentrism, the political use of Christianity, and the subjugation of African knowledge. It also played a major role in shaping the modern university as we know it today, for the attack on and stamping out of the religion of Aset (Isis) effectively cut Europe off from the source of its African roots. This becomes particularly significant when it is also recognized that Aset (Isis) was the original model for the Black Madonna who was once worshiped all over Europe and is still worshiped in Poland today as the Holy Mother.

The Rise of Race and the Beginnings of Subjugated Knowledge

In his book, *Race: The History of an Idea in the West*, Ivan Hannaford traces the genealogy of the concept of race. It is difficult for us to imagine today that there was a time before people looked at each other through the lens of race. Nevertheless, we learn from Hannaford that race is a relatively modern concept with origins in the 16th, 17th, 18th and (primarily) 19th centuries. The idea of race was not originally used to refer to how people looked but to legal phases in stages of change. Thus, Hannaford says that in 1748 Montesquieu published his *Spirit of the Laws* "which turned away from the search for an ancient constitution hidden in a remote Greco-Roman past toward an interest in the natural origins for the legitimization of present politics." Hannaford goes on to say that, "Although he did not identify "races" of people, he put forward a theory of legal inheritance based on ... developing through three stages from the political to the feudal to a period in which neither was operative. Montesquieu termed these stages "races," Hannaford says, "thus giving credence to the notion of natural origins and proposing that the northern barbarians were no longer a lesser people wandering in a northern void ... (Hannaford 188)." Later Montesquieu put forward new arguments implying that slavery could be justified on economic grounds, moral grounds and natural grounds.

Three other key players in the development of the idea of race according to Hannaford were Carolus Linnaeus (1707-1778), David Hume (1711-1776) and Johann Friedrich Blumenbach (1752-1840). Building on Linnaeus' idea of the classification and ranking of human beings, Blumenbach ended up agreeing more, however, with Georges-Louis Leclerc, Comte de Buffon (1707-1788) because he felt that Linnaeus work was logically flawed. In Linnaeus' classification he described Europeans as ingenious, white, sanguine and governed by law, Asians as yellow, melancholy and governed by opinion, and Afer's (Africans) as crafty, lazy, careless, black, and governed by the arbitrary will of the maser. Still later, however, Blumenbach came up with his own schema for ranking of humans while arguing for the common unity of all humanity. David Hume added to expansion of the race concept by connecting certain dispositions to people he deemed to be inferior. Hannaford quotes Hume as saying that "Negroes were naturally inferior to whites because they had produced no civilized nation or individual eminent in action, speculation, manufacture, the arts or the sciences. Negro slaves exhibited no ingenuity, while whites were enterprising self-starters (Hannaford 216)."

Martin Bernal in his book *Black Athena Vol. 1* connects race and racism to deliberately constructed models of history that subjugated accepted knowledge of the known world. Bernal argues for four models of history which he says actually represent paradigms through which history has been written and interpreted. There is the Ancient Model (1500 B. C. to 1840 A. D.), the Broad Aryan Model (1840 A. D. to 1881 A. D.), the Extreme Aryan Model (1881 A. D. to 1945 A. D.), and the Revised Ancient Model (2100 B. C. to 1840 A. D.). The Ancient Model represents a view of history, Bernal argues, that reflects how the ancient Greeks saw their own history. Using ancient Greek authors such as Herodotus, Thucydides, Aristotle, Plato, Homer, Plutarch and others to support his argument, Bernal says that if you read the works of these writers, you discover that they unselfconsciously recognized and acknowledged the influence of Africa (Egypt) and Phoenicia on the development of ancient Greek civilization. This acknowledgment ended, however, Bernal argues with the rise of the Broad and Extreme Aryan Models of history which first cut out the Phoenician influence and later the African influence on the development of ancient Greek civilization. Bernal points to Karl Otfried Muller (1820-1884), and his extraordinary influence as being the father of the Aryan Model of history. His two-volume book *The History and Antiquities of the Doric Race* (1830) had a tremendous influence on shaping the view that the ancient Greeks were the pure origin of the German and subsequently European people. Muller and his colleagues at Gottingen University set out, according to Bernal to find (construct) such a pure origin (Bernal 1987).

All of this activity in the 18th and 19th centuries had a tremendous influence on the way knowledge began to be constructed around race and racial concepts. Over about a 400-year period, from the 16th through the 19th centuries, European relationships changed with Africans from one of mutual respect, to one of conquest and domination. The growth of the university during this period and the development and construction of knowledge came to increasingly reflect these changed relationships. The Aryan Model of history, for example, came to prevail throughout the Western world, and the degradation of Africa and to a lesser extent Asia became the norm. Knowledge of great

civilizations that had flourished in Africa and Asia had been lost by the time writers such as Hume, Hegel, Kant and others wrote their greatest works. And it was their works which had an enormous influence on subsequently shaping how the Western world came to see itself in relationship to the rest of the world.

The Separation of Sacred and Secular Knowledge

If we go back in time far enough, there was no separation between the sacred and secular. This was true in Ancient Egypt, in ancient Greece, and in early Europe. Profane time arose, according to Mircea Eliade, with the rise of secular man. The creation of the secular was necessary for state and political control as was witnessed with the rise of Constantine and the institutionalization of Christianity as a state religion. The separation of the sacred from the secular, however, was no mere mental or political trick. It reflected something much much deeper that was going on in the culture in which these divisions arose and was really a reflection of what was going on within the psyches of the individuals that created these cultures.

Plato had led the way in his book *The Republic* in which he attempted to create the ideal state or society. His epistemology of objectification was supposed to lead to Truth. Man was supposed to separate himself from the object or the quality within the object or concept that he wanted to know about --- for example, beauty and justice. The individual must step away from it, examine it from a distance, and define it as a quality apart from himself. This was necessary to examine the intrinsic quality which the thing that was called beautiful possessed. Or, if one wanted to understand what justice was, he must intellectually or rationally examine the quality of what was just or that quality which is intrinsic to what is called justice. Only after achieving this distance, the separation of subject from object, could one then define the intrinsic quality that makes justice what it intrinsically is.

If we examine very closely, however, what Plato is saying, or more specifically what he is doing (within his mind), we recognize that he is using his imagination to create an artificial state of reality. The problem is that not only did he believe that his creation was real, or could be made real, others in later generations eventually became convinced that his epistemology was an ingenious breakthrough in what we would call in today's terms, human insight. And thus, the Frankensteinian monster of his epistemological vision was created and has continued to haunt Western civilization now for almost twenty-five hundred years. The separation of the sacred from the secular, beginning in Plato's time, represented a mental break with reality which has had grave consequences for humankind. For as Einstein proved in the early part of the twentieth century, and as quantum physics has shown over the past fifty to seventy-five years, the illusion of the separation of matter from spirit is an artificial construct of the mind that never existed in reality. And, as we shall see, this break with reality, once it became embedded in the larger culture, has had significant consequences for the rise and fall of the Western university (see, for example, Capra, 1975 & 1982).

The Rise and Fall of the Western University

David Pan (1998) foresees the end of the Western University as it has been known in American society since the early 19th century. Originally modeled after the German research university as established by Wilhelm von Humboldt, this model, Pan argues, subordinates education to the interests of the state. "In contrast to the early proliferation of separate institutes for different specialization's, which characterized research in the 18th century, Humboldt not only unified teaching and research at the University of Berlin but also sought to consolidate the separate institutes into one. His plan for the university established not only the institutional but also the moral framework in which knowledge would serve the interests of the Prussian state (Pan 84)."

Pan later goes on to argue that:

The secularization of colleges in the U.S. and the federal funding of higher education established the humanities as [a]secular religion. By taking religion out of the college, educators claimed to be freeing knowledge from outside prejudices and unwarranted interventions. But this supposedly neutral religious stance laid the ground work for the development of a secular culture which was to supplant the prior diversity of religious cultures. The attempt to turn religion into a purely private matter, having no bearing on the production and transmission of knowledge, had the effect of suppressing the different denominational perspectives on knowledge in favor of a unified, secular culture which supported the interests of the federal government (Pan 85).

The university is not value free and has never been value free. And in spite of the efforts on the part of individuals like Charles Eliot at Harvard in the 19th century and Robert Hutchins at the University of Chicago in the 20th to promote a value free (meaning religious values) education based on a unified curriculum, the university did not and could not achieve this goal. Even with the elimination of religious values, the disciplines could not free themselves from the hegemonic and Eurocentric values of Western society. It was not until the 1960s, with the rise of the civil rights movement and the subsequent Black Studies and multicultural movements, that the notion of a unified value free curriculum was seriously challenged, Pan argues.

Pan then concludes by saying that the 19th century idea of the university that was instituted in America is rapidly eroding. "The growing influence of multiculturalism and the religious Right has already eroded the old Cold War consensus based on "Western civilization" and "great books," which had unified the goals of researchers in the humanities. Moreover, the rise of cultural studies and various critiques of scientific rationality in almost all humanities and social science departments is beginning to blur the methodological differences that separated the disciplines from each other (Pan 104)." He then concludes by arguing that, the university, as a broad community of scholars united by common aims, common standards, and common purposes, is rapidly ceasing to exist.

Black Studies Across the Curriculum as an Integrative Value System

There are many models of the university that are emerging and have emerged in the late 20th and early 21st century. There is the Electronic University. There is the University Without Walls. There is the corporate driven economic model that is either attached to, or governed by a major corporation (e.g., MacDonald's University). And finally, there continues to be the discipline based liberal arts universities (the state and private universities) that promote the liberal arts, for the most part, in name only. It is these latter universities that I am primarily concerned with here, although some of the others do remain legitimate and viable models. The fragmented nature of this traditional university model reflects the fragmented nature of society and knowledge in general. Having "successfully" achieved the separation of the sacred from the secular following Wilhelm von Humboldt's and John Henry Newman's (The Idea of the University) model, we are now faced with a university that is driven by implicit secular values that undermine the explicit values of spiritual wholeness, harmony and balance within both the individual and the society at large. We are now beginning to recognize that we have a modern university that is governed by state and economic values that cannot be free of their control. The implications of this are enormous and do not bode well for the future of the university. They imply the continuation of universities that practice academic freedom in name only due to rigid values (primarily through regulations) imposed by state strictures and national accrediting bodies as well as by the promotion of materialistic values that grow out of the status of scientism within the university and within society at large.

The concept of Black Studies across the curriculum as an integrative value system is new only in name only. The argument that I am making is that in order for us shift the paradigm of the curriculum so that it reflects cultural values based in the roots of the human experience, we must begin to look at what indigenous world cultures have taught us about who we are as human beings on earth. It is estimated by one writer (Chellis Glendinning, 1990) that for thirty-five hundred generations, humans lived in unmediated participation with their environments. And that it has been only in the last 300 to 400 years that we have lived in agriculturally domesticated environments. This means that it is quite possible that our evolutionary biological adaptation as human beings to industrial and postindustrial linear society has not kept up with our economic, social and political organization. It also quite possibly might mean that there is a correlation between the rise of capitalist market values and the movement away from unmediated participation in and with our environments. Black Studies, insofar as it connects us to indigenous world cultures and subjugated knowledges, begins to reintegrate fragmented knowledge into its original wholeness. The university should ultimately utilize this indigenous knowledge base as a foundational source of spiritual values and groundedness from which we can learn to live in a postmodern world.

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EDUCATIONAL REFORM IN BOLIVIA

Tom Owens and Tammy Boyd
University of Oklahoma

Introduction

Among the elements in the Universal Declaration in Human Rights is one that simply states that "everyone has a right to education." While in this country our claim to have done so may be contested on bases of quality and access, the provision of education in some fashion has been a thread in our cultural fabric for years. This reform and improvement movement has come to characterize public education throughout the last half of 20th Century.

Even though we, as a nation, have a long and unremarkable tradition of "tinkering toward utopia" (Tyack, 1990), the idea that changing the decision making structure of educational systems may help improve schools has received inordinate attention over the last twenty to thirty years. Furthermore it seems as though the current sociocultural context provides an atmosphere that supports changes in a unique fashion. Many reform initiatives appeal to the ideal of local control while simultaneously recognizing that the success of reform movements depends primarily upon those that will be responsible for implementation at the local level. Additionally school districts have expanded their institutional capacity to change themselves beyond that which the state might require. Also forming part of the popular beliefs that support school reform is the notion that those individuals at the point of delivery of service are the ones best able to make complex decisions. Inextricably linked to all of this is the notion that "the idea of restructuring, at least as a metaphor" has drawn new legitimacy and momentum from its broader use in a variety of movements for institutional reform in the USA, ranging from business reorganization to public service decentralization and political reform efforts (Papagiannis, Easton & Owens, 1992).

Lamentably for many of our fellow global citizens, such efforts at reform have produced uneven results and education may well be that societal institution that constrains opportunity rather than expands it. In spite of governmental efforts, economic, social and cultural constraints have served to limit educational opportunity for those at the margins of dominant society. This paper explores whether the educational reform movement in Bolivia is truly inclusive or yet another repackaging of the same hegemonic values.

Educational Context of Latin America

In a report that outlines the challenges of financing education in the developing world, Peano notes that Latin America saw a 33% increase in the under-15 population over the two decades beginning in 1970. During the last decade of the millennia he predicts increases of 21% in the number of students served in elementary school and 49% of those served in secondary schools. While the state's ability to fund the increased educational needs related to such growth is subject to local contexts, it seems clear that this challenge may be close to insurmountable (1993). He concludes the report by suggesting that those countries facing this type of need should:

- make better use of existing resources and find other sources for financing
- improve the efficiency of education, and
- decentralize the administration, giving greater autonomy to schools

The need for change in the educational system in Latin America was clarified by Tedesco when he noted that regional development strategies had undergone a significant change and that this change put pressure on education to meet the new needs of society. He argues that traditional development was based on three main factors, income generated by the sale of natural resources, external debt, high inflation and the corresponding internal financial imbalance. The first step away from the traditional model of development was rooted in the notion of servicing the external debt by increasing exports. However, this effort was supported by declining real wages rather than technical progress. Within this perspective education is not a factor that continued development demands, so it is unsurprising that throughout the 1980s education deteriorated (1992). It appears that as the need to service debt increased, educational expenditures decreased. Reimers explains "that the adjustment programs implemented to respond to the 'debt crisis' have changed the climate in which educational policy decisions are made.... [This] will result in net losses in efficiency and equity in the provision of education" (1990).

The new model of development was one that sought to advance those economic policies that simultaneously incorporated increases in economic growth and social equity. These are clearly goals that are incompatible with notions of competitiveness rooted in ignoring education. Furthermore it demands a version of education that emphasizes quality more than quantity. The result is that educational systems are "modifying their school organization models by promoting decentralization [and] greater autonomy of institutions..." (Tedesco, 1992).

Approaches to Reform in Latin America

If, as Davies and Guppy suggest, educational reform has become attractive to those who now are lagging in spite of previous economic dominance, one can only imagine that reform must be much more attractive to those who have never known a position of dominance. Even from an economically subordinate position it is clear that knowledge will be the key resource of the next century, eclipsing land, labor and capital (1997). It is therefore incumbent upon any government, in terms of internal and external legitimacy, to constantly work toward improving education. The story of reform in Latin America is a story of how nations, when faced with unique constraints and severely limited financial resources, have worked to incorporate and/or develop models of improvement within their systems of education.

Analytical Framework

Elmore describes the reform movement within Bolivia as initially addressing academic content and standards, followed by a second "wave" that "focuses on fundamental changes in the expectations for student learning, in the practice of teaching, and in the organization and management of public schools." Within this latter wave of restructuring, three distinct models are discussed:

- Reforming the Core Technology of Schools--use of scientific knowledge in the service of educational objectives
- Reforming the Occupational Conditions of Teaching--schools should be organized to approximate the conditions of a professional workplace.
- Reforming the Relationship Between Schools and Their Clients--parental and student choice and school-site management (1990).

One of the problems of using this as a means of analyzing reform is that it does not facilitate comparisons of the various initiatives intended to transform education. For example, should one consider the first dimension, the argument could well be made that the implementation of one instructional method over another would be categorized as reforming the core technology of schools. It is clear that this would differ in a very fundamental and meaningful way from models of reform that transfer total discretion to the teacher of any particular class. Therefore, if reform is defined as a change in the patterns of governance, other areas of reform can be broadly grouped together as changes in the socio-technology of education (Papagiannis et al, 1992). This would include changes in instructional methods and curriculum, administrative management and organization and the generation and use of resources. But these reforms efforts are seen as differing in a substantive way from those reforms that transfer the decision making authority from one group of stakeholders to another.

Furthermore, within this notion of devolution, there are two clearly distinct ideological streams. Many of the reform initiatives can broadly be grouped as market models or public choice approaches. These efforts involve attempts to simulate an educational marketplace in which decisions about resource allocation are made by the educational consumers. The alternative model of reform is one that involves the transfer of decision-making authority from one group to another. Within this perspective reform can be analyzed by addressing specific concerns. These questions "which authorities are transferred, from whom to whom, at whose initiative, under what conditions and with what form of accountability" will guide this analysis (Papagiannis et al, 1992).

The Bolivian Context

Bolivia has long been defined as the poorest country in Latin America, with the host of social problems that accompany such a distinction. After weathering unimaginable inflation, they have managed to stabilize the economy. Currently the income per capita hovers around \$1,000, making it more comparable to Sub-Saharan Africa than Latin America.

Between 1980 and 1998 the fertility rate decreased from 6.3% to 4.2%, but infant mortality remains high. In the past almost one out of ten infants did not reach the age of five, but through concerted efforts this has been dropping, and in 1999 the infant mortality rate was about 6%. More telling of the magnitude of the social and health challenges is the tremendous difference between the urban and rural populations. In the rural areas the infant mortality rate still hovers around 9% while the urban rate is about half that.

In addition to those socioeconomic issues associated with poverty, Bolivia is the most diverse of any country in Latin America. There are 42 distinct ethno-linguistic groups in addition to the dominant mestizo population. In the 1992 census 87% of the population could speak Spanish however almost 60% retained some fluency in an indigenous language.

Educational Reform in Bolivia

Educational reform in Bolivia, whether as a means of building national identity, addressing the needs of indigenous populations or ameliorating poverty, has been an instrument of governmental legitimation since the 1950's. Following the Revolution of 1952, the Educational Reform Act of 1955 was passed with the "objectives of expanding educational service to the indigenous population" (EPT 2000 Bolivia). Among the strategies used was the

creation of normal schools and a 1950s version of alternative certification, which created serious quality problems in spite of reducing illiteracy and staffing new schools.

However, a greater long-term consequence was the decision to use these schools to create a single Bolivian identity. As in the United States, language was at the heart of these efforts to “homogenize” Bolivian society. In an attempt to blur ethnic individuality further, indigenous peoples were euphemistically referred to as *campesinos* (country folks). The fact that the current percentage of the population that speaks a language other than Spanish is comparable to what it was in 1955 is simultaneous testimony to the failure of the policy and to the cultural strength and resistance of the indigenous peoples of Bolivia (EPT 2000 Bolivia). It is abundantly clear that, to the extent it focused on creating citizens, educational reform was woefully lacking in remedying the many failures of the indigenous education system.

While there were numerous short-term efforts at educational improvement, implemented by one administration and eliminated by the next, a national commitment to improving education was absent. Given the comparatively lower GDP and the unbelievable inflation rates of the 1970s and 1980s. This is not surprising. On the heels of Jom Tien the Bolivian government established a team to support educational reform. This group (*Equipo Tecnico de Apoyo a la Reforma Educativa* or ETARE) was charged with identifying and addressing the most pressing needs within the educational infrastructure.

Extensive research by ETARE determined that the problems facing the Bolivian educational system were not merely pedagogical, but connected to a “lack of cultural and linguistic pertinence, methodological and curricular obsolescence, and administration.” However, these problems were merely symptomatic of the broader structural issues associated with a highly centralized and politicized system that could not trust the meager data it had accumulated (EPT 2000 Bolivia).

Emerging from the efforts of ETARE, the intent of the educational reform program (*Programa de Reformacion Educativa* or PRE) is described as:

Given the educational needs of the people, educational reform is generating solutions that benefit the masses and in that measure, the new Bolivian education is constituted as an education for everyone, that has as its unifying centers interculturality in recognition of the ethnic, cultural and linguistic diversity, and social participation in recognition of the need to democratize education making it pertinent to the educational needs of communities (EPT 2000 Bolivia).

Furthermore, it marks the first time in Bolivian history that such an initiative transcended changes in administration. In other words, it is being given time to develop and succeed. This is due in large part to the synergy of numerous legislative acts that served to reinforce some of the basic tenets. Among these were the Law of Popular Participation, which transferred much of the responsibility to municipal governments, and the Law of Administrative Decentralization, which established non governmental prefectures to oversee all personnel decisions.

However, the main instrument of educational reform was Law 1565, which was passed July 7, 1994. In Title 1, Article 1 the legislation clearly delineates the fundamental bases on which the new system of education will be based. After recognizing that education is the highest function of the state because it is “a right of the people and instrument of national liberation,” the law goes on to describe Bolivian education as:

1. Universal
Bolivians have a right to equal opportunity
2. Democratic
Society will participate in planning, organizing, execution and evaluation
3. National
Responsive functionally to the vital interests of the country in diverse regions
4. Intercultural and Bilingual
Assumes socio-cultural heterogeneity in atmosphere of respect
5. Right and Duty
It is organized and developed by all of society without restriction or discrimination
6. Revolutionary
Because it captures a new doctrinal content that will transform the nation
7. Integral, Coeducational, Active, Progressive, Scientific
Responds to the need of those being educated
8. Promotes justice, solidarity and social equity
Incentivizes autonomy, creativity and a sense of responsibility
9. Indispensable for development and democracy

Assumes interdependence of theory and practice, in reflective process

Notwithstanding that the first article sounded somewhat like a Horace Mann for the 1990's, the second article proceeds with similarly glowing terms, formally arguing for many goals that address "preparation for a biologically and ethically healthy sexuality, ... stimulate attitudes toward art, ... develop love and respect for nature, ... (and) to generate gender equity."(Bolivian Law 1565)

As a result of Law 1565, many structural changes have taken place. Preschool programs have been expanded to include children from birth to age six. At the primary level, compulsory attendance has been increased to eight years, and they have gone to an ungraded system in which all students are promoted, but continue to work on assignments until they demonstrate competency. There have been numerous efforts made to reduce the marginalization of students from non dominant groups in schooling. There have been numerous curricular improvements that seek to be more socially and culturally relevant; there have been materials produced that support the use of original languages by developing learning packages and testing materials in Spanish, Aimara, Guarani, and Quechua; and they have developed Spanish-as-a-second-language programs.

The intent of the Bolivian government is to strengthen the educational system by improving efficiency and increasing expenditures. This has translated into specific goals:

1. expand access to primary schools
2. improve primary school completion ratios
3. expand the national education assessment system
4. improve school management
5. involve parents and teachers in curricular decisions
6. rehabilitate dilapidated schools
7. increase the incentive for good teaching
8. ensure an adequate supply of learning materials

(International Monetary Fund 1998)

While these goals seem to be consistent with and supportive of the reform efforts in Bolivia, one might have cause to question the manner in which these will be implemented. In the Policy Matrix of the current Enhanced Structural Adjustment Facility for Bolivia from the International Monetary Fund, the educational policy objective is to "expand educational opportunities for the poor and girls." When one considers the measures that will be put into effect to carry out these proposals, a number of statements about absolute increases in the number of students, rural-urban issues and gender issues could also be questioned. The only mention of structural changes is a plan to:

1. Link teachers' remuneration to performance
2. Transfer responsibilities for paying and managing teachers to the municipal governments
3. Increase total expenditures on primary and secondary education.

Oddly enough the legislation that sought to preserve culture and language does not seem to figure prominently.

Analysis

Considering the case of current reform efforts in Bolivia, substantial devolution has clearly occurred. By legislative mandate, responsibility for the infrastructure and school equipment has been devolved to the local municipalities. The roles for the local school councils, district councils, educational councils of the original peoples and the national council have all been detailed and specified. The objectives of the enacting legislation state that this decentralization process will respond more effectively to the needs of citizens, it will serve to elevate the quality of education, and it will optimize the operation of the system. It is interesting to note that shared governance predates European influence. As Hamilton notes:

Decision making at the local level is a venerable Andean tradition, and leadership is considered an honor and an obligation. Now this tradition has been enlisted to carry out the far-reaching educational reform that Bolivia launched in 1994. Bolivia's new thrust in education is addressing serious deficiencies that threaten the country's ability to improve the lives of its citizens (Hamilton, 1999).

Transferred also from the centralized authority of the Ministry of Education are the personnel issues. Referring to the Papagiannis framework, it is clear that:

Specific authorities have been transferred from the centralized Ministry to the varying levels of councils.

1. The initiative eventually emerged as consensus from all stakeholders, with the legislative branch as the enacting body.
 2. The conditions were clearly such that required immediate, drastic intervention.
 3. The formalized accountability resides in the structure provided for the functioning of each governing council.
- However, the greater accountability comes from establishing participatory bodies that are required to seek and

address input from their constituent members.

Conclusions

So what? The Bolivian educational system has managed simultaneously to increase provision, access, and quality of schooling while addressing the unique challenges of linguistic and cultural differences. They have dramatically expanded participation in the public conversation that defines what schooling will be, and they have substantially improved teacher preparation as well as data collection and use. This requires a tremendous investment, and while the economy has improved substantially, external money provided some of the impetus. Given that there does not appear to be absolute congruency between what the funding agencies are supporting and what the Bolivian people seem to want, the money may not be enough.

The IMF even suggests that "... results show that a cash transfer ... is not enough to make a large difference in educational attainment" and that perhaps the students might benefit more if they worked ... on removing existing constraints before expecting a significant improvement in educational achievement" (Inchauste 2000, p. 28). What is noteworthy is that the Bolivian government has implemented culturally sensitive and linguistically appropriate reform in spite of minimal resources that they have engaged in substantive devolution and that their system of education will probably be the better for it.

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**PHILOSOPHY OF PHILOSOPHY: MAKING THE CONNECTION
BETWEEN PHILOSOPHY AND PEDAGOGY FOR PRESERVICE TEACHERS**

Thelma J. Roberson
University of Southern Mississippi

This paper supports the idea that teacher preparation programs must create reflective, field-based opportunities that assist preservice teachers in making connections between educational philosophies and classroom practices. The author uses first-hand experiences and a conversational style to introduce readers to the subject matter. The paper describes traditional educational courses as memory-based and supports the growing trend of using a constructivist approach in teacher preparation programs.

The class ended with a simple overview of the assignment. Write your existing Philosophy of Education and your Code of Ethics. These are due in two weeks. Panic and confusion erupted in this senior level class of elementary education majors. They questioned, "What did I mean by Philosophy of Education and Code of Ethics?" After a wonderful, in-depth discussion of the distinction between philosophy and code of ethics, it became apparent that I was speaking some unknown, foreign, symbolic language that brought fear and mistrust to my students. I decided more instruction was needed in this area. For our next class meeting, I prepared a detailed handout that illustrated the idea that your philosophy of education is what you believe about education and the way children learn. Your Code of Ethics is what you do because of your beliefs. Example: If I believe ----- (philosophy), then I will do ----- (code). The concept was so simple. These were senior level students. Surely, they could synthesize their knowledge about education, child development, philosophy, and real life experiences to formulate their own beliefs about education. Right? Wrong!

When the papers were collected and read, I was shocked and dismayed to realize that students had no idea what they believed about education and how to translate that into classroom practice. As I read, it became apparent that most students were repeating statements they had heard in prior education courses, but had no personal connection to the concepts. I was sure all could have made the coveted "A" had I asked them to quote a philosopher or memorize Piaget's stages of cognitive development. Samples of their philosophies included, "Learning should be fun." "I believe in diversity." "Parents should be involved in their child's education." "A teacher needs to be flexible."

I found their philosophy statements to be a mix of teaching strategies, vague ideas, and even biographical information. It was later revealed that the biographical information was included because another professor had once asked them to write a paper on why they wanted to teach. The professor had referred to the assignment as the student's personal philosophy of education. The students seemed to have even more difficulty translating their philosophy into a Code of Ethics. This may have been due to the fact that they did not have a clear philosophy from which to transfer.

In just two weeks my students would begin field-based experiences at a local elementary school. I was now on a mission. I needed to teach my students how to formulate their own philosophies and how to translate what they believed about education into classroom practice. That mission, along with the subsequent strategies used to assist preservice teachers in connecting philosophy with pedagogy, is the purpose of this paper.

I began with pen in hand underlining every statement students had written that possibly could be used as a philosophy or code statement. Above each I wrote B (belief) or A (action). Students were told to revise these statements throughout the remainder of the semester based on their reflections of their field-based experiences. The final copy they submitted should be considered a work in progress, as they would be revising their philosophy of education throughout their lives. The thought of not being able to mark off this project from the proverbial to do list caused great anguish for some students. They had become conditioned to respond to short term objectives and rewards. For them, it was almost inconceivable that an assignment could become a lifelong learning situation, even though most had included lifelong learning in their philosophy papers.

Next, I created transparencies with sample philosophy and code statements adapted from the students writings. As each statement appeared on the screen I asked, "Is this a belief or an action?" I included intentionally misleading statements such as, I believe in cooperative learning to show that merely inserting the phrase, I believe did not create a philosophy. Students had to ask why they believed to get to their true philosophy. Why do you believe in cooperative learning? Most of the students had indicated they wanted to use cooperative learning techniques in their teaching practices, but did not automatically link this practice to their beliefs of how children learn. One answered, Because I believe that children learn from each other. Great. So, if you believe children learn from each other, you will do cooperative learning. So, is cooperative learning a true philosophy or is it something you do in the classroom

because of your belief about the way children learn?

The process was initially slow and tedious. Many students wanted me to simply give them a list of philosophy statements. Instead, I gave them a handout listing some of the prominent philosophies and their major proponents for further study. My experience had led me to my own philosophy of philosophy, that education majors are typically willing to accept existing philosophies without challenging or adapting them based on their own experiences and knowledge level. I knew if I provided a list of philosophy statements, these students would adopt them as their own. That was what I perceived as part of the problem, adopting ideas without true ownership, acquiring knowledge without the passion or conviction that translates ideas into action.

Prior to joining the university faculty, I served as an elementary principal. I had observed first hand during the interview process that most applicants included trendy, buzz words in their philosophy of education. However, when asked about their philosophy, many struggled to convey a true sense of the underlying concepts of their stated beliefs about education. I found that few first year teachers connected their classroom practices to their stated philosophies. I often wondered why college professors did not do a better job preparing preservice teachers. Now, I found myself among the ranks of those I had privately admonished. These experiences led me to a deeper investigation on the teaching of philosophy of education.

Traditional Courses

It is acknowledged that the study of Philosophy of Education is extremely important. Philosophy positively impacts what and how teachers teach (Jacobsen, 1999) and can be viewed as a tool for restructuring our schools (Elias, 1995). The problem is many students are not recognizing the applicability of philosophy in the classroom arena. This may be because of the way educational philosophy has predominately been taught in many teacher preparation programs. Traditional courses have separated philosophy into schools (Soltis, 1981), or isms (Jacobsen, 1999). Philosophy has been taught in the theoretical realm rather than in a practical sense. Such practices are actually a study of the history of the philosophy of education (Elias, 1995) rather than a study of philosophy itself.

Soltis (1981) noted that teaching philosophy merely as a body of knowledge does not engage the student in the process of philosophy. Doing philosophy consists of analyzing, synthesizing, clarifying, arguing, critiquing, and reflecting upon the educational environment and one's own actions. Philosophy should be viewed as a tool educators use to think more critically and rationally about education (Elias, 1995).

Changes in Methodology

An alternative that is gaining popularity among teacher preparation programs is the constructivist approach (MacKinnon & Scarff-Seatter, 1997; Richardson, 1997; Teets & Starnes, 1996). Through this approach, students construct knowledge through an interaction between what they already think and know and with new ideas and experiences (Cannella & Reiff, 1994; Richardson, 1997). Unlike the more traditional memory-based model, this inquiry-based, active-learning approach encourages the formulation of ideas and conclusions and de-emphasizes single interpretations. The result is a deeper, more meaningful understanding (Abdal-Haqq, 1998). Because of the greater internalization of ideas, concepts can be more readily translated into practice.

Helping preservice teachers become reflective practitioners will assist them in making the connection between their philosophies of education and classroom practices (Kasten & Ferraro, 1995; Kasten, et.al., 1996; Luft, 1999; Telese, 1996). More teacher education programs are expanding field-based opportunities for preservice teachers that include reflective journaling and other forms of self-analysis. These efforts will help teachers evaluate, create, revise, and apply philosophy in the classroom.

Many teacher preparation programs have focused on communicating information. The shift to reflective practice is changing that focus to critical thinking. McKenna (1995) described this change and its potential impact upon traditional education courses.

Conventional wisdom treats communication as the dominant process in educating. Instead...thinking {is} dominant. Communication {has been} regarded as the method for conveying thoughts, skills, and emotions between learners and teachers as well as between learners. Communication ... {has not been} the message but the messenger. As the concept of thinking replaces communication in teacher education, methods courses should decline. Teachers will develop their own methods in which appropriate thinking operations and motivating reinforcements will arise from subject matter and learners capabilities.

Professor I. D. Sedah, (Simpson, 1994) in responding to a letter from a former student who was now in his first year teaching, made this reply: Isn't it interesting how boring university courses become so relevant after a person has had some practical experience? Professor Sedah went on to discuss the fact that teacher education programs must do a better job of integrating university studies with field-based experiences. As teacher preparation programs evolve, so do their students.

With practice, my students became proficient in distinguishing between their belief statements (philosophy) and action statements (code of ethics). Through the use of a guided journal format used in their field-based experiences, they are becoming reflective about their practices and about learner behaviors. The true merit of this exercise will be realized when the students classroom practices connect with their stated philosophies about education, both now as preservice teachers and in the future as classroom teachers.

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WHAT IS REAL CHANGE IN EDUCATION?

Martin W. Schoppmeyer, Sr.
University of Arkansas, Professor Emeritus
Executive Secretary, The Arkansas School Study Council

Martin W. Schoppmeyer, Jr.
University of Arkansas

To look at change in education one must first examine the meaning of change. It would seem that most people attribute improvement to change, really finding them synonymous. This concept is constantly being reinforced by advertising. Laundry soaps have long established the sequence of that product from birth to disappearance. First we would be given New Sludge, once that was established to increase sales we had New Improved Sludge. Next would come Sludge with bleach pellets. Then would come Twenty-first Century or Millennium Sludge and finally silence until replaced by a new name for the same old detergent. If you think I am inventing this do you remember Salvo or Oxodol?

But how dare I compare something like soap with education? There are two reasons. First, education in the latter part of the last century has seemingly led soap and most other products in the number of gimmicks, patent medicines, pills, salves, elixirs, and snake oil. No other social institution save politics has provided so many answers to its questions.

In the first half of the twentieth century most educational criticism was carried out on a philosophical level. John Dewey, William Heard Kilpatrick, Boyd Bode, Nicholas Murray Butler, Mortimer Adler and Robert Maynard Hutchens were all educators regardless of their disagreements.

The only three of the changes arising from that period set into practice seem to have been the various reforms at the University of Chicago, The Great Books curriculum, and the well-advertised Progressive Education movement. The latter although attributed to John Dewey grew to be far more permissive than Dewey had advised and was finally denounced by him in the 1930s as being more of a reflection of the late 18th century ideas of John Jacques Rousseau. Remember that it was Rousseau, who explained how to raise children in books but put his own two children up for adoption.

However, that all changed after World War II, when the baby boom hit the schools. Suddenly the second half of the twentieth century featured an explosion of assorted commentators, critics, and some really unclassifiable who were just in the fray for fun and profit.

Public schools were attacked from all sides as not being any good. None of the self-proclaimed experts seem to remember that those rotten schools had produced the young people who had won the Second World War and stopped China from taking over South Korea. They also forgot that the first year that the majority of American teenagers had graduated from high school was 1932. It occurred only because of the Great Depression and the policy of FDR's administration to keep children in school and place adults in the few available jobs.

Yet in the post war era the critics multiplied like rabbits. They reached a peak in numbers and noise in 1957. For there it was, the Soviets had launched a grapefruit sized object called Sputnik which beeped in Russian as it circled the globe. Where as we, on national television, had to watch our rockets go up in flames. Then did the school house walls begin to cave in. As the game began by placing blame it shortly determined upon the real cause of the embarrassment, American Public Schools.

It never did seem evident to the chorus of critics that German education was really the cause. That plus the evident fact that the Soviets had kidnaped better rocket scientists than we had and that the ones we had were split into three rocket development programs. Finally, we started NASA and concentrated our resources under the leadership of Werner Von Braun to reach the goal of President Kennedy. We put Neal Armstrong and Buzz Aldren on the moon. But, as one educator pointed out at the time, no one thanked the public schools.

Thus the pattern was set. As the nation faced crises, real or imaginary, or whenever there seemed little news to report, the times were ripe to blame public schools, teachers, or teacher preparations, and demand reforms. I remember some years ago a feature article in *Time* magazine. It stated that prospective teachers had to take the majority of their college course work in education. I wrote to *Time* asking which colleges and universities did this. Well, a few weeks later I received a letter, signed by someone at *Time* saying they were sorry for the error. No public apology appeared. No retraction appeared. So the public continued to believe that statement.

Now all of the criticisms of the past century were directly or indirectly recommending a change, or what

propertied to be a change in education. However, the real and artificial must be separated. The question is what has really changed.

Many centuries ago Aristotle and St. Thomas Aquinas faced the same problem and produced a highly similar solution. What they did was to distinguish between certain types of change. Today the most important distinctions are between real change, which the philosophers called essential change, and decorative change which they termed accidental change. Very few of the current reforms are essential, most are accidental.

Let's look at the last one hundred years. At the turn of the century, 1900, the standard public school was the common school, grades 1-8 taught in a one-room house. In cities there would be graded schools in which the first and the eighth-grade teachers were paid more than the others because the first grade teacher prepared the children for school while the eighth grade teacher prepared them for life.

High schools were few and far between. In 1899 New York City had three, one of which was a ship. Child labor was quite the norm. Only two states had compulsory school legislation, child labor reached its peak in 1910. The situation was well described in a short poem:

The golf course lies so near the mill
That almost every day,
The children may look out
And see the grown up men at play.

Between then and 1950 there were great, real, essential changes in public education.

1. By 1920 all states had enacted compulsory school laws.
2. A child labor amendment was passed by Congress, but the sufficient number of states never ratified.
3. Child labor was, in fact, outlawed by several pieces of New Deal legislation.
4. A flood of students attended high school.
5. Junior High Schools were invented to put together children in their maturing ages. It also invented the world's worst social event, the seventh grade dance which consists of young ladies and little boys.
6. As mentioned earlier the majority of young people finally graduated from high school in 1932.
7. Another public school essential change was school lunches.
8. The GI Bill opened higher education to young veterans of World War II. This led to the fact that 1948 was the first year that the majority of teachers held baccalaureate degrees rather than two-year normal school certificates.

On the other hand there were comparatively few accidental changes during the first part of the 1900's. There were some really far out schools claiming to have found the answer to real progressive education. It was believed that foreign schools and especially the Swiss schools, were far superior to American schools, either public or private. But most Americans had a fixed idea as to what schools should be and were quite grateful for their calming influence during the depression and World War II.

It was the second half of the century wherein the decorative accidental changes were fired off at schools, like a fourth of July celebration. There were a few substantive changes but they were far outnumbered by snake oil. Many went away and then appeared under a new name with a new set of buzzwords. The trigger for all of it was the baby boom.

Let's just take a look at a few of the bright ideas of the last fifty years and wonder where they are now.

1. Modern Math
2. The National Defense Education Act
3. Madeleine Hunter
4. B.S.S.C.
5. Chem Study
6. B.S.C.S. in all three colors
7. Rudolph Fleach - and assorted phonics rebirths
8. National Advisory Council on Education Professions Development
9. Whole Language
10. Educational Television
11. Educational Equity Suits
12. Large Scale Standardized Testing
13. Bi-lingual Education
14. Electives
15. Lloyd Trump - where no bells ring
16. Technology

17. The National Science Foundation - the only one that has stuck around in its original form

So what have the big changes been? Classes are still one teacher to several students. This is the pattern of education since the sixteenth and seventeenth centuries with the publication of Ignatius Loyola's *Ratio Studiorum* and Frances DeSales' book on group instruction.

a. Integration

b. School buildings have changed in many places by being air-conditioned

c. Chalk boards have changed from black to green to white and no longer use chalk

d. Teachers are mostly unionized

e. Special education has boomed, resulting in inclusion.

f. Middle schools are now the rage and strangely enough are being touted as a school in which the children are maturing, as was the junior high. The main reason being that young women are attaining monarchy a year earlier than they were in the 1920's.

One of the major problems in education is that the administrators, especially of large districts, are often so unsure of what takes place in the classroom, that they are willing to buy into whatever well-advertised, high-priced gimmick they are told will place them on the "cutting edge." They do not have sufficient backbone to defend the present practices. Therefore many so-called reforms have been adopted and a few years later when they have proven their uselessness have been jettisoned. I remember working for a school at Cape Kennedy. The principal sought publicity for himself from the national media covering the Space Program. He received quite a bit by proclaiming that the school was the first ungraded high school. That "fact" was then parroted far and near until someone in the media noted that the only way one could tell in what grade a student was in any high school, including his, was by noting the year of English being taken.

Therefore from all of this we may conclude that real essential change is rare in public education. Decorative or accidental change is quite common. Strangely public schools are beginning to look more as they were in 1950 or as parochial schools are still today. These latter schools have not been able to afford the neon lit reforms. Consequently. They are still out performing many public schools which were victimized by the well-published snake oil.

INCREASING INSTRUCTIONAL CAPACITY: A NEW PARADIGM FOR LEADERSHIP

Gerald R. Siegrist
Valdosta State University

Jim Van Patten
University of Arkansas, Fayetteville

This paper details an initial effort to deliver a constructivist graduate program to public school teachers and administrators in South Georgia. The program was designed to assist public school educators in moving students from risk to resiliency by increasing the capacity of a school to bring students to higher levels of learning.

Valdosta State University is a regional institution serving an area in South Georgia extending from the Atlantic coast to the Alabama border and from Florida to, approximately, Macon. This is a predominantly rural region of agricultural and timberland. VSU is one of two regional universities in the state. Institutional goals at Valdosta State include making use of non-traditional delivery systems and technological advances to offer course work and degree programs to a sparsely populated and diverse student body. At the time the program began, approximately 50% of public school teachers in the area did not have advanced degrees.

In the fall of 1997, the faculty in the Department of Educational Leadership began discussing methods by which they could overcome the handicap of time and distance to deliver effective graduate programs to teachers and administrators in the 41 counties that make up the VSU service area. Out of these discussions came meetings with local districts and schools to determine if the department could link the specific needs of teachers, the school improvement needs of area schools with the resources of the university.

Joining these discussions was the Ware County Superintendent of Schools, High School Principal, and Chairperson of the High School Improvement Team. The Alternative Graduate program at Ware County High School about 60 miles east of VSU was the first fruit of this dialogue. It was a joint effort by the College of Education and Graduate School, the department of Educational Leadership, and the Ware County School Improvement Team to design a graduate program that will generate measurable increased achievement of students by increasing instructional capacity and enhancing the school culture. During the process other departments and agencies became involved as well. The program consisted of a Master's and a Specialist degree and was designed as a two-year or six semester program. Students were also to meet Georgia's fifth or sixth year leadership certification requirements and pass the Praxis II as part of the program.

After faculty review and approval of the concept, the school improvement team met with university faculty and agreed to begin a joint project involving staff development credit, graduate credit, and a school improvement program focus on instructional strategies for block scheduling. The overall goal of the program was to improve measures of student achievement at a core school by increasing the capacity of the faculty to engage in school improvement.

College and Departmental Institutional objectives of the program were:

An increase in the number of public school faculties holding graduate degrees

To develop and apply a program of study to a specific school setting to enhance teaching and leadership skills

To encourage a university delivery system that models best practices of instruction and leadership for public school teachers and administrators

The objectives adopted by the School Improvement Team included:

1. Improved student achievement test scores
2. Improved attendance
3. Reduced course failures
4. Reduced discipline referrals

The conceptual framework underlying the initiative was based, in part, on the Interstate School Leaders Licensure Consortium (ISLLC) standards developed by the Consortium of Chief State School Officers and adopted by the Georgia Professional Standards Commission in July of 1999. The Department also integrated the Georgia Board of Regents' Principle Four for educational leadership preparation, the 1998 Federal Demonstration Project's Nine Comprehensive Elements of School Reform, and the National Policy Board for Educational Administration's (NPBEA) Knowledge and Skill Base for Principals.

The program was significantly different from traditional delivery models of graduate instruction. The emphasis is not on meeting degree or certification requirements, although that was a component, but on improving student

learning. To achieve this, the program was designed to increase the capacity of the faculty's ability to function effectively as teachers and leaders. Eleven dimensions of capacity for school improvement were benchmarked at the beginning. In addition, the role of the instructor was, as suggested by learner-centered theory, that of a facilitator whose primary purpose is to guide students as they construct knowledge. The graduate student as active learner and team member was at the heart of this program. Syllabi and program requirements were developed jointly with the university instructors by subcommittees of the school improvement team. A Department of Educational Leadership faculty member served as coordinator/liaison between the high school and the College of Education. The Graduate School made Graduate Record Exam study guides available to students and delivered GRE workshops. Students were registered and all courses were delivered on the Ware County High School campus. Interactive video was utilized in the delivery of some courses. The program enlisted the cooperation of other agencies like the state's Regional Educational Service Agencies (RESA's). Some state and federal funding was secured, and the school district contributed to acquire nationally known speakers and consultants in specialized fields like block scheduling.

Although the program was theoretically well grounded, a formative assessment approach was utilized and the program revised as the need dictated. The program coordinator was a member of the faculty of the Department of Educational Leadership, and other departments were also involved in course delivery.

Schools exhibiting instructional and environmental capacity are frequently seen to have a number of components falling into two broad categories, culture and instructional delivery. (Reynolds, 1997) The two categories often include the following:

Culture

A school's cultural environment includes components like leadership, instructional guidance systems, resources, knowledge, information, rewards, and power.

Leadership: Effective schools seem to have effective leaders.

Instruction: The instructional system is the shared sense about what members of the school are trying to accomplish. Effective school faculties have reached a consensus in their school community on the school's vision, mission and goals.

Resources: The absence of adequate instructional resources has been identified as a barrier to effective schools and school improvement. All resources including employees, time available, funds, staff development assistance and training are important only if schools are organized to use them effectively to promote achievement.

Knowledge: Knowledge may be defined as staff development. It includes a broad range of content areas. Of special importance are those related to the process of school improvement, as well as those activities which enhance staff instructional knowledge and skills. Technical knowledge, knowledge of interpersonal issues, and problem-solving skills are important

Information: Effective schools have excellent communication systems that provide constituents with information to make effective decisions.

Rewards: Both intrinsic and extrinsic rewards are found in effective schools. They serve as incentive and sustain school improvement

Power: Mandated change rarely seems to work over the long term. School systems must have policies that give each school the power to design and create the internal conditions that can foster change. This capacity for self-design is based on the school personnel making decisions which will lead to school improvement.

Instructional Delivery

Effective instructional delivery ensures educational opportunities and a quality-learning environment. Instructional delivery may have several components.

Educating All Students: Key to this concept is that all children can learn.

Integrated Approaches: Integrated approaches cross subject-matter lines, bringing together various aspects of the curriculum that focus on broad areas of study to make meaningful associations. An integrated approach blends disciplines into thematic or problem solving pursuits.

Technology: Technology has steadily increased in importance in public schools as a powerful tool with which to bring the world to youngsters.

Teaching for Understanding: The engagement of students in a learning environment which makes connections between their lives and educational content, principles and practice. It is construction of knowledge in that students build on prior knowledge that others have produced and disciplined inquiry in that students are engaged in complex thinking.

Typical Program Outcomes from Collaboratively Planned Course Syllabi

The following were the outcome goals for the program:

1. Teachers will collaboratively develop a learning organization which supports instructional improvement, builds an appropriate curriculum, and incorporates best practice.
2. Teachers will develop and implement effective models and modes of instructional delivery that make the optimum use of time, staff, advanced technologies, community resources, and financial means
3. Teachers will develop curriculum and instruction appropriate for varied teaching and learning styles and specific student needs based on gender, ethnicity, culture, social class, and exceptionalities.

The initial alternative graduate program finished in December 1999 with 32 graduates, but was the catalyst for similar programs undertaken by the new South Georgia Leadership Academy.

The program was evaluated using a 75-question assessment instrument developed and used in several southeastern states to measure the instructional capacity of schools. The instrument was given to the participating school faculty at the beginning and end of the program. Richer qualitative data was extracted from the school's steering team meeting minutes:

As with any program, the ultimate objective is to positively impact teachers and their students. Recently, an instructor asked students to write some of their thoughts about the program. What follows is one insightful response.

This is the first time I've ever taken a university class where I actually had an opportunity to apply the things I have learned right away in my classroom with real people (MY STUDENTS), except when we ran all those rats over electric shock grids in experimental Psychology. The applications we practiced in EDF 804Q were far more rewarding than "putting the juice" to small rodents, and I hope we will continue to do things that involve our own classrooms. (McGregor, 1999)

The Ware County program taught some interesting lessons to university program managers and coordinators. Interdepartmental communication and information sharing early in the process are essential. Universities tend to be conservative and some policies and procedures often seem etched in stone. This is especially true when it came to procedural issues like certification requirements, registrars, business offices, enrollment deadlines, and admission policies. It can be a challenge to fit non-traditional off-campus programs into policies, procedures, and guidelines designed for traditional on-campus programs. The role of the facilitator was a difficult one since he was in most frequent contact with the students and ran "interference" for them with other departments and their advisors. It is also a challenge for some faculty members to accept the degree of control that students have over this process.

In the Spring 2000, the South Georgia Leadership Academy grew from the original Ware County Alternative Graduate Program as a continuing response to the critical need in South Georgia for teacher leaders and school principals who understand the school improvement process. It is designed to develop and enhance the capabilities required to implement comprehensive reform programs that bring about significant increases in student achievement in elementary, middle, and high schools in the region.

Four districts with 12 schools are currently enrolled in the program. Forty participants are working toward a Master's or Specialist in Education Leadership degree and leading their schools through the change process. The program addresses the conditions and the needs of local schools as identified by school faculties. There is a direct relationship between the expressed needs of the school and district and the content and processes of the program. Participants learn to do school improvement by doing it and learn to lead by leading. Problem-based learning specific to the school site is a primary method of instruction.

The nine components of comprehensive school reform listed in the Department of Educational Leadership's conceptual framework and the correlates of effective schools provided a foundation for designing a school improvement program. The National Study of School Evaluation school improvement planning process served as a primary focus for school improvement.

Participants must demonstrate on an ongoing basis that they are able to engage the whole school in work that improves curriculum, instruction, assessment, professional development, school organization and all other aspects of school functioning so that students learn at a higher level. Major emphasis is being given to learning to use data and tools for classroom and school analysis that help leaders know if the quality of teaching and learning and the overall performance of the school is improving.

The program is delivered at school sites, where teams of teachers from each of the schools in a district participate along with their current school principals. Class assignments focus on the individual school, its students and community. For example, instead of reading about examining student achievement data to identify strengths and weaknesses, participants actually gather and examine data on their schools and students so they can move on to designing and implementing strategies to address weaknesses.

These teachers are learning about the change process, examining the data on their school's performance, identifying critical areas for improvement, and learning to use effective teaching and leadership strategies. They also

conduct action research projects that track the implementation of new strategies and document the results and the impacts of their efforts so that they know how and if they are supporting increased student achievement and changing their schools for the better.

The program is supported by the district and school level administration, and is designed with their input regarding specific needs. District staff members often attend program sessions and have frequent contact via telephone and e-mail regarding the progress of the program, as do school principals who capitalize on the work the teams from their schools are doing by incorporating it into required reports, plans and grant proposals.

The College of Education at Valdosta State University is conducting research on the results and impacts of this cohort model on student performance.

Some Implications for Leadership Preparation Programs

University faculty will need to be seen as managers of learning activities and students will need to be viewed as producers of knowledge. The notion of constructivism and student-as-worker is at the heart of this model. So too is the belief that learning should be more of a social (cooperative) effort than it traditionally has been in many programs. The focus on acquiring information takes a back seat to the concern for students' ability to use knowledge and to learn how to learn. Faculties should move from being "founts of wisdom" to roles of facilitator, model, and coach who invest students with responsibility for their own learning and then guide them in the highly personalized processes of constructing understanding.

Specifically Colleges of Education can:

1. Refocus the delivery of instruction, looking at process as well as content
2. Enhance faculty members' skills and knowledge through professional development
3. Move toward a more integrated curriculum
4. Inform and involve students in program outcomes
5. Create programs related to quality teaching and effective schools
6. Encourage faculty in inter disciplinary and intra disciplinary cooperation
7. Dialogue frequently in order to develop shared core values or beliefs

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FRANCIS FUKUYAMA'S SOCIAL CAPITAL AND JOHN DEWEY'S HUMAN NATURE:
KENNTNISSCHAFT MORALITY

David C. Snelgrove
Oklahoma City Public Schools

Francis Fukuyama has been a favorite of the Conservatives and an important figure in the intellectual history of the 1990s. As Hirst Professor of Public Policy and director of the International Commerce and Policy Program at George Mason University, former deputy director of the policy planning staff at the U.S. State Department, and researcher in Soviet politics at the RAND Corporation, he has helped fashion the debate about the changing political and economic landscape of the 1990s. In the process, Fukuyama had, perhaps unknowingly, certainly furtively, revisited some of the social thought from the pre World War II era. I see especially in Fukuyama's work some of the ideas and concepts of John Dewey. The notions have been recast and modernized but certainly reach similar conclusions. One conclusion is that human nature is a controlling factor in the conflicts of culture consisting of: the individual in society, the clash of values in a multicultural society, the social and political structure, the local and global economy, national and international conflicts, and that the moral and ethical conduct of a society are critical to its well-being. Both also recognize habit as an important aspect of culture and social psychology.

In the process of his development of his political, economic, and social thought, Fukuyama has moderated his views with criticism of the shortcomings of conservative viewpoints and the weaknesses of conservative analysis. He continues to reject most liberal notions but recognizes that conservative views are insufficient as well. The purpose of this paper is to examine the works of Francis Fukuyama and selected works of John Dewey in order to locate areas of convergence and divergence in their thought about human nature, habit, culture, and morality.

Francis Fukuyama came on the scene in a big way in 1989. As a researcher on Soviet politics, he was asked to contribute to a journal, *The National Interest*. That article, "The End of History?" was based on a lecture on the triumph of the West delivered at the University of Chicago in 1988. In his book, *The End of History and the Last Man*, he demonstrated "that History, defined in Hegelian terms as the teleological evolution of human societies, had reached its culmination in the political and economic institutions of democratic capitalism."¹ Having discussed political philosophy, his two subsequent books have taken on some of the questions he raised in *The End of History* or raised by his critics. *Trust: The Social Virtues and the Creation of Prosperity*, published in 1995 investigates economic thought in light of the victory of capitalism, democracy, and the institutions, social, economic, and political that accompany modern liberal democracies. In *Trust* Fukuyama expands the idea of social capital and its main component, trust: "the social norms and values that facilitate co-operation between people, in workplaces, business environments, and generally in society."² The *Great Disruption*, published in 1999, is a discussion of the decline of social capital following the 1960s and continuing through the 1990s. This decline, he submits, has been the result of the social changes accompanying the development of technology. It is a great disruption of Western social values.

In Fukuyama's article, "The End of History" and a subsequent book, *The End of History and the Last Man*, he concluded "that liberal democracy and a market-oriented economic order are the only viable options for modern societies."³ He explains:

There are two separate motors driving the historical process. The first is economic. What gives History its fundamental directionality and progressive character is modern natural science. The progress of science and technology in turn creates a frontier of production possibilities and thus an economic order. Economic modernization is a coherent process; all societies, regardless of cultural starting points, must accept its basic terms of reference. And finally, markets are the most efficient drivers of economic development. The second motor is what Hegel called the "struggle for recognition." Human beings desire not just material well-being; they seek recognition of their dignity and status on the part of other human beings, and this demand for recognition is the fundamental passion that underlies politics.... Modern politics is based on the idea, elaborated most fully in the German idealist tradition, that the only ultimately rational form of recognition is universal recognition of all human beings on the basis of their equal dignity as moral agents. A modern liberal democracy is simply a set of political institutions designed to secure these universal rights, which are today enshrined in documents like the American Bill of Rights, the Universal Declaration of Human Rights and the basic laws of most contemporary democracies.⁴

Fukuyama did, however, recognize that "the argument ... used to demonstrate that History is directional, progressive and that it culminates in the modern liberal state, is fundamentally flawed.... History cannot come to an

end as long as modern natural science has no end....⁵ The revolution in information technology supporting political values like individualism and democracy and

the shift from an industrial to a postindustrial society established a very different set of economic conditions, in which manufacturing gives way to services, where educational requirements rise substantially, where intelligence replaces material product at the margin, technology and technological innovation become pervasive, and the complexity of economic life rises exponentially.⁶

Trust: The Social Virtues and the Creation of Prosperity, published in 1995, investigated the role of culture and social capital which Fukuyama later “defined simply as a set of informal values or norms shared among members of a group that permits cooperation among them.”⁷ and that, “The norms that produce social capital ... must substantively include virtues like truth telling, the meeting of obligations, and reciprocity.”⁸

He said,

As modern technology unfolds, it shapes national economies in a coherent fashion, interlocking them in a vast global economy.... This convergence of institutions around the model of democratic capitalism, however, has not meant an end to societies’ challenges ... societies can be richer or poorer, or have more or less satisfying social and spiritual lives. But a corollary to the convergence of institutions at the “end of history” is the widespread acknowledgment that in postindustrial societies, further improvements cannot be achieved through ambitious social engineering ... liberally political and economic institutions depend on a healthy and dynamic civil society for their vitality.⁹

Civil society, says Fukuyama, is

a complex welter of intermediate institutions, including businesses, voluntary associations, educational institutions, clubs, unions, media, charities, and churches--builds, in turn, on the family, the primary instrument by (5) which people are socialized into their culture and given the skills that allow them to live in broader society and through which the values and knowledge of that society are transmitted across generations.... (A) thriving civil society depends on a people’s habits, customs, and ethics--attributes that can be shaped only indirectly through conscious political action and must otherwise be nourished through an increased awareness and respect for culture.¹⁰

Economic activity is certainly an important part of civil society. It is “inextricably linked with social and political life” but, Fukuyama warns against the tendency “to regard the economy as a facet of life with its own laws, separate from the rest of society.”¹¹ He argues that a good deal of economic activity above the subsistence level is related to the Hegelian “struggle for recognition,” the desire of all human beings to have their essence as free, moral beings recognized by other human beings. He writes: “... what usually passes as economic motivation is in fact not a matter of rational desire but a manifestation of the desire for recognition.”¹² The economy, therefore, cannot be divorced from culture.

An examination of economic life indicates that the level of trust and sociability in a society is an important factor in the well-being of a nation. “Social capital,” the ability of people to work together for common purposes in groups and organizations, practiced as a matter of arational habit, is “critical to prosperity and to what has come to be called competitiveness”¹³ But, aside from that, Human beings are at the same time narrowly selfish individuals and creatures with a social side who shun isolation and enjoy the support and recognition of other human beings.¹⁴

Achievement of a civil society for Fukuyama means increasing the level of trust and sociability, the social capital of the nation. But he warns that “social capital is like a ratchet that is more easily turned in one direction than another; it can be dissipated by the actions of governments much more readily than those governments can build it up again.”¹⁵

The level of social capital, then, is changeable. Periods of increased social capital are also periods of stability and progress. Decreased social capital, suggests Fukuyama, is indicated through “measures of social dysfunction, such as rates of crime, family breakdown, drug use, litigation, suicide, and tax evasion.”¹⁶ He says that the last period of low social capital resulted in what he called the “Great Disruption.” He said that “The Great Disruption was characterized by increasing levels of crime and social disorder, the decline of families and kinship as a source of social cohesion, and decreasing levels of trust. These changes all began to happen in a wide range of developed countries in the 1960s and occurred very rapidly when compared with earlier periods of shifting norms.”¹⁷

These shifts in norms resulted from the transition from industrial society to the information age what Alvin Toffler called the Third Wave. The Third Wave is accompanied by the shift from manufacturing to service occupations with an increase in the importance of mental labor as opposed to physical labor as a source of a personal livelihood. The growth of the information society provides the basis for an extended freedom of choice and, hopefully, increased freedom and equality. But the Third Wave is accompanied by levels of normlessness and

discomfort just like the preceding changes in social structure, the shift to *Gemeinschaft* and the shift from *Gemeinschaft* to *Gesellschaft*.

Gemeinschaft or community represented the dense informal network of personal relationships present in preindustrial societies. These relationships were based largely on kinship and direct interpersonal contact and the level of trust outside the community was low. *Gesellschaft*, society, is regulated by laws and formal regulations necessary for the more impersonal interactions of urban, industrial relationships with an increased level of trust outside one's family or community. Fukuyama says that the "rule of law is one of the proudest accomplishments of Western civilization."¹⁸ The question is, however, will the rule of law be sufficient to maintain the social stability necessary for the coming age. Fukuyama observes: "social norms that work for one historical period are disrupted by the advance of technology and the economy, and society has to play catch up in order to renorm itself under changed conditions."¹⁹ The Great Disruption, it appears was one of those periods of lag. *Kenntnisschaft*, the information age, will exhibit new personal and group relationships with the need for new moral and ethical underpinnings.

The problem with *Kenntnisschaft*, postindustrial, information-based society, is that with expanded freedom, equality, and choice also comes an expanded opportunity for chaos and anarchy as the shift from *Gemeinschaft* to *Gesellschaft* to *Kenntnisschaft* erodes the bases of ethics and morality, Fukuyama's Great Disruption. He wrote

"... at least four arguments have been put forward to explain why the phenomena we associate with the Great Disruption occurred: first they were brought on by increasing poverty and/or income inequality; second, and to the contrary, they were caused by growing wealth; third, they were the product of the modern welfare state, and fourth, they were the result of a broad cultural shift that included the decline of religion and the promotion of individualistic self-gratification over community obligation."²⁰

The first and second are liberal views, the third and fourth are views popular among conservatives.

Fukuyama finds each of these insufficient. For example, if poverty is correlated with the lower level of trust and there was no broad increase in poverty in the United States then poverty is unlikely to explain increasing levels of distrust over this period. But, the lower crime rates of the 90s were not necessarily the indication of improvement in social capital. Since the "U. S. incarceration rate in 1997 was double that of 1985 and triple that of 1975. Ignoring deterrent effects and simply calculating the number of crimes the recidivists in this population would have committed had they not been in prison accounts for a substantial proportion of the downturn in crime rates during the 1990s."²¹

Intellectual developments also had an effect on the level of morality in modern society. Fukuyama wrote:

The Enlightenment did not lead to self-evident truths about right or morality; rather, it exposed the infinite variability of moral arrangements. Attempts to ground values in nature or in God were doomed to be exposed as willful acts on the part of the creators of those values. John Dewey, William James, and John Watson ... all contested the Victorian and Christian notion that human nature is innately sinful and argued therefore that tight social controls over behavior were not necessary for social order. The behaviorists argued that the human mind is a Lockean *tabula rasa* waiting to be filled with cultural content; the implication was that human beings are far more malleable through social pressure and policy than people had heretofore believed.²²

Fukuyama also believed that modern psychology also had a significant impact. He wrote:

Sigmund Freud and the school of psychoanalysis that he founded were enormously influential in promulgating the idea that neurosis lay in the excessive social repression of sexual drives. Perhaps more important than the influence of any given school of psychology was the rise of psychology itself, both as a discipline and as a way of looking at the self.... The twentieth-century emphasis on psychology ... has done a great deal to legitimate the pursuit of individual pleasures and gratifications. ... the rise of the "therapeutic state," ... a government that seeks to minister to the inner psychological needs of its citizens and stands or falls on its ability to make them feel better about themselves ... the intellectual and cultural grounds for the sexual revolution of the 1960s had already been laid among American elites by the 1920s. Their spread through the rest of the population was delayed, however, by the Depression and war, whose insecurities led people to concentrate more on economic survival and domesticity than on self-expression and self-gratification, which most, in any event could not afford.²²

Fukuyama found that the "most straightforward explanation for increasing crime rates from the late 1960s to the 1980s, and decreasing rates thereafter, is a simple demographic one. Crime tends to be committed overwhelmingly by young males between the ages of fourteen and twenty-five.... Whenever birthrates go up, crime rates will also rise fifteen to twenty-five years later."²³ Fukuyama concludes that, "Social capital is formed through education in a variety of ways, as students are trained not just to acquire skills and knowledge, but are socialized to the standards of trades and professions.... Aging populations are better socialized not only because they lack juvenile hormones, but because they have been better shaped by their societies."²⁴

Fukuyama believes that the time has passed for an event like the Great Disruption to be overcome through some

external event, but will occur through the renewal of civil society based on self-created order which is intrinsic to life itself. Human beings have, in essence, a will to order and that will lead to a reconstruction of the social order. He said, "We human beings are by nature designed to create moral rules and social order for ourselves.... Normlessness--what Durkheim labeled anomie--is intensely uncomfortable for us, and we will seek to create new rules to replace the ones that have been undercut."²⁵ Social order and social capital have two broad bases of support, human nature and human reason. He cites modern genome research to report what Aristotle knew, "human nature exists and that their nature makes humans social and political creatures with great capabilities for establishing social rules," and human "reason (has the) ability to spontaneously generate solutions of problems of social cooperation."²⁶

As further evidence for the workings of human nature in the development of cooperative groups, Fukuyama identifies the propensity for self-organization and networks, either formal or informal. Contemporary management theory supports the breakdown of hierarchical relationship models in favor of flatter ones that give subordinates more control by less formal networks that do not require middle levels of management. In this way, for Fukuyama, "coordination bubbles up from below rather than being imposed ... and is based on shared norms or values that allow individuals to work together for common ends without formal directions. It is based, in other words, on social capital, which becomes more rather than less important as the complexity and technological intensity of an economy increase."²⁷ In fact, he calls "a network ... a moral relationship of trust: A network is a group of individual agents who share *informal* norms or values beyond those necessary for ordinary market transactions. And, " ... networks are defined by their shared norms and values.... A network is different from a hierarchy because it is based on shared *informal* norms, not a formal authority relationship."²⁸

Of course networks are not always beneficial to organizations. The essence of *Gesellschaft* and modernity is, after all, the replacement of unstructured authority with institutionalized and legalized control of economic and social functions. *Kenntnisschaft*, the information society, requires the free flow of information to the people who need it. But information is power and hierarchical organizations tend to dam the stream for reasons based on control, power, and status. Authority in flat or networked organizations is delegated but the hierarchy remains. After all, most decisions are ultimately administrative.

In "How to Re-moralize America," Fukuyama looks at the alternatives based on a matrix of four quadrants consisting of a hierarchical to spontaneous axis and a rational to arational axis. Formal laws appear in the hierarchical/rational quadrant, revealed religion in the hierarchical/arational quadrant, common law and rules concerning rules concerning honesty, etc. in the rational/spontaneous quadrant, and folk religion in the spontaneous/a-rational quadrant. Based on this taxonomy of the sources of norms, he tries to analyze the conservative and liberal views of the causes of the moral breakdown. "Liberals," says Fukuyama, "need to confront the reality of moral decline and the importance of socially beneficial, less self-centered values. Conservatives have to be realistic and recognize that many of the developments they dislike in contemporary society are driven by economic and technological change--change brought about by the same dynamic capitalist economy they so often celebrate."²⁹

The conservative view attributed the disruption to the change in values, a change for the worse caused by social pathologies like drugs, crime, family breakdown, and others or by the cultural shift like the 1960s counterculture, or the loss of religious values and the lessened impact of religion as a social institution. Fukuyama, however, observes that "... in the United States and many other advanced societies, religion does not seem to be in danger of dying out."³⁰

In fact, citing historical evidence, Fukuyama views the whole issue of morality as occurring in cycles. Periods of moral decline are followed by periods of moral improvement. The big questions: Where do moral values come from? And, What are the sources of moral values in postindustrial society? Get little attention in terms of empirical study. We do a much better job of describing value systems than in determining their origins. Neither socialization nor hierarchical authority provide a basis for the changes in values and morality that seem to occur over time. This leads Fukuyama back to the virtues of honesty, reliability, and trust, "social capital." He says "Given the right background conditions - especially the need for repeated dealings with a particular group of people - order and rules will tend to emerge spontaneously from the ground up."³¹ That,

Human beings have innate capabilities that make them gravitate toward and reward cooperators who play by the community's rules, and to ostracize and isolate opportunists who violate them. When we say that human beings are social creatures by nature, we mean not that they are cooperative angels with unlimited resources for altruism but that they have built-in capabilities for perceiving the moral qualities of their fellow humans. What James Q. Wilson calls the "moral sense" is put there by nature, and will operate in the absence of either a lawgiver or a prophet.³²

Fukuyama thinks that the re-moralization would be exhibited by a continuation of trends that have already occurred in the 1990s, like the revitalization of downtown areas, increased participation in civil associations and political engagement, more civil behavior on college campuses with a greater emphasis on academics and stronger rules of behavior. But powerful technological and economic forces have altered the moral and social landscapes. Victorian rules concerning sex are very unlikely to return although the moderation of feminism recognizes the economic necessity of working mothers but also recognizes the need to balance work and family. The commitment of men to their families can be substantially strengthened. This was the message of the Million Man March and the Promise Keepers' movement about male responsibility to the family indicating at least an awareness of the importance of the male role in the family.³³

Finally Fukuyama says,

The reconstruction of values that has started in the 1990s, and any renorming of society that may happen in the future, has and will be the product of political, religious, self-organized, and natural norm building. The state is neither the source of all our troubles nor the instrument by which we can solve them. But its actions can both deplete and restore social capital in ways large and small. We have not become so modern and secularized that we can do without religion. But we are also not so bereft of innate moral resources that we need to wait for a messiah to save us. And nature, which we are constantly trying to evict with a pitchfork, always keeps running back.³⁴

Fukuyama found that “The key defect of *The End of History* lies at a completely different level. The possibility of such an end depends on the existence of a human anthropology that is grounded in nature.”³⁵

John Dewey anticipated many of the arguments that Fukuyama has used. He had no doubt that human nature exists but he recognized that the view of human nature is always socially determined. He said,

the popular view of the constitution of human nature at any given time is a reflex of social movements which have either become institutionalized or else are showing themselves against opposing social odds and hence need intellectual and moral formulation to increase their power.³⁶

He believed that two principles exist for human, that

the views about human nature that are popular at a given time are usually derived from contemporary social currents; currents so conspicuous as to stand out or else less marked and less effective social movements which a special group believes *should* become dominant.... The other principle is that reference to components of original human nature ... explains no social occurrence whatever and gives no advice or direction as to what policies it is better to adopt.... It means that whenever it occurs with practical significance it has *moral* not psychological import. Systematic hatred and suspicion of any human group, “racial,” sectarian, political, denotes deep-seated scepticism about the qualities of human nature.... How much of our past tolerance was positive and how much of it a toleration equivalent to “standing” something we do not like, “putting up” with something because it involves too much trouble to try to change it? ... Racial prejudice ... is no new thing in our life. Its presence among us is an intrinsic weakness.³⁷

For Dewey, morality is the social control of human nature. He said that we think of human nature as evil because it resists the constraints placed upon it by morality. The question for Dewey then is “Why did morality set up rules so foreign to human nature? The ends it insisted upon, the regulations it imposed, were after all outgrowths of human nature. Why then was human nature so averse to them?”³⁸ His answer, “Control has been vested in an oligarchy ... an agency of class supremacy....”³⁹

Dewey was concerned about the separation of morals from human nature. He suggested that “we ... recognize that all conduct is *interaction* between elements of human nature and the environment, natural and social.”⁴⁰ He complained that the false separation of human nature and social morals creates an incongruence which has led to “a false psychology of an isolated self and a subjective morality (which) shuts out from morals the things important to it, acts and habits in their objective consequences. At the same time it misses the point characteristic of the personal subjective aspect of morality: the significance of desire and thought in breaking down old rigidities of habit and preparing the way for acts that re-create an environment.”⁴¹ He goes on to explain that the “... essence of habit is an acquired predisposition to *ways* or modes of response, not to particular acts except as, under special conditions, these express a way of behaving. Habit means special sensitiveness or accessibility to certain classes of stimuli, standing predilections and aversions, rather than bare recurrence of specific acts. It means will.”⁴²

Dewey believed that our understanding of habit and the different types of habit is the key to our understanding of morals and social psychology, while the understanding the operation of impulse and intelligence gives the key to the mental activity of individuals. He said that “... impulse and habit, not thought, are the primary determinants of conduct. But the conclusion to be drawn from these facts is that the need is therefore the greater for cultivation of

thought.”⁴³ “... trouble lies in the inertness of established habit. Man is a creature of habit, not of reason nor yet of instinct.”⁴⁴ A bad habit is a habit enslaved to old ruts of behavior, a routine. Intelligent habits provide focus and efficiency for our intellectual activity. They allow us to reduce most situations to problems already solved. Habits provide relief from constant moral or intellectual activity.

Our problem, says Dewey, is “... seeing what objectivity signifies upon a naturalistic basis; how morals are objective and yet secular and social.”⁴⁵ He says the danger of reliance on authority leads to the “... inert, stupid quality of current customs (and) perverts learning into a willingness to follow where others point the way, into conformity, constriction, surrender of scepticism and experiment. Education becomes the art of taking advantage of the helplessness of the young; the forming of habits becomes a guarantee for the maintenance of hedges of custom. For every branch of conduct, there is a Jesus or Buddha, a Napoleon or Marx, a Froebel or Tolstoi, whose pattern of action, exceeding our own grasp, is reduced to a practicable copy-size by passage through rows and rows of lesser leaders. In theory, democracy should be a means of stimulating original thought, and of evoking action deliberately adjusted in advance to cope with new forces.”⁴⁶

Dewey believed that there are two basic tendencies: One tendency is toward greater individuation, the tendency to be singular and unique. The other tendency is to combine with what is outside of itself, to associate. These tendencies, then, led to the

... development ... from Natural Law to Natural Rights and ... regard for *human* nature as the source of legitimate political arrangement.... (What) follows is that of a drama in three acts.... The first act, ... is that of a one-sided simplification of human nature which was used to promote and justify the new political movement. The second act is that of the reaction against the theory and the practices connected with it, on the ground that it was the forerunner of moral and social anarchy.... The third act, now playing is that of recovery of the moral significance of the connection of human nature and democracy, now stated in concrete terms of existing conditions and freed from the one-sided exaggerations of the earlier statement.⁴⁷

This is where we now stand. Fukuyama says that we are reconstructing the moral and ethical belief system in contemporary society based on a new respect for and reliance on our ideas about human nature and an appreciation of the role of secular as well as religious beliefs as a foundation for moral and ethical values. Dewey says that such a reconstruction is continuous in human society. He called for a science of conduct which rejects both the extreme of moral relativism and the extreme of moral absolutism.

Societies must come to grips with their own social, cultural, and technological environments and, to be effective, this process must recognize the role of human nature and social capital. This is not to say that societies will rapidly improve. Kennntisschaft increases the number of social forces that will seek to prevent an increased rate of change. Our world views are increasingly controlled by the popular culture and mass media industries which are, as industries, concentrating on their own success and profit not always to the benefit and often to the detriment of the consuming public. Self interest dominates economic and business relationships. Social inertia guarantees that the social institutions will recreate the society as accurately and efficiently as possible. But, there is a chance that Fukuyama’s optimism in this period of high employment and a strong economy is well founded and that the moral pendulum is on the upswing with decreased levels of social deviance and increased opportunity for moral reconstruction.

ENDNOTES

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JANUS – LIKE “MUSINGS” ON THE
FOUNDATIONS OF EDUCATION*

William H. Vanderhoof
Texas Christian University

It should be noted that the term ‘musings’ was included to indicate a fervent wish -- more likely a forlorn hope -- for some intervention by and assistance from one or more of the Muses. Perhaps most appropriate from Clio, even that one associated with poetry, but there comes a time when the assistance of any of the Muses would be welcome.

The term “Janus-like” was used to refer to the qualities associated with that primal Roman deity at this millennial point in our cultural history – though our focus on this year merely provides additional prima facie evidence of our Eurocentrism.

This paper is not meant to be a search for our ‘roots’ in order to document a ‘full bloomed’ family tree with its likely twisted and gnarled roots, a tree planted often in infertile and hostile soil. While we may do a bit of digging, it will be more of an exploratory, not an exhaustive nature.

We, who toil in the foundational fields tend to be a small, stalwart, perhaps stubborn band, at times somewhat battered but more often scorned, or worse, ignored by colleagues and those beyond the academic groves.

Our interests and inquiries are related to the most significant and complex of human enterprises. Yet we have been and are, to an extent even now, disdained by professional practitioners in the field on the one hand, and dismissed by colleagues in the ‘purer’ academic fields in which we pursue our studies. We are an intellectual or academic species with no clear-cut genetic make-up or genotype. We have been thought of as alien mutants lacking in the chromosomal pattern that would mark us a reputable academic species.

In this initial verbal sketch, I have been applying my linguistic pigments with a coarse brush and with broad strokes. The resulting picture is somewhat somber and the over all effect is quite bleak. Likely I have over done this and overdrawn my composition. For, as individuals working in this area, we have often demonstrated the worth of our efforts to our particular set of colleagues.

As a starting point in trying to gain a glimpse of what lies ahead for our discipline, we might take a brief look at this term – ‘foundations’ of education. When we speak of the ‘foundations’ of education, we may be implicitly claiming more than we can ‘deliver.’ Courses and textbooks that bear the title foundations may represent a broad array of topics and discussions within their domains. Though the rubric ‘foundations’ is a tradition in the field of education, its referent is by no means clear and hardly unambiguous. As used most frequently in ordinary discourse, we usually talk of the foundations of a physical structure, and the foundations would refer to the material or structural elements upon which the physical edifice rests, a supporting base. This represents the most frequent literal use of the term. We also use it in an extended or metaphorical sense, referring to the ‘conceptual’ or logical structural elements upon which an abstract system is grounded, e.g., the ‘foundations’ of mathematics or physics.

What meaning can be gleaned with regards to the ‘foundations’ of a professional activity? Quite simply put, ‘foundations’ might be said to refer to those aspects (e.g., knowledge, skills, values or attitudes and beliefs) that would facilitate or promote the ability of individual practitioners or the profession considered as a group to perform expected professional services more effectively, efficiently, and appropriately.

A relevant question might be raised at this point. Is not every course offered in the teacher-education program ‘foundational’ in the sense described above? How are the ‘contents’ of foundations in the narrower sense applicable to professional practice? The simplistic answer is that the link is not a direct one. It does not deal with the specific techniques of professional practice. It consists of a more indirect relationship, one that consists of an examination of the social, cultural, historical, and philosophical environment in which the professional activity takes place and from which it derives its significance or meaning.

A key difference between ‘foundations’ in the literal sense and the metaphorical one (applied to the foundations of a professional enterprise) is of course that the foundations in the latter sense differ in significant ways. The latter are not fixed and unchanging like the steel reinforced concrete columns that may serve as the foundations of a physical structure. Rather they are continually undergoing transformations intended at the improvement of both

*A version of this paper was delivered as the **Presidential Address** of the **Fifty-first Meeting of the Society of Philosophy and History of Education**.

the quality of and the range of the professional services provided for the community or society in which the professional group practices; in terms of both the individual practitioners and the professional group conceived of as a corporate entity. It should also be noted that these efforts aimed at improvement are the results of a fundamental obligation assumed by those engaged in professional practice.

At this point in the paper it might be appropriate to articulate a sample set of 'foundational' type questions that might be addressed. It should be noted that this is merely a sample set, and I make no claim for either completeness or comprehensiveness. The first grouping of such questions has been found to be useful in looking at the history of education in various social settings. These questions could serve as a conceptual framework for studying the history of education.

1. Who should be educated?

In the sense of the term 'education' (in contrast to 'schooling') the answer to this query has to be a universal affirmative in almost every instance. Potentially every member of a society has to be assisted in acquiring the aggregate that we have denominated education in the product aspect of the term (the sum total or aggregate of the knowledge, skills, values, attitudes and beliefs desired in the next generation of adults), if those individuals are to be prepared to function efficaciously within the institutional settings of that society. Usually, the question is taken to refer to more 'formal' or 'extended' education, at least in the contemporary world.

2. Who should be responsible for educating the young?

There may be significant differences in 'who' would be primarily or secondarily responsible for the initiation and development phases regarding any aspect of the 'aggregate,' the 'sum total' of the educational product and assisting the young in its acquisition.

3. What should be taught?

This question refers to the components or traits associated with the concept of an educated person formulated in a social/cultural setting. An alternative way of phrasing this question is to ask what set of characteristics should such a person possess? In addition, it may be important to determine the levels of 'proficiency' or 'attainment' that are expected of the educated person relative to these different component traits or characteristics.

4. When should these various 'things' be taught?

Long before formal research was conducted in the field of child development, astute observers (e.g., parents, and adult members of the social group) recognized that children are dynamic organisms, and develop (mature) over a period of time. Certain kinds of experiences are more appropriate for them at different times in their development, including those that are intended to improve the educational attainments of the young person.

5. How should this educational process be conducted?

The answer to this question is a function both of (1) the level of technological development of the society in which the educative acts occur, and (2) the particular characteristics of the cultural setting in which the educational experience takes place.

[*Nota bene*: Questions #3-5 should look familiar, since they are similar to the major curricular questions referred to by Phenix.]

Somewhat related to question five would be the following question:

6. Where should this interaction between teachers and students take place?

Notice that we have not 'prejudged' the situation. We do not assume that such interactions would necessarily occur within the school walls, for as has been mentioned, human societies existed (and educational activities occurred within them) long before schools as identifiable social institutions were established.

7. How should these educational efforts be organized and administered?

The likelihood is that any society that consciously addresses this question is well on the way to recognizing the need for some sort of 'school' though perhaps not the particular institution that comes to mind when we think of representations of this concept based on our own experience. One can conceive of such efforts that would be much less complex and comprehensive than the educational 'establishment' that is present in our own social setting.

8. How should these educational efforts be supported?

Again, the 'type', 'source', and 'amount' of societal resources that are deemed appropriate for use in the educational enterprise vary markedly from society to society. There is, as might be expected, a strong correlation between the proportion of societal resources devoted to education and the 'level' of economic development of the country. This is particularly evident in the modern world. Upon reflection, one can, however, discover some counter examples. Can you cite some of these situations that run counter to the statement of strong correlation?

9. Which individuals or groups within the society should determine the answers to these questions or other questions that might arise concerning education?

This last question is of a different logical type than the others, yet over the long-term development of the society, it may prove the most significant and controversial one of all.

While this listing of questions may not represent a complete set, it can provide the student of the history of education with a framework that should prove of some value in organizing the data into a more usable form than might otherwise have been the case.

Note that these questions confront a society that has reached a stage in its development where it is 'conscious' (perhaps 'aware') of its members' activities and the consequences of these activities for the society as a whole and its individual members. Different societies 'answer' these questions in different ways, and since education is such an important factor in human social life, these 'answers' have a marked effect on the kind of society that it will become. Thus, this approach has the advantage of enabling one to make some simple comparisons between different societies at the same time and comparisons within the same society at different stages in its development.

There are also foundational activities that involve the analysis of the meanings of key educational concepts on the one hand and, on the other, examination of the coherence and consistency of proposed answers to the questions posed above. The inquirer in the foundations may also be involved in scrutinizing the legal and moral environment in which these educational activities occur.

Of course, long before there were academic departments or units labeled 'foundations,' individuals were addressing these questions and positing answers that they believed to be warranted. One could mention figures from the near or distant past in this regard. Almost two and a half millennia ago, a quartet of individuals wrestled with these issues; Protagoras the most worthy of the Sophists contemplated the meaning of wisdom for his time and what might be taught to man with respect to the desideratum as well as pondering the inherent limits of human perspectives and development. Socrates and his pupil Plato searched for the kind of answers to these questions that might lead to an ideal and just polis; one grounded in absolutes not subject to the vagaries of human experience and intellectual whim. In his turn Aristotle in the *Nicomachean Ethics* and *Politics* tried, among other things, to articulate the traits and characteristics associated with an educated person, and then describe the kind of political entity that would both foster the development of these traits in the young, and provide an environment in which adults could realize and live in a manner compatible with these desired traits.

Other individuals from that time to the present have also been engaged in similar pursuits. It is an important activity at any time – without doubt it is even more crucial so to do in a period of rapid and dramatic technological change taking into account the resultant social changes as well. While some may be inclined to believe that the moral perturbations and severe social tremors of the sixties and seventies are lessening and will result in a more tranquil and positive 'Hegelian-type' synthesis, we may not be as confident.

Whether consciously and with deliberation or not, society has 'answered' these questions in some fashion or other. We are led to wonder, when we were young and being educated for adult membership in society, what were our teachers (and those who had been involved in planning our educational experiences) thinking of? Did any of these individuals have in mind a comprehensive and coherent set of answers to these foundational questions?

We have already alluded to the difficulty of arriving at a set of valid answers to these questions under the best of conditions. Though it may seem myopic on our part, it does seem that we are confronting such momentous challenges to our society, that the task of developing answers that will be valid is a particularly daunting one as we confront our future. Since cultural lag of a sort is present even in our rapidly changing times, those of who are older may very well be retired before the educational impact of the following becomes even more evident.

Contemplate along with me these phenomena and their potential impact on 'answers' to the foundational questions of concern.

The proliferation of internet sites

Distance learning ['quality control' considerations]

Incidentally, it should be noted that we are members of the last generation of human beings that will be able to look critically at the role that computers play in our individual and social lives. We have some awareness of what life was without computers; from this generation forward their very ways of conceptualizing and approaching the world will be shaped in a significant way by computer and related technology.

'education' as a product to be packaged and sold to the consumer

related to this phenomenon, the rise of the 'educational entrepreneur.' This 'spirit' has, of course, been present whenever the curricular offerings of formal educational institutions did not fully meet 'perceived' educational needs.

The perennial tension between general liberal education on the one hand and professional / occupational education on the other

As we move increasingly to be immersed in an information-age, a service oriented, technologically based economy, global in extent, we are confronted with the challenge of reexamining the question of what is a liberal education. For the Romans the trivium and the quadrivium defined a liberal education, that is, one appropriate for a free man, one who is destined to participate fully in the affairs of the Republic, one who is free quite literally from the bonds of physical chains and servitude. In the modern age liberal education is seen as necessary to ensure that one is free from the restricting fetters of ideology and prejudice, bonds that can bind one just as closely and keep one from developing one's full human potential. What will be the conception of liberal education in the future ages?

1. One issue is; "Which 'literacies' should be emphasized in such a technologically sophisticated global society?"

It is likely that we soon will have small hand held cell-phone sized computers that will instantly translate in an oral medium from one language to another. Why would we then need to be multilingual? Would such a technological innovation fail to be sensitive to language as a transmitter of cultural meaning?

Even the idea of computer literacy has undergone significant transformation over the last few years with less emphasis placed on learning program languages, since for most of us all we need to know is how to communicate with our computer in ordinary spoken language. One calls to mind the old advertisements of the dog sitting next to the phonograph and recognizing his master's voice. All we need is a computer that will recognize our individual speech patterns to function with this technology.

2. Some issues seem rather mundane, but do have significant 'foundational' implications such as; a) Where will educational 'encounters' take place?, and b) What of libraries and laboratories?

3. There is also the issue of control. Education has always been a 'risky' kind of enterprise, since we have less control over the use to which young people may put the skills that they have acquired. Adults have always been confronted with the problem of how to limit access by 'immature' minds to the 'wrong' kinds of material. This has become an even more frustrating challenge to the contemporary generation of adults due to the fact that the 'custodians' are often less sophisticated in the use of the technology that allows access to the material of concern. The hackers are not usually 'gray haired old geezers.' There has been a reversal of the usual relationship between age and level of sophistication. This poses problems for our culture.

These represent a sample of existing challenges that are evident and obviously other issues and challenges will emerge in the coming years that will be relevant lines of inquiry for those of us in the foundations of education.

As we have mentioned, professional activity is inherently a developmental and non terminating process. It shares this characteristic with the concept of an educated person. We are all involved in this process, and have chosen to focus on one small aspect of this endeavor, i.e., the foundational aspects of education.

Homo sapiens as a species, is endowed with an inclination to be continually curious about itself and its environment (both physical and social). It also strives to give some meaning to and gain some understanding of the world – to make some 'sense' of it and gain some control over this 'reality' – even as it recognizes its contribution in creating this very 'reality' that we seek to explain and control. As long as we remain human, these inclinations and our sense of curiosity will likely endure. Only through the processes and activities we label educative can we continue these efforts; educative behavior can only be well directed and focused if we continue to address foundational issues and questions in education. Thus, the next millennium will be as fascinating as those in the past.

EDUCATIONAL REFORM: THEN AND NOW

James J. Van Patten
University of Arkansas, Fayetteville

Discussing the challenges and opportunities in education at any age, in any period, at all times and all places everywhere, it is worthwhile to remember the thoughts of Dag Hammarskjold, former head of the United Nations (Van Patten, 1979.) He cautioned us to remember that there are quite a few situations where we must live and learn to live with provisional arrangements, because in long-range problems, there is no solution that we can find overnight. We don't simply grow into a solution as we reach another language level. Of course, he continued, we are working on the brink of the unknown because we have no idea as to what the international society of tomorrow will be. We can only do what we can now to find solutions in a pragmatic sense to the problems as they arise, trying to keep a sense of direction, and then we will see later what comes.

Perhaps I have become disillusioned from being in the educational fray over the past 35 years, but it seems to me that educators are always subjected to what stock market investors often refer to as churning. Putting old wine in new bottles, or new wine into old bottles, clothing ideas like one room-school with terms like looping, and the American trait espoused so well by Edward L. Thorndike that everything that exists, exists in some quantity and can and should be measured. Just when we get to feel comfortable with a term like mainstreaming, the term becomes inclusion at the behest of civil rights advocates for persons with disabilities.

Personnel in the U.S. Office of Education as well as state departments of education officials are obsessed with the notion that all the problems facing education can be solved with quick cheap technological fixes. Performance-based accountability and assessment are the bywords as our Colleges of Education continue to be enamored with research, particularly grant acquisition. But neither institution can be blamed for concentrating on assessment since corporate America's philosophy of benchmarking filters through the collective psyche reaching into all aspects of society including education. Politicians of every stripe see the solution to educational achievement levels as ever more testing. As a result of the unending quest for increased funding and taxation for public schools, they cannot be blamed for trying to demonstrate student performance to the public. John Dewey (1930) once wrote that quantification, mechanization and standardization are the marks of Americanization that is conquering the world. Even special education advocates interpret the term 'inclusion' to mean that children-at-risk and those with disabilities are to be given the same assessment as regular classroom students with the proviso that testing experts design new tests to measure the achievement level of special students. Although language-minority students are being required to take the same assessment measures as regular classroom students, test makers are being urged to design special assessment measures to meet their needs. Governor Jeb Bush of Florida and the State Education Department have implemented a plan to grade schools and award them on the basis of achievement levels. Teachers are convening on Tallahassee to point out that it is unfair to increase teachers' salaries and provide extra funding for high-performing schools because too often schools in disadvantaged communities (high crime and poverty rates, low tax base, large numbers of English as a Second Language population) will be automatically judged as failures no matter what they do. Hard working, dedicated, long time teachers whose student bodies are limited-English-proficient or special-needs students will be graded D as failures under current standards. In many areas of the country, as in Boca Raton, Florida, private schools outnumber public ones particularly in elementary grades, as parents seek to find institutions that are less politicized than the public schools.

Teacher's test pressures.

Secretary of Education Richard W. Riley (2000) believes that policymakers have raised standards too quickly for students and teachers. He is worried that the push to put standards in place may be putting the cart before the horse--rushing to put assessment in place. The pressure on teachers and students is so great both are often forced to engage in cheating. Kissel (2000) reported that teachers needing competency certificates gathered in a Mississippi home and a Little Rock Motel and were given unlimited time and assistance to pass standardized tests. The Praxis Series Tests administered by the Educational Testing Service of Princeton, New Jersey, are given to ensure that teachers meet state competency requirements of basic knowledge and specific teaching area content. Individuals took money from ten people in four states to insure that they passed the examinations. A state-department-of-education official in Mississippi said at least 52 teachers in Arkansas, Georgia, Louisiana, Mississippi and Tennessee had paid for extra help or time on their tests. The Educational Testing Service canceled all their test scores. Bradley (2000) reported a teacher as saying, "I have never been so overwhelmed in my 32 years of teaching." In some states, testing mania is devouring whole schools systems like some education-eating bacteria. Teaching to the test is a survival pattern for

teachers as policymakers bemoan the fact that teaching to the test is an unintended fallout from the stress on testing. The pressure on teachers is so great that many have found jobs in other locations. Long time teachers are dropping out of the field in droves, some working as clerks in Department Stores, some doing entry level work in the private sector, and some too burned out to work. Meanwhile at least seven of the 45 states that have teacher-recertification requirements have shifted from requiring coursework in any education-related area to more-targeted professional development. With a dearth of teachers, states are filling classrooms with individuals with no teaching experience who have completed college in fields other than education.

Student Test Pressures.

Keller (2000) points out that often students don't care whether they pass tests or not. They are unmotivated, don't show an interest in learning, and present behavioral problems of various degrees of severity. Since schools are graded on student outcomes, educators are working to find ways to bribe students to learn and do well on tests. Material inducements listed by Keller are coupons for fast-food meals, donuts, pizza parties, savings bonds, candy bars, money, college scholarships, academic honors and even cars, lap top computers, sports-events tickets, U.S. Savings Bonds, Keller noted that at a High School in Sunrise, Florida, students who passed all three segments of the Florida test, had a one-day paid trip to Universal Studios. A Houston High School has given away a used Ford to a randomly-selected student who passed Texas exams. Although external rewards are controversial, a number of incentives are being utilized by teachers and administrators to improve achievement levels of students. Students are encouraged to compete, to excel and to represent their school well. School funding, teacher pay, and administrator evaluation depend in most states on school achievement levels. Getting students motivated and committed to doing well in school is difficult for students whose career goals are entry-level positions, or getting a job to buy or pay for a car, or to engage in inner-city illegal activities.

Labaree (2000) notes that one of the problems facing teachers is that they that must depend on students' willingness and motivation to learn to achieve results. Students are in classrooms under the duress of compulsory attendance and teachers' work to empower them to learn how to access and retain knowledge.

Strike Potential.

Marks (2000) reports that teachers threatening a strike in inner-city Philadelphia represent national discontent. Philadelphia loses 40 percent of its new teachers after the first year. Strikes are being discussed in school districts throughout the nation as teachers face longer school years, school reform and accountability mandates without adequate preparation or/and funding, dangerous working environments, student discipline challenges, and personnel being moved from school to school without adequate notification. School boards face budget restrictions that make implementing reform proposals problematic. Several school districts have experimented with performance-based pay, but teachers continue to believe such assessment measures are basically carried out by the whims of administrators. Those of us who have taught several years, whether in universities or the public schools, have noticed a change in the motivation and behavior of students, particularly undergraduates. But it is easy to overgeneralize. Undergraduate students in small classes, in selective research universities, often are highly motivated and productive. As admissions standards are increased the increased motivation of students becomes readily apparent. There is a pecking order in higher education from community colleges, to state four year and masters-degree institutions, to selective research universities. Student motivation and behavior reflect admission standards. By the same token there is a pecking order between private and public schools. The challenge for educators is trying to follow through on proposals to reform education in public schools with limited funding, and large classes.

I had a public school teacher speak to my class in Florida. He spoke of how he was a failure in college, getting on probation, retaking courses due to failing grades, and finally picking himself up and completing a teacher training program. This teacher has instinctive feelings of compassion for unmotivated students and goes that extra mile in helping them realize they can achieve and be successful. Through his own personal challenges in education, he has the background to understand and work with students at risk. Other teachers in one of the largest school districts in the nation, Palm Beach County, Florida, have learned to inspire at-risk students with an array of teaching strategies that create an interest and motivation in learning. My class of prospective teachers, mostly elementary, and challenging, completed the semester with understanding and appreciation for the work of teachers in the public schools. Each had to pay \$76 for a local police and F.B.I. fingerprinting check before they could enter public schools. Aware of the many challenges facing educators, they often were excited about being in public schools. Some spent considerably more time in their school participation and visits than was required. Their idealism as they seek to decide whether their future careers will be in teaching was impressive. Tapping their energy, enthusiasm and perspective bodes well for education in the future.

Where Do We Go From Here?

Things are never as good as we wish, nor as bad as our prognosticators of doom and gloom prophesy. The fact that with 53 million students in our public and private schools (a record enrollment), our administrators and teachers are working to meet the challenge and opportunity for improving educational achievement in the face of heavy odds as part of the fulfillment of the American dream. That dream is to educate every child to his or her full potential. Language-minority students, students with disabilities, cultural and ethnically diverse populations, and ever-present litigation all are challenges to a productive educational system. That these challenges are being met in public and private schools every day by teachers whose dedication is total is our best hope for the future. Teachers, our unsung heroes, are on the front line of youth cultural changes.

The Internet generation has already changed the way individuals access knowledge. With exponential changes in technology, monitoring the quality of information will be more vital. Teachers have an obligation to inform students of both the challenges and opportunities of new information systems.

I am thoroughly convinced that many critics and policymakers have absolutely no idea of what it is to teach in public schools today. The fact that businesses and communities are developing mentor and financial aid programs for schools in need of additional funding, on the other hand, bodes well for the future. Hillary Clinton wrote *It Takes a Village to Raise a Child*. We have a village of people whose energy we have yet to tap. Retired educators, employees and executives of businesses and industry, housewives, can be invited to assist. Often just need to be asked. Together we can make the educational reform objectives become a reality. There is nothing we can't achieve if we pull together across boundaries of age, culture, ethnicity, race.

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JOHN DEWEY'S AESTHETIC PHILOSOPHY AND SOME CURRICULAR THOUGHTS

Ellen Wickersham
Louisiana State University

Today as we approach our presidential elections, the candidates of the two major political parties have chosen educational reform as one of the major election themes. Both are out-promising the other to effect improved academic standards and student, teacher, and school accountability. At many state and local levels across the United States, school report cards and high-stakes testing have become the norm. At first glance, these measures seem appealing. Yet, as I work daily with teachers and students a nagging sense of concern pervades my thinking. Students see no purpose in their learning nor are they challenged in most cases to go beyond rudimentary literal level thinking. Furthermore, their social vision is myopic and self-centered. The "educated" eye will find pockets of progressive pedagogical strategies such as constructivist and project-based learning, cooperative learning, and interdisciplinary units trying to make inroads in traditional mimetic instruction and assessment. Yet, the subject matter of these approaches is past knowledge; we engage students in hands-on activities to construct, for the most part, old knowledge. We must "admit that traditional education employ[s] as the subject-matter for study facts and ideas so bound up with the past as to give little help in dealing with the issues of the present and future" (Dewey 1938, 22-23). Sadly, I must conclude that American education has not substantially changed and agree with Dewey who in 1916 wrote:

If there is especial need of educational reconstruction at the present time, if this need makes urgent a reconsideration of the basic ideas and of traditional philosophic systems, it is because of the thoroughgoing change in social life accompanying the advance of science, the industrial revolution, and the development of democracy. (331)

Now some eighty years later and at the turn of a new century, his words still resonate. The advance of science has wrought nothing less than paradigmatic economic and social changes that affect mankind on personal, national, and global levels. Innovations in communication have collapsed time and space creating a global village and global economic markets. Computer modeling and automated production capabilities as well as marketing techniques and prediction models have enabled industry to mass-produce a variety of styles and to personalize products (Jencks 1987). "Chaos and complexity have emerged as serious branches of science; the phrase order out of chaos has moved into our lingo.... Our digital world has increased the speed of life for many of us, and led to paradoxical feelings of connection and alienation" (Wheatley 1999, *ix*). A paradox is an apt way to describe our present, for technological innovation enables ultimate difference and sameness to coexist, side by side.

There is also a human side to the growing paradoxical tide of difference and sameness. New populations being initiated into a democratic way of life in the US come from backgrounds and hold expectations that were seldom taken account of in time past. The perceived absoluteness of value systems and moral codes has changed with a growing regard for diversity and, at once, the discovery of 'otherness.' Notions of liberalism and what is called 'neo-liberalism' have altered, especially in the light of what appears to be a newly coherent US conservatism. And in the USA obligations to the poor or unfortunate in the shape of social support systems have become problematic for many people. Yet under the surfaces of a prosperous, self-confident social order in the USA there exists undeniable social suffering.... (Greene 2000, 267)

Such issues validate the need, as Dewey suggests, for educational reformation—a serious contemplation of a philosophy of education that enables our students who live in a world of change to recognize difference and sameness, to evaluate its consequences and to make meaning from it. Has the present wave of educational reform included a discussion of how students learn and create meaning as they journey through a complex, varied, and challenging World? I think not. How then should an educational administrator, an instructional leader, educate the children entrusted to her so that they may be prepared to meet the challenges of this paradoxical world?

It was in my search for an educational philosophy that combines theory and practice and that answers the needs of the student-in-the-world as he or she interacts with all its vagaries-differences and samenesses—and finds some sense of self and satisfaction in that journey that I, like many others at this time, rediscovered the writings of John Dewey. It is not inappropriate to ask how the ideas of someone writing nearly a century ago can possibly be relevant today. Dewey's approach to education is much different from the fragmented, piecemeal, and disconnected approach of today's reform efforts. "Out of his rich collection of writings emerges a comprehensive, thoughtful, and coherent philosophy of education...." (Hytten 2000, 453-454). That is not to say that Dewey drew an explicit "roadmap" for educators, far from it. Using the perennial "house" analogy, he laid the foundation upon which present-day educators

and students can build a concept of curriculum that meets the needs of their particular “experiential” world. It is in reading Dewey’s ideas about experience, inquiry and aesthetic pragmatism that one can find, I humbly submit, a framework for dealing with change, for participating in and taking control of the creation of meaning and knowledge, for reconciling past beliefs with the present, and for providing an optimistic, forward-looking view of possible futures. The purpose of this paper is to identify relevant concepts in Dewey’s philosophy and suggest some possible applications for the classroom curriculum.

Experience and Inquiry

Much of Dewey’s professional energy and criticism was spent liberating philosophy from its search for foundations and instead adopting a transformational role – “a form of cultural criticism which aims to re-describe our experienced world and reconstruct our practices and institutions so as to improve the quality of our lives. Improved experience, not originary truth, is the ultimate philosophical goal and criterion” (Shusterman 1999, 194). Since Dewey builds his philosophy upon his theory of experience and inquiry, these must be first examined in order to understand the role of the aesthetic. Dewey removes the realm of experience from the interior, the psychological, and makes it transactional. “When we are fully immersed in experience, its components so interpenetrate one another that we lose all sense of separation between self, object, and event” (Jackson 1998, 3). Dewey further explains:

The statement that individuals live in the world means, in the concrete, that they live in a series of situations....

The conceptions of situation and interaction are inseparable from each other. An experience is always what it is because a transaction taking place between an individual and what at the time, constitutes his environment....

(1938, 43)

An experience becomes truly educative when something new, problematic, or unsettling, creates a disequilibrium, a need, and challenges previous habits of action, belief, and knowledge. It is then that the process of reflective inquiry enables one to reestablish a sense of equilibrium through the cooperation and differentiation of emotional, sensational, and ideational activity. “Organic interaction becomes inquiry when existential consequences are anticipated; when environing conditions are examined with reference to their potentialities; and when responsive activities are selected and ordered with reference to actualization of some of the potentialities, rather than others, in a final existential situation” (ibid., 107). The solution, however, is intermediate and instrumental and open to challenge in future experience.

There are several concepts within Dewey’s theory of experience and reflective inquiry that are important for educators. The transactive nature of experience has already been discussed. In addition, the concepts of continuity, construction and criticism, growth, and control offer direction for classroom curriculum, and ultimately for a student’s “transformation of the self, a broadened perspective, a shift of attitude, an increase of knowledge, or any of a host of other enduring alterations of a psychological nature” (Jackson 1998, 5). These concepts do not stand alone. Rather, they are interactive and relational in nature. Thus, description becomes a difficult exercise likened to trying to pull apart something that never was meant to be separated. With this in mind, the conversation continues.

Whereas the transactive nature of an experience is complex spatially, the result of an interaction between the organism and its environment, continuity refers to a complex temporality, the way in which experiences “penetrate one another, leaving deposits or residues which influence later ones” (Fishman and McCarthy 1998, 30). As Dewey explains:

The principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after. As the poet states it, ... all experience is an arch wherethro’ Gleams that untraveled world, whose margins fades For ever and for ever when I move. (1938, 35).

Jackson describes the reciprocal nature of continuity; for “experience is always linked to a past whose influence continues to operate in the present. It also is always linked to a future in which the outcome of what is going on at present will continue to operate. The reciprocity of past, present, and future is what the principle of continuity teaches” (1998, 47). Continuity, in turn, rests upon Dewey’s concept of habit. It is from our experiences that we develop definite dispositions for future activity. These dispositions or habits are “a form of executive skill, of efficiency of doing. A habit means an ability to use natural conditions as means to ends. It is an active control of the environment through control of the organs of action” (Dewey [1916, 1944] 1966, 46). We most often think of habit as a fixed way of responding to certain situations in which case habit actually reduces the quality of the response and which puts an end to what Dewey calls the organism’s “plasticity.” However, he also points out that habits can be of an intellectual disposition, for “[t]here are habits of judging and reasoning as truly as handling a tool, painting a picture, or conducting an experiment” (ibid., 48). It is the very process of inquiry through which habits are developed and modified and which enable the organism to grow and to change. As he eloquently states: “Our net conclusion is

that life is development, and that developing, growing, is life" (ibid., 49). Dewey also concludes that the purpose of education is to organize experiences that promote growth and to provide a process environment which fosters the continual reorganization and reconstruction of experience and which ultimately leads to new dispositions for action and new beliefs and knowledge. Growth, therefore, is not conceived as movement toward a fixed goal but rather is the goal itself. Dewey contends that if educators fail to take into account the transactive and continuous nature of the learning experience and the false notion of the rigidity of habit, then they will fail to develop initiative in the young for dealing with novel situations and will place undue emphasis on "drill and other devices which secure automatic skill at the expense of personal perception" (ibid., 50).

The process of reflective inquiry or thinking speaks directly to developing intellectual dispositions for dealing with the paradox of coexisting sameness and change. Dewey identified these processes as construction and criticism. In the process of working through a "problematic situation," to use Dewey's words, there is a cognitive process of selection, reordering, and disposal of possible ways of responding to the situation. Mutually dependent concepts, construction "refers to our ability to synthesize new connections, to place things previously unrelated in an 'inclusive situation' or context; ... [whereas criticism] "refers to our ability to identify things by focusing on their distinctive traits, marking off important attributes previously vague or submerged in the larger whole ..." (Fishman and McCarthy 1998, 33). Our thinking, therefore, must be marked by both creation and criticism, a double motion in thought. Dewey points out: "Creation and criticism cannot be separated because they are the rhythm of output and intake, of expiration and inspiration, in our mental breath and spirit. To produce and then to see and judge what we and others have done in order that we may create again is the law of all natural activity...." (ibid., 34). It is then the movement toward ascertaining satisfactory ends-in-view, consequences, or warranted assertions by discriminating relationships and identifying dissonance in the various parts of the situation as well as in the creation of possible alternative consequences that takes both sameness and difference as objects in the very nature of reflective inquiry. The challenge to educators, therefore, is "to cultivate deep-seated and effective habits of discriminating tested beliefs from mere assertions, guesses, and opinions; to develop a lively, sincere, and open-minded preference for conclusions that are properly grounded, and to ingrain into the individual's working habits methods of inquiry and reasoning appropriate to the various problems that present themselves" (Dewey [1910] 1997, 27-28).

In school environments where control manifests itself in both subtle and obvious ways, Dewey's pragmatic philosophy facilitates the obviation and mitigation of extrinsic controls as well as the development of self-control. "Control, in truth [Dewey tells us], means only an emphatic form of direction of powers, and covers the regulation gained by an individual through his own efforts quite as much as that brought about when others take the lead" ([1916, 1944] 1966, 24). It is not, in my opinion, too far a stretch of the imagination that students who develop an awareness of discontinuity, conflict, and relation and cultivate habits of reflective inquiry will be in a better position to recognize and deal with agencies of control. In addition, the very process of working through the mediating acts of construction and criticism develop in the student a form of self-discipline as he or she works toward the resolution of a problematic situation toward a satisfying conclusion. For Dewey's pragmatic approach does not sanctify the pursuit of personal needs and desires, rather

[I]t is the needs of the *situation* that are determinative.... [I]t is only by reflection upon the place of the agent in the encompassing situation that the nature of his needs can be determined. In fact, the actual occurrence of a disturbed, incomplete, and needy *situation* indicates that *my* present need is precisely to investigate, to explore, to hunt, to invent, and then to test the outcome by seeing how it works as a method of dealing with hard facts. (MW 10:363)

Hence, the student learns intellectual self-control through the "transformation of natural powers into expert, tested powers: the transformation of more or less casual curiosity and sporadic suggestion into attitudes of alert, cautious and thorough inquiry" (MW 6:229).

To read a more in-depth discussion of the role of control, "the ghost in the curriculum," I refer you to William E. Doll, Jr.'s *Curriculum and Concepts of Control*. Here Doll exquisitely presents the concept of control as illustrated in "the hidden curriculum" of schooling, which "forces or at best induces students 'to comply with the dominant ideologies and social practices related to authority, behavior, and morality' " (1998, 297) and traces the development and impact of the logical methodization of curriculum from the sixteenth to the twentieth century. In their place, he builds upon Dewey's interactive nature of experience and the "natural reorganizational powers of the learner," (ibid., 305) those exercised in the process of inquiry. "In terms of control, this means a curriculum-shift in focus from the relatively simple, logical organization of knowledge to a complex interaction between and among text, teacher, and taught!" (ibid.). Doll expands and supports Dewey's concept of situational control by citing new discoveries in neural research and drawing upon the new science of complexity theory with its dynamic self-generating or self-organizing

concepts of order. First, he reminds us that Dewey eschewed impositional control as restrictive of growth. Second, Doll points to Dewey's preference for self-control outside the norm of mere imitation in favor of that which is found in guiding an activity toward its own end. "In this sense of *control residing in the situations themselves* – in the between and amongs, in the dynamic inter/transactions-Dewey gives a hint of self-organization" (ibid., 309). Doll also introduces us to Kaufman's belief that a "mixture of stability and flexibility" can be found as a universal feature in complex adaptive systems (ibid., 312). Let us complete the analogy, let us view man as a complex adaptive system who through inquiry is able to assume control of sameness and constant change, a creature possessing both stability and flexibility.

Dewey's Aesthetic Pragmatism

If Dewey's concepts of experience and reflective inquiry enable us to create meaning through our transactions with the world, then his aesthetic philosophy speaks directly to the quality of those interactions. This part of our discussion will emphasize Dewey's placement of the locus of the aesthetic in ordinary experience, his reduction of the dualism of the cognitive and emotion, and the role of the imagination.

Published in 1934, *Art as Experience* is Dewey's attempt to place art and aesthetic experience at the center of all value and meaning. Until now, our discussion of reflective inquiry has been a quite dispassionate description of a seemingly isolated cognitive experience albeit finding its genesis in an experiential situation. However, when Dewey speaks of the aesthetic quality of experience which is found not only in art but also is a quality found to some extent in all experience (Jackson 1998), his tone is different. The mediating acts of comparison, contrast, affirmation and negation become rhythmic movement. He speaks of energy, harmony, seizure, impulsion, emotion, consummation, and fulfillment. Here is where Dewey injects the meaning-making actions of life with desire.

He does this in several ways. First, he relocates art and the aesthetic from its "museum" residence as art-for-art's sake and returns it to its original locus-everyday life and the normal process of living. Here again Dewey attacks traditional philosophy which demeans and separates the aesthetic from the rational. Art becomes, for Dewey, an intensification of ordinary experience. "The possibility of art lies in the effort to keep experience from falling toward meaningless ritual or yawning chaos.... For Dewey, the human impulsion toward meaning gives birth to the arts by which blind impulse and dead habit are fused into creative spirit" (Alexander 1987, 204).

Also important to understanding Dewey's aesthetic philosophy is the distinction he makes between an art product and a work of art. The art product, whether it is a painting, a piece of music, a poem, or whatever, is physical and potential. The work of art is what the art product does; it is active and experienced. The art product is a fairly easy conception. Understanding a work of art is, however, a bit more obtuse. "The work takes place when a human being cooperates with the product so that the outcome is an experience that is enjoyed because of its liberating and ordered properties" (Dewey [1934] 1980, 214). Dewey makes the point that in order for growth to occur, the encounter of the individual self and the world (an art product) is a "continuously unfolding process of cumulative interaction" (ibid., 220-221) which cannot be shortened and must work itself out fully. "[T]he work of art is an event and cannot be innocently confused with the physical object which is a condition for the experience. There is no work of art apart from human experience" (Alexander 1987, 187). As such, the work of art serves as a bridge joining the aesthetic and the world of experience.

Here is where the aesthetic meets the pragmatic. Dewey sees art as the paragon of reflective inquiry carried to its most complete resolution. In artistic creation at each stage is the anticipation of what is to come. "What is done and what is undergone are thus reciprocally, cumulatively, and continuously instrumental to each other" (Dewey [1934] 1980, 50). In other words, they are working harmoniously toward an end-in-view. Thus, "an activity that was 'natural'-spontaneous and unintended-is transformed because it is undertaken as a means to a consciously entertained consequence. Such transformation marks every deed of art" (ibid., 62). Now Dewey interjects the self, the accumulation of past experience-beliefs, knowledge and habits-into the creative. "It means that the expression of the self in and through a medium, constituting a work of art, is *itself* a prolonged interaction of something issuing from the self with objective conditions, a process in which both of them acquire a form and order they did not at first possess" (ibid., 65). For, "in art, unlike mechanical production, ends and means are thoroughly integrated; through this experience, the self grows" (Alexander 1998, 4).

Dewey describes the aesthetic experience as "an" experience. "We have *an* experience when the material experience runs its course to fulfillment," Dewey tells us ([1934] 1980, 35). It is complete in itself and stands out from the surrounding context. Furthermore, not every experience is "an" experience. But when experience is most completely "an" aesthetic experience, "Dewey is pointing to something which illuminates most of human life for what it is as well as presenting the concrete possibility of what it might be" (Alexander 1987, 199).

Jackson explicates three generic traits of "an" experience: uniqueness, completeness, and unifying emotion.

Uniqueness is “a single *quality* that pervades the entire experience in spite of the variation of its constituent parts” (1998, 9). This unity, however, is not emotional, practical, nor intellectual. Dewey again perplexes us with his insistence that unity is achieved by a pervasive aesthetic quality that binds “an” experience. Shusterman has offered a different explanation for the unity of aesthetic experience that is compatible with Dewey’s theory. “The basic structural unity of situation which thought requires is provided by the practical unity of purpose and the continuity and direction of habit. It need not be qualitatively determinate presence of unity but simply a vague, presumptive unity of purposive behavior toward a particular end” (1999, 202). This explanation blunts the criticism of others who suggest that Dewey’s pervasive quality is in fact foundational in nature. Purpose is more reasonable to this reader and fills the same role – that of “hanging it all together” as the aesthetic experience proceeds toward resolution. Jackson continues that an emotional quality also gives unity and completeness to “an” experience as it moves toward consummation. “In fact emotions are qualities, when they are significant, of a complex experience that move and change.... All emotions are qualifications of a drama and they change as the drama develops.... Emotion belongs of a certainty to the self that is concerned in the movement of events toward an issue that is desired or disliked” (Dewey [1934]1980, 41-42). This unifying emotional state may have variations and fluctuations as it proceeds toward closure, but the emotional state acts like cement, holding it together. “An” experience is complete when it reaches fulfillment and is rounded out in consummation. As such, “Dewey describes completed transactions as being ‘integrated within’ and as ‘demarcated in the general stream of experience from other experiences’ ” (Jackson 1998, 7).

Alexander approaches “an” experience from another stance. Like Jackson, he includes emotion as a hallmark of “an” experience. However, he adds the qualities of closure and structure or form. Closure speaks to the sense of intrinsic completion, “a dynamic resolution, a coordination and harnessing of the tensions within the experience which threaten to disintegrate it” (Alexander 1987, 204). Born of struggle, tension, desire, and energy, it is closure that does not mark an end but rather is “a closing together which holds within it the opening of the world.... The closure of *an* experience reflects the presence of care, of controlling interest, which has entered the world through its tensive opening. And through this entry, the world has come to be itself as the lived material of experience” (ibid., 204-205). In addition to the previously described unifying quality of emotion, “an” experience also possesses structure or form. Our sense perception is patterned, organized, restructured perhaps again and again with a resultant outcome, the birth of meaning – a meaning pushed out of experience and driven by purpose toward a satisfying conclusion. Engendered in the precognitive and supported by it throughout, “an” experience is intelligently controlled action nurtured by care and moving toward fulfillment. This movement or ordering is not linear but rather relational – a harmonious fitting of the parts. It is this relational aspect of the matter of “an” experience that defines its form. “The problem of discovering the nature of form is thus identical with that of discovering the means by which are effected the carrying forward of an experience to fulfillment. When we know these means we know what form is” (Dewey [1934]1980, 137).

Always the slayer of dualisms, Dewey’s aesthetic pragmatism supports the coexistence of creative and rational thinking. Holder, who draws upon the work of Mark Johnson, builds upon Dewey and new developments in cognitive research and posits the idea of naturalistic emergence. Naturalistic emergence finds a middle ground between the extremes of cognitivism and irrationalism and develops the idea that cognitive experience flows from and is connected to noncognitive experience. Remember that Dewey identified both the cognitive and noncognitive and placed them in the foreground and background positions respectively in thinking, which “James and Dewey viewed ... as a process emergent from and continuously controlled by noncognitive levels of experience, levels that include experiential structures such as emotion, habit and imagination” (1995, 11). Holder assigns structure to both the cognitive and noncognitive experience and places them on a continuum from the least to the most structured. They are not viewed as separate and entirely different processes. “It is critically important to note that substantial portions of these noncognitive qualities are retained, remaining as a regulative feature of the background even as a cognitive event transpires. Therefore, the emergence of thinking is not a radical break from the continuity of experience; rather, it represents the emergence of a new organization in experiential structure” (ibid., 14). The background, as Holder explains, consists of habitual, stock meanings that provide standards of valuation and judgment. It also “provides enough structure to constrain, delimit, and control reflexive experience in order that thinking may be at once flexible (creative) and rigorous (logical)” (ibid., 15). Emotion again provides unity and influences the selection and evaluation of objects in the foreground.

Imagination, which also resides in the background, is critical to creative thought. No longer conceived as flights of fancy or uncontrolled, it serves as the connector between the emotional and the rational and, thereby, links the immediate or emotional with the mediated or rational levels of experience. It is Johnson in *The Body in the Mind*

who calls imagination image schemata which are dynamic, continuous, and on-going structures that link lower order processes to more abstract processes. In addition, as an activity they organize and order experience into understandable meanings. They are flexible and can take on various instantiations in different contexts. Imagination also aids creative thinking by enabling us to connect and see analogous relationships and to redirect activity into new channels, to choose new goals.

Redirecting activity in creative ways also involves imagination in the projection of new means-ends relationships. Imaginative structures interpret what the world of activity is about and what activity is trying to achieve. An imagination with some flexibility is the basis for creative thinking, since it allows for adjustments to new conditions and thereby provides an array of possible response. (Ibid., 19)

Holder suggests several implications for education. He asks if we can, in fact, teach thinking? In addition, he also sees developing the imagination as a prerequisite to higher cognitive abilities. One way to do this is to indirectly immerse the student in an environment rich with images upon which he or she can draw. Dewey again gives us direction:

Imagination seized hold upon the idea of rearrangement of existing things that would evolve new objects. The same thing is true of a painter, a musician, a poet, a philanthropist, a moral prophet. The new vision does not arise out of nothing, but emerges through seeing, in terms of possibilities, this is, imagination, old things in new relations serving a new end which the new end aids in creating. (LW 9: 34)

Dewey makes a salient point when he juxtaposes the role of imagination to that of the inertia of habit. Imagination is the gateway through which meanings gathered in perception enter the present direct experience and consciously work to adjust the new and the old. The gap between the new and the old represents a risk. When past and present fit exactly, the inertia of habit takes over. But if the risk is deemed too great or if it entails too great a commitment of time and energy, the safer route is to fall back on habit. However, when a mismatch between past experience and the present poses a disequilibrium, a disruption of harmony, then imagination enters to bring a resolution. Both the new and the old are transformed through imagination. Dewey goes so far as to call imagination the dominant quality of aesthetic experience ([1934]1980).

Imagination, therefore, plays an important role attaching new meaning and value to the aesthetic, and for that matter, to all experience. Naming an event sets the imaginative process in motion, for Dewey tells us, "events when once they are named lead an independent and double life. In addition to their original existence, they are subject to ideal experimentation: their meanings may be infinitely combined and rearranged *in imagination*, and the outcome of this inner experimentation -- which is thought -- may issue forth in interaction with crude or raw events" (Jackson 1998, 28). As a result, inference and imagination work hand-in-hand in aesthetic reflection. "In most instances involving real-life problems those inferences, imaginatively drawn, are empirically tested by us or by others. We use them as scientists might use hypotheses, as guides to action in a continuing effort to rearrange the situation that we are in to better suit our needs" (Jackson 1998, 28).

Garrison draws important educational implications for imaginative reflection. Imagination and selective interests can confer a vision of values, ideals, and ideas of things that do not actually exist anywhere, but that could be here and now. Imagination images possibilities beyond the bounds of the actual. A beneficial, erotic education would stimulate the imagination to create new and genuinely desirable values. Erotic teaching would require imagination to creatively bestow value on students. Those with rich imaginations are also better able to bestow value on themselves. (1997, 82) Garrison also reminds us of another facet of imagination – its ability to multiply our perspectives. He calls it Dewey's standpoint theory of knowledge. "Everyone can only see from the various standpoints they have occupied, including what they remember of where they have been, where they think they are, and where they imagine they are going" (ibid., 14). Being able to view life from another's point-of-view is critically important in a diverse society; it is also morally just.

In summary, imagination whether calling into being new ideas, events, or objects that allow mankind to continue the creation of the world or as a way for us to view that world from a multiplicity of perspectives must be considered a sacred diamond in a transformative curriculum. Thus, imagination and rational thinking are reconciled, no longer are they estranged from one another but now coexist as mutually supporting structures.

Some Curricular Thoughts

Curriculum is usually defined as the "what" and the "how" we teach. It is conceived in technocratic terms. Today's educational reformers responding to global economic competitiveness and the desire for continued economic prosperity stress "the 'back-to-the-basics,' teach the facts and 'nothing but the facts', approach schooling generally emphasizing training in math and science. The priorities of this campaign are vocational, industrial, and economic" (Kaye 1995, 126). Others, fearing moral and political crisis, desire a restoration of the traditional core

curriculum of ideals and ideas – the “Canon.” Both groups, in fact, limit the purpose of education to the process of transmission of chosen knowledge, and, at best, support the world as it is, or, at worst, a return to a romanticized view of the world, a nation that once was (ibid.). Certainly, it was the world before technological, spiritual, and social chaos.

I would offer instead a different concept of curriculum, one drawn from the work of the reconceptualists and, in my opinion, much more compatible with Dewey’s aesthetic pragmatism. Pinar explicates a fluid and transformative concept of curriculum. “The ‘truth,’ of course, is not a static set of beliefs, no catechism, but a vital, self-transformative state of being in which the relation between self and belief, self and artifact, self and the other is, we may say, dialectical” (1994, 73). One cannot emphasize the importance of this point-of-view and its relevance in today’s world. Curriculum and life itself must be fashioned in terms of growth. Inquiry as construction and criticism must replace fixed intellectual time. Furthermore,

what is missing from American schools, they [the reconceptualists] argue, is a deep respect for personal experience, lived experience, the life of imagination, and those forms of understanding that resist dissection and measurement.... They are not primarily ... for learning how to earn a living but for learning how to live. To learn how to live the child must learn how to listen to his or her own personal drummer in an environment that makes such attention not only possible but desirable (Eisner 1992, 316)

Dewey saw so clearly that the curriculum and the child are not two entities, but rather, one process. He tells us: Abandon the notion of subject-matter as something fixed and ready-made in itself, outside the child’s experience; cease thinking of the child’s experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realize that the child and the curriculum are simply two limits which define a single process. (1990, 189)

It is from both these conceptions or reconceptions of curriculum that we must consider a new image of our schools and classrooms. Rather than view them as cogs in a factory machine turning our products, let us recast our vision and model our classrooms after an artist’s studio (Eisner 1991) where creativity abounds and difference embraced. Furthermore, the creative work of both students and teachers must be acknowledged. The question becomes, How can we do this?

Unfortunately, Dewey himself never directly explicated how teachers should go about “Training the Mind.” He viewed his own Laboratory School as a place of experimentation similar to scientific laboratories; he felt that “what teachers most need are intellectual tools for developing their own classroom techniques” (Fishman and McCarthy 1998, 3) rather than a set of rules and methods. Dewey’s philosophy is most often translated into classroom practice in terms of the scientific method, hands-on learning, utilizing student interests in selecting content material, relating content to real-life or student experiences, and by allowing additional classroom time for reflection and reflection logs (Fishman and McCarthy 1998; Rubin 1991). Doll encourages classroom teachers to provide students with a curriculum which he describes as “process, [where] learning and understanding come through dialogue and reflection.... [As] we ‘negotiate passages’ between ourselves and others, between ourselves and our texts.... [T]oward this end it should be *rich, recursive, relational, and rigorous*” (1993, 156). While all of these teaching practices move the student beyond the realm of facts and information, they do not necessarily provide the “problematic situation, the disruption of habit, that, for Dewey, engenders inquiry. Garrison, I believe, has identified an alternative; he points to the possibility found in paradox. Speaking of poetic tropes, he concludes “paradoxes rip the pattern of ordinary thinking. Breaking habitual modes of interpretation, they confuse and entice.... Paradoxes free us from the actual, ordinary, and everyday. Imagination allows us to create possibilities and explore their consequences” (1997, 116). For, I suggest, it is in the juxtaposition of the same and the different, the “stuff” of contemporary life, that can become the basis for reflective inquiry. The teacher, as artist, needs to craft her curriculum to include opportunities for students to wrestle with dissonance.

In addition, opportunities for use of imagination rather than mimetic, rote learning must be fostered. It is Maxine Greene, a long champion of imagination, who situates the need for imagination in our postmodern, fragmented lives. As a response, she calls upon imagination to empower persons to give them agency over their lived situations which results in freedom and a panoply of alternative realities from which they can choose a life course from many possible considered futures (1995). On a societal level, she states,

If the cultivation of imagination is important to the making of a community that might become a democratic community, then the release of imagination ought now to be one of the primary commitments of public school. One of the primary ways of activating the imaginative capacity is through encounters with the performing arts, the visual arts, and the art of literature. (2000, 277)

Eisner echoes these sentiments. Drawing from his own experiences as a painter, he tells us that “when we think

about the arts not simply as objects that afford pleasure, but as forms that develop thinking skills and enlarge understanding, their significance as part of our educational programs becomes clear. Curricula in which the arts are absent or inadequately taught rob children of what they might otherwise become” (1991, 42). Rubin adds to conversation, taking the view of the artist:

Although artists seek to achieve works of art that have obvious appeal and demonstrate artistic merit, they are rarely satisfied with something that is merely pleasing or aesthetically satisfying. Their intent is to go beyond the art itself-to prod the intellect, stir the emotions, or excite the imagination.... Their art, in sum, produces both an object of beauty and a vehicle for expressing some deeper insight which goes beyond the aesthetic itself (1991, 51).

There can be no doubt that the inclusion of studio, performance, and literary art is a vital resource for reflective inquiry and the development of imagination in students. However, they should take up residence in both fine-arts classes and in disciplinary instruction. They, too, can allow us to see the “ordinary as strange” and to see the world from the position of the other.

Summary

This paper reexamines Dewey’s aesthetic philosophy and situates it in twenty-first century experience and present educational reform efforts. Drawing upon new interpretations of Dewey’s work as well as advances in scientific theory, evidence shows that Dewey is as relevant today as he was at the turn of the last century. Dewey’s prolific publications and somewhat obtuse writing style make synthesizing his ideas difficult. However, it is worth the effort, for within each text are nuggets of wisdom and a depth of meaning that is absent in much of the glossy pages of reform discussion. Dewey has offered us a framework to help students deal with the complexity of life. Perhaps the most appealing aspect of his philosophy is its pervasive quality of hopefulness. The purpose of education is growth, and through aesthetic, reflective inquiry we are able to identify, refine, and move ourselves toward a vision of a better world and a better self. Change assumes a positive aura; difference allows us to mirror ourselves as the other. Hopefully, this paper has raised some possibilities for the classroom teacher, who as artist, can begin to experiment with her curriculum, transform her classroom into an artist’s studio, and guide her students to their ultimate creation - themselves.

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THE TRANSFORMATION OF ELEANOR ROOSEVELT*

Donna Lee Younker
University of Central Oklahoma, Emeritus

If we women ever feel that something serious is threatening our homes and our children's lives, then we may awaken to the political and economic power that is ours. Not to work to elect a woman, but to work for a cause.

Eleanor Roosevelt, 1935 *Saturday Evening Post* (August 11, 1935).*

Foreword

Anna Eleanor Roosevelt was born before women were allowed to vote. For Eleanor Roosevelt feminism and world peace were inexorably intertwined. This paper is a psychobiography, tracing her transformation from a private to a public person. It carefully chronicles her development from a giggling debutante to a powerful political leader. The focus of this paper has been placed on her first emergence in the years after World War I as a leader for the Nineteenth Amendment to the Constitution and of the movement for the League of Nations. At this time came a dramatic restructuring of her family life in both her relationships with her husband, Franklin Delano Roosevelt, and emancipation from the tyranny of her mother-in-law, Sara Delano Roosevelt.

Omission of Mrs. Roosevelt's later interests, particularly her work with the NAACP, her friendships with Mrs. Mary McCleod Bethune and Walter White, are omitted. Each interest is worthy of a separate book, as she was to become in the words of the journalist, Raymond Clapper, "the most influential woman in the world." This is a profile of a woman who "did not want to be a name on a letterhead, an ornamental woman, without a job of her own to do. She wanted to be fully involved with work, with people."¹

Mrs. Roosevelt's official biographer, Blanche Weisen Cook with the assistance of the Roosevelt Foundation at Hyde Park, has already completed two volumes tracing her life from birth (1884) to 1933. For convenience, this distinguished historiographer, referred to her subject by the initials, "E.R." Having lived much of the same life span as Mrs. Roosevelt, this writer never heard a more casual reference than "My wife, Eleanor." And I agree with Jacques Barzun that to refer to mere initials to save space is humiliating to the subject and degrading to the reader.

Little Nell: Childhood and Adolescence

Despite her privileged position in society, Eleanor Roosevelt's childhood has been described as a time of tears and loss.² Joseph P. Lash, who over a friendship lasting twenty-two years had almost a filial devotion to her, writes that her intense and crucial girlhood was lived not only in the Victorian age, but another world.³ Arthur M. Schlesinger, Jr., describes the social milieu in which she grew up as "the old New York of Edith Wharton where rigid etiquette concealed private hells and neuroses lurked under the crinoline."⁴

Anna Eleanor Roosevelt was born on October 11, 1884. Her mother, Anna Hall Roosevelt, died when she was eight years old. Her father, Elliott Roosevelt, the younger brother of President Theodore Roosevelt, died when Eleanor was ten.

In her *Autobiography*, Eleanor Roosevelt describes her birth as "a gift from heaven"⁵ to Elliott. Eleanor remembered her father as:

The one great love of my life as a child . . . and like many children, I have lived a dream life with him, . . . He was the center of my world.⁶

In *Hunting Big Game in the Eighties*, a memoir of her father written as an adult, Mrs. Roosevelt never revealed intimate family details about his battle with alcoholism. Family life was private, there is no mention of Lucy Mercer in her writings.

As Joe Lash was Eleanor's closest confidante, his advice was that the story of her life should begin with Elliott Roosevelt. It was her father who acquainted Eleanor, his "Little Nell" with grief. It is revealing that she signed her courtship letters to Franklin, "Little Nell."

Elliott Roosevelt was born the third son of Theodore Roosevelt, Sr., the father of a president, and Martha Bullock, who had antebellum roots in Savannah, Georgia. Elliott was born, the youngest of four children, at Oyster Bay, New York, in 1866. He was called "Ellie" or "Nell."

*A version of this paper was delivered as the TEFS **William E. Drake Lecture** at the **Fifty-first Meeting of the Society of Philosophy and History of Education** in Biloxi, Mississippi.

Eleanor adored her father, but in actuality she never knew when this handsome, volatile sportsman would abandon her, emotionally or even literally, forgetting “Little Nell” in an alcoholic stupor. At age six Cook records, “Nell” stood outside the Knickerbocker Club holding several of his dogs on their leashes. “Finally when an unconscious Elliott was carried out, a kind doorman escorted her home.”⁸

Yet it was Elliott, her father, who gave his daughter ideals that she tried to live up to all her life by presenting her with a picture of what he wanted her to become--noble, brave, studious, religious, loving and good. Eleanor reminisced to Joe Lash; “He lives in my dreams.”⁹

On January 20, 1893, Elliott wrote to Little Nell promising that again there would be days on sleds “through the great snow clad forests over the white hills under the blue skies.”¹⁰ Even in his last delirious breakdown, Elliott wrote regularly to his daughter urging her to grow in love and discipline, which became Mrs. Roosevelt’s primary principles throughout life.

Eleanor, she never called herself Anna Eleanor, except in official documents and signing checks, was born into the world of Mrs. Astor’s 400, a solidified social stratum. Matters involving politics were not of concern to gentle ladies. *Godey’s Ladies Book*, the widely read arbiter of feminine taste, made it a policy to avoid references to political activity and agitating influences.¹¹

Anna Hall, Eleanor’s mother, an unregenerate elitist, was ranked as a stunning beauty possessing unmistakable bearing. The proud set of her head on straight shoulders was the distinctive look of the Hall women. She was descended from the Livingston family. One Livingston ancestor, Phillip Livingston, signed the Declaration of Independence. Anna Hall’s formal education was sketchy except for a stern Puritanical religious training, instilled by her father, who was preoccupied with theology, training in manners, and speaking French from birth. The 400 decreed that a girl’s debut was more important than her education, in this circle to which one “did” or “did not” belong. Her husband, a life-partner, was to be chosen during this social season. Elliott Roosevelt, on his return from hunting game in India, became engaged to Anna Hall on August 8, 1883.

The *New York Times* on December 2, 1885 featured the Roosevelt-Hall wedding on page three, calling it “one of the most brilliant weddings of the season.” For her part, Anna had but a small inheritance entering the impending marriage with doubt for she was concerned with his morose and erratic moods.¹²

On her honeymoon trip to Europe, Anna was painted by Mr. Peter Marie, a noted artist taken by her beauty, while Robert Browning read aloud to this imposing lady.

Yet when Anna’s firstborn, Eleanor, was delivered on Saturday, October 11, 1883, the mother depressed by a difficult confinement, expressed disappointment that she was not a boy. Partially due to the death threat that her advent into the world had represented to her mother, Eleanor “in a sense came into the world guilty and had to reinstate herself.”¹³

In a recent publication, *The Roosevelt Women*, Betty Boyd Caroli records: “One of Eleanor’s repeated indictments of her inordinately beautiful mother, concerns the embarrassment she expressed at having an unattractive daughter. To ridicule the girl, she called her Granny.”¹⁴

Eleanor’s own later portrayal of her childhood reveals it being full of fears--of the dark, of dogs, of swimming and water, of horses, of snakes, and other children. These fears were overcome later, but the solemnity she showed even at age two hindered her development as an adult. Eleanor herself recalls, “I was a shy, solemn child.”¹⁵ Merriment, small talk, peaceful uncluttered times, and just enjoying the presence of others were not attributes she acquired. This may have prevented the full realization of her marriage. Indeed, when Franklin was dying in 1945, Eleanor never perceived his eminent death and continued to press projects on his attention. One might say that Eleanor was holy, in the true religious sense of the term, doing good for others without requiring a reward, but lighter moments are required for a balanced personality. This author believes that Eleanor demanded too much of herself and others. Eleanor, herself, felt that she had not developed a *joie de vivre*.

For years Anna Hall Roosevelt resolutely covered up her husband’s progressive deterioration, as he sank deeper into depression and alcoholism, with an air of threadbare gaiety. Their home, Tivoli, was on a tract of land granted to the Livingston family in 1686. The birth of a first born son, Elliott Jr., in the autumn of 1899, deepened Elliott Sr.’s premonition “something dreadful was awaiting us.”¹⁶

This feeling augmented drastically as his alcoholic and drug dependent behavior became irascible and cruel. His brother Theodore called this behavior “little less than criminal.”¹⁷ On August 18, 1891, *The New York Herald* announced, “Elliott Roosevelt Demented by Excesses: Commissioners in Lunacy Appointed.”¹⁸ The family’s break up had come soon after the birth of a second son, Hall called “Brudie.” In June 1891, Theodore Roosevelt established a separate trust for Anna and her three children. Theodore’s bullying of Anna was, perhaps, caused

partially by embarrassment of his own political career. Anna Hall Roosevelt never sought the divorce counseled by Theodore Roosevelt.

Always socially correct and aloof, Anna Hall Roosevelt had never been a woman of spontaneous disposition.

The problem in her marriage caused her to be even more walled from her feelings, as she struggled to ignore as much as she could and hoped always to notice less, to care less, to feel less hurt. . . . Since to love a child is to open oneself to the most profound feelings, Eleanor could only have seemed a threat to Anna's quest for composure. From the first she was the recipient of her mother's coldest attentions.¹⁹

Anna was to fail in health and die of diphtheria on December 7, 1892.

Elliott was kept from the bedside by Grandmother Mary Hall and not permitted to come to Tivoli until the funeral. One reason the family wanted nothing to do with him was that an illegitimate son was born to the family maid, Katie Mann, three months before Anna delivered Hall or "Brudie," her last child. Theodore investigated the matter and claimed to have settled a sufficient amount of money on this woman. True to Victorian family standards, Eleanor never met or acknowledged an illegitimate half-brother.

When Elliott died in tragedy and disgrace on August 14, 1894, his sister Corinne wrote:

I know it is best . . . I know it makes his memory possible for his children . . . and yet my heart feels desperately sad for the brother I knew.²⁰

For the remainder of Eleanor's life, she retained only fond memories of her father.

For six years, Eleanor, the orphan, lived with her maternal grandmother, Mary Hall, a widow living at Tivoli, the family estate, and in New York City. According to Eleanor's official biographer, Blanches Weisen Cook, "Out of the chaos of her parental home, Eleanor felt for the first time secure and wanted."²¹ Eleanor attended the Rosser school for young ladies, was introduced to the opera, theater and Mr. Dodsworth's elegant, select dance classes.

In the autumn of 1899 when Eleanor was fifteen, Grandmother Hall announced that it had been decided to follow her parents' request to send her to Marie Souvestre's school "Allenwood" located in the English countryside, a short distance from London. Bilingual since birth because her first nurse was French,²² Eleanor became one of the headmistress's intimate favorites. She began to feel robust, confident of her abilities and her personality flourished.

Marie Souvestre was the daughter of a famed French philosopher and novelist, Emile Souvestre. High among liberal intellectual circles, Marie Souvestre was an ardent feminist. At a time when women were denied access to the great English halls of learning, Allenwood was a collegiate environment that took the education of women seriously.

A passionate humanist, committed to social justice, Marie Souvestre inspired young women to think for themselves, to think about leadership, to achieve and survive in realms ordinarily denied them. Above all, Marie Souvestre urged young women to build a more decent future.

International politics, such as the Dreyfus trial, a case of French anti-Semitism, were discussed in the library following dinner. Theodore Roosevelt's charge up San Juan Hill was never mentioned, however, because it was not a European political matter to Marie Souvestre. For the rest of her life, Eleanor kept Marie Souvestre's portrait on her desk. While at Allenwood, Eleanor was called "Totty" by the girls and Marie Souvestre

Genteel Wife and Mother

At the age of eighteen, it was time for Eleanor to come home to New York City and be introduced into society. Full of optimism, uncle Theodore Roosevelt delighted in the presidency and was ready to embark on a new quest for social justice. Eleanor is described at this moment as: "Young in a young country at a young time."²³

As a debutante, Eleanor had grown into an elegant young woman and except for her teeth, she was pretty. Orthodontics had been pioneered in Chicago during her childhood, yet on the East Coast everyone believed one was what one was. She had abundant honey-colored hair, long legs, and a slim waist. Yet all agreed that her serious compassionate sky blue eyes were Eleanor's best feature. There are at least five references to Eleanor's eyes in Lash. Those truthful eyes would convince Oklahoma farm people, who gathered during the depression at Alva that their farms would not be confiscated, that someone in Washington actually cared.²⁴

Society decreed that at age eighteen, young ladies who "belonged" came out. The approaching rites, which expected an immediate engagement, filled Eleanor with dread. The debut was "the test" of a young girl's social talents.

The New York season began in November with the sound of the bugle opening the horse show at Madison Square Garden. Eleanor sat in the Roosevelt family box, which included a young Harvard junior named Franklin. The big Assembly Ball at the Waldorf Astoria took place on December 11, 1902.

It is significant that neither the newspapers nor the Roosevelt Library²⁵ contain any picture of Anna Eleanor Roosevelt at this ball, the most significant event of a debut in 1902. The Assembly was "utter agony" for Eleanor, despite her very real successes as she entered society. By Christmas, however, the debutante season was over. The

press had most often referred to the debut of her beautiful mother, when mentioning the daughter.

There began to appear in the winter months, a young man who seriously sought her company. Franklin Delano Roosevelt noted in his diary, "E is an angel."²⁶ He was as tall as she was. Like her father, Franklin was handsome, charming and complimentary. Eleanor Roosevelt accepted his proposal in writing with this verse written by Elizabeth Barrett Browning:

Unless you can think, when the song is done,
No other is soft in the rhythm;
Unless you can feel, when left by One,
That all men else go with him;
Unless you can know, when unpraised by his breath,
That your beauty itself wants proving;
Unless you can swear "for life for death!"--
Oh, fear to call it loving.²⁷

Their marriage was held on March 17, 1905 in the home of Eleanor's maternal cousin Susie Parish, although Theodore Roosevelt offered use of the White House. The President's rebellious daughter Alice was a reluctant bridesmaid and the Rev. Endicott Peabody of Groton, in which all Roosevelt men were enrolled at age twelve, presided. This date was selected because the President was scheduled to be in New York City for the Saint Patrick's Day parade. As Eleanor walked slowly down the aisle on Uncle Theodore's arm, friends murmured "beautiful," "regal," "magnificent." In lieu of a honeymoon they spent a week to themselves at Hyde Park then at the Hotel Webster in New York. Only after Franklin finished his semester at Columbia Law School could they take an extended honeymoon, three-and-a-half months in Europe.

Later Eleanor was to destroy all of Franklin's courtship letters when she confirmed that he had broken his vows with her social secretary, Lucy Page Mercer. At the time these letters were burned, when Eleanor was writing her *Autobiography*, she said that they were too private. Franklin, however, treasured all of her correspondence during the engagement, for himself and not posterity.

Eleanor's lifelong relationship with her mother-in-law, the formidable Sara Delano Roosevelt who delivered Franklin, an only child, at age forty, is best summed up by Blanche Cook in a chapter entitled "Franklin and Me, and Sara Makes Three."²⁸ Not until Franklin Roosevelt was elected President of the United States did Eleanor sit at the foot of the family table. This place was occupied by Sara Delano Roosevelt, until the chief usher at the White House insisted that as First Lady, Eleanor was bound by protocol to sit at the foot.

As an only child, Franklin wanted six children. In fact this desire, according to Frank Freidel, had terminated a serious courtship with Alice Sohier earlier because Alice was frightened by this demand.²⁹ Eleanor, who had spent much of her life alone, also wanted a large family.

In an era when a lady of quality did not appear in public after the second month of pregnancy, the children were born successively during the early years of their marriage. Her only daughter, Anna, was born a year after the wedding in 1906. Their sons were James (1907), Franklin, who died in infancy (1909), Elliott (1910), Franklin Jr. (1914), and John (1916).

During World War I, when Franklin began serving in the Wilson administration as Assistant Secretary of the Navy under Josephus Daniels, the Roosevelts moved to Washington. In 1918, deadly influenza ravaged the United States. Aboard ship Franklin became ill with bronchial pneumonia. The Navy summoned Eleanor, who was at Hyde Park, to meet his ship with an ambulance and a doctor.

On the night of December 9, 1918, Mrs. Roosevelt unpacked his baggage. That evening Franklin's health proved not to be the main issue. Sorting his mail, Eleanor found a neat large packet of intimate letters from Lucy Page Mercer, whom Eleanor had hired as a social secretary in 1913. Much later, Eleanor confided to Joe Lash that the bottom dropped out of her particular world, "I faced myself, my surroundings, my world honestly for the first time."³⁰

Eleanor confronted her husband. She was prepared to give him his freedom. Since Sara Delano Roosevelt vowed to disinherit him if this divorce were to occur, his political career was at stake, and Franklin loved his children--he solemnly promised never to see Lucy Mercer again. Yet he told Lucy Mercer Rutherford, summoned by his daughter Anna when he died at Warm Springs, Georgia on April 12, 1945 with his daughter Anna and Lucy Mercer Rutherford that Eleanor refused to release him. The Rutherford relationship, abetted by Alice Roosevelt Longworth, seemed to have been intermittent over the years. Lucy was outgoing, witty, and sensitive to the needs of others.

Henceforth, the marriage of Franklin and Eleanor Roosevelt was restructured to a political life partnership. The couple had probably been estranged since the birth of John, the last son. To the deeply religious Eleanor, a vow

before God had been broken, although Franklin later attempted complete reconciliation.

Eleanor's transition from a private to a public person unfolded. The statue Henry Adams, the historian, had commissioned Augustus Saint-Gardens to sculpt at Rockcreek Cemetery in memory of his wife, Marian Hooper "Clover" Adams, was visited by Mrs. Roosevelt, who had learned to drive, weekly in 1918-1919 and throughout life. Clover Adams had committed suicide because of her husband's infidelity. Adams called the statute the *Peace of God*, a peace beyond pain. The beautiful bronze face was that of a woman who achieved absolute self-mastery. Although most Washingtonians called the statue "Grief," the seated figure did not evoke despair in Eleanor. Here the turning point occurred in Mrs. Roosevelt's life. Eleanor Roosevelt matured to the realization first written to Sara, her mother-in-law: "The influence you exert is through your own life and what you become yourself."³¹

This new life was not going to be easy for a woman who had many prejudices to overcome. Alice Roosevelt Longworth called it a time when Eleanor went public. Slowly, Mrs. Roosevelt was won to the realization that she could not achieve fulfillment through someone else nor could she remain a shadow of her husband.

Feminist and League of Nations Advocate

In an essay on "Curiosity," found in her political writings, which although written after being criticized for being the original first lady to inspect a coal mine by actual descent, reflects her philosophy of life. A new motivation is indicated:

The great experiences of life are the same wherever you live and whether you are rich or poor. Birth and death, courage and cowardice, kindness and cruelty, love and hate, are no respecters of persons, and they are the occasions which bring about most of the experiences of life. You cannot prevent unhappiness or sorrow from entering into any life . . . but curiosity will insure an ever-recurring interest in life and will give you the needed impetus to use your most doleful experience to some kind of good service.³²

The vote for women was ratified in 1919 although the movement had begun in the 1840's. Originally both Eleanor and Alice Roosevelt Longworth opposed this position. Yet under the guidance of socially prominent Republican Narcissa Cox Vanderlip, chair of the nonpartisan New York State League of Women Voters, Eleanor became a promoter of the Nineteenth Amendment.

Although Jeannette Rankin of Montana was elected to the Virginia House of Representatives in 1916 and fifteen states had granted women the right to vote by 1918, suffragists could not convince Congress to extend voting rights to women on a national level. There were thirteen black states where no suffrage for women existed and fourteen other states where suffrage for women was conditional. On January 10, 1918, the House of Representatives passed the suffrage amendment, but the Senate defeated it. The Nineteenth Amendment to the Constitution, guaranteeing women the right to vote, would not be ratified until August 26, 1920. Carrie Chapman Catt, a journalist, became President of the American Women Suffrage Association from 1900-1904 and again from 1915 to 1947.

Carrie Chapman Catt inspired Eleanor to become an activist in the movement for world peace in 1921. Mrs. Roosevelt first heard Catt at the National Convention of the League of Women Voters in Cleveland, Ohio in 1921. Eleanor was particularly stirred as Catt strode to the podium, tore up her prepared lecture and announced she had just heard Warren G. Harding's first address to Congress. Harding emphatically declared that this Republic would have no part in the League of Nations.

Catt spoke with outrage!

The people in this room tonight could put an end to war. Everyone wants it and everyone does nothing. I am for a League of Nations . . . let us consecrate ourselves to put war out of the world . . . Men were born by instinct to slay. It seems to me God is giving a call to all the women of the world to come forward to stay the hand of men, to say, "No you shall no longer kill your fellow men!"³³

This vision of world peace motivated Mrs. Roosevelt until her death.

Participation in the suffrage movement moved her outside the golden circle of charity boards. During her courtship with Franklin, she had only been a member of the Junior League's promotion of Settlement movements. At the College Settlement in New York's Lower East Side on Riverton Street, she had taught calisthenics and dancing.

Women's suffrage and the peace movement were intertwined movements after Catt's speech. The League of Nations, for citizens in the United States, never materialized. Woodrow Wilson was seriously impaired by a stroke before the Versailles Peace Conference and Senator Henry Cabot Lodge (Republican-Massachusetts) was a powerful opponent. It fell victim to a repressive "red scare." Attorney General A. Mitchell Palmer, once the Roosevelt's close neighbor in Washington, demanded passage of the Sedition Act, which was passed on May 16, 1918.³⁴ Palmer's agents attended political rallies and were to arrest all who seemed disloyal in word or attitude or deed. Palmer made the headlines of the *New York Times* on January 5, 1920, by urging "Red Concentration Camps."

Meetings observed by Palmer's agents included people as diverse as Jane Addams and Lillian Wald, Carrie

Chapman Catt, Margaret Dreier, Eleanor Roosevelt, and the controversial Eugene Debs.

Eugene V. Debs (1855-1926), a labor organizer, born in Terre Haute, Indiana, ran five times for the presidency of the United States as a Socialist. Debs, whose parents came from Alsace, Lorraine and detested Prussianism, had denounced industrialists for exploiting World War I for personal profit. At the trial, Debs eloquently plead the First Amendment right to freedom of speech. Nonetheless, he was imprisoned for ten years under the Sedition Act. In 1920, he won the most votes, 915,000, while imprisoned in the Atlanta Federal Penitentiary. Pardoned by Harding and invited to the White House two years later, Debs aided the cause of oppressed workers and was an ardent feminist. According to the Debs Museum at Terre Haute, Indiana, Birch Bayh, as Governor, commended him in 1976.³⁵

According to Blanche Cook Weisen, "All the twentieth-century visionaries who imagined there might be political, economic, and social changes were also monitored during the red scare."³⁶ Suffragettes picketing the White House were taken to jail. Mrs. Roosevelt, however, did not participate in this activity.

During the early 1920's Eleanor had become a leader among women of the Democrat party. Franklin had begun to live an active life by the end of the decade, restricted only by his inability to walk, caused by his ordeal with infantile paralysis which occurred at Campobello Island during the summer of 1921. Eleanor and Louis Howe had insisted that Franklin D. Roosevelt continue as a Democratic leader, rather than become a country gentleman as matriarchal Sara Delano Roosevelt adamantly advised. The object at all times was to keep Franklin's image before the public and to maintain his interest in politics.

Louis Howe must be given tribute as her first and most powerful political mentor, often accompanying her to Democrat meetings and on field inspections of institutions. She became his eyes in places where Franklin D. Roosevelt could not go. Once at Franklin's request, as First Lady of New York, she and Howe looked into an actual soup pot for inmates at a state penitentiary, rather than taking the menu for granted. Eleanor had completely brushed aside Sara Delano's view that a woman in her social position should confine her activity to philanthropic boards. This was her apprenticeship in political activity on her own.

Eleanor Roosevelt never wrote the complete truth about her emotions. Just as she denied her husband's infidelity, so she obscured her own feelings about his handicap. Lash, who was her most intimate confidant, writes that chroniclers of the Roosevelt era have studied her emergence in the years after her husband was stricken from the point of view primarily of the use she was to him. Yet Lash intuited that beneath her stirrings of conscience, there was now the desire to succeed in the man's world of politics. He believed that:

Even deeper inside was a repressed but satisfactory awareness that the fate of the man who had hurt her so deeply now depended upon the success she made of her work for him.³⁷

Cook, records that "until she was welcomed into the political scene, Eleanor Roosevelt felt detached and objective as though I were looking at someone else's life."³⁸ Eleanor once said that if she had yielded to Sara Delano Roosevelt's will, she would have become "a completely colorless echo of my husband and mother-in-law."³⁹

Mrs. Roosevelt believed men enter politics to pursue their own careers; women are motivated by the desire to improve the quality of society and the daily conditions of life:

In a Democracy a minimum standard of security must be possible for every child to achieve the equality of opportunity, which is one of the basic principles called forth as a fundamental of Democracy. This means achieving an economic level below which no one is permitted to fall.⁴⁰

Frankly, after witnessing women's behavior in the Clinton presidency, this author believes that humanitarianism is a matter of heart, not of gender.

Mrs. Roosevelt in the 1920's gravitated to women far bolder about speaking, writing, and advocating change. The new generation women of the twenties were among the first generation of college women. The new women who concentrated on political power and economic change were independent, educated and hardworking. New names began to fill Eleanor's diary.

In 1920, Mrs. Roosevelt consented to head up the nonpartisan League of Women Voters' National Legislation Committee. Perusing the *Congressional Record*, looking for issues on which the League might focus its efforts, she met Elizabeth Read, an attorney and activist. Read lived with Esther Lape, a professor and life partner in Greenwich Village, described by Betty Caroli in a new book, *The Roosevelt Women*, as "a Mecca for women experimenting with new lifestyles."⁴¹ The poet, Edna St. Vincent Millay, was their neighbor. Upon emerging as a political figure with a life of her own, Mrs. Roosevelt leased a nearby apartment, or *pied-a-terre*, in this elegant, respectable, yet Bohemian Greenwich Village of the early 1900's.

In 1922, Nancy Cook, who lived nearby in Greenwich Village and was an aristocratic, well-educated college

dean, asked Mrs. Roosevelt to speak at a fund raising luncheon for Democratic women. Eleanor declined originally, having never made a speech at a sizeable gathering.⁴² Later she undertook the task. This began a long, close friendship with Nancy Cook and her partner Marion Dickerman, a tall soft-spoken woman who had gone overseas with Nancy during World War I to serve as a volunteer in a British hospital. Joseph P. Lash records that during the next few years, Nancy, Marion and Eleanor were almost inseparable.⁴³

Rose Schneiderman, leader of the Women's Trade Union League, in which Mrs. Roosevelt remained active even during the early White House years, was already famous as a plain, outspoken feminist for factory workers which most often were immigrant women or children. Earlier when 143 employees of the Triangle Shirt Waist factory died needlessly in a fire which swept the three upper floors of the building, this labor activist spoke at a memorial gathering for the victims, in New York City's Metropolitan House. Schneiderman vented her indignation at society's apathy toward the working class:

I would be a traitor to those poor burned bodies if I came here to talk good fellowship. We have tried you good people of the public and we have found you wanting. This is not the first time girls have been burned alive in the city. Every week I must learn of the untimely death of one of my sister workers. Every year thousands of us are maimed. The life of men and women is cheap and property is so sacred. There are so many of us for one job it matters little if 143 are burned to death.⁴⁴

Eleanor Roosevelt also became involved in the National Consumer League led by Attorney Florence Kelley, a Quaker educated at Cornell who urged: Investigate, legislate, agitate. She rejoiced when the network, which included Frances Perkins, later Secretary of Labor, had its first legislative success in the passage of the Shepherd Towner Act. Signed into law by President Warren G. Harding, November 23, 1921, it protected mothers and infants, provided well-baby clinics, prenatal care, and childhood nutrition. This network of women also was active in the powerful National Consumer League, which endorsed products manufactured under safe working conditions.

In 1925, together with Caroline O'Day, those women founded the Val-Kill partnership--named for a cottage Franklin had constructed for them on the Hyde Park estate. The Val-Kill partnership included the prestigious Todhunter School for Girls, located in New York City, with Dickerman as principal and Eleanor serving as vice-principal and teacher. Mrs. Roosevelt had always wanted to teach. She saw teaching as a vehicle through which she might communicate ideals that might empower women of future generations. When Franklin Delano Roosevelt was elected governor of New York State in 1928, she continued to teach two and a half days a week, leaving Albany on Sunday evenings and returning on Wednesday afternoon.⁴⁵

Mrs. Roosevelt wrote of this period in her life:

Many of my old friends I saw very little, because they led more or less social lives. I had dropped what is known a society entirely as we never went out . . . My free hours were few. Ever since the war my interest had been in doing real work, not in being a dilettante. I found myself more and more interested in workers.⁴⁶

Eleanor realized that in her development, she was drifting far afield from the old influences. These new women added to her understanding of human beings. She became a more tolerant, understanding and charitable person.

Auntie Bye, her father's sister, did not approve of Eleanor's appearance. After one visit from her niece and Nancy Cook, the usually tolerant Bye wrote to her sister Auntie Corinne, another favorite aunt of Eleanor's:

I just hate to see Eleanor let herself look as she does (i.e., wearing the new more masculine styles of the early 1920's). Though never handsome, she always had to me a very charming effect, but alas and Alackaday. Since politics became her choice interest, all her charm has disappeared, and that fact is emphasized by the companions she chooses to bring with her.⁴⁷

The trousers which angered Auntie Bye were Parisian made, yet extreme apparel for the early 1920's. Yet, Eleanor insisted to reporters in 1928, "My husband always makes his own decisions." Twenty years later when asked as First Lady, "Can a woman be President of the United States?" She replied that this country is no matriarchy, nor are we in any danger of being governed by women. At present the answer is emphatically "No."⁴⁸

Mrs. Roosevelt attended the memorial services for former President Woodrow Wilson shortly before Franklin Roosevelt's election as Governor. Deeply grieved, she took a strong personal stand for the prevention of another war and the League of Nations.

Edward M. Bok, the former editor and publisher of *The Ladies Home Journal*, had proposed a nationwide competition for "the best practical plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world."⁴⁹

Bok had offered \$100,000 as the prize to stimulate interest. Bok asked Esther Lape to direct the project. She agreed to serve, if Eleanor Roosevelt could work as chairman of the policy committee. To maintain the nonpartisan nature of the award, Mrs. Frank Vanderlip, a Republican, was asked to join the initial group.

When the competition was originally announced on July 2, 1923 it was the lead story in the *New York Times* and other newspapers. Plans poured in by the thousands. On January 7, 1924 the winning plan was released and became the front page story in the *New York Times*. Briefly summarized, the plan called for the United States entry into the World Court and support for membership in the League of Nations.⁵⁰

Although the House of Representatives approved the U.S. participation in the World Court's activities, in 1925, the isolationist Senate was opposed. Franklin D. Roosevelt himself wrote Bok that the plan was unfeasible "on the ground that it might make people think that we could get permanent peace by the mere establishment of a formula."⁵¹ Actually, Franklin Delano Roosevelt was a pragmatist politically; he favored the creation of an organization for peace but believed the American people did not support this idea in the early and middle 1920's. Gradually the impression was spread that this award was a plot by unscrupulous women influenced by foreign radicals. Senate isolationists led by Senator Reed of Missouri created the "special Committee on Propaganda." Although renowned as a magazine editor and for his book, *The Americanization of Edward Bok*, Bok (who was born in Holland) was subpoenaed to testify before the Senate committee concerning his subsidy of a plan for world peace. Calling this a trifling matter to be disposed of in a few hours, Reed called Bok "a somewhat dramatic and pathetic character."⁵² The figure of Edward Bok, said Reed, did not occasion any animosity or alarm. The investigation of the Bok peace plan was, to Reed, merely a small part of the work of The Special Committee on Propaganda. Reed said to the Senate,

Mr. President, I am utterly at a loss to know why anyone should become excited over what has transpired to investigate propaganda. . . . I do not question Mr. Bok's sincerity of purpose, but, as was stated to him in one of the interrogations: suppose Eugene Debs should be equally sincere in believing in a socialistic form of government?⁵³

The proposed adherence to the permanent World Court would have brought the country into action strenuously opposed by the isolationists.

The Bok hearings resulted in Eleanor Roosevelt's first specifically un-American activity to be entered by J. Edgar Hoover in her voluminous FBI file only recently declassified by the freedom of Information Act. John Edgar Hoover kept a running record thereafter of Eleanor Roosevelt's every word and activity from 1924 until her death. Apparently the file only records what appears in the perspective of time as worthy deeds. Eleanor Roosevelt's statement to the press showed how strongly her approach to politics and world peace was grounded in religious convictions. She wrote:

The basis of world peace is the teaching which runs through almost all the great religions of the world. Love thy neighbor as thyself. Christ, some of the great Jewish teachers, Buddha, all preached it. Their followers forgot it. . . . When we center on our own home, our own family, our own business, we are forgetting the fundamental obligation of every human being [to each other] and until it is acknowledged and fulfilled we cannot have world peace.⁵⁴

As First Lady, she would, in Goodwin's words, shatter the ceremonial mold which had been traditionally fashioned for the office and reshape it around her own commitments to social reform.

She was the first president's wife to hold--and to lose--a government job, the first to testify before a congressional committee, the first to hold press conferences, to speak before a national party convention, to write a syndicated column, to be a radio commentator, to earn money as a lecturer.⁵⁵

Anna Eleanor Roosevelt's dream of an organization to promote world peace was long delayed, but not destroyed. President Harry S. Truman nominated her as a delegate to the General Assembly of the United Nations in 1945. The only dissenting vote was cast by Senator Theodore G. Bilbo of Mississippi who noted that he was extremely critical of her statements on the American Negro.⁵⁶

Scripps-Howard columnist Thomas L. Stokes applauded the appointment, writing that:

She has convictions and does not hesitate to fight for them. . . . She better than perhaps any other person can represent the little people of this country, indeed of the world.⁵⁷

The Universal Declaration of Human Rights, produced by a United Nations committee chaired by Mrs. Roosevelt, was adopted by the General Assembly of the United Nations on December 10, 1948.

Indeed, Eleanor Roosevelt, who died on November 7, 1962, was concerned with what was good for the country as a whole. Mrs. Roosevelt was an extraordinary leader in what she, herself, once described as "No Ordinary Time."⁵⁸

ENDNOTES

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