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William H. Fisher
1912-2002
Ruth Fisher
1913-2002

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MEMORIAM: BILL AND RUTH FISHER

by Mario Benitez

In their lifetimes, they attended almost every annual meeting of our society and as many sessions as health or stamina allowed. That included the years when there were no concurrent sessions, the last one of the day being scheduled for 9 P. M. I heard Bill giving about thirty-five papers since I joined SOPHE. And Ruth was there for almost all of them, always sitting toward the front. I always felt that while Bill "presented", Ruth was the silent partner, but while Bill "prepared", Ruth had something to say and did. They were such good teachers. Both were. From Bill I learned how to be a scholar and a gentleman. From Ruth I learned how to live fully the famous "wherever you go, I'll go" , which extended to the somewhat beleaguered foundations of education and, as destiny dictated, even death itself. The Fishers are now gone, and I shall miss them so. Looking back at their lives, all I can say in sadness and joy is: "Well done, friends. Well done."

By James Van Patten

Bill Fisher made a significant contribution to education and especially to Social Foundations of Education. He maintained extensive correspondence with members of AESA and The Philosophy of Education Society.   Bill had a keen analytical mind and never missed an opportunity to add an insight to SOPHE presenters. His teaching and writing was always insightful.   Bill and Ruth made a great team supporting each other in good times and bad.

His 1962 SWPES article "Alienation and Education," invoked memories of his Texas Western College of Mines years.   Bill had a close friend, James Day, who used to have get-togethers in Day's back yard for tequila and steak dinners.   I taught one summer at Texas Western (now U of Texas at El Paso) and stayed at Bill's home.   Neighbors told how Bill's big German Shepard bit one of the kids and how Bill kept careful control of his beloved pet from then on. Bill would often walk through the neighborhood with his companion although he kept a careful eye on the dog after the incident.   Bill was fond of William James "Varieties of Religious Experience," and gave papers and wrote articles on the subject.   He would often call with an idea for a panel presentation at SWPES/SOPHE.   Bill's article on "Ernie Bayles and Process," in *Educational* Studies, Winter 1981-82 was reprinted. Bill had an article "Veblen's Views on Society and Education," in *Watersheds in Higher Education,* Mellen Press*,* 1997.   All his publications reflected his desire to relate national and international events to the problems facing education.   Bill reflected John Dewey's belief that schools are miniature societies and the problems facing the larger society are those faced by students, teachers and administrators daily.

Bill was a liberal and had a fondness for exploring the role of religion in a democratic society.   He often recounted the challenges of bureaucracy in Colleges and Universities particularly education.

Bill and Ruth loved Montana and enjoyed working with Dean John Pulliam at the University of Montana. Bill was committed to the highest ideals of professional ethics in his teaching and writing.   He was always compassionate and kind in his relations with others.   Bill made a difference in all the lives he touched and all who knew him will be enriched for having known him.   Bill and Ruth will be fondly remembered.

Bill and Ruth Fisher's Obituaries

Bill Fisher died suddenly on Tuesday, April 9, 2002. The immediate cause of death was pneumonia, but its effects were exacerbated by years of struggling with Parkinson's disease. William H. Fisher was born in York, Pa., on July 4, 1912, where he spent his formative years as the son of a college professor. The professor moved west with his family, becoming president of the Washington State Normal School in Bellingham, Wash. It was in Bellingham where Bill and his brothers and his sister spent their youth and early adulthood. Along with importance of education, Bill learned to revere the natural world. His family would spend entire summers at Orcas Island, and he and his friends would fish and backpack in the Mount Baker National Forest. Bill Fisher graduated from the University of Washington late in the Depression. It was at UW that he became adherent to left-wing politics. Previously, to the chagrin of his father, he had championed Herbert Hoover's re-election campaign in 1932. His first teaching position was in Wapato, Wash., where he saw first-hand the expropriation of the Japanese farmers from their land, the

step that led to their internment. This reinforced his political activism. After marrying his first wife Christine Albers, a music teacher and virtuoso pianist, Bill taught at Kirkland High School in Washington. Late in the war Bill was accepted at Teacher's College, Columbia University, where he earned his doctorate. It was in New York that his only child Chuck was born. After a transitory beginning as a college professor, William Fisher settled with his family in Las Vegas, N.M. He had been selected as curriculum director in the public schools. Later he became the superintendent. His wife Christine died in 1959, and in 1961 he moved with his son to El Paso, Texas, and the University of Texas-El Paso. In 1962, Bill was married to Ruth Dyer Price who was, at the time, a school principal. She was the mother of three teen-age children. In 1967, Dr. Fisher was offered a teaching position at the University of Montana's School of Education. His wife was assured she too could find work in the Missoula Public Schools. Missoula provided the perfect fit for Bill. He referred to the University of Montana as an excellent small university and through his own scholarship, travel and participation in professional organizations, continued to grow and learn. Bill was involved in the life of the university, serving on numerous committees, including the faculty senate. Bill's love of the outdoors and fishing found the perfect home in western Montana, and the friendliness of the university and citizens of Missoula has been a source of constant nurture. Lastly, through the Exchange Club, his social inclinations were brought to the service of the community.

Ruth Dyer Price Fisher died at the age of 88 years at home with her daughter, Robin Lancaster of Austin, Texas, and Amy Carter, associate pastor of University Congregational Church, where Ruth was a member for several years.

Ruth was born in Windom, Minn., in 1913 to Clyde and Ruth Dyer. Ruth attended Southern Methodist University and graduated from Texas College of Mines in 1935. She taught school in El Paso, Texas, for many years, rising from first-grade teacher to principal and into supervisory positions. She received her master's degree from Texas Western College in 1955. She retired from teaching in Texas when she moved to Montana in 1966. She taught second grade an additional 10 years in Missoula at Roosevelt and Hawthorne schools and retired a second time.

Ruth married Robert Edmond Price Jr. in El Paso on June 1, 1937. She was widowed in 1951. She worked full time while raising three children. Ruth married Dr. William H. Fisher, in 1962.

Ruth was an artist and loved to play bridge. She was a member of Phi Mu sorority, the AAUW and Alpha Delta Kappa, and was actively involved in her church. She also enjoyed her family and world travel.

THE RELIGIOUS   RIGHT AND PUBLIC EDUCATION

Mary Williams Aylor
Central Michigan University

Critiques of public education and calls for reform are both understandable and necessary as schools grapple with effectively educating increasingly diverse populations in an increasingly complex society.   On-going critical analyses and evaluations of curriculum, methods, materials and practices are vital processes in educational improvement.   Unfortunately, many of today's critiques of public education seem neither logical nor directed toward sound reform.   Bracey (2002) claims that "A war is being waged on America's public schools.   They are under siege. Sometimes the war doesn't look like a war because it is a war waged mostly in the polite language of academic debates.   Sometimes it is waged in the polite terms of new 'partnerships,' but it is a war nonetheless" (p. 3). Alone or in concert with other conservative interests, the Religious Right appears to be at the forefront of this war.   Berliner (1996) stated that "Among the most unrelenting contemporary critics of public schools are members of the Christian Right, some of whom seek the destruction of public education" (p. 1). Carole Shields of People for the American Way asserted that "The Religious Right is launching a comprehensive assault on the public schools, …and even attacking the very notion of a free public education for all Americans" (1997, p.1).

The Anti-Defamation League (1994) defined the Religious Right as "an array of politically conservative religious groups and individuals who are attempting to influence public policy based on a shared cultural philosophy that is antagonistic to pluralism and church/state separation" (p. 7).   Davis (2000) identified the Religious Right as "an extremist religious movement, made up mostly of Protestants, many Evangelical Fundamentalists, and a few conservative Catholics and conservative Jews" (p. 1).   While membership in Religious Right organizations is relatively small, these organizations use substantial funds and multimedia vehicles to promote the notion that public schools are failing and that responsible Christians must save America's children from the humanistic clutches of   "educrats."

The most aggressive groups active in the assault on public schools include Focus on the Family, the American Family Association, Citizens for Excellence in Education/National Association of Christian Educators, the Eagle Forum, and the Christian Coalition.   Although these organizations represent only a small percentage of the overall population and represent somewhat differing perspectives on a variety of issues, they seem to be in agreement that public education is corrupt, arrogant, and a threat to the welfare of children, families, and traditional values.

People for the American Way (1998) describes Focus on the Family as an organization with more than two million members.   Through monthly and bi-monthly publications with more than six million subscribers,   as well as daily radio programs that reach approximately five million listeners, Focus on the Family has ample opportunity to influence public opinion.   Led by Dr. James Dobson, Focus on the Family promotes "pro-family" values and urges members to become active participants in a variety of areas ranging from political action to challenging public school texts and curricula. Although Dr. Dobson is usually considered less radical than many leaders of Religious Right organizations, his "tempered" attack on public schools was evident in a September, 2000 newsletter.   After stating that "Those who claim that I am opposed to public education are wrong" (p. 8), Dr. Dobson went on to write:

> Nevertheless, we have to acknowledge that there are some serious problems in public schools today that need to be addressed.   That is why I suggest that parents keep a close eye on the classroom.   Read the textbooks selected for your kids.   Attend board meetings. Watch for the availability of pornography on school computers. Moms can join a Moms in Touch chapter and pray for your children's schools.   Peruse the books in the library.   If you are still concerned about your precious kids after this due diligence, or perhaps long before, I suggest that you consider placing them in Christian schools – or do the job at home yourself.   (p. 8)

This excerpt demonstrates a favorite strategy for planting seeds of distrust in public schools: innuendo. While parents **should** be aware of and involved in what happens in schools, both public and private, Dobson warns that a "close eye" is needed to watch out for the "availability" of pornography on computers and inappropriate materials in the classrooms and libraries of public schools. Finally, Dobson suggests that Christian schools or home schooling are safer for children and diligent parents will choose these options. Other "dangers" associated with public schools include sex education that is not abstinence-only and curricula that include homosexual "propaganda," and multicultural education. From Dobson's perspective, those who advocate multiculturalism "seek to create a nation of separate and competing special interest groups struggling mightily against one another. They prefer that people identify not with the nation as a whole, but with tribes, races, national origins, religions, sexual preference groups and other sub-populations" (Dobson, 2000, p. 6). Dobson argues that multiculturalism paves the way for liberal politicians to "attempt to weaken expressions of Christian faith while strengthening alien theologies, New Age movements, Eastern mysticism, and post-modern philosophies. By pitting one group against another in this way, they foster class warfare, conflict between the sexes, many languages in the schools, and special rights for homosexuals" (2000, p.7). Multicultural education, intended to broaden knowledge and understanding of members of a diverse and complex society, is thus twisted into a plot to destroy the American ideal.

The American Family Association, headed by Rev. Donald Wildmon, has concentrated enormous energy and effort to boycott sponsors of "offensive" television programs, has urged the elimination of the Public Broadcasting System, and has led attacks on the National Endowment for the Arts (PAW, 1998). With more than 500,000 members, the American Family Association has been a leading force in efforts to censor public school materials, most notably, the *Impressions* reading series. This series, which includes writings from individuals such as A. A. Milne, Rudyard Kipling, and Martin Luther King, has been challenged in 400 school districts with the claims that it contains stories that are violent, occult, and promote witchcraft (Freedom Writer, 1991).

A visit to AFA's Web site makes available a number of articles that paint distorted pictures of public education and advocate home schooling or Christian schooling. These articles argue, without benefit of supporting references, that public schools are driven by liberal and/or homosexual agendas, that they use children to spy on families, and that they experiment on children through "unscientific" teaching methods. Public schools have, according to these sources, lost their focus through the use of curricula that are child-centered rather than subject-centered and that emphasize higher order thinking skills at the expense of memorization of basic facts.

Citizens for Excellence in Education/National Association of Christian Educators, founded and headed by Dr. Robert Simmonds, claims membership of more than 300,000 and "is one of the most active groups challenging books, educational materials and curricula in the public schools" (PAW, 1998, p. 5). These activities, however, are but the tip of the iceberg. Simmonds' claims that CEE has been instrumental in electing 12,625 people to school boards between 1989 and 1994 (PAW, 1998). No longer content to work for control of public education through school board elections, Simmonds is now promoting "Rescue 2010." Rescue 2010 is intended to "save America's public school children from atheism, homosexuality, the occult, drugs, children having children, abortion, brainwashing and crippling psychology" (Simmonds, 1998, p.2), This salvation is to be accomplished by Christians leaving the public schools as soon as possible. Without benefit of supporting data, Simmonds (1998) offers the following characteristics of public schools as reasons they must be abandoned by Christian parents:

1. they promote a humanist world view;
2. evolution is taught as scientific fact;
3. parents have no control over instruction;
4. the academic quality is inferior to that of private and home schools;
5. drug/alcohol use are prevalent on most public school campuses;
6. public school students feel peer pressure to become sexually active;

7.　　parents have less control over their children's friends/attitudes;

8.　　public school teachers are coaches, not teachers;

9.　　students' privacy is invaded;

10.　　students' physical safety is at great risk.

Because public education, like communism, is a failing system, Simmonds (1998), argues that "America must not just get vouchers and tax breaks for parents in private

Neither Simmonds' enthusiasm nor his rhetoric have waned over the last four years. In a 2002 fund-raising letter he claims that it is God's command that children be rescued from public schools that hold them "in an even more wicked bondage that the Egyptians held Israel" (p. 4). Further, "It is sinful for pastors and church boards and many Christian parents to stand by, frozen in confusion and fear, while their children are being **abused** in a criminal way, every day in their public schools" (p. 3). Not surprisingly, no data are provided to substantiate the charge of criminal abuse!

Phyllis Schlafly, founder of the Eagle Forum, is perhaps one of the most vocal and visible critics of public education. Through daily radio programs, weekly television programs, a variety of publications, and a syndicated newspaper column, Schlafly reaches far more than the 80,000 members of the Eagle Forum (PAW, 1998). She has achieved a position of relative prominence, speaking at the last two Republican national conventions. To list the movements, issues, and beliefs with which Ms. Schlafly disagrees would take a volume! From the Equal Rights Amendment to Outcomes Based Education; from whole language to fuzzy math; from the National Endowment for the Arts to federally supported family leave, Schlafly finds fault and impending doom. She and the Eagle Forum have championed the

schools – those are good and necessary steps. We must go back to what worked best for America. The only way to do this is to privatize all public education" (p. 4). Obviously, Simmonds appeals to parents' natural fears and concerns for their children and adds the injunction that God is leading this effort to "save the children" in order to gain support for "Rescue 2010."

cause of "Family Rights" legislation across the country. In their various forms, such legislative efforts include demands that parents be allowed to determine how classroom materials and content will be covered with their children (Texas Justice Foundation, 1999). Anyone who has seen the letter that the Eagle Forum has made available for parents to send to school superintendents/principals in the early 1990s will find the following list of questionable and objectionable topics contained in proposed Family Rights legislation familiar: 1. affective development; 2. death education; 3. dream interpretations/discussions, 4. drug education; 5. evolution (other than as a theory only); 6. family planning/parenting skills; 7. globalism; 8. human sexuality; 9. internet access without direct adult supervision; 10. journal writing; 11. life-skills instruction; meditation/visualization; 12. population growth/control; 13. psychology/psychoanalysis; 14. religiously offensive reading materials; 15. relaxation techniques; 16. values clarification; 17. vocational/ career awareness; 18. witchcraft/New Age philosophy. One wonders what may be taught, given that this list and its further specifications could probably be attached to virtually every school subject and method, with the possible exception of mathematics!

Through her *Education Reporter* and various columns, Ms. Schlafly consistently undermines confidence in public schools by presenting incomplete or fallacious information. Whole language is dismissed as "guessing" at words based on text illustrations rather than decoding words through phoneme/grapheme correspondences. Mathematics programs that stress problem solving and the construction of mathematical relationships are labeled "fuzzy." Values clarification led to the tragedy at Columbine. An examination of the articles available at the Eagle Forum Web site leads to the conclusion that public schools have abandoned their obligation to teach the traditional 3 Rs in the traditional skill/drill methods in favor of "feel good" New Age programs designed to produce illiterates with high self-esteem. Ms. Schlafly and the Eagle Forum, however, have an answer to these problems. Questionnaires designed to enable voters to select the "right" school board members are readily available, as is a systematic intensive phonics program designed and marketed by Ms. Schlafly.

Although no longer president of the Christian Coalition, its founder Pat Robertson is still a major presence within the

In the not too distant past, the Christian Coalition engaged in "stealth" campaigns to ensure the election of the "right" people to school boards. Serving as Executive Director of the Christian Coalition until 1997, Ralph Reed was a master of stealth politics. Reed (1991) argued against identifying political candidates as supported by the Religious Right, preferring to engage in what he called "guerrilla warfare." While stealth tactics have been replaced with efforts directed toward vouchers and "educational alternatives," the goal of controlling the education of children in one way or another is still very much in place.

organization and within Religious Right circles. The Christian Coalition purports to have nearly two million members and 2,000 chapters across the country (PAW, 1998). Through daily broadcasts of *The 700 Club*, Robertson offers his perspectives on a variety of political and social issues, including public education. According to the Christian Coalition Web site (2002), the Coalition "seeks the enactment of education reform legislation that returns greater control over education to local communities and provides parents with increased control and choice over their children's education." During a January 13, 1995 episode of *The 700 Club*, Robertson explained the major problems with public education. "You see what happened in 1962. They took prayer out of the schools. The next year the Supreme Court ordered Bible reading taken from the schools. And then progressing, liberals, most of them atheistic educators, have pushed to remove all religion from the lives of children…The people who wrote the 'Humanist Manifesto' and their pupils and their disciples are in charge of education in America today."

While some strategies, tactics, and targets differ somewhat from group to group, the Religious Right appears to stand united on at least one common claim, public schools are ineffective in educating students and are responsible for many of the social ills with which society is confronted. Have public schools failed America's children? Is public education, indeed, a crumbling and ineffective institution? Or, as Frosty Troy (1998) claimed, is public education "the most lied-about, misreported story in America" (p. 1)?

Citing a 1991 report from Sandia

National Laboratories, Shrag (1997) argued that American public education is far more complex that many of the Religious Right would have us believe, and that the picture relative to the quality and status of public education in this country is not as gloomy as often portrayed. While *A Nation at Risk* (1983) received a great deal of publicity and is often cited as "proof" that the system has failed, the Sandia report, with facts and conclusions contradictory to some of the findings of *A Nation at Risk*, was essentially buried. Bracey (2002) suggested that the report was suppressed because its conclusion that there is no system-wide crisis in American public education was counter to the efforts of the Reagan and Bush administrations to paint a dismal picture of public education in order to garner support for vouchers and tuition tax credits.

Shrag (1997) pointed out that the high school graduation rate in this country is approximately 90 percent and that the college graduation rate for Americans is the highest in the world. While international comparisons of student achievement and school effectiveness are nearly impossible, opponents of public education have consistently used such measures to point to the failures of America's schools. Bracey (2002) concluded, however, that "The actual test data from U.S.

schools do not point to a crisis in K-12 education. These data cannot be used legitimately to make parents nervous about their schools or to justify the creation of charters, vouchers, or education management organizations" (p. 62).

While members of the Religious Right, as individuals and as organized groups, have the right to their beliefs and the right to work toward the accomplishment of their goals, it is imperative that those concerned with maintaining and improving our public schools be aware of the agendas, both public and hidden, of the Religious Right and other conservative groups. For far too long, educators and the education establishment have been reactive rather than proactive in the battle for control of public schools. We have dropped programs that had the potential to be effective in the face of challenges. Cases in point include outcomes-based education, school-to-work programs, and whole language. Due to pressure from groups including the Religious Right, "systematic intensive phonics" instruction is actually being written into legislation dealing with public instruction and/or the availability of federal monies for educational research. Those who truly wish to reform education must become as well-organized and as vocal as those who are working against it.

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THE CHALLENGE TO FOUNDATIONS AND LEADERSHIP:
CRITICAL DISCOURSE, HEGEMONY, AND THE POWER OF TRADITIONS

Deron Boyles and Doug Davis
Georgia State University

Introduction

This paper is a representational conversation between the authors--a social foundations professor and a leadership professor--regarding a leadership program in which both faculty members teach. Tensions between social foundations and leadership have historically been characterized by different interpretations (or narratives) of scholarship, student roles, and resulting course content. Where foundations courses often explore interpretive–sometimes unanswerable–theoretical questions, leadership courses, in their traditional variety, explore answerable, practical questions. This "conversation" intends to show how even when disparate historical contexts are mediated shared ideas between social foundations and leadership faculty still face challenges. The challenges asserted here are, in part, due to traditions within the school spheres from which leadership students come and a resulting hegemony as a byproduct of those spheres. To be clear, when foundations and leadership faculty share a critical vision for school leadership, where critical vision means problematizing and challenging assumptions, power structures, and what Maxine Greene calls the "givens" of school life.[1] It does not mean that students make connections between their lives and the ideas entailed in a critical vision for school life. We argue, in fact, that two professors sharing a critical vision is not enough to significantly alter students whose view of the leadership program is less about graduate study than it is about administrative training. Still, as this "conversation" intends to reveal, significant changes in a few classes within the leadership program have the power to contest long-held assumptions and represent a direction we believe is necessary to shift schools from corporate culture training sites to democratic public spheres.

Giroux calls the general problem identified here "a crisis in leadership."[2] The crisis is really one characterized by management training and administration over leadership for democratic engagement. We argue in favor of leadership for democratic engagement at the same time we highlight some of the practical issues of leadership "preparation" that stand in the way of having educational leaders heading up democratic public spheres (schools). The notions "democratic engagement" and "democratic public spheres" are neither problem-free nor easily defined, but are arguably part of the larger claim: that good leadership is not about de-skilling "how-to-do" lists but, rather, the complexities of leadership mirror the complexities of democratic notions of engagement *qua* schools as public spheres. Making such notions problematic through courses in leadership programs requires rethinking the role of leadership training, the function of foundations of education courses, and–at the same time–offers potential for alternative learning that impels school change. Accordingly, and in the final analysis, broad coalitions of social foundations and leadership faculty may offer the best hope for an

integrated, defensible, and workable program resulting in leaders instead of managers.[3]

Boyles

The course I teach for the leadership program is titled "Curriculum Foundations for the Educational Leader." The title comes from the state department, i.e., it conforms to one of the areas the Professional Standards Commission requires for leadership certification in the state of Georgia. Using Kliebard's *Struggle for the American Curriculum, 1893-1958* as the foundational text for the course,[4] students are exposed to historical considerations that most students have never studied before. Importantly, the cycles of history and the small changes in curriculum evidenced over time are not lost on the students. They realize that even though, in Kliebard's terms, the social efficiency

Given this point, students are asked whether they think their non questioning dispositions (self proclaimed) inhibit their leadership potential. General questions about questioning give way to more targeted questions for consideration: What will they do to make the drudgery of a "this, too shall pass" attitude go away? What power do they, as future leaders, actually have to make the changes they identify as important? What hegemony lurks in their schools that will preclude the very changes they often propose by the end of the course and the end of the program? What constitutes democratic engagement? Can schools be democratic public spheres or are Giroux, Apple, Carlson, etc., simply waxing poetic over a strange and mythological post-modern "ideal"?[5] What is the purpose of schooling? Why?

Marrying history and philosophy of education with curriculum, then, leaves many of the students with headaches, but they also

advocates and humanists have largely won the struggle for control over U.S. curriculum, many questions remain. Questions are considered vital in the course–what kinds of questions to ask, when to ask them (when *not* to ask them), and to whom the questions should be posed–all are general lenses through which Kliebard's history of curriculum is utilized. Questioning is not, however, by the students' own admission, something they do much of in their roles as teachers. They find themselves, instead, on the receiving end of dictate after dictate such that questioning need never occur. Why should it? As they already sensed, but did not know in epistemologically defensible ways, the dictates they repeatedly received were dealt with in a way reminiscent on Kliebard's history: "this, too, shall pass."

often (though not always) pause and reflect in the very ways Giroux, Sehr, Apple, et al., would have to admire. That is, when considering the history of curriculum and the philosophical questions that go along with that history, the future leaders see themselves asking questions about the present, especially given the cyclical nature of the history of curriculum. They are concerned about social efficiency but find themselves operating in what Freire calls "semi-transitive consciousness." They are able to see and identify problems, in other words, but are unable to act in ways that confront the very problems they are able to identify.[6] The point is to achieve critical transitivity: seeing and identifying problems and act on those problems in ways that attempt to solve them.

A different kind of question, occurs, however. Is the leadership program intending its graduates to be critically transitive? Is the role of the program to develop questioning

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leaders? Is the content of other course work directed toward questions of democratic engagement, civic change, critical citizenship, and the like, or is the content traditional insofar as it expects students to replicate the "real world" of school management? My concern is, and has been, that at least some of the course work in the leadership program has not encouraged questioning and is not directed toward reconstructing schools as democratic public spheres. Some course work, in fact, reinforces the hegemony of traditional power relations and elevates such things as PowerPoint presentations to the level of a universal requirement for "good" leadership. In Giroux's terms,

> curriculum must be understood as representative of underlying interests that structure how a particular story is told through the organization of knowledge, social relations, values, and forms of assessment. In short, curriculum itself represents a narrative or voice, one that is multilayered and often contradictory but also situated within relations of power that more often than not favor white, middle-class, English-speaking students. What this ... suggests for administrators and teachers is that curriculum must be seen in the most fundamental sense as a battleground over whose forms of knowledge, history, visions, language, culture, and authority will prevail as a legitimate object of learning.[7]

I wish to point out by the use of Giroux's quote just how applicable the critique of curriculum is to both the study of curriculum in the leadership program *and* how applicable the critique is to the leadership program itself. Perhaps my colleague

disagrees. Let me pause at this point so he can offer his ideas.

Davis

Deron ended with a call for a critique of the leadership preparation programs. I agree that this is necessary and would also suggest an additional step: a call for a critique of how we construct leadership in public schools. I suggest, in tacit agreement with Deron, that issues of curriculum are fundamental to conceptions of leadership. I would further add that curriculum be viewed in two contexts: the study of issues of curriculum in public schools as part of leadership preparation; and, the reflection and reconsideration of the type of curriculum needed to prepare school leaders. Specifically, how might we develop an entire program that encourages questioning and is directed toward reconstructing schools as democratic public spheres?

Preparation of school leaders in American universities has historically been driven by constructs of leadership closely aligned with constructs of management and administration. Spencer Maxcy suggests that in this case "leadership" becomes an adjunct to policy that,

> it is seen as a way to name certain attitudes aimed at changing educational practice. Leadership training seminars seek to radically alter the values and beliefs of educational administrators in terms of enthusiasm, dedication, responsibility, organizations, and so forth so that key transformations may be made in the direction of a school or educational program. Little is done in such efforts to explore the often conflicting theories and meanings of "leadership" or the logical bearings alternative conceptions of leading may have upon day-to-day affairs of

schooling.[8]

Nonetheless, in addition to this tradition, driven by principles of positivism, bureaucratic processes, and scientific management, a different construct of leadership has developed and gained legitimacy. This construct is characterized by ideas of professionalism, reflective practice, shared decision-making, collegiality, democratic culture, and schools as learning organizations.[9]

The result of these two historical trends in scholarship on school leadership is a curriculum and knowledge base for the preparation of school leaders that is inherently contradictory and paradoxical. Students must mediate these dichotomies and often, mistakenly I believe, articulate them as differences between theory and practice. This thinking is understandable because whenever future leaders are trained to engage in specific practices, either actions that increase control or increase autonomy, there are forces of resistance within their cultural/social/political work environments.

There are many ways in which a professor might facilitate the construction of meaning regarding the unavoidable tensions of school leadership. One method I use is to explore with students the issues resulting from both the provision of educational resources through representative taxation and the need and effort to develop public school teaching as a profession. A simplified presentation of this problem is that taxpayers provide the monetary resources for public schools, and through our representative democratic system, seek to exercise control of the use of those funds. In addition, there is a broad public expectation that funding is allocated for schools to provide certain services. The controls and expectations are publicly maintained through all levels and branches of government; yet, the primary public agents are members of elected school boards. As the agency of control, school boards make policy and appoint superintendents, who then appoint individual central office personnel and school principals. This is, in many respects, a traditional, hierarchical, top-down, bureaucratic structure. The structure is such that teachers are near the bottom of this bureaucratic structure in public education. Nonetheless, it is widely recognized, that problem solving and improvement are facilitated by the development of reflective professional practice.[10] Teaching as a profession, along with the independent and necessary knowledge base and the performance of a vital social and economic function that teaching already has, requires individual practitioners to have control of their own practice.[11]

The previous example supports Deron's assertion that "the complexities of leadership mirror the complexities of democratic notions of engagement *qua* schools as public spheres." Thus, I would argue that a leadership preparation program that only presented "truths" and "how to knowledge" about leading schools would not only leave graduates ill prepared to deal with the complexities of the leadership role, but also do more harm than good by reinforcing the idea that they are, through their administrative and management function, the ones responsible for knowing the problem, knowing the best solution, and implementing the solution in the best manner. Given the problematic nature of such knowledge, the end result is leaders with the power of office pretending they know what and pretending they know how. Such school

leaders might be seen as constructing themselves as efficient managers and problem solving administrators. Again, this might be sufficient if human organizations were not complex. Milan Kundera speaks of the complexity of modern life and suggests that his novel reveals previously hidden complexity that is often unobserved:

> The novel's spirit is the spirit of complexity. Every novel says to the reader: "Things are not as simple as you think." That is the novel's eternal truth, but it grows steadily harder to hear amid the din of easy, quick answers that come faster than the question and block it off.[12]

It seems to me that in education it is

I embed the study of foundations of education in an introductory course I teach that is required for school leadership certification in Georgia on leadership in educational organizations. Most of the students taking this course are new to graduate studies and have the reasonable expectation that they will be taught knowledge of how to effectively run schools. I begin each course telling the students that if I knew the answers to this question that I would surely tell them. I use the metaphor of constructing a building and tell them that an architect designing a building has many limitations (location, cost, purpose of the building, etc), options (style, construction techniques, building materials), and given sets of knowledge (principles of engineering and design) that impact the final structure constructed. The result of this is that our cities are filled with a wide variety of buildings with thousands of variations in form and function.

I suggest to the students that the objective of the course is for them to construct themselves as school leaders. To accomplish this objective, the course is designed to build

also difficult to hear above the din of easy, quick answers, answers that too frequently obscure the questions. Therefore, in addition to management and administrative training, it is important that the curriculum used to prepare school leaders include the development of intellectual leaders who engage in the critical reflection necessary to facilitate schools as democratic public spheres. This effort, along with inquiry into the history and issues of curriculum, also requires a strong foundations component. Students must be exposed to, and struggle with, unanswerable, theoretical questions about both the role of public education in society and the meaning of knowledge.

on their existing knowledge and experience in schools through learning, reflection and critique of the limitations, options, and knowledge of school leadership. Students are given the opportunity to construct themselves as school leaders in way that is uniquely their own. As part of this process, I present an alternative version of the issue of theory and practice. Rather than looking at theory and practice as two ways of knowing the same thing that by necessity must be mutually exclusive, I present them as single ways of knowing about two different things. I use a reading from Machiavelli in which he talks about the difference between the way things ought to be and the way things are.[13] Thus, theory is thinking and reflecting on the way things ought to be, and practice is the way things actually are. Theory, in this case, being limited by necessary reliance on a set of assumptions that simplify the complexities of human behavior described by Kundera.

Regardless of the complexity of school cultures, leaders must practice their profession in school organizations. Perhaps Deron might

discuss how the inclusion of foundations throughout a leadership preparation curriculum might better prepare school leaders for practice?

Boyles

Imagine the student leaving Doug's introductory class. I have. We even share some of the same students in the courses we are including in our discussion here, so imagining gives way to remembering. The student walks from Doug's class to mine in a state of bemused confusion. As though someone just told them that the universe no longer revolves around Earth, many of the students with which this paper deals are finally, in my estimation, doing what graduate programs in leadership, in part, are supposed to do: raise questions and contest long-held assumptions–not only about the content of their courses, but the processes and expectations within them. Doug quite rightly points out that the students enter his (our) classes with expectations for answers. It's the modern sophist's way. But one point should not be lost here, the students are not to blame, *per se*. They are doing what has been expected of them through much of their formal schooling: Get in, get the answers, get an "A," get out, get a job or get a raise, and get on with life.

Historically, leadership courses in our department were renowned for their ease: sit through "war stories," write a paper that may not be commented upon or read, take extra-long breaks, do group-work of the worst kind (i.e., chat rather than problem-solve) ... the list goes on. The point, as Doug highlights, is that the schema, the model, and the form of the classroom expectations for the leadership students reified the sophistic stance with which

> Most of our students are very
> comfortable with defining themselves

the students entered the program. Said differently, courses that use texts like Bob Boylan's *Get Everyone in Your Boat Rowing in the Same Direction* and Stephen Covey's *The 7 Habits of Highly Effective People*[14] as "paradigms" to achieve "synergy" and "excellence" in "leadership," are still engaged in the misguided search that Dewey called the quest for certainty.[15] As long as one can reduce complex issues to bullet points on a PowerPoint presentation, one "achieves." Yet, the achievement–and there is achievement here–is of a different kind. What is achieved is hegemony. Students willingly participate in their own oppression when they demand easier grading requirements, less reading, less difficult reading, and more "practical" case scenarios that often get them into coffee-klatch groups rather than problem-solving ones.

To engage students in such a way that they will be better leaders, means focusing on the distinction Doug pointed out before: the way things are and the way things ought to be. Students usually understand this to be, in non-philosophical terms, the difference between the real and the ideal. The meta-narrative of the "real world" has been so ingrained as part of the hegemony to which I refer that unless practical applications are made to the pre-existing (and often impervious) "real world" they think they know, students are often befuddled by questions that investigate the veracity of their claims about what they call the "real world." I'm reminded here of a Giroux essay in which he was talking about his university students and their roles and how they had trouble critiquing and contesting assumptions. He wrote:

> as technicians and clerks. For them to
> be all of a sudden exposed to a line of

critical thinking that both calls their own experience into question and at the same time raises fundamental questions about what teaching [leadership] should be and what social purposes it might serve is very hard for them. They don't have a frame of reference or a vocabulary with which to articulate the centrality of what they do. They are caught up in market logic and bureaucratic jargon.[16]

Our students, perhaps most students, suffer the same malady. So to return to Doug's challenge, how might foundations of education courses aid leadership students in developing the kind of critique to which Giroux refers? Go back to the real versus ideal distinction typically drawn by students.

In older and more traditional philosophy, system-building was the prevalent goal. Metaphysics, epistemology, axiology, teleology, cosmology, etc., cohered. They were constitutive of what one would claim to be "a philosophy." Accordingly, the questions about what is and what ought to be were not disjunctive. They were conjoint propositions. Differently, but related, Dewey's notion of means/ends (where the two are not separable, but represent product and process at the same time) collapses the kind of dualism that pervades much of the "real/ideal" distinction students make about the world in which they find themselves. Max Horkheimer argued similarly in *Eclipse of Reason* that the nature of truth cannot be discovered through means which ignore questions of ends.[17] Collapsing dualisms, like theory/practice, is often a challenge faced by foundations faculty, but I wonder if it is a quandary most leadership faculty face or spend much time considering?

Perhaps all of these issues come down to time. Leadership students (and leadership faculties) have inordinately prescribed course work. State governing bodies require it, faculties implement it, students endure it, and life goes on. Yet time–to take classes, to think, to *add* to course requirements–is one feature that is sorely lacking in leadership (and other) programs and evidently will only get worse. With the demographic shift wherein leaders are and will be increasingly in high demand, the social efficiency contingent in legislatures, provost's offices, and even in leadership programs themselves, are producing "alternative" means by which "leaders" will be "produced." Like the four-week "train to be a teacher" program in Georgia, there are alternative certification programs for leaders. These programs are led not by faculty such as Doug, but by those interested in reducing (rather than infusing) the kinds of critical analyses and thinking that Doug advocates and that foundations courses generally intend. What appears to be championed is ease, efficiency, convenience, simplicity, practicality, and the like.

I wish to go to great lengths here to state the obvious: all leadership programs are not to be confused with the problem areas argued here and, perhaps even more important, foundations of education courses do not, by virtue of their existence, mean that what goes on in them achieves the kind of criticality for which Doug and I have been arguing. There are programs, Miami University in Ohio comes to mind among them, that strive for an integration of what Doug and I have been characterizing and "leadership" and "foundations of education."[18] That said, hegemony resides in the academy, too. We must be ever-mindful of ways to infuse criticality into leadership courses and course offerings (and I would argue foundations of education courses as well) and resist the

"realities" that force faculties into accepting "alternative programs" and reduced participation in program offerings. Doug, in this sense, needs "reinforcements" and support. Without support, criticality risks being marginalized in favor of hyper-practical "how-to" prescriptions. Hegemony only gets reified this way, not challenged. Accordingly, the power of traditions petrifies into what Dewey called the "dead wood of the past" and supports a status quo unwilling to change in substantive meaningful ways.

ENDNOTES

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

2. Henry A. Giroux, "Educational Leadership and School Adminstrators: Rethinking the Meaning of Democratic Public Cultures," in T.A. Mulkeen, et al., *Democratic Leadership: The Changing Context of Administrative Preparation* (Norwood, NJ: Ablex, 1994): 31-47.

3. Because the format of this paper is conversational, first person will be used to demarcate stances and experiences.

4. Herbert M. Kliebard, *The Struggle for the American Curriculum, 1893-1958*, 2nd ed. (New York: Routledge, 1995).

5. See Dennis Carlson, *Teachers and Crisis: Urban School Reform and Teachers' Work Culture* (New York: Routledge, 1992); Linda M. McNeil, *Contradictions of Control: School Structure and School Knowledge* (New York: Routledge, 1988); Daniel P. Liston and Kenneth M. Zeichner, *Teacher Education and the Social Conditions of Schooling* (New York: Routledge, 1991); Stanley Aronowitz and Henry A. Giroux, *Education Still Under Seige* (Westport, CT: Bergin & Garvey, 1993); Michael W. Apple, *Official Knowledge: Democratic Education in a Conservative Age* (New York: Routledge, 1993); and David T. Sehr, *Education for Public Democracy* (Albany: SUNY Press, 1997).

6. See Paulo Freire, *Education for Critical Consciousness* (New York: Seabury, 1973).

7. Giroux, 42.

8. Spencer Maxcy, *Educational Leadership: A Critical Pragmatic Perspective* (New York: Bergin & Garvey, 1991), 75.

9. See Michael Fullan, *Change Forces: Probing the depths of Educational Reform* (New York: Falmer Press, 1993); Christopher Hodgkinson, *Educational Leadership: The Moral Art* (Albany, NY: State University of New York Press, 1991); Thomas Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement* (San Francisco: Jossey-Bass, 1992); Richard Wallace, *From Vision to Practice: The Art of Educational Leadership* (Thousand Oaks, CA: Corwin, 1996); and Thomas Mulkeen, Nelda Cambron-McCabe, Bruce Anderson (Eds.), *Democratic Leadership: The Changing Context of Administrative Preparation* (Norwood, NJ: Ablex, 1994).

10. Donald Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York:

Basic Books, 1983).

11. See, for example, Joseph Newman, *America's Teachers* (Boston, MA: Allyn and Bacon, 2002), 10-12; and Ann Bradley, "The Not-Quite Profession," *Education Week* (15 September 1999).

12. Milan Kundera, *The Art of the Novel* (New York: Harper and Row, 1986), 18.

13. Niccolò Machiavelli, *The Prince* (New York: Oxford University Press, 1952).

14. See Bob Boylan, *Get Everyone in Your Boat Rowing in the Same Direction: 5 Leadership Principles to Follow So Others Will Follow You* (Holbrook, MA: Adams Media, 1995) and Stephen R. Covey, *The 7 Habits of Highly Effective*

People: Powerful Lessons in Personal Change (New York: Fireside, 1990).

15. John Dewey, *The Quest for Certainty: A Study of the Relation of Knowledge and Action* (New York: Minton, Balch & Company, 1929).

16. Henry Giroux, *Border Crossings: Cultural Workers and the Politics of Education* (New York: Routledge, 1992), 16. Giroux is referenced as much as he is in this paper primarily because the students Doug teaches have Giroux as a required reading assignment. It apparently is one that underscores the concerns Giroux expresses in the last quote, as students find the reading and the conceptual analysis difficult.

17. Max Horkheimer, *Eclipse of Reason* (New York: Seabury Press, 1974), 73.

18. See, for example, Nelda H. Cambron-McCabe and William Foster, "A Paradigm Shift: Implications for the Preparation of School Leaders," in Thomas A. Mulkeen, et al., eds. *Democratic Leadership: The Changing Context of Administrative Preparation* (Norwood, NJ: Ablex, 1994).

STANDARDIZED ASSESSMENT AND REMEDIATION

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This paper was developed as a response to the following questions to analyze the effects of the Louisiana Educational Assessment Program

1. What is the Louisiana Educational Assessment Program for the 21st Century?
2. What is the test designed to measure?
3. What happens if a student fails?
4. What are parental thoughts about the process?
5. What forms of Remediation are used?
6. How well does Remediation work?
7. What are student attitudes about the process?
8. What does the data show?

What is Standardized Assessment? It is a test or task that is given to several students in order to identify the achievement level of the students. The Louisiana Educational Assessment Program for the 21st Century (LEAP 21) is Louisiana's criterion-referenced testing program. In May of 1997, the LA State Board of Elementary and Secondary Education approved content standards that reflect the essential knowledge and skills that teams of experts deemed necessary for students to become good scholars and productive citizens. These tests were written to measure how well a student has mastered the state Content Standards.

Today, the entire LEAP program consists of the CRT (LEAP 21) which is administered at grades four and eight, and the GEE 21 (Graduation Exit Examination) which is administered at grades ten and eleven. This process has three requirements: 1) that the tests are directly aligned with the state content standards. 2) That the tests be as rigorous as those of the National Assessment of Educational Progress. 3) Students will receive a score of one of the five achievement ratings. These ratings include these categories: Advanced, or Superior performance, Proficient, or competency, Basic, or fundamental knowledge of subject matter, Approaching Basic, or a partial demonstration of knowledge of subject matter, and Unsatisfactory, no knowledge of subject matter. The subject matter covers five foundation skills that include, but were not limited to: 1. Communication, 2. Problem solving, 3. Resource access and utilization, 4. Linking and Generating Knowledge, and 5. Citizenship.

The students are tested in English/ Language Arts, Mathematics, Science and Social Studies. Students are given these tests during the Spring Semester of the year. Those students who do not score sufficiently (Approaching Basic or above) on the Spring Semester test, are allowed to attend a Summer Remediation Program and retest in July. If students are not successful on the retest, they are given three options. Option one requires the student to repeat the grade. Option two allows students who are successful at passing either the English/ Language Arts or the Mathematics area tests to attend the Summer Remediation course then retake the test to be promoted to the high school campus, but still be required to take a remedial course and retest in the subject matter they failed. In East Baton Rouge Parish these students are known as 8.5 students. Option three allows students who are

unsuccessful with passing the test during two consecutive year-long cycles to attend a Pre GED/ Skills program. These students are then encouraged to earn their GED or work toward receiving a certificate of a Trade.

During my quest for additional understanding of the assessment processes of the state of Louisiana, I came to several conclusions. The first of these thoughts is that in the State of Louisiana there is a constant battle between school systems and testing procedures. Often parents are given one bit of information in the beginning of the school year, and the information changes drastically before the year's conclusion. The changes evolved from Legislative processes. Students are being required to digest and regurgitate information on a given test. Unfortunately, no

As Principal of a Summer LEAP Remediation Program, I was privileged to come in contact with more than four hundred students and their parents. During this time, many thoughts and ideas were shared. Parents questioned whether they had been given enough supporting information about the testing process and if their children were in a situation where they could be successful. Many students felt disbelief and anger toward themselves, their teachers and the test because they thought they should have passed the test during the Spring Semester. An uncommonly high number of students who had been classified as special needs students found themselves in Remediation. Many parents of students with special educational needs questioned whether their children should have been required to take this test anyway.

In March of the year 2000, several parents got together to form a group known as, "Parents for Educational Justice." This group sued the State of Louisiana, Board of Education and Board Superintendent, Cecil

prescribed method exists to determine if the students are being taught all of the information required for them to succeed. Teacher accountability has become the measure of student accountability.

The question then comes to mind, how does a student cram nine months of information into six weeks of Summer School? Can a child truly learn all that they need to prepare them properly for High Stakes Testing processes? It concerns me greatly that a child can be successful in the courses taken during the school year, but cannot be successful when given a minimum basic skills test. One might go further to question the types of material that is being taught throughout the school year.

Picard. The suit challenged the legality of the Louisiana High Stakes testing policy for public school students. The plaintiffs alleged that defendants were violating the students' Fourteenth Amendment due process rights by "subjecting them to a high-stakes examination that would determine if they could be promoted or not and which would hold them responsible for having knowledge of material and skills which they had not been taught," and for failing to provide them with "a real opportunity to appeal in a timely and meaningful manner." Plaintiffs expressly did "not seek to stop the administration of the test." Unfortunately, the students' test scores had not yet been released so the courts found the plaintiffs having "no standing" and they dismissed their complaint. The courts ordered that the defendants' motion to dismiss for lack of standing granted and the defendants' motion to stay discovery was denied as moot. It was further ordered that proper plaintiffs reopen the case once the LEAP test results were released.

Parents Against Testing Before

Teaching also sued. Their case went before local, and state courts. They were not happy with the results of their suit, so this group appealed to the Fifth Circuit Court of Appeals. On September 16, 2001, this court denied the claims of the parents because they said the students had no grounds for appeal. This has been a continuous battle. Currently, several private and religious-based schools are opening to allow students who fail the test in public school to continue without failing the grade. Parents must realize their children will never be eligible to reenter public schools until they address the LEAP 21 test.

Remediation Practices: Are They Effective Tools or Last Chance Efforts?

Students who have been pre identified as in danger of failing standardized tests are often given remediation activities to help them perform better on the test. The question now arises as to whether or not these practices work. One school's data shows five separate programs, classes, and tutoring situations created to ensure student success. Many students have taken advantage of these extra boosts to prepare them for their tests.

Unfortunately, there are also a number of students who have not found themselves to be successful when given the same opportunities. Within a two-year time period, students at a local middle school have been exposed to high intensity pull out classes, afternoon tutoring sessions, Saturday School, and a shut down of all elective classes to teach more of the basics. They have been given one-on-one tutoring sessions with peers and one-on-one tutoring sessions with college students. They have had a fifty minute class period added to the school day for intensive daily test-taking skills, six to nine weeks of summer school, and practice testing on a biweekly basis.

How much, or how many programs does one child need to go through to pass what is known as the LEAP 21 High Stakes Test? Schools create plans, prepare lessons, and tutor to the tested material. Nevertheless, in actuality, how much are they teaching? Are they truly creating lifelong learners? Are they teaching for the testing moment? Is it really possible to cram nine-months worth of instruction into five Saturdays or six weeks of Summer School? Just how successful are the students who attend these programs?

Whom Does this Form of High Stakes Testing Help?

Does it help students to excel or aid in their own disillusionment? Students were allowed to voice their opinions about how they felt concerning the entire process. The following questions were used as interview questions for the State of Louisiana LEAP 21 student assessment:

1. What do you consider the main reason you did not pass the LEAP test the first time?
2. Who, other than yourself, did you most inconvenience by having to attend LEAP Summer School?
3. List some of the things you would have been doing if you had not attended LEAP Summer School.
4. Do you feel that you have put your time to good use during LEAP Summer School?
5. How much do you talk about what went on in class after you get home?
6. Who seems to you to be most interested in your progress during LEAP Summer School?
7. Give a few specific examples of skills you have improved during LEAP Summer School.
8. List two areas you still feel you need more work on.

The answers to these questions were astounding!

1. Many of the students thought the main reason they had not passed the LEAP 21 test was they were not prepared for it. They could cite the many programs used to prepare them at the school site, but they also felt they had not been taught to think in the way they were expected to think on the test. Students shared experiences of frustration over the written expressions on the Reading, Writing, and Math sections of the test. Some student wrote; "they did not know what the questions were asking, after having read them."

2. Students stated they had inconvenienced their parents, grandparents, siblings, and other family members by being required to attend the Summer LEAP Remediation Program. One student also stated he had inconvenienced his church group because they had to postpone a trip until after the program.

3. Students listed vacations, Upward Bound programs at the local universities, working summer jobs, sleeping, and babysitting as other activities they would be participating in had they not been required to attend the LEAP Summer Program.

4. Many students said they had put forth the effort needed to pass the test during Summer School. Others said the time was wasted because they still did not understand why they had failed the test the first time.

5. Many students stated they did not discuss the information taught in the summer program because they wanted it to be over once they returned home. Others stated they discussed daily activities with those in whom they came in contact (parents, grandparents, church leaders, etc.).

6. Students said parents, teachers, and administrators seemed to bug them most about summer school.

7. Students discussed several skills introduced "in a different way" during summer school as major problems during the regular year.

8. Math, English Language Arts, Time Management and study skills were the most prevalent answers.

As a group, the students who attended the LEAP Summer Remediation Program did make some gains on their test scores. Of the three hundred regular education students who were tested, one hundred seven passed the tests. They were successful in passing the one part they had previously failed. Of those who had failed both parts, approximately twenty-nine students passed at least one part of the test. A total of one hundred six students with Special Education Services attended the LEAP Summer Remediation Program, only three passed either part of the test. Two hundred sixty-seven students were required either to return to eighth grade or join a Pre GED program because of failing this test. From one school, eight students opted simply to drop out. Students are being lost in this process.

This information indicates that the students were not as successful as we had hoped with the process of remediation. Does a six-week remediation of nine weeks worth of material work? For a few students yes, it did help, but for the vast majority the answer to this question is a resounding no. This challenges the school districts in the state of Louisiana to find some additional process to build on student achievement. As a school district, a great need for student preparation to start before the student fails the test is present. Alignment of the curriculum so that it more accurately embraces the skills assessed on the test needs to be developed. The cycle of failure of Louisiana students needs to be addressed. Hopefully the results of the High-Stakes Testing program will provide the impetus for a re examination of the needs of students. It is

difficult to comprehend the concept that in the state of Louisiana students could continue to find themselves in a cycle of failure, when there is so much hope for success.

DEMOCRACY AND SCHOOLING IN THE THOUGHT OF MARY PARKER FOLLETT

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If asked, many historians of organizational theory could probably identify Mary Parker Follett (1868-1933) as a management consultant and author from the early years of the twentieth century. Students of administrative theory, if they have had a recent graduate course, might recognize Follett as a precursor of the Human Relations Movement in management and the originator of an insightful conflict resolution style. Other than these limited references, most of us would be hard pressed to supply more detailed information. This is unfortunate, because Mary Parker Follett was one of the most original and creative thinkers of her time. A scholar, author, civic activist, and business consultant who was sought after both in the United States and Great Britain, Follett was far ahead of her time in her understanding of management practice in large and complex organizations. Decades before they became popular management axioms, Follett was writing about participative decision-making, mutual problem solving, the concept of horizontal authority, and situational leadership. Follett has been hailed as a management prophet by no less an authority than Peter Drucker (1995), but her contributions to the development of management theory remains only one aspect of her wide-ranging intellectual interests. Follett had a sharp intellect and her curiosity coupled with her experience as a social worker and civic activist led her to rethink American democracy. What Follett proposed was no less than the total reinvention of democracy as it was practiced in the United States. It is this restructuring of democracy and the role she assigned to education in the new polity that concerns us here.

Mary Parker Follett was born in Quincy, Massachusetts in 1868 into a prominent family, the older of two children. Her childhood was not a happy one (Graham, 1995). The prolonged illness of her mother and the death of an adored father when she was still in her teens thrust Follett into family responsibilities at an early age. She entered Radcliff, then a part of Harvard University, in the fall of 1892. She graduated *magna cum laude* in 1898 following a year's study in England. While still a student at Radcliff, Follett published *The Speaker of the House of Representatives* (1896), a study of the role and function of the Speaker that remained a standard reference or years. The book also established the research process that Follett would follow in all of her subsequent work and which set her apart from many other researcher of her time: "meticulous study of records and documents combined with personal contact with the individuals involved, in order to ascertain firsthand their thoughts, feelings, and actions" (Graham, 1995, 13). Although the book was widely acclaimed in scholarly circles, Follett chose not to pursue an academic career (Mattson, 1998).

Instead in 1900, following a year's study in Paris, Follett began a career as a social worker in the tough Roxbury section of Boston. In 1908 she aligned herself with the newly formed Boston Women's Municipal league and worked diligently in the efforts to

open social centers in the high schools of the country. Follett believed that leaving the city's high school buildings unoccupied in the evenings and on weekends constituted a waste of resources. It made better sense to her to open the buildings outside of regular school hours for use as neighborhood social and recreational centers, available to both youth and adults. The city's first social center opened in East Boston High School in 1911 and other centers soon followed. In 1917, the centers were absorbed into the Boston Public Schools who funded and administered them. Follett's experience in the social centers was important to her later intellectual development. The

Drawing on her experiences in the social centers movement Follett published *The New State: Group Organization the Solution of Popular Government* in 1918. In contrast to her study of the U. S. Speaker of the House, which seemed to sanction a tightly controlled, top-down style of management, *The New State* embodied Follett's arguments for a resurgence of participatory democracy created not through the transfer of formalized political power, but by the people themselves. The heart of the new democracy would be the neighborhood rather than the legislative hall (Graham, 1995; Mattson, 1998). In this work, which Benjamin R. Barber (1998, xv) called "an extraordinary paean to a stronger more participatory form of American democracy," Follett advocated the replacement of bureaucratic institutions by group networks in which the people themselves analyzed their own problems and produced their own solutions. Follett argued for education-based forms of direct democracy and increased citizen involvement in governmental decision-making, especially at the neighborhood level, which she saw as the true foundation of a genuine democratic polity. To Follett, political power should flow upward

social centers were experiments in participatory democracy that offered ordinary citizens, many of them recent immigrants, the opportunity to gather for discussion of local and national political issues and to formulate solutions to neighborhood problems. An observant and outgoing person by nature, Follett's experiences in the social centers helped bring home to her the importance of relationships in leadership, the possibility of integrating divergent ideas and viewpoints through debate and discussion, and the possibilities of a locally based democracy. These ideas would emerge in her later work.

through a network of ever larger but interconnected citizen-directed groups rather than be conferred or delegated from the top. To her, politics was more than the counting of votes or the structuring of institutions to handle administrative problems. Instead it was the integration of people, opinions, and interests in the pursuit of a common goal. Such integration could only be achieved through the active and purposeful participation of citizens in groups.

The publication of the *New State* made Follett a prominent figure and brought her opportunities to serve on arbitration boards, minimum wage boards, public tribunals and other official bodies in her native Massachusetts. She became a civic activist. The lessons she learned from this time of public service led to the publication of her third book, *Creative Experience,* in 1924. This book chronicled her growing interest in the problems of business management and her conviction in the social responsibilities of business organizations.

Follett's career as a business consultant can be dated from January 1925 and an address to the annual conference of the Bureau of

Personnel Administration in New York City entitled "The Psychological Foundations of Business Administration." Nearing 60, Follett brought to this address a lifetime of study and reflection. She was drawn to the business arena because of its activism. Businessmen were doers, unlike the politicians, academics, and economists with whom she had previously associated (Graham, 1995). If a businessman believed an idea would work, he tried it. Follettt saw business both as a social and an economic enterprise. In her later writings, she emphasized business's essential role in creating a fairer society. The fact that Follett was a total outsider who had never managed a for-profit enterprise seemed not to be a barrier to her career as a business consultant. From her background as a social worker and civic activist, Follett brought to her work with businesses a unique outlook. For their part, businessmen seemed drawn to this New England spinster's novel ideas. "It is remarkable," writes her most recent biographer, "how much Follett knew and understood, how far ahead of her time she was, yet how readily she was accepted" (Graham, 1995, 14).

Follett remained a perceptive student of business management until her death in 1933. Not a consultant in the generally accepted sense of that term, she devoted her energies to responding to requests for assistance from business people on both sides of the Atlantic. She studied specific problems in factories and organizations and lectured on management topics at business conferences, universities, and before professional associations. But after Follett's work, however, did not completely disappear. She remained popular in Great Britain and, after 1945, developed a following in Japanese management circles (Enomoto, 1995). It was from these sources

her death, Follett's contributions to management theory fell into disfavor. Drucker (1995) attributes her obscurity partly to the fact that her ideas were considered "subversive" in academic circles. Follett did not quite fit the conventional wisdom of the day. She believed in the importance of the individual and the wisdom of democratic governance at a time when the focus among academics and politicians was how to centralize government and increase its power and efficiency (Drucker, 1995). Follett also suffered from other disadvantages. She was a woman in a male dominated field (Mansbridge, 1998). Nor was she an academic with graduate students to carry on after her. Although usually classified by scholars as an early advocate of the Human Relations approach to management, she differed from this school on major points, specifically in her views on conflict and in her commitment to genuine participation in managing the workplace (Childs, 1969; 1995). Follett was never a corporate CEO, nor did she ever manage a profitable business enterprise. She was, in reality, a New England spinster of independent means with an insatiable curiosity about the world around her and the people in it. In many ways Follett was a utopian and romantic (Kanter, 1995) whose ideas about individualism and human goodness ran counter to the prevailing beliefs in centrally controlled social engineering that dominated the 1930's and 1940's. Depression and a devastating war altered the world Follett had known in ways she could not have imagined and her work slipped into obscurity.

that Follett's ideas migrated back to America. Her work began to appeal to a new generation of management theorists and political scientists. A new edition of Follett's papers, *Mary Parker Follett---Prophet of*

Management, appeared in 1995 under the editorship of Pauline Graham. *The New State*, her thinking on participatory democracy, was reissued in 1998. Perhaps our current dissatisfaction with political and social structures that value centralization, hierarchy, and control has made Fallouts theories once more attractive. After decades of obscurity, Mary Parker Follett is again the subject of serious study.

A new view of democracy

Wherever Mary Parker Follett's interests may have led, her intellectual antecedents lay squarely in New England and its traditions of small town life and direct democracy (Matteson, 1998). Still, she grew beyond those beginnings to develop her own ideas and visions. Follett was educated and began her work at the height of the Progressive Era in American history (1890-1917). Her first book, *The Speaker of the House of Representatives*, placed her well within the Progressive tradition. Follett's research led her to conclude that the growth of the Speaker's role over time demonstrated that the consolidation of power in national institutions was inevitable and she urged her fellow citizens to embrace that inevitability. She told her readers that America had long since passed the time of the New England Town Meeting of all voters. The emerging form of government was the representative assembly that would legislate in the name of those who had elected it. In this new democracy, citizens had a restricted role to play. Follett's ideas were consistent with the consensus among contemporary professional political scientists, who viewed the growth of the national state and the decline of older forms of self-government as inevitable. In arguing in 1896 that governmental power should become more centralized and efficient, Follett was in

step with her times. Her book was lauded for making "a major contribution to academic political science" (Mattson, 1998, xxxiv) and her reputation was made.

All that changed with Follett's involvement in the social centers movement. The first social centers were opened in Rochester, New York at the turn of the twentieth century. Operating after hours in public school buildings, the centers were places for citizens to gather and discuss local and national political issues. The centers hosted citizen debates about the issues and ways to solve local problems. The activists who opened the social centers believed that they were an advantage over the settlement house model because social centers encouraged citizens themselves to do the work of organizing the debates and activities without the supervision of social workers (Matteson, 1998). The social centers Follett helped open in Boston included a dramatic club, a recreation club, and an orchestra. However, perhaps the most important feature of the social center was the "City Council," which took on important city problems each week and searched for ways to solve them. Her experience with the social centers radically transformed Follett's view of democracy. Not only was her belief in the inevitability of the powerful nation state brought into question, but also her political concerns refocused from the national to the local level. The new politics ceased to depend on a centralized national government and representative legislative assemblies. Instead a more effective approach to politics was to be found in "the organization of men in small local groups" (142)[1] and the networking of local citizens into a wider democratic polity. Gone was the belief in the relevancy of the representative assembly, replaced by the primacy of the local

neighborhood and its association with other citizen-directed groups. "The essence of democracy is not in institutions…" she wrote, "it is in the organizing of men which makes it most sure.… Democracy has only one task–to free the creative spirit of man. This is done through group organization."(159). Follett changed her mind about democracy when she saw it at first hand. Ordinary citizens *could* organize themselves to discuss politics intelligently and to address their own problems. For Follett the social centers became part of a wider effort to redesign American democracy (Mattson, 1998).

Follett's concept of democracy is rooted in group process, the purpose of which is to evolve collective thought and collective

Follett was clearly something of an idealist, but she was far from being naïve about the existence of difference in local neighborhoods. It was exactly these differences that gave the neighborhood group its character and transformed it into a community. She recognized that in a modern society one could not always choose where to live and that in the neighborhood, one would find competing ideas, religious beliefs, economic circumstances, and political orientations. What turned Follett's neighborhood-based groups into communities were the interpenetration and integration of ideas and the ability to solve common political problems that resulted. She even had a five-step procedure for developing the integrated neighborhood:
1. Regular meetings of neighbors for the consideration of neighborhood and civic problems.
2. Genuine discussion at these regular meetings.
3. Learning together as a neighborhood, through lectures, classes, clubs; sharing experiences through social intercourse; and

will. This evolution could be achieved by striving for the interpenetration of ideas, which Follett described as "acting and reacting, a single and identical process which brings out differences and integrates them into unity" (33). Though not an idealist in the Hegelian sense, Follett did adopt the Hegelian view that divergent ideas would emerge through social intercourse and would result in the construction of a new synthesis. That synthesis would preserve the insights of the different ideas yet go beyond them (Mattson, 1998). Follett had seen this happen in the social centers and believed that the same thing could happen in local neighborhoods. She believed that group processes could reinvent politics.

learning forms of community art expression.
4. Taking more and more responsibility for the life of the neighborhood.
5. Establishing some regular connection between the neighborhood, the city, state, and national governments (204-205).

These were the rules under which community social centers had thrived and Follett saw no reason why the procedures could not be extended successfully beyond their walls. The new democracy required public deliberation and decision-making at the local level.

While the integrated neighborhood was essential to political life, Follett also recognized an obligation to a larger common good. Sovereignty might originate in the local group, but the association of a number of local groups created a public world where the integration and the establishment of common interests could occur on a larger scale.

Follett could foresee a larger political sphere developing because people belonged to many different groups with whom they shared common interests (296). What Follett hoped

would grow out of the association of diverse groups was not a version of the pluralistic state, but a new polity created by the integration of ideas, of the many into the one. "…(A)uthority is to proceed from the Many to the One, from the smallest neighborhood group up to the city, the state, the nation. …a unifying through the interpenetration of the Many…." (284). Democracy might depend on the local group for its maintenance, but it spread through the association of innumerable groups that established a larger public world. This larger public world was necessary to save democracy from the chaos that could stem from the turmoil of what Follett called the "egotism of the group" (306).

Follett had her own unique view of the nature of democracy. It was, she said, "the rule of an interacting, inter-permeating whole" (156). At its heart, Follett believed democracy to be the fullest acceptance of our common life together, a centripetal, rather than a centrifugal force. The thrust of democracy is not to spread out, but to draw in. Women, for example, should have the right to vote, not to extend the suffrage out, but to include women in the existing suffrage and to add to the whole the things which women might contribute. Democracy is "an infinitely including spirit" (157) engaged not merely in extending itself, but in the creation of new wholes. Follett never conceived of democracy as an end; it was rather a process of finding and expressing the collective will. Democracy could not be established by institutions or by seeking means of "democratic control" through legislation. To

Education's primary purpose was to fit the child into the life of his or her community. Individual development was de-emphasized, except as it contributed to the overall goal of improving community life. Follett saw three methods for preparing children for community

Follett, the only sure way of establishing democratic control was by people learning how to evolve collective ideas. "The essence of democracy is not in institutions, is not even in 'brotherhood'; it is in that organizing of men which makes most sure, most perfect, the bringing forth of the common idea" (159). Democracy is essentially a method for determining the will of the people.

This conception of democracy called for a well-educated citizenry and Follett had her own view of what form that education should take.

Education for democratic citizenship

For Follett the truest education was political education. An education in politics was to be obtained as a concomitant to the give and take of life in a neighborhood community. Education was a natural result of the lectures, debates, and discussions of current political problems that defined the community. But if education's noblest expression was in the give and take of politically active adults seeking to solve their own problems, its origins were in the schoolroom. Although the ongoing political education of adults was Follett's primary focus, she also valued the type of education provided to young children. Schools must prepare children for membership in the community. This purpose had serious implications for how they educated children. It was critical that children be taught to think and behave less like disconnected individuals and more like contributing members of a group. Otherwise the new democracy could not flourish.

life: (1) the introduction of group classroom work in the place of individual recitations; (2) the addition of vocational subjects to the curriculum and the establishment of vocational schools; and (3) the organizing of vocational guidance departments and placement bureaus

in the public schools. These steps would help fit the child to the community. Their accomplishment was in the interest of the state and ought to be carried out by every public school using public funds. Follett was quick to praise those public schools that had already taken on this responsibility.

Training for life in the new democracy never stopped. While all of the lessons of democratic citizenship could not be learned in the classroom, they could at least begin there. Children could be taught to practice the modes of living and acting through which they learned to be productive group members with a healthy social conscience. How could these attitudes be taught? Follett believed that learning how to take the initiative as a member of a group and to become a contributing group member could be acquired only through practice. Wherever possible subjects should require children to work together. Group activities should be the norm in the school. Individual competition must disappear. Children should learn that success comes form the ability to work with others, not to surpass them. Working together in a group helped each child to realize that his or her viewpoint is valuable and that each has something to contribute to the success for the group. But each child must also learn that his or her own viewpoint is only *part* of the truth, not all of it. S/he should be eager to hear other points of view and to work out a common view. Group activities give each child the feeling that a whole is being created out of many parts. Different points of view are brought into the open and discussed and each child realizes that they have something of value to contribute. The old idea in the classroom was that no one should help another; the new idea is that everyone is to help everyone else. To assist children to learn the new democracy, most school functions should be organized on a group basis.

Two other activities were important to children learning how to live the democratic life. Learning how to have a genuine discussion was essential. Children needed to know how to meet the "clash of differences" (365) that life provided. The common viewpoint could emerge only if citizens knew how to exchange views and to find the points of agreement among them. Only then could a genuinely common point of view emerge on any issue. But this skill did not come naturally and students had to be trained for it. Moreover, children needed practice in self government. Schools should prepare students for self government and allow them to practice it as appropriate. What better training for the practice of real democracy could be had?

Follett believed that schooling could play an important part in the lifelong education of democratic citizens. She defined the overarching purpose of schooling in this way:

> The aim is to create such a mental atmosphere for children that it is natural for them to want to take their part, to make them understand that citizenship is not obeying the laws or voting, nor even being President, but that all the visions of their highest moments … can be satisfied through the common life. (366)

Life in the community was the highest aspiration of a citizen of a democracy and the role of the school was to prepare the child academically and experientially to fill this role.

Although she was not primarily an educator, Mary Parker Follett had clear expectations for how the schools could play their role in reinventing democracy. Her views on education are Progressive, as we have come to recognize the meaning of that term and

would find expression in the writings of later Progressive Educators. She recognized that political education had to grow out of the activities of regular citizens. In taking this position, Follett aligned herself with John Dewey's theories of democratic and participative education (Mattson, 1998). Where Follett differed from Dewey and later Progressive educators was on the issue of school reform. Reform of the schools was not a matter of concern to her. Her efforts were focused on building political associations of adults and not on the education of young

Follett's value for us today does not rely solely on her educational philosophy. She held many of the same views as Dewey and other progressive educators of the time, but her attention to education in the school was cursory, at best. Rather, her attraction lies in her advocacy of a form of deliberative engagement and contingent, bottom-up participatory politics (Barber, 1998). Follett was convinced that democracy rested most securely on the local community and its institutions and on the ability of ordinary citizens to understand their own social and political problems and, through deliberation and the integration of differences, to solve them. We must understand that Follett did not ignore the difficulties of modern urban life, or that she was unaware of the real social, religious, and economic differences in local neighborhoods. She had too much experience to be ignorant of the realities of modern urban life. Still, she did believe---because she had seen it happen again and again in local social centers---that people could maintain their differences and still learn to deal with their own problems through the integration of ideas and opinions in an open public forum. Follett never believed in the neighborhood as a *Gemeinschaft*, based on shared values and

children. The schools had a part to play in helping to build political associations, but their part was only preparatory. Since Follett believed that education continued throughout life, the time a child spent in school was only preparation for learning later on. Schools provided a child with the skills and attitudes to become a productive citizen of a democracy, but real education–political education–began after the child had assumed an adult role as a member of a community. Schooling was a prologue to real education.

The relevance of Follett

exclusive ties of kinship and tradition. Rather, she recognized that some level of diversity would continue to exist. But the existence of differences should not prevent groups of diverse people from dealing forthrightly with their problems by living and working together (Mattson, 1998). For Follett community was grounded not on conformity but on the creation of a common interest and will while preserving differences.

Follett can be of valuable assistance to modern educators as we struggle with some of the issues of our own time. As Follett in the 1920's, we are confronted with the need to prepare students for life in a continental democracy that seems to grow daily more complex. While the details of her prescription for educating citizens for a democracy are dated, her overarching goals are not. Our task is still to develop the knowledge, skills, and attitudes that students require for an informed and active life in society.

We are also faced with issues of diversity, some of which Follett would recognize and some she would not. Yet her belief in the democratic process of participatory politics that created a common purpose yet protected differences is well worth our close attention and emulation. Finally,

Follett's belief that democracy was best expressed in the local community through the active participation of ordinary citizens has meaning for us as we struggle with issues of the internal and external governance of schools. Perhaps the time has come–if it is not well past–to rethink how public schools are structured and governed and the relative roles assigned to teachers, parents, and students. Mary Parker Follett argued that a democracy based on citizen participation and local decision-making could reinvent politics in the country. It might even return the "public" to the public schools.

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A THEORY OF TEACHING FOR THE 21ST CENTURY

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Introduction

In most thoughtful endeavors, theory precedes practice. It is the hope of this writer that teaching qualifies as a thoughtful endeavor but teaching theory is not a popular topic in educational literature. There is a considerable body of literature covering learning theory, curriculum theory, and even administrative theory. There has been a great deal written about teaching methodology, classroom management, child development, assessment and analysis of teaching, but not a great deal which deals directly with the theory of teaching. The central question to be explored here is the relationship between teaching theory and student learning and it will not be presented as if it represents a particularly unique concept. It has been chosen for exploration because it represents an assumption long held in professional circles but never accepted as a basic theoretical position for teacher education. This is due in part to the inability of the research community to relate teacher work to student learning in a manner that satisfies the standards of validity and reliability. However, there are also serious theoretical disagreements regarding the role of the teacher. Individuals educated primarily in the Arts and Sciences tend to take the position that the role of the teacher should be limited conceptually to the presentation of material (or the organization of some form of experience) and the assessment of student performance with the assumption that the teacher will somehow maintain order in the classroom in the process. Others such as the general public have always considered teachers to be responsible for everything including student learning. Professional educators have a different view. A significant dichotomy has existed within professional education since the emergence of the progressive education movement between how teaching is visualized at the elementary level and how it is visualized at the secondary level but neither theoretical position has embraced the need to relate teacher work to student learning as a basic tenet of effective teaching. It will not be argued here that the problems of validity and reliability which arise in attempting to relate teacher work to student learning have been resolved. They have not, however, there are two major projects in the country which are claiming great success in attempting to relate teacher work to student performance on standardized tests. This work may do little to help the individual classroom teacher deal with the decisions which must be made in his or her daily interaction with students but it might help the general public to gain some understanding of the many complex variables which affect the teaching/learning process. An attempt will be made here to explore a justification for relating teacher work to student learning and to accept that position as a basic theory of teaching. Further an effort will be made to demonstrate that the key educational issue for the Twenty-First Century will be student learning and if the role of the teacher is to remain central to that task it must be reflected in appropriate teaching theory.

Background of the Problem

The American system of public education has been the object of a great deal of attention since the publication of "A Nation At Risk: The Imperative For Educational Reform" by The National Commission on Excellence in Education in 1983. The reform effort resulting from this report has spanned eighteen years and spawned an increased emphasis on educational standards at all levels for both admission and graduation. During this period, the general attitude toward public education has changed from one of strong support, describing it in terms such as "the foundation of our freedom, the guarantee of our future, and the cause of our prosperity and power ...," (Goodlad, p. 3.) to almost daily calls for the complete privatization of the entire educational process from kindergarten through Ph. D., by organizations such as The Future of Freedom Foundation. (Ebeling, p. 7B.) It should not be assumed, however, that all of the attention which education currently receives represents justified criticism or that the primary interest of all of its critics is the improvement of standards. The combined appropriation for public education and higher education has for years represented the largest commitment of public funds in almost every state budget and with the advent of student financial aid and legislation such as the Elementary Secondary Education Act and Public Law 94-142 it assumed increasing visibility within the federal budget. The size of these budgets alone has made them a target of opportunity for every opportunistic politician and lobbyist seeking funding for their own special interests or the reduction of public spending, in general. Further, the funding for ongoing programs such as public education and higher education are traditionally included within the initial budget proposal which is laid on the desk of each lawmaker at the beginning of every legislative session. As a matter of legislative procedure, it tends to be more difficult to remove or reduce items which are included with the initial budget proposal. This means that all new programs are limited to competing for surplus or uncommitted funds, if such funds, in fact, exist, unless it is possible to create at least the perception that existing programs, such as education, are wasteful, replete with incompetence, or both. It is an unwritten rule that politicians, lobbyists or special interest groups are seldom criticized for eliminating waste or revealing incompetence. The failure of the recent critics of education to adequately and responsibly address the range of social and economic problems affecting the performance of children in the American public schools leads one to conclude that much of the criticism is unjustified. It is highly probable that education will continue to experience these attacks due to nothing more than the proportional size of its budget in comparison to other agencies and programs which have nothing to do with the quality of educational programs delivered to children or the competence of the personnel involved.

The reform agenda has specifically questioned the quality of teacher performance and served as the stimulus for significant changes in their professional preparation. This paper will explore the relationship between teaching theory and key issues related to teacher performance and teacher accountability that have emerged during the course of this reform effort. However, the primary intent will be the articulation of a theory of teaching, which could serve as a guide for the definition of effective teaching and the development of educational practice which would normally ensue from the adoption of such a theory of teaching. It may appear presumptuous to search for a theory sufficient to define

effective teaching in a field as "contextually" oriented as teacher education but the 21st Century will mark a major transition in Teacher Education that will see a shift in emphasis within Colleges of Education from their current emphasis on 'teacher work' toward an emphasis on the preparation of teachers capable of establishing and maintaining a meaningful relationship between teacher work and student learning. A portion of the movement toward relating teacher work and student learning is already underway as evidenced by the public initiative toward teacher accountability. The most unfortunate aspect of this public initiative is that it appears to represent more of an effort to punish teachers than to improve student learning by its failure to address, in any responsible manner, the many variables that affect the teaching/learning process but are not under the control of the teacher.

In order to be effective, public initiatives such as the current move for teacher accountability, must be replaced by a more comprehensive discussion of educational policy directed at establishing a broader understanding of the limitations of current knowledge regarding student learning and, more specifically, how to 'responsibly' relate teacher work to student learning. A national purge to remove every teacher from the

It is understood that while a theory of teaching will not, in itself, define effective schooling, the assumption will be made here that a dynamic relationship must exist between the definition of effective teaching and the definition of effective schooling since the teacher continues to be the primary agent of instruction for the school. This would, at least, suggest the need to use some measure of teacher performance and student learning gains, in a related, responsible format, as a

classroom whose students do not perform well on a standardized test, or the development of a voucher system allowing the public to escape rather than address the problems of neighborhood schools, may produce a temporary feeling of satisfaction but it will not resolve the problems of student learning or expand our understanding of how to intelligently address these problems. That can only be achieved through the clarification of educational policy regarding teaching and a significantly expanded, ongoing program of research into the true and meaningful relationships between teacher work and student learning.

The theory of teaching being sought here is one that will provide clarity to the definition of effective teaching regardless of methodology utilized, the learning theory implemented, the poverty coefficient of the school and community, and the ethnicity and socioeconomic status of the children being educated. Therefore, throughout this treatment of the subject, an effort will be made to explore the necessary relationship between effective teaching and student learning and to review existing definitions, logic, theories, or rationale which might relate in a meaningful way to the use of this relationship as criteria for effective teaching.

primary criterion of success for effective schooling. Failure to do so would imply that the teaching/learning process is not important to effective schooling. It would also imply that the primary purpose of public schooling, at least, is not to serve as a center of learning for children but rather to provide some other public service such as day care for children with working parents. While there are groups of individuals within this country whose educational ideologies would seek to relegate

the role of public schools to the more limited function of providing day care and related social services to children, the idea is contemptible to the principles of a free and open democratic society. Therefore, it would seem imperative for this country to also search for a theory of schooling that has student learning as its primary focus.

Logic or Common Sense?

William Boyd, in his *History of Western Civilization*, observed that theorizing about education is not common practice. He went on to explain,

> Most nations and most ages are content to educate without discussing the meaning of their methods. Indeed, there are only three great periods of educational theory in the history of European education. The first, and in many ways the greatest, was (the) Greek period. The second followed on the Renaissance at the end of the Middle Ages. The third was immediately before and immediately after the French Revolution. All of these, it is to be noted, are associated with times of upheaval and violent change, when men were reaching out after new institutions and looking to the right training of the young for foundations of social order. (Boyd, p. 26.)

It is improbable that the current parental concern for school and teacher accountability would be described as "upheaval and violent change" in the same sense as that brought on by early Greek civilization, the Renaissance or the French Revolution, but the advent of computer technology did revolutionize electronic communication and is having the anticipated impact upon all phases of the education process. The rush to gain access to the new technology has overshadowed, even forestalled, any attempt to address the serious questions related to educational theory, but as Boyd has observed, this is not unusual.

Before reviewing the general literary usage of terms such as theory and teaching, their technical definitions, and the function of theory in professional literature, some attention will be given to how these and related concepts are treated by the layman's test of "common sense." Aside from the lack of a truly scientific understanding of the variables affecting student learning, assumptions which the general public holds about teaching and learning can be the most serious threat to establishing a responsible assessment of teacher performance because the power of the general public in a democratic society to influence educational policy will forever exceed their knowledge and understanding of the subject. This is particularly evident in the current thrust toward teacher accountability, which holds a great deal of 'common sense' appeal but which fails to recognize the limitations of current understanding about teaching and learning and the many variables which influence these separate but intricately related processes. The statement, "teachers teach and students learn," represents a "common sense" attitude about education that has been held for generations. Such a statement could be useful in the broad delineation of roles, it is patently 'reasonable' when measured against the layman's test of common sense, but it is useless when attempting to assess accountability.

Two classic works have, to some degree, addressed lay assumptions regarding education. They are, John Dewey's *How We Think*, and Boyd Henry Bode's *How We Learn*. Each of these individuals approaches

the subject from the perspective of an educational philosopher. Bode's work deals primarily with the learning side of the

> In approaching the problem of learning it is appropriate, first of all, to ask why learning is a problem at all. It is not a problem, in any significant sense, for the average man. He takes the fact that we learn from experience as a matter of course. One of Kipling's heroes, for example, in relating his experiences with women of all kinds and degrees, pauses occasionally to remark: "And I learned about women from her"; and there is no indication that to him there was anything problematical about the business of learning. Of course, we learn from experience, so why not let it go at that? This is not to say that puzzling questions may not be asked about learning. The learning process can be made to look mysterious, as can so many other things. If a person is so disposed, he may ask, for example, how visual perception takes place. What happens when we see an object on the horizon? Does the mind reach across the intervening space to lay hold of the distant object, or do we have merely a subjective impression which may or may not resemble the object that we think we see? This is a question that has troubled many an inquiring soul. To the common-sense person, however, this is likely to be a dubious kind of question. What profit is there in questions like that? We know well enough that we can see things, so why go looking for trouble? Similarly with respect to learning; we know that learning goes on and this should be enough to satisfy us. Raising academic

equation, but his introduction of the subject is particularly pertinent to this discussion. He opens his book with the following analysis:

> questions about learning may be left to people who have no important occupation in life. Or if we wish to be harsh, we may quote the Scriptural saying that a fool can ask more questions than seven wise men can answer. (Bode, pp. 3-4.)

Howard Gardner, in his discussion of the "unschooled mind" also had some interesting observations about the success of certain types of learning that appear to function without the benefit of recognized theory.

> Many a person who has tried to master a foreign language in school has thought back wistfully to his (or her) own learning of his native tongue. Without the help of grammar book or a trained language instructor, without the sanctions of course grade, all normal children readily acquire the language spoken in their vicinity. More remarkably, children who are too young to sit at a school desk but who happen to grow up in a polyglot environment can master a number of languages; they even know under which circumstances to invoke each tongue. It is humbling to realize that language learning in early life has operated exquisitely over the millennia, yet linguists are still unable to describe the grammar of any naturally occurring language in a completely satisfactory way. (Gardner, p. 1.)

Similar logic pervades the layman's attitude about teaching. Anyone who knows "something" or has "experienced something" can teach it to someone else. Simplistic and uninformed as it might be, this represents a

reasonably accurate description of the educational experience that children received for centuries. During the early development of every civilization, education has been traditionally restricted to an informal process conducted by the elderly members of the tribe or family. On occasion, it was even referred to as the "noble obligation" of the older generation to pass on their knowledge and experience to the next generation. This practice worked for centuries but with the development of written language and the rapid expansion of knowledge and skills which followed, it soon became evident that the education of the young must be converted into a more structured and a more formal process. At this point, the need for individuals who could be employed to teach, on a full or part-time basis, became apparent and was gradually incorporated into the culture, sometimes with relatively high social status but most often not. Bode described some of the early methodology.

> There is no denying the fact that throughout the ages practical people have demonstrated their competency to deal with learning situations without troubling themselves as to the precise nature of the learning process. They not only learned, but they also managed to teach others. The apprenticeship system of teaching, for example, seems to have worked fairly well, without

These comments do well in describing, historically, the public experience with the development of teaching/learning, as a process, and the public attitude toward the development of teaching as a profession. In fact, the same type of unexamined logic, and "common sense" explanations of the problems related to teaching and learning are evident today as the public struggles with the problems

requiring any extensive educational equipment on the part of the teacher. The master trained the apprentice by telling him things occasionally, by showing him how certain things were done, and perhaps by rapping his knuckles at intervals as an antidote to carelessness. The master had no theories about learning and no training in method, but he generally managed to make the apprentice a qualified member of the craft. A teacher of this kind could hardly be expected to appreciate the desirability of devoting himself to a serious study of the learning process.   The master craftsman, however, was not the only kind of teacher, even in his own day. If his apprentices were to learn the three R's, some other kind of teaching and equipment had to be provided. The three R's are different from such occupations as farming or carpentry in that they cannot be taught so directly in connection with everyday work. A pupil can hardly be expected to learn to read by getting a job on a newspaper or in a   printing establishment; he needs a primer containing the alphabet, perhaps, and easy words especially chosen for him. The situation is similar with respect to the learning of mathematics. (Bode, pp. 4-5.)

of teacher accountability and educational reform. They are understandably more inadequate now than in the past. The comprehensive nature of schooling, the needs of children and the demands upon teachers have far outstripped any primitive logic or simple explanation of teaching or learning.

Bode went on to observe that how we teach is conditioned by what we assume the

nature of learning to be. "Is it primarily a matter of establishing connections in the nervous system.... Or is the teaching of mathematics primarily a matter of developing the reasoning faculty?... Or, again, should we guard against the danger of abstractness, by stressing the importance of teaching number relations as incidental to projects which require this kind of knowledge?" (Bode, p. 5.)

The attempt to answer these questions as they relate to learning continues but the inquiry must be expanded to include teaching and, what is more important, the specific relationship between teaching and learning because an understanding of the nature and patterns of interaction within this 'specific relationship' will become the foundation for a functional theory of teaching. These questions will not be answered by relying solely on primitive logic or "common sense."

The Nature of the Relationship

In addition to the so-called "common sense" attitudes about the subject, the nature of the relationship between teachers and students is evident in the definition of terms such as **teach**, **teacher**, and **teaching**. According to Webster, to **teach** is to "1. show how to do something; train ... 2. to give lessons to (a student, etc.); instruct. 3. to give lessons in (a subject). 4. to provide with knowledge, insight, etc..." A **teacher** is defined as "one who teaches, especially as a pro- fession." (*Webster's New World Dictionary*, p. 760.). Finally, **teaching**, is described as "1. the action of one who teaches; profession of a teacher. 2. ...something taught; precept, doctrine, or instruction." (Ibid.)

Every component of these definitions, whether as a verb or a noun, requires the existence of a student, a learner. Without the existence of a learner coupled with some degree, desire or dictum to learn, the teacher ceases to be a "teacher." The individual could be described as someone with information or experience to share, as someone who has professional preparation to teach, but they cannot be described as a teacher. Without the existence of a student, without a process of direct or indirect social interaction which is designed to give instruction, to convey information, it is not possible to teach. Without the possibility of teaching, it is not reasonable to designate someone as "a teacher." They can be qualified to teach, they can be preparing to teach, they can have taught at some time in the past, but they cease to be a "teacher," without the existence of someone to teach.

Therefore, by definition, teaching is a social process which requires teacher/student interaction. Further, this same definition establishes and clarifies the nature of the contextual relationship which must exist between teacher effectiveness and student learning.

However, the complication involved in attempting to develop a functional theory of teaching does not arise from the obvious, historical relationship between teacher and student. It arises from the lack of evidence, which can serve to link teacher work to student learning, and insufficient knowledge and understanding of the variables which affect student learning. This is important because it would not appear reasonable to attempt to hold teachers accountable for student learning if conditions and variables exist, which influence student learning, but which are beyond the limits of teacher control. In some cases, these conditions and variables may be a matter of board policy, such as the boundaries of school attendance zones, in other cases they may represent authority retained and exercised by the administration, such as class assignment.

The true complexity of these variables, however, goes well beyond class assignment and school attendance zones. It can best be illustrated by listing the variable and fixed inputs included within the equation for teacher effectiveness developed at Western Oregon University. They include: TE=Teacher effectiveness;
O=Student outcome(s) (learning) desired;
Tk=Teacher knowledge;
Ts=Teacher skill;
Tc=Teacher characteristics;
Tp=Teacher professionalism;
PLAN=Preinstructional decisions as to
PROG=The structure and resources of the instructional program containing the desired learning outcome(s);
CLASS=Classroom context/environment;
SCHL=School context/environment;
COM=Community context/environment;
A3=Assistance and support for learning from home, community, and state. When initially listed in sequential order, in the form of an equation, the theory read: TE=f(Ts,Tk, Tc, Tp, PLAN, SYNTH, ENGAGE, Sc, Sk, Ss, PROG, CLASS, SCHL, COM, COM, A3). Note: the symbol "f" is an abbreviation for "is a function of." After studying the data received from more than five years of research, the variables were reorganized to reflect their hypothesized power as predictors of teacher effectiveness. The equation was revised to read: TE=f(ENGAGE, Sc, Sk, A3, SYNTH, PROG, Tc, Tp, Ss, CLASS, SCHL, Tk, Ts, PLAN, COM). (Schalock, Cowart, Staebler, pp. 183-186.)

Simply put, the number of variables involved in the teaching/learning process and the complexity of their interaction defies any simplistic explanation or assignment of responsibility for accountability purposes. In some cases, the ability to control the effect of

strategies, activities, methods, materials and time needed to accomplish the outcome(s) desired;
SYNTH=Synthesizing all existing information and making "in-flight" instructional decisions to tailor plans and behaviors in specific situations and contexts to fit the specific needs of the moment to further progress toward one or more specific outcome(s);
ENGAGE=Student engagement in learning;
Sc=Student characteristics;
Sk=Student knowledge;
Ss=Student skills;

certain variables on student learning may even extend beyond the limits of existing scientific knowledge. To hold teachers accountable for student learning under all of these circumstances, would be equivalent to holding medical doctors accountable for every patient they treat, including those afflicted with diseases having no known cure. In actuality, what is a disease with no known cure but a "condition" over which the field of medicine has insufficient control? If teachers can be held accountable for conditions over which they have no control, as a matter of public policy, it would appear reasonable for the medical profession to be held to an equally high standard.

When reviewed in relation to these criteria, current public policy in states such as Texas is historically simplistic. At specified grade levels, students are required to take a standardized test. The results are then published with implied repercussions for state funding and job security. While the logic underlying this practice is consistent with the national movement toward teacher accountability, it ignores the limitations of current assessment theory and practice, such as the problems which arise when attempting to

move from the use of assessment information on teacher performance as feedback for the improvement of instruction (formative assessment), to the use of the same information for "high stakes" decisions such as salary, tenure and promotion, (summative assessment).

However, these comments should not end with the implication that teachers should not be held accountable. Teachers are the primary agents of instruction. Teachers are the only professional personnel in the school having direct contact with the teaching/learning process. To the degree that teachers are allowed to develop and deliver instruction and to assess and report student progress, without serious administrative or other public interference, it is clear that they must also accept responsibility for student learning. The issue is to create a system of accountability which is neither punitive nor vindictive, a system that recognizes the teacher's role as equivalent to that of a 'white collar executive' responsible for making

The history of teacher assessment for the last half of the Twentieth century is replete with evidence of programs, which have failed to link learning gains to teacher and school effectiveness. Schalock and Millman provide a good overview of this work in their introductory chapter of *Grading Teachers, Grading Schools: Is Student Achievement a Valid Evaluation Measure?* (Millman, p.7.) These programs included research on teacher effects such as the "process/product research" on "school effects," teacher evaluation for merit pay or career ladder advancement, school evaluation for accountability, and performance contracting. All of this research failed to demonstrate a meaningful correlation between teacher work and student learning which increased the concerns of professional

complex decisions on a relatively independent basis, while requiring that the role be performed in a responsible manner.

Conflict Between Policy and Practice

While the general public strongly supports the concept that student learning is an important goal of teaching, as is evidenced by the increased emphasis on the assessment of student performance, considerable disagreement exists within the education profession regarding which assessment techniques, if any, demonstrate a sufficient degree of validity and reliability to relate teacher work to student learning in a meaningful manner. The fallout from this disagreement is that parents and legislators continue to support the use of gains in student achievement as the criterion of student learning, while a number of professional educators continue to favor measures of teacher knowledge and skills as the preferred criteria "of the likelihood that student learning is taking place." (Millman, p. 3.)

educators and served in certain instances to even widen the gap between the public insistence on evidence of student achievement (at least on standardized tests) and the insistence of some professional educators upon the need to improve the validity and reliability of assessment procedures before attempting to move any further in utilizing this information as justification for "high stakes" decisions regarding teacher and school accountability.

The challenge lies in developing the necessary synthesis of these two positions. No responsible educator can convincingly argue against improving student achievement but they can and will present a serious case regarding the limitations of current assessment procedures. They can and will document serious social problems outside the school and

in the home, which influence student achievement, few of which are remediable solely, if at all, by the teacher or the school. The public, on the other hand, has lost patience with the explanations provided by professional educators for the "perceived" decline in standardized test scores. (Note: the term "perceived" is used because professional educators such as Berliner and Biddle in their work, *The Manufactured Crisis*, maintain that student test scores have been relatively stable since 1980, and in selected instances have experienced a slight increase, which is contrary to the position taken by The National Commission on Excellence in Education.)

The synthesis being proposed here should begin, ideally, with the development of a definition of effective teaching which requires, as its central focus, a linkage between teacher work and student learning which will stand the test of validity and reliability,
coupled with the will to develop the assessment theory and procedures necessary for its implementation in a responsible manner.
Historical Perspective

Teacher education, as a formal course of study, has only existed in the United States since 1839. Prior to that time, teacher competence was based on skills and knowledge outside the realm of pedagogy. The master craftsman, who supervised the apprentice, could claim highly specialized knowledge and skills in an area of expertise. Individuals interested in teaching a particular subject could be assessed on the basis of their knowledge of the field. In the case of early parochial education, there existed little or no assessment of teacher competence for hiring purposes. In practice, teacher competence ranged from ministers, with some formal

education, needing part-time employment, to indentured servants who were pressed into service and local citizens who were deemed to be of high moral character, and happened to know how to read and write. So, while hiring practices did reflect a broad definition of teacher competence, it was not based on the ability to foster learning in students. In fact, until the early part of the twentieth century, the focus of Teacher Education was not on the student, it was directed toward controlling the work of the teacher, and while the progressive education movement did significantly influence educational practice, the primary focus of Teacher Education programs continued to be on "teacher work."

Again, limitations in general knowledge and research procedures regarding learning and human development have made it difficult for teachers and schools to establish a meaningful relationship between teacher work and student learning. The early development of programs directed toward the education of teachers was done by Europeans who principally wrote from the perspective of their personal philosophy or experience such as Rousseau, Pestalozzi, or Froebel Many American educators, both experienced and aspiring, went to Europe during the nineteenth century to study these practices, bringing back concepts which were used in the development of programs for the preparation of teachers and curricula for the schools but teacher and school assessment, as it is known and practiced today was nonexistent. Students, aspiring to be teachers, were evaluated on their performance in Normal School courses and in-service teachers were evaluated by their Principals or Boards of Education on the basis of whatever was considered to be relevant criteria at the time but there was no overriding definition of effective teaching against which to assess

performance. The profession quietly but persistently operated on the assumption that "if a teacher performed in a manner consistent with the tenets of 'best practice," (as defined in terms of content, methodology, etc.) student

The current public demand for teacher and school accountability is attempting to place full responsibility for student learning on the teacher. It appears that research such as that being conducted by the Tennessee Value-Added Assessment System and the Dallas Independent School District may support this effort by resolving some of the key issues regarding validity and reliability that have plagued efforts to relate teacher work to student learning for more than fifty years. Problems have particularly existed when attempting to utilize standardized tests as the principal measure of student learning. However, the need continues for increased clarity in the definition of effective teaching as it relates to student learning. There are professional statements regarding a code of conduct for teachers, there are multiple descriptions of teaching behaviors modeled by individuals considered to be successful teachers, there are methodologies, developed and delivered, which describe "best practice" for a multitude of subject matter content and classroom circumstance, but no broadly accepted definition of effective teaching.

Characteristics of Theory

Webster's New Universal Unabridged Dictionary describes **theory** as: "1. originally, a mental viewing; contemplation; 2. an idea or mental plan of the way to do something; 3. a systematic statement of principles involved; 4. a formulation of apparent relationships or underlying principles of certain observed phenomena which have been verified to some degree; distinguished from hypothesis; 5. that branch of an art or science consisting in a

learning would occur. If a reasonable degree of learning failed to manifest itself, the tendency was to look for inadequate student motivation or performance before considering incompetent instruction as the primary cause. knowledge of its principles and methods rather than in its practice; pure as opposed to applied science, etc." (Webster, p. 1893.)

In the *Dictionary of Philosophy*, James K. Feibleman describes theory as "the hypothetical universal aspect of anything.... An abstraction from practice. The principle from which practice proceeds. Opposite of practice." (Runes, p. 317.) In his attempt to define theory, Max Black felt it important to establish a distinction between the use of the term, 'theory,' and the use of terms such as 'law' and 'principle.' He took the position that: 1. *laws* are general statements in a system; 2. *principles* are associated with axioms (described as unproven propositions involving a set of undefined elements, properties, functions and relations); and, 3. theories, which should be seen as methods for deriving axioms by means of appropriate definitions employing terms from other systems. (Ibid.)

In summary, theories involve the use of laws and principles but they represent a broader conceptual phenomenon. They become descriptors of actions to be taken (or avoided). (Girod.) They present an "idea or mental plan of how to do something and they should be seen as relating to the 'pure' rather than the 'applied" branch of any given art or science. But, what is their function in the world of teaching and learning?

Mathis and McGaghie, in their article entitled, "From Theories for Learning to Theories for Teaching," attempted to deal directly with the function of theory as a tool for research into teaching. They began by

describing theories as inventions, things that man invents or creates, which should not be confused with something that is 'discovered.' They went on to say,

> Men use theories to help find out how their world is constructed, how it operates, and, in some instances, how it can be changed. Seen in this light, theories are helpful tools when it comes to organizing our thoughts before putting them to work. Moreover, the simplest theory is often the best theory. Einstein's Theory of Relativity is stated in the equation E=mc2, a masterpiece of simplicity and summative excellence. (Stiles, p. 30.)

Mathis and McGaghie also described theories

Social science was described as having been particularly successful in its ability to "demonstrate contiguity between phenomena to a degree where their lawfulness is unquestioned. The Law of Effect, developed by Thorndike, and the Law of Supply and Demand, developed in the field of Economics are examples of theories which posit specified relations among theoretical entities, given appropriate conditions." (Ibid, p. 32.) However, Mathis and McGaghie are convinced that individuals working in the field of education are faced with a more complex set of issues than the social sciences as they attempt to construct a theoretical framework. A portion of the problem stems from the fact that teaching and learning have traditionally been studied in the area of education as if they are separate processes. "Teaching is usually treated as if it is concerned only with the activities of the teacher, or some technological surrogate, which attempts to alter the behavior of the learner. Learning is held to be a relatively permanent change in behavior resulting from experience, and has usually

as

> systems of statements arranged in a hierarchical pattern according to rules of logic, that offer a structural framework for empirical investigation... Theories provide a conceptual frame-of-reference for persons who seek to organize the seemingly random events that nature produces.... Theories give direction to research workers since their complex networks of conceptual relationships must be thoroughly tested before the theoretical architecture can be accepted as valid or rejected as inadequate. (Ibid, p. 31.)

Complexity of the Problem

been investigated as a process, which involves the learner. Another difficulty in the study of teaching and learning is that while learning (in terms of observable behavior change) is explicit, the concept of teaching is not at all that clear and tends to be elusive when subjected to attempts of conceptualization. As a result, a theory of teaching, though closely allied to a parent theory of learning, represents a partially dependent though considerably broader conceptual scheme." (Ibid.)

From this work by Mathis and McGaghie, one could summarize that: 1. theories are developed or invented, not discovered; 2. theories are helpful tools for organizing one's thoughts before putting them to work; 3. theories help men discover how their world is constructed; 4. theories are systems of statements arranged in a hierarchical pattern according to rules of logic; 5. theories provide a conceptual frame-of-reference for persons who seek to organize the seemingly random events that nature produces; and 6. theories give direction to research workers as they test the validity of

theoretical architecture.

Therefore, through the combined use of (1) Webster's broad conceptual definition of theory, (2) Feibleman's "the principle from which practice proceeds," (3) Black's distinction between terms such as 'laws, principles and theories,' and (4) Mathis and McGaghie's treatment of theory as a functional tool in the research of teaching and learning, it is possible to formulate a definition of theory appropriate to teaching.

Definition of theory

Theory is an abstraction from practice that describes relationships between observed phenomena and suggests a course of action. It also represents a mental plan capable of providing direction for those interested in validation.

A Statement of Theory

The theory to be proposed for consideration here was developed by a research team at Western Oregon University. It reads: **Teacher effectiveness is a function of student learning.** The initial question to be asked is, "How does this statement of theory relate to the material presented earlier to describe and define theory?" Further, does this theory of teaching represent a departure from current theory and/or practice? It will be the position of this writer that this statement of theory satisfies both the description and the definition of theory as will be illustrated through the discussion to follow.   However, of greater importance, is that this theory (1) identifies a specific purpose for educational practice (to foster learning in students) and (2) Page 22, Theory of Teaching establishes a criterion for the assessment of effective teaching (evidence of student learning). These two factors, in themselves, represent a significant departure from that portion of current theory and practice that is based on broad, general objectives which defy valid assessment of either teacher or student performance.

The logic underlying this theory of teaching, begins with the definitions of teach, teacher, and teaching. If the purpose of teaching is to "show how to do something," to "give lessons," or to "provide knowledge," then, student learning must become the objective of teaching, and, consequently, the criterion for the assessment of teacher effectiveness. Dependence on any other criterion would appear to require a redefinition of teaching. For example, it is possible to analyze teacher performance on the basis of criteria such as methodology, classroom management, questioning strategies, and subject matter content, to name but a few. It is even possible to utilize this information as a means of evaluating teacher performance, as has been the practice for more than one hundred years. However, since none of the information addresses the criterion of student learning, it would fail to satisfy this definition of effective teaching, since, by definition, effective teaching must be related to student learning. To attempt to assess teacher performance without relating it to student learning would appear to be the equivalent of evaluating the work of an actor without considering his or her effect on the audience. The theater has been evaluated by its audience since the beginning of time but the analogy breaks down there because teaching requires more than the "performance" of a role before an audience, even if the students enjoy the performance. It requires the sharing, the conveyance of skills and information and it incorporates the notion that changes in the behavior of the learner should occur as a consequence of the process. An individual attends the theater to be entertained, to

appreciate, to enjoy. Learning can and does occur in many instances, but it is not an anticipated requisite of the experience. The

In addition to satisfying the definition of teaching, the theory under consideration, also appears to satisfy the definition of theory cited by both Webster and Runes. Webster included five separate but related definitions of theory. The description of theory as, "a mental viewing," is sufficiently general to relate to any statement of theory. However, the reference to theory as, "an idea or mental plan of the way to do something," is particularly appropriate to the theory of teaching being proposed here, as is the definition of theory as, "formulation of apparent relationships or underlying principles of certain observed phenomena which have been verified to some degree." (Webster, p. 1893.) That a relationship exists between teaching and learning is evident in the definition of teaching as a social process. Another area of particular relevance, is Webster's reference to theory as, "that branch of an art of science consisting in a knowledge of its principles and methods rather than in its practice." The statement that "teacher effectiveness is a function to student learning," presents a mental picture. It is intended to demonstrate a relationship between teacher work and student learning but it intentionally stops short of intruding into practice. That entire range of decisions must be left to the judgment of the practitioner.

Max Black's criterion that a theory should serve as a method for "deriving axioms by means of appropriate definitions," is particularly relevant to the theory of teaching under consideration here because of the interest in establishing a definition of effective teaching which will clarify and guide the development of policy regarding teaching and learning. In the same context, the proposed

learning experience presented in a classroom can be entertaining but its purpose is to promote growth. theory also satisfies Feibleman's criterion that theory should provide "the principle from which practice proceeds."

The Mathis and McGaghie criteria are particularly useful in describing the characteristics of theory and how they are developed. Descriptive statements indicating that theories are developed or invented, not discovered, that theories are helpful tools for organizing one's thoughts before putting them to work, that theories help men discover how their world is constructed, that theories consist of systems of statements arranged in a hierarchical pattern according to rules of logic, that theories provide a conceptual frame-of-reference for persons who seek to organize the seemingly random events that nature produces, and that theories give direction to research workers as they test the validity of theoretical architecture all provide excellent guidance to those interested in the development of theory. They also describe the process utilized in the development of the theory of teaching being presented here and the benefits to be gained from the use of such a tool as a means for guiding research.

During the height of what came to be known as process/product research, the work by Dunkin and Biddle entitled, *The Study of Teaching,* represented one of the more comprehensive reports on research and practice related to the analysis of teaching. Toward the end of this work, they presented a summary of the problems related to research on teaching, stating,

> We turn now to core problems for those interested in research on teaching. Perhaps the greatest problem facing this field is our lack of adequate

theories of teaching that would integrate and explain its many findings. Concepts this field has, instruments too, and findings by the score. But what do these findings mean?... One effect of the lack of theory has been to focus the attention of researchers on instruments rather than on concepts, findings, and their interpretation. This focus has a number of ramifications. One is the enormous variety of observational instruments that have now been developed, many without any published rationale. (Dunkin and Biddle, p. 425.)

This resulted in their recommendation that, "New observational instruments for research on teaching should not be developed in the absence of clear theoretical justifications." (Dunkin and Biddle, p. 426.)

The majority of this presentation has

The concept of "teacher effectiveness as a function of student learning," was initially developed as a paradigm to guide research and was utilized, initially, as a definition of effective teaching. The purpose of this work has been to review its more fundamental application as a theory of teaching. It has hopefully been demonstrated here that the concept (a) meets the criteria to be classified as a theory, and (b) provides clarity and guidance to the definition of effective teaching without attempting to define or dictate practice. Further, it offers additional breadth to the more traditional definitions of effective teaching in the sense that it is open to all methodology, all theories of learning, all forms of classroom management, and all forms of student discipline, support and reinforcement which have the potential for fostering learning in students. Further, it is not, by definition, structure or configuration preferentially

been written from the aspect of the teacher in attempting to develop the basis for an adequate and appropriate theory of teaching, however, the student learning side of the equation deserves an equal amount of time and effort, although that is not possible within this presentation. This is evident, in part, in the work of Paul Bohannan, William Powers, and Mark Schoepfle where they refer to the teaching/ learning process as an "alliance" which includes terms that must be accepted by both the teacher and each individual pupil involved in the process. Failure to recognize and establish this "alliance" by either party essentially dooms the process to failure. Of course, the complexity of establishing and maintaining such an "alliance" in a large classroom environment is problematic, however, that does not prove or disprove the validity of the concept.

Conclusion

oriented toward any group, ethnicity, income level or national origin. It is functional, it is clear, and it is unambiguous.

However, clarity, while highly useful to mark the path, does not make the path easy to travel because, in this case, it will force professional educators and the general public (meaning parents of school age children) to recognize a state of ignorance of long standing regarding the factors which affect teaching and learning, a condition which cannot be resolved through the creation or use of standardized testing. It will require recognition and admission that student performance on standardized tests may provide a basis, justified or not, for punitive or "corrective" action against selected teachers, but it will never provide the information required to improve the performance of a single teacher. That can only be accomplished through additional insight into the variables affecting

student learning and increased support for teachers as they deal with the many decisions which must be made in their daily interaction with students.

In conclusion, this theory of teaching is considered to be important: a. because the key educational issue for the 21st Century will be student learning and if the role of the teacher is to remain central to that task it must be reflected in appropriate teaching theory; b. because it articulates, clearly, the relationship between teacher work and student learning; c. because it establishes the role of the teacher in relation to the overall purpose of education; d. because it can serve as the focal point for the development and evaluation of Teacher Education curricula; and finally, e. because it can assist in "demystifying" the educational process by acting as a deterrent to the generality of educational objectives too vague to achieve and impossible to defend.

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TEXT VERSUS CONTEXT: A DILEMMA FOR THE HISTORIAN OF EDUCATIONAL THOUGHT

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Several years ago, I argued before this society that historians of educational thought should ground their work in what J. G. A. Pocock calls the linguistic context of a given time and field of human endeavor. That essay was the result of a preliminary exploration into the historiographical literature of intellectual history. Since then, I have delved further into that body of literature, and I have discovered that, in the past thirty years, there has been considerable debate about approaches to the study of intellectuals and their works. The upshot of this debate has placed intellectual historians, including historians of educational thought, on the horns of a dilemma between the texts and the contexts of the past. I do not mean to suggest that there are only two positions on the problem of the relationship between texts and contexts in the historiography of intellectual history. Rather, the various perspectives on this issue fall into two large categories, which for the sake of argument might be labeled "textualist" and "contextualist." The dilemma of text versus context poses two questions for historians of educational thought: Should historians of educational thought be principally concerned with analyzing the meaning of the texts of philosophers and theorists of education of the past, perhaps, with some acknowledgment of the setting of those texts? Or, should they search for authorial intention in the texts and meaning in the contexts within which those works were produced? In this essay, I argue that the ideas of intellectuals who thought about education in the past cannot be effectively analyzed, nor can their meaning be clearly understood except through an analysis of the texts that contain those ideas in the contexts from which they emerged and in which they may have had some influence.

This thesis raises several secondary questions that need to be answered in the development of the argument. First, what ought to be the relationship between history and philosophy, especially as we search for meaning in the history of educational thought. Second, what arguments have been used among intellectual historians regarding the precedence of text or context in the study of the history of ideas? Third, what ought to be the connection between text and context in the study of the history of educational thought?

In a recent book entitled *Achieving Our Country: Leftist Thought in Twentieth-Century America*, Richard Rorty, who has done more than anyone to foster the recent revival of pragmatism, argues that, in their effort to criticize American culture, members of the New Left have become spectators of democracy rather than participants in producing a democratic way of life. He complains that leftists are standing on the sidelines carping about American society, or worse, they are devoting too much energy to devising arcane theories of culture that only they can understand. Rorty wants to reawaken the commitment to seeking ways of connecting cultural and political reform that would produce the kind of national self-respect necessary to achieve the ideals of democracy. In order to attain this end, he looks to the Old

Left, especially John Dewey, for guidance on how today's leftists could cease being

Rorty's suggestion that the New Left should examine the ideas of the Old Left reflects a recent shift in attitude among some philosophers regarding the importance of understanding the relationship between philosophy and its history. For much of the twentieth century, most philosophers attempted to rid philosophy of any connections to its past. For them finding the foundations of knowledge was far more important than dealing with the messy problems of human life and society. In the past few decades, however, a growing chorus of voices has criticized the ahistorical nature of philosophy. They are not arguing that philosophy must be a slave to its past, rather, that it must recognize the contingent nature of its problems and their solutions. For example, in *Cosmpolis: The Hidden Agenda of Modernity*, philosopher Steven Toulmin points out that philosophers, especially those who have seen the Cartesian search for certainty as a philosophical dead end, have failed to ask why there was a shift from questions of particular and practical philosophy to issues of general and theoretical philosophy in the seventeenth century. They have been more interested in pointing out the errors of Descartes and his successors and in attempting to correct them than in trying to examine the historical context to explain this intellectual shift. In contrast, Toulmin suggests that a search of the historical record, which he purports to do in *Cosmopolis*, would enable us to answer the question, "'Why did educated people in the mid-17th century find the Quest for Certainty so attractive and convincing?'" Indicative of Toulmin's point is that historical questions such as this one were still part of rhetoric in the time of Descartes and, therefore, would have been rejected by the emerging

spectators of democracy and become participants in a democratic way of life.[1] group of seventeenth-century philosophers who were on the margins of society discussing theoretical problems while the lay public continued to debate practical ethical issues in the tradition of the sixteenth-century humanists.[2]

In light of Rorty's and Toulmin's claims, it would be worthwhile briefly to examine Richard Bernstein's argument about the relationship between philosophy and history, as well as James Kloppenberg's perspective on the value of history for political theory to make the point that philosophical paradigms are rooted in a past that has some influence on its present and future condition. In a chapter of *The New Constellation: The Ethical-Political Horizons of Modernity and Postmodernity* entitled "Philosophy, History, and Critique," Bernstein asserts that meaning obtains in philosophy when it remains in the fray between the past and the future, rather than trying, as it has since the time of Descartes, to extricate itself from the battle and act as the umpire. As he puts it,

> We never escape the battlefield in which there is always uneasy resolution and unresolved tension. It is a battle that is fraught with different types of dangers and illusions. For there is the illusion that philosophy can once and for all cut itself off from its past, jump out of its own history—something it never succeeds in doing. If it could, it would simply disappear and lose its identity. And there is the illusion of imagining that it can completely identify itself with its past, an illusion, which, if it could be realized, would also mean a loss of identity. For its proper place, its *topos* is always in the

gap and in fighting the battle between past and future.[3]

For Bernstein, an appeal to history, in general, and the history of philosophy, in particular, serves a critical function for the work of philosophy. History becomes an essential tool, not only when philosophy attempts to push the past away as it seems to dominate the present, but also when the past enables philosophy to critique the prejudices of the present. Bernstein discusses the critiques of analytic philosophy in the work of Richard Rorty, Alasdair MacIntyre, and Thomas Kuhn, and the contributions to Continental philosophy from Hans-Georg Gadamer and Michel Foucault. Although he does not necessarily subscribe to any one of their analyses, he argues that each of these contemporary philosophers has demonstrated the value of history for philosophy. Rorty, MacIntyre, and Kuhn attack the anti historical nature of analytic philosophy and attempt to ground philosophy in the contingencies of history. Gadamer demonstrates the power of tradition in shaping human life, and Foucault makes paradoxical use of history to expose the problems of our present condition, especially our ideas about "freedom, power, knowledge, and emancipation," all issues central to philosophy. Despite their differences, writes Bernstein, these philosophers "... share the intent to expose prejudgments, prejudices, and illusions. Each manifests a negative moment which calls into question what has been unquestioned. In this respect they share in the *ethos* that is perhaps the deepest and most persistent theme in the tradition of philosophic reflection."[4]

Thus for Bernstein history is a lens

Kloppenberg introduces his argument by reviewing recent developments in philosophy and social science. He briefly

through which philosophers should examine the human condition. It is not, however, a new arbiter of the ways of understanding ourselves. Bernstein opposes foundationalism in all its forms, and he emphatically denies that he sees history as a foundational discipline. He claims that there are no perennial questions in philosophy, but there is the "perennial impulse of wonder" that seeks understanding about human life, its condition, and its discourse. It is the desire to understand and explain that which is intelligible, which requires an "appeal to history as the critical function of philosophy." Bernstein thinks Dewey made the point well when he wrote,

> "…[T]he work of philosophy [is] the old and ever new undertaking of adjusting that body of traditions which constitute the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities. Philosophers are parts of history, caught in its moment; creators perhaps in some measure of its future, but also assuredly creatures of its past."[5]

In a similar vein, James Kloppenberg, an intellectual historian, explains "why history matters to political theory" in his recent book, *The Virtues of Liberalism*. He believes that history can aid political theorists in recognizing the diversity of political discourses and traditions of the American past. It can also enable proponents of particular ideologies to begin to understand these competing normative traditions as a first step in seeking common ground for improving the political and social landscape.

recounts the history of the quest for certainty among twentieth century philosophers and social scientists and the devastating attack on

that enterprise initiated by Thomas Kuhn in philosophy of science. He notes that in the wake of the Kuhnian revolution, social scientists soon began to acknowledge a concept rooted in nineteenth century *Geisteswissenschaft*: "because human experience is meaningful, understanding both behavior and expression requires interpreting the complex and shifting of systems of symbols through which individuals encounter the world and with which they try to cope with it."[6] Following these early efforts to recognize the futility of the search for objectivity, scholars such as Clifford Geertz, Charles Taylor, Michel Foucault, Hans-Georg Gadamer, Jurgen Habermas, and others produced a spate of works employing the tool of hermeneutics. "Instead of timeless principles and truth," explains Kloppenberg, "they spoke in a dizzying new language of revolutionary paradigm shifts, incommensurable forms of life, complexities of thick description, competing communities of discourse, archaeologies of knowledge, universal undecidability of texts, inescapability of prejudices, and colonization of life-worlds by an omnivorous technostructure."[7]

As a result of these recent developments, few political theorists today attempt to search for a universal political ideology. Instead, according to Kloppenberg, they look to "…the intimate relations between ideas and their environment and between theory and both linguistic and political practice.…"[8] He cites the latest work of John Rawls, once the preeminent philosopher of a universal liberalism, as a significant example of the shift toward an emphasis on the context of philosophy. In *Political Liberalism*, Rawls admits that theory cannot be universal but can only be limited to its context. Kloppenberg also discusses the work of Stephen Holmes,

Michael Walzer, Michael Sandel, Charles Taylor, and Richard Rorty as examples of political theory grounded in history. Holmes, for instance, argues that recent criticisms of liberalism are based on historically inaccurate evidence. In response to this distorted picture, he insists that liberalism is congruent with any state that supports the autonomy of the individual. Walzer points out that our understanding of justice is grounded in our history, which we must recognize in order to comprehend our own experience and the institutions and ideals of our culture. Sandel brings historical evidence of the republican tradition to bear on Rawls' original argument for a universal liberalism of individual rights and argues for a rekindling of the commitment to civic virtue.[9]

Although each of these scholars has made important use of history as a basis for creating a workable political theory, Kloppenberg indicates that sometimes the history they identify is incomplete and, therefore, distorts the context of political philosophy. Stephen Holmes, for example, believes that the history of liberalism has been misinterpreted and that if properly understood, it would offer us a solid political theory. On the other hand, Michael Sandel contends that if the republican tradition that dominated American history until the Second World War were revived, we would have a sound basis for our democracy. Considering their arguments, Kloppenberg asks how it is possible for these two thoughtful theorists to examine the history of political discourse and come to entirely different conclusions about which tradition, liberal or republican, dominated the American past? The answer, he says, is they have failed to understand that the American political tradition has not been the product of either liberalism or republicanism alone. Instead it

has emerged from competition among liberal, republican, and religious ideas throughout our history. According to Kloppenberg, the history of American political thought has not been one of consensus about the ideals and practices of democracy. Rather, since the eighteenth

Recognition of the pluralistic history of political discourse and the practice of democracy in America is critical to the development of a workable political philosophy. Kloppenberg believes, moreover, that the pragmatic tradition in philosophy offers a perspective on historical knowledge that would be especially useful in achieving this goal. The early pragmatists argued that all knowledge is tentative and contingent on circumstances. They also held that individuals could understand human nature only if they comprehended the history of human thought. Therefore, remarks Kloppenberg, "If we can attain in the present only provisional understandings that are culturally shaped, an indispensable source of those understandings is a detailed and sophisticated knowledge of the past."[11] This does not mean that history should replace science as the ultimate source of knowledge. Kloppenberg insists, as adamantly as Bernstein, that history is not a foundational discipline. Instead, history should serve as "…the testing ground for our ideas and our ideals."[12]

The history of educational thought has been essentially a philosophical enterprise in which ideas from the past are analyzed for their logic, clarity, and persuasiveness in a chronology of one philosopher leading to another. More often than not, this ironically ahistorical analysis has left out an important element in the formation of ideas, namely the context in which the intellectual generates those thoughts. If Rorty, Toulmin, Bernstein, and Kloppenberg are correct in their calls for a

century, it has been a history of conflict over the meaning of liberty, equality, tolerance, individualism, community, human solidarity, and other values of the liberal, republican, and Christian traditions.[10]

bond between history and philosophy, then the historical context must be considered as we study the educational ideas of philosophers of yesteryear. This demand for historical analysis, however, raises questions about the relationship between the texts philosophers produced in the past and the context in which they developed their ideas. Some answers to these questions can be found in the debate about this issue that has raged among intellectual historians for more than three decades.

As a result of the work of James Harvey Robinson, Vernon Parrington, Perry Miller, Carl Becker, Merle Curti and others, intellectual history became an accepted subdiscipline of history by the 1950s. No sooner had it overcome the disdain of political historians, however, intellectual history faced a new challenge from within the profession in the 1960s and 1970s. Lawrence Stone, E. P. Thompson, George Lefevre, Fritz Stern, David Schoenbaum, Nancy Cott, Eugene Genovese, and other so-called "new social historians," argued for studying the past "from the bottom up," as it were, instead of from the top down: The history of ordinary people not elites; the factory not the university; race, class, and gender not ideas of a culture or cultural subgroups.[13]

While H. Stuart Hughes, Peter Gay, Marvin Perry, Roland Stromberg, and others attempted to mollify the social historians by connecting "consciousness and society," Quentin Skinner, Cambridge philosopher and historian of political thought, and J. G. A.

Pocock, Cambridge intellectual historian, steered the study of the history of political thought in the direction of language as the context of thought. Skinner was concerned with recovering authorial intention in the works of the past. Pocock expanded the scope of study to the linguistic context within which an author expresses his or her ideas. Although the author's intentions remain important, they are largely determined by the linguistic context. Hence the study of political thought requires first an investigation of the political vocabulary of a given period and its multiple forms in order to determine what an author could have said.[14]

Pocock derives his method from two sources: analytic philosophy with its emphasis on ordinary language usage, conceptual analysis, and speech act theory, as well as the history of scientific thought in the work of Thomas Kuhn. Pocock explains that analytic philosophers, such as Ludwig Wittgenstein, Gilbert Ryle, and J. L. Austin, convinced us of the significance of language as acts of thought. Thomas Kuhn developed a hueristic called a paradigm—controlling concepts and theories that define the problems awaiting solution—that appeals to Pocock because "… it treats a branch of the history of thought as a process both linguistic and political." He uses Kuhn's idea to examine formal political thought as communicative activity and a linguistic means of distributing authority. As Pocock puts it in *Politics, Language and Time: Essays on Political Thought and History*,

Men think by communicating language systems; these systems help constitute

As the crisis of identity grew in the late 1960s and early 1970s, other intellectual historians joined the search for a methodological tool that would distinguish their subdiscipline from social history. Hayden

both their conceptual worlds and the authority-structures, or social worlds, related to these; the conceptual and social worlds may each be seen as a context to the other, so that the picture gains concreteness. The individual's thinking may now be viewed as a social event, an act of communication and of response within a paradigm-system, and as a historical event, a moment in a process of transformation of that system and of the interacting worlds which both system and act help to constitute and are constituted by.[15]

Pocock cautions the historian about the danger of wholesale use of Kuhn's theory. The paradigms of the formally organized scientific community are more easily defined than those of the political community. The history of political thought is much broader than the thought, language, and paradigms of the community of political scientists, a relatively young community. The political thinker is seen as a participant in the political community and is, therefore, thinking and speaking a particular form of public language. That language, notes Pocock, entails the myriad ways in which men and women speak as they engage in the activities and communications of politics. Political speech, therefore, must be thought of as a "dense texture of undifferentiated intimations," which may be identified as various "specialized linguistic (and political) activities," but can never be wholly separated from one another.[16]

White, whom Dominick LaCapra has identified as the one historian who has contributed most to the rethinking of intellectual history, offered a view of intellectual history as art, which contrasted

sharply with Pocock's contextual analysis. Since the late 1950's, White has seen history as essentially literary, linked to literature and literary theory. History can no longer mediate between art and science as it has done since the nineteenth century; rather, it must embrace modern art and literature. Historical explanation, according to White, entails more than the categories of truth; it can be judged by the "'richness of metaphor.'" "'Methodological and stylistic cosmopolitanism,' necessitates the understanding that 'there is no such thing as a *single* correct view of any object under study, but that there are *many* correct views, each requiring its own style of representation.'" [17] Solving the problem of facts depends on the choice of metaphor.

In an essay entitled "The Tasks of Intellectual History," which appeared in *The Monist* in 1969, White complained about the status of intellectual history and hinted at a reformist orientation that seems to characterize the literary approach to intellectual history: "'Intellectual history is rather like vicarious sex: neither satisfying nor, ultimately, very helpful as a guide to action … [I]tellectual history substitutes for the color of the market place, the battlefield, and the parliament, the odor of the study, the library, and the academic hall.'" [18] By 1973, he had worked out the essential elements of the methodological tools he thought the intellectual historian should use in his or her work, which Russell Jacoby summarized in an essay on "the new intellectual history":

All history is inextricably poetic and linguistic: it interprets and molds facts, more than discovering or finding them. For this reason, histories can be approached as literature and analyzed using tropes of poetic language (metaphor, metonym, synecdoche,

and irony). This means—among other things—that no single history is more "realistic" than any other. 'The best grounds for choosing one perspective on history rather than another are ultimately aesthetic or moral.' [19]

Critical of the contextualist method of intellectual history for its supposedly scientific pretensions, White draws on the work of Saussure, Jakobsen, and Benveniste and argues for a semiological approach to the study of texts. He believes that this method is more effective for ferreting out the ideological elements in classic texts. Semiology is a method of cultural analysis grounded in a theory that language is a sign (instead of a word) system, and it distinguishes between sign systems that have no referent and those that refer to some other sign system. White claims that

[a] semiological approach to the study of texts permits us to moot the question of the text's reliability as witness to events or phenomena extrinsic to it, to pass over the question of the text's "honesty" or "dishonesty," its objectivity or subjectivity, and to regard its ideological aspect less as a product … than a process. It permits us, more precisely, to regard ideology as a process in which different kinds of meanings are produced and reproduced by the establishment of a mental set toward the world in which certain sign systems are privileged as necessary, even natural ways of recognizing a "meaning" in things and others are suppressed, ignored, or hidden in the very process of representing a world to consciousness. [20]

Pocock and White represent the two sides in what has become a serious debate

among intellectual historians about the direction of the linguistic turn in their methodology. Throughout the 1970s, 80s and 90s, intellectual historians have argued over the relative merits of contextualist and textualist approaches to the study of discourse. Both sides in this debate have been affected by the advent of postmodernist thought in literary theory and French and German philosophy, as well as the critique of analytic philosophy and the revival of pragmatism. The debate has been carried out in the pages of the *Intellectual History Newsletter*, a quasi journal of news and comment, *History and Theory*, the *Journal of Interdisciplinary History*, and the *Journal of the History of Ideas*. Occasionally, it has come to the attention of the larger historical

One interesting note about this issue of *The American Historical Review* is that the editors included these essays on the historiographical debate in intellectual history with the written statements of leading members of the profession who had participated in the "Forum on the Old and New History," held at the annual meeting of the American Historical Association the previous December. The reader was left with the clear impression that there has been considerable upheaval within the historical profession over issues of perspective, method, and the identity of those who were the players in the events of the past.[22]

So, where does the debate among intellectual historians stand today? The contextualists and textualists are still arguing with each other about the relative importance of discourse in documents, in general, as well as texts and contexts. In an anthology of his own essays entitled *In the American Province: Studies in the History and Historiography of Ideas*, David Hollinger recognizes the broad cultural perspective implied in intellectual

community in *The Journal of Modern History* and more frequently in *The American Historical Review*. In fact what started this investigation of the recent historiography of intellectual history was my reading of the June 1989 issue of *The American Historical Review* in which David Harlan summarized the linguistic turn, seriously criticized the contextualist's assumptions and methods, especially what he saw as the meaninglessness of contexts, and argued for the analysis of texts grounded in the work of Jacques Derrida. In response, David Hollinger objected to Harlan's misinterpretation of his work and reiterated the need to analyze the contexts created by linguistic communities. And, of course, Harlan had his response to Hollinger's response.[21] history and suggests that rather than a subdiscipline it ought to be seen as a "commons" in which scholars from many backgrounds and disciplinary homes engage in cultural analysis[23] According to John Toews, Hollinger sees this community making three commitments:

> First, the insistence that thinking is neither a transhistorical essence nor an epiphenomenon reducible to something else but a real historical activity with events and structures organized in discourses that are related in complex ways to other forms of social action; second, the claims that the historical activity of articulating arguments in discourses by those who are producers and reproducers of meaning by vocation or profession—the intellectuals—is historically significant; and third, the operating assumption that social action takes place within enabling and limiting linguistic structures that, at the level of public discourse, implicate all

inhabitants of an organized political community but are also connected in intimate ways to the discourses of intellectuals.[24]

Unlike, David Harlan, Dominick LaCapra does not dismiss linguistic contexts out of hand in his insistence that intellectual historians ought to engage in a conversation with classic texts. In *Modern European Intellectual History: Reappraisals & New Perspectives*, which he edited with Steven L. Kaplan, and *Rethinking Intellectual History: Texts, Contexts, Language*, LaCapra invites intellectual historians to study the philosophy and literary criticism of Jacques Derrida as a resource for developing the tools of textual analysis. From Derrida's viewpoint, texts are players in a struggle between forms of language in which one language becomes "privileged" and dominates all other forms of language. LaCapra contends that a Derridaean perspective has several implications for the practice of intellectual history. First, it reveals the "inner contests or dialogues in texts that are only resolved artificially or politically. Second, it enables the intellectual historian to become a cultural critic who can demonstrate that the resolutions of conflict in texts are acts of domination. Third, deconstructive reading involves the historian in a dialogue with the text and it renders the text an active participant, not a mere object of study. Fourth, this dialogue with the text makes the historian an interpreter engaged in a creative act that

Kloppenberg's argument points to the value of biographical analysis as a means of explaining authorial intention in texts and the contexts from which they emerged. The context of the life of one who became an educational philosopher may have had a profound effect on what he thought and wrote about the means and ends of education. I think,

makes intellectual history "an education in cultural self-awareness." Unlike Harlan, LaCapra goes beyond Derrida when he contends that a deconstructive reading of the text reveals and broadens the tension between text and context. He places greater weight on critical reading of the text than on the context, but he also argues that the context includes that of the interpreter. Consequently, the scope of the context for this dialogue with the text as a creative interpretation includes the past, present, and future.[25]

Although the idea of a dialogue with the text seems to be interesting and the careful analysis of texts clearly is important, I am more drawn to the contextualist hermeneutics described and practiced by David Hollinger and James Kloppenberg as a method of doing intellectual history. As Kloppenberg has pointed out in an article on the history of pragmatism, there are experiences beyond language that affect who we are and how we think. Both William James and John Dewey recognized the significance of the dynamic "social experience that lies behind linguistic expression," which Kloppenberg contends must be taken into account by historians. He suggests, moreover, that historians ought to apply the pragmatic test offered by James and Dewey a century ago: "Is it [the evidence of experience] consistent with the evidence we have of others' lived experience, and will it make a difference in our lives?"[26]

for example, of the enormous influence that an early life steeped in science and the scientism of late nineteenth and early twentieth century France had on the thought of Jacques Maritain and how his encounter with the ancient Roman and Greek philosophers as well as with Roman Catholicism and the works of Thomas Aquinas radically altered his ideas. Without knowledge

of the context of Maritain's life one's understanding of *Education at the Crossroads*, for example, which was based on the Terry Lectures he gave at Yale University in 1943, is limited, at best. One cannot fully explain, for instance, his view of human nature without an understanding of the influence of science, philosophy, and religion had on his mind. Knowledge of these linguistic experiences and other elements of the linguistic and social context coupled with knowledge of his early home life and the deep and abiding relationship he had with his wife, Raissa, help to explain the meaning of Jacques Maritain's social thought.[27]

In addition to the importance of biographical and other extra-linguistic experiences, a dialogue with the text of a philosopher of education in the context of the time prevents the historian of educational thought from reducing her investigation to the language of a text, since the "textualists" have declared the author dead of significance in the first place. An analysis of a "disembodied" and "decontextualized" text would ignore the influence of the language of other philosophers of education who were engaged in writing their thoughts at the same time as the philosopher whose work was under investigation. It also would disregard the social context, formed in part by the language of that place and time, as well as any significant events that might have affected the philosophers' thinking. How would these philosophers have communicated to each other, let alone the lay public, had they not understood and been influenced by the linguistic and social contexts of educational thought at the time they were writing? If the language of the text is all that matters, as Derrida contends, how could a philosopher have engaged in a dialogue with his fellow philosophers and, perhaps more importantly,

with the public without understanding the linguistic context in which he was attempting to be understood. An act of speech, whether oral or written, assumes the public nature and intersubjectivity of language, not mere intertextuality. Otherwise our philosopher was only talking to himself.

A final reason for studying the texts of educational thought in the context of the past is that such a method enables the historian of educational thought *qua* intellectual historian to avoid dealing only with the ideas as expressed in the rarified cultural atmosphere of the elite of the society. It forces her to ask what happened to those ideas as they penetrated other layers of the linguistic and social contexts. It requires the historian to ask such questions as, what was the place of the educational ideas amid the debates over larger social and political issues? What did the ideas mean to the literate public, for example? And, what influence did those educational ideas have on the deliberate transmission of the culture through the various means of educating citizens? In simpler terms, studying texts in their contexts avoids the criticism leveled at the early intellectual historians who seldom demonstrated how ideas became part of the cultural ethos and permeated the conventional wisdom and practice of a given time.

If historians of educational thought are truly interested in discovering the meaning of arguments about the means and ends of education written in the past and in asking what influence they had in their own time, as well as what we might learn from those ideas, then they must place the texts in the linguistic and social contexts in which those ideas were developed and disseminated. They must understand the symbiotic relationship between philosophy and history, and thus recognize the contingent nature of educational thought, the

influence of the setting in which those ideas were written, and the effect those historicized ideas have on the present and, possibly, the future. They must study the historiographical arguments of contemporary intellectual historians to understand the methodological issues in the debate about the relationship between texts and contexts. And they must understand the danger of reducing the study of ideas in the past to the language contained in texts. In other words, historians of educational thought ought to become intellectual historians who engage in an interdisciplinary enterprise that employs philosophy among other ways of seeing in the analysis of texts in their contexts.

ENDNOTES

1.   Richard Rorty, *Achieving Our Country: Leftist Thought in Twentieth-Century America* (Cambridge, MA: Harvard University Press, 1998)

2.   Stephen Toulmin, *Cosmopolis: The Hidden Agenda of Modernity* (Chicago: The University of Chicago Press, 1990): 35-36. For a discussion of the placement of history among the rhetorical and literary disciplines see Ernst Breisach, *Historiography: Ancient, Medieval, & Modern* (Chicago: The University of Chicago Press, 1994).

3. Richard J. Bernstein, *The New Constellation: The Ethical-Political Horizons of Modernity/Postmodernity* (Cambridge, MA: The MIT Press, 1992), 16.

4. Ibid., 28.

5. Ibid., 29.

6. James T. Kloppenberg, *The Virtues of Liberalism* (New York: Oxford University Press, 1998), 155-56.

7. Ibid., 156.

8. Ibid., 157.

9. Ibid., 158-62.

10. Ibid., 167.

11. Ibid.

12. Ibid.

13. See John Higham, "Introduction" and Laurence Vesey, "Intellectual History and The New Social History" in *New Directions in American Intellectual History*, ed. By John Higham and Paul K. Conkin (Baltimore, MD: The Johns Hopkins University Press, 1979).

14. See Quentin Skinner, "Introduction: The Return to Grand Theory" in his *The Return to Grand Theory in the Human Sciences* (Cambridge: Cambridge University Press, 1985). J. G. A. Pocock, *Politics, Language and Time: Essays on Political Thought and History* (New York: Atheneum, 1971), 3-12.

15. Pocock, 13-15.

16. Ibid., 15-17.

17. Hayden White, "The Burden of History" in his *Tropics of Discourse: Essays in Cultural Criticism* (Baltimore, MD: The Johns Hopkins University Press, 1978), 47-48, quoted in Russell Jacoby, "A New Intellectual History?" *American Historical Review*, 97(April 1992): 409.

18. Hayden White, "The Tasks of Intellectual History," *The Monist*, 53(1969): 608-10, quoted in ibid., 409.

19. Ibid., 409-10 and Hayden White, *Metahistory: The Historical Imagination in Nineteenth Century Europe* (Baltimore, MD: The Johns Hopkins University Press, 1973), xii, quoted in ibid., 410.

20. Hayden White, "Method and Ideology in Intellectual History: The Case of Henry Adams" in *Modern European Intellectual History: Reappraisals and New Perspectives*, ed. By Dominick LaCapra and Steven L. Kaplan (Ithica, NY: Cornell University Press, 1982), 287-88.

21. David Harlan, "Intellectual History and the Return of Literature"; David A. Hollinger, "The Return of the Prodigal: The Persistence of Historical Knowing"; and David Harlan, "Reply to David Hollinger," *American Historical Review* 94(June 1989): 581-626.

22. Theodore S. Hamerow, "The Bureaucratization of History"; Gertrude Himmelfarb, "Some Reflections on the New History"; Lawrence W. Levine, "The Unpredictable Past: Reflections on Recent American Historiography"; Joan Wallach Scott, "History in Crisis? The Others' Side of the Story"; and John E. Toews, "Perspectives on 'The Old History and the New': A Comment," *American Historical Review*, 94(June 1989): 654-98.

23. David A. Hollinger, *In the American Province: Studies in the History and Historiography of Ideas* (Baltimore, MD: The Johns Hopkins University Press, 1985): 177-88.

24. John E. Toews, "Intellectual History after the Linguistic Turn: The Autonomy of Meaning and the Irreducibility of Experience," *American Historical Review*, 92(October 1987): 904.

25. Ibid., 899-900. See also Dominick LaCapra, "Rethinking Intellectual History and Reading Texts," in LaCapra and Kaplan, *Modern European Intellectual History*, 47-85.

26. James T. Kloppenberg, "Pragmatism: An Old Name for Some New Ways of Thinking?" *Journal of American History*, 83(June 1996): 136-38.

27. Jacques Maritain, *Education at the Crossroads* (New Haven, CT: Yale University Press, 1943), v, 4-10. See also Dalton B. Curtis, Jr. "Jacques Maritain (1882-1973)," in L. Glenn Smith, Joan K. Smith, et al. *Lives in Education: A Narrative of People and Ideas*, 2nd ed. (New York: St. Martin's Press, 1994) and Dalton B. Curtis, Jr. "Jacques Maritain, Education, and Integral Humanism: A Biographical Essay," *Vitae Scholasticae: The Bulletin of Educational Biography*, 7(Fall 1988): 447-68.

OVERWRITING: HENRI BERGSON, MEMORY AND SCHOOLING PRACTICES

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Before the case conference,
I would look at my almost five-year-old son
And see a golden hair boy
Who giggled at his new baby sister's attempt to clap her hands,
Who charmed adults by his spontaneous hugs and hello's,
Who captured his parents with his rapture with music and
his care for white haired people who walked a walk
a bit slower than younger folks,
Who often became a legend in places visited because of his
exquisite ability to befriend a few special souls,
Who often wanted to play "peace marches,"
And who, at the age of four,
went to the Detroit Public Library
requesting a book on Martin Luther King.

After the case conference,
I looked at my almost five-year-old son,
He seemed to have lost his golden hair.
I saw only words plastered on his face.
Words that drowned us in fear and revolting nausea.
Words like:
Primary expressive speech and language disorder
severe visual motor delay
sensory integration dysfunction
fine and gross motor delay
developmental dyspraxia and
RITALIN now.
I want my son back. That's all.
I want him back now. Then I'll get on with my life.
If you could feel the depth of this wrenching pain.
If you could see the depth of our sadness
then you would be moved to return our almost five-year-old son
who sparkles in the sunlight
despite
his faulty neurons.
Please give me back my son
undamaged and

untouched by your labels, test results, descriptions and categories[1]

Introduction

The family-school relationship has become a topic of great importance in educational research over the last two decades.[2] Defining parent involvement and developing strategies to increase parent involvement in the schooling of children is one of the focal points in the efforts to improve student performance. Such efforts are central to the Goals 2000[3] document, and are exemplified best, in the political rhetoric associated with desired outcomes, such as "parents as partners," or in the titles of more formalized programs such as "Parents as Teachers."[4] While there is a plethora of literature dedicated to describing, explaining and theorizing the effects of parent involvement on student performance, and rationalizing parent education programs to increase parent involvement, there is little in the literature which specifically problematizes parent education efforts to increase parent involvement practices in terms of their effects upon the family.[5]

This paper is an introduction to a framework through which to conduct a *Critical Enquiry*[6] into the practices of parent education. The framework problematizes these practices through a philosophical examination of the discourse(s) central to those educational policies and practices that serve as the basis for parent education programs. Rather than accepting the Truths explicit or implicit in social science research, this enquiry asserts that the truths that are the basis for parent education programs are socially constructed agreements, temporary at best. Attention is called to the boundaries created by such scientific discourse as it is reflected in the practices and policies of the dominant social

beliefs central to parent education. In particular, the inconsistencies between the discourse relative to parent education and the Democratic Ideals, especially the right to free speech and free thought, are highlighted. I intend to bring to the forefront issues typically limited to the background, removed from the consciousness of the dominant social scene. A shift in the philosophical lens ought to create *openings* that will allow for *other* multiple, marginalized perspectives to be read.

Writing and Self-formation

The importance of discourse is central to this type of enquiry. In this regard, discourse must be taken in its broadest sense, including, but not limited to, both written and spoken texts, physical environments, as well as those unquestioned power structures that are embedded in the institution. An examination of discourse in this sense becomes accessible through the notion of narration as it is applied to human experience.

Some scholars conceptualize human experience as narrative rather than the sum of material events. In this way, individuals live 'storied lives.'[7] Accordingly, identity develops from the narrative, is "created" from the story, essentially "making up" persons. Nikolas Rose observes,

> Many have emphasized the significance of language in the historical construction and transformation of personhood. They have argued that human beings actually live out their lives as 'narratives', that we make use of the stories of the self that our culture makes available to us to plan out our lives, to account for events and to give them significance, to

accord ourselves an identity.[8] From my perspective, the question of authorship emerges from Rose's observation.

Individuals are not the sole authors of their stories. With narratives shaped by the prevailing discourse(s) of the various institutions through which they circulate, individuals are, instead, part of a multiplicity of authorship. For children in particular, their lives are written not necessarily through their own autonomy, but largely through the institutions of family and school. If, in America, at least, all individuals are guaranteed the right to freedom of thought and self-expression, then what are the implications of such multiple authorship on the individual's self-formation? While the institutions of school and family remain separate, it becomes paramount, in light of the democratic ideal of freedom of thought, to determine the relationship between their respective discourses, and how each institution contributes to the *writing* of the child's identity.

In *The Inhuman*, Jean-François Lyotard elaborates on Western thought, and its reliance on science and technology to determine/create knowledge, explaining everything, living or not, including humanity

Reminiscent of Plato's and Aristotle's consideration of knowledge which included both knowledge internal and external to the self, Lyotard re-inserts anamnesis into (what has become) the closed pursuit of knowledge, breaking open the boundaries of the scientific/developmental discourse. As such, Lyotard creates an opening through which the relationship between the institutions of school and family can be considered. The juxtaposition of anamnetic and scientific discourse offers a conceptualization that could potentially contribute to understanding how

itself, through the process of *development*. Lyotard focuses on the impact which this way of knowing has had, and will continue to have on humanity; but not before he juxtaposes it against another way of knowing, *anamnesis*–recollection, reflection, reminiscence, memory. When located next to development, anamnesis becomes the *other*. According to Lyotard,

Development imposes the saving of time. To go fast is to forget fast, to retain only the information that is useful afterwards, as in 'rapid reading'. But writing and reading which advance backwards in the direction of the unknown thing 'within' are slow. One loses one's time seeking time lost. Anamnesis is the other pole–not even that, there is no common axis–the *other* of acceleration and abbreviation.[9]

Lyotard problematizes the distinction made between development and anamnesis; he problematizes the commonly held binary distinction made between what is objective and subjective–the knowledge external to self distinguished from the knowledge from within. In essence, Lyotard questions the pursuit of knowledge limited only to scientific inquiry.

each institution writes the child's identity.

Writing is both the active creation and representation of discourse, and subsequently becomes the way in which the discourse is communicated. In this sense, *writing* communicates more than the spoken and written word, *writing* communicates the discourse which serves as the basis for physical environments as well as the discourse which sustains the unquestioned power structures that are embedded in the institution.

For Lyotard, development is the ideology that drives current practices.

Exemplified in the organization of the educational system, development pertains to forces operating on the subject, rather than the subject itself. It is through these forces, that the process of education moves children from a state of 'native indetermination' to that of an instituted or self-instituted reasoning reached in adulthood. Consequently, Lyotard describes education as

> ... inhuman because it does not happen without constraint and terror, [meaning] the least controlled, the least pedagogical terror. [As such, the process of education results not from the] reasons of mankind, say of the Enlightenment. It results from a process of development where it is not mankind which is the issue, but differentiation ... better regulation, [as well as increased reliability and greater capacity of the system.][10]

As such, the institution of the school reflects this particular discourse of development through its writing of the child. Exemplified through the extensive dossier created for the purposes of defining the child, school practices of accumulating data such as test scores, grade point averages, behavior reports, medical conditions, attendance and tardiness, learning styles, as well as various disabilities, to name a few, all contribute to the *writing* of the child. Children are *written* through the practice of categorizing and hierarchizing students on the basis of performance, age, and ability.

In contrast, the discourse central to the institution of family–which I contend is grounded in the anamnetic, subjective discourse–*writes* children differently than the school. Whereas the school creates lengthy dossiers on each child, *writing* in families is imprinted upon the child's "soul" (character). As Lyotard distinguishes between the two,

The inhumanity of the system which is currently being consolidated under the name of development (among others) must not be confused with the *infinitely secret one of which the soul is hostage. The system rather has the consequence of causing the forgetting of what escapes it.*[emphasis added.][11]

How then, does the family write the child? And, can one assume that the writing of the child by the family knows no cultural boundaries? Consider the lives of the children who survived the Rwandan genocide in 1994. From the perspective of those who observed the aftermath of the genocide, the greatest concern was for the children–witnesses to the massive destruction of their culture, community and families–concern because the family was no longer present to teach the children how to live. For Rwandans,

> The identity or persona of a child is deeply rooted in his or her relationships with parents, siblings, and community. These relationships have a spiritual quality and the child is taught never to forget where she comes from or to whom he belongs ... empathy, tolerance and love ... are normally learned from parents ... children ... enjoy the protection of their parents and receive from them the all-important moral certitudes and impressions of the goodness and sanctity of human life.[12]

Woven into these reflections is the essence of how the Rwandan family writes the child. But are these tasks culturally specific? I argue that these are the same tasks to which the institution of the American family attends to on behalf of their children. These tasks demonstrate how the family writes the child.

Through consideration of Lyotard's work, it is possible to distinguish how the

institutions of school and family write the child, writing that is so eloquently captured in the poem, *Advice to Professionals Who Must Conference Cases*. But what is the relationship between these two institutional writings? While a potential range of possibilities exists, one is drawn to either end of the spectrum:

In its most simplistic sense, *overwriting* means "to write over the surface of."[13] *Overwriting* viewed through a technical lens solicits a more meaningful perspective in determining the relationship between the institutional discourses of family and school: *overwriting* is the "record[ing of] (new data) on top of already stored data, thus destroying the old data."[14] As so defined, *overwriting* raises the question, *what effects does the phenomenon of parent education have on the family?* More specifically, how is the anamnetic family discourse affected by parent education efforts, grounded in the developmental discourse of schooling? If, as Lyotard contends, *"the system rather has the consequence of causing the forgetting of what escapes it,"* [emphasis added.][15] problematizing parent education in terms of its potential to overwrite the family will lead to questions regarding the rights of both the child and the family.

This notion of *overwriting* is considered in terms of educational practices–in particular those parent education practices which seek to improve the relationship between the institutions of family and school. Stemming from Lyotard's work, it is my contention that families and schools operate from different types of discourse, whereby family knowledge is derived from the anamnetic, subjective discourse, while school discourse is grounded in the presumed objectivity of scientific knowledge. Furthermore, I believe that efforts to educate

either these institutional writing practices coexist, contributing to the child's self-formation separately, or one of the institutional writing practices dominates the other through the form of *overwriting*.

Institutional Overwriting

parents for involvement in their children's education could potentially lead to the *overwriting* of family discourse with the scientific discourse that is central to education. Bergson's work demonstrates how, through language, school practices have the potential to *overwrite* family discourse.

Anamnesis and Bergson's Memory

The work of Henri Bergson (1859-1941) supports Lyotard's juxtaposition of anamnesis with development. Taken in conjunction with one another, *Time and Free Will: An Essay on the Immediate Data of Consciousness* (1889), *Matter and Memory* (1896), and *Creative Evolutions* (1907) speak to the notion, expressed throughout by Bergson, that memory is the essence of subjective knowledge. In *Matter and Memory* specifically, Bergson details two distinct types of memory. The first, *memory par excellence,* is that memory most clearly understood as representation, those memories that come to consciousness as flashbacks. The second, according to Bergson, is "*habit interpreted by memory* rather than memory itself [emphasis added]"–it is *memory as action*.[16] For Bergson, *habit* equates with *memory as action*, as it lacks reflective thought, which is at the core of *memory par excellence*.

Bergson offers both an illustration and an explanation of the relationship between *memory par excellence* and *memory as action/habit*:

This amounts to saying that between the sensori-motor mechanisms figured

by the point S and the totality of the memories disposed in AB there is room. . .for a thousand repetitions of our psychical life, figured by as many sections A′B′, A″B″, etc., of the same cone. We tend to scatter ourselves over AB in the measure that we detach ourselves from our sensory and motor state to live in the life of dreams; we tend to concentrate ourselves in S in the measure that we attach ourselves more firmly to the present reality, responding by motor reactions to sensory stimulation.[17]

To put it another way, if AB represents the entirety of memories, *memory par excellence* would be found in the ever-widening breadth of the cone, while *memory as action/habit* would continually be drawn to the point of the cone, as it approaches the plane of action, at the point of sensory stimulation. Bergson is clear to point out that there is always play between the two extremes, *memory as action/habit* with its locus in the plane of action, and the height of *memory par excellence*, accessed through dream/imagination:

Bergson considers *memory* central to the subjective knowing of individuals, which has implications for the democratic notion of *freedom of thought*.

> . . . it is only the symbol of the inner energy which allows the being to free itself from the rhythm of the flow of things and to retain in an ever higher degree the past in order to influence ever more deeply the future–the symbol, in the special sense which we give to the word, of its memory. Thus, between brute matter and the mind most capable of reflection *there are all possible intensities of memory or, what*

Figure 1
From H. Bergson, *Matter and Memory*, p. 162

> In point of fact, the normal self never stays in either of these extreme positions; it moves between them, adopts in turn the positions corresponding to the intermediate sections, or in other words, gives to its representations just enough image and just enough idea for them to be able to lend useful aid to the present action.[18]

It is important to note that everything is geared
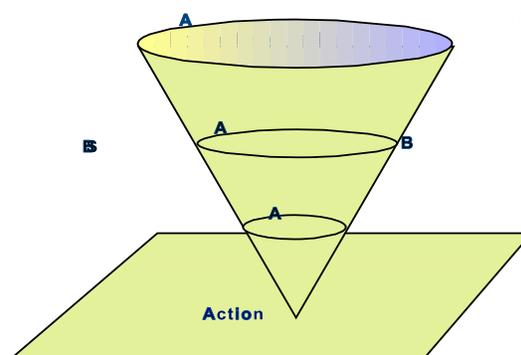
toward *action*. To that end, Bergson suggests that memory is condensed infinitely as it is drawn to the plane of action, in order to make it useful.

Memory as Freedom

> *comes to the same thing, all the degrees of freedom* [emphasis added].[19]

While the compacting and condensing of memory serve the utility of the social self, an ever expanding memory serves to increase "degrees of freedom," thus expanding resources relative to freedom of thought.

For Bergson, it is the *moi intérieure* that interacts with the past through *memory par excellence*, and it is in the play between the past and present where freedom of thought is experienced. Bergson extends his understanding of memory, as it is united with his thoughts of the *two selves*, which he posits in other works. These two selves parallel

Bergson's distinction between the *memory par excellence* and *memory as action/habit*, and are described as such, respectively: the *moi intérieure* is

> that deep-seated self ...which participates in *la durée,* the dynamic and uninterrupted flow of the real; and the mechanistic, empirical, social self, "a conscious automaton," which performs "the majority of our daily actions: through discerning what is immediately "*useful*" and driving "back into the unconscious" what is not [Bergson's emphasis].[20]

Bergson's *social self*, which operates through *memory as action/habit*, is that aspect of the person grounded in the plane of action, influenced through social interactions. The *social self*, according to Bergson, is but a shadow of the *moi intérieure*, as it is grounded in the mechanistic, utilitarian action of the Social. Bergson's work suggesting the tensions between the anamnetic discourse and the discourse of science and development as identified by Lyotard, exemplified through the *moi intérieure* and the *social self.*

Overwriting of Anamnetic Knowing

Overwriting might best be understood as a threat to freedom of thought, covering and replacing an individual's thoughts with ideas external to the person. This is exemplified in Jules Michelet's *Du Prêtre, De La Femme, et De La Famille,* which critiques the priest's goal to "reign over a soul," as described in the book, *Freedom's Moment:*

> Accordingly, "he penetrates further" on chance that her [the wife] soul still conceals "a world of liberty which [he] cannot reach". . .Even worse than violating the "virginity of [a woman's] soul," or so Michelet argues, is the priest's intention "to undermine a rival

authority;. . .that of the husband." Each day the wife repeats to her husband and son "the lesson she has learned," *and it enters that "notable part of our activity" which "escapes. . .from the sphere of liberty to enter into that of habit* [emphasis added]."[21]

Michelet describing, in a sense, what Bergson would develop nearly fifty years later, in *Matter and Memory*: the distinction between the "plane of action" (habit) and that of freedom of thought.

Through *Time and Free Will,* Bergson supplements this notion of overwriting,[22] serving as a rather prophetic voice for education, and social sciences in general: "The very mechanism by which we only *meant at first to explain our conduct will end by also controlling it* ... we shall witness permanent associations being formed; and little by little ... *automatism will cover our freedom.* [emphasis added]."[23]

The threat of overwriting is embedded in language itself. As Paul Cohen interprets Bergson,

> Bergson's metaphysical Other [*Social Self*] is all the more insidious for residing in the eternal Trojan horse of *human language*. For Bergson. . [the threat to individual freedom] is forever internalized in man's dependency on *discourse*, which ceaselessly threatens to ensnare his innate liberty and spontaneity in the web of social utility.[24]

Because there are some discourses that are privileged in this society, while other discourses are marginalized, it becomes clear how instances of overwriting those *other* discourses could take place.

Implications of Parent Education Practices

Since the early 1980's, there has been an overwhelming interest to include parents in the education of their children, and, if need be, "train" them for this role. For example, the *Improving America's Schools Act* of 1993 states that "Schools must see it as part of their job to supply [information] and to assist all parents in becoming partners in their children's education."[25] According to various researchers,
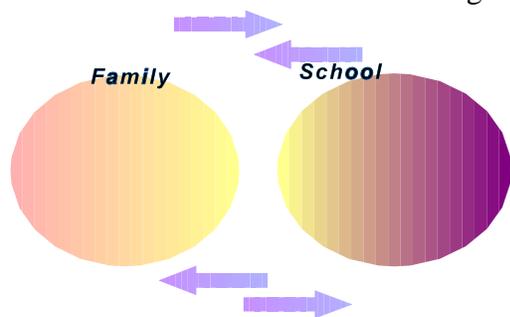
the reasons for doing so are clear: parent involvement results in (1) higher academic achievement, (2) improved school attendance by students, (3) positive student and parent attitudes toward school, and (4) greater parent satisfaction with teachers.[26]

The study of parent involvement and the family-school relationship, in general, has led to the development of theoretical models for parent involvement as well as descriptive typologies of how families participate in their children's education.[27] The theoretical perspective of "spheres" depicts families and schools as separate entities. During the last 50 years, there has been a movement from the "separate spheres of influence" perspective for schools and families toward an "overlapping spheres of influence" perspective. The "separate spheres of influence" perspective suggests that each institution, school and family, operates most efficiently when working independently from each other, emphasizing the relevance of their separate contributions to society. The

"overlapping spheres of influence" perspective, alternatively, suggests that these spheres "can be pushed together and pulled apart again by practices and interpersonal forces in each environment." This concept of "overlapping spheres of influence" can be seen in various models, which are the basis for current parent involvement strategies.[28]

Figure 2.

In particular, Epstein's model describes family and school shared responsibilities in terms of five specific types of involvement practiced in schools, including: (1) basic obligations of families; (2) basic obligations of schools; (3) involvement at school; (4) involvement in learning activities at home; and (5) involvement in decision making, governance and advocacy.[29] Epstein's sphere model places schools before families, as efforts are made to bring families into schools and to bring school-based learning activities into the home.

If the theoretical model of family and school spheres, offered by Joyce Epstein, is descriptively accurate, how is the anamnetic discourse of the family affected, as those spheres come to overlap more often through parent education? Considering parent education from this view might highlight the tensions that could exist between the anamnetic and scientific discourses. Such a model has the potential to affect power relations, creating an unequal balance of power between the family and school, as well as pockets of resistance to such power. The overlapping spheres to which Epstein refers, might result in the overwriting of the anamnetic (subjective) discourse central to family with the scientific-developmental (objective) discourse that is at the core of education.

Framing parent education through this enquiry illuminates the contradiction between the anamnetic and scientific discourses. The work of both Lyotard and Bergson, offers educators a point from which we might begin to conceive how children and families are displaced as the *other*. Combined, their work

The institution of schooling represents and replicates the Social, fulfilling a normalizing function in this society. As such, it directly abuts the institution of family, becoming problematic in light of this description of overwriting. This enquiry addressed the differences between the institutional discourses of family and school, from which emerges the possibility of scientifically grounded discourse of schooling practices, overwriting the anamnetic discourse of the family. Is it possible to avoid the overwriting of family discourse? It might be prudent to bring to the conversation Lyotard's discussion of language games.[30] From this, a more succinct understanding of the various discourses at play might be found. The institutional discourse of schooling would need to change dramatically, giving up some widely held theories on children and families, and hinging itself, instead, on the democratic ideals. While such sweeping broad-based changes are difficult to achieve immediately, there is the possibility that change may occur

challenges educators to question educational practices, such as parent education, in terms of their effects on the freedom of speech and thought guaranteed to all individuals.

Figure 3.

individual by individual, out of human agency. Certainly, there is hope.

This enquiry is important in that it has
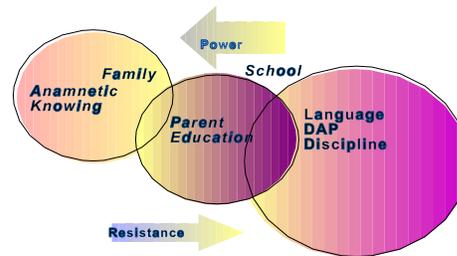
the potential to de-escalate tensions between the institutions of family and school by removing the arguments relative to "self-formation" from the personal/professional level to the level of democratic ideals. Such arguments require educators to have a sense of the basic notions of education as preparation for citizenship. Subsequent work must consider how teacher education programs address the family-school relationship through education as a preparation for citizenship.

ENDNOTES

1. Excerpted from, Janice Fialka, "Advice to Professionals Who Must Conference Cases," in *It Matters: Lessons from my Son* (Huntington Woods, MI: Janice Fialka, 1997), 19.

2. Joyce Epstein, "School and Family Partnerships," in *Encyclopedia of Educational Research,* ed. M. Alkin (New York: Macmillan, 1992), 1140-1151.; de Acosta, M., A foundational approach to preparing teachers for family and community involvement in children's education, *Journal of Teacher Education* 47(1) (1996): 9-15; Lisa D. Delpit, The silenced dialogue: power and pedagogy in educating other people's children, *Harvard Educational Review* 58(3) (1988): 280-298; Joyce Epstein, Advances in family, community, and school partnerships, *New Schools,*

New Communities 12(3) (1996): 5-13; S. L. Kagan, Families and children: who is responsible? *Childhood Education* 71(1) (1994): 4-8; L. Kaplan, Parent education in home, school, and society: a course description, in *Education and the Family*, ed. L. Kaplan (Boston: Allyn and Bacon, 1992), 273-277; A. Shartrand, H. Kreider, and M. Erickson-Warfield, *Preparing teachers to involve parents: a national survey of teacher education programs*, report prepared for Harvard Family Research Project (Cambridge, Massachusetts: Harvard University, 1994); B. Wigman, Compulsory education and the privatised family, *Social Analysis* 32 (1992): 31-52.

3. Hillary Rodham Clinton, *It Takes a Village and Other Lessons Children Teach Us* (New York: Simon & Schuster, 1996).

4. Parents As Teachers National Center, Inc., November 5, 2001, on-line, available from http://www.patnc.org.

5. For a discussion of the effects of the political upon the family, see Nikolas Rose, *Governing the Soul: The Shaping of the Private Self, Second Edition* (London: Free Association Books, 1999), especially Part Three: "The Child, the Family and the Outside World." Also Jacques Donzelot, *The Policing of Families*, trans. Robert Hurley (Baltimore: Johns Hopkins University Press, 1997).

6. "***Critical Enquiry"*** is a particular kind of enquiry that challenges the traditional notions of "research" into the policies and practices of institutions. The capital "*C*" in ***Critical*** emphasizes ***social*** criticism at the most fundamental level of what ought to constitute ideal, just, democratic social structures. The capital "*E*" in ***Enquiry*** emphasizes the self-conscious use of all forms of analysis and interpretation of discourses that create, maintain, and justify social structures within particular social, political, economic, and legal contexts. The notion of *discourse* relative to ***Critical Enquiry*** includes meanings consciously expressed through *narratives*—in the broadest symbolic sense of the notion—including not only phonetic and graphic texts, signs, and symbols, but individual and group behaviors and institutional practices. The choice of spelling recognizes that *enquiry* is best used to mean "to ask" within the general *contexts* of policies and practices; whereas, *inquiry* has a narrow focus in that it is best used when referring to a "formal investigation," such as that of a crime." See: Charles J. Fazzaro, "*Critical Enquiry*: Implications for American Education Policy and Practices," paper to be published in *Journal of Philosophy and History of Education,* Vol. 52, (2002).

7. See George C. Rosenwald and Richard L. Ochberg, editors, *Storied Lives: The Cultural Politics of Self–Understanding* (New Haven, CT: Yale University Press, 1992); D. Jean Clandinin and F. Michael Connelly, *Narrative Inquiry: Experience and Story in Qualitative Research* (San Francisco: Jossey-Bass Inc., 2000).

8. Nikolas Rose, *Governing the Soul: The Shaping of the Private Self, Second Edition* (London: Free Association Books, 1999), xviii.

9. Jean-François Lyotard, *The Inhuman,* trans. Geoffrey Bennington and Rachel Bowlby (Stanford: Stanford University Press, 1991), p. 3.

10. Lyotard, *The Inhuman,* 2-6.

11. Lyotard, *The Inhuman,* 2.

12. Richard Salem, editor *Witness to Genocide: The Children of Rwanda* (New York: Friendship Press, 2000), 29, 31, 43.

13. *Merriam–Webster's Collegiate Dictionary, Tenth Edition.* (Springield, MA: Merriam–Webester, Incorporated, 1998), 831.

14. *The American Heritage Dictionary of English Language, Fourth Edition*. (Boston: Houghton Mifflin Company, 2000), 1257.

15. Lyotard, *The Inhuman,* 2.

16. Henri Bergson, *Matter and Memory*, trans. Nancy Margaret Paul and W. Scott Palmer (New York: Zone Books, 1991), first published in 1911. Pages 79-90 encompasses a specific discussion on these two types of memory.

17. Bergson, *Matter and Memory,* 162-63.

18. It is this *negotiation* that I think best links Lyotard's use of the word *anamnetic* with Bergson's memory. *Anamnesis*, a Greek term, written about by both Plato and Aristotle, is an inclusive term. Its meaning envelops the ideas of remembering, recollection, reminiscence, and memory. Ideas, that when considered collectively, effectively communicate Bergson's work on memory, and the negotiation of past with present experiences. To consider memory in isolation of the negotiation offered by Bergson, does not capture the spirit of anamnesis central to Lyotard's argument. See Bergson, *Matter and Memory,* 163.

19. Bergson, *Matter and Memory,* 222.

20. As cited by: Paul M. Cohen, *Freedom's Moment* (Chicago: University of Chicago Press,1997), 78. Henri Bergson, *Essai sur les données immédiates de la conscience* (Paris: Presses Universitaires de France, 1927), 93,126; *L'Évolution Créatrice* (Paris: Presses Universitaires de France, 1941), 5, 159-160.

21. As cited by: Paul M. Cohen, *Freedom's Moment* (Chicago: University of Chicago Press,1997), 76. Jules Michelet, *Du Prêtre, De La Femme, et De La Famille* (Paris: Hachette, 1845).

22. Bergson's concern for overwriting freedom dovetails with the notion of "disciplining technologies," which Michel Foucault elaborated on in *Discipline and Punish*. Bergson's "freedom-lost" can be located in Foucault's three modes of objectification, whereby individuals are divided, classified, and eventually subjectified. For Foucault, subjectification is key to controlling an individual, whereby rather than being passively acted upon, the individual comes to act upon himself.

23. Henri Bergson, *Time and Free Will: An Essay on the Immediate Data of Consciousness*, trans. F.L. Pogson (New York: Macmillan, 1913; reprint, Montana, USA: Kessinger Publishing Company, 1995), 237.

24. Cohen, *Freedom's Moment*, 80.

25. Angela Shartrand, Holly Kreider and Marji Erickson-Warfield, *Preparing Teachers to Involve Parents: A National Survey of Teacher Education Programs*, (ERIC, ED 374 111, 1994), 6.

26. Ann V. Shaver and Richard T. Walls, "Effect of Title I Parent Involvement on Student Reading and Mathematics Achievement," *Journal of Research & Development in Education* 31, no. 2 (1998): 90-97; Janet E. Foster and Rachelle G. Loven, "The Need and Directions for Parent Involvement in the 90's: Undergraduate Perspectives and Expectations," *Action in Teacher Education*, 14 (1992): 13-18; James Comer, "Parent Participation in Schools," *Phi Delta Kappan*, 67 (1986): 442-446.

27. For discussions of theoretical models see especially: Epstein, "School and Family Partnerships"; Shartrand, Kreider and Erickson-Warfield, "Preparing Teachers to Involve Parents"; and John T. Stallworth and David L. Williams, "Parent Involvement Training for Undergraduate Elementary Teacher Preparation," paper delivered at the American Educational Research Association Annual Meeting, Los Angeles, California, April 1981.

28. Epstein, "School and Family Partnerships," 1140-1151.

29. Epstein, "School and Family Partnerships," 1145.

30. For a complete discussion on language games, see Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge,* trans. Geoff Bennington and Brian Massumi, 11th ed. (Minneapolis: University of Minnesota Press, 1997).

JUSTICE AND THE ACADEMY

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Abstract

Justice begins with a hearing, with having the opportunity to speak, a willingness to listen, fairness and an open dialogue. If there is a perceived institutional sense of justice, then participation in the dialogue becomes purposeful to all. When the dialogue becomes one of social affirmation and not interaction, individuals within the institution begin to withdraw totally or give only the appearance of active participation. This paper offers a discussion of the culture of the academy when perceived justice is subjugated to expected institutional behaviors.

In his inaugural address, Clark Kerr, President of the University of California at Berkeley in September 1958, focused on not only the history of the university, its present status, its future, but also emphasized its purposes. "In all this work," he said, "the university has a natural function and responsibility, for here too, the role of intellect has become indispensable. The never ceasing flow of new ideas, in all fields, is the lifeblood of our society, and change and movement is the way it achieves its dynamic equilibrium." (Kerr, 1958) What are the purposes of faculty within the academy? Are we moving toward a bureaucratic power paradigm with its production centered model or a justice paradigm with its personal conscience centered model?

Public Discourse Within the Academy, A Culture Shift

Justice begins with a hearing, with having the opportunity to speak, a willingness to listen, fairness and open dialogue. Justice, according to the 1993 *Webster's Third New International Dictionary,* is defined as the maintenance or administration of what is just, having a basis in fact, reasonable, well-founded, right, true, accurate, equitable, fair. Thoughts for this paper on justice in the academy emerged from a specific

A faculty meeting was announced. The meeting appeared to be an open meeting with the institutional president, vice president, dean, and the assistant to the president. An opportunity to be heard, a dialogue, anticipation was evident. The meeting process began, as usual, with a thanking of the participants for coming and for being willing

faculty-administration interaction which occurred over a year ago at an institution of higher education. The source was a public hearing for a specific college called by the administrative leaders of the university institution. The faculty was concerned with the shift from an emphasis within the academic institution from serving both graduate and undergraduate needs within a metropolitan environment to an emphasis on recruitment of an undergraduate on-campus population. The shift represented a reconstitution of the population served, as this particular college, one of five within the institution, had historically served an older, commuting population and a strong graduate component.

There had been changes in enrollment, with a short growth period occurring from 1990 to 1994 followed by decreasing enrollment across the institution from 1995 to 2001. The economy of the state had begun to change as more job opportunities for its population became available and college students were electing vocational areas of study, which mirrored the national trend towards business and computer science career technology. The enrollment decreased across all five colleges within the institution as well as within several graduate programs in this specific college. There were no easy answers as to why enrollment shifted, and there was no apparent need to refocus the college vision, as seen by the previous administration. The niche of the mission of the metropolitan institution continued and many graduate programs remained viable. However in 1998, a new administration brought with it a business/production model approach for the running of the institution and a new mission of being " the premier undergraduate institution". The Faculty began to ask questions. An uneasiness was developing on the part of faculty who taught in the graduate programs.

to share thoughts. After introductory remarks, the forum was opened for questions from the faculty. These questions began to challenge purpose, function, and utilization of time, along with the expression of an apparent administrative lack of concern for graduate academic needs. The faculty at that time was not fully aware of the change in the

institutional mission towards an undergraduate emphasis. The hearing shifted from an open forum to a "let's get on board team players" for the benefit of the academy. When the anticipated response was not forthcoming, the next significant player became critical of the faculty needs and made remarks which were more negative in nature, accompanied by a dismissive and deriding tone. The dialogue became less interactive. Faculty became quieter, only a few spoke, then silence. The meeting adjourned. As faculty left, murmuring was heard, dismay was felt by many, wondering why faculty questions had been met with such apparent unhappiness. Most of the faculty were silent, hesitant to speak unless thought to be lacking a supportive "attitude". A culture shift had transpired.

Psychosocial Paradigm

> *Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it is untrue; likewise, laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust.* (Rawls, 1971, p. 3)

What social constructs are involved in such academic exchanges? What are the implications for justice within the academy? From early applications of psychology to a social setting, the issues of power and justice have a varied and heavy accounting. Blau (1964) offered a seminal work in his examination of the existence, use and misuse of power in social exchanges. Anchored in the exchange theory, Blau and others (Walster, Berschied, & Walster, 1973; Homans, 1974) propose that everyone functions from one of two positions, either one of social justice or of social power.

Social justice is characterized as the individuals' psychological structure tied to a core which includes a valuing of truth, responsibility, and ethical actions. Justice seeks fair treatment and allocations of resources which is typified as equal shares for equal individuals (equalized through effort, skills, etc.). Justice is the absence of arbitrary treatment and favoritism. Stevens and Woods (1992) argue that justice is the absence of injustice which "…may occur through delinquent or abusive authority. It may also occur when those in

Justice models have explicit rules applied equally to all while power models have implicit and explicit rules which may or may not be followed in

authority are not recognized as having a right to that authority or when their decisions are out of keeping with the rules most people accept" (p. *xiv*). At the other extreme is Social Power. Power is characterized as the individuals' psychological structure tied to a core which includes a valuing of winning a greater share than others, influencing of rules through such means as possible, superiority, and achieving political control over others. Social Power seeks to obtain resources and entitled treatment which are typified as receiving more shares of the resources by taking others shares from them. Power ignores the rules, cultivates a chameleon-like persona, and seeks to out smart others to gain the resources. Winning is not the main thing, it is the only thing. Aronowitz (2000) addresses concerns of higher education being seduced by the charm of money from public and private funding sources and their resulting restructuring of the academy from a just institution to one of power.

The underlying assumption of the justice paradigm as examined through equity theory is that justice is interpreted by individuals. Secondly, these individuals are selfish and will take steps in any exchange to maximize their own rewards. The exchange occurs between individuals, individuals and groups, individuals and institutions, groups and institutions, etc. Each individual, regardless of how many, pursues an increase in their own rewards, either tangibles such as money or intangibles such as status and honor. This effort to maximize rewards leads inevitably to behavior that is inequitable toward others, particularly if they can "get away with it" (Walster, Berscheid, & Walster, 1973). This results in what has been termed "situational exploitation." When this occurs, both participants are in a state of inequity and will seek to restore their own equity. This may be through actual equity with compensation, self-deprivation, or retaliation by the victim. Or it may be accomplished psychologically by participants convincing themselves that 1. their own share was not so great, 2. their own contribution was greater thus justifying their greater reward, 3. the rewards the other received was really greater thus justifying the large acquisition, or 4. the contributions of the others were small so that they received what they deserved (Deutsch, 1985).

the winning (Walster, Walster, & Berscheid, 1978). Justice models include intrinsic values and are sum positive exchanges. Power models propose only

extrinsic rewards as of any value and a sum zero exchange. A sum zero exchange occurs between two individuals when each has one resource token and individual A acquires individual B's one, giving individual A two tokens and individual B none. A sum positive occurs when both individuals exchange tokens and result in both having tokens of value. In the Academy, faculty is faced with the choice of two paths; one of Social Justice and one of Social Power. If the faculty elects a system whereby some win and others loose through vague or arbitrarily applied rules, then the faculty have elected to follow the Academy's administration through a shift of paradigm from Social Power to one of Production. On the other hand, if they choose the more challenging path along explicitly stated, equally applied rules focused upon scholarly tasks honestly accomplished and accounted for, the faculty has elected the more untidy venture of Social Justice through a conscience-centered model. As Deutsch (1985) proposed, the determinants of the value base in a cooperative relation imply productivity as the primary goal resulting in the utilization of equity as the dominant principle i. e., outputs = inputs.

The Academy, the Individual, and Buber

Dialogue in a social justice model is based on a community of learners. A community of learners/scholars involves thinking, respecting, sharing and the expectation of open dialogue. In the Academy of higher learning a heightened level of dialogue with intriguing thought exchanges, civility, and a respect for diversity and autonomy is also assumed. As presented to the outside world, the community of learners within the academy is interpreted as a model of "what should be" and, thus, sets itself apart, on a higher level for all to see.

> The concept of autonomy understood as rational self-determination is attractive as a means of bridging the gap between individual and community because the concept admits application to both individuals and groups, and so has the potential richness to give expression to a particular relationship between the two entities rather than simply articulating the privileges of one against the other." (Jones, 1999, p. 290).

Personal beliefs, personal experiences, the role in which one works within the institution, all influence the dialogue within the academy. What

might have been the interaction at the faculty-administration meeting as described above if an open and personal dialogue had been in place from the beginning?

If the Academy is a place of open dialogue, then evidence of an institutional sense of justice would lend credence to all dialogue. Martin Buber posits in his philosophical writings that each individual is unique in his/her self image and is to be respected for his/her own uniqueness. In order to meet and embrace this self within a positive social climate, a dialogue between individuals must be created. Martin Buber created a model of an educated person whose life is one of autonomous decision making through real experiences and specific situations. Martin Buber's "I and Thou" philosophy demonstrates a keen understanding of the nature of human communication with all of its misunderstandings due to experiential differences between senders and receivers of messages (Nash, 1968). These differences in experiential points of reference affect the acceptance and respect of the self within the changing social dynamic. The existentialist basis for Buber's beliefs involves active interaction between individuals in a real world. Buber maintained that many relationships with other people merely consist of "talking past" or "talking at" someone, whereas, true acceptance and understanding of another person's perspective is established through a dialogue which emerges through an "I and Thou" relationship, as opposed to the "I-IT" relationship, which is the way people relate to inanimate objects. The dialogue can only be created through responsible interpersonal relationships based upon respect and acceptance. In Buber's *Paths in Utopia,* he painstakingly points out that "A real community need not consist of people who are perpetually together, but it must consist of people who, precisely because they are comrades, have mutual access to one another and are ready for one another" (Buber, 1996. P. 145). If people are treated as "ITS" by the institution, the resultant behaviors may not be supportive to an active dialogue which supports autonomy of thought, respect for the individual, and an intellectual community. The perception of being treated as less than, being invisible, or dismissed has personal and institutional ramifications.

The institution has a choice. If a Social Justice Model is adopted, then a sense of justice has an opportunity to emerge and participation in

the dialogue becomes purposeful to all. If a Social Power Model is in place, then the culture of the Academy can become one in which social affirmation occurs with non-interaction among individuals, resulting in personal withdrawal or the appearance of active participation. For the Academy to be the viable institution envisioned by academic leaders such a Clark Kerr, this paper posits that the Social Justice Model must be considered as a means to establishing a culture of open and purposeful dialogue. Although it may be more cumbersome, the act of purposeful dialogue will be seen by members of the Academy as an opportunity to build the mission together and the Academy emerging as a Just Institution.

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CRITICAL ENQUIRY: IMPLICATIONS FOR AMERICAN EDUCATION POLICY AND PRACTICE

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[The] turning of real lives into writing is no longer a procedure of heroization; it functions as a procedure of objectification and subjection.[1]
Michael Foucault

Introduction

This paper is an introduction to *Critical Enquiry*, a particular kind of enquiry that challenges the traditional notions of "research" regarding the policies and practices of institutions. The paper begins with a description of what constitutes *Critical Enquiry*, then continues with an elaboration of its justification in light of American public education.

What is Critical Enquiry?

The capital "*C*" in *Critical* emphasizes *social* criticism at the most fundamental level of what ought to constitute ideal, just, democratic social structures. The capital "*E*" in *Enquiry* emphasizes the self-conscious use of all forms of analysis and interpretation of discourses that create, maintain, and justify social structures within particular social, political, economic, and legal contexts. The notion of *discourse* relative to *Critical Enquiry* includes meanings consciously expressed through *narratives*---in the broadest symbolic sense of the notion---including not only phonetic and graphic texts, signs, and symbols, but individual and group behaviors and institutional practices. The choice of spelling recognizes that *enquiry* is best used to mean "to ask" within the general *contexts* of policies and practices, whereas *inquiry* has a narrower focus in that it is best used when referring to a "formal investigation," such as that of a crime.[2]
To this end:

Critical Enquiry is suspicious of all meta-discourses---including but not limited to grand theories, ideologies, and "isms"---offered as naturally occurring social structures that transcend human subjectivity, existing outside the boundaries of human consciousness.

Critical Enquiry recognizes the subjective, political nature of social structures; thus, it seeks to reveal the power embedded in all forms of historically contextualized discourses that condition popular thought to accept socioeconomic power differentials as "natural," inevitable.

Critical Enquiry works dialectically in an unremitting search for contradictions between existing social arrangements and the liberal democratic ideals relative to human rights and social justice, such as those both explicitly and implicitly embodied in the Founding documents of the United States (1776 and 1791), The Declaration of the Rights of Man and the Citizen (1789), and the United Nations Universal Declaration of Human Rights (1948).

Critical Enquiry is particularly concerned with the narratives of institutional structures which systematically exclude individuals and groups from sociopolitical power and from the free access to information used to both condition and justify the *status quo*.

Critical Enquiry is based on the belief that emancipation comes only to individuals that increase their understanding and self-reflective analysis of their social conditions. Such an analysis depends on the free and open exchange of knowledge and information uncontaminated by authoritative privilege and sanctions. Only after meeting these conditions regarding knowledge can citizens in a democratic society be sufficiently prepared to make ethical and moral *judgements*.

Critical Enquiry vs. Research

Why *Critical Enquiry* instead of *research* as the fundamental means of acquiring knowledge to both understand and inform social structuration in democratic societies? Any answer to this question must begin with a consideration of generally accepted definitions of *research*. First, *Webster's New Collegiate Dictionary* defines research as:

MF *recerche* Fr. *recerchier* to investigate thoroughly. *re* + *cerchier* [*re* = looking back] to search–more at SEARCH. 1**:** Careful and diligent search 2 **:** Studious inquiry or examination; *esp* **:** investigation or experimentation aimed at the discovery and interpretation of facts, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories or laws.

The *Oxford Modern English Dictionary*, perhaps a more widely recognized authoritative source, defines *research* as:

n **1a** systematic investigation into and study of materials, sources, etc, in order to establish facts and reach new conclusions. **b** (usu. in *pl*) an endeavour to discover new or collate old facts, etc. by scientific study of a subject or by a course of critical investigation. **2** (*attrib.*) Engaged in or intended for research. *v*. **1** *tr*. Do research into (a subject) or for (a book etc.) **2** *intr*. Make researches. [from obsolete French *recerche*].

From these two definitions, one can conclude that the notion of "research" is conditioned on the assumption that "facts" do exist and through essentially "scientific" study and/or "investigation or experimentation," new facts can be discovered so that "accepted theories or laws" can be revised and "new conclusions" reached. So constituted the notion of "research" seems entirely appropriate for at least a Newtonian worldview, one that assumes that an unremitting project of "searching again" (*re*-*search*) will ultimately reveal the existence of irrefutable facts, *invariable* knowledge. If this view of *research* is to hold universally for *all* phenomena, then it must likewise be amenable to explaining human behaviors and dispositions. If it is, then human behaviors and dispositions must be governed by *invariable* knowledge. To the contrary, as Michel Foucault has shown repeatedly, the history of social structures reveals these structures are unique to particular historical periods (*epistemes*) defined by their social, political, economic, and legal contexts. If this is the case, then human behaviors and dispositions are governed not by *invariable* objective knowledge, but by expressions of *values*, the domain of *variable* knowledge, of subjectivity.[3]

Unlike the predictable, repeated events of the scientific, natural world, there is no "scientific" or other evidence that any particular historical event is predictable and repeatable. That is, we cannot assume that any particular event relative to social structuration, and communicated (represented) by historically conditioned narratives, has any "factual" meaning outside of the complex of human interactions that constitute the social, political, economic, and legal contexts within which the event took place.[4]

If historically situated events are essentially discrete entities, relative to particular *epistemes*, like photographic snapshots, then can they have factual implications for present and future events? The project of human "History" has been an attempt to impose objectified, law-like explanations about the causality of at least grand social structures (*grands récits*). Examples of such views of history were made popular by Hegel, Marx, and other within the genre of *historicism*. If discrete historical events somehow transmit meaning to the next historical event, then how is the information governing the causality of social structures transmitted? Could it be, for example, through basic structures of communication (Lévi-Strauss) or some biologically endowed, universal deep "structure of language" (Chomsky)? Structuralists generally believe that one or some combination of these and other similar views to be the case and that there are laws waiting to be discovered that govern human structuration. Again, "factual" evidence necessary to justify law-like generalizations to explain social structures is wanting. *Critical Enquiry* seeks no laws---nor if such laws existed would it recognize continued adherence if social justice was not being fully served. Instead, *Critical Enquiry* is concerned with both the *processes* and *outcomes* of social structuration. In American K-12 education, for example, these processes and outcomes must be perfectly consistent with the full expression of liberal democratic ideals of, but not limited to, notions of *access*, *citizenship, community, equity*, and *free speech*.[5]

Methods of Critical Enquiry

Although *Critical Enquiry* is open to all forms of enquiry that can inform judgements about the human condition, it is suspicious of any form that appeals ultimately to explanations that claim to be "objective," to transcend human subjectivity. Among these are those forms of enquiry that infer from mere descriptions. This is so because at the core of *Critical Enquiry* is the belief that meanings do not transcend *discourse.* Expressed in its most

fundamental form, **Critical Enquiry** rejects the notion that **X** is as it is because **X** depends on a governing force independent of all human subjectivities. Instead, **Critical Enquiry** takes the position that **X** need not be as it is because **X** is determined by the discourse that constitutes its character. Because all discourse is a product of

> The very meaning and mission of deconstruction is to show that things—texts, institutions, traditions, societies, beliefs, and practices of whatever size and sort you need—do not have definable meanings and determinable missions, that they are always more than any mission would impose, that they exceed the boundaries they currently occupy. What is really going on in things, what is really happening, is always to come. Every time you try to stabilize the meaning of a thing, to fix it in its missionary position, the thing itself, if there is anything to it at all, slips away. A meaning or a mission is a way to contain and compact things, like a nutshell gathering them into a unity, whereas deconstruction bends all its efforts to sketch beyond these boundaries, to transgress these confines, to interrupt and disjoin all such gathering.[6]

For the purposes of **Critical Enquiry**, deconstruction is considered to encompass not only Derrida's notion of deconstruction but other forms of enquiry with similar missions concerning the analysis of discourse, such as Michael Foucault's historical analytics and Jean-François Lyotard's language games.

Lastly, Derrida notes that relative to one's "writing" being consistent with a "commandment," a grand narrative,

> What guides the graphic point, the quill, pencil, or scalpel is the respectful **observance** [emphasis in the original] of a commandment, the acknowledgment before knowledge, the gratitude of receiving before seeing, the blessing before knowing.[7]

This being the case, deconstruction exposes the hegemony of grand narratives that have been promoted by institutions in the name of the *status quo*. Deconstruction is freedom in its purest sense—freedom of thought. Deconstruction gives texts, institutions, traditions, societies, beliefs, policies, and practices a different meaning, a new

conscious human *construction*, the general method of **Critical Enquiry** is *deconstruction*. The term *deconstruction* is generally associated with Jacques Derrida, the widely read and controversial contemporary philologist and philosopher. For Derrida,

"reading." Deconstruction gives the *status quo* concern because new "readings" might erode its power. Given the longstanding disparities and inequalities that persist from generation to generation, American democracy is only a mere illusion, only the promise of a democracy. The present socioeconomic class structure *status quo* is essentially undemocratic; therefore, deconstruction as presented here, at least, is always about "democracy to come."[8] Educators have much to do in giving the institution of public schooling a new "reading," a new beginning.

Implications For American Education Policy and Practice

Every education policy and concomitant practice relates to one or a number of the eight essential education/schooling questions:

1. What counts as knowledge (truth)?
2. Who determines what counts as knowledge?
3. Who decides what knowledge is to be taught?
4. To whom is it to be taught?
5. Who is to teach it?
6. In what form?
7. Through what medium?
8. What is the intended outcome?

These questions have no answers that transcend human subjectivity. They are value questions, thus, they are political questions requiring *judgement*. Given the traditional definition of *politics* as the allocation of values in a society, these questions go to the heart of citizenship.

Although **Critical Enquiry** regarding education and schooling is concerned with each of the eight questions, it is the last question---What is the intended outcome?---that is the ultimate test of whether an education/schooling policy/practice is legitimate in light of American democratic ideals. The question for those involved in influencing American education policy and practice is: Can the current epistemological foundations of science and efficiency justify education policies and practices in light of the purposes of American public education?

At the core of the Founding documents is the notion that the structure of American society is to be determined through political processes

consistent with liberal democratic ideals. These ideals likewise are to define the *character* of the social structure. Elements of this character include, but are not limited to, notions such as *access*, *citizenship, community, equity*, and *free speech.* Founders, such as Thomas Jefferson, James Madison, and Benjamin Rush believed that an educated citizenry was essential to both achieving

What constitutes a good citizen? To be a good citizen one must have knowledge to make informed judgements, but not just any knowledge will be sufficient. In his *Nicomachean Ethics*, Aristotle describes three different kinds of knowledge, or intellectual disciplines---*theoretical*, *productive*, and *practical*. The *telos* (purpose) of a *theoretical* discipline is to attain knowledge for its own sake. The method of acquiring *theoretical* knowledge is through contemplation. The *telos* of a *productive* discipline is to produce some material artifact that might or might not be useful to humankind. The method of acquiring productive knowledge is through *poietike*, roughly defined as practice making an artifact given a guiding image, an *eidos*. Lastly, the *telos* of a *practical* discipline is to acquire knowledge and wisdom necessary to live a virtuous, moral, and ethical political life. The method of acquiring *practical* knowledge is through *praxis*, defined as taking just action informed by the knowledge gained from reflecting on what justice demands in the particular situation.

Whereas *productive* disciplines require only means-ends, *instrumental* knowledge that could be absent any moral judgements, *practical* knowledge is that knowledge necessary for one to act to effectively bring about just consequences. Justice requires *judgements*, which necessarily might not require decisions validated on external-objective invariable knowledge, but only on internal-subjective variable knowledge---*intrinsic* knowledge. Good citizens must have the necessary *instrumental* knowledge be able to decide the relevance of issues such as those associated with the costs of proposed school tax referenda. But

and maintaining the kind of democracy–unique for its time–that they labored with others to bring about. In short, American public education was not to be merely a function of government, it was to be an essential part of government itself.[9] What soon evolved was an institution of public education intended to prepare children to ultimately assume the fundamental political office of *citizen*. more importantly, good citizens must be able to make *judgements* regarding not only their individual interests and well-being, but the interests and well-being of their immediate communities and the entire American community---in the Founders words, the *People*.

To this end, if the institution of American public schools was consistent with the ideals that serve as its foundation, then as future citizens, children would be broadly educated in both the *instrumental* knowledge essential to learning itself and the *intrinsic* knowledge necessary to be able to make informed judgements about things that ultimately affect the character of democratic ideals. Consequently, public schools should not logically relegate citizenship to a single course of study among other courses of study. The entire schooling experience was to be within a democratic political culture. But contrary to democratic schooling, by the first decades of the twentieth century the policies and practices of American public education reflected more the *instrumental* scientific/technical knowledge of efficiency than the *intrinsic* knowledge of citizenship.[10] Knowledge necessary to make political judgements cannot be reduced to scientific, objective knowledge---likewise for the technical knowledge necessary to improve the input/output ratio of a "system."[11]

Befitting its historical purpose—to prepare children to occupy the primary political office of citizen—American public education as an institution must create conditions that allow students to ultimately speak for themselves, to stand for, to represent, their own conscience, their own consciousness.

ENDNOTES

1. Michael Foucault, *Discipline and Punish* , trans, Alan Sheridan (New York: Vintage Books, 1979); 192.

2. Consistent with the purpose of **Critical Enquiry**, a useful distinction exist between *inquire* and *enquire*. That distinction is best described in *The Oxford Modern English Dictionary* (2nd edition) as: "*Enquire* is best used to mean 'to ask' in general contexts. *Inquire* is best reserved to mean 'to make a formal investigation.' In cases of academic investigations, *enquire* tends to be preferred."

3.   For examples of Foucault's work relevant here see: Foucault, Michel. *Madness and*

Civilization: A History of Insanity in the Age of Reason. Trans. Richard Howard. New York: Vintage Books, 1988. Originally published in the United States by Pantheon Books, 1965, and in France as *Historie de la Folie*, by Libraire Plon, 1961; *Discipline and Punish: The Birth of the Prison*. Trans. Alan Sheridan. New York: Vintage Books, 1979. Originally published in France as *Surveiller et Punir; Naissance de la prison* by Editions Gallimard: and *The Birth of the Clinic: An Archaeology of Medical Perception*. Trans. A. M. Sheridan Smith. New York: Pantheon, 1973. Originally published in France as *Naissance de la Clinique* by Presses Universitaires de France, 1963.

4.   See, among others, Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences* (New York: Vintage Books, 1973). Originally published in France as *Les Motes et les chose* by Editions Gallimard, 1966.

5. ***Access***: The inherent right of a person living within a liberal democratic society to define the "good life" without any unjust limitations imposed by the institutions *of* government and those sponsored *by* government. ***Citizenship***: That aspect of the character of each citizen to fully and actively participate in citizen self-governance. ***Community***: That aspect of a citizen's character that disposes those with diverse social, political, and economic interests to insure the fulfillment of common interests while allowing individuals to exercise the widest discretion of individual freedoms. ***Equity***: The aspects of social justice that recognizes the inherent rights of individuals to be accorded their full measure of life, liberty, and happiness. ***Free Speech***: The inherent right of individuals to be the sole judge of their thoughts and to be free of institutionally sanctioned forces that explicitly and implicitly serve to legitimize particular thought as "Truth."

6.   Jacques Derrida, *Deconstruction in a Nutshell: A conversation with Jacques Derrida*, Edited with Commentary by .John D. Caputo (New York: Fordham University Press, 1997), 31-32.

7.   Jacques Derrida, *Memoirs of the Blind: The Self-Portrait and Other Ruins* (Chicago, IL: the University of Chicago Press, 1993); 29-30.

8.   Derrida, *Deconstruction in a Nutshell*, 123.

9. Newton Edwards, *The Courts and The Public Schools: The Legal Basis of School Organization and Administration* (Chicago, IL: The University of Chicago Press, 1955), 23. Edwards elaborates on this notion: "The primary function of the public schools, in legal theory at least, is not to confer benefits upon the individual as such, the school exists as a state institution because the very existence of civil society demands it." (p. 34)

10. Raymond E. Callahan, *Education and the Cult of Efficiency* (Chicago, IL: The University of Chicago Press, 1962). For a full treatment of the *instrumental* and *intrinsic* valuing of knowledge in American education see: Henry R. Weinstock and Charles J. Fazzaro, *Democratic Ideals and the Valuing of Knowledge in American Education: Two Contradictory Tendencies* (Lewiston, NY: The Edwin Mellon Press, 1990.

11.   For a further elaboration of this difference see: Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans., Geoff Bennington and Brian Massumi (Minneapolis, MN: University of Minnesota Press, 1984): hereafter cited in the text as *PC*. Originally published in France in 1979 by Les Editions de Minuit as *La Condition postmoderne: rapport sur le savoir*.

APPROPRIATING THEOLOGICAL LANGUAGE FOR SECULAR EDUCATION PURPOSES

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A Rationale

Those of us who make the choice to teach in the, so-called, "foundations" area of teacher education seem to be a restless and searching, never-satisfied breed. We engage in continuous attempts to find better ways to understand the educational process. It may appear as if we suffer from an obsessive-compulsive disorder that drives us to look for new–and to refine old–educational understandings. We seem unable to rest easily with answers to the educational questions of "what?" "How?" "Who?" and especially why? This restlessness is partially explained by a subjective interpretation of a Zen Buddhist precept: "There is no answer. Search for it lovingly." We recognize the ghost of John Dewey in our loving search for educational wisdom. We probe the totality of life experiences from a philosophical position that celebrates uncertainty and doubt as preludes to possibility. There is a tendency to chafe at the confines set in place by the philosophically positivist, mechanistic, standardized, quantification rubrics used to narrowly define educational "excellence" today.

This leads to a recognition that a broadened interdisciplinary dialogue is one way to reposition knowledge and stretch the intellectual imagination. It is such imaginative, interdisciplinary dialogue that has given birth to a family of educational "ologies." We interpret the meaning of education and critique the practice of teaching by way of "philosophy of," "sociology of," "anthropology of," "psychology of," "history of," etc. It is the premise of this discussion that one more "ology," theology, also provides a way to interpretively critique educational meanings and methods. We may be reminded at this point of an understanding that "one's life is, after all, an expression of all his 'ologies,' including his private theology (Menninger, p. 229)." It may be as Edward Fitzpatrick has written:

> Whether we will it or not theology gets into educational theory. Education dealing as it does with man must, in every case, deal with theological issues. This is inevitable ... Many educational theories utilize unconsciously the deep-seated theological ideas ... even though their moorings have been loosened or broken (Fitzpatrick, p. 14).

The term, "theology of education," is not new, but it has historically been narrowly circumscribed by interpretations of particularistic forms of sectarian religious education related to a "church school" or "church-directed school." It is possible, however, to use theological language as a tool to help analyze secular education. Expression of the sacred - as interpreted by theologians and theologies–may be used to probe into the meanings and methods of secular pedagogues and pedagogies. The assumption is made that theological thought (defined partly as "faith seeking understanding [Hendricks, p. 299]") may be used to help interpret the intent and characteristics of various secular pedagogies (partly defined as "knowledge seeking understanding"). One writer has even lamented that he can "not escape the responsibility for a degree of explicitness relating to my own theological impulses, while writing for an audience ... whose primary interests and responsibilities lie in public forms of educational practice (Simon, 1992, 141)."

The interweaving of theology and secular education does, of course, open a Pandora's Box of contentious cultural and political dilemmas. The issues around which these dilemmas circulate are important and deserve serious consideration and analysis, but they are not the focus of this discussion. There is no attempt here to deal with such concerns as the emotion-laden Constitutional issue of church and state separation. An argument for connecting spirituality to public education possibilities is not presented, although one could rationally and persuasively argue for such a cause. No polemic is offered here in favor of the curricular inclusion of diverse religious worldviews into the secular classroom, although this is an important and viable issue for another paper. Rather, an attempt is made to reflect on secular education through the prism of theological thought. In the words of a Jewish philosopher, "education and religion ... are thus complementary aspects of a common enterprise, each echoing, as it were in a

minor key, the dominant theme of the other (Ben-Horin, p. 497)." Thinking in these terms one might interpret the *common* enterprise connecting theology and pedagogy to be a search for Truth.

Continuing the musical analogy, many conceptual notes and chords borrowed from the theological score may be transposed to the secular classroom. The martyred German theologian, Dietrich Bonhoeffer provided us with another musical analogy that may be used for either theology or education.

Theology, Bonhoeffer suggested, is neither a neat harmony nor a symphony, but it is a polyphony. According to Bonhoeffer, "the church's *cantus firmus*, its fixed traditional melody, must remain in place yet invite the addition and innovation of other voices into the flow of the music (Holland, P. 374)." Note the analogy to education today. Recent, and current, writers such as E.D. Hirsch, Jr., William Bennett, Diane Ravich, Allan Bloom, Mortimer Adler, etc. represent an educational *cantus firmus*. Nevertheless, additional and innovative voices–even if not officially invited - have entered the flow: Paulo Freire, Henry Giroux, Peter McLaren, Nel Noddings, bell hooks, Ira Shor, David Purpel, etc. The ensuing dialectic generates penetrating questions, and "if we are willing to live the questions like sojourners in a strange land, like pilgrims plodding toward the promised land, we will begin to live the questions into answers (Nassal, p..20)."

Theological language is often viewed–even by theologians–as metaphors, analogies, and similes. Theological thinking has been likened to thinking "mythopoetically (Ruther, p. 41)." Such thinking may be verbalized in terms of ideas and concepts that contain "a multiplicity and complexity that extend their analytic range and enhance their interpretive potential (Taylor, p. 16)." Reinterpreted into educational language, and recast by a form of secular translation and hermeneutics, the complexity and range of theological concepts may help us analyze and enrich secular pedagogical purposes and methodologies. We need only be open to the creative possibilities that will allow us to think with a "poetic" spirit. There are, of course, risks involved in attempts to creatively share a specialized terminology and/or to interpret one scholarly discipline in terms of another.[1] But there are also insights to be gained.

We are not concerned here with the semantic correctness of specific definitions.

The two themes–each with a different intellectual tonal quality, but each echoing the other–are religious faith and critical intellectual inquiry.

Rather, the concern has to do with how theological language - creatively applied and interpreted - may be used to throw light on the motives and methods of secular education. This is an "intellectual exercise" intended to raise questions and stimulate a <u>thinking process</u>. The exercise does not pretend to add more *answers* to a teacher's book of pedagogical recipes. In fact, connecting theological terminology to secular education necessitates a caveat: "Meaning is not *in* words. Meaning is in people, and whatever meaning words have are assigned or ascribed to them by people (Postman, p. 183)."

Premises, Risks, and Possibilities

It is a premise here presented that by recognizing the complementary aspects of a common enterprise (theology/pedagogy) we may develop new creative pathways for thought, analysis, interpretation, and reflective possibilities regarding secular educational purposes and methods. It is also assumed that "theological consciousness" tends to be present in the self-understanding of any thoughtful teacher. Such consciousness is reflected in the so-called "hidden curriculum"–the individual-teacher *persona* - which is part of the ethos of any particular school or classroom. This consciousness–not necessarily theistic–needs to be recognized, understood and creatively developed by individual teachers. As Diana Eck reminds us, "theological thinking is not done in an idle manner. It undergirds the way in which we think about all questions of value (Eck, p. 48)." We might add that educational questions are certainly value laden.

In a similar reflection on teaching, Philip Phenix has written that "study and teaching constitute defacto acts of religious devotion (Phenix, p. 58)." There is a kind of "teacher talk" that is a prelude to active practice: words such as dedication, commitment, love, passion, caring, making a difference. David Purpel has noted that "such educators must regard themselves and their students as holy and sacred ... Such a conception of the profession ... does not put us in the services of pursuing the profane, but rather the sacred (Purpel, 1989, p. 110)." Even Alfred North Whitehead, a thinker identified with philosophical realism, has interpreted that "the essence of

education is that it be religious (Whitehead, p. 14)." John Brubaker has expanded on this idea, and challenges us to think of education "religiously, (because) this form of faith (education) testifies to a generous conception of human nature, and to a deep belief in the possibilities of human achievement (Brubaker, pp.499-500)." One

To be a "believer" is to connect personal experiences to the ultimate meanings and values of one's faith. This thought makes a connective link to an analysis that "religion is man's search for, and response to, ultimate meaning; and education is man's total preparation for a meaningful life (Greene, p. 490)." All too often, however, those of us who "profess" (note the theological implication) to be teacher-educators neglect to address the metaphysical ultimates which define a meaningful life. We concentrate instead on a prescribed credentialing process which is pragmatically concrete, and which adheres to rigidly predetermined accreditation standards. This is often at the expense of the intellectually mysterious ultimates that we are led to believe are not applicable to an empiricist model of teacher-education excellence. We would do well to give thought to a definition that characterizes education as "a process of waking up to life and its mysteries, to ways to solve the problems and celebrate the mysteries (Fox, p. 231)."

Consider Socratic wisdom at this point. Socrates' pedagogy involved "an extra-logical element, admittedly an 'element of mysticism,' which might be called a sense of calling to the life of a teacher (Sherman, p. 94)." There is a need for teachers to sense this "element of mysticism" –to develop an educational worldview that expands beyond the confines of measurable objectives. Encouraging exploration of those alternative visions of educational excellence that are not circumscribed by measurably standardized outcomes is important. In this, a theologian provides us with a theological/pedagogical comparison: "One can scarcely put conversation between theology (here substitute *education*) and culture in the form of a catechism (substitute

dictionary defines *religious* as: "to be scrupulously and conscientiously faithful." For a teacher, this is a reminder that "the form of faith" calls us to be faithful– even passionate–believers in the potential of education to transform individuals and society.

standardized content/tests, without doing incredible violence to the nature of the conversation (Hazelton, p. 1979)." It may well be that today's "teach to the test" pedagogy involves the implementation of a secular catechism.

Instead of deifying predetermined answers we must help students welcome the mystery and majesty of unanswered questions - both pedagogical and theological. We must recognize that "the examination of mystery (is) integral to the study and practice of education (Purpel, p. 51)." In this context we might do well to listen to the theologically impregnated words of William Walsh as he writes of the professional educator: "The vocation of teacher involves a sense of *reverence* in the presence of *mystery* ... Learning should begin in *wonder*, go on in humility, and end in gratitude ... and gratitude is the correlate of *Grace* (Walsh, p. 65)." (italics added)

It is not always so. Duayne Huebner has recognized that "in spite of the fact that questions of life's meaning and significance loom large within (theology), the dependency of education upon these traditions appeared to yield to dependency upon the traditions of science (Huebner, p. 160)." This statement reminds us that the educational philosophy currently dominant in public education is one of empiricism based on a scientific model. We note the results in the prevalent use of an "educational language" which is derived from such a model: quantifiable, measurable, replicable, objective, standardized, etc. We need to expand our educational vocabulary and be aware that "within the various religious traditions are views of language (that) ... should be mined for the educator (Huebner, p. 160)."[2] It is possible to dig deeply into the terminology of theology, and to sort out for pedagogical use such concepts as wonder, mystery, reverence, grace, sacred, forgiveness ... the list goes on. As the mining progresses there will be consideration of the reality that

(w)e want to do something and a definition is a means of doing it. If we want certain

results, then we must use certain meanings (or definitions). But no definition has any authority apart from a purpose, or to bar us from other purposes ... Who can doubt that we are often deprived of very

Or, we might add, preempted by other academic disciplines. What is defined as theological, may also be defined pedagogically. Innumerable verbal descriptions have been established to define both education and theology. And there are some interesting comparisons to be made. From a socio-cultural perspective we are reminded that the word, education, "can be viewed as the deliberate means by which each society attempts to transmit and perpetuate society's fundamental beliefs concerning the nature of the world, knowledge, and values ... Educators need to realize that the processes of teaching and learning are influenced by the core values, beliefs, and attitudes of a culture (Pai and Adler, p. 4)." Compare this to the language of theology which defines humankind as fulfilling "a social need by the creation of religious rites and beliefs which provide for the continuity of society as generations die, and which becomes 'collective representations' of the values and life of that community (Gustafson, p. 207)." Does not a public school curriculum serve to define value-based "collective representations," and to provide cultural continuity for a community? Using this particular perspective we may find meaning in the thought that "school has become the world religion of a modernized proletariat (Illich, p. 71)." We may agree with the interpretation that education has

> ... become a sort of religion .... through which men may achieve salvation and security. As a quasi-religion, it cannot help incorporating all the rational and irrational characteristics of something metaphysical–of a faith–in which men believe.... Faith in education has indeed become widespread (Kneller, pp. 28-29).

Considering the rational *and* the irrational in a testimony of faith, we may also take note of the political implications which connect secular education with sacred theologies. Joel Spring, recognizing the highly politicized nature of the education profession, writes that social/political vested-interest groups continually, and sometimes aggressively, provide "spins" on issues that are "designed to support a particular ideological position in educational politics (Spring, p. 24)." In a

useful thoughts merely because the words that might express them are being temporarily preempted by other meanings (Richards, p. 384).[3]

similar context Daniel Adams recognizes that "theology has become so wedded to specific social-political interests that it is often impossible to tell where theology begins and politics leaves off (Adams, p. 527)." Ideologies are powerful political forces that both repel and attract the sacred to the secular. To understand the implications of theological ideologies is better to understand secular educational ideologies.

Definitions and Connective Links

Theology has been defined as being concerned with "the concrete and personal meaning of existing as a human in a particular time and place ... (and) with the commitment of humans to this existential meaning (Hendricks, p. 217)." Education has been similarly defined. Paulo Freire has written that "true education *incarnates* (emphasis mine) the permanent search of people together with others for their becoming more fully human in the world in which they exist (Freire, p. 96)." We, of course, may compare the "philosophically existentialist" in both of the above definitions, and be aware of comparisons between existentialist theologians and those secular teachers influenced by an existentialist philosophy of education.

From an existentialist perspective, we can recognize a close connection between the concepts and principles that motivate the Liberation Theology movement and those which influence the educational movement known as Critical Pedagogy. Peter McLaren reminds us that "there is a definite politics of affinity between liberation theology and critical pedagogy. While ... (they) are not subsumable within a single vision of emancipation and self-determination ... there (are) connections and overlaps between their respective conceptions of social justice and education (in Oldenski, xii)."

One such connective link between critical pedagogy and liberation theology–and to the secular teacher and the theologian in general–lies in a definitive understanding–and practical application–of the process of "praxis." In defining theology as "praxis" Letty Russell has written that

"the purpose of this type of theology is praxis, action that is concurrent with reflection or analysis and leads to new questions, actions, and reflections (Russell, 83)." The recognized "father" of Liberation Theology, Gustavo Gutierrez, has defined theology as "critical reflection upon praxis (Brown, p. 72)." In much the same way the concept of *pedagogical* praxis has entered the lexicon of teacher education. Moacir Gadotti has defined "praxis" for the educator as "the unity that should exist between what one does (practice) and what

one thinks about (theory) (Gadotti, p. 166)." Peter McLaren has interpreted "praxis" in terms applicable to both the theologian and the educator: "Critical educators argue that praxis (informed action) must be guided by phronesis (the disposition to act truly and rightly). This means, in critical terms, that actions and knowledge must be directed at eliminating pain, oppression, and inequality, and at promoting justice and freedom (McLaren, p. 190)." Herein lies both a theological and an educational purpose.

Many other theological/educational connecting comparisons are self-evident. Consider a biographical description of the theologian, Reinhold Niebuhr; then recognize how meaningful it is to substitute "educator" for "theologian" in the quote: "One of the marks of a great theologian (educator) is his capacity to personally develop; at the painful price of admitting mistakes, abandoning old categories, moving along new frontiers (Fackre, p. 96)." Both the theologian and the educator - if he/she has responded to a legitimate "call" - will be always developing—"in process;" critically searching, questioning, challenging, changing; seeking to define "who we are" in terms of "what we do," and "whom we serve." The educational search and the definitional process are circumscribed by the paradoxical in the profession. Making use of theological language, we may interpret that "teaching is *sacred* and profane, comic and tragic, and a way of life that gives a life (Froliker, p. 1)." But always, within this pedagogical paradox, "there is an aspect of our vocation that *is* sacred. Our work is not merely to share information .... but to teach in a manner that cares for the souls of our students (hooks, 1994, p. 13)." In achieving this pedagogical purpose "educators can transform classrooms into 'sacred spaces' for students (Kushner, p. 1)." Intellectually understanding this sense of the sacred we may be inwardly challenged by the words of the French priest, Tielhard de Chardin: "to know more, to increase one's capacity; these words, though they have a hollow ring, are hallowed with *sacred* significance (quoted in Leary, p. 17)."

The secular teacher who understands the significance of helping students to "increase one's

capacity" is inspired by a *call* to service that can be creatively defined in relationship to the theological.

We are familiar with the religious connotation of the word "call." As ministers are called to their work, I believe the best among our teachers are called to their work. Whether God whispered in their ears I cannot say, but they would not want to do anything else with their lives. They are teachers because heart, mind, and soul sing to their work, because they know the joy of touching lives and influencing the future for good (Bogue, p. 87).[4]

Not all, however, receive the same call, or at least we work from a different hermeneutical bias. Some theologians and some educators function as "truth <u>tellers</u>" and transmitters. They believe they have achieved special understandings (perhaps a revelation) of Truth/Knowledge. They impart truth, dispense knowledge–are certain of their certainties. Others - not being so metaphysically and epistemologically sure - model "truth <u>seekers</u>." They proceed from the assumption that important questions are often hidden by transmitted answers (theological Truth/ educational facts). In both theology and in education there are those practitioners who believe they possess "*the* Truth." But there are others who spiritually and intellectually challenge their flock/students to "say not I have found *the truth,* but rather, I have found *a* truth (Gibran, p. 62)." Some hand out predetermined answers and provide the basics of a religious or academic orthodoxy. But others stimulate questions and encourage challenges to theological/academic "givens."[5]

At their pedagogical or theological "best," however, both the teacher and the preacher stimulate the motivation for, and facilitate the practice of, ways of *being* as well as ways of "doing." In the words of W.E.B. DuBois "the Preacher and Teacher (embody) the ideals of the people ... striving for a juster world, the vague dream of righteousness and the mystery of knowing (Du Bois, p. 114)." Different ways of "knowing" and of responding to "mystery" become part of the methodological process of the preacher's theology *and* the teacher's pedagogy. And, in each context, the search for righteousness and knowledge should light a pathway toward a "juster world."

There is another analogy here that connects the religious organizational structure (a theological construct) to the school (a pedagogical construct). Harvey Cox has provided an interpretation of the institutional "church" which evokes comparisons to Horace Mann's somewhat utopian vision of a "common school," and to the prophetic hope for today's public school system.

> The Greek word for church, *ecclesia*, is a word of motion ... The church is the word-event by which reconciliation across the divisive lines of race, belief, sex, age, and social status occurs .... The church uses buildings and bureaucracies,
>
> but is not wholly identified with them. It is ... an "eventful movement" in

This leads to other definitional comparisons/ connections between the theological and the pedagogical. The theologically defined "covenant community" (*koinonia*) may be compared to the "community of learners" in which students and teacher agree (covenant) to share a communal responsibility for classroom learning. Such a sharing relationship is expressed in the kind of student-teacher "connectedness" described in the following classroom observation: "She was a phenomenal teacher. She has a *covenant* with her students. The covenant is something akin to what James Baldwin called 'faith in evidence unseen' (Heller, pp. 49-50)." In this context, consider bell hooks' understanding of a classroom community as "like sharing and breaking bread together ... (like) a community of faith, not necessarily a

which barriers are being struck down and a radically new community beyond the divisiveness of inherited labels and stereotypes is emerging .... It frees people to live with each other despite radically conflicting ideologies, theologies, and politics.... (Cox, pp. 198-199)

The above is, obviously, a liberal theological interpretation - and somewhat optimistic view - of the role of the church in society. It is a definition that is not for everyone. It does, however, find correspondence with a liberal democratic view of the multicultural role of public education in the United States, a view that sees education as "enriching our world by exposing us to differing cultural and intellectual perspectives, and thereby increasing our possibilities for intellectual and spiritual growth, exploration and enlightenment (Gutman, p. 9)."

Reflecting on the above thought opens up the possibility of agreeing with religious historian, Martin Marty's, interpretation of a sacred/secular metaphorical connection in John Dewey's thought regarding the public school system in the United States.

> Deftly and boldly Dewey transferred at once the attributes of a *una-sancta*, the one holy church, to the public body.... Clearly, here was an alternative *ecclesia*, but a necessary one for Dewey's educational ideal. Sometimes he sounded as if the public school was to be the newly established church (Marty, p. 87).

religious community, but a community of comrades (hooks, (1991), pp. 1-2)."

Hooks, in her simile, connects the theological concept of communion to a secular pedagogical process. Appropriating the language of theology in this way we are reminded that "learning can exist only in a state of communion between the teacher and the student.... The word 'communion' means to communicate, to be in touch, to transmit a certain feeling, to share it, not only at the verbal level ... but to feel much more deeply (Krishnamurti, p. 123)." Both the religious community and the educational community seek this kind of feeling-communication. The religious community seeks it as evidence of a shared faith, the educational community as evidence of a shared search for knowledge. In each case–one

theological, and one pedagogical–there must be "faith in evidence unseen." For the teacher, the unseen are in "imagined possibilities" that are generated when we "keep alive the *sacred* spark of wonder and fan the flame that already glows (Dewey, 1997, p. 34)."

Another theological term, the *diakonia*, refers to the church's reconciling and healing function. For secular schools the *diakonic* concern translates into a responsibility to meet the needs of all students, including the hard-to-reach–those who are hurting and in need of healing. Both institutions also have a *kerygmatic* (proclamation) purpose. For the church this purpose is achieved through preaching a scriptural message. For the school this "proclamation" function resides in pedagogical method and curricular intent. The church proclaims a message of soul-salvation through faith and/or works. The school proclaims a message of secular-salvation by proclaiming that "knowledge is power."[6] This knowledge/power connection translates to an understanding that the power of knowledge (the good) can triumph over the power of ignorance (evil).

Relating the concept "salvation" to a *diakonic* function we note definite connections to both the theological and the pedagogical in Tielhard de Chardin's statement that "salvation is to make whole and healthy; to heal and to integrate the whole life (de Chardin, p. 108)." There is a connection here to a practicing teacher's interpretation that education is "a process of coming to know oneself, and it is this process that I term healing (Simpson, p. 2)." In a similar context

It is at this point that theologian Emil Brunner's concept of theological disclosure as "meaningful discourse" may be compared to the educator's understanding of "conversation" and dialogue as important methodological tools.[7] Conversational and dialogical education in the public schools–much like "meaningful discourse" in a theological setting–allows for multiple interpretations and open dialogue. Such an educational methodology makes real the concept of teacher and student as co-learners in the academic setting. In opening up the discourse and encouraging the conversation, a hermeneutical approach (based on a theological process)[8] is allowed into the classroom. An interesting comparison comes to mind. It has been said that Reinhold Niebuhr "did his theology in conversation with the biblical text (Fackre, p. 94)."[9] From the

–one in which theology informs pedagogy–Catholic theologian, Hans Krug, has spoken of "cure of the soul" as being "the optimal development of a person's potentialities, the realization of his individuality and of his moral and intellectual integrity (Cole, p. 39)." This could easily be transposed into a purpose for secular education as defined by Immanuel Kant: "The end of education is to develop in each individual all the perfection of which he is capable." Trappist monk and scholar, Thomas Merton, might also have been speaking for both a sectarian theology and the secular classroom when he defined salvation as that which "involves the problem of finding out who I am and discovering my true self (Carr, p. 12)."

One purpose of secular education may be stated as seeking answers to the "who am I?" question. This purpose may not be acceptable to those who pursue an empiricist, measurable objectives, testable "core" knowledge set of educational goals. It is, however, a viable option for those who bring a "theological consciousness" to the educational arena, and who are willing to allow the mysterious as well as the measurable–the tacitly understood as well as the testable factual–into the educational discourse.

educational side of the comparison, Joel Spring has written that he wants to encourage his readers to "create a dialogue with the text ... and derive intellectual pleasure from engaging in a debate with the text (Spring, p. xii)." In writing for theologians, Robert Brown has made a suggestion that also has pedagogical meaning for teachers in a secular setting: "We need to keep alive a back-and-forth tension between the text and ourselves (Brown, p. 86)."

To converse, dialogue, and debate–keep the tension going–with the text is to expand beyond both a secular didactic pedagogy and a sacred revealed theology. It is to engage in an interpretive exploration that expands the horizons of faith (theologically) and of the intellect (academically). In a secular school setting such an intellectual engagement involves recognition that acquisition of

the "givens" of factual knowledge does not automatically equate to understanding. In education, as in religion, "faith and dialogue are more a sharing of questions and the honest exploration of our human situation than the delivering of answers (Kilcourse, p. 92)." There is more personal meaning to be found in the questioning search for *understanding* than in the mere transmission of information. "Education must not confine itself to, and content itself with, transmitting tradition and knowledge. Education must equip man with the means to find meaning (Frankl, p. 85)."

The theological dialogue that differentiates between *auditus fides* (hearing the faith) and *intellectus fides* (understanding the faith) may be translated into a meaningful message for a secular educational setting. Knowledge–as measured and assessed in standardized, competitive tests–does not necessarily equate with understanding. As teachers we will do well to recognize that with education, "as in the matter of religion or the human quest, the end is still *ut intellgam*, that I may understand (Goodenough, p. 74)." Augustine's theological admonition, "be passionately in love with understanding," should resonate with the educator. It is by way of such an Augustinian theological consciousness that the teacher will operate on an assumption:

> Knowledge is always in terms of concepts and can be passed on only by means of words or other symbols. Understanding is not conceptual, and therefore cannot be passed on. All of us are knowers, all the time; it is only occasionally ... that we directly understand the mystery of a given reality (Huxley, p. 33-34).

Mystery involves that "which baffles or perplexes.... an enigma, a problem involving paradox (Merriam-Webster Collegiate Dictionary, 10th edition)." Theologically, that which is mysterious does not translate into a problem to be solved, but is a matter of "faith in things unseen." For the secular teacher there is a lesson here. As Soren Kierkegaard has noted, "A thinker without paradox is like a lover without passion." The passionate teacher–one faithful and committed to the mysterious excitement of his/her calling–will not be a slave to the love of certainty. The impassioned teacher offers a welcome embrace of the

To consider "sin"–either as action or inaction–from a sacred and/or a secular

paradoxical. He/she understands that uncertainty opens the door to possibilities, and has "faith" in a Deweyan pedagogic creed: "the origin of thinking is some perplexity, confusion, or doubt .... mental unrest and disturbance (Dewey, pp. 12-13)." There is even the willingness "to maintain the state of doubt and to carry on systematic and protracted inquiry (Dewey, p. 13)." To foreclose on such perplexity-driven inquiry is to narrow the boundary of thinking. In metaphorical terms, the passionate teacher has a religious faith in the efficacy of thought, in the power of thinking.

In this context we might consider Kierkegaard's theological *leap of faith* as it is reinterpreted for the classroom. This writer introduces his students to an "as if" educational philosophy–one that involves and encourages a faith-sustained leap into uncertainty. We often encounter the unmotivated, angry, recalcitrant, "I dare you to teach me" student. After many failed efforts to achieve educational purposes we may be prone to give-up in discouragement. But ... we take the *leap of faith* when we continue to teach "as if" it will be possible–someway, somehow, someday–to reach that student.[10]

Not to take the leap is–in theological terms–to risk acquiescing in allowing the student to commit the "sin" of "unfulfilled possibility." This thinking flows from a theologian's definition: "sin ... is willful nonfulfillment of potentiality, a settling for modes of satisfaction that are not in the best interests of each and all (Pittinger, p. 56)." W.E.B. Du Bois has translated similar theological language to the public school setting: "In school there is but one unforgivable sin and that is ... to waste and throw away God's time and opportunity. From this blasphemy deliver us all (Du Bois, 1980, p. 33)." This understanding of lack of effort in fulfilling one's potential is related to a philosophical argument that the "good" equates to the realization of potentiality. Socrates noted that what causes one to sin is ignorance, lack of knowledge; to "know" is to preclude "sinning." A recent Canadian report on education, in philosophical correspondence to Socratic thought, recognized that "teachers must instill in students a passion for truth and intelligence, bearing in mind that anything which stands in the way of these virtues sins against the intelligence.... (Neimeroff, p. 9)."

perspective opens the definitional door to another concept that connects/compares the theological to

the pedagogical– forgiveness. In considering "nonfulfillment of potentiality" and other "sins against intelligence" in a secular education setting, teachers would do well to listen to the theologian/activist Martin Luther King, Jr.: "Forgiveness is not an occasional act, it is a permanent attitude ... Forgiveness means reconciliation, a coming together again ... Forgiveness is a catalyst creating an atmosphere necessary for a fresh start (King, Jr., pp. 46, 50-51)." Here a comparison may be made, in the language of secular education, to "classroom atmosphere." In a forgiving and caring educational atmosphere, where the student is seen as a *thou* (Buber, 1958), there are renewed and renewable possibilities for changed directions. There are, in the language of theology, possibilities for "born again" opportunities.

A theologian's understanding that "forgiveness ... is achieving an empathy for the troubledness of the other (Blumenthal, p. 47)," allows us to see easily how the language of theology may be appropriated for pedagogical purposes. A classroom with little or no "forgiveness" fails to meet the test of compassionate caring as measured by possibilities for new beginnings. "It is not surprising that the single greatest complaint of students in (troubled) schools is, 'They don't care!' (Noddings, p. 2)." Those teachers who impose a non-forgiving accountability for behavioral misdeeds or academic "sins" might be asked to consider a theologian's words: "forgiveness is not the wiping out of the past ... it is the opening up to us of new possibilities.... (Pittenger, p. 69)." A new beginning is both a theological and a pedagogical *hope*. Within the classroom setting–as in the sanctuary–we recognize that repentance (a willingness to change) cries out for forgiveness and hope (opportunities to achieve new possibilities). In theological language, "the very act of 'knowing,' of 'being taught,' becomes, most significantly, <u>not</u> an act of logic or an accumulation of information ... but an expression of *redemption* .... cleansing and absolution. (Jones, p. 313)."

In either setting, church or school, there is a need for that *grace* (theological <u>or</u> pedagogical) that allows for the possibility of forgiveness. And forgiveness in the educational setting may encourage a repentant "change of heart," which in turn leads to a "new birth" of student possibility. Maria Harris has expressed this secular

pedagogical possibility in the language of theology: "I am convinced that the activity of teaching ... is able to save and to redeem (Harris, p. 3)."

This phrase, "activity of teaching," has an organic relationship to pedagogical method. And, a vital and viable methodology used by many public school educators is the "inquiry-teaching technique," in which alternative ideas, conflicting views, and differing interpretations of facts become part of the learning process.[11] This is a process in which questions–both teacher and student generated–are used to stimulate and encourage students to explore, evaluate, explain, and support personal ideas and points of view and to challenge academic givens.

Here is pedagogy that connects to the twelfth century theological position of Peter Abelard who believed that "by raising a doubt we arrive at an inquiry, and by inquiring we grasp truth."[12] In this context, Abelard was more concerned with addressing questions as a way to light a path toward truth, than he was in transmitting answers. He challenged a prevailing medieval theological concept that explanation by an "expert" (theologian) was sufficient to define "truth." Abelard posed questions regarding theological issues, then lined up ecclesiastical leaders to express agreement or disagreement with expressed points of view. There is a recognizable theological/pedagogical parallel in Abelard's book, *Sic et Non (Yes and No)* and James Noll's continually updated book on contentious educational issues, *Taking Sides.* Noll, eight hundred years after Abelard, uses the same pro/con questioning technique to highlight the open-ended, paradoxical nature of educational issues.

A Final Thought

Allan Jahsmann has suggested that there is "a distinct need for ... a thorough study of the educational significance of all theological doctrine (Jahsmann, p. 458)." Such a comprehensive study would require much more reflective thought than has here been presented. This reflection is far from comprehensive. It has only been an intellectual exercise–an attempt to stimulate an awareness of how theological thought may be used as a tool to explore, and reinterpret, methods and meanings in the area of secular pedagogy.

Many other concepts, ideas, and definitions might have been discussed; Ben Franklin has reminded us, "life is long, but art is

short." For a closing thought let us consider one of the most powerful interpretive insights to be gained from connecting theological language to teaching in a secular setting. This involves the metaphor of the teacher as prophet.

> The teacher as *prophet* is not only gut-wrenchingly critical of social surroundings as a *transformative intellectual*, but also passes on a message (*gospel*) of transformative *hope*, enlightenment (*revelation*), *joy, love, mercy,* and *forgiveness* (Kanpol, p. 112).[13]

W.E.B. Du Bois went so far as to write that "only great poets and prophets can teach children (1973, p. 276)." This may be stretching a point, but the teacher is in the prophetic business of "transformation"–transformation of the self, of students, and–ultimately –of society. In many ways the secular teacher is a prophet–one who, in Abraham Heschel's words, "asks the challenging questions." Even if not **a** prophet, the teacher certainly is thrust into the midst of prophetic responsibilities. There is a prophetic role to be actualized: questioner, challenger, agitator, motivator, provocateur of possibility. There is the *power of potential* to be generated. "That is why I am sending you prophets and teachers (*Jerusalem Bible* [Matthew 23:34])."

ENDNOTES

1. One such risk–although not in direct relation to the theology/education connection–was noted by Michael H. Murry in his analysis of Tielhard de Chardin: "Little wonder that recent attempts to 'demythologize' theological language and translate it into a debased tongue succeed only in reducing the Christian message to the least common denomination (Murry, p. 141)." Murry did, however, comment–in connection with de Chardin: "Trained in two worlds (secular and sacred) he raised no barriers between them ... and through the pursuit of inner unity discovered that a synthesis arose quite naturally between them (Murry, p. 167)."

2. We are reminded by Henry Giroux that "currently, traditional language about schooling is anchored in a rather mechanical and limited worldview ... a worldview borrowed primarily from ... behavioristic learning psychology ... and from the logic of scientific management ... Education must move beyond the established language (Giroux, pp. 2-3)."

3. Special thanks is offered to Neil Postman, who writes: "What Richards is talking about here is how to free our minds from the tyranny of definitions, and I can think of no better way of doing this than to provide ... alternative definitions ... It is essential that students understand that definitions are instruments designed to achieve certain purposes (Postman, p. 183)."

4. Robert Bellah also helps us to understand that :(i)n the strongest sense of a "calling," work constitutes a practical activity and character that makes a person's work morally inseparable from his or her life ... In a calling one gives oneself to learning and practicing activities that in turn define the self (Bellah, pp. 66, 69).

5. It is at this point that we might speak of the religious *or* intellectual "heretic." But for the purposes of this discussion we use the word in a special interpretive way, based on the Greek word *hairetikos* from which we derive the English word "heretic." The root word (Greek) means "able to choose." Perhaps there is a connection here to the etymology of the English word, "intelligence;" from the Latin combination of *inter* (between) and *legre* (to choose between).

6. We must, however, keep in mind Ira Shor's warning–based on a Critical Theory analysis–that "knowledge is power only for those who can use it to change their conditions (Shor. P. 6)."

7. For an expansion on this theme see Applebee (1996) and Haroutunian-Gordon (1991).

8. "Hermeneutics" is defined as the process of forming an individual personal interpretation of a text, passage, or other piece of written material. From a theological perspective hermeneutics is "the discipline that studies the principles and theories of how texts ought to be interpreted, particularly sacred texts .... Hermeneutics also concerns itself with understanding the unique roles and relationships between the author, the text, and the original or subsequent readers (Grenz, p. 59)."

9. This author has also reminded us that "Reinhold Niebuhr ... 'did' his theology in the setting of the pressing human issues of his day (Fackre, p. 94)." Compare this to the concept so integral to a Freirean Critical Pedagogy: the teacher should always consider the *lived reality* of the student, and should understand how economic, political, cultural, social, and political realities impact the individual student and classroom.

10. Notice how similar the "as if" concept is to Harvey Cox's idea of a *covenant.* "The concept of the covenant in the Old Testament ... means that Yahweh was willing (to try) no matter how poorly the human partner was working out (Cox, p. 231)."

11. For an exploration of "inquiry teaching" see Sugrue and Sweeney (1973).

12. For further understanding of this theme see Weaver (1998).

13. This quotation reminds one of Helen Keller's use of theological language in an educational setting, and of the *saving* power of a teacher. In a specific teaching encounter between student and teacher, Helen sensed the sensual feel of cool liquid flowing over her hand as her teacher, Ann Sullivan, hand-spelled the word, "water." Ms. Keller later wrote: "That living word awakened my *soul*; gave it light, hope, joy, set it free (Keller, p. 24)."

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TECHNOLOGY: WHAT TEACHERS WANT – A CASE STUDY

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Purpose:

Technology selection, infusion, and integration have become a staple in education today. There are multitudes of research studies from industry professionals and from academics expounding on the virtues of technology in the classroom. According to Education Week's Technology Counts 2001 The New Divides "between 1984 and 2000, the number of students per computer in public schools dropped from 125 to just five" (Johnston, p. 14, 2001).

With increasing state legal battles over equity (equal access to programs) and adequacy (funding sufficient to educate), technology is seen by many departments of higher education as the great equalizer in educational programs. With such an emphasis placed on technology, what do the gatekeepers of the classroom see as essential aspects of their technology integration? What do teachers really want?

Population:

The population for this research was students enrolled in Master's in the Art of Teaching (MAT) programs at both the University of Arkansas and Dominican University. The University of Arkansas is a public land grant institution serving approximately 15,000 students. Dominican University, located in River Forest, IL (suburb of Chicago), is a private Catholic institution serving approximately 2,400 students.

The UA students were broken into two groups. Group A were teachers in the affluent northwest part of the state. Group A teachers were instructed on-site in a local elementary school classroom. Group B teachers were teachers in the economically challenged Delta region in the state. Teachers in Group B received instruction via distance education and site visits throughout the semester. All participants from the University of Arkansas were women.

The data representing an urban perspective were gathered from teacher candidates enrolled in the graduate program at Dominican University. There were three groups represented in the urban data, bilingual teachers from Chicago Public Schools (Group C), in-class graduate education

candidates (Group D), and online graduate education candidates (Group E).

The bilingual teacher groups were enrolled in Dominican University's MAT program. Group C was comprised of eight Chicago Public School elementary bilingual teachers. Group D was comprised of nine students enrolled in Dominican University's School of Education: Group E was comprised of eight students enrolled in Dominican University's School of Education. These candidates completed the course at a distance via computer technology.

Instrument:

Participating students were asked to complete a questionnaire about their choices for technology. The questionnaire was divided into three sections.

Section One addressed what technology (hardware) is needed for their classroom. The only stipulation for this section was that infrastructural issues would not be addressed. For the purpose of this section all participants had a total of 22 students in their classroom.

Section Two sought to have teachers reflect on the importance of technology in their classroom. Section Two addressed curricula foci, the role of educators, obstacles, support, rules, and time allotted to technology use.

Section Three addressed an evaluation tool. The current buzzword in education is accountability. Teachers were asked to design an instrument they could use to determine the effectiveness of the use of technology in their classrooms.

Methodology:

Patton (1990) suggests that open-ended questions are beneficial to qualitative research because of the exactness of the survey instrument and the reduction of interviewer interference in gathering data. Respondents were asked a series of open-ended questions relating to their perceptions of computers and Internet technology as relating to teaching and instruction in the curriculum. Each respondent was asked the same series of questions in order to provide consistency and to "reduce the possibility of bias that comes from having different interviews for different people, including the problem of obtaining more

comprehensive data from certain persons while getting less systematic information from others"

Data gathered were coded (process of analysis) in three stages (open coding, axial coding and selective coding). Open codes were analyzed to identify reoccurring words and phrases. Reoccurring words and phrases were analyzed to identify patterns of words and strings of words emerging from the data to create detailed categories relevant to the research questions. Detailed categories (process of axial coding) emerged as data was examined in the context in which words and phrases reoccurred. "In grounded theory we link subcategories to a category in a set of relationships denoting casual conditions, phenomenon, context, intervening conditions, action/interactional strategies, and consequence" (Strauss & Corbin, 1990, p. 99). Emerging core categories were identified as a result of building

(Patton, 1990, p. 281).

subcategories during axial coding. The core category was selected as it systematically related to the other categories. The process of identifying the core category is selective coding (Strauss & Corbin, 1990).

Research summations were validated by respondents as a process of member checks. Member-checks allow respondents to review my summaries for accuracy, clarity and completeness in describing the data.

Additionally, respondents were engaged in peer debriefing sessions. Peer debriefing sessions allowed for validation of inferences as peer reviewers analyzed the data. These sessions provided clarity, understanding and accuracy to interpretations of data.

Findings:

Table 1: Computer Hardware

Group	Computers	Printers	Scanners	Digital Camera	LCD Proj	Hand held	TV/ VCR	Smart Board	Head phones	Speakers	Cost of Tech
A	17.53	4.41	2.94	1.58	.71	1.41	.88	0	3.18	.35	**$47,738.01**
B	18.6	4.2	.40	.30	.20	0	.40	0	.40	.60	**$38,293.29**
C	9.13	2.00	1.13	.88	.75	2.75	.38	.13	.138	0	**$14,495.00**
D	15	1.11	.44	.11	.22	0	0	0	0	0	**$15,972.00**
E	10.25	1	.63	.38	0	0	.13	0	.75	1.25	**$12,753.00**

Respondents from Arkansas (groups A & B) had the highest number of requests for computers in the classroom, followed by group D (in-class graduates). Out of groups A, B, & D, group A

recorded the highest averages for all the various types of technology (printers, scanners, digital cameras, etc.), followed closely by group B.

Table 2: Curriculum-focus in the classroom:

A	Gain a broader perspective, Become critical thinkers, Aids in the curriculum, Meeting standards, Math and Social Studies, Present new skills, Remediation, Teaching basic functions, Exploration, Support district curriculum, Across all aspects of the curriculum, Typing, Increase productivity, Reinforcement and exploration, Internet research, Integrate across the curriculum, Compliment the curriculum, Standards, Research tool
B	Mathematics and Geometry, Make the local, state, and national standards, Align technology with the curriculum, reinforce lessons, hands-on experiences, Tutor, Research, Readiness skills, literacy, and mathematics, Support the curriculum, Introduce new skills, Reinforcement, Extend the curriculum, Reinforcement, Integrate instructional ideas
C	Design Projects, Develop Skills, Research, Presentations, Virtual Field Trips, Discover information, Assessment, Enrichment
D	Explore, Create & Distribute Handouts, Use digital cameras, Exceed State goals, Accessing Information, Discover different perspectives, Research, Collaboration
	Telecommunications, Create Web pages, Electronic discussions, Develop CD portfolios,

| E | Create videos, Presentations, Develop research skills, Record student work |

Respondents were asked what their curriculum focus for using technology would be in their classroom. Groups A, B, & C responses are more broad-based in scope than the other two respondent groups. However, responses from groups A & B included more types of activities on how technology would be used in the classroom.

Group D responses are a mixture of broad-based technology activities and specific technology activities utilizing technology in the curriculum. Group E responses are specific to the type of technology activities that would be used in the curriculum as indicated in Table 2.

Table 3: Educator's Role when using technology:

A	Facilitator, guide, No change (make my job easier), Facilitator, Director, Technology specialist, Changes little to none, Not change significantly, Not change much, Facilitator, Facilitator, Ensure safe and valid information, Facilitator, Facilitator, Hands-on curriculum, Traditional role of the teacher as the main information source is ending,
B	Teach technological skills, Instructional organizer and classroom manager, Co-learner, Set up environment and activities, Instructional leader and facilitator, No change, Instructional guide, Facilitator, No change, Modeling and demonstrating different activities
C	Facilitator
D	Facilitator, guide, mentor, observer
E	Facilitator, guide, mentor, model, life-long-learner

Respondents were asked to consider their role as an educator when using technology in the classroom. Respondents' responses (Table 3) indicate that the groups A & C see themselves as more of an initiator (facilitator) of technology, whereas, groups B, D, & E respondents see themselves as an initiator of technology but also as a learner (mentor, life-long-learner) of technology.

Table 4: Obstacles faced by educators using technology:

A	Repairs, Time, Fix computers, Time, Not working properly, Money, Parents concerned about Internet use, Cost, Time to demonstrate to students how to use the devices, Support, Teacher resistance, Cost, Money, Maintenance, Classroom management, Technical difficulties, Time, Needing a technology advisor, Implementing a technology plan, Resistance to change
B	Instructional support, Shift to practices that value and support ongoing teacher learning, Support, Time constraints, Time, Principal, Funding, Time, Parental support
C	Lack of funds, Lack of time, Teacher training, Student training, Technical difficulties, Administration support
D	Technical support, Curriculum support, Input speed, Accessing information, Censoring information, Overshadowing curriculum, Teacher knowledge, On-task time
E	Planning, Monitoring, Off-task behavior, Ability levels, Demands of students, Student skill level

Table 4 includes the major obstacles respondents indicated that they believe they would face when attempting to use technology in their curriculum. Groups A, B, & C indicated external influences as their main obstacles, lack of funds, lack of time, training, and administration support. Responses from group D indicate a combination of

external and internal influences as obstacles to their use of technology in the curriculum (the majority of their responses being more internal). Respondents from group E indicate internal obstacles for using technology in the curriculum, planning, monitoring, skill level, and task behavior.

Table 5: Desire technology support:

A	Parental, Training, Community, Student, Technical, Computer lab technician, On-line support, Technical, Parental, District Technological Team, Maintenance, Technical, Technological, Computer technician, Principal, Technology advisor, Implementation of a plan, Professional staff development
B	Faculty support, Colleague support, Parental support, Administration support, School Administration, Fellow teachers, District and Building Principal, School Board, Technical support, Training
C	Administration support, Parental support, School Board support, Technical support

D	Administration support, Parental support, School Board support, Technical support
E	Lab Assistants, Parental support, Technical support, Peer coaching, Staff training

Respondents were asked to list the type(s) of support for integrating technology into the curriculum. The four main responses include, administrative, parental, school-board and technical support (Table 5).

Table 6: Rules for using technology:

A	Respect, Be responsible, Use time wisely, No snacks, Must stay at same place when doing group activities, Treat computer with care, No food or drink, no talking, raise hand if you have a question, Misuse will result in loss of use, Educational use only, Wait for permission, respect, if in doubt, don't do it, Respect, Follow directions, Respect computer partner, 30 min time limit, Restraint, Explore with good judgment, Patience, Must print off for credit, Clean hands, School use only, Ask for permission
B	No food or drink, Search only for designated topic, Ask for permission, Clean and dry hands, If someone is working on a deadline for an assignment – they have priority, Ask for assistance, Work quietly, stay on task, All information must have an objective, Unnecessary use of paper will result in the student paying 10 cents a copy, No obscene gestures or letters, for academic achievement only, Ask for help if computer fails
C	Use Internet safely, No porn, No drinks or food, Finish work before play, Ask permission to use computers, Respect equipment
D	Be open to mistakes, No chat rooms, No porn, No drinks or food, Stay on task, Ask permission to use computers, Respect equipment
E	Share time, Be organized, Avoid inappropriate sites, No drinks or food, Stay on task, Ask permission to use computers, Respect equipment

Respondents from all groups responded with similar statements when asked to design rules for their students when using technology in the classroom. Table 6 indicates that respecting equipment, asking permission to use computers and staying on-task as the top three rules teachers desire for their classrooms.

Table 7: Average number of hours technology is used per week:

A	11.82
B	8.6
C	7
D	3
E	5

Respondents were asked to envision their students utilizing technology and to list the number of hours per week students would use technology in the classroom. Respondents from Arkansas, groups A &B, indicated they would allow their students to be more involved with technology, followed by group C (Bilingual teachers), then group E (online respondents). Group D (in-class respondents) indicated they would use technology in the classroom the least (Table 7).

Table 8: Assessment Accountability Technology Tool:

A	Written ongoing observations, Tests and Quizzes, Rubric system, Student survey, Rubric, Student response sheets, Portfolio, Demonstrate standardized test score improvement, Teacher evaluation, Testing, Portfolio, Rubric, Tracking system, Student evaluation form, Portfolio, Informal assessments with students
B	Questionnaire, Portfolio, Rubric to assess child's collaborative work skills, Portfolio, Notebook sent home to parents every two weeks, Portfolio, Test, Multiple choice test, Portfolio, Portfolio, Weekly report

C	Portfolio Assessment
D	Portfolio Assessment
E	Portfolio Assessment

Respondents from the two Arkansas groups (groups A & B) demonstrated a greater of variety of assessment tools they would use reflecting their students' progress and to serve as a form of accountability. The urban-teacher respondents (groups C, D, & E) only indicated the use of portfolios as a tool for assessing technology in the classroom.

Discussion:

Technology: What teachers want? The data suggests that rural teachers (respondents from Arkansas) desire more computers and more various types of technology in the classroom than the urban teachers from Chicago. Rural areas provide teachers with less access to primary resources such as the Chicago Historical Museum, the Museum of Science and Industry, and the Aquarium. Secondly, the respondents from Arkansas were all teaching candidates whereas, many of the respondents from Chicago were already teaching in the classroom. Therefore, the data might reflect that pre-service teachers desire more forms of technology than those already teaching in the classroom. Experienced classroom teachers may have been influenced by what they knew they could actually request and realistically receive in the classroom. In addition, time management would be more of a reality for experienced teachers than pre-service teachers. In addition, the data suggest that urban teachers want computers in their classroom for students to work cooperatively. The data (Table 1) suggests that the number of computers urban teachers desire in their classroom averages 12 computers. Peer debriefing revealed that urban teachers believe: 1) students can work cooperatively, in pairs, while at the computer station; 2) students can help one another with skills and difficulties better while working in pairs, thus relieving the demands from each student on the teacher; 3) it is more cost effective to have computers for half the class than a computer for each student in the classroom.

The question emerges, "Do teachers know how to use technology effectively in their curriculum?" Harris (1997) suggests that technology should be used if it allows something to be accomplished that could not be accomplished before without technology, or technology should be used if it is the best instructional approach to learning. Simply giving teachers computers in their classroom will not equate to effective methodology. "Unfortunately, many schools have spent thousands of dollars to purchase computers or to upgrade their instructional computing capacity with the hope that the mere presence of these technologies will promote positive instructional changes. These schools quickly discover that technology alone does little to support changes in the way teachers think about teaching and the way student think about learning" (Hasselbring, Barron, & Risko, 2000. p. 13). It is no longer a question of "Is technology in the school classroom?" but rather, "How are teachers being instructed on how to use computer applications effectively in the curriculum?" Educating teachers on how to use technology effectively to create learning environments that support mastery of key concepts, problem-solve or to develop a difficulty skill is essential. Is it cost effective to purchase 12 computers for a single classroom when the technology resource is being underutilized? It can be surmised that the urban teacher will underutilize technology not because of disinterest in the use of

technology in the curriculum, but possibly because of a lack of application knowledge and a supportive classroom climate for utilization of technology (Table 4).

There is no longer a question about whether the new technology will be used in schools. Nearly everyone agrees that students must have access to computers, video, and other technology in the classroom. Many believe these technologies are necessary because competency in their use is an important feature of career preparation, others see equally important outcomes for civic participation. Most importantly, a growing research base confirms technology's potential for enhancing student

According to Hooper and Rieber (1995), the process for integrating technology into the curriculum and making technology a main tool for instruction is an evolution of adoption by the classroom teacher. Hooper and Rieber (1995) discuss A Model of Adoption of Both "Idea" and Product" Technologies in Education in their article *Teaching, Instruction, and Technology* (Figure 1). According to Hooper and Rieber (1995), teachers have the potential to progress through five stages when working with technology in education: familiarization, utilization, integration, reorientation, and evolution.

The familiarization stage involves the teacher becoming acquainted with technology through a passive, "on-looking" experience. Familiarization comes as the teacher is initially exposed to technology through a "how-to" workshop for example. The initial exposure gives the teacher just enough exposure to technology to realize the potential of technology in the classroom, but often leaves the teacher bewildered to technology's utilization in the curriculum.

Evolution

Reorientation

Integration

Utilization

Familiarization

"Idea" and "Product" Technologies

achievement. What is less certain is how and when these technologies will change the nature of schooling itself. For example, the technologies are already providing an alternative curriculum for students that is scarcely acknowledged by the formal school curriculum. Nevertheless, they have been mainly employed as additions to the existing curriculum. Teachers are employed who know how to use them, but knowledge of and skill in the use of technology has not been necessary for all teachers. These attitudes are surely short-sighted if technology infusion is to take root (Wise, 1997, paragraph 20).

Figure 1
(Source: Hooper & Rieber, 1995, p. 253)

According to Hooper and Rieber (1995), the teacher progresses into the utilization phase when attempting to integrate technology into the classroom. The utilization phase is a critical phase to the integration of technology into the classroom, because the teacher will either experience success or frustration through perceived failure. The utilization phase is characterized by trial and error, abandonment with signs of trouble, ability to function without technology. However, if the teacher experience success when integrating technology, then Hooper and Rieber (1995) suggest that the teacher then proceeds to the integration stage.

The integration stage is characterized by the teacher understanding educational technology. This is a "break-through phase" (pp. 253) in that the teacher now cannot function without technology in the classroom. As the teacher proceeds through the continual utilization of technology in the classroom, Hooper and Rieber (1995) state that the teacher progresses into the reorientation stage. The teacher begins to rethink their teaching paradigm from teacher-centered delivery to student –centered learning. The teacher is open to technologies that enable the construction of knowledge and accepts the students' knowledge of technology. From the reorientation stage, the teacher evolves to the evolution stage when she/he begins to change, reinvent and adapt technology in the instructional process.

Responses from the urban teachers suggest that they are in the utilization stage of the Model of Adoption of Technologies in Education. Responses

such as design projects, explore, become involved in telecommunications, develop skills, create and distribute handouts, create web pages suggest that these teachers are only in the utilization stage of incorporating technology into the classroom. Many teachers are using technology to record student data, search the Internet, or for presentations. Education Week conducted a Harris Interactive Pool of Students and Technology (Students in grades 7 - 12).

> According to the survey, 86 percent of students said their teachers have demonstrated how to use computers to write papers; 71 percent said their teachers have showed them how to use an Internet search engine. But much smaller percentages reported that teachers used computers to develop innovative approaches to help them learn. About half of the students surveyed reported that a teacher had used a computer to help them better visualize a concept. And only 29 percent of students "According to a 1999 National Center for Educational Statistics study on teacher quality, it was reported that only 20% of all teachers feel 'very well prepared' to integrate technology into their teaching. In addition to being uncomfortable with computer use, data from a national study known as Teaching, Learning, and Computer (Becker, 1999) support the claim that classroom computers were not being used to their fullest capacity. . . . In sum, a school can have the best hardware and software available yet it is unlikely that they will be used well, or even at all, if teachers are not trained (para. 4 & 5).

Conclusion

"As new technologies become more readily available and less expensive, they will likely serve as a catalyst for ensuring that new approaches to teaching gain a firm foothold in schools" (Wise, 1997, para. 21). In order for a firm foothold to take place in the development of new approaches for using technology in the classroom, a supportive climate must be created in schools. A supportive school climate is one where teachers are given a voice into the types of technology they deem appropriate and most useful in their classroom. In addition, our survey identified the types of support classroom teachers are requesting for integrating technology into the classroom (Table 5). The foremost request was a supportive administration, parent body, and School Board, as well as,

reported that when they have trouble understanding something in school, their teachers use computers in ways that help them look at a problem in a different way (Doherty & Orlofsky, 2001, pp 47).

Teachers need instruction of methodology for using technology that moves beyond demonstration of technology to techniques that allow student to construct knowledge, solve problems, and formulate concepts. However, many of the obstacles respondents identified in the survey deter them from the full benefits of technology in the curriculum. Issues such as time to learn technology applications, time to plan and execute technology in the classroom, the availability of technology training, technical support, and administrative support (Tables 4 & 5) must be addressed effectively in order to release the full potential of technology in the classroom. Hasselbring, Barron, and Risko (2000) report that,

technology staff who possess the skills to address technical difficulties as well as curriculum assistance.

A key to the utilization of technology in the curriculum is assessment. Data gathered from the urban teachers indicated a weakness for developing a tool for assessing technology in the classroom. The urban teacher respondent was able to discuss the idea of using portfolio assessment as an instrument of accountability when using technology. However, the urban teacher respondent was unable to design the actual assessment tool. Rakes, Flowers, Casey, and Santana (1999) suggest, "Another difficulty teachers face is a decrease in the flexibility many of them have to use such innovations [technology] in the face of state-mandated competency exams in the form of standardized testing" (para. 18).

The idea of technology in the curriculum has acceptance among teachers. Efforts must be made at all levels of education to ensure the successful implementation of technology in the classroom. Preservice educational programs must begin to model the effective use of technology in all classes within a degree program, and especially as technology aligns with state curriculum standards. In addition, preservice programs must require teacher candidates to demonstrate computer competency skills that move beyond gathering and presenting information to the generation of key concepts and problem-solving skills. Teacher

licensure agencies must require teachers to demonstrate computer competency skills through the successful completion of state approved computer courses or staff development that promote the acquisition of technology instructional skills, such as developing technological assessment tools, or applying technological instructional methods for cognitive development.

Technology: What do teachers want? Teachers want technical tools and a supportive climate to help their students develop the skills necessary to be competent for the work place of the Twenty-First Century. Listen to the Teacher!

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THE RAT

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Abstract

What if there had been a Roman Achievement Test (RAT) that everyone was required to pass before he or she could become a full-fledged citizen of the Empire? A silly idea—not if you happen to live in Texas. The state of Texas has constructed just such a test—the Texas Assessment of Academic Skills (TAAS). And it is wielded with unyielding rigor. Failing the TAAS is like being thrown to the lions in the Roman coliseum. (Promotion and graduation are tied to passing scores.) Is it any wonder, that students, teachers, and school administrators are quaking in their togas?

Caesar Augustus decreed, "Let all the world be tested." A Hebrew student from Nazareth, who was a non-native speaker of Latin, failed to pass the Roman Achievement Test (RAT), thus forfeiting his right to teach in the temple. Fact or fiction? Idle fantasy of course. Fortunately, history saved us from such a thorny fate. But, guess what? The RAT—testing—is alive and well ... deep in the heart of Texas. The RAT has been given a new name—the Texas Assessment of Academic Skills (TAAS). And it is doubtful if history will step in and save us a second time.

Over the past twenty years, the state of Texas has constructed an elaborate management system for controlling its public schools. The concept of accountability lies at the very heart of the system. The accountability movement in Texas was greatly accelerated by the 1983 publication of *A Nation at Risk: The Imperative for Educational Reform.* Educational reforms have been closely tied to systems theory, which borrows heavily from the world of business. Systems theory emphasizes the coordination of "all the inputs into the educational process" (Vornberg, 2000, p. 105). Time, personnel, and facilities are all regarded as inputs. Testing is held to be necessary in order to know whether or not the objectives of the system are being realized. The Texas accountability system combines four components: (A) A clear identification of goals or objectives, (B) management of the educational inputs, (C) monitoring and coordination of the system, and (D) assessing the outputs, TAAS scores.

Systems theory assumes that quality inputs will be followed by quality outputs. In order to increase the quality of resources invested in the system, Texas has introduced an expansive testing program. Mike Moses, former Commissioner of Texas Education, is quoted as saying: "What gets measured gets done" (Vornberg, 2000, p. 126). High-stakes testing has become the tool of choice for Texas' reformers. Test-driven instruction has given rise to a uniform curriculum—the Texas Essential Knowledge and Skills. Schools are rated annually by an Academic Excellence Indicator System, which gages how well schools are meeting the expected standards. If schools perform poorly, they run the risk of losing their accreditation.

Test scores offer an interesting example of what can be done with smoke and mirrors. Each year the Texas Commissioner of Education points with pride to the improvements made in students' scores. Students appear to be mastering what the state wishes for them to learn. *Texas School Business* reported in 1999 that "78 percent of the approximately 1.8 million students tested passed all parts of the exam" (TAAS, 1999, p. 26). The pass rate was "up from 73 percent in 1998 and 53 percent in 1994" (TAAS, 1999, p. 26). Commissioner Mike Moses was quoted as saying: "I am particularly pleased with the tremendous progress shown by our eighth-grade African-American, Hispanic and low-income students. Their scores over the past six years reflect sustained improvement. These scores are evidence that our instructional programs are working and students are progressing" (TAAS, 1999, p. 27).

High-stakes testing in Texas has received national publicity because of the extraordinary gains made by students on the Texas Assessment of Academic Skills (TAAS) tests. The gains made by both majority and minority students have been so dramatic they have been dubbed the "Texas miracle." Are these gains real or are they merely a statistical illusion? The RAND foundation set out to answer this question in an Issue Paper: "What do test scores in Texas tell us?" (Klein et al., 2000, 1-17).

To check the validity of the TAAS scores, the RAND researchers administered the National Assessment of Educational Progress (NAEP) test at 20 Texas elementary schools. The NAEP is a nationally norm-referenced test, which is commonly regarded as providing a benchmark for students' academic achievement. The data collected on reading and mathematics scores from the NAEP revealed results markedly different from those reported by the TAAS tests. The findings raise "serious questions about the validity of the gains in TAAS scores" (Klein et al., 2000, p. 1).

TAAS and NAEP tell very different stories about student achievement in Texas. TAAS data suggest Texas' students have made large improvements in reading and mathematics. These score gains have been made by both majority and minority students. TAAS data show African-American and Hispanic students' scores improving more than white (majority) students' scores. Jim Nelson, Texas' current Commissioner of Education, is quoted as saying: "Texas has been able to close the gap in achievement between our minority youngsters and our majority youngsters" (Klein et al., 2000, p. 3). Gains reported by the TAAS, however, are not supported by data coming from the NAEP. NAEP scores suggest that student gains are modest and consistent with those made by students nationwide. Furthermore, the gap between minority and majority students in Texas rather than decreasing is actually increasing. TAAS scores show a relatively small gap between minority and majority students, which is closing. NAEP scores, on the other hand, show a fairly large gap between the two groups, which is growing. The RAND researchers conclude by saying: "The large discrepancies between TAAS and NAEP results raise questions about the validity of the TAAS scores" (Klein et al., p. 9).

The RAND researchers found that reading and mathematics scores for Texas' students had improved from 1994 to 1998. The most notable improvement was in the area of fourth-grade mathematics. This difference, however, disappeared by the time students reached the eight-grade. (There was nothing remarkable about the reading scores in Texas.) The researchers discovered a high correlation between the mathematics and reading scores on the TAAS. Indeed, TAAS reading and TAAS mathematics are more alike than TAAS reading and NAEP reading or TAAS mathematics and NAEP mathematics.

These findings caused the researchers to pose the following question: "How different could 'reading' and 'math' be in Texas than they are in the rest of the country?" The RAND Issue Paper concluded with the following caution to educators and politicians: "It is evident that something needs to be done to ensure that high-stakes testing programs, such as the TAAS, produce results that merit confidence and thereby provide a sound basis for educational policy decisions" (Klein et al., p. 15).

Why is it that student gains on one test (TAAS) do not readily translate into increases on a second test (NAEP)? The answer to this question revolves around the problem of transfer. During the early years of the twentieth century, Edward L. Thorndike, a professor of psychology at Columbia University, made a significant contribution to our understanding of the problem of transfer. The Doctrine of Faculty Psychology was commonly accepted in Thorndike's day. This doctrine held that the mind was made up of separate faculties. These faculties, like muscles, could be strengthened through exercise. The faculty of reason was strengthened by exercise on rational disciplines like geometry and mathematics, memory was enhanced by studying Latin and other foreign languages; and creativity was developed by studying music and various creative arts (Sprinthall et al., 1998, pp. 13-15).

Thorndike rejected the Doctrine of Faculty Psychology. He collected data showing the mind was not a muscle and that mental faculties could not be strengthened through exercise. Generalized transfer simply does not exist. Transfer only occurs when there are identical elements between two different learning situations and where teachers show their students exactly what these elements are. Geometry will not make us more rational; Latin will not improve our memories; art will not make us more creative. If educators wish their students to possess specific knowledge or skills, they must methodically teach these separate items (Sprinthall et al., 1998, 13-15).

Thorndike left educators with a parsimonious view of transfer. Is the picture as bleak as he would have us believe? Jerome S. Bruner (1965) tells us transfer can be enhanced if we teach the structure of knowledge. "Understanding of fundamental principles ... appears to be the main road to adequate 'transfer of training'" (p. 25). However, even if Bruner's liberal interpretation is correct, there is still less transfer than is commonly

assumed by most educators. That is why—though Texas' students show remarkable gains on the TAAS—similar improvements do not show up on the NAEP. The knowledge and skills required for

Is the state of Texas guilty of stacking the deck in its high-stakes testing game? Some critics believe that is exactly what is happening. The state has recently lowered the bar required for making a passing score so it could announce another round of gains. The TAAS tests were revised in 2000 and made more difficult, specifically mathematics. When students' scores dropped in 2001, the state "re-calibrated" the grading system—converting falling scores into rising scores. In 1999 students had to work 70 percent of mathematics questions correctly in order to achieve a passing score. In 2000 they only had to work 50 percent of the questions correctly in order to pass. Jim Nelson, Texas' Commissioner of Education, justified the adjustments on the grounds that this year's test was more difficult than the previous year's test (*Stutz,* 2001, pp. 1A & 24A).

Can test scores be "re-calibrated" without severely damaging their validity? Walt Haney, a testing expert at Boston College, says: "It is very, very unusual to see that kind of change in the passing scores from one year to another based on re-calibration" (*Stutz,* 2001, p. 24A). The 2001 TAAS scores are not really comparable with the previous year's scores. The fundamental premise of equating annual tests is that they must cover equivalent content. The problem arises, says Haney, "when the state tries to adjust the scoring and then says there have been improvements in student achievement" (*Stutz,* 2001, p. 24A).

Can standardized achievement test scores be used to measure educational quality? Educational reformers argue that tests reveal the quality of instruction taking place in a school. W. James Popham (1999) takes exception with this view. He argues we are measuring quality with the wrong yardstick. Achievement tests were not designed to measure school effectiveness. "Employing standardized achievement tests to ascribe educational quality is like measuring temperature with a tablespoon" (p. 10). One reason why we should not use achievement tests to evaluate schools' effectiveness is that these tests contain items that are not aligned with the curricula that are actually being taught in the nation's schools, thus creating an educational mismatch.   A second reason why standardized tests should not be used

passing one test are not identical with those needed for passing the second test. Though Texas' students are becoming TAAS-wise, they are not becoming test-wise.

to evaluate educational effectiveness revolves around the way in which test items are selected. Test makers tend to settle on items that are of medium difficulty, ones that 40 to 60 percent of test takers answer correctly. Such items work well to spread out the scores, which is one of the primary objectives of test construction. Test items answered correctly by 80 percent or more of test takers do not usually make it past the final cut. Therein lies the Catch 22 of testing: "The better the job that teachers do in teaching important knowledge and/or skills," says Popham (1999), "the less likely it is that there will be items on a standardized achievement test measuring such knowledge" (p. 12). To evaluate a school's effectiveness by using assessment tools deliberately designed to avoid knowledge and skills that are the primary focus of instruction is the height of folly.

A third reason why standardized achievement tests should not be used to measure educational quality is that they do not measure only the material students have received at school. Achievement tests draw upon students' native intelligence as well as their socioeconomic class background. Bright students, who often come from middle class homes, have a natural advantage over slow students, who often come from lower-class homes. Children are born with differing intelligence. Those with high intelligence have an advantage when it come to taking tests. Similarly, the higher a family's socioeconomic status the more likely its children will do well on tests at school. Since native intelligence and socioeconomic status have nothing to do with a school's instructional program, it makes very little sense to evaluate a school based on its students' standardized test performance (Popham, 1999, pp. 8-15).

Has high-stakes testing substantially improved Texas education? There has certainly been an increase in TAAS test scores. However, the more important question is—do standardized test scores reflect what we wish our children to learn? When test scores are allowed to dominate the curriculum, the broader purposes of education fall by the wayside. Schools become high-pressured TAAS academies, and educators end up teaching to the test. High test scores become the sole goal of

schooling—dictating administrative policies, curriculum organization, and instructional strategies. The end result is a mindless, lock-step system that responds only to its own internal demand for test data.

Sound the alarm! The RAT—testing—is out of its cage. The mania for testing has spread far beyond the borders of Texas. The RAT has a voracious appetite—gnawing and shredding the fabric of public education. Will America's long-held vision of a common democratic experience for every child be scrapped in favor of competitive testing? The question is currently before the United States Congress. We won't have to wait long for an answer.

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EFFECTIVE LEADERSHIP FOR EFFECTIVE SCHOOLS

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Nearly a decade ago, the *NASSP Bulletin* dedicated an issue of its national journal to the topic of effective school leadership.One article in particular, "Effective Principals: Training, Competencies and Evaluation," addressed many of the same issues with which we grapple today (*NASSP Bulletin*, 1991).Even with many years of discussion and excellent dialogue with regard to the topic, many of the same ideologies about leadership remain unresolved.

Beyond the study conducted by NASSP in 1991 were the investigations ignited by the Effective Schools movement nearly 35 years ago (Lezotte, 1992).The movement, spearheaded by Ron Edmonds, and released in 1979 was characterized by several postulates.Among those qualifying factors identified as characteristic of an effective school was 1) a safe and orderly school climate, 2) frequent monitoring of student progress, 3) high expectations and requirements for all staff and students and 4) strong school leadership (Ornstein, 2000).By Edmonds standards, an effective school was one in which lower-class students scored equally as well as middle class students on basic skills tests.Furthermore, effective schools were deemed to have a positive, consistent and quality climate throughout while achieving two major goals – excellence and equity (Andrews and Morefield, 1999).

As previously stated, one of the cornerstones of that movement was the precept that effective schools almost unequivocally possess a strong leader.This leadership in the form of the principal is a crucial element of the school reform package (Gilman and Givens, 2001).

Characteristics or Behaviors of Effective Leaders

The elements that characterize effective leaders have been the subject of much discussion and debate.So elusive are these elements that they have studied and written them about for the better part of a century.These principles, as the literature reveals, tend to be classified as either characteristics or behaviors.Characteristics often lend themselves to the *leaders are born side* of the leadership spectrum. Consequently, since supposedly they cannot be learned, they will only

be briefly mentioned here.At the *leaders are made* end of the continuum the focus is on behaviors that can be taught and learned and it is in this realm that guidance can be directed. Such will be the focus of this document.

Yet, to make the distinction, we need a brief mention of a few of the characteristics of the effective leader.These characteristics are commonly encountered in all situations of leadership, not merely those of an educational nature.As effectively shared by Davis (1998), they are the ability to be decisive, organized, efficient, and task-oriented.Certainly, a host of other characteristics could extend these few, yet these are often mentioned asrepresentative of the myriad of things most people are proficient in or not.

Learned Behaviors or Behaviors that can be Taught

On the other hand, we identify items in the behavioral spectrum as those things that can be taught.Things like setting a vision (often called being a visionary), empowering of others through clear and consistent communication thus facilitating a spirit of shared vision, guiding as an instructional leader, and developing a positive school climate or culture all are considered factors that contribute to the effectiveness of school leadership.Those details, to a degree, can be taught to those in leadership positions and those aspiring to be leaders.

To begin, one of the most commonly stated behaviors is that of being a visionary. What is a visionary?What is it to have 'vision'?Simply stated, it is the ability of one person to see or visualize or project a point in time in the future where one would like to be and to have the wherewithal to get there.Generally speaking, this person or 'visionary,' utilizing the behavior of empowerment, will realize the benefit of employing the talents and knowledge of others to help mold this vision. This vision must include the notion that in a democracy learning must be inclusive learning for all.Regardless of the intellectual ability of the leader, all school leaders must grasp and endeavor to adhere to this aspect of vision.This is the ultimate vision for a school leader, the vision of learning for all children and the

ability to get others to share in this vision and

The development of a vision and the ability to get others to share in the vision and become committed to it, is the behavior of empowering others. Effective leaders find that it is very important to communicate the vision to all stakeholders encouraging them to share the vision and become committed to the vision (Lezotte, 1992).This task must be done through commitment of the leader to the vision by involving staff, thus empowering them, and not by demanding their support through authority (Lezotte, 1992).Today, more commonly than not, sharing power means multiplying power.In past decades, the school reform movement has given increased legitimacy to teacher leadership (Lawsuit, 1992).However, in some circles, sharing of power is still viewed as weakness.Sharing of power is what is absolutely necessary to move toward a goal that may be neither obvious nor tangible (DeBlois, 2000).This multiplied power can result in effective change because players in the change have different talents and abilities.Together, the leader and his/her constituency can enlarge the benefits of the vision.This can only be facilitated, however, through empowerment of staff to utilize their individual talents and commitment to the organization (DeBlois, 2000).In high performing schools or effective schools, a special bond between the principal and his/her staff members exists (Welch, Lindsay, and Halfacre, 2001).This bond is strengthened when principals allow their teachers to know who they are, thus establishing strong foundations for communicating their vision (Welch, Lindsay, Halfacre, 2001).

Strongly correlated to the vision is the behavior exhibited through this vision called instructional leadership.Instructionally effective schools are led by principals who set clear goals, participate in the instructional program, and make it clear to teachers and students that they are expected to excel (Lezotte, 1992). The principal's task should be to clearly communicate that the business of the school is teaching and learning(Welch, Linsday, Halfacre, 2001).

The role of the principal as instructional leader is critical in creating an effective school (Lezotte, 1992).To be effective, principals must regularly evaluate teachers, understand instructional methodology and provide developmentally appropriate support for teachers (Davis, 1998). School districts need to structure the principal's

commitment (Lezotte, 1992).
role to allow principals to focus on student learning and instructional leadership and to face fewer demands for managerial tasks (Gilman and Givens, 2001).

Finally, among the previously listed behaviors used by the effective principal is the behavior of fostering or developing a strong school climate or culture.One factor that certainly seems to promote productivity and effectiveness of student achievement has been shown torelate to school culture or climate.To be an effective leader, the person must understand the culture of the school, thus creating the opportunity to improve or develop the culture.The mood or tone of the school is established by the principal (Neuman and Pelchat, 2001). The school, we often say, reflects the personality, mood, and tone of the principal in two years or less.Consequently, it is imperative that the leader radiate positiveness thus promoting a positive school culture.One easy way to promote this positive culture as suggested by Warren and Wait (2001) is through words of encouragement from the principal.

How to Facilitate Effective Leadership

Certainly, many extremely strong and effective principals work in the profession.However, to maintain and improve that body, some suggestions are offered.First, a couple of suggestions will be given in regard to keeping and strengthening the existing pool.Secondly, tips will be offered to suggest how those aspiring to beadministrators might be better trained to develop the behaviors previously listed.

As for the retention of existing strong instructional leadership, the following are a couple of suggestions.First, the age-old suggestion, improve administrators' pay.Although at first glance, principal pay might seem to be greatly above that of faculty members, this may not be so.Typically, the principal keeps 50-60 hour work weeks, for a 12-month contract.The classroom teacher is paid year 'round, but is only contracted for nine months of work.Thus a teacher with many years of experience making a few dollars less salary-wise, is making quite a bit more than the principal on an hourly basis (Gilman and Lanman-Givens, 2001).Suggestion one, increase pay.

Secondly, provide more release time for instructional leaders to 'get away' from the campus and stay current on best practices with relevant

training and professional development.This training should be an incentive rather than drudgery.Qualified personnel should be made available to 'cover' for administrators when out for training sessions.Often, the best of the administrative pool would love to be proactive and receive pertinent training.However, faced with

Most principals do not fully understand the job until they are in the midst of it (McCoy, 2001).Universities must develop meaningful training programs with internships for aspiring principals and focus on relevant professional issues rather than the traditional collection of classes (Gilman and Lanman-Givens, 2001).Educational administration programs need to train principals to be visionary instructional leaders – transformational leaders, not managers of the school (Lezotte, 1992).As the old adage goes, 'the apple doesn't fall far from the tree' … there is difficulty in increasing the numbers of strong instructional leaders in the principalship because

returning to a school laden with issues to resolve discourages even the most enthusiastic.Knowing that these consequences would not be a factor could be effective in creating opportunities for relevant training.

Preparation Programs

mentors are generally managers.School districts in cooperation with universities need to choose mentors for administrative interns that model the excellence of effective leadership.

Conclusion

So what is an effective leader in a school setting? An effective leader has vision, empowers teachers, exhibits strong instructional leadership, and establishes a school climate conducive to teaching and learning.Can this effective leadership be learned?Emphatically, yes.However, specific behaviors must be taught or shared through reformed university programs, current effective leaders and best practices.

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DO EDUCATIONAL LEADERS NEED AN ETHICS STANDARD?

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Introduction

"Leadership standards" are now all the rage. Following on the heels of the publication of the Interstate School Leadership Licensure Consortium's, "Standards For School Leaders" (1996), state after state has adopted similar versions for its school principals. These standards now serve to regulate the entrance into the profession (licensure test) and evaluate the performance of employed school principals.

What Will Standards Do?

'Standards' function as rough measures or "bench marks" of acceptable performance. Standards are expressions of values. It is assumed we will attend to them and judge the match between them and professional performance. If a principal's resulting action does not match the standard, means (remediation) will be offered to offending leaders to improve their professional performance relative to the standards.

Standards have a normative side to them. They are expressions of thresholds and hope. Standards are implemented in the belief that leaders needed to be able to clear certain hurdles. It is also expected that, with standards in place, things will be better in the future. Principals will be more efficient, effective, and so forth, in their work.

Standards like 'fairness,' 'impartiality,' 'mutual respect,' or 'reasonableness' assume the standards are neutral and respect everyone. Yet, standards are not neutral toward persons. We know that standards do not pertain to all persons or groups equally, because people are inherently unequal to begin with.

Standards also assume "a way of life," or "the way things ought to be" (Fish, 1999, 1-3). Standards seek to conserve the good-making features of institutions. On the other hand, they also attempt to re-build or re-structure elements of school life that are unacceptable. In both of these pursuits, they are always tied to some larger ideal or agenda (hidden or announced).

The principle of 'treating students fairly in this school' assumes some things about the leader and leadership. It may take for granted that he has 'rationality' or 'wisdom' which allows him to rise above petty personal beliefs or emotions in making a judgment. This standard may also assume some things about the setting of the school and community, the school buildings and grounds, individuals and groups within the school. These assumptions are part of the enforcement rationale.

Standards mean that a school leader cannot make decisions which are not weighted either implicitly or explicitly in favor of certain substantive goals and groups over others. Today, standards may carry agendas relative to race, gender, class, religious persuasion, ethnicity, sexual orientation, etc. 'Treating students fairly,' means we must also treat some more favorably than others. Students who are "disadvantaged" may need more tutoring, longer class sessions, or other resources from the school to succeed. Thus, in reality, value-neutrality is a myth.

Finally, the Standards and effectiveness of school leaders have been linked to testing. Educational Testing Services (ETS) contracted to develop a new test for the purpose of licensing school administrators for the first time in history. New school principals will be required to pass this test by demonstrating a knowledge of the "Standards," proper "Dispositions" and "Performances" linked to the Standards. This test performs a "gatekeeper" function, keeping certain types of leaders out of the profession, and insuring the sameness of others.

The Ethics Standard

Perhaps through something of a fluke, one of the ISLLC Standards, Standard Five, is the "Ethics Standard." Because of its uniqueness (it is the only philosophical standard in the lot), the ethics standard may be used as a super standard to work through all the other standards and guide them into practice in the most moral and ethical way. The ethics standard may also become the standard by which the other standards may be measured and by which the refinement and improved value of practice will be assured. For these reasons, it can be concluded that educational leaders do need the ethics standard to do their best work.

A closer examination of the ISLLC Standard Five, The Ethics Standard, reveals a number of assumptions about what will count as ethical leadership on the part of the school principal.

1. Knowledge of Ethics. The Ethics Standard states that the ethical school leader ought to have knowledge of ethics. It also specifies where s/he

may get that knowledge (history and theory of education).

2. The Leader Must Know and Understand Rights and the Common Good. Standard Five values the U.S. Constitution's Bill of Rights. This

3. Ethics is Made Part of Decision-Making. The Ethics Standard calls for ethics to become a part of every decision the school leader makes. This has not been the case in bureaucratic and managerial models of leadership that were so popular in the past.

4. The Leader Must Accept Responsibility for Decisions. No "buck passing" is allowed! Standard Five refocuses responsibility on the school leader.

5. A Caring School Community. Standard Five values both caring and justice (Rights). Compassion is introduced as a goal for the school here.

6. Personal and Professional Code of Ethics. Codes of ethics have always been popular in the professions, the ISLLC Standards genuflect toward such codes.

7. The Leader as an Ethical Role Model. The school leader must "inspire others" and use the principal's office to advance school's goals rather than personal ones.

Dispositions, Will and Performance

Much time has been spent on the Standards as a matter of knowing, or having knowledge. However, there are two other considerations voiced in the ISLLC Standards. Each leader must also possess "Dispositions" to act in accord with this knowledge. And, the ultimate test of that knowledge and disposition is "Performance" of the action which follows.

Dispositions. Dispositions have always been a part of ethics. The Ancient Greek philosophers held that we humans possess "Virtues," or dispositions to act in certain ways. Such dispositions as honesty, charity, justice, caring and compassion, all lend themselves to acting morally and ethically. If we have these, we may say that we have "Integrity." By this we mean, we have a good "Moral Character."

Developing the following three such dispositions, will, action, and ends, is the role of education. We are not born with these traits of character, but acquire them through learning and experimental means.

1. Will. The immoral man has neither these virtues nor the will to carry out a moral act. William James wrote in *The Will to Believe and Other Essays in*

view supports individuals and their claims on the school. The Ethics Standard also values "the common good." Therefore the school leader will have to decide what must be stressed in his decisions.

Popular Philosophy and Human Immortality (New York: Dover, 1956) that if we wish to jump across a deep ravine, it helps to have faith that we can make it. Without such faith, we are doomed to fall into the crevasse. Acquiring a "Will," is important, but it is a matter of desire, fortitude, and practice. The will to do something, particularly something that is difficult, does not fall upon us easily. We may resist finding the will to do things which are good and the right thing to do.

It all has to do with making and breaking habits of behavior. The drug-addict who wishes to break his addiction, needs to also have the will to do so. If he does not have the will and with it the faith that he can accomplish the desired action, he can never succeed.

By cultivating our will, we may be able to use our knowledge and dispositions to achieve great things. Having the will to achieve the end-in-view is half the battle.

2. Action. Action is not without its value-load. When we act, we may just re-act. Action, or *praxis*, is undertaking to do something which has intelligence involved in it. Most educational leadership philosophy today is devoid of an understanding of action as praxis. More often, acting is a matter of *techne*, or technical skill. Administrators who conduct good meetings, sign papers promptly, and in other ways follow "the rules," are valued. But there is another way to act, and that is with a moral-ethical purport. This kind of acting we call *phronesis*, by which we mean "ethical know-how" (Bernstein, 1983).

Most school administration is *techne*, or action with particular products or ends in mind. The higher level of thinking is *phronesis*, which is aimed at a complete ethical way of living. From an educational leadership perspective, the Standards, and Standard Five in particular, need to be concerned with this larger, *phronesis*, mode of acting. We need to see school leaders considering what their decisions will do to contribute to the fuller moral-ethical character of the school and all its actors.

3. Two Kinds of Ends. Certainly, the Standards Movement is forcing moral-ethical decision-makers to look at the consequences of their decisions.

Successful school administration is pinned upon the hopes of achieving long term goals. Almost every school in the nation has specified such a "vision" for their teachers and pupils. We Americans are an idealistic lot. We love to consider lofty goals and to inspire others to achieve them.

Unfortunately, the Standards Reform is rooted in the older idealistic ends, couched in visions and lofty goals. Some of these valued ends are impossible to achieve. Others may be achieved in some schools or districts, but only at the expense of others not achieving them. High-stakes testing, school report cards, and other leadership devices are to be grouped in this cluster of un-achievable goals. Even "highly effective" leaders and "highly effective schools," are never done: They must try to become even more highly effective!

Conclusions

This essay has demonstrated that the Standards-based reform of school leadership is divided up into a set of standards containing assumptions about knowledge, dispositions, and performance. I have tried to show that this Standards-based reform is seeking to transform educational administration into educational leadership. Standard Five—The Ethics Standard—is one of the standards incorporated in the ISLLC Standards and is also in many state versions of these Standards. This standard offers both a platform for the critique of the Standards

A second kind of end toward which we aspire is what John Dewey (1929/1958) called "Ends-in-View." These goals are not lofty and they are not idealistic. Short-term, up-front, and closely coupled with our settings and skills, ends-in-view are seen as being open to achievement. movement writ large, as well as a means for re-evaluating incipient models of educational leadership which inform this reform.

Ethical leaders who are compelled to follow the ISLLC Standards and their spinoffs do need an ethics standard if they are to understand the moral-ethical impacts of these standards and how they may be reconstructed in the future. Leaders are being called upon to be more responsive to the real problems in their schools, and less accountable for ideals without a valued purpose.

Tests of performance, Dispositions, Will, and Knowledge, all need to be seen as less representative of leadership skill, rather, they should be seen as predictive of how leaders will act in future situations.

A pragmatic ethics of leadership challenges us to rethink all the ISLLC Standards and their state-mandated derivatives. We must trace their meanings for all educational practice with an eye to how they contribute to the development and nurture of a complete moral-ethical way of life for schools and their inhabitants.

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WOULD DEWEY APPROVE? A FORMAL METHOD FROM LEARNING STYLES RESEARCH THAT SEEMS TO FOSTER INTRINSIC STUDENT INTEREST IN SUBJECT MATTER AND REFLECTIVE THINKING

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Abstract

In *How we think: A restatement of the relation of reflective thinking to the educative process* (1933), John Dewey wrote that teachers who arouse their students' intrinsic interests in subject matter have "done something that no amount of formalized method, no matter how correct, can accomplish" (p. 32). Dewey's misgivings about formalized method, however, have not stopped those with educational interests from seeking and suggesting methods that <u>would</u> foster a student's intrinsic interest in subject matter.

One such method comes from Bernice McCarthy's research on learning styles. Would Dewey approve of this method? After analysis might he see its value in not only fostering intrinsic interest in subject matter, but also, as a formal method through which reflective thinking about a subject might be achieved? In arguing yes, this paper will set forth: (1) McCarthy's learning style categories, (2) McCarthy's teaching method, (3) Dewey's steps in coming to true belief through reflective thinking, (4) a revision of McCarthy's method that employs insights from Dewey, and (5) illustrations of McCarthy's revised method from history and philosophy of education.

Intrinsic interest in subject matter

All teachers seem to want it. All teachers likely would rejoice in it being exhibited by their students. It can even be argued that "good" teachers should be fostering this in their students. If this is the case, then, if possible, teacher education programs should be teaching preservice teachers formalized methods that do foster a student's intrinsic interest in subject matter. A challenge, however, to this practice seems to come from one whose comments cannot be taken lightly.

John Dewey seemed to discount the effect that any formalized method could have in producing students who were intrinsically interested in a teacher's subject matter. In *How we think: A*

restatement of the relation of reflective thinking to the educative process (1933), Dewey sets forth the process of reflective thinking in coming to know and argues for its value to the human condition. Dewey is also clear that mere <u>knowledge</u> of the reflective thinking process is no guarantee that these steps actually will be employed. For Dewey, "there must be the desire, the will, to employ them." In other words, <u>attitude</u> is equally important as knowledge (p. 30).

Dewey identifies three attitudes that lead to reflective thinking. They are open-mindedness, whole-heartedness, and responsibility. It is clear from his discussion on whole-heartedness that this term is synonymous with intrinsic interest in subject matter. Dewey contrasts this type of interest or attention with the attention that students give a subject, or material that does not hold them "by its own power." Instead it is studied "to make a grade, or because he wishes to please his teacher or his parents." In contrast, "When a person is absorbed [i.e., when there is whole-hearted, or intrinsic interest in a subject], the subject carries him on. Questions occur to him spontaneously; a flood of suggestions pours in on him; further inquiries and readings are indicated and followed; instead of having to use his energy to hold his mind to the subject (thereby lessening that which is available for the subject, itself, and creating a divided state of mind), the material holds and buoys his mind up and gives onward impetus to thinking." While Dewey acknowledges the existence of <u>teachers</u> who generate this type of interest in their students, he expresses little faith in any <u>method</u> that could do the same. For Dewey, "A teacher who arouses such an enthusiasm in his pupils has done something that no amount of formalized method, no matter how correct, can accomplish" (pp. 31-32).

Dewey's misgivings, however, have not stopped those with educational interests from seeking and suggesting methods that would foster a student's intrinsic interest in subject matter. One

such method comes from Bernice McCarthy's research on learning styles. Would Dewey approve of this method? After analysis might he see its value in not only fostering intrinsic interest in

subject matter, but also, as a formal method through which reflective thinking about a subject might be achieved? In arguing yes, the remainder of the paper will set forth: (1) McCarthy's learning style categories, (2) McCarthy's teaching method, (3) Dewey's steps in coming to true belief through reflective thinking, (4) a revision of McCarthy's method that employs insights from Dewey, and (5) illustrations of McCarthy's revised method from history and philosophy of education.

MCCARTHY'S 4 TYPES OF LEARNERS

CE: SENSING / FEELING

A. Create an experience that engages personal meaning.

TYPE 4: IF?

TYPE 1: WHY?

B. Analyze the eperience.

AE: DOING
RO: WATCHING

C. Integrate the experience, and analysis into need for more knowledge.

TYPE 3: HOW?

TYPE 2: WHAT?

AC: THINKING
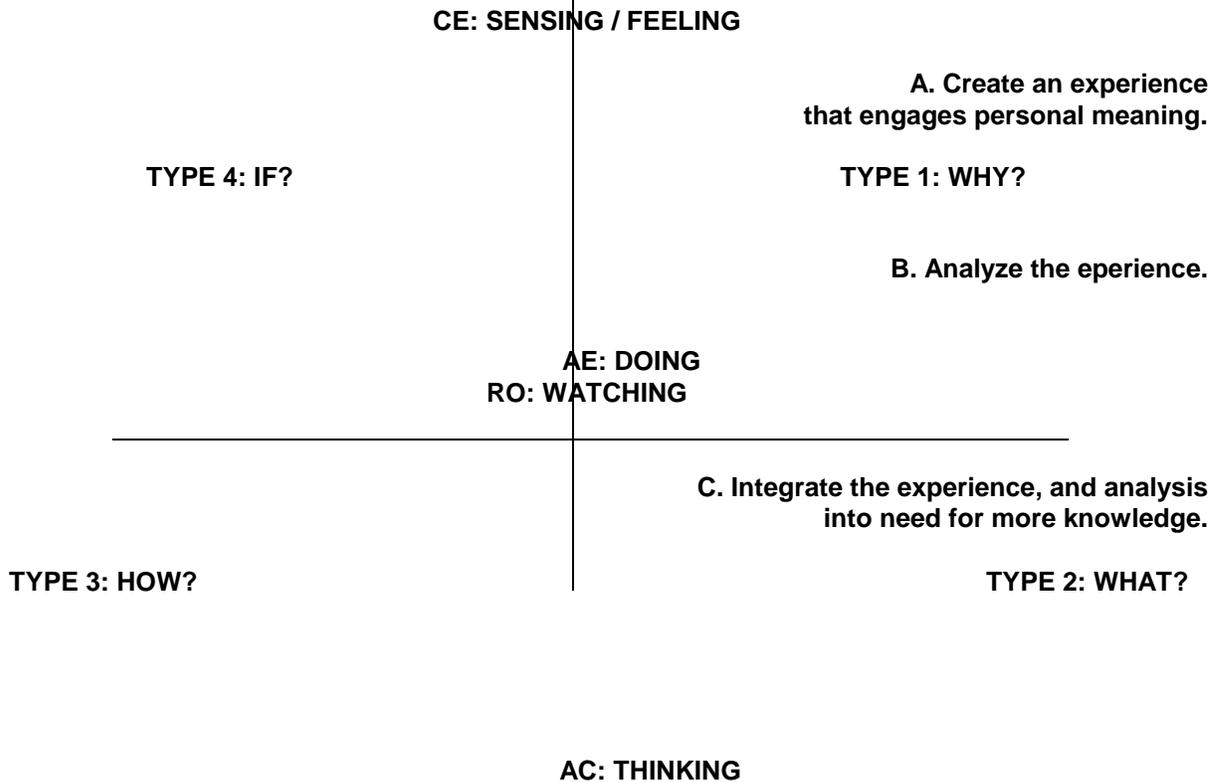
FIGURE 1.

McCarthy's Learning Style Categories

Bernice McCarthy believes in the existence of four major learning style preferences, or types. Students show preferences as Type One, Type Two, Type Three, or Type Four Learners. These types emerge from her 4Mat System that "describes a method of teaching that includes needs of all four major learning styles." 4Mat is based on learning styles research, "especially

David Kolb's (1974) Experiential Learning Model and research on brain dominance." McCarthy "synthesized the work of Kolb and other learning style researchers into composite descriptions" that could be illustrated through a quadrant system (McCarthy, 1982, p. 20). Learning preferences (i.e., types) fall within one of four quadrants, contingent on how learners perceive and *process*. See Figure 1.

Perception refers to the act of taking in certain phenomena when a learning experience begins (McCarthy, 1982). Perception is represented by the vertical line in Figure 1. When students begin a

learning experience, some prefer to take in phenomena through *sensing*. Thus, in beginning a learning experience they will show preferences for *concrete experience* (CE). Other students prefer to

begin a learning experience by taking in phenomena through *thinking.* These students show preferences for *abstract conceptualization* (AC). In American schools, field trips and reading textbooks constitute regular educational activities. Field trips can be rich in phenomena that are accessed through the senses. Textbooks can be rich in terms representing conceptual phenomena that are accessed through reading and thought. McCarthy's research suggests that students who show preferences for one or the other at the beginning of the learning process are showing their preferences for perceiving either concrete experiences or abstract concepts.

Processing refers to what the student does after perceiving. "Some of us watch and reflect while others jump right in and try" (p. 21). Processing is represented by the horizontal line in Figure 1. After perceiving, some students prefer to reflect on the concrete experience or the abstract concepts they have received through sensing or thinking. In continuing the learning experience they show a preference for *reflective observation* (RO). Other students prefer to continue the learning experience by acting on the sensory or conceptual phenomena they have received. These students show preferences for *active experimentation* (AE). In American schools, discussion groups and projects constitute regular educational activities. Discussion groups allow for reflection on phenomena of either a sensory or a conceptual sort. Projects allow for students to act on presented phenomena. McCarthy's research suggests that students who show preferences for one or the other as the learning process continues are showing their processing preferences for either reflective observation or active experimentation.

The juxtaposition of perceiving and processing lines (see Figure 1) reveals four quadrants and four types of learners. Type One Learners prefer to perceive through concrete experience (CE) and then to process through reflective observation (RO). They learn by "listening and sharing ideas." Their strengths are "innovation and imagination; they are idea people." Thus, in the educational process, Type One Learners may not always want yours (i.e., the teacher's ideas) and they may not always follow through with theirs! Type One Learners "seek meaning." This is their primary concern. Each of the learner types is characterized by a favorite question. Understandably, the favorite question for Type One Learners is "Why?" They

want to know what a subject means for them. Why (apart from receiving or avoiding something external to the subject, such as a diploma or a demerit) should it be studied? If teachers can answer this question to their students' satisfaction, they not only have answered the Type One Learner's favorite question, but also, they have fostered intrinsic interest in subject matter on the part of all their students. Careers that accommodate Type One Learner interests include those in counseling, personnel, the humanities, and organizational development (pp. 20, 21).

Type Two Learners prefer to perceive through abstract conceptualization (AC) and to process through reflective observation (RO). They learn by "thinking through ideas." Their strengths are "creating concepts and models." They need to know what the experts think. Thus, in the educational process Type Two Learners *do* want your (i.e., the teacher's) ideas, since you are the expert. These are the "model" students. They "enjoy traditional classrooms" where the teacher lectures (with expert ideas) and the student takes notes. Schools "are designed for these learners." Type Two learners "seek facts." Information is their primary concern. Understandably, their favorite question is "What?" Careers that accommodate Type Two Learner interests include those in the basic sciences, math, research, and planning departments (p. 21).

Type Three Learners prefer to perceive through abstract conceptualization (AC) and to process through active experimentation (AE). They learn by "testing theories in ways that seems sensible." Their strength is the "practical application of ideas." They want to apply ideas by putting theory into practice. Thus, in the educational process, Type Three Learners may not want your (i.e., the teacher's) "fuzz" ideas unless those ideas and "things they are asked to do will help in real life." They "need hands-on experience, enjoy solving problems, [and] resent being given answers." Type Three Learners "seek usability." Their primary concern is a "need to try things themselves." Understandably, their favorite question is "How does it work?" Careers that accommodate Type Three Learner interests include those in engineering, the physical sciences, nursing, and hands-on technology (p. 21).

Type Four Learners prefer to perceive through concrete experience (CE) and to process through active experimentation (AE). They "learn by trial-and-error (and) self-discovery." Similar to Type Three Learners their strength is "action, carrying out plans." But unlike Type Three Learners who have clear ideas, concepts, or theories that they are applying, Type Four Learners seem to base their actions more on intuition instead of reasons, or ideas that they can articulate with precision. Thus, McCarthy notes that Type Four Learners "often reach accurate conclusions in the absence of logical justification." In the educational process, Type Four Learners may ignore the most eloquent outline of ideas by the teacher. Instead, attention will be given to learning experiences that allow them to actively investigate possibilities. They seek "hidden possibilities" and "need to know what can be done with things." Their primary concern is adapting "learning to their own situations to make more of what they learn." Understandably, the favorite question for Type Four Learners is "If?' -- "What can this become?" What else can be done with the situation? What if we tried this? Let's do it and find out! Careers that accommodate Type Four Learner interests include those in marketing, sales, action-oriented managerial jobs, and teaching (p. 21).

McCarthy's Teaching Method

McCarthy's teaching method aims for teachers to allow their students to "shine at least 25 percent of the time" (p. 22). "It does not require analysis of participants' learning styles, but instead assumes that a presenter should use techniques applicable to each of the four learning styles 25 percent of the time" (p. 20). It requires full circle teaching. See figure 1. Teachers should begin with Sensing/Feeling (presentation of a concrete experience) and "move clockwise around the circle to Watching (reflective observation), on to Thinking (abstract conceptualization), then Doing (active experimentation), and back up to Sensing/Feeling." For McCarthy, following this cycle not only accommodates the four learner types, but also, "challenges students to assimilate other learning style methods" (p. 22).

Since the focus of this paper is fostering a student's intrinsic interest in subject matter, special attention will be given to how teachers should address the right side of the circle, especially, the Why? question of the Type One Learner. This is the question that, if answered satisfactorily, will foster intrinsic interest. For McCarthy, the Why? question of the Type One Learner is addressed by three things that teachers should do as they move clockwise around the circle from Sensing/Feeling (concrete experience, CE) to Watching (reflective observation, RO), and on to Thinking (abstract conceptualization, AC).

First, teachers must "create an experience that engages personal meaning" for their students (p. 23). This must be more than an experience, or activity, where students show interest. Students can show interest in an experience for reasons not directly related to the experience itself. For example, students can show interest in watching a television documentary, not for the information it provides, but rather, for a higher grade they may receive for reiterating its contents during a review. For McCarthy, experiences that are linked to personal meaning are those that students find interesting for what the experience itself provides. In other words, students must show an intrinsic interest in the experience. A television documentary on Ancient Egypt reflects this type of experience if students are engaged due to a personal interest they have in the civilization itself.

Second, teachers must allow for the experience, or activity, to be analyzed. The first and second moves around the circle will involve "discussion and interaction." Third, the teacher must "integrate the experience and analysis into a need (on the student's part) for more knowledge" (pp. 22, 23). That "need" must follow from a student's personal interest in the experience, not from a need originating from something external to the experience such as a grade. By "knowledge," McCarthy is referring, at least in part, to subject matter, relevant to the experience and analysis, which teachers can provide.

It is clear that, if achieved, these three moves (i.e., engaging, analyzing, and integrating) will foster intrinsic interest in subject matter. If instruction begins with an experience that engages personal meaning, continues with analysis, and results in students who are motivated by the experience to acquire additional subject matter that increases their knowledge of the experience, then teachers who bring them to that place have fostered intrinsic interest. What is not clear is how teachers should execute McCarthy's third move. How <u>should</u> teachers proceed in integrating the experience and analysis into a need for more knowledge, or a need to know the subject matter

that they, the teachers, can provide? John Dewey's thoughts on reflective thinking provide an answer that is worth considering.

Dewey on Reflective Thinking

For Dewey, reflective thinking is a way of coming to true belief, "something that the mind should accept, assert and be willing to act upon" (Dewey, 1933, p. 7). It differs from other forms of thinking (e.g.s, stream of consciousness, imagination) in that there is an orderly chain of

A person who comes to true belief, or knowledge, through reflective thinking goes through the following steps. In the first step, something happens in the person's experience to occasion a state of doubt, "some difficulty that troubles him and disturbs his equilibrium" (p. 15). It creates a dilemma, raises a question, or poses a problem. In the second step, a solution for the problem is suggested, "some theory that will account for the peculiarities in question." This solution is suggested by the "data at hand" and/or "past experience," i.e., memories of similar situations or analogous experiences. In the third

ideas, i.e., "successive portions of a reflective thought grow out of one another and support one another" (p. 4), it is guided by a purpose, i.e., "Demand for the solution of a perplexity" (p. 14), and the solution to the perplexity, problem, or question results from inquiry, i.e., "Active, persistent, and careful, consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p. 9).

step, the solution, or idea, suggested is subjected to critical analysis. "It is at this point where examination and test enter into investigation" (p. 16). The suggested solution, or idea, is put to the test in order to find justifying reasons for its acceptance. This is the key step in reflective thinking. It constitutes "the difference between reflective thought and bad thinking" (p. 16). It is a "conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality" (p. 9). At one end of reflective thinking is confusion. At the other end is resolution (p.

MCCARTHY'S 4 TYPES OF LEARNERS

CE: SENSING / FEELING

A. Create an experience that engages personal meaning.

TYPE 4: IF?   **TYPE 1:**

WHY?

B. Introduce conditions into the experience that create a dilemma.

AE: DOING
RO: WATCHING

C. Analyze the experience, conditions, and problem.

TYPE 3: HOW?   **TYPE 2: WHAT?**

D. Suggest that subject matter be studied to understand the problem and/or to solve it.

AC: THINKING

FIGURE 2.

106). As solutions to the confusion and problem causing it are suggested, examined, and tested, reflective thought goes through five phases (pp. 106-116).

While history and philosophy of education texts (Knight, 1998; Pulliam & Van Patten, 1999) give attention to these five phases, the answer to how experience and analysis should be integrated into a need for more knowledge is found in Dewey's

Superimposing Dewey's steps onto McCarthy's method results in the following instructional moves. See figure 2. The first move in McCarthy's method remains the same. Teachers must create experiences that engage personal meaning for their students. The second move, however, borrows from Dewey's first step in coming to true belief. Teachers must either introduce conditions into the experience or alert students to already existing conditions that create a dilemma, raise a question, or pose a problem. Analysis of the experience, conditions, and problem then can follow as a third move. The fourth and final move borrows from Dewey's second step in coming to true belief through reflective thinking. Teachers must suggest that the knowledge or subject matter that they can provide should be considered and studied either to understand the problem better and/or to resolve it. Whether the subject matter actually _does_ what the teacher suggests will be open to subsequent "examination and test" (Dewey's third step in coming to true belief and the key step in reflective thinking). The point is that by going through moves two through four a relevant answer to the question of how to integrate experience and analysis into a need for more knowledge is provided. When knowledge, or subject matter, is seen by students as addressing a problem from meaningful personal experience, the need for that subject matter has been established. Because of this, McCarthy's revised method seems to foster intrinsic student interest in subject matter, at least initially, and, also, reflective thinking.

Using McCarthy's Revised Method to Teach History and Philosophy of Education

Courses in the history and philosophy of education can be designed to utilize McCarthy's revised method. If the focus in a

steps through which a person comes to true belief, or knowledge, through reflective thinking. In the teaching situation when these steps are superimposed on to McCarthy's method an answer to the question appears.

Superimposing Dewey's Steps on to McCarthy's Method

philosophy-of-education course is on the ethics of teaching, objectives may include acquainting preservice and inservice teachers with various ethical codes, including ethical principles emerging from consequentialist and nonconsequentialist theory. Rather than plunging into a lecture or a discussion on ethical theory, the method requires teachers to begin by creating experiences that engage personal meaning for their students and to continue by introducing/alerting students to conditions that create a dilemma, raise a question, or pose a problem. In the classroom, meaningful, first-hand experiences may be difficult to create. Experiential descriptions, or cases, however, can provide an adequate substitute.

For example, Strike and Soltis (1992) use the case of Michael Baker to present an ethical dilemma for the reader. First-year history teacher Michael Baker needs a mentor. He finds one in twelve-year teaching veteran Frank Thompson. Michael learns much from his after-work meetings with Frank over beers. He also learns, however, that Frank occasionally needs Michael to cover a class for him the next day due to heavy drinking. In covering the class Michael learns from the students, and then later from Frank himself, that planned lectures were rarely used and discussion of current events dominated class time. Frank did not believe that his work made much of a difference in the lives of his students. The bright ones would do well, "the dummies would fare poorly, and his efforts would not change the outcome very much." Frank believed that grades "were the bottom line that made him and the school look good." If students scored well on tests and the state examination, he was satisfied. To make the process "as painless as possible" Frank provided interesting conversation, cursory instruction, and

for success on the state exam, a file of old exams that he could use "to prime the students for good performances." Frank planned to continue this procedure until "that wonderful day when he qualified for a pension and could leave teaching." Michael was ethically disturbed by what he saw and heard. He felt that Frank was in "bad shape" and that students were not being served adequately. Should he tell someone (pp. 101, 102)?

Students exposed to such a case would find it personally meaningful because it is the kind of situation in which preservice or inservice teachers could find themselves. It is relevant to a course in philosophy of education (i.e., ethics of teaching) since it poses an ethical problem for teachers. It reflects McCarthy's method since the case relates to an engaging, personally meaningful experience

Other courses in philosophy of education focus on schools of philosophy such as idealism and pragmatism and educational theories such as perennialism and essentialism. Objectives may include developing a philosophical fund of ideas from these schools or theories (i.e., a "philosophy of education") that preservice or inservice teachers can use to ground and guide their educational practice. Again, cases can be used to begin instruction so that students, through vicarious experience, can become personally engaged in something meaningful. To be meaningful, cases would have to be seen by students as situations in which they could find themselves. These cases could involve controversial school practices and policies that conclude with "what to do" dilemmas, or problems. Following case analysis, the teacher can suggest that the subject matter of the philosophic schools and theories should be studied for normative ideas that could be used to help determine whether certain practices or policies should be allowed, continued, or supported.

Courses in the history of American education aim, in part, to give a past perspective on the development of American schools as formal educational institutions. Creating experiences that engage personal meaning for students enrolled in such courses can begin by appealing to what they already read, watch, or do outside of class and apart from external direction. Students can be asked to continue with these intrinsically motivated activities with one key reminder. When they engage in the activity, especially if it involves information gathering, they should be reminded of the fact that they are or aspire to be educational

for the students and conditions are introduced into the experience which create a dilemma, or pose a problem. McCarthy's revised method requires teachers to continue instruction with analysis of the experiences, conditions, and problems and to suggest that course subject matter should be studied either in order to understand the problem better and/or to resolve it. Teachers and students can analyze the Michael Baker case through discussion and interaction. In this context, teachers then can suggest that the subject matter of consequentialist and nonconsequentialist theory be studied for ethical principles that could be used to help determine what Michael Baker (and the students themselves, if they were in a similar situation) should do.

professionals. In other words, the next time students read the newspaper, watch the evening news, or attend the latest movie release they should be conscious as they engage in these self-motivated activities that they are doing so as persons with special educational interests as well. Armed with this heightened sensitivity, students can be asked to make mental notes as they take in events on the world, national, and local scene when these events present conditions that create dilemmas, raise questions, or pose problems for them as educational professionals with special educational interests.

Actual classroom time can devote a beginning segment to analysis of the students' activities, the information learned from them, and the conditions on the world, national, and local scene that pose problems for the students as educational professionals. In the context of this discussion and interaction, teachers then can suggest that the subject matter of American educational history be studied for a better understanding of the problems, for the conditions creating them, or for possible answers to them. American educational history could provide answers to questions such as whether problems and the conditions creating them are new on the world, national, or local scene or whether we have seen them or their type before. In other words, is there a historical root? American educational history can be used to make comparisons and contrasts and to help determine whether similar problems in the past were handled well or whether they should have been handled differently. Students can be asked to seek answers to these questions through use of the assigned

course materials. Informal and formal lectures can be structured with answers to these questions in mind.

Would Dewey Approve?

In arguing yes, one can point to the fact that McCarthy's revised method incorporates Dewey's own steps in coming to true belief through reflective thinking. Perhaps even more significant, however, is the way it reflects Dewey's earlier thoughts on teaching formal subject matter. In Article III of his pedagogical creed Dewey wrote,

> I believe that the only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which make civilization what it is.
>
> I believe, therefore, in the so-called constructive activities as the center of correlation.
>
> I believe that this gives the standard for the place of cooking, sewing, manual training, etc., in the school.
>
> I believe that they are not special studies which are to be introduced over and above a

lot of others in the way of relaxation or relief, or as additional accomplishments.

> I believe rather that they represent, as types, fundamental forms of social activity; and that it is possible and desirable that the child's introduction into the more formal subjects of the curriculum be through the medium of these activities" (Johnson, Dupuis & Johansen, 1991, p. 158).

Cooking, sewing, and manual training were all activities in which Dewey thought students might have a natural or intrinsic interest. He believed that instruction in formal subjects should begin with these types of activities or experiences. In appealing to concrete experience and experience that engages personal meaning for students, McCarthy's revised method appeals to a similar starting point for the teaching of formal subject matter. McCarthy's revised method simply makes it easier for the teacher to see how to proceed with instruction once intrinsically interesting activities or experiences have been identified.

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O.O. HOWARD AND THE "INDIANS"
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Oliver Otis Howard's life is worthy of examination from a variety of standpoints. His long, distinguished, and varied service as a military officer during the second half of the nineteenth century is of interest to military historians. As head of the Freedman's Bureau and President of Howard University, he and his work have been studied by students of African-American history. Among these are W.E.B. Du Bois whose *Souls of Black Folk* addressed Howard and his work and William S. McFeely whose *Yankee Stepfather: O.O. Howard and the Freedmen* should be read by anyone seeking to understand government policy and action during Reconstruction.

Du Bois, while recognizing the failures and lost opportunities of the Bureau of Refugees, Freedmen, and Abandoned Lands, placed little blame on Howard, and praised the educational work the Bureau accomplished. He said that "no one but a soldier" would have taken "charge of such a work with its vast responsibilities, indefinite powers, and limited resources." He saw Howard as "an honest man, with too much faith in human nature, [and] little aptitude for business."[1] Since the Bureau's local agents varied from "unselfish philanthropists to narrowminded busybodies and thieves" one could not hold Howard responsible for the failures.[2] "Someone had blundered, but that was long before Oliver Howard was born," Du Bois wrote, acknowledging that Howard could not have prevented the Bureau's blunders.[3]

The Bureau's best work, said Du Bois, was that "it inaugurated the crusade of the New England schoolma'am…. Behind the mists of ruin and rapine waved the calico dresses of women who dared…. Rich and poor they were, serious and curious. Bereaved now of a father, now of a brother … seeking a life work in planting New England schoolhouses among the white and black of the South."[4] McFeely concluded that "Howard's enemies, who opposed him because they disliked any recognition of black Americans, set out to discredit the Bureau by concocting scandals—with help from some truly scandalous behavior on the part of some Bureau men." He described his study as "…not an exposé of a knave, but rather a record of naïveté and misunderstanding, timidity, misplaced faith, disloyalty to subordinates who

were loyal to the freedmen, and an attempt to diminish the Negro's aspirations…the record of the man regarded with remarkable unanimity by Americans as the best man for the job."[5] Others agree and add that, since most early help for the freedmen, both people and money, came mainly from Protestant Christian organizations, the logical choice was the man widely known as "the Christian general."

While early Reconstruction historians saw him as "misguided, if not corrupt" in that he "failed to see the necessity for keeping blacks in a subordinate status," later revisionist historians mostly agree with McFeely. One military historian called him, by the standards of his time, a "radical on the race question" because he "favored black suffrage, advocated distribution of land to freedmen, and scoffed at the phony issue of amalgamation."[6]

McFeely said that Howard was "put in charge of the inglorious pursuit of Chief Joseph and the Nez Perce" because President Grant and General William T. Sherman "contrived to get him out of town" in the wake of scandals and inquiries into the work of the Bureau.[7] This paper investigates Howard's life and work in an attempt to determine how it might have affected not only the "education" or "schooling" of the people of that third culture, but also how the views of the dominant culture might have been affected by the "informal education" provided through Howard's public lectures and publications which included the writing of children's books and for children's magazines.

The most respected children's magazine of its day was *St. Nicholas*, edited by Mary Mapes Dodge. Beginning in November 1907 and continuing through October 1908, each issue contained an article by Howard relating his experiences with American Indian people. This material, supplemented by articles on American Indians which he wrote for other children's publications, was published as a children's book in 1908. His daughter-in-law, Sue (Hertz) Howard, helped him adapt his work for children. He called her aid, "simplifying." He dedicated his *Indian Chiefs I Have Known* to her saying," I dedicate this work to my daughter-in-law, Mrs. Harry S. Howard.

Her simplifying will be helpful to every young

This book was not entirely about "chiefs." Of the twenty-three sketches, two are women—Toc To Ne (Sara Winnemucca), and Mattie, daughter of Shenkah of the Paiutes. One of the "chiefs" Howard never knew—Osceola. By the time it was written, many of the great leaders of American Indian people, Sitting Bull, Chief Joseph, Cochise, etc., were dead, and only a year after publication, Red Cloud, Geronimo, and Howard himself, would die. These tales were published at an important time for the writing of history (and mythology) of the West.

The book has many characteristics typical of children's books. One of the "simplifications" was to use "Uncle Sam" instead of "the U.S. government," or "government officials." He described his peace mission to the Southwest as the time "when President Grant sent me to see what could be done to make them more comfortable."[10] He said that President Grant "wanted everybody in the whole country to be happy."[11] The book suggests that the "friendly red men" that Peter Pan knew must have been Apaches because Geronimo lived in a hollow tree when he was in his native mountains, just like the red men in Never Never Land taught Peter and the lost boys to do.[12]

There are many instances of explanations of word meanings which would develop vocabulary. For example, "…I was an ordnance officer, that is, an officer whose duty it is especially to look after things to shoot with" and "arsenal…is one of the places where Uncle Sam keeps his guns and powder."[13] Pronunciation instruction is given, "…Gila River (pronounced in Spanish Heela)," and Go Khla Yeh was given a Spanish name by the Mexicans who called him Geronimo, but it is pronounced "as if it began with an H…Heronimo."[14]

There is basic information regarding American Indian people that even today is not generally taught and known—that "Seminole" is not actually a tribal designation, Seminoles are mostly Creeks who temporarily evaded deportation from their homelands by hiding in the Florida swamps, for example, and that Eskimos and Alaskan Indian people are two separate groups. He explained that American Indian people often call themselves by a different name than is assigned by whites—Nez Perce is French, but Chopunnish is from an Indian language, for example.[15]

Unlike in most of the publications of his day, or later, American Indians were not depicted just as the "bad guys" in confrontations with white settlers. Howard explained to his young readers that they just wanted to stay on their land. He occasionally described even those who had not been "Christianized" as heroes as when he described the ninety-four-year-old Yuma, Pasqual, saying, "Without Christian teaching, without reading a book, only once visiting a large town, this dignified hero studied the wants of his people, fought their battles, behaved nobly under defeat, and was too noble ever to be completely crushed, though he lived for many years in neglect and extreme poverty. May [he] … find his reward in the better land."[16] Sometimes he used a "good news, bad news" approach as when describing the Pimas, he said they "are proud that they have never killed a white man," but that they did "foolish things" such as "pound on drums" to cure illness and "play games which made it possible for a few … to gain all the property."[17]

The book has two types of illustrations. There are drawings of "wild Indians" by George Varian, and portrait photographs of some of those who assimilated to some extent. In the photographs, the subjects are wearing white man's clothing.

Through these children's materials, his many adult publications, and his extensive public lecturing on the topic, he must have played a considerable role in shaping the public image of American Indians. For example, the fact that his contact was most often with those Indian nations and bands most nomadic and most apt to have incorporated war and raiding as part of their culture, may have influenced his depiction of American Indian people and contributed to the stereotype of them as "warrior societies" while in reality many American Indian nations were sedentary and agricultural.

Howard thought himself affected by tales he heard in childhood. In the preface to his *My Life and Experiences Among Our Hostile Indians*, Howard wrote, "…my grandfather's stories of the wild Indians with whom he had to do, affected my childhood; … became almost a nightmare to me and continued to haunt me even when I was a cadet at West Point. The thrilling experiences of old Indian fighters … were never ending topics of discussion among the young army officers who were my companions."[18]

Oliver Otis Howard, named for his maternal grandfather and called Otis by his family, was born in Leeds, Maine, 8 November 1830. His father died when he was nine; his mother Eliza soon married John Gilmore, whom Howard described as "kind" and a "blessing to us all."[19] He learned to read before he began school at age four in an ungraded school with fifty or sixty students. At age nine, he boarded in the village of Wayne to attend a better school, then lived in Hallowell with his lawyer uncle, John Otis, who had a "magnificent" library. There he attended a school term at Monmouth Academy where he began study of Latin and Greek at "Mr. Burnham's High School" and his aunt Frances read to him and helped him with his Sunday School lessons. Returning home, he attended the local school. At fifteen, he spent six months at a more prestigious school, Allan H. Weld's North Yarmouth Academy, where he boarded with a Captain Wilcox, a retired sea captain. A letter to his mother written at this time communicated his view of the type of education he sought. "Education is my first aim … I seek not mere money, but a cultivated and enlightened mind, becoming & corresponding with the age in which we live."[20]

In preparation for college entrance examinations, he was tutored privately. He rose at 4:00 a.m. every day but Sunday, studying until midnight during his last few weeks of preparation. Writing about this examination, he reported that he did very well in reading, translations, and mathematics, but was given only a "conditional pass" in "scanning," something he had not studied. He lamented that he could not "scan at all from Virgil or the Odyssey" even though he passed Greek in which he was weak. Near the end of his life he wrote, "I have passed through many ordeals since then, but I do not think that any of them impressed me more than that preliminary examination [for college]. I was fifteen years old."[21]

He attended Bowdoin and later described all his professors in flattering terms. A favorite was Calvin Stowe who impressed him with his learning and lectures. Along with reading of the classics in Greek and Latin, declaiming, theme writing, elocution, and metaphysics, he studied French, German, algebra, chemistry, mineralogy, geology, and astronomy. This curriculum, with no specialized studies for a particular occupation, he continued to recommend throughout his life as the basis for a sound education for any profession. "A general education fits a man for any work," he

said.[22] He was upset by the hazing practiced at the school and vowed not to participate in it when he was an upper classman—an attitude that would resurface during his years at West Point.[23]

Howard earned money during school breaks by teaching school. His first summer, however, he was unable to secure a job. "[I] could not at sixteen convince the school committees that I was old enough to undertake the teaching and governing," he wrote.[24] The following years he was successful, "boarding round," and earning $14 to $18 a month. He described the year he taught in his home district as the hardest because the ungraded district school enrolled students age five through twenty-one and, as a local boy, he was not respected by his students.[25]

In later years Howard would write fondly of his college classmates. He said, I was "never so impressed with 'precedence, arrangement, dignity' as with the seniors of Bowdoin during the last term of my class … tall hats, canes, well-selected cravats, standing collars … quick … step … dignified treat and deportment …. Perhaps at no time in my life did I feel so much that I had attained greatness as when among the seniors with their hats and canes, I passed in and out of the college chapel for the last time."[26] He remained interested in the lives of his thirty-five classmates, who included a U.S. Senator and the head of the Harvard Divinity School, and noted that only one died in the Civil War.[27]

After graduation, Howard's uncle John Otis, serving in the House of Representatives, offered him an appointment to West Point. Otis originally wanted the appointment for his own son, but the cousin's physical condition made him unfit for military service. He consulted with his mother and "Miss Waite," who would eventually become his wife, and since neither made a "serious objection," he accepted the appointment.

He was an excellent student, at the top of his class at the end of the first year, but "was not fond of the academy."[28] Unpleasant feuds regarding abolitionism racked the institution, with the majority of cadets being pro-slavery. He said he "would not have owned that I was an abolitionist, but in sentiment I indorsed the speeches of William H. Seward."[29] In a letter to his mother, he inquired about sentiment regarding the fugitive slave law saying, "No political excitement ever gets within this secluded prison."[30]

He was ostracized by cadets and upbraided by faculty for associating with an old friend who was an enlisted man and for being too preoccupied with Bible studies. He felt he was singled out for torment by Custis Lee, but was delivered from mistreatment when Custis' father, Robert E. Lee, was appointed Superintendent of the Academy and put a stop to it.[31] A faculty member recommended he stop ignoring taunts and "knock some man down." He did, and things got better. A fellow cadet he thought was especially good to him was J.E.B. Stuart.

He graduated fourth in his class of forty-six; Custis Lee was first. Although advised by General Winfield Scott that he should not marry while only a lieutenant, he and Elizabeth Ann (Lizzy) Waite, his Bowdoin college roommate's cousin whom he had met when he was sixteen and she fifteen, did not wait. February 14, 1855, shortly after his assignment as an ordinance officer at Watervliet Arsenal near Troy, New York, they were married. He was soon transferred to the arsenal at Portland, Maine, where his acquaintance with James G. Blaine, then Speaker of the Maine House of Representatives, led to a bill being passed which allowed children living on military reservations the "privilege" of the common schools.[33] Perhaps he was thinking toward the future of his first child, Guy, who was born in December.

In December of 1856, Howard was sent to Florida to take part in the last of the Seminole wars, a campaign against those Seminoles, led by Billy Bowlegs, who had not already been sent to Indian Territory. He did not see action as his job was to issue and collect weapons, but he did accompany a "peace mission" to try to find and bring in Seminoles to negotiate. Howard in writing about this experience after his retirement said that the Seminole War was begun by whites mistreating the Indians, then when the Indians retaliated, white men began killing them on sight. White men brought in the army which was supplemented by "volunteers" who "made it almost impossible for the Indians to live." He called the volunteers "especially unscrupulous and unsparing of human life, "who … would involve in their attacks … women and children and take very few prisoners." White superior force would eventually win and the Indians be moved from their lands. He agreed with General Sherman who said that whites began *every* Indian war. Howard said *all* Indian wars "began, continued, and ended" the same way.[34]

He took it upon himself to advise an instructor regarding teaching method, telling him he went through material too fast for beginners. Somewhat to his surprise, the instructor agreed, slowed down, and became "kindness himself." He was also amazed how most of the cadets could memorize vast amounts of material and recite it word-for-word, yet he himself always had to put the material in his own words before he could learn it. He was pleased to discover that on final exams, he scored better than the "memorizers."[32]

During this period in Florida, he had the religious experience which increased and solidified his pious nature and total commitment to living his life in what he believed to be a Christian manner. When he was a child, his family had not had family prayer. He once returned from a visit to his mother's more religious family and asked his father if he ever prayed. His father asked if Otis wanted to pray, and when the boy answered affirmatively, the two prayed the Lord's Prayer together. Howard, late in life, said that was the only time he ever heard his father pray.[35] However, he had gone to Sunday School regularly and his mother had taught him prayers and Bible verses. At the age of seventeen, he was already referring to himself as "very pious."[36]

Regarding the religious experience that he had in Florida, he wrote to his brother Rowland who had given up law studies to become a minister, "In [my] little office, with my Bible … I found my way into a very vivid awakening and change, which were so remarkable that I have always set down this period as that of my conversion.… I had the feeling of sudden relief from the depression that had long been upon me. The joy of that night was so great that it would be difficult to attempt to describe it. The next morning everything appeared to be changed—the sky was brighter, the trees more beautiful, and the songs of the birds were never so sweet."[37]

While this experience indicates a sudden conversion, in Augusta he had begun to hold family prayers each morning, a practice he was questioned about by a less pious relative. Though they had not joined, Otis and Lizzy had attended the Episcopal Church while he was stationed in Augusta.[38]

His public confession of faith occurred at the Tampa Methodist Church where he saw a "hunchbacked" woman approach the altar when the call to come forward was given. Several young

men in the church began laughing at her and this so angered Howard that he went forward with her. Of this event he said, "I was not conscious of any particular change in myself, but I had taken the public stand which caused quite a sensation in our garrison. Some of the officers said that I had disgraced the uniform; others that I was half crazy."[39]

In September 1857, Howard was transferred to West Point where he was to be an instructor of mathematics. The author of the most highly regarded biography of Howard said that "the most important part of life at West Point for Howard … [was] the religious activities," even though neither he nor Lizzy belonged to a church. Their children at the time, Guy and Grace, were baptized in the Episcopal Church. Lizzie remained interested in the Episcopal faith, but Otis was interested in

The outbreak of the Civil War ended this pleasant period. Howard resigned his regular army commission so that he could accept his "election" to command the 3rd Maine Regiment, his recommendation for this command was submitted to the Maine legislature by Governor James G. Blaine. His brother Charles, who was eventually to be a Colonel in charge of a Colored Regiment, was first one of his aides. Another was Lt. Nelson A. Miles who would eventually become Howard's rival for credit for the surrender of Chief Joseph and the Nez Perce.

After service at First Bull Run (Manassas), a battle he regretted had to be fought on the Sabbath, he was promoted to brigadier general. At the Battle of Seven Pines (Fair Oaks), 1 June 1862, he was wounded twice in the right arm. The result was amputation of the arm between the shoulder and the elbow in a process which he described in great detail in his autobiography. He had to wait six hours for "reaction to set in." Then he said, "On the long table I was nicely bolstered … a mixture of chloroform and gas was administered and I slept quietly. When I awoke I was … content and happy."[42] Soon afterward he was greeted by General Phil Kearney who had lost his left arm and who suggested they could "buy their gloves together," and that "the ladies will not think less of you."[43] He was later fitted for an artificial arm, but said it "proved unsatisfactory."[44]

The next day he started for Maine to recover but after only ten days he was out giving "religious addresses," and recruiting soldiers. In less than three months, he was back at the battle front to

Methodism. He considered becoming a minister, but she was opposed.[40]

While at West Point, Howard started a prayer meeting group which was taken over by the YMCA when he left. He studied Hebrew with an Episcopalian minister and served as Superintendent of an ecumenical Sunday School. He tutored his commander's children for extra income and published the first of his many articles and books—an article calling for "paternal" discipline in the army, rather than the more common "martinet" style. His commander took offense, annoyed because it seemed to criticize his management. On leaves Howard and his family traveled in the U.S. and Canada, and Howard gave his first public lectures. Years later, Howard looked back on this period at West Point as the most pleasant duty of his life.[41]

participate in Second Bull Run. He fought at Antietam, Fredericksburg, Chancellorsville, and Gettysburg. He was promoted to major general in March 1863 and relieved General Carl Schurz, taking command of the 11th Corps, composed primarily of Germans, many of whom preferred their former commander Franz Sigel. Secretary of War Salmon P. Chase said Howard interfered with "the German ways of soldiers, from motives of religious duty."[45] Schurz and Howard would later be associated as supporters of the movement to use government schools to assimilate American Indian people. Schurz served as Secretary of the Interior 1877-1881, and thus was in control of the Bureau of Indian Affairs.

The newspapers were critical of both Schurz's and Howard's performances at Gettysburg. Because of the controversy regarding his performance at Chancellorsville and Gettysburg—experts still disagree as to whether his performance contributed greatly to Union failures in these battles—on September 24th, he was transferred to the west under the command of General William T. Sherman. He commanded the Army of the Tennessee and earned Sherman's respect in the "march to the sea" and the Carolina campaign.

Military historians find little fault with Howard's competency as a commander during the rest of the War. Although often uncomfortable with Sherman's conduct, which Howard denied himself as not Christian— drinking and swearing, for example—he admired and spoke highly of his conduct as a military commander in the Civil War.

Howard's biographer said that in the western campaigns, "he had no stomach for wanton destruction and he did his best to prevent the worst abuses … and to lessen the horrors of war for non-combatants."[46] Howard in explaining the burning of Atlanta said that it was the only way that civilians could be forced out of the city.[47]

In the Carolina campaign, Howard began thinking of the role that schools should play following the war, and he visited the schools missionary societies had established on islands off the Carolina coast. He wrote 9 January 1865, "I visited five colored schools where I found the children sparkling with intelligence, the teachers noble women.… One school bears the look of our best New England schools, the order, the reading, the arithmetic, and the singing strike you with

Although some believe that Howard should have had the honor of leading the Army of Tennessee in the "Grand Review" parade in Washington following the War, Sherman asked him to resign command to General John A. Logan. Sherman called upon him as "a Christian" to "make the sacrifice," which he agreed to do since Sherman "put it on that ground."[51] This was in keeping with what he earlier wrote in a letter to the Chairman of the Christian Commission when he read in a newspaper article an unfair, untrue criticism of himself. "Oh that my guiding principle might be 'the honor of Christ!' I am so prone to forget … and to enter … into things that are selfish and earthly, that I bow my spirit thankfully when God sees fit to rebuke and chasten me."[52] Sherman followed Howard's acceptance of what was basically a political decision with a request for him to ride by his side in the parade, an invitation which greatly pleased Howard.

By the end of the war, Howard was widely known as "The Christian General." Carl Schurz said Sherman and Union General Jefferson C. Davis "had fun by deliberately swearing quite freely in front of Howard." When Howard, uncomfortable, left them, Sherman said, "That Christian business is all right in its place. But he needn't put on airs when we are among ourselves."[53] However, when General Thomas Wood tried to get him to take a drink, Sherman said, "Wood, let Howard alone, I want one officer who doesn't drink!" Another fellow officer said, "Howard thinks a nap better than a toddy; and so indeed in time it proved to be."[54]

Howard realized he "had taken a radical stand with regard to strong drink, believing … the poison

wonder. The 'America' and 'Rally Round the Flag, Boys' ring out with such heart and harmony.… You can't help saying, 'That is not the stuff of which to make slaves.'"[48]

In the Carolina island schools, he found the children as advanced as white children their age. At a Sunday School, he asked if any child could tell him who the Savior of the world was. He was quite amused when a child volunteered, "Abum Lunkum."[49] He felt great sympathy for both the freedmen and the poor whites of the mountain regions of Tennessee, Georgia, and the Carolinas. Of the mountain people he said, "Their poverty and squalor was pitiable. The actual cause of the war was not known among them," and they had been "greatly divided in their allegiance."[50]

of alcohol … injurious to the mental and moral life of a soldier.… This conduct naturally subjected me to constant remarks by those who thought me extreme."[55] General Joseph Hooker, Howard's superior at Chancellorsville, and an officer who ranked low in Howard's estimation, said, "If he was not born in petticoats … he ought to wear them. He was always taken up with Sunday Schools and the temperance cause.… He would command a prayer meeting with a good deal more ability than he would an army."[56] Earlier in a letter to his brother, Howard had called Hooker, "impure" and hoped God would convert him.[57] Abner Small complained he "talked down to us … with the tone and manner of an itinerant preacher."[58]

Howard's Christianity, however, did not always parallel that of others known as particularly pious Christians. He responded to doubts on the validity of the Bible as history by saying he "never trusted to the letter of the scriptures of the old and new Testaments for the letter killeth but the spirit maketh alive."[59] He predicted that women would vote someday and he would not oppose it.[60] He was not opposed to dancing which he saw as healthful and pleasant, and, although he did not play himself, saw card-playing as a harmless amusement. He defended youths who did these things by saying that he regarded it "as criminal, as anti-Christian to be always putting upon young persons burdens altogether unnecessary, unscriptural, and irritating."[61] He also opposed asking school children to pledge not to smoke. "Too much pledging is apt to overreach itself."[62] In discussing strikes and boycotts he said, "[P]erhaps the greed of the capitalists provokes them."[63] He

refused to sign a petition objecting to opening the Chicago World's Fair on Sunday because he realized some working people could only go then. "We church men must show a greater sympathy with overburdened working people than we do.… I am not very stiff and rigid about the Sabbath."[64]

Howard did evaluate others on their Christianity and temperance. He praised his commander in Florida for leading Methodist prayer meetings and McClellan for saying "the observance of the Holy day of the God of mercy and of battles is our sacred duty."[65] He approved Lincoln's replacement of Burnside with McClellan because McClellan had said, "I have been long enough in command … to learn the utter insignificance of any man unless he depend on a Power above."[66] However, he was distressed that McClellan issued rations of whiskey to the troops.[67] He compared Grant and Sherman to David and Jonathan when trying to explain that they did not compete for personal glory as many other generals did.[68] When he first met Grant, he

Howard believed that the most important work to be done by the Bureau, which he headed from May 1865 to August 1874, was educational. An anecdote he often told to illustrate the success of education in elevating the impoverished focused on a visit to Storrs School in Atlanta where he asked a group of young students what he should tell people was happening to the freedmen as a result of education. A child replied that he should tell them, "We are rising." Whittier put this incident into a widely published poem entitled, "Howard at Atlanta." In his autobiography, Howard said, "That boy, R.R. Wright, has since been a major in the army, a minister abroad, and is a college president. There lies before me … 'A Brief Historical Sketch of Negro Education in Georgia' … the author is that same Atlanta boy … head of Georgia State Industrial College."[72]

The details of the Bureau's educational work, as reported by Howard and viewed by himself and others, are extensive and outside the scope of this paper except as they might bear somewhat directly on his view of the role of education for American Indian people. One aspect of his belief and practice was his belief that minority people, including not only African-Americans, but also Chinese and American Indians, were as intelligent and capable of learning as what he called "Anglo-Saxons." "What possible use is it for some of our scientific men to demonstrate the inferiority of the African to the Anglo-Saxon and to other races, when

reported enthusiastically to his wife that Grant "does not drink liquor and never swears."[69]

When Howard was selected to head the Freedman's Bureau, his selection of Assistant Commissioners was influenced by his evaluation of the moral behavior of possible candidates. When allowed to make his own selection, and he was not entirely free to choose, he picked "those who had been long in the work" of "securing rights of the freedmen." When this was not possible, he chose "men of integrity and with Christian hearts."[70] Unfortunately, below the level of Assistant Commissioner, he had little control, and, since initially all had to be military men because there was no appropriation to pay anyone else, regimental commanders often sent unsuitable men. When later, funds were available to hire outside military ranks, a few Southern civilians were employed and Howard said they often "shamefully abused their power."[71]

practically you can make … him stand forth with all the five senses unimpaired and showing all the faculties of a man capable of education and development?"[73]

He intended for Bureau schools, from primary level to Howard University, to be open to all races. He believed that the races could learn together or separately. Howard University's charter made no distinction as to race or gender, and when the Bureau disposed of the buildings it owned at the end of Reconstruction, Howard stipulated they were always to be used for "educational purposes" and no person be excluded because of race. The first department opened at Howard was the normal, and the first students four white girls, daughters of founders, Rev. Danforth Nicholas and Ebenezer Robinson.

He also found ways to distribute rations to white war refugees when the Bureau was not supposed to be helping needy whites. In Alabama in 1866, twice as many whites as blacks received such aid.[74]

He opposed limiting higher education for freedmen to only that of a vocational nature although he supported vocational schools, especially normal schools, as very important in preparing them for citizenship. All colleges founded during this period for the education of African-Americans either were normal schools or had normal departments. He and Samuel Armstrong worked well together in the development

of Hampton Institute with its focus on industrial and normal training. However, he saw a need for the education of professionals in law, medicine, and theology, and the need to show whites that African-Americans were capable of such study.

While Howard was not the first President of the university bearing his name, his predecessors served briefly, and before the school was fully functional. His immediate predecessor, second President Byron Sunderland, tried to get Armstrong to take the post but he declined. Howard served from 5 April 1869 until the end of 1874, and remained on the board of trustees until three years before his death. He resisted suggestions to lower standards of the preparatory department in order to increase enrollment because he wanted to prove the capability of the African-American student. While President, he also conducted chapel services, taught Bible classes every Monday morning, and filled in occasionally for faculty members.[75] After leaving the presidency, he continued to donate and raise money for the institution and use his influence to keep it from becoming an exclusively African-American institution.

In spite of the fact that he and Lizzy had eventually settled on membership in the Congregational Church, he was catholic in his

In 1865, while living in Washington, D.C., the Howards joined a group of fourteen people establishing a Congregational Church which soon grew to over 200 members. The minister, Rev. Charles Boynton, was also the first President of Howard University, serving from March to August 1867. While Rev. Boynton was out of town, Howard integrated the Sunday School at the church, recruiting 120 African-American children. Also, three African-American adults, two of them Oberlin graduates, applied for membership. Howard wrote, "This action, to my astonishment, displeased many of our church members … [Boynton opposed it] both publicly and privately." In a sermon, Boynton said, "Like Moses in Egypt … colored people should refuse to remain with the Egyptians."[80] A struggle within the church ensued which ultimately led to Boynton and the majority of the membership to transfer their membership to the Presbyterian Church. National Congregational officials supported Howard's position, as did the many Northern congregations who had contributed funds for its land and building. Boynton's son was a reporter for the *Cincinnati Gazette*. For many years

views of Christianity and was annoyed when denominationalism interfered with the practice of what he saw as the cardinal principles of Christian faith and practice. Lyman Abbott and J. Miller McKim, officers of the American Freedman's Union Commission, were unhappy when he supported a normal school founded by Episcopalians. He wrote to Abbott, "Some of our friends … worry … about the fences that separate the different lots instead … of caring for the sheep in the lot."[76] He also was criticized in evangelical circles for supporting Edwin M. Wheelock, Bureau school superintendent in Texas who was a Unitarian.[77] It was his hope that the many schools being established in the South by the philanthropic and missionary societies would eventually be absorbed into state systems and thus lose their denominational character.[78] He believed that the Whitman massacre in Oregon was at least partly the result of Protestant versus Catholic rivalry. "Surely it was a contest primarily aimed against United States immigration and settlement, and fomented by the old contest of one religious faith endeavoring to supplant and destroy another. The executioners may have gone beyond the design of those who planned the crime, for savages when used as instruments by civilized men cannot always be controlled."[79]

afterward, Howard was a target of the Boyntons and the younger Boynton was the source of many attacks on Howard which appeared in newspapers all over the country for the rest of his army career.

While Boynton was President of Howard, there had been adopted by the Board of Trustees a resolution that "any person in an official position had to be a member of an evangelical church." In late 1868, that rule was rescinded so that John M. Langston, who belonged to no church, could serve on the law school faculty. About this move, Howard wrote, "Our only desire is to have Christian teachers, and all instructors assent to the truth enunciated in the words of the Scripture."[81]

As the work of the Freedman's Bureau drew to a close, Howard's actions increasingly were attacked by those critical of both him and the Bureau. The political climate had changed and sympathizers with the position of Southern whites increased. Charges that Howard had benefitted from Bureau activities, had used Bureau funds illegally, had failed to keep proper records, had been instrumental in the failure of the Freedman's Bank, had profited from investment in a building

block manufacturing plant which sold material to Howard University, etc., led to calls for Congressional investigation and a military Court of Inquiry. As early as 1866, President Johnson had sent hostile inspectors to the Bureau, accompanied by Boynton, reporting for a Democratic newspaper. Howard wrote to Frederick Douglass that Johnson was "a special providence" sent by God just as were Pharaoh and Herod 'whose wicked purposes were over ruled to the good of God's people.'"[82]

A House committee reviewed his work in 1871 and authored a long letter of praise. A resolution endorsing the committee report passed by a large majority. In 1874, a seven-member Court of Inquiry, chaired by General Sherman and including Nelson Miles and John Pope, officers with whom he would serve in the Indian Wars, exonerated him of any wrongdoing.

In 1872, President Grant sent him on a "peace mission" to Arizona, an event pleasing to Sherman who had "frowned on his lieutenant's social work … [and said] soldiers should stick to soldiering and leave 'education, charity, and religion, to civilian philanthropists.'"[83] Generals Sheridan and Crook were less pleased because they disagreed with Howard's approach to "the Indian problem" and Crook resented his interference in what he saw as his responsibility.[84] Crook said, "He told me he thought the Creator had placed him on earth to be the Moses of the Negroes. Having accomplished that mission, he felt satisfied his next mission was with the Indians."[85] Howard himself seemed pleased with the new assignment. "I gladly left Washington, after nine years of incessant labor … the comfort of a wise and devoted wife and a

In regard to American Indians as parents, Howard gave them high marks for producing healthy, free children who were loved and humored, "often beyond reason," yet taught to obey. He said when he wanted the good will of Indian women, he made friends with the children. A technique he used was to hold up an object and indicate he wanted to know the name of it. After doing that a few times, the children would begin to bring him things and teach him the names of them, an activity both Howard and the children enjoyed.[88] Then he "was sure to have the women on his side for anything he desired to accomplish in the interest of the government or of the Indians."[89]

Crook thought the Indians should be militarily defeated, then treated "with justice and humanity."

strong belief in the goodness of God, were my principal reliance."[86]

The first peace emissary was Secretary of the Board of Indian Commissioners Vincent Colyer. Arizona and New Mexico whites opposed any effort which would allow American Indians to stay in the area, and General George Crook did not trust Colyer to understand the problems there. Colyer convinced some of the Apaches to come onto a reservation, but not Cochise's band. A few kept raiding American and Mexican ranches and settlements. Secretary of the Interior Columbus Delano hoped Howard would have more success.

A massacre had occurred at Camp Grant where eighty-five American Indians had been killed, all but eight of them women and children. The surviving children had been distributed among Mexican families where many were treated as slaves. The children's relatives begged to have them back. Local whites and Mexicans and the government official vested with the power to act in such matters of law in the Territory said the children were better off where they were since they could be introduced to the Christian faith, while the local mission teacher advised the children be given to their relatives. Howard "earnestly prayed for help and guidance." Feeling that his role as an emissary of the Secretary of the Interior was subordinate to that of the Territorial official, he took all the children from the homes where they were working and placed them under the care of a sergeant's wife who was known as a pious Catholic until he could confer with President Grant. He and the Territorial official both presented their views to Grant who agreed with Howard that the children should be returned to their relatives.[87]

Howard wanted to try negotiations first.[90] Howard met with those Indians who were already cooperating, listened to their complaints about the harsh conditions on their reservation, and moved them to a better one. He took a group of their leaders to Washington to try to convince them of the soundness of government policies, then returned to the Southwest.

The negotiations with Cochise that followed were depicted in a popular 1950 movie, Broken Arrow. Starring James Stewart as Tom Jeffords, Jeff Chandler as Cochise, and Basil Ruysdael as Howard, the movie today is considered unusually thoughtful and evenhanded for its time, even if Jeff Chandler's Cochise looks very un-Apache and acts too "noble savagish," Stewart does not have

Jefford's long red beard, and several plot elements, including the hokey romantic ending with whites killing Jefford's Apache wife, are pure fiction.

The real Tom Jeffords, a New York native who was a prospector, stagecoach driver, and sometimes government scout, had developed a relationship of trust with Cochise who called him Taglito (Red Beard.) Jeffords, in an attempt to get the Apaches to let him pass through their territory carrying mail, had walked into Cochise's camp alone and handed his weapons to a woman, the first white man to dare approach Cochise in seven years.[91]

At first Jeffords thought Howard was "posing as a Christian soldier" and did not like him. However, when Howard agreed to meet with Cochise in his own territory with only Jeffords and an interpreter, one aide, and no army escort, his attitude changed. Later he doubted anyone but Howard could have accomplished what he did.[92]

Jeffords arranged the meeting with Cochise who decided he could trust Howard but told him, "I do not think you will keep the peace.… [You say] we can stay in our mountains and our valleys.... That is all we wish; we do not want to fight and kill whites.... But I do not believe you will allow us to remain on the lands we love. I warn you, if you try to move us again ... every Apache will fight until he is dead. Prove to me that I am wrong; prove to me that this time I can trust you."[93] Jeffords was made the Apache Indian Agent, and the promise was kept so long as Cochise lived; he died in 1874. In 1877, the U.S. government broke the treaty, moving the Apaches with more loss of Apache life and unleashing the fury of the last great Apache war chief, Geronimo.

In 1891, Howard wrote to J.A. Sladen who was his aide at the time of these negotiations, ".... Every promise you and I made those Apaches, through Jeffords, was afterwards broken by the agents of our government. The Indians were bad enough, but considering our ... knowledge, I think we have been

While stationed in Portland, he dealt with twenty-five Native American tribes, some of these he encountered during an 1875 inspection trip to Alaska on which he took Lizzie and their children still living at home. He returned convinced that these people desired and needed teachers. "The desire for a good teacher was universal," he wrote, and working through Rev. Lindsley, he convinced the Presbyterians to add part of Alaska to their mission field.[98]

a little worse than the Indians."[94] Near the end of his life he wrote, "When an Indian looked in my face and gave me his promise ... he was scrupulous to perform that promise. Someone asked me if I did not find them treacherous. I answered, 'No, not so much as the Anglo-Saxon ... after the war was over none of them ever entered into a deliberate plan to deceive and injure me and mine as many an educated white man has done.'"[95]

In 1874, he was given command of the Department of the Columbia, headquartered in Portland, Oregon. He sent his oldest son to Yale, his daughter to Columbia, and with Lizzie and the other five children, moved west. He was soon busy with Christian work, assuming the presidency of the local YMCA and teaching a "large Bible class" at the Presbyterian Church pastored by Rev. A.L. Lindsley. Lindsley was also one of President Grant's appointees, charged with overseeing local Indian reservations. Lindsley aligned himself with the Oregon political group urging Indian people be confined on reservations so that white homesteaders could take lands without fear of challenge by the Nez Perce.[96]

In debt because of legal bills arising from his defense of his Freedman's Bureau service, he began to write for publication primarily as a way to earn money. He started with *Donald's Schooldays*, which he described as "an attempt to put the New England school life of my youth into a story for boys.... My publishers succeeded in getting quite a circulation." Later he wrote a sequel, *Henry in the War*. Filling in for the vacationing editor, he wrote editorials for the *Portland Bee*, which consisted of sketches of "public men of the past," comparing Presidents, statesmen, etc., with current ones. He was quite pleased that the newspaper's circulation increased as a result and began writing for magazines, mostly Civil War reminiscences. He said they "were well received" and earned him, "a few hundred dollars."[97]

He became interested in the welfare of the Chinese at this time, and was pleased when he converted "Chinaman" Moy Yu Ling to Christianity and Ling became a missionary to the Portland Chinese. He met Ling's family, noting that "his children speak good English." His attitude regarding immigration was ahead of his time in that he thought "we ought not to discriminate against any given nation."[99]

While stationed in Portland, Howard's competence once again came under question and press criticism grew heated. Seven hundred fifty Nez Perce men, women, and children who were resisting being forced onto a reservation led troops under his command 1,400 miles from the Idaho-Oregon border to near the Montana-Canadian border in a chase lasting 3 ½ months. Two thousand U.S. troops and volunteers plus Indian auxiliaries from several tribes attempted to stop them in eighteen engagements, at least four of them major battles.[100]

At the end Nelson Miles received credit for the surrender of the now mythical Chief Joseph. General Sherman said, and most of today's military historians believe, that Howard was handicapped by conflicting military and political directives and "made Miles' success possible," but the press and the general public made Miles the victor.[101]

Joseph had explained to the whites that his people did not wish to sell land and had not done so. His band, with less than 100 warriors, was ordered by Howard to go to the Lapwai Reservation anyway. A group of warriors, not of Joseph's band, reacted by attacking some settlers. It is suspected that most of the outrages were committed by white outlaws who knew non-treaty Indians would be blamed and thus moved out of the way of white settlement.[102]

In June 1877, Howard with a force of 110 came upon Joseph's small band, rejected the offer of a truce, and attacked them. Joseph's people, though greatly outnumbered, killed thirty-four soldiers, soundly defeating Howard's forces. Howard withdrew and gathered more troops, and other Nez Perce bands joined Joseph's. At one point, hundreds of troops under the command of Col. John Mason were defeated by a band of eighteen Nez Perce.

As they fled north and west, Howard began the chase of the Nez Perce, whose 750 people included women, children, the elderly, and the

Chief Joseph would maintain that at his surrender, the promise was made that his people would be allowed a reservation in their Idaho homeland. They were never given one although Miles and various religious and Indian rights associations campaigned for years for them to have one. Many years later they were allowed to return from Indian Territory (present-day Oklahoma) to Oregon land some distance from their original homes. They were given individual

wounded, and who were herding several thousand horses. Evading Howard's pursuers, they paused at Stevensville where they actually <u>bought</u> supplies from townspeople. They encountered other groups of soldiers along the way. In Dillon, Montana, Col. John Gibbon caught them asleep and killed eighty-nine of them, mostly women and children, while losing thirty-three of his own men. The Nez Perce once again escaped, after burying their own dead (who were subsequently dug up and scalped by Bannock scouts accompanying Howard.) Howard's reaction was that the scene was no more gruesome than railroad accidents or major fires.[103]

Fleeing through Yellowstone National Park, where they frightened the tourists, hoping to take refuge with the Crow, they found them at peace and serving as U.S. army scouts. They revised their plans and headed for Canada as Sitting Bull and the Lakota had done. The end came not far from the border when Nelson Miles and his 600 soldiers in a charge in which they took heavy casualties, finally brought them to a halt. Some of the Nez Perce, mostly women and children including Joseph's twelve-year-old daughter, escaped. The remaining 120 warriors and Joseph surrendered. Joseph's speech, in which he spoke of the freezing children, and his pledge to "fight no more, forever," became one of the most famous and often repeated American Indian speeches ever given. Joseph rode through the line of soldiers and handed his weapon to Miles. In the children's book in which Howard wrote about the surrender, he said that Miles "had helped me and fought the last battle," so he "told Joseph that ... Miles would take the rifle for me."[104]

By the time of the final battle, the press had so covered the events that, as Page Smith said, "Montana and Idaho settlers aside, there were more Americans rooting for Joseph and 'his' Nez Perce than for Howard and the United States Army."[105]

allotments on another tribe's reservation. They had to sell their traditional clothing to finance their trip "home."[106]

Today, there is much debate as to what Joseph actually said, and to whom, and also about the events leading up to the Nez Perce flight and what happened at the surrender. Not only did Miles and Howard argue about it in print and in the lecture halls, permanently destroying their long time

friendship, but many others, including Chief Joseph himself, spoke and wrote about these events.[107]

There is no doubt but that the American people, and even Howard himself, did not understand that the concept of "chief" as meaning a war leader whose command of his people approached that of a U.S. army officer, and who was empowered to speak for those people, was in nearly every case, including this one, an invalid one. Each band had its own war leader, chosen by the band and changed at will, and a counselor who gave advice and managed the care of the non-combatants, the organization of the camps, the logistics of moving from one place to another, etc. Joseph filled that role, and others led the warriors during engagements.[108] But for Miles and Howard, and their reputations, these misunderstandings and what actually happened did not matter. The arrival of Howard's son Guy, coming to visit his father and bringing with him a bundle of newspapers whose editorials called him an inept and cowardly failure, indicated how the public perceived the Nez Perce matter.[109]

The next "Indian problem" to arise in Howard's jurisdiction involved the Paiutes and Bannocks. They had accepted reservation life and had even fought with the army against resistant bands such as the non-treaty Nez Perce. However, the government failed to provide promised supplies, and they were facing starvation. General Crook had written an article for the *Army and Navy Journal* in which he asked what they were supposed to do since there was not enough wild game on their reservation to feed them and no annuities had arrived. "I do not wonder ... that when these Indians see their wives and children starving ... they go to war. And then we are sent out to kill. It is an outrage."[110] And that is what happened in May 1878, with Howard in charge of forcing them onto the reservation.

Some of the Northern Paiutes and Bannocks left their reservations. Howard's pursuit of them was much more successful than his pursuit of the Nez Perce. Howard said their uprising resulted from a competent Indian Agent being replaced by an incompetent "political appointee." Some of the Indians' horses had been seized and rumors spread that all would be taken away. Some drunken Bannocks shot two white men. In revenge, white men seized and raped a Bannock girl, and

In 1881, Howard was appointed Superintendent of West Point. A scandal involving

her brothers shot the white men. At this point, several groups of warriors left the reservation.[111] They were much less successful than the Nez Perce had been; in less than four months the army brought the uprising to an end. Howard's strategy this time was to allow the Indians to move about, "trailing but not agitating them, until they shifted into a position where he could defeat them with ... little loss of life."[112]

Although not popular with some of his officers, this strategy worked. Howard said his "object in pursuing these Indians was not to kill, but—like my dear father chasing bees—to hive."[113] In justifying the government's behavior in not letting them return to their original homes, he said it would have rewarded their misconduct to give them back the reservation they had left.[114]

Among those Paiutes working to stop the uprising was Sarah Winnemucca who had for ten years served as a messenger between the warring factions. Having attended a Catholic mission school, she had been convinced that assimilation was inevitable if her people were to survive, and that education was the key to assimilation. During the uprising, she served as a spy for Howard, disguising herself by putting on tribal dress and "war paint."

In the years after the uprising was quelled, she became famous as an advocate for assimilation and education, and traveled throughout the country, speaking and raising money among "friends of the Indians" to aid her people. She also opened a school on the reservation where "ladies of the garrison" taught and about which Elizabeth Peabody and Mary Mann wrote in an attempt to raise money for its support. Winnemucca's book, *Life among the Paiutes: Their Wrongs and Claims*, is credited with having brought about improvement in government Indian policy.

Howard persisted in calling Winnemucca an "Indian princess" just as he sometimes called sons of leaders "princes," concepts of royalty which are European, not Native American. In the twentieth century, American Indian nations began choosing "Indian Princesses" in pageants that have been compared to the Miss America pageant, but this is a result of blending of cultures. Winnemucca was not a "princess" in either sense of the word.[115]

J.C. Whittaker, a black cadet, had seemed to President Rutherford B. Hayes to be one where

Howard was "equipped by temperament and reputation to limit the damage."[116] Whittaker was found "bound up by rope," with "his ears cut" and a threatening note nearby. He claimed fellow cadets did it to cause him to resign. Superintendent John M. Schofield, known to be opposed to black cadets at the Academy, announced that Whittaker had been in academic trouble and had injured himself to cover up that problem.[117]

Howard investigated and decided that the case had to be moved away from West Point because the "social prejudice" was "so strong" there.[118] The case was moved to New York City where the cadet was convicted of injuring himself and sentenced to be discharged. President Harrison reviewed the case, rescinded the discharge, and allowed Whittaker to resign.

After two years at West Point, Howard was assigned to command the Department of the Platte—Iowa, Nebraska, Wyoming, Utah, and part of Idaho. Once again he was in contact with "Chinamen" who worked the mines "quietly and faithfully," but who came under attack by whites desiring their claims. Howard wrote that they were "attacked, driven out of their homes, killed." He deplored the "outrages" by a "secret society hostile to Chinese laborers ... and for the subsequent enthusiasm for ... the Chinese exclusion law."[119]

This assignment allowed Howard contact with several more American Indian nations. At the Rosebud Agency, he saw the Lakota Sun Dance and "took measures to prevent" it, saying that even though the participants regarded it as peaceful, it was "cruel."[120] Here, as in other places, he realized that American Indian nations had within them some factions who wished to assimilate and some who did not. He often blamed "spirit leaders" such as Sitting Bull and Wovoka, the Paiute prophet who inspired the Ghost Dance, for manipulating those who resisted assimilation.

To finance a tour of Europe, Howard increased his publication, writing monographs for the Washington, D.C. *National Tribune* and several periodicals, even contributing to the *Encyclopedia Britannica*. His brother criticized some of his articles, and he responded saying he knew he had "literary shortcomings" and therefore did not let his

He continued to follow the situation with regards American Indian people. When he learned that the Chiricuahua Apaches had been put on a reservation with "Indians hostile to them," he predicted that they would "break out," which they

wife or son Guy read them before they were published. Otherwise they would "never see the light." He said, "I let the blemishes go, & blush, & feel badly over just criticism."[121]

At his request, his commander, General Sheridan, gave him a leave of absence, and assigned him to attend French war maneuvers and to observe English war operations near the Nile where the campaign to relieve Gordon at Khartoum was occurring so that he could receive military pay during part of his European tour. He sailed from New York on 15 March 1884, beginning what would be an extensive tour visiting European, African, and Asian destinations. His son Jim, attending lectures at Gottingen, spoke several languages and traveled some with him. Son Guy joined him to observe French military maneuvers.

He visited Belgium, France, Switzerland, Germany, England, Greece, Italy, Egypt, Turkey, and the Sudan. He visited Christian missions, American and foreign embassies, universities, schools, churches, and mosques. He attended a YMCA conference in Berlin. He climbed the pyramids, dined with the Sultan of Turkey, and renewed friendships with various Americans living abroad including a missionary woman formerly a Civil War nurse, and the Ambassador to Turkey, Lew Wallace, who discussed the writing of Ben Hur with him. He addressed a class of Turkish college students, a German bicycle club (with his son translating into German) and a YMCA group in Birmingham, England where he met the founder of the organization, Sir Guy Williams.

He took French lessons for six weeks from an "Evangelical Protestant Minister" in France and then delivered a lecture on Lafayette in French to a school class. He was decorated with the French Legion of Honor. He declared the German troops he saw drilling in Potsdam "the best drilled troops" that he had ever seen.[122] He sailed for home on 18 October 1884, and resumed his life in Omaha.

In March 1886, he was promoted to Major General and transferred to California to command the west coast military division headquartered in San Francisco. Once again he joined the local Congregational Church, taught Bible classes, and assisted at the YMCA.

did under the leadership of Geronimo. After their defeat, Howard observed that even the innocent, those not participating in the breakout, were taken "for no reason whatsoever," to Florida to prison, and then to Alabama.[123] He visited them in

Alabama and described his treatment there in his autobiography. "Women brought their children for me to put my hands on them and bless them. Geronimo declared that he was going to do his best to have the children educated ... all declared they would do anything I told them to do. We had formed two Indian companies from the Indian prisoners.... I had nothing but excellent reports [about them].... We had the rest sent to Indian Territory, where they have been ever since."[124]

Howard soon questioned the wisdom of American Indians serving in the U.S. Army. He said, "They made the best of irregular troops and scouts ... [but it was] not long before all the young Indians were mustered out and joined their people." He said this was because white soldiers would not serve under Indian noncommissioned officers so they could not be promoted, and Indians were used to having their families with them and could not bear being separated from them for years at a time.[125]

Howard continued to give public lectures and developed a large number of them, divided into "secular" and "religious" topics. He polished his presentation so that he could speak seemingly extemporaneously, observing that "I could always please an audience better when I spoke without a manuscript.... [It] repressed my attempts at humor [and] ... the audience's appreciation of it."[126]

Howard was transferred to the Military Division of the East at the end of 1888. There he joined the New York Broadway Tabernacle and started a mission branch on Elizabeth Street where he taught Sunday School. He collected funds to buy a building for the church. When the bank in which he deposited the funds failed, he borrowed the necessary money himself and later was paid back by friends and contributors.

He and Sherman continued their friendship. In 1891, Howard took charge of his funeral procession in New York prior to his burial in St. Louis. There Howard served as a pall bearer.

He continued to travel when he could, visiting Key West, Florida, where he was entertained by Howard University graduates, and Cuba where he was asked by a Spaniard why Queen Isabella was not honored in the U.S. This question inspired him to write a biography of her. In 1892, D. Appleton asked him to write a life of General Zachary Taylor, so he traveled to "where history said he had been," including Mexico, in preparation for writing the book.[127]

To research for his book on Isabella, he received two months' leave and sailed to Spain. Noticing that there were no Christian services being held on board the ship, and that most passengers were Catholic, he asked a priest on board why he did not conduct services and was pleased when he began to do so.[128]

On the return trip, he was delighted to find himself traveling with Dwight L. Moody, and when the propeller broke and some compartments flooded, the two organized a prayer service at which "Nearer My God to Thee," was sung. They were rescued by a Canadian steamer, towed to Ireland, and all went to the nearest Methodist Church where Moody preached and all give thanks before embarking on another ship for home.

Also in 1892, Frances Willard, President of the Women's Christian Temperance Union, asked him to run for President on the Prohibition Party ticket. He declined, saying that a third party candidate would only help the Democrats.[129]

On his 64th birthday, 8 November 1894, Howard retired from the Army. "It took me some days to become used to ... no one to command," he said.[130] He and Lizzy lived for a time in Portland, Oregon, near his daughter, but decided in 1895 to make their permanent retirement home in the East. Returning from Oregon, he arranged lecture engagements in several states along the way.

Howard was proud of his ability to work and travel like a much younger man. In 1896 he participated in McKinley's Presidential campaign as part of a group of retired military men which the opposition referred to as "the Wrecks of the Civil War." They traveled through twelve states with Howard attending meetings and speaking from 7:00 a.m. until 11:00 p.m.[131] He rode in the Presidential inauguration parades in 1897, 1901, and 1905. He was in the saddle for seven hours in the 1901 parade, and frequently rode twenty miles a day, for a week at a time. His last Presidential campaign tour was for Roosevelt in 1904 when he campaigned as far away as Colorado. In 1901, returning from a Lincoln University board meeting, he changed trains three times during the night and slept curled up in his seat. His traveling companion said, "He certainly is wonderfully brave, generous, and self-sacrificing.... I feel honored ... being a yoke fellow with such a man."[132]

Howard frequently participated in patriotic parades. When the Grand Memorial was dedicated in New York City, he led the "veterans division,"

then sat for hours in the reviewing stand. He particularly enjoyed seeing Chief Joseph riding with Buffalo Bill Cody and the staff of General Dodge's command.

Dwight Moody selected him to go on a tour of Spanish-American War camps to "witness for the Master," and distribute tracts, Bibles, etc. In each camp the YMCA had a large tent or warehouse

On a lecture tour at Cumberland Gap, Tennessee, he was visited by an official from Harrow School which was "in distress" because its patrons had mostly come from guests at a luxury resort hotel that had failed and closed. He organized a support group who chartered a school to educate the poor mountain people of the area. By the turn of the century, Lincoln University had an enrollment of 500 students.

Howard maintained a close relationship with his family. His Christian faith sustained him following the death of his son Guy fighting in the Philippines in 1899. His son Harry, an attorney, became his secretary after retirement, and there was frequent visiting with the various children and grandchildren. At his and Lizzy's fiftieth wedding anniversary reception in New York, thirty-four relatives signed their names in the family Bible which had been a wedding gift from Lizzy's mother. Only his brother Charles was present for both events.

In 1909 he lectured in Wisconsin, Kansas, Nebraska, Iowa, and Canada. A New York Reporter commented that he appeared feeble. He wrote the newspaper saying he felt "as vigorous and strenuous as I did at forty years of age."[134]

A few days later he spent Friday and Saturday lecturing in London, Ontario. He returned home on Monday; on Tuesday he felt chest pain and nausea, but continued a writing project. In the afternoon he visited his physician's office and was ordered home to bed. A few hours later he collapsed while his daughter-in-law Sue was feeding him broth. He was pronounced dead at 7:20 p.m. An honor guard of the 10th Colored Cavalry was placed outside the house until the 29 October funeral where he was accorded full military honors.

Howard had concluded his autobiography with a statement that appears to correspond well with his reputation as the Christian general, and as a person who saw Christianity and education as the tools to assimilate people such as the American Indians into what he saw as the best way of life for

called, "The Pavilion," supplied with chairs, desks, ice, water, etc. In the evenings Howard and others preached their "Christian message." At Guantanamo, he saw crowds of Cubans being fed food provided by Clara Barton.[133] These experiences inspired him to write a book on the war, *Fighting for Humanity*.

everyone. He wrote, "The people of God-those who hold and have held tenaciously and sincerely to the Lord God as revealed to us in the Holy Scriptures, both before and since the appearance of our Beloved Master upon the earth—constitute one people—one great church.... My part in the world's work will soon be finished. If I know my strongest desire, it is that all people, and especially the children, may receive into their minds and hearts that teaching which shall make for their present and future good, which embraces attainable knowledge and loving-kindness whose pattern is in the life of Jesus."[135]

Just as he saw the most important task, and the greatest success, of the Freedman's Bureau to be the provision of schools though which freedmen could rise into all levels of European-American "civilization," so did he see education as the key to American Indians giving up their "wild" life and living like whites. He said, "If I should dwell a year or two with any savage tribe I should live as they live; I should dress as they dress; I should reside as they do in tepees or lodges.... I should probably eat out of the common pot, and be, to all intents and purposes, an Indian."[136]

He could understand why many American Indian people preferred to live in "comparatively barren waste[land]" rather than farm 160 acre plots of land unless they had been educated to see the benefits of such a life. However, he did not understand any better than many of the white settlers of the era that most of these plots could not provide even subsistence livelihood during the frequent times of drought.

Howard wrote, "It seems never to have occurred to many of our wise men that these people who had been accustomed for generations to get their living by hunting the buffalo ... could not immediately be transformed into gardeners and farmers.... It would be a hardship which our white frontiersmen could not bear to shut them up together on a ranch, however fertile, and keep them there by military force in order to convert them from shepherds and herders into successful

farmers. They would in time doubtless come to it ... if attended with a reasonable degree of starvation.... Our reservation method is not the best ... a starvation process is wicked and foolish.... How very neglectful of duty is our government in not providing that all the children shall be educated ... [instead] the slavery of a reservation constantly checks and represses them."[137]

He said that he had been asked, "Will you give us schools, churches, farms, houses, and implements?" When he responded that the government would, the reply was, "We tell you plainly that those are the very things that we do not want. We want the earth to be as it is--nothing

He acknowledged that the Southeastern nations driven to Indian Territory did well so long as they were allowed a modicum of self-government, but that had been taken from them. "The reservation system is a system under which the Indian people can never make much progress. It is a system plainly for the benefit of white men—settlers and Indian employees. How hard it is for our lawmakers to ... establish a government for the Indians that will assure to them the same rights, privileges, and responsibilities that other people have! Here is a work for some patriotic and far-seeing young statesman to inaugurate."[139]

He was pleased that a number of Indian students were accepted at Hampton Institute. He supported all forms of Indian schools—on-reservation, off-reservation, mission schools, and government schools. On his return from the Southwest, he tried to take some Pima children to Hampton, but they became so frightened, he sent them back before they reached the school. Later a Pima student at Hampton was so homesick that he would walk the ten miles to the fort where Howard's son Guy (whom he knew) was stationed just to look at him, sometimes without speaking.[140]

Howard visited Carlisle, the first off-reservation government boarding school, several times, once sitting on a platform with Chief Joseph, and once meeting Geronimo there. He said, "It does not seem difficult to teach Indian boys and girls of every tribe our code of morals, and they appear to be as conscientious as other children in the observance of Christian precepts. The most pronounced success in moral and Christian teaching is where the children are separated from the degrading influences of their rough life.... One of them said to me at Carlisle, 'Why cannot my

should break up the surface of the earth. We will not have schools, nor churches, nor farms, nor white men's houses, nor their ways of living! We will always be Indians!" Howard's response was, "Yours is a strange answer." And, he noted that in those cases where Indian people had signed treaties that promised them these things, "for years and years of solemn pledges" made by the government "remain unfulfilled."[138] He freely acknowledged in books and articles written for adults that the government, and some, but not all, white settlers, miners, traders, even churchmen, lied, cheated, and stole from the Indians while expecting them to keep their pledges.

people be more independent? Why can they not take care of themselves? Why is it necessary to throw meat at them as to dogs?"[141] Howard, of course, saw this as criticism of Indian people. It may well have been directed at the U.S. government who had taken away the people's ability to care for themselves.

He took American Indian leaders to Washington and other eastern cities several times and tried to impress them with the benefits of white ways of life. On one trip, he bought a glass eye for Miguel, an Apache, and took the group to visit a prison in Philadelphia. In Washington, they visited a school for the deaf. At the prison, Miguel asked if there were any innocent people there, telling Howard he once had been in prison in Santa Fe for a year, but had not done anything wrong. At the school, they amazed Howard by communicating with the deaf children in American Indian sign language, greatly delighting both the children and the Indians.[142]

Of the six generals active in the Indian Wars who are labeled "the Humanitarian Generals," Cook, Mackenzie, Grierson, Miles, and Howard, Howard stands at the head of the list.[143] But his ethnocentrism did blind him as to what was "humanitarian." American Indian people sometimes confronted him regarding his ethnocentrism and paternalism, and he did not always react with patience. In negotiations attempting to convince non-treaty Nez Perce that it was best for them to go to a reservation, Howard told Toohoolhoolzote, an elderly and respected leader, not to speak. Toohoolhoolzote asked him, "Who are you that you ask us to talk and then tell me I shall not? Are you [God]? Did you make the world ... the rivers ... the grass ... all these things that you talk to us as

though we are boys?" Howard's response was to have Toohoolhoolzote placed in the guardhouse.[144]

Howard's ethnocentrism and paternalism expanded as the U.S. empire expanded. His overseas travel and his son Guy's death fighting in the Philippines may have contributed to the geographic expansion of his prescription of education and generic Christianity as the key to "civilization." He spoke of molding in the U.S. image all the Americas, the Philippines, and any other territories we might decide to "aid." Late in life he wrote, "Our attitude towards the Indians in General Grant's peace policy and in giving them land in severalty, our intervention in Cuba ... our

Perhaps toward the end of his life, he allowed his desire for Indian people to adapt and assimilate as their exposure to white man's education and Christianity increased, to cause him to believe that more progress had been made in that direction than really had been. He ends his children's book on American Indians with a sketch of the life of the last great war chief. In general, that sketch is accurate. But its final paragraph, the last paragraph in the book, Howard's last major publication, said, inaccurately, "Since he had become a Christian he was trying to understand our civilization and, at

national efforts to lift up the people of Puerto Rico, and our sending instructors in large numbers to set in motion the work of education in the Philippine Islands ... make the people of today feel that at last we have a nation which cares for its children."[145]

Like many of his day, Howard believed the American Indian was on the verge of extinction. He said, "It is my hope ... that a remnant of the American Indians will be saved, perhaps not in any tribal way.... May the time never come when Christian people shall forget to help those who are lowly and slower than themselves to attain unto the blessings of a civilized and Christian life."[146]

last, after many years, Geronimo, the last Apache chief, was happy and joyful, for he had learned ... to love his white brothers."[147]

Utley says, "Howard did not lead the Indian to the promised land. Indeed his religion and ethnocentrism gave a vision of the promised land quite at variance with the Indians'. But in him the Indians found a kindly, sympathetic man who usually treated them decently and who labored for their best interests as he conceived them.... He was truly one of the frontier army's 'humanitarian' generals."[148]

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101. Utley, 60-61.

102. Lavender, 271.

103. O.O. Howard, *Nez Perce Joseph*, 211, quoted in Lavender, 278.

104. O.O. Howard, *Famous Indian Chiefs*, 197-98.

105. Smith, *Rise of Industrial America*, 77.

106. For a readable brief account of the Nez Perce flight see Smith, for a detailed account see Lavender.

107. See Lavender, 320-21, for various claims regarding the speech and surrender.

108. For an excellent explanation of this division of responsibility see Lavender, 252-53.

109. Lavender explains well Chief Joseph's views and behavior, 271.

110. Smith, 44-45.

111. O.O. Howard, *Among Our Hostile Indians*, 378.

112. Mike Hadley, *Owyee Trails*, (Caldwell, ID: Caxton Printers, 1973), 143.

113. O.O. Howard, *Among Our Hostile Indians*, 406.

114. Ibid., 419.

115. Ibid., 11. (Winnemucca's role in the Bannock-Paiute uprising is discussed in Hadley.)

116. Utley, 62.

117. Carpenter, 270-71. (Eleven black cadets had been appointed. Only one had graduated.)

118. O.O. Howard, *Autobiography*, Vol. 2, 486.

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122. O.O. Howard, *Autobiography*, Vol. 2, 535.

123. Ibid., 547-48.

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127. Ibid., 556.

128. Ibid., 558.

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CHRONOLOGY

Born to Rowland Bailey Howard and Eliza Otis Howard, Leeds, Maine, 8 November 1830.

Attended Bowdoin, 1846-50.

Attended West Point, 1850-54.

Entered Army, 1854.

Married Elizabeth Anne (Lizzy) Waite, 14 February, 1855.

Ordinance Officer, Watervliet Arsenal, New York and Augusta Arsenal, Maine, 1855-56.

Service in the last Seminole War, 1856-57.

Mathematics Instructor, West Point, 1857-61,

Served through Civil War, 1862-1865.

Brigadier General, Major General. Lost arm at Fair Oaks, received Congressional Medal of Honor for action in this battle. Engaged at Chancellorsville and Gettysburg, commanded Army of the Tennessee in Sherman's "march to the sea" and the Carolina campaigns.

Commissioner of the Freedman's Bureau, May 1865-August 1874.

Founder of Howard University, 1869; President 1869-74.

On temporary duty—"peace mission" to the Apaches in Arizona and New Mexico; negotiated treaty with Cochise, 1872.

Tried by Court of Inquiry, found innocent; returned to service in the Indian Wars, 1874.

Assigned to command Department of the Columbia, (Oregon, Washington, most of Idaho, Alaska), 1874.

Makes tour of inspection, Alaska, 1875.

Nez Perce campaign, 1877.

Bannock-Paiute campaign, 1878.

Superintendent of West Point, 1881-82.

Assigned to command Department of the Platte, (Iowa, Nebraska, Wyoming, Utah, part of Idaho), 1882.

Assigned to command Military Division of the Pacific, 1886.

Assigned to command Military Division of the East, 1888.

Retired from service as nation's second highest ranking army officer. Began to publish extensively, to lecture, travel, and work with church, charitable, and educational organizations, 1894.

Died, Burlington, Vermont, 26 October 1909.

DOES ANCIENT WISDOM CONFIRM WILLIAM JAMES' PLURALISTIC UNIVERSE?
A LOOK AT ANCIENT AFRICAN AND ANCIENT MEXICAN (TOLTEC) WISDOM WITHIN THE CONTEXT OF JAMES' PHILOSOPHY

Bartley L. McSwine
Chicago State University

The anthropocentric universe

William James was a Harvard professor, philosopher and psychologist who lived from 1842 to l910. Best known for his philosophy of pragmatism James considered himself also to be a radical empiricist. While traditional empiricism argued that everything we know must come from either disjunctive or conjunctive experience, radical empiricism argued that humans encounter both disjunctive and conjunctive experiences and sometimes both at the same time. For most individuals who grew up as Christians in America, our view of the universe and our surrounding environment was profoundly shaped by the King James Bible which is decidedly anthropocentric and monotheistically oriented. Moreover, the Bible presents the universe in a hierarchical manner that is value laden with man at the pinnacle. He is given dominion over everything else.

For example, in Genesis the Bible states that:

> In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.... And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.... And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Genesis 1.1,1.25,2.7).

Thus inculcated with this knowledge, we come to understand and develop a world-view that mirrors the one given to us in the Bible. God created the earth and all therein. God also created man, breathed life into him and he became a living soul. The Bible does not tell us that animals or plants or nonliving material things have souls, or even that they are alive. Only man (and presumably woman) has become a living soul. James' pluralism, however, raises questions about this view of the universe and the structure of reality as we know it. Challenging the absolutism of Hegel and the uniform unity of monism, he asks whether there could not only be other Gods but also other universes. James argued that absolutism is a very narrow way of looking at the universe and that monistic and dualistic theism runs counter to the testimonial experiences of many individuals (James 308-309).

James' panpsychic pluralistic universe

In contrast to the classical Biblical view of the world, James' pluralistic universe (including the earth-world we know) is panpsychic or pantheistic in nature. Its origins may be monotheistic or polytheistic, James argued, but it is, nevertheless, many-in-one and one-in-many at the same time (James 310). Quoting Fechner, James says:

> The entire earth on which we live must have ... its own collective consciousness.

So must each sun, moon, and planet; so must the whole solar system have its own wider consciousness, in which the consciousness of our earth plays one part. So has the entire starry system as such its consciousness.... (James 152-153)

Nature too is infused with life and becomes not only a living soul, but is comprised of living souls. Again quoting Fechner, James says:

Speculatively Fechner is thus a monist in his theology; but there is room in his universe for every grade of spiritual being

A pluralistic universe for James helps to explain the existence of evil in the world. In the monistic universe or the universe of absolutism, God is good, and if good and one with his creation, how can evil exist. This is especially true if there is only one God and if that God is omnipotent, omniscient, and omnipresent. James sees a universe that is actually what he calls a multiverse. God and God's components are more like a Federal Republic than an Empire. God and all of his creations are one. However, there is something outside of God or something besides God in this multiverse. It is God's purpose to overcome evil and since we are one with God and actually parts of God, it is also our purpose to overcome evil. God's purpose, and ours, has not yet been fulfilled in time and space. God is evolving his domain of perfection and as humans are an integral part of that domain, we are God's helpers in the achievement of that perfection. In other words, God, who is perfect and complete, is still perfecting the universe and since all that is not God is imperfect, Evil makes its appearance in the world. Here's what James has to say:

In any pluralistic metaphysic, the problems that evil presents are practical, not

between man and the final all-inclusive God.... (James 153)

In discussing the life of plants he adds:

But the plants' consciousness may be of another type, being connected with other structures. Violins and pianos give out sounds because they have strings. Does it follow that nothing but strings can give out sound? How then about flutes and organ-pipes? Of course their sounds are of a different quality, and so may the consciousness of plants be of a quality correlated exclusively with the kind of organization that they possess (James 166).

speculative. Not why evil should exist at all, but how we can lessen the actual amount of it, is the sole question we need there consider. 'God,' in the religious life of ordinary men, is the name not of the whole of things ... but only the ideal tendency in things, believed in as a superhuman person who calls us to co-operate in his purposes, and who furthers ours if they are worthy. He works in an external environment, has limits, and has enemies. When John Mill said that the notion of God's omnipotence must be given up if God is to be kept as a religious object, he was surely accurately right.... The finite God whom I contrast with it may conceivably have almost nothing outside of himself; he may already have triumphed over and absorbed all but the minutest fraction of the universe; but that fraction, however small, reduces him to the status of a relative being, and in principle the universe is saved from all the irrationalities incidental to absolutism (James 125-126).

The ancient African universe

Similar to James' multiverse, the ancient African universe is polytheistic and pantheistic in nature. It is hierarchal but man is not

necessarily at the pinnacle of that hierarchy. Very often plants and material objects as well as other beings from other worlds are seen as functioning with a higher consciousness than man. In citing Fechner, James almost seems to intuit that this is true. Beyond this, the African world transcends the world as we know it by interacting with other worlds. In his autobiographical book *Of Water and The Spirit*, Malidoma Some' discusses his encounters with spirits and human like beings from other worlds called Kontombili. After chasing a little rabbit to what he thought was the rabbit's nest deep within the forest, he says:

> Where I had thought there would be a rabbit there was instead a tiny old man as small as the rabbit itself. He sat on an almost invisible chair and held a minuscule can in his right hand. His head was covered with hair so white and so shiny that it seemed unnatural. His beard was long and white too, reaching almost to his chest, and he wore a traditional Dagara mantle, also white.... Petrified by something that was neither fear nor mirth, but felt like a tickling all over my body, I forgot to scream.... (Some' 18)

All through literature about ancient Africa one encounters descriptions of what we would refer to as supernatural reality or reality that seems to defy traditional Western logic. Chinua Achebe, describing life among the ancient Ibo peoples in his classic novel *Things*

> Traditional education [consisted] of three parts: enlargement of one's ability to see, destabilization of the body's habit of being bound to one plane of being, and the ability to voyage transdimensionally and return. Enlarging one's vision and abilities has nothing supernatural about it, rather it is "natural" to be a part of nature and to

Fall Apart, recounts an incident in which the spirits appeared. He says:

> And then the egwugwu appeared. The women and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an egwugwu came in sight. And when, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle. Even Mgbafo took to her heels and had to be restrained by her brothers. Each of the nine egwugwu represented a village of the clan. Their leader was called Evil Forest. Smoke poured out of his head (Achebe 89)

In ancient African culture, like most traditional cultures around the world, you enter into a nonlinear world. The laws of gravity and motion and perception as we know them are a part of a much larger multidimensional universe than we are accustomed to. It appears that our worldview, that is the Western worldview, is only a very narrow dimension of a much more complex reality. That reality is not only composed of our world but other worlds which we have access to. Also, apparently, beings in those other worlds have access to our world, although, for the most part they remain invisible to our sight. Traditional African education seemingly took both realities into account. This is how Malidoma Some' describes the objectives of traditional education:

> participate in a wider understanding of reality. Overcoming the fixity of the body is the hardest part of initiation. As with the seeing exercise, there is a lot of unconscious resistance taking place. There is also a great deal of fear to be overcome. One must travel to the other side of fear, crossing the great plains of terror and panic

to arrive at the quiet one feels in the absence of fear. Only then does really true transformation begin to happen. It feels strange to not be afraid when one thinks one should be; but this is the condition for the voyage to other worlds ... One must go through a process of relearning, enforcement of these lessons, and the consolidation of new knowledge. This kind of education is nothing less than a return to one's true self, that is, to the divine within us (Some' 226)

Just as the creation story or myth of Genesis gives us a glimpse of what has influenced the structure of Western society's values and beliefs, the creation story of the ancient Egypt gives us insight into their reality. Here again we see a reality that is multidimensional, very complex and an indigenous part of the pan-African worldview. Muata Ashby describes this creation story in his book *The Wisdom of Isis.* He says that

cosmology and cosmogony are integral parts of the ancient Kemetic "Egyptian" reality. God and Goddesses are groups of deities which symbolize particular cosmic forces or principles which emanate from the all-encompassing Supreme Being. The Gods (Neters) emerge from Nu, the Primeval waters. These Gods, Shu, Tefnut, Geb, Nut, Asar, Aset, Nebthet, Hathor, Tehuti and Maat, represent attributes of the Supreme Being. Shu, Tefnut, Geb, Nut, Asar, Aset, Set, and Nebthet also represent principles upon which creation manifests. Their world and universe was alive with Gods and Goddesses and the attributes that each possessed also represented divine powers both within and outside of each individual. Life moved toward continuous perfection and there was always a constant looking toward the future. Life on this

earth was only a preparation for the next life and everything that one did or experienced in this life was a lesson for the next (Ashby 34-36).

Budge says:

The writers of the various religious and other works, belonging to all periods of Egyptian history, which have come down to us, tacitly assume throughout that those who once have lived in this world have "renewed" their life in that which is beyond the grave, and that they still live and will live until time shall be no more (Budge 157).

Ancient Toltec (Mexican) wisdom

According to Miguel Angel Ruiz, nagual is a word that has been handed down to us from the Aztec language. The ancient Toltecs divided everything up between the nagual and the tonal. The nagual is all that cannot be seen and the tonal is all that can be seen. Some people are also referred to as naguals. These are individuals who have the power to guide others to the spirit. They are able to convince people that inside is a force linking them to God. The Toltecs believed that all people were naugals. They believed that each person was naugal, tonal and intent.

Ruiz says:

The tonal and the nagual can only exist because of intent. Intent is that connection or that force which makes possible all transference of energy between the nagual and the tonal. Without intent, neither the nagual nor the tonal would exist. There would literally be nothing in existence at all. Intent is life. It is eternal transformation and eternal interaction. Intent is what we call God. Intent is life by itself; it is God and it is Spirit (Ruiz, xiii).

Like the ancient Africans and similar to the philosophy of William James, the Toltecs

believed that the solar system is a living being with its own metabolism and its own nagual and tonal. Ruiz says that "the tonal is the sun, with all of the planets, moons, comets, meteorites and satellites ... everything that we can perceive with our eye.... The nagual is the

Teotihuacan is an ancient Aztec word which means "the place where men become Gods" (Ruiz, 1). It was a sacred center of the Toltecs located thirty miles northeast of Mexico City. The Toltecs were a group of people who achieved spiritual enlightenment. They were not a distinct race, according to Ruiz, but represented a variety of individuals from different ethnic groups who achieved a high level of spiritual development. Ruiz says that they lived more than 20,000 years ago and were so highly developed that disease and illness were almost unheard of among them. Science and technology reached a higher level than that of our current civilization. Humans were not the only beings with powerful minds. There were unseen beings who were also the organs of the earth. Sometimes they possess human bodies and sometimes not. The Toltecs called them allies. These allies feed on negative emotions. If we feel happiness, we attract happiness. If we feel depressed, we attract depression. The goal of life is to overcome fear, become balanced, and live in harmony with the earth and the universe. To do this one must promote love and even eventually become love. The Toltecs were spiritual warriors who felt they were in a battle against gods who possess them. This possession was broken as soon as you declared your right to dream your own dream. Ruiz says that "Free will can take you past personal pain and toward personal freedom" which was also a goal that humans should seek.

Implications for education

energy that comes from these planets and moons, including the energy that emanates from the earth.... Planet Earth is also a living being with its own nagual and tonal (Ruiz, xiv).

It is apparent that ancient wisdom tends to confirm William James' view of the structure of a pluralistic universe. What is surprising, however, is how modern physics also seems to confirm this view. It now talks about billions of universes or solar systems and that the odds are strongly in favor of life existing somewhere else in the universe. The problems that society faces today, in large part, stem from an inaccurate view of the universe which is directly related to our disconnection from it. John Dewey argues that this disconnection is reflected throughout the curriculum and is a primary reason for the fragmentation in modern education and modern society. Dewey says that:

> In education, accordingly, the tendency was to treat the sciences as a separate body of studies, consisting of technical information regarding the physical world, and to reserve the older literary studies as distinctively humanistic. The account previously given of the evolution of knowledge, and of the educational scheme of studies based up it, are designed to overcome the separation, and to secure recognition of the place occupied by the subject matter of the natural sciences in human affairs (Dewey 290).

The world and the individual were one for Dewey. There was no division, only a continuity. Universal Mind was reflected through individual behavior which was made possible by the thought, thinking and ideas of the individual person. Dewey, however, did not go as far as James in declaring the universe

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to be pluralistic and panpsychic. Despite these differences, however, it is clear that both men saw and related to a level of intimacy between humans and their environment that is absent today from modern society and modern education. The educational implications of this lost of intimacy have had for reaching consequences on today's society. Levels of alienation are at an unprecedented high, as are levels of violence, self-destruction and self-hate. The ancient world and James' view of that world must now be used to expand and give a new definition to what is ultimately meant by democracy and education in a post-modern world.

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QUESTIONING SOCIAL EFFICIENCY: THE TERM WITHIN ITS HISTORICAL CONTEXT

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In almost all of the current literature on 20th century American educational history, few concepts receive more attention than social efficiency. Many educational historians use this term to describe a movement, or a loose conglomeration of movements, that has its roots in Progressive education, however Progressivism may be defined. As William G. Wraga recently noted, however, the concept of social efficiency, at best, has been narrowly defined.[1] At worst, the concept has been used to justify a political position rather than recognized as part of a larger search for the truth about what actually happened during the numerous educational movements that took place during 20th century American educational history. Thus, a closer look at the concept of social efficiency and how educational historians, and other thinkers, have used this phrase is critical. Additionally, a careful consideration of social efficiency within its historical context not only provides a better understanding of the past, but it also recaptures an important line of thinking that has persisted in educational thought to the present day.

In historical terms, social efficiency often is viewed as the great intellectual "dragon" to be "slain." Social efficiency, put succinctly, is viewed as the original idea that students should be identified by the use of intelligence tests, placed into certain curricular tracks based on test results, and then trained to fill specific and most often static roles in society.[2] Whether or not this view of social efficiency is historically accurate, it does provide a "conservative"

vision of education, meaning that most people who define this concept describe it as the belief that schools should train students for specific future occupations. These occupations, moreover, often are viewed as unchanging, or conservative, and quite specific.

To be sure, this narrow view of education, whatever term may be used to describe it, is one that deserves to be criticized by contemporary educators as well as by educational historians. One's disagreement with this static view, however, should not becloud her work as an educational historian. Thus, the primary purpose of this short essay is to investigate this concept of social efficiency and to ask questions about whether or not educational historians, primarily since the 1960s, have, with their use of social efficiency, created a straw man that is not supported by historical evidence.

In his recent article on the 1918 *Cardinal Principles* report, Wraga called attention to this problem with social efficiency. He asserted that these problems arose out of an interpretation of educational history that was initiated, beginning in the early 1960s, by Edward A. Krug. As Wraga noted, "Krug cast the *Cardinal Principles* report as a manifestation of social efficiency-social control ideology."[3] Moreover, Wraga asserted that "[B]y depicting CRSE (Commission on the Reorganization of Secondary Education) chair Clarence Kingsley as the main author of the report, Krug associated the report with David Snedden's brand of social control through Kingsley's connection with him."[4]

Wraga recognized that Krug, with his 1964 argument about social efficiency, initiated the narrow understanding of social efficiency that has been dominant for almost forty years.[5] Notably, Wraga also rightfully termed Krug's primary position on social efficiency as "social efficiency-social control." Before this "social efficiency-social control" position can be critiqued, however, a closer look at how, when, and why, the concept of social efficiency was created in the first place is necessary.

William C. Bagley and Social Efficiency as Social Service

The concept of social efficiency was Bagley's answer to this problem with competing viewpoints. To understand Bagley's social efficiency, one first must recognize that, with certain aspects of this thought, Bagley was an idealist. He sought to provide a solid, unifying, and unchanging end toward which all educators could, and should, strive. To be sure, this idealism came through in his creation of social efficiency. Put simply, Bagley, with his definition of this concept, argued that the individual was subordinate to society. Or, put another way, Bagley thought that the common good was superior to any one individual's wants, needs, or desires. To define this concept, Bagley extended the moral philosophy of Johann Friedrich Herbart. Bagley wrote:

> The point that Herbart and his followers have failed to emphasize is the social essence of morality. It is true that the social criterion is implicit in the Herbartian ethics, as, indeed, the same criterion is implicit in practically all ethical theories. There is an advantage, however, in using the term "socially efficient" in place of the term "moral." In the first place, it is more

By all known records of historical evidence, William C. Bagley was the first person to apply the term social efficiency to educational thought.[6] In his first book, which he wrote in 1905 and entitled *The Educative Process,* Bagley used social efficiency to describe the moral vision that he thought should provide a foundation for the way in which all educators thought about education. When writing *The Educative Process,* Bagley perceived many competing visions for the end education, and, thus, he sought to outline a vision for education that might bring these different, and often contradictory, educational viewpoints together into one cohesive vision.

> definite; in the second place, it emphasizes the social factor, and, inasmuch as the school is supported by society presumably for society's benefit, it is only right that this factor should find a definite expression in the aim of school.[7]

With this definition, Bagley hoped that social efficiency would pervade educational thought and thus assist all those who were involved in education to see how their individual efforts could contribute to the overall improvement, or progression, of society. Most certainly, Bagley did not believe that education should be viewed as an individual or as a private, consumer good. Rather, Bagley, in *The Educative Process,* showed himself to be an ardent supporter of public education and the common good.

Nowhere in Bagley's definition of social efficiency was the idea that school administrators or some other group of educators should decide the future destinations of students. Rather, with his understanding of social efficiency as social service, Bagley was making nothing if not a moral point about how all individuals should strive for the betterment of society as a whole. A more contemporary

term for Bagley's understanding of social efficiency would be character education, social education, or education for social service. Perhaps, in some tangential way, this concept of social efficiency-social service may support the notion that students should "fill" certain career "tracks" for the good of society. But, to be sure, this social control aspect of social efficiency was nowhere to be found in Bagley's original definition of social efficiency.[8]

Questioning Social Efficiency

This historical realization leads one to ask questions about how other educators, sociologists, psychologists, and philosophers from Bagley's era used this important phrase. Was Bagley the only person who understood social efficiency to be social service? Moreover, if Bagley, the person who created social efficiency viewed this concept to mean social service, who from Bagley's era argued for social efficiency as social control? Did anyone from the 1900s or 1910s use the phrase social efficiency to mean social control? If so, in what writings did they do so? To address these questions, a few important changes should, or perhaps must, occur in contemporary thinking and writing about past movements in educational history. First of all, additional investigation into what social efficiency *was* rather than what *it is understood to be today* should prove to be fruitful. Most educators who talk about social efficiency at conferences and elsewhere seek to talk about what social efficiency *is* rather than what it *was*. This change in terminology is not merely semantics. It is critical to further understanding.

Additionally, the straightforward linkage between past and present movements must be interrogated. Not only do simplistic links between the past and the present confuse good history with contemporary politics, but they also lead to the making of unwarranted connections and to the creation of narrow representations of notable individuals and ideas. To be sure, many, if not all, contemporary educational movements have historical antecedents. Historical movements, however, must be understood within their historical context. Moreover, generalizations to other decades or to other time periods should only occur after a careful consideration of all of the individuals who were involved in a significant movement.[9]

Important to the further investigation into social efficiency will be the careful consideration of additional primary source documents in the writing of educational history. Such further inquiry into primary sources might reveal that very few people—if any—used social efficiency in the manner that many so-called revisionist educational historians describe it today. Early 20th century educational sociologist David Snedden, for example, often is cited as one of the primary individuals who was responsible for the creation and for the perpetuation of social efficiency-social control ideology. Snedden, however, only began to use the phrase social efficiency during the mid-1920s. He carefully avoided using the phrase and the concept of social efficiency prior to this time. He did so because he viewed the 1900s and 1910s version, or versions, of social efficiency to be too vague, too unscientific, and too indefinite. To be sure, Snedden, as an advocate of vocational training, did seek to train students for specific occupations.[10] However, during the first two decades of the 20th century, he did not seek to do so in the name of social efficiency. Rather, the term he preferred was *vocational* efficiency and not *social* efficiency.

A further consideration of this distinction is

Social Efficiency versus Vocational Efficiency

In the summer of 1914, Bagley debated Snedden at the annual meeting of the Department of Superintendence of the National Education Association. Meanings of social efficiency and vocational efficiency were central to this debate. Meeting in St. Paul, Minnesota, Snedden and Bagley disagreed considerably over the role of vocational education in the curriculum. The topic of their discussion was "The Fundamental Distinction Between Liberal and Vocational Education."[11] At the time of this debate, Bagley was Professor of Education at the University of Illinois. He also was recognized as a rising leader in the fields of teacher education and educational psychology. In this debate, Bagley argued for liberal education and Snedden advocated vocational education. Significantly, Snedden's view necessitated the differentiation of the school curriculum to meet students' future needs or roles in life.

Snedden, who at the time served as Commissioner of Education for the state of Massachusetts, argued incessantly that the American public demanded a more "vocationally efficient curriculum."[12] Snedden painted Bagley as hopelessly old-fashioned, unscientific, and "unprogressive." Snedden, the cutting-edge sociologist, called for the dismantling of general education. In the name of vocational efficiency, he argued for the replacement of the traditional academic curriculum, or general education, with a curriculum that "truly met the needs of our changing civilization." Snedden based his assertions on definitions of science and "social efficiency" that differed markedly from Bagley's. Bagley promoted an inductive

critical.

science that looked first at practice (or evidence) and a social efficiency that did not promote vocational education.[13] In fact, Snedden never once argued for something called social efficiency in his entire debate with Bagley. In 1914, the phrase social efficiency, although Bagley had almost completely quit using it by this time, retained the definition that Bagley had attached to it in *The Educative Process.* One key phrase from Snedden's 1914 address to the members of the Department of Superintendence underscores Snedden's disagreement with general (or liberal) education as well as his opposition to Bagley's understanding of social efficiency. Snedden commented to the NEA members in attendance that:

> A large part of the effort we expend on general education is directed by aims which are the outgrowth of custom, crude psychological analysis, and vague aspirations after culture and social efficiency. These aims do not yet stand the tests of efficiency as should aims that are scientifically derived and purposefully pursued.[14]

To use the phrase "social efficiency" as he did in this sentence, Snedden argued precisely against the social efficiency that Bagley had introduced in *The Educative Process.* Since 1905, Bagley had continued to believe that a liberal education based on such subjects as history, literature, and mathematics helped students to develop broad understandings of culture, moral character, and social efficiency. Instead of *social* efficiency, Snedden argued for *vocational* efficiency, an approach that did not gain support from Bagley. In a concluding sentence that probably incited Bagley to a considerable degree, Snedden proclaimed that "the vocational school should divest itself as

completely as possible of the academic atmosphere, and should reproduce as fully as possible the atmosphere of economic endeavor in the field for which it trains."[15] Immediately following Snedden's remarks, Bagley took the opportunity to argue for precisely that dastardly academic atmosphere that Snedden wished to demolish.

In Bagley's defense of liberal education, he countered Snedden's proposal with several arguments. First, he pointed out that vocational education and liberal education each attempted to solve quite different types of problems. Vocational education, on the one hand, treated a specific and tangible problem, whereas liberal education addressed a very complex problem that was highly resistant to the type of analysis proposed by Snedden. In Bagley's words:

> The great difficulty lies not in the fact that the aims of liberal education are inherently

After he heard these proposals for social control, Bagley disagreed with them strongly. He cautioned Snedden and the rest of the audience with his argument that the narrowing of the curriculum merely to vocational aims threatened to exacerbate the class distinctions already present in American society. A strictly vocational curriculum, Bagley argued, inevitably trapped a generation of Americans into a specific vocational position. To Bagley, one of the main purposes of education was to open opportunities or to provide possibilities for students. Snedden's curricular scheme, according to Bagley, worked toward exactly the opposite goals, namely those of reducing opportunities and narrowing possibilities.

Furthermore, Bagley labeled the approach by Snedden as suffering from a "production-consumption theory" that attempted to solve all of life's problems with economic terms, business analogies, and

obscure but rather in the fact that they are inherently remote and inherently broad and comprehensive. Because "social efficiency," for example, or "adaptability," or "morality" are so broad as to make analysis difficult, it does not follow that they are unimportant or that we can replace them by narrower aims.[16]

The narrower aims against which Bagley argued included primarily Snedden's proposal that school administrators, or some other specially trained "experts," should design a curriculum that met the "recognized calling" of every student. Snedden further wished to narrow the curriculum by analyzing each vocational calling such as medicine, teaching, and carpentering and then deriving from these analyses "those specific requirements as to skill, technical knowledge, and ideals which persons trained for that vocation should possess."[17]

purely factory-model thinking. Bagley called attention to the dangers of this attitude with its tendency to overlook important values simply because they did not fit neatly into the special categories designed by analysts of the production-consumption type.[18] In addition to his critique of production-consumption thinking, Bagley also charged Snedden with perpetuating a worn out and unjust prejudice, namely the notion that liberal education somehow was impractical. The culprit behind this movement, to Bagley, was the cult of utility or the "fallacy of the immediate," as he also termed it.[19] Bagley simply would not accept the view that *all* learning had to be immediately useful and practical. He disagreed with this cult of utility whether or not the argument was for a curriculum that attempted only to match students' interests or one that sought to train them for specific vocational callings. In the case of Snedden, Bagley

viewed the Massachusetts sociologist as attempting to meet both criteria, students' interests and vocational efficiency, but ultimately producing a program that was both anti democratic and a step backward in Bagley's vision for social progress.[20]

Concluding Comments

If anything, this brief consideration of social efficiency versus vocational efficiency, as these terms were used within the context of early 20th century American educational history, reveals that the meanings behind phrases such as these often are much more complex than they sometimes are depicted in historical writing. This consideration also demonstrates the power of the notion that schools should prepare students for a life of social service. Bagley, and many others like him, supported an early 20th century version of social efficiency that can be found in almost all contemporary curricular plans for social studies education. Few people would disagree with the position that schools should help students to develop good moral character. Defining this concept, however, has troubled educators for decades. To be sure, this debate will continue.

In the meantime, however, educational historians should seek to understand past movements as they occurred within the richly textured context in which all movements take place. To be sure, the understanding of social efficiency as social service should not be misrepresented due to a lack of research into educational history. Or, perhaps what is more important, other historical educators such as Bagley who used the phrase social efficiency but meant social service should not be lumped into a category that misrepresents their work.[21] Hopefully, additional historical studies on education that consider social efficiency will look closely at the specific meanings that individuals intended to portray when they used this and other important phrases. If not, some educational historians will continue to seek out only that evidence that supports their position rather than considering all of the available evidence on a particular topic before making sweeping generalizations.

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18. Bagley, (1914): 161-170.

19. William C. Bagley, "The Outcomes of Teaching: Some Seemingly Simple Tasks That the School Finds it Difficult to Accomplish," *School and Society* 31 (November 1911): 101-110.

20. Like Snedden, John Franklin Bobbitt often is another individual who is identified by many contemporary curriculum historians as a "social efficiency educator." Bobbitt, however, in his two important books entitled *The Curriculum* and *How To Make A Curriculum,* never advocated something called social efficiency. See Franklin Bobbitt, *The Curriculum* (Cambridge, MA: The Riverside Press, 1918); and Franklin Bobbitt, *How To Make A Curriculum* (Cambridge, MA: The Riverside Press, 1924).

21. Daniel and Laurel Tanner, *History of the School Curriculum* (New York: Macmillan Publishing Company, 1990), p. 358.

FROM THE EYES OF THE COLONIZED: RETHINKING THE LEGACY OF COLONIZATION
AND ITS IMPACT ON AMERICAN INDIANS

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At the Society of Philosophy & History of Education Banquet, Dr. Ivie inquired as to my research interests. I mentioned that among my research interests were equity and social justice issues. In a sense, I see myself as a Native woman "pedagogue as warrior," much in the same way that Native scholar, Robert Regnier does. He states,

> Pedagogues as warriors criticize racial injustice and enact the possibility of a reconstructed order within school. In school, where the hidden curriculum of racism is to be rooted out in structure and ideology, the pedagogue as warrior inserts the self into a position that confronts structures and provokes critical reflection. (Regnier, 1995, p. 67)

It might seem at first glance that this has little to do with the Philosophy & History of Education. Yet, an analysis of the history might be helpful to educators, in particular teacher educators, for it is in understanding our past that we are able to see connections to the present context, and thereby, to inform and rethink our practices. Additionally, this type of analysis may shed light on how the Colonizer's philosophy and the subsequent legacy of Colonization have permeated how we teach about history.

Often, upon hearing the term "colonizers," many non-Indians may assume it refers to the homeless boat people that followed the Vikings' and Columbus' lead from the European continent. The 'colonizers' in this sense, were those Europeans that immigrated to this land, often in pursuit of religious freedom, or as a means of leaving the debtor's prisons behind. They were the Europeans (i.e., Dutch, English, French, Spanish, Swedish) who 'founded' colonies and, as my university students remind me, wore 'funny clothes.' Following this train of thought, the "colonizers," were the ones who, eventually, fought for and won their freedom from English tyranny. To most non-Indian Americans, this battle for freedom, in particular, is the traditional legacy of colonization.

Yet, to many of the 550 federally recognized, sovereign Native Nations on this Land, the Colonizer [with a capital "C"] is still among us. The Colonizer and the subsequent legacy that supports the colonial system have changed little in the past five hundred or so years. For many Native Nations, the Colonizers' names have changed, but the policies, the implicit beliefs, and the theories often grounded in "divine" and/or "natural law" (e.g., Blaut, 1993; Deloria, 1997; Venn, 1998), the forced removals (e.g., Berkhofer, 1978; Brown, 1971; Jackson, 1880/1993) the forced assimilation of Indian children through "civilizing" educational "enlightenment" (e.g., Berkhofer, 1978), the appropriation of unceded lands (e.g., Native American Rights Fund; LaDuke, 1999), and the violations of treaties (e.g., Brown, 1971; Berkhofer, 1978; Jackson, 1880/1993; LaDuke, 1999) all work to enact a colonizing hegemony. At the same time, this colonizing hegemony works to support and maintain white skinned privilege and the economic status quo.

Ironically, Native Nations have existed on this land for over 10,000 years.[1] (e.g., Jennings, 1993; Nies, 1996) For 9,500 of these years, our existence, while certainly not totally idyllic, never wrought the ecological and cultural endangerment that has occurred within the last 500 years of the most recent millennia. Now, as we enter our eleventh millennium here on this Land, the "Indian Wars" once fought with muskets and "gifts" of small pox infected blankets (e.g., Churchill, 1997; Jaimes, 1992; Jacobs, 1988) fought, too, with bullets, the Buffalo Soldiers (e.g., Cocker, 1998; Katz, 1987; Knowledge Unlimited, 1997; Smith, 1994) the Cavalry, Hotchkiss guns [a precursor to the present-day machine guns] (e.g., Brown, 1971; Cocker, 1998; Waldman, 2000) and policies of extermination (e.g., Brown, 1971; Jackson, 1880/1993), have been replaced with a different sort of genocidal

Targeted in these New Indian Wars of the 20th & 21st centuries, are the remaining 4% of our original land base (LaDuke, 1999). Like the "new war" that President Bush discussed in his speech about the New York & DC tragedies, this newest of the Indian wars is different than all previously fought wars. This new war is fought by non-Indians dressed in suits, carrying brief cases and targeting reservations with high unemployment, & third world poverty conditions. They come armed and ready to exploit and pollute faster than one can say "Manifest Destiny."

I call it the "second rape of the west" although really it is happening all across Indian America, as well. These modern day explorers represent toxic waste firms, the nuclear industry, oil companies, mining interests, timber operations, cattle barons, commercial fishing industries, resort/tourist industries, hydroelectric power companies, land developers, and multinational corporations

effort. One that threatens our continued existence, and paradoxically, yours too.

Besides the blatant erasure of American Indians in the "U.S." history curricula beyond the "last of the Indian Wars" of the 1880s (e.g., Berkhofer, 1978; Blaut, 1993; Churchill, 1997), besides the forced sterilization of Native women in the 1960s and 1970s by the Bureau of Indian Affairs' Indian Health Service (e.g., Churchill, 1997; Jaimes & Halsey, 1992) besides the federally enacted, outright "termination" of whole tribes in the 1950s (e.g., Berkhofer, 1978; Nies, 1996; Waldman, 2000), besides all of those aspects of Colonization and ongoing efforts at what some deem an "American holocaust" (e.g, Stannard.,1992), there has come, since the early 1960s, a threat of such magnitude that it represents nothing short of the Colonizer's Newest Indian wars.
(e.g., Burger, 1990; LaDuke, 1999; Voices of Indigenous Peoples, 1994).

In recent years, Native Nations in Alaska, California, Washington, Nevada, Utah, New Mexico, Arizona, Montana, North Dakota, South Dakota, Oklahoma, Mississippi, New York, Rhode Island, North Carolina, and Florida are among those that have been asked to be national dumping grounds for this country's waste. To offer insight, here is just one example of the degree of devastation that is occurring on Indian Lands—on the Northern Cheyenne Treaty Lands and on the Crow Reservations in Montana.

The full, frontal assault by the Mining interests in their quest for cheaper and larger quantities of coal, for example, have been strip and surface mining these two reservation lands to such a destructive extent, that the National Academy of the Sciences as early as 1973, reported that this process

destroys the existing natural communities completely and dramatically. Indeed, restoration of a landscape disturbed by surface mining, in the sense of recreating the former conditions [that is, to bring it back to its natural state through a process of reclamation], is not possible. (p. 1, as cited in LaDuke, 1999, p. 84)

As Native environmental justice advocate, political and social activist, Winona LaDuke (1999) explains,

> The problem was so dire, according the academy, that in those areas receiving little rainfall (i.e., less than seven inches or so), the academy recommended that reclamation not even be attempted.…The academy suggested, instead, that if such lands were mined, it was more feasible to deem the land "National Sacrifice Areas." (p. 84)

It might be easy to assume that it was over twenty years ago, so surely, things are better now. Yet, the Northern Cheyenne are still battling the coal czars more than twenty years later (La Duke, 1999).

Winona's question is "what is the value of your homeland? What is the value of land, traded and sold like so much dust and dirt? Companies, governments, and entrepreneurs sell grazing rights, mineral rights, and water rights and the land itself in a heartbeat" (1999, p. 76). The last several decades have seen an explosion of exploitation on Native Lands by

> on the Oneida Reservation in Wisconsin–PCBs, solvents and other hazardous wastes from a paper mill pollute their water and earth, on the Wind River Reservation in Wyoming–uranium mining has polluted both land and water, on the Navajo Reservation in Arizona, Utah, and New Mexico– there are over 1,000 sites polluted by uranium mines or uranium

such industries as the coal mining interests. While the Technology Age is heralded as the next frontier of progress [and arguably a second edition of Manifest Destiny], the Native Nations are once again being asked to sacrifice their Lands, their children's future, and their very survival. This becomes one way that the Colonizer's legacy lives on.

Winona's question begs the larger question, which is this: Is the price of the larger society's ever increasing energy consumption in this Age of Technology worth the costs? For while the costs are occurring most visibly on tribal lands, we share the same land mass. We share the same air, the same water. So, our lives are inextricably bound together, the Colonizer and the colonized. And, eventually, what happens to us, will happen to you.

To demonstrate some idea of how things are, I will cite just a few of the Colonizer's latest war efforts against Native Nations.

> On Seminole land in Florida–mercury pollution in the Everglades threatens fishing and food gathering,
> on the St. Regis Mohawk Reservation in New York–PCBs, fluoride & other chemicals contaminate their water, on the Onondaga Reservation in New York–medical waste, construction debris, and hazardous chemicals affect their water sources,
>
> milling, on the Hoopa Valley Reservation in California–mine wastes and chemical contamination from lumber mills infiltrate their water supplies and affect their food crops, on the Ft. Belknap Reservation in Montana–there is chemical pollution from near by gold mines, and on, and on, and on.

As if these are not enough to worry about, Native Nations also must wage battles to protect and preserve: burial grounds, sacred lands, fishing rights, and water rights, from ongoing encroachment and treaty violations by the "New Explorers," [read: Colonizers] while also contending with New Age Spiritual "Culture Vultures" (Rose, 1992) and Collectors of our Bones. This is just an example of the Colonizer's continuing impact and legacy of colonization.

As we stand on the brink of the bicentennial celebration of the Lewis & Clark expedition, I cannot help but pause and question what it is that the collective "we" are celebrating? As the United States, we are celebrating the "opening of the west." Yet, embedded in this celebration is the implicit belief in the divinely sanctioned Manifest Destiny.

> To justify [the] breaches of the "permanent Indian frontier," the policy makers in Washington invented Manifest Destiny, a term which lifted land hunger to a lofty plane. The Europeans and their descendants were ordained by destiny to rule all of America. (Brown, 1971, p. 8)

To put it in the words of some white settlers, writing for a newspaper in Wyoming Territory in the 1800s, this implicit belief in the divinely sanctioned right to take Indian homelands, was heralded in their own words. They stated,

> The rich and beautiful valleys of Wyoming are *destined for the occupancy and sustenance of the Anglo-Saxon race* [italics added]. The wealth that for untold ages has lain hidden beneath the snow-capped summits of our mountains has been *placed there by Providence to reward the brave spirits whose lot it is to compose the advance-guard of civilization* [italics added]. The Indians must stand aside or be

overwhelmed by the ever advancing and ever increasing tide of emigration. The destiny of the aborigines is written in characters not to be mistaken. The same inscrutable Arbiter that decreed the down fall of Rome has pronounced the doom of extinction upon the red men of America. (Brown, 1971, p. 184)

This Colonizer's sense of implicit belief in the divinely sanctioned right to take by force what they wanted, as if they ordained by God, turned a blind eye to those whose histories and ties to the lands reach back over 10 millennia. To admit that they were stealing lands would have implications they did not want to face. The wealth (e.g., gold, silver, oil, uranium, furs, trees, fish) they were extracting and taking by force, the massive death and wanton destruction, could not be admitted, for to do so would implicate them as surely as any violator of the very justice for which this country is supposed to stand. And since history is most often written by the victor, literally hundreds of thousands of children, non-Indian, and yes, even Indian, have been weaned on the Colonizer's version which promotes Manifest Destiny as a "search for adventure" (Lathan, Litle, Regalis, Sikkink, Skidmore, Wilson, 2001).

This is not a myth. The European Colonizers invaded this land mass with the philosophy of divinely ordained sanction of Manifest Destiny deeply ingrained not only in their beliefs but in their actions. Williams (1990) pointed out that this philosophy, epistemologically, supported a Doctrine of Discovery that was "medievally derived and [had a] racist foundation fundamentally at odds with the universal principles of the equality and human dignity of all peoples reflected in contemporary human rights law and standards" (p. 333). Native legal scholar, Sharon Venn

(1998), in reviewing such doctrines, articulated that even though the Europeans had no foreknowledge of the lands of the "New World," this was not viewed as a stumbling block to the rapidly expanding Christendom. In fact, the Doctrine of Discovery ordered as Papal Bull Romanus Ponifex, in Spain, in 1455, had specific reference to lands overseas, and in actuality, "allowed competing European

The prevailing Colonial philosophy, however, dictated that since the ways and appearances of the Indigenous Peoples encountered, differed so dramatically from that of Europeans at the time, the logic of this Colonial mindset followed that these peoples *must* be "inferior" and, therefore, "uncivilized" (Blaut, 1993). In the Colonizers' early battle for ultimate control, the various European nations competing to secure the eastern seaboard, used strategies of enticement, enslavement, and outright obliteration as legitimate means of taking the lands (e.g., Brown, 1971; Churchill, 1997; Jackson, 1889/1993; Stannard, 1992) For example, it was this Colonizer's philosophy of divine sanction which permitted the scalping of Indian men, women and children for bounty and profit by the colonists, to help 'clear' the land as stated in various European mandates and executive orders in the colonies (e.g., Churchill, 1997; Martin, 1998; Stannard, 1992; Waldman, 2000). It was this same philosophy that allowed the 'gifts' of small pox blankets to be intentionally delivered not only to the Mandan Nation in 1837, which infamously extinguished all but a handful of Mandans (e.g., Jaimes, 1992; Nies, 1996), but rather was a practice that had begun seventy-four years earlier, in 1763.

During the bitter fighting in 1763-64 General Jeffrey Amherst actually ordered that

powers to define their respective spheres of influence" (p.9).

It was not that there was a sense that this was an uninhabited land mass. On the contrary, there was, indeed, recognition by all the Colonizing forces of Europe that peoples did live here. This recognition would be erased, however, when the Colonizer's view of Manifest Destiny was to be taught (see for example, Lathan, et. al., 2001).
the Indians around Fort Pitt be infected with gifts of smallpox blankets. The Indian uprising failed, and Fort Pitt was easily relieved after a smallpox epidemic broke out among the warriors besieging the fort. (Jacobs, 1966, p. 185, as cited in Jacobs, 1988, p. 10)

Another example occurs with Andrew Jackson, the "heroic" icon, who [de]faces our twenty dollar bill. He, too, operated under this Colonizer's philosophy of divinely sanctioned Manifest Destiny. Although better known for being instrumental in the enactment of the forced removal of the Five Civilized Tribes of the southeast, Jackson was also responsible for atrocities at the "Massacre of Tohopeka or Horseshoe Bend beside the Tallaposa river in Alabama on March 27, 1814" (Weatherford, 1988, p.158). Some sixteen years before he signed the Indian Removal Act in 1830, where he explicitly stated his intent to forcibly remove all Indian Nations east of the Mississippi to "Indian Territory." (e.g., Churchill, 1997; LaDuke, 1999; Nies, 1996), Jackson had earned his reputation as an "Indian fighter." He declared "I have on all occasions preserved the scalps of my killed" (Stannard, 1992, p. 121). While at Horseshoe Bend, Jackson led his Tennessee Army of over 5,000 troops to kill Creek women and children, elderly and infants, with the death toll of more than 1,000 (e.g., Churchill, 1997; Nies, 1996; Weatherford, 1988) There he displayed how

brutal the enactment of the Colonizer's philosophy could be.

The Red Sticks, also known by the French as the "Baton Rouge," were the Warrior Society of the Creek Nation. This society, like other Native resistance to the Colonizer's invasions (e.g., Metacomet; Tecumseh, Crazy Horse, Geronimo), "hoped to return to the traditional Indian language, religion, culture, and way of life" (Weatherford, 1988, p.156). They were the same warrior society that were the final defense of the women and children. In order for Jackson to prove how many Red Sticks had been killed, he had his men "…cut off their noses and [they] accumulated a pile of 557 noses. They then skinned the bodies in order to tan the Indian hides and make souvenirs such as bridle reins" (Halbert and Ball, 1969, p. 276, as cited in Weatherford, 1988, p. 158). This act was so heinous that when the Nazis did the same thing, under Hitler, following the exploits of Andrew Jackson we, as a country, vilified the Nazis for similar acts. Yet the precedence for such acts began here, with the Colonizer's implicit philosophy of Manifest Destiny.

It is this philosophy of the Colonizers that allows for "natural law" to be substituted for evidence and review. An example is the Bering Straits theory of the land bridge between Siberia and Alaska. In the subtle style of Indian humor, noted Native scholar Vine Deloria, Jr. has a different name for this theory. He calls it: "low bridge, everybody cross.' Then he precedes to deconstruct the thinly veiled "natural law" theory which does

His point was that the Bering Straits theory became a vested theory, laden with guilt and a need to explain away the death and destruction wrought by Colonizer's legacy of Manifest Destiny. In reality, the 'big game' that the Native hunters would have been 'following'

not have the scientific evidence necessary to support it. It is not whether the land bridge *could have* worked, but rather the emphasis on how this 'low' land bridge could have been the conduit that peopled two entire hemispheres, which Deloria (1997) argues is far-fetched and unsupported. As Deloria Jr. (1997) posits,

The Bering Strait is simply shorthand scientific language for 'I don't know, but it sounds good, and no one will check.' There are immense contemporary political implications to this theory which make it difficult for many people to surrender. Considerable residual guilt remains over the manner in which the Western Hemisphere was invaded and settled by Europeans. Five centuries of brutality lie uneasily on the conscience, and consequently two beliefs have arisen which are used to explain away this dreadful history. People want to believe that the Western Hemisphere, and more particularly North America, was a vacant, unexploited, fertile land waiting to be put under cultivation according to God's holy dictates. …Coupled with this belief is the idea that American Indians were not original inhabitants of the Western Hemisphere but latecomers who had barely unpacked before Columbus came knocking on the door. If Indians had arrived only a few centuries earlier [then] they would have no *real* claim to the land that could not be swept away by European discovery. (p.68, emphasis in original)

across the land bridge, according to the stated theory, was most unlikely, given that the big game would have then had to traverse seven enormous mountain ranges with little of the food that the big game supposedly desired as a motivation to cross the bridge in the first place

(Deloria, 1997). Therefore, to assume that the land bridge was the feasible means from which the Northern and Southern Hemispheres were peopled becomes fairly ludicrous in the face of such topographical data, grounded in the historical climate of the times in which they were to have done such "crossings."

Coming full circle, this rethinking of the Colonizer's legacy and its impact on American Indians has crucial implications for educators. It has a bearing on your children, as well as American Indian children, for it is in how we educate, and in whose history we teach, that our children's ability to understand not merely how the past is affected, but also in how contemporary situations and circumstances, in particular, related to American Indians are understood.

Non-Indian children are affected by this legacy when they tell me I "can't be a *real* Indian because they're all dead," or I am 'not dressed right' because I don't look like a Plains woman of the 1880s, and so on. It means that often, even by the age of five, the legacy of the Colonizer's hegemony in the form of stereotypes about American Indians is alive and well. Which, in turn, means that they see nothing wrong with being an "Indian princess" for Halloween, when American Indians never had 'princesses' as that was the Colonizer's imposition of a feudal political tradition, that did not/does not exist here. It is what allows the "Tomahawk Chop," which is connected to scalping, to be, ironically, associated with Indians, when, in reality, it was the European Colonizers' combat tradition to demonstrate the number of enemies that had been killed (e.g., Churchill, 1997; Martin, 1998; Stannard, 1992).

American Indian children are affected by the Colonizer's legacy of Colonization as they have lessened self esteem, when a teacher holds up a mirror of America, and Indian children do not see themselves in that mirror (Takaki, 1993). The psychological damage is horrendous, when their cultures are assaulted by television, by textbooks, by teachers, and they are told they are "blood thirsty savages," and unlike their white classmates, are expected to dress like people of 100 years ago, in order to be considered "authentic." As First Nations writer, Lee Maracle, states

> Generation to generation the hurt of defeat accumulates in the consciousness of the colonized, until defeat itself becomes the norm. Exhaustion overtakes the oppressed, resistance seems useless; finally implosion occurs, and the systems which existed for thousands of years breaks down. (Maracle, 1996, p. ix-x)

How do we help your children and mine? How do we begin to break the Colonizer's legacy of Colonial hegemony? While I have only scratched the surface, as educators, and I would argue, as teacher educators, we need to critically reflect and rethink how we teach, and when we teach about American Indians.
1. Do we only teach about 'them' only from Halloween to Thanksgiving?
2. Do we only teach about the Native people as "tribes" rather than as sovereign Native Nations?
3. Do we teach about American Indians only by dividing them into the major geographical regions and study Native people in these regions as if Columbus has not landed yet, never mentioning the conquest and brutal genocidal efforts of the European invaders?
4. Do we teach about Native people only in the past tense, as if American Indians are all dead?
5. What effect do such questions and understandings of the past history of this country have upon how we prepare teachers?

6. What connections does a critical examination of the past have for the current environmental, social and political context that American Indians must battle for contemporary survival, and how do we teach about this?

7. How do the contemporary environmental circumstances of the reservations connect to how we teach non-Indian and Indian children about our shared land mass, in the larger context of the survival of the planet?

Tough, philosophical questions, perhaps, but ones that I hope we can no longer avoid.

ENDNOTE

1. This is a conservative estimate. There is mounting archaeological evidence that occupancy of this land mass could have occurred as early as 30,000 to 40,000 years ago. However, there is some debate about the actual dates, hence I am going with the most conservative of estimates.

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LEADERSHIP PREPARATION REFORM IN GEORGIA: ONE UNIVERSITY'S RESPONSE

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According to 2000 census data, Georgia is the sixth fastest growing state in the nation with a 26.4 percent increase between 1990 and 2000. While Atlanta is a driving force behind much of this growth, Lowndes County, home of Valdosta State University, grew by 21 percent, a significant increase. At the same time, Georgia is the largest importer of college graduates in the United States. Less than ten percent of its population has a college degree (U.S. Census Bureau, 2001). Sustained economic growth, particularly in the technology calls for a viable labor pool, and Georgia's governor has focused much attention on public school and higher education reform. This paper is an overview of that reform and the response of the Educational Leadership Department at Valdosta State University.

In 1998, the University System of Georgia's Board of Regents approved a set of ten *Principles and Actions for the Preparation of Educators for the Schools*. The Principles emphasized the knowledge, skills, performance targets, and levels of accomplishment expected of University System graduates who become certified to work in Georgia's public schools. The Principles were grouped into the three categories of quality assurance, collaboration, and responsiveness. Implementation of the 1998 Principles began at the campus level with the junior class and with graduate students in the fall of 2000. The Principles take effect with the graduating class in 2002.

During the summer and fall of 2000, Governor Barnes' Education Reform Study Commission focused extensively on education personnel for the public schools, raising three questions with regard to school leaders. The first asked what changes in the **working environment** were needed to attract and maintain increased numbers of high quality school principals and superintendents. The second asked what changes were needed in **preparation programs** for leaders and business managers of public schools, and the third asked what changes were needed in **certification requirements** for educational leaders (GERSC, 2001). While the members of the Governor's Commission had high praise for the Regents' efforts to strengthen teacher preparation, they offered several recommendations for further consideration by the Board of Regents, especially for the preparation of educational leaders.

In January of 2001, two advisory committees of University-System faculty, deans, and school administrators were appointed 1) to consider the lessons learned from initial implementation of the Principles, plus the recommendations of the Governor's Commission, and 2) to advise the University System's Office of Academics and Fiscal Affairs on refinements to the Regents' Principles for both the preparation of teachers and leaders (school principals, superintendents, and system support personnel). A future set of refinements will focus on the preparation of school counselors.

The Chancellor decided that Board of Regents action was required on only four of the refinements (approved in April 2001) and asked that the remainder be handled

administratively. The Educator Preparation Academic Advisory Committee (EPAAC) recommended additional changes to the Regents' 1998 Principles on May 14, 2001. The recommendations submitted by EPAAC were approved by the University System Administrative Committee on Academic Affairs on June 5, 2001.

The most recent revision includes the leadership refinements approved by the Georgia Board of Regents in April 2001, the changes recommended by EPAAC and approved by the Administrative Committee on Academic Affairs, and by the Senior Vice Chancellor for Academic Affairs (summer 2001). The 2001 Principles and Actions replace the 1998 Regents' Principles and

Since 1997, the Professional Standards Commission (PSC) has required that all teacher and educational leader candidates pass PRAXIS examinations in order to become certified in Georgia: PRAXIS I measures basic skills in reading, mathematics, and writing. All University System institutions now require a passing score on PRAXIS I as a condition of admission into teacher preparation. PRAXIS II measures content knowledge in the teaching field or in the field of school administration. One or more tests are required for each certification field. Passing rates are set for each test. The PSC is phasing in higher pass rates on PRAXIS II, consistent with national patterns.

Data reported by the PSC reveals a wide variation in pass rates on PRAXIS II among System institutions. There is also a wide gap, on the average, in passing scores on PRAXIS II among students from majority and minority groups. Every system institution has a higher pass rate for Caucasian students than for any other ethnic group. However, for each ethnic group there is a wide range in pass rates among

Actions for the Preparation of Educators. For the purpose of brevity, only those changes affecting educational leadership have been included. Principles One, Five, Eight, and Nine were extensively rewritten. Changes to Principles Ten and Thirteen are indicated by underlining. All changes to the Principles that were approved in 2001 will take effect with students entering educator preparation programs in fall 2002.

Regents' Principles and Actions for the Preparation of Educators for the Schools

Principle # 1: The University System will ensure the success of teacher and leader candidates on certification examinations for all demographic groups.

institutions. There are also a number of unresolved issues in university system institutions regarding the validity and accuracy of some of the data.

Principle # 5: The University System will guarantee the quality of any educational leader it prepares.

Educational leaders are largely responsible for organizational structures and environments in schools and should create conditions that support student and teacher success. In recent years, school administrators have faced changes similar to those encountered by the business world: rapidly changing technology, a more diverse environment, increased demands by consumers for quality products, and the need to constantly retrain the workforce, to name a few.

Recommendations from the Governor's Education Reform Study Commission and the Southern Regional Education Board call for new models for the preparation of educational leaders and for universities to stand by the quality of their graduates and continue to support educational leaders and school

counselors in their continued professional development.

The Guarantee

- Any educational leader recommended for certification will meet the employing school's expectations in the items listed below for the Guarantee.
- Any leader not meeting those expectations within the first two years of practice as an educational leader in Georgia schools (and who is within two-years of completing the preparation program) will receive additional training at no expense to the leader or the school.
- That additional training will consist of an individualized plan agreed upon between the school district and the university. This plan will include the learning outcomes desired.
- The university that recommended that the institution that prepared the leader for certification will provide the additional training. In cases of geographic inconvenience, training may be provided through distance technology or through arrangements mutually agreed to by a local institution.

What the University Assures:

Any candidate recommended for certification as an educational leader will be able to:

- Set high expectations for all students in the school or system and then organize curriculum, instruction, and assessment around them.
- Use data on student learning and achievement to set benchmarks and to monitor progress toward continuous improvement.
- Use technology to meet the individual learning needs of students, teachers, and administrators.

- Lead schools using standards-based objectives, results-based performance management, and continuous improvement.
- Raise perceptions of all parties that the school or system can do better.
- Develop a school or system plan for improvement.
- Help teachers customize instruction for individual students or groups of students that reflect students' own experiences, learning styles, interests, cultures and special needs.
- Provide students with the resources they need to achieve high learning standards through a comprehensive program of student support services.
- Increase student-learning time, as needed, using flexible schedules, structures, and technology.
- Establish a safe and orderly environment that supports reaching the goals of the improvement plan.
- Lead the school or system in accordance with school law and professional ethics.
- Use state-of-the-art technology practices from business and industry to effectively and efficiently manage resources, planning, record keeping, and evaluation of schools or systems.
- Demonstrate success in school improvement after two years of practice as an educational leader.
- Complete at least 150 contact hours of field experiences that are integrated into the course sequence of the preparation program.
- Receive support, assistance, and professional development from the University faculty in collaboration with the

schools (limited to first and second-year newly certified leaders in Georgia).

Principle # 8: **Educational leadership programs will be the shared responsibility of colleges of education, arts and sciences, business, other academic units (as appropriate), and school partners.**

Educational leaders need to be able to use continuous quality improvement techniques, to use data on student learning and achievement to set benchmarks and to monitor progress, to use technology to meet individual learning needs of students, teachers, and administrators, and to build effective teams that focus all parties on the core mission of schooling. Faculty with expertise in these areas may be in colleges of education, business, arts and sciences, or other units. Educational leaders also need "hands-on" experiences in schools and business settings. The faculty members who prepare educational leaders must be drawn from university and school partners to ensure that leader candidates can meet the outcomes listed in the guarantee.

Principle # 9: University System institutions that prepare educational leaders will collaborate with area school systems to work on seven goals:
1. To increase P-12 student achievement and high levels of learning in partner schools.
2. To mentor beginning educational leaders.
3. To nominate potential educational leaders for admission into preparation programs.
4. To provide field placements for aspiring educational leaders to demonstrate the outcomes of the guarantee.
5. To collaborate in the preparation and development of educational leaders.
6. To encourage practitioner research by providing appropriate training in research on school improvement.

- Receive the Guarantee.

7. To increase the amount of school-based research on improvement of schools and on leader preparation and development programs.

Principle # 10: All universities that prepare teachers and educational leaders will implement aggressive recruitment policies to increase the numbers, to raise the caliber, to expand the diversity of candidates, and to balance supply and demand.

Within each university that prepares teachers and educational leaders, recruitment policies must set the academic qualifications of students going into educator preparation programs to be at least comparable to student qualifications for the institution as a whole. Recruitment policies must also seek candidates who are representative of diverse cultural groups in order for children to experience effective role models from more than one group. Special recruitment efforts should be initiated in fields that have shortages, and the University System must work with all partners to balance supply and demand. The distribution of programs must also be balanced with geographic needs. The University System office will collaborate with the Professional Standards Commission to create a clearinghouse to school districts for all qualified applicants seeking teaching and leadership positions and for "back-up" personnel in emergency situations when certified educators cannot be found.

Principle # 13: The University System will encourage institutions that prepare educators to give added emphasis to policies that:
1. Support the efforts of faculty to model effective teaching.

Educators teach and lead as they are taught. Future teachers experience courses taught by faculty in the core curriculum and in

the major; future teachers and <u>educational leaders</u> experience professional courses and internships in school classrooms. In all courses, especially those taken by prospective educators, faculty must take responsibility for teaching effectively and for producing student learning.

2. Support the efforts of faculty to focus their research on ways to improve classroom teaching, <u>schools,</u> and P-12 student learning.

Some university faculty are focusing their research on topics that will further knowledge about what works or what improves teaching

Through partnerships with school systems <u>and other intermediate units (including regional education service agencies),</u> some faculty are teaching college courses on-site in schools, thus helping teacher <u>and educational leader</u> candidates more readily apply educational theory to school practice, and allowing university faculty to remain in close touch with the realities of schools. Teacher educators are more effectively involving master teachers in the preparation of new teachers, and more faculty are conducting research on school practices. <u>These practices need to be extended to include more fully those faculty who prepare educational leaders. University faculty also need to help school practitioners to strengthen their own research on school improvement.</u> Policies must include incentives to increase these practices, and to support university faculty participation with mentoring and induction programs for new teachers and educational leaders, and assistance with professional development plans of experienced educators.

Valdosta State University's College of Education and Departmental Response to the Revisions

In response to these changes and those being developed by the Georgia Professional

and student learning in P-12 schools. The University System will encourage expansion of these practices. Faculty are further encouraged to translate the findings from basic or applied research into recommendations for improved practice and to communicate research findings to the schools. P-12 teachers are encouraged to share their perspectives on improving teaching and learning with university faculty to stimulate research on real problems.

3. Support increased participation of educator preparation faculty in the public schools.

Standards Commission, the Educational Leadership Department has revisited its mission, philosophy, conceptual framework, program standards, foundational work, skill base, and syllabi.

The department recognized that exceptional forces are changing the educational environment, leading to new expectations for faculty and students alike. Globalization of the economy, demographic changes, new social and family structures, and a "high stakes" political mindset have created greater expectations for the public schools while fostering experimentation with privatization, charter schools, school vouchers, and deregulation. The increasing reliance on technology and market-based solutions to social needs pose significant challenges to educational leaders in the near term. These new challenges demand new leaders and a restructuring of the process by which they are prepared. Instruction and support to prospective and practicing school leaders must support their ability to work with greater diversity and complexity, integrate differing ideas, and solve an almost continuous flow of problems.

The mission of the Department of Educational Leadership supports and

complements the mission of Valdosta State University's College of Education and the Georgia Board of Regents. The leadership and research faculty believe that each graduate of the Educational Leadership program should be wholly capable of fostering educational environments in which teachers can bring diverse students to high levels of learning.

Departmental philosophy is grounded in constructivism: that knowledge and expertise are co-created by thinking people working in and with their environments which may differ greatly from school to school. The best use of faculty expert knowledge is to provide frameworks and ideas with which school leaders can create new knowledge applicable to those environments.

The departmental faculty has agreed upon certain core values, including the educability of all children, that students must contribute to society, that all students are entitled to a free public education, a willingness to examine our own assumptions, beliefs, and practices, and a belief in the positive linkage between effective leaders and productive schools.

The Department of Educational Leadership's knowledge and skill base are drawn from several bodies of work:

1. *Principals for our Changing Schools*, the work of Scott Thompson and the National Policy Board for Educational Administration (1993), later adopted as the basis for program standards for the Educational Leadership Constituent Council (1995).
2. The 1994 Interstate School Leader Licensure Consortium initiative
3. Best practices as addressed by the Southern Regional Educational Board
4. Ongoing research by students of leadership like Thomas Sergiovanni, Joseph Murphy, Reginald Green, James Kouzes, Barry

Posner, Margaret Wheatley, Scott Thompson, John Gardiner, Peter Senge, Michael Fullan, Warren Bennis, and others.

Program standards as expressed by performance outcomes are derived from these knowledge bases under the umbrella of the Georgia Board of Regents' *Principles and Actions for the Preparation of Educators for the Schools* (2001). They are also derived from the *Georgia Leadership (ISSLC) Standards* adopted by the Georgia Professional Standards Commission (2000), and the *Standards for School Leaders* adopted by the Interstate School Leaders Licensure Consortium (1996). Additionally, program standards are derived from those adopted by the Educational Leadership Constituent Council for the *National Council of Assessment of Teacher Education* (1995) for advanced programs in educational leadership.

Using the Georgia Board of Regents' Principles as a starting point the department examined the content of these standards deriving a matrix of common elements running throughout the various standards. The result was the development of seven program standards and 99 elements or specific performance outcomes designated as knowledge, skills, or dispositions. The seven standards and the number of their respective outcomes are as follows.

1. Facilitate a shared vision of learning (9 elements)
2. Sustain a school culture and instructional program conducive to student learning and staff growth (24 elements)
3. Manage Resources for a safe and effective learning environment (18 elements)
4. Collaborate with and respond to the community (8 elements)

5. Act ethically and with integrity (8 elements)
7. Use inquiry to solve educational problems (5 elements)

Administratively, the department is responsible for the teaching of educational research and statistics to all graduate students in the college's graduate professional certification programs. Therefore, standard number seven, **The educational leader uses inquiry to solve educational problems**, was added to address that responsibility.

In order to adequately assess student performance the elements are written as demonstrable or performance skills that assume the knowledge necessary to execute them effectively. Dispositions, as functions of values or beliefs, are more difficult to assess, and we agree with Shipman and Murphy (1996) that dispositions "nourish and give meaning to performance" (p.8), and with Perkins (1995, p.278) that "dispositions are the soul of intelligence, without which the understanding and know-how do little good." One way in which dispositions can be effectively addressed is by modeling them for students.

Operational Changes in the College and Department

In 1999 the College of Education and Department of Educational Leadership, in response to the Board of Regent's 1998 challenge, initiated the South Georgia Leadership Academy for teacher leaders and school principals who understand the school improvement process and have the capabilities required to implement comprehensive reform programs. The operating vision is that significant school change requires a different breed of leaders–leaders who can create a vision for their schools and get acceptance for that vision from their faculties and

6. Respond to the larger political and social context (11 elements)

stakeholders, develop a plan to work toward specific goals for school and student performance, select and provide high quality professional development, find and organize resources, track the innovations to determine if they are actually being put into place as intended, evaluate the progress of students on an ongoing basis, and create a context in which faculty are encouraged to learn new ways of teaching. At present, four districts with a total of 12 schools are currently finishing the initial program. Forty participants are completing a Master's or Specialist in Education degree, and one additional district initiated a two-year program in January of 2001 designed to prepare a selected pool of leaders for the future.

The academy is considered an essential part of a professional development infrastructure that districts must build to ensure a sufficient supply of highly trained, strongly committed educational personnel. The content of the degree programs is based on what is known from research and practice that leaders must know and take on in order to create good schools. At the same time, the program addresses the conditions and the needs of local schools as they identify them. There is an attempt to build a direct relationship between the expressed needs of the school and district and the content and processes of the program. Elements of the program are,

- problem-based learning specific to the school site is a primary method of instruction
- leadership development is a primary focus
- 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.

Major emphasis has been 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 envisioned end product is to develop leaders grounded in instructional leadership who have a passion and disposition to create and maintain excellent schools.

Formative assessment procedures

The Educational Leadership Program and the Leadership Academy at Valdosta State University have also recently developed both an assessment policy and a comprehensive performance assessment system to measure the extent to which graduates of leadership preparation and development programs are able to demonstrate within their first two years of practice as an education leader in Georgia schools, the ability to:

8. Provide students with the resources they need to achieve high learning standards through a comprehensive program of student support services.
9. Increase student learning time, as needed, using flexible schedules, structure, and technology.
10. Establish a safe and orderly environment that supports reaching the goals of the improvement plan.
11. Lead the school or system in accordance with school law and professional ethics.
12. Use state-of-the-art technology practices from business and industry to effectively and efficiently manage resources, planning, record keeping, and evaluation of schools.

Rationale

1. Set high expectations for all students in the school or system and then organize curriculum, instruction, and assessment around them.
2. Use data on student learning and achievement to set benchmarks and to monitor progress toward continuous improvement.
3. Use technology to meet the individual learning needs of students, teachers, and administrators.
4. Lead schools using standards-based objectives, results-based performance management, and continuous improvement.
5. Raise perceptions of all parties that the school or system can do better.
6. Develop a school or system plan for improvement.
7. Help teachers customize instruction for individual students or groups of students that reflect students' own experiences, learning styles, interests, cultures and special needs.

The department has defined effective job performance for managers or leaders as "the attainment of specific outcomes through specific actions while being consistent with policies, procedures, and conditions of the organizational environment."

The twelve statements of essential job-related competencies adopted by the Board of Regents reflect the current thinking of Georgia policymakers, high-level administrators and others on how effective education leaders must think and act in order to attain specific results required by their jobs, in an era of school reform and state-mandated accountability. They are included in the set of core objectives of a preparation program for leaders and in the output standards by which the quality of the program and its graduates

will be judged. Institutions that prepare and develop leaders must create systems for assessing their results in terms of whether graduates acquire and apply these competencies. **The Comprehensive Leadership Assessment System** (CLAS) adopted by the department is designed to do that.

Assessment System Design

The CLAS is a work-in-progress for which basic components will evolve over several years and be continually studied, enhanced, and refined through implementation analysis and redesign. However, the purpose, general framework and essential elements that comprise the system have been defined. The CLAS is intended to measure leadership students' progress in acquiring the twelve competencies, their ability to put these into practice in contextual settings, and, once they have completed a preparation program, their on-the-job performance and organizational impact during the first two years of leadership practice in a Georgia school system. It is a system for assessing whether individuals have attained a level of job mastery that is deemed essential for effective practice, rather than one that is designed to measure high or expert leader performance.

Competency Acquisition Framework. In keeping with the stated purposes and the competency-based approach to program design and evaluation, the CLAS is organized around a competency acquisition framework: Each competency represents specialized knowledge, skills and attitudes recognized by the profession as essentially related to the performance of leadership functions and responsibilities. These competencies or characteristics can be developed through specific training and education programs. Once the competencies are acquired and

satisfactorily demonstrated in realistic job situations, then graduates are able to appropriately and effectively apply the knowledge, skills and attitudes they represent in performing their actual leadership jobs. It is this competency-driven, on-the-job performance of education leaders that impacts organizational performance and, ultimately, student achievement.

Stages of competency are identified as: (1) recognition, (2) understanding, (3) self-assessment, (4) demonstration, (5) practice, and (6) application. Leaders can develop the set of characteristics or competencies required by a job if the design of the training/education program incorporates these stages. Missing any of the stages will result in only partial development of the competency. These stages also provide the basis for the selection and design of appropriate types of assessments to document competencies expected of leaders. Further, they align well with the traditional preparation program structure of core and specialization coursework (stages 1,2, and 3) followed by field experiences and internship (stages 4 and 5). Assessment of stage 6 should occur when the graduate of a leadership program actually takes a job as education leader, so must sometimes be delayed for several years after preparation is completed, but should not be omitted.

Competency Assessment Phases.

Taken together, the rationale, the six-stage competency-acquisition-process, and the leadership preparation program structure support a four-phase competency assessment process. The focus of each phase and the outcomes assessed are described below.

Phase I - focuses on whether students are learning the competencies and their various behavioral indicators and how these relate to

performance (competency acquisition stages 1 and 2; program core and specialization coursework). The outcome assessment

Phase II - focuses on the students gaining personal awareness of where they stand on each competency (competency acquisition stage 3; core and specialization coursework). Its outcome assessment determines whether students know the discrepancy between the ideal and their own status in relation to the competencies.

Phase III – focuses on students trying out different ways of thinking and acting and applying the competencies to specific situations and problems encountered in the jobs of education leaders (competency acquisition stages 4 and 5; field experiences and internship). It is outcome-assessed. Students apply the competencies to specific situations and problems that are encountered in the jobs of educational leaders.

Phase IV – focuses on students' application of the competencies in actual job situations and the effects of these behaviors and actions on organizational performance and student achievement (competency-acquisition-stage 6, first educational leadership position after completion of the leadership program). Outcome assessment determines changes in student achievement and organizational performance.

The system depends on assessment of multiple evidences of understanding, practice and demonstration of the competencies and, ultimately, the impact that a leader who is judged to be competent has on organizational performance and student achievement in a school or school system. For each phase, these types of measures will be developed and used to make such judgments:

indicates that students have developed an image of how a superior-performing leader should think and act.

- **Phase I** – review and assessment of written tests of specialized knowledge, application tasks such as in-baskets and case studies
- **Phase II -** evaluation of portfolio artifacts, special projects, instrumented and informal observations and feedback, self-assessment inventories, and reflective journals.
- **Phase III -** evaluation of problem-based learning activities, portfolio artifacts, instrumented and informal observations and feedback, field-based research and development projects, and reflective journals,
- **Phase IV -** specific on-the-job projects designed to provide for demonstration of the competencies, comparative analyses of standardized test results and student work quality, organizational climate and culture surveys, evaluation of school improvement plans and evidence of progress toward identified goals, and surveys of faculty and stakeholders' perceptions.

Each competency will be defined further by a list of **behavioral indicators** for assessing performance, as it is reflected across the various evidences. An initial map of which indicators relate to specific evidences will be developed and refined over time, as additional instructional activities and evidences of performance are created and experience with the assessment system produces further insights on how these match with the indicators. Evaluation specialists, expert practitioners, and leadership consultants will assist with the development of indicators A set of rubrics will be developed to guide the judgments made about the level of performance observed for specific indicators and competencies as evidences are reviewed.

Faculty will record their judgments on individual's competency learning, contextual practice and demonstration, and on-the-job performance on assessment report forms specifically designed around the competencies, indicators, evidences and rubrics. These data-based judgments will be made by consensus during regularly scheduled documentation meetings.

Training on the purpose, rationale, competencies and indicators, rubrics, procedures and forms, and appropriate use of results will be provided for the faculty and for practitioners in the schools who assist with the competency acquisition and documentation process. It will also be provided students whose competency acquisition and performance is assessed by use of the system, and district administrators in whose districts the system is used to assess results. Formative feedback from implementation will be used to modify and improve the training as needed.

- Form faculty team to draft CLAS development plan
- Select expert advisory group
- Prepare proposal to Wallace-Reader's Digest Funds for $50,000 grant

October
- Convene expert advisory group (2-day working retreat)
- Incorporate advisory group input into concept paper
- Disseminate refined concept paper to faculty
- Share concept paper with area superintendents at RESA meetings (3)
- Continue work on development plan

December
- Review CLAS development plan, refine, disseminate to faculty

The design for the formative evaluation of the CLAS will be developed in collaboration with educational and business leaders, faculty, expert practitioners, students, and recent graduates. The evaluation of the system as it is implemented will focus on collecting and analyzing information about how the assessment system is working, the quality of the various parts, the adequacy of training, and the results of its use. Appropriate databases and data analysis procedures will be established for this purpose. Findings will be used to modify and enhance various parts and the whole.

Preliminary Timeline for the Development of CLAS (2001-2002 school year)

Phase 1. Planning for System Development (August – December 2001)

August
- Orient Leadership Program faculty to proposed system

- Establish work teams as indicated by the plan
- Prepare and post large timeline chart
- Clarify team assignments, schedules, how work gets done

Phase II. CLAS Component Development (November 2001 – March 2002)

January
- Teams begin work on behavioral indicators, research existing assessment tools and strategies for each competency and assessment phase

February
- First draft of indicators completed
- Indicators reviewed by faculty, practitioners, and expert group

March
- Indicators revised, based on input from reviewers

- Review of existing assessment tools/strategies
- Decision on which existing tools/strategies to use; which to develop

April
- Select assessment development team(s)
- Begin development of new assessment tools/strategies

May

- Continue development of new tools/strategies
- Begin development of rubrics for performance judgments

It is expected that the CLAS process will provide the data necessary to determine (1) expected student competencies and (2) information requisite to adjusting programmatic standards.

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COPERNICAN REVOLUTIONS IN THOUGHT: THE KANT-DEWEY DIALECTIC

David Snelgrove

... with the outstanding exception of Peirce, I have learned most from writers
with whose positions I have in the end been compelled to disagree.[1]
John Dewey

Introduction

What I wanted to be able to say was that Dewey began as an anti-Kantian because of the Hegelian aspects of his philosophy. That this Hegelian basis began to erode as he developed more completely his own philosophy during his Chicago and Columbia years and that ultimately his philosophy, made up a comprehensive philosophical system like the Kantian system that he had rejected in his early career. That Dewey, like Kant began a "Copernican Revolution" in philosophy. That is what I wanted to say. What I can say is that Kantian philosophy had at least as much impact on Dewey, even if from a dialectical position, as did the Hegelianism that we are so willing to find in his works, that much of Dewey's work, especially the early works make up a dialogue with Kantian philosophy.

Kant's Copernican Revolution in metaphysics posited that instead of our knowledge conforming to objects, that objects must conform to our knowledge. Reason operates as a regulative principle, guiding understanding, moral action, and judgment. Behavior, for Kant, had its source in duty and its limit in the categorical imperative. Dewey's Copernican Revolution replaces the Kantian conception of knowledge based on reason with knowledge based on experience, intelligence, and existence. The resulting behavior is based on the consideration of its consequences.

Kant and Dewey are remarkable in that their intellectual production progressed and developed in such an orderly way that the evolutionary quality of their writing and the progressive nature of their thought make it difficult to divide their work into periods dominated by a single idea or concept. Kant scholars look at the earlier work of Kant as his pre critical period. His acceptance of a dualistic conception of knowledge, especially the distinction between the world of the senses and the world of the mind, caused him to reformulate his ideas in *The Critique of Pure Reason* published in 1781. In *The Critique of Pure Reason*, Kant developed a system to which his succeeding works adhered.

We can divide Dewey's work into what we call his idealistic period and his Hegelian-idealist period. He divided mature work into what he called his experimental-idealist period, his functionalist period, and his instrumentalist period. The early periods roughly correspond to the influences of his mentors. H. A. P. Torrey and George Sylvester Morris.

Torrey's influence came during Dewey's pre-Johns Hopkins studies. It was with Torrey that Dewey studied philosophical German. The works of Kant must have been included. Kant was, after all, among the first philosophers to write in the German language instead of Latin. This fact continues to create problems with the translation and interpretation of Kant's writing. During this period, Dewey wrote two essays for publication in *The Journal of Speculative Philosophy* edited by William

Torrey Harris. He called these articles "highly schematic and formal," and said "they were couched in the language of intuitionalism."[2] They were *Kantian* but of the Scotch common sense realist variety which he had, no doubt, learned from Torrey.

Dewey's Hegelian-idealist period began with his translation of some articles on Hegel for Harris and lasted until the early 1890s. The influence of his Johns Hopkins professor and later University of Michigan colleague, George Sylvester Morris, an avowed Hegelian, was a major source of Dewey's decade-long adherence to Hegelian philosophy. It was his

We commonly think of Dewey as a Hegelian, even one of the Young Hegelians. Dewey admitted that his study of Kant under Morris at Johns Hopkins slanted toward Hegel. "Morris," he said, "came to Kant through Hegel instead of to Hegel by way of Kant, so that his attitude toward Kant was the one expressed by Hegel himself."[4] Dewey thought that this was "in favor of Mr. Morris."[5] Hans Reichenbach in *The Rise of Scientific Philosophy* disagreed. He wrote,

> Hegel has been called the successor of Kant; that is a serious misunderstanding of Kant and an unjustified elevation of Hegel. Kant's system ... was the attempt of a great mind to establish rationalism on a scientific basis. Hegel's system is the poor construction of a fanatic who has seen one empirical truth and attempts to make it a logical law within the most unscientific of all logics. Whereas Kant's system marks the peak of the historical line of rationalism, Hegel's system belongs in the period of decay of speculative philosophy which characterizes the nineteenth century.... More than any other philosophy, Hegel's system has contributed to the division between scientists and

discovery of the limits of Hegel's system that resulted in his progression from the Hegelian viewpoint to the development of his personal philosophy. Dewey's Hegelian-idealist period lasted until about 1891. His *Outlines of a Critical Theory of Ethics* was his last Hegelian-idealist work. In 1892 and 1893 Dewey published two essays in which he broke loose intellectually from Hegelian-idealism. Idealist theories were disappearing from his writing but the idealist language remained. He was saying new things in old ways. He began calling himself an "experimental idealist" in 1894.[3]

> philosophers. It has made philosophy an object of derision from which the scientist wishes to keep his course clear.[6]

These comments aside, the Hegelian system was very powerful. A good deal of philosophy after Hegel amounted to the evaluation of prior philosophical systems through the Hegelian framework. Much of the subsequent discussion centered on the application of the Hegelian system in various ways. Perhaps the most important was the Marxian application of Hegel's dialectical law within the framework of a political movement.

We often forget is that the young Hegelians rejected as much or more of Hegel as they retained. Marx, for example, eliminated the idealistic aspects of Hegel's philosophy while retaining the dialectic and the Hegelian sense of history, turning Hegel on his head as he said. Dewey, in his turn, exchanged Hegelian metaphysics for experience, community, and the application of intelligence.

John Dewey's doctoral dissertation on Kant was, we think, critical of Kant's psychology. We do not know this with certainty because the copies of the dissertation have disappeared. Nevertheless, later writing and comments give us a good idea of what that

dissertation contained. He later wrote that his article, "Kant and Philosophic Method," reached very much the same conclusions.[7] Dewey had plenty to say about Kantian philosophy in his later writing, most of which used the Kantian system as a starting-point to discuss modern developments in philosophy.

Carl J. Friedrich, who edited the Modern Library edition of *The Philosophy of Kant* was not surprised that Deweys criticism focused so much on the work of Kant. He wrote that

> Any attempt to describe Kant's influence must end up in being a history of philosophy after 1800. Not only the German idealists, but Schopenhauer and Nietzsche, Marx and the positivists, T. H. Green and Bosanquet and Hobhouse, as well as the numerous neo-Kantians down to Vaihinger's Philosophy of As-If and the "Existentialists" and "Phenomenologists" testify to the all-pervading impact of Kant's thought. It is impossible to assess the "influence" of Kant on succeeding generations precisely because it is so vast.[8]

Intellectual environment

The enlightenment and the changes that resulted enriched the intellectual environment in which Kant worked. The old dualism between reason and the senses had broken down. The world became orderly and could be understood through the use of reason and the collection of facts. Reason became the basis for speculation about the human condition.

Both Dewey and Kant strayed from their mothers' religious training. Their philosophies became more secular than theological though they struggled with their religious backgrounds for all their lives and in all of their work. Dewey observed, "Religious feeling is unhealthy when it is watched and analyzed to see if it exists, if it is right, if it is growing. It is as fatal to be forever observing our own

Law became the process for regularizing the economic and social processes. New social classes and new political movements removed the rule by divine right. The concept of natural rights and the progressive development of society began to take hold.

Post-Civil War American democracy very much influenced Dewey's intellectual environment, the everyday experiences of individuals living in society, and the intellectual environment of the day. That environment was, in the latter decades of the nineteenth century, beginning to emphasize science over faith. Religion began to wane as an intellectual influence. Darwinism attracted a significant following. The social sciences, especially the new psychology, sociology, and anthropology, were carving out their own intellectual place in the movement toward modernism. The foundations of pragmatism were being constructed on the thought of Peirce and James.[9]

Kant and Dewey both were raised in working middle-class families. Kant's father was a craftsman saddle maker in Göttingen in East Prussia and Dewey's was a store keeper in Burlington, Vermont. Kant never left Gottingen. Dewey could not wait to get out of Burlington. Kant's mother was a Lutheran pietist, Dewey's was a strict Congregationalist, "a kind and generous person, but narrow and strict in her views of morals and religion."[10]

religious moods and experiences, as it is to pull up a seed from the ground to see if it is growing."[11]

Dewey discovered that "the liberal evangelicalism he was finding in church and college, a form of Christianity more palatable to his developing intellect than was his mother's religion ... (and) in Neo-Hegelianism a philosophy that softened the oppositions in

liberal evangelical teachings without impairing the Christian content. (L)iberal evangelicalism ... rejected the notion that (the Bible) must be read and interpreted literally or in terms of some historic denominational creed. It believed, instead, that Scripture must be read in the light of experience and intelligence."[12]

It is interesting that among their early publications both Kant and Dewey produced works on the thought of Leibniz. Kant's combined criticism of Leibnizian rationalism with his criticism of empiricism of Locke, Hume, and others. Kant was seeking a reconciliation of the rationalistic with the empiricist. He judged Leibniz to be a rationalist and viewed the chasm between rationalism and empiricism as one that had to be bridged.

Dewey's critique of Leibniz came from perhaps the highpoint of his Hegelian period. Morris published Dewey's *Leibniz's Essays Concerning Human Understanding* as one volume in a series on German philosophy that he edited. Dewey found Leibniz to be a philosopher who recognized the role of the developing sciences. He had an appreciation for Leibniz's organic view of the world that did not include the dualistic view of the world of the idealists.

White says that "Dewey's work on Leibniz ... points up very clearly his organic view of the world, his emphasis on activity and continuity, and his attack on dualism and formalism."[13] Dewey's Hegelian point of view is expressed clearly through his analysis of Leibniz. His own conception of an organic world, idealistic in origin is later "supplemented and fortified (and transformed, of course) by his contact with Darwinism."[14] White finds: "The fact that he was aware of a tendency in some philosophers to begin with vaguely formulated metaphysical notions and

then to sharpen them by using the results of science, facilitated his own transition to instrumentalism.... Dewey later went further and changed his whole philosophy to suit the results of empirical science."[15]

Dewey's criticism of Leibniz was, in part, related to Leibniz's dependence on "scholastic formal logic" and its contrast to the development of scientific thought leading to "constant conflict between the method and content of his philosophy, between its letter and its spirit."[16.] Dewey, of course, eschewed formal logic in favor of scientific thought. This distrust in a highly formal system applied later to Dewey's assault on the Kantian system and the neo-Kantians.

Eli Gordon observes that "neo-Kantianism today has become in great measure a philosophical ghost, and like many such ghosts it has taken up a home in the history of ideas, where it troubles no one."[17]

But Gordon also speaks of the importance of neo-Kantianism in the late nineteenth century. He said,

The various forms of neo-Kantianism ... make the movement in its entirety difficult to define. Perhaps what most united its many schools was a shared conviction that, by the middle of the nineteenth century, the metaphysical extravagances of romanticism and speculative idealism had at last been spent, and that genuine philosophical renewal could be achieved in Germany only by returning to the methodological rigor of epistemological critique. "Zuruck zu Kant" was the battle cry of the movement. Taking their cue from Kant's critique of metaphysics, the neo-Kantians set out to demonstrate that philosophy properly conceived must confine itself to laying down the formal conditions for knowledge, whether such

knowledge be that of natural science or of culture.[18]

Amos Funkenstein wrote that "the excellence of philosophical systems is often recognizable by their ability to dig their own graves."[19] ... The crucial idea is Hegelian: philosophical movements do not follow each other in the fashion of waves, one succeeding another in mere series. Rather, schools of thought emerge in violent opposition; they protest some older doctrine whose very

Neo-Kantian philosophy was very popular in the nineteenth century but in competition with the Hegelian and Phenomenological philosophies in European universities neo-Kantianism became the scapegoat of those newer systems. Students in Berlin observed that "die Philosophie ist mit Stumpf und Riehl ausgerottet worden" (philosophy has been destroyed root and branch), a resentful pun on the names of Karl Stumpf and Alois Riehl, two of the oldest and most revered professors of "critical" or "scientific" philosophy.[21]

Dewey's critique of Kant

"Kant," says Dewey, "the founder of modernist philosophy, calls upon Reason to undertake the most difficult of tasks, self knowledge, and establish a tribunal to decide all questions according to its own eternal and unchangeable laws. This self-knowledge of reason, then, is the Method and criterion which Kant offers. (His) categories ... are so many conceptions of the understanding ... thus furnish the subject-matter of Logic. But they also have relation to objects, and, as such, are synthetic and furnish subject-matter of Transcendental Logic.... The categories have objective validity or synthetic use because without them no experience would be possible. The categories are not errors, which one goes through on the way to

radicalism has grown intolerable and seems in any case on the verge of internal collapse.... (T)his "digging one's own grave" metaphor is a means of explaining a crucial moment of intellectual history. Students ... were themselves schooled in the philosophy they then set about dismantling. This phenomenon of philosophical burial is therefore one illustration of what Funkenstein called "counter-history."[20]

truth. Their completed system in its organic wholeness if *the* Truth.[22]

Kant recognized that reason had synthesizing as well as analytic powers, the former enabling it to construct an intelligible world. But Kant makes a "mechanical" separation of subject and object, the phenomena of a synthesizing reason and the noumena, the thing-in-itself lying outside of reason. This separation, this dualistic metaphysical view causes Kant's philosophy to end in "subjectivism, phenomenalism, and agnosticism, falling short of providing a valid method. Kant's doctrine, however, contains the germ of the correct method."[23]

In short, said Dewey, the relation of subject and object is not a "transcendent" one, but an "immanent," and is but the first form in which Reason manifests that it is both synthetic and analytic .... The material which was supposed to confront Reason as foreign to it is but the manifestation of Reason itself.[24]

All through Kant's "*Critiques* is woven in the notion of an intuitive understanding which is the ultimate criterion of all truth ... an organic system of experience or self-consciousness.... What is involved in the notion of organism? Why, precisely the Idea ... of a Reason which is both analytic and synthetic ... and the theory of this Reason is the

Philosophic method.[25] This method is "an account of the conceptions or categories of Reason which constitute experience, internal and external, subjective and objective, and an account of them as a system, an organic unity in which each has its own place fixed."[26] But Kant never develops this theory of an intuitive understanding it was left to Hegel to arrive at the "completed Method of Philosophy.... (Any philosophy which can pretend to be a method of truth must show Reason both as analytic *and* synthetic."[27]

The problem for Dewey was that Kantianism

> naturally invoked universal bonds to restore objectivity. But, in so doing, it accepted the particularism of experience and proceeded to supplement it from non-empirical sources.... With the downfall of the traditional notion of experience, the appeal to reason to supplement its defects becomes superfluous. ... The historic outcome was a new crop of artificial puzzles about relations; it fastened upon philosophy for a long time the quarrel about the *a priori* and the *a posteriori* as its chief issue.... But it soon becomes obvious that while there is assuredly something *a priori*--that is to say, native, unlearned, original--in human experience, that something is *not* knowledge, but is activities made possible by means of established connexions of neurones. This empirical fact does not solve the orthodox problem; it dissolves it. It shows that the problem was misconceived, and solution sought by both parties in the wrong No freedom seems to be left save by alleging that man is somehow supra-natural in his make-up--an idea of which Kant's noumenal and transcendental

direction.... Organic instincts and organic retention, or habitforming, are undeniable factors in actual experience.[27]

Dewey appreciated the contributions of earlier philosophers but thought that reliance upon pre scientific philosophy was inappropriate. He said that

> while it is a sign of an illiberal mind to throw away the fertile and ample ideas of a Spinoza, a Kant, or a Hegel, because their setting is not logically adequate, it is surely a sign of an undisciplined one to treat their contributions to culture as confirmations of premises with which they have no necessary connection.[28]

Dewey thought that Kant's unification of rationalism and empiricism was a transitional stage, that it marked the "transition of the old abstract thought, the old meaningless conception of experience, into the new concrete thought, the ever growing, ever rich experience."[29] It did not question traditional beliefs and institutions. He said,

> If we ignore the cumbrous technicalities of Kant, we may take him as one whom the rise of natural science impressed and the role played in science by the idea of causation, this being defined as a necessary, universal or invariant connection of phenomena. Kant saw that in all consistency this principle applies to human phenomena as well as to physical; it is a law of all phenomena.[30]

Dewey believed that such a dependence on linked phenomena left no room for freedom. Kant's idea of duty as freedom was insufficient since it existed under a reign of law. He said,

> man is hardly more than a translation into a more impressive phraseology.[31]

and that

> Kant's philosophy served to provide an intellectual justification or

"rationalization" of subordination to fixed and ready-made universals, "principles," laws.... (B)ecause he taught that the understanding employs fixed, *a priori*, concepts, in order to introduce connection into experience and thereby make known *objects* possible (stable, regular relationships of qualities), he developed in German thought a curious contempt for the living vairety of experience and a curious overestimate of the value of system, order, regularity for their own sakes.[32]

For Dewey experience was the spring from which all knowledge, all philosophy flowed and that " ... the notion of experience implied in the questions most actively discussed gives a natural point of departure."[33] But Dewey contrasted the orthodox description of experience and "that congenial to present conditions. He said that the orthodox view regards experience

> 1. primarily as a knowledge-affair. But to eyes not looking through ancient spectacles, it assuredly appears as an affair of the intercourse of a living being with its physical and social environment. 2.According to tradition experience is (at least primarily) a psychical thing, infected throughout by "subjectivity." What experience suggests about itself is a genuinely objective world which enters into the actions and sufferings of men and undergoes modifications through their responses. 3. (In orthodox view) ... the past exclusively counts ... what has taken place, reference to precedent, is believed to be the essence of experience. ... But experience in its vital form is experimental, an effort to change the given; it is characterized by projection, by reaching forward into the unknown; connexion with a future is its salient trait. 4. The empirical tradition is

committed to particularism. An experience that is an undergoing of an environment and a striving 8. for its control in new directions is pregnant with connexions. 5. In the traditional notion experience and thought are antithetical terms. ... But experience ... is full of inference. There is, apparently, no conscious experience without inference; reflection is native and constant. ...experience means living; and that living goes on in and because of an environing medium, not in a vacuum.... The very point of experience, so to say, is that it doesn't occur in a vacuum.... Dynamic connexions are qualitatively diverse, just as are the centers of action. *In this sense*, pluralism, not monism, is an established empirical fact.[34]

Dewey believed that Kant fostered the spirit of absolutism while technically denying the possibility of absolutes. Kant's teaching that *a priori* conceptions are necessary components of reason and without these conceptions experience is anarchic and chaotic, strengthened the conceptions of the separation between "Sense and Thought, Experience and Reason." For Dewey, "Success and failure are the primary "categories" of life; achieving of good and averting of ill are its supreme interests; hope and anxiety (which are not self-enclosed states of feeling, but active attitudes of welcome and wariness) are dominant qualities of experience."[35]

Dewey regarded the work of Kant as "a perpetuation of the method of adjustment by means of partition of territories."[36] He thought that Kant substituted the idea of faith grounded in practical reason for the idea of faith in revelation. Dewey asserted that "the main characteristic of his (Kant's) system is precisely a division of territory between the

objects of cognitive certitude and those of equally complete moral assurance."[37]

The *Critique of Pure Reason*, says Dewey, secures the foundation of natural knowledge. *The Critique of Practical Reason* "performs like office for the foundations of moral and religious conceptions."[38]

Kant, says Dewey, "limited science to phenomena in space and time in order that the world of higher and noumenal realities may be appropriated by ideals and spiritual values. Each has complete jurisdiction and undisputed sovereignty in its own realm."[39] Kant devised

his system so that the natural realm and the trans-phenomenal realm excluded each other but made each other necessary. Dewey said, "the neat way in which the elements of one dovetailed into those of the other was to him (Kant) a convincing proof of the necessity of the system as a whole. If the dovetailing was the product of his own intellectual carpentry, he had no suspicion of the fact."[40]

The Kantian system supported both the continuing development of science and the continuation of the traditional authority. Kant's

Copernican revolution was a shift from theological to a human authorship of knowledge. He edited a new version of old conceptions about the mind and its activities in knowing. A genuine reversal of traditional ideas about the mind, reason, conceptions, and mental processes, said Dewey, means abandoning the opposition between knowing and doing and theory and practice. It means substituting security for certainty and accepting regulation of

change in place of unchanging absolutes. It transfers the standard of judgement from "antecedents to consequents, from inert dependence upon the past to intentional construction of the future.... If such changes do not constitute, in the depth and scope of their significance, a reversal comparable to a Copernican revolution, I am at a loss to know where such a change can be found or what it would be like.[41]

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CONSTRUCTING A LIFE: PRAGMATISM AND ELSIE RIPLEY CLAPP

Sam Stack

One of the most intriguing and difficult questions of our time is what constitutes life. Science has drawn us to this question through its ability to map DNA and now its ability to clone. We have seen the medical community and the religious community attempt to define life throughout the abortion debate, a debate in which people speak over and beyond each other rather than to each other. The tragic events of the last two weeks have kept this discussion alive, pushing us to examine our priorities in a more serious way, largely focusing on human relationships, the bonds that hold us together. Is there more to life that an "organismic state characterized by the capacity for metabolism, growth or the reaction to some sort of stimuli, the ability to reproduce?" This definition of life is philosophically reductive-materialist, more behavioral in its conceptualization than pragmatic.

The present discussion is more sociological than biological in trying to make sense of the bonds that hold us together, although certainly biology plays a role. My subject, Elsie Ripley Clapp, attempted to understand these bonds that hold us together and emphasized their importance in her pedagogy. Today these bonds are being defined by many as community, at best, a difficult concept to understand in our era. The 1980s and the 1990s have been characterized by some as the decades of "I", "me", and self-satisfaction with no concern or thought to the cost of others, or the consequences of actions. I have termed this in other papers as an elusive quest for happiness. The unfortunate human tragedy of September 11, 2001 has forced us to transcend the mere "I", or "me". We have seen people seek means of helping others in a sense of sharing and common interest, hopefully beyond self-satisfaction. Perhaps, for the first time in a generation we have gotten a glimpse of what John Dewey termed sympathetic character, an ethic that goes beyond a religious mandate, but for him forms the foundation of community and thus democracy. As educators we should clearly note that Dewey often discussed the school as a tool to restore community life.

Rather than going into an extensive discussion of Dewy's theoretical understanding of community, I intend to discuss one of his students and practitioners, Elsie Ripley Clapp and her interpretation. We tend to forget that following Dewey's departure from the Laboratory School at the University of Chicago in 1894 that he had virtually lost his "hands on" closeness in directing a school. As a member of the philosophy department at Columbia University he had close connections with Teachers College but his students were putting his theory into practice. Many of those students were women, yet their stories have generally been ignored by educational historians. Kathleen Weiler has argued this point and believes feminist historians have closed the gap to a small extent largely using gender as the primary category of analysis.[1]

In the last few years I have been part of an effort to document the contributions of women as practitioners of progressive schools. The first contributions were included in Semel and Sadnovik's *Schools of Tomorrow: Schools of Today*.[2] The goal of this work was to examine

historical and contemporary progressive applications, to learn from the past and present to help better understand contemporary education and reform. We looked at the visions of the schools and the implications of their work. Our latest collaboration is focused on these women themselves as founders and often directors of progressive schools. Included in the forthcoming work are Flora Cooke, Margaret Haley, Ella Flagg Young, Caroline Pratt , Helen Parkhurst and Elsie Ripley Clapp among others. Charlotte Siegfried in her work *Pragmatism and Feminism* believes these women struggled to be "progressive" in a time of "rigid stereotyping of behavioral norms, tightly bound by gender, race and class, but

My interest is in Elsie Ripley Clapp, who fits the description given by Siegfried. Elsie's most significant work, in her eyes, occurred from 1929-1936 as a practitioner at the Ballard School in Kentucky and the Arthurdale Schools in West Virginia. Elsie Clapp documented her work in two books, *Community Schools in Action* [1939], and *The Use of Resources in Action* [1952]. The central thread in Elsie Clapp's work in Kentucky and West Virginia is the notion of the community school.[5]

My emphasis is not only on her life in the traditional biographical sense, but on her ideas and how she put them into practice. One might term this type of inquiry intellectual history and I have no qualms with that. I am greatly influenced by Robert Westbrook's intellectual history, *John Dewey and American Democracy* and Paul Conkin's work *Puritans and Pragmatists*.[6] I have also taken to heart C.H. Edson's discussion of historical inquiry that we cannot separate people from ideas, events, and their social and cultural context.[7] Biography in my understanding, is, by its very

nonetheless able to take advantage of new educational and vocational opportunities opening up to middle and upper class young women. How they transmuted traditional values into new social and political norms, even as they gained a large measure of personal.."[3] She believes freedom is the heart of their story. One of the best examples of this kind of struggle is Lucy Sprague Mitchell's angst about marriage. Lucy Sprague Mitchell knew of no examples where a woman had maintained her own identity in marriage, including her mother. Her close associates in settlement work were in most cases single and felt they needed to be to accomplish their social reformist goals.[4]

nature, communal and experiential in a true pragmatic sense. Dewey loosely characterized experience as some type of interaction or transaction. To me biography is communal and experiential in that it involves an interaction between the subject and the author. It should not be explanatory in making some definitive truth claim, but interpretative, seeking understanding and the significance of past events.[8]

Samuel Johnson, the English essayist and poet, described biography as a type of narrative writing, "that which is most eagerly read and most easily applied to the purpose of life. No species of writing," he claimed, "seems more worthy of cultivation than biography, none can be more delightful or more useful, none can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition."[9]

Pragmatist George Herbert Mead in *Mind, Self and Society* also implies this communal-interactive-experiential nature of biography. Mead suggests that you and I locate the self as the object of others. Mead actually

describes history as biography, "a whole series of biographies." For Mead, the reflective self becomes a dialogue between the individual subject "I" and the social object "me". Maybe this is why many of us are interested in biography because it gives us the opportunity to better understand our own selves, where we can compare our triumphs and tragedies with another in relative safety. Could this be an aspect of community?[10]

Jack Campbell in his essay "Inside Lives: The Quality of Biography," believes that studying the life of the other is something human beings naturally do. Think about how a young child [the subject I] attempts to understand its world, by interacting with the mother or father, the [object we]. The child observes and records what is happening through this interaction, what Mead coined symbolic interaction. It appears we are all by nature historians. We record through the mind observations and experiences. It is not so hard to grasp how John Dewey might emphasize that we are human because we are social, it is part of our nature to engage the other.[11]

The reluctant pragmatist, C. Wright Mills in his work *The Sociological Imagination* wrote that history and biography are integral and vital components of studying the social. "The sociological imagination," he wrote, "enables us to grasp history and biography and the relations between the two within society. That is its task and its promise. To recognize

This is not to suggest we should not attempt biography, but should clearly understand the limitations and be aware of mistakes and assumptions made by biographers in the past. I view myself as a critical pragmatist so biography for me is not an end in itself. Through studying the lives of educators we can gain a glimpse into the social microcosm of the classroom. We learn about

this task and this promise is the mark of the classic social analyst."[12] Mills suggests that regardless of their ideological differences, Spencer, Marx, Durkheim, Mannheim, Veblen and Weber are good at this type of social analysis.

Yet, we must be cautious in writing biography. As suggested by Jacques Derrida, there is no magic wand to open the door to the inner life of a person. The life of a person, perceived as text, is clouded by symbols, signs and language often in flux and varying in interpretation. In this light Norman Denzin writes: "The central assumption of the biographical method, that a life can be captured and represented in a text, is now open to question. A life is a social text, " Denzin claims, " a fictional narrative production."[13]

In writing history, and I include biography, Kathleen Weiler recommends we pay attention to three key conceptual issues: knowledge, language and subjectivity. What is the nature of historical knowledge –what what can we actually say about the evidence in stating truth claims about it? We create meaning through language so we must realize the dangers of that medium as a clear picture of reality. We also need to be sensitive to how people construct meaning and experience, the social construction of the self, the struggle for identity and how people react to dominance in terms of resistance and acceptance.[14]

human relations, gender, class, ethnicity and our selves. We can also gain insight into the power of social, political and economic forces, how they affect individual lives and communities, and influence education. This must be part of the analysis, but most important for me is that we learn something about our own humanity and this is the first step in being part of a community, gaining a

sense of place and an understanding where we might contribute in solving real human problems. The ability to solve and engage real human problems is the essence of a pragmatic intelligence. Charlotte Siegfried writes: "A pragmatic intelligence is not only practical, but it is also creative, unless the vision and the imagination demanded of philosophy are carried out in action, it will modify nothing and hence resolve nothing."[15] Knowing then becomes an undertaking, an action, it is not the acquisition of brute facts as Dickens describes so well in *Hard Times*. Intelligence, grounded in active knowing, is further linked to imagination and creativity. Maxine Greene is right on target with her concerns about the aesthetic nature of imagination. Philip Jackson has also addressed the importance of aesthetic experience and imagination. I ask you how well does the modern school create an environment where this form of intelligence is nurtured?[16] I believe that Greene, Jackson and Dewey all agree that this form of intelligence forms the basis of democratic community. By studying past experiments in progressive education I believe we can gain insight into their understanding of this, particularly those who discuss community as such an integral part of their work. Elsie Ripley Clapp is one of those progressive educators.

John Stuhr in *Classical American Philosophy* views community as a defining characteristic of pragmatism. This is evident through "the centrality of community and the social, such that the individual is intrinsically constituted by and in her or his social relations, thus linking the attainment of individuality with the creation of community."[17]

For several years, I have researched, presented and published about the progressive education experiment at Arthurdale, West Virginia. Arthurdale was the first federal subsistence homestead project as part of the National Industrial Recovery Act of 1933. Although the progressive educational experiment lasted only from 1934-1936 it is unique in that it took place in rural Appalachia and was designed to help the families of destitute and displaced coal mining families. Its public nature and its poverty-stricken constituency make it unique in progressive experiments. The schools for this new community were planned from the start to be innovative, progressive and the center of community life. Through Associated Press reporter Lorena Hickok, Eleanor Roosevelt became aware of the plight of these people and lobbied for their opportunity to be part of the homestead experiment. Arthurdale, often dubbed "Eleanor's baby" by Republicans, was always perceived by Eleanor Roosevelt as an social and educational experiment. She also believed the school in this new type of community had to be different, not dominated by teacher and text. Eleanor leaned to progressive education, although it is not understood where she gained insight into this type of pedagogy. With the advice of educators and federal planners, Eleanor suggested Elsie Riley Clapp, my subject, be chosen to serve as the Principal and as Director of Community Affairs at Arthurdale.[18]

Elsie's story relies heavily on an autobiographical account written in the later 1950s. My intention is to try to make sense of her life using her story, her profession papers, her professional written works, and interviews by those who worked with her. Through the use of these life documents, I intend to describe the epiphanies and turning points in her life in large part relying on her interpretation of those lived experiences.

The Subject

Elsie Ripley Clapp was born in 1879 and lived the first years of her life in affluent and exclusive Brooklyn Heights, New York. Home schooled early, she attended high school at the Packer Collegiate Institute for girls. Elsie seemed to sense early that her life was restricted and protected. Her family's economic losses in the 1890s depression changed Elsie, her world and her father, a stockbroker who had invested heavily in railroads. Her once caring and compassionate father had become aloof and began drinking.

Elsie lived in a world described by historian Barbara Finkelstein of the "educationally highborn." Finkelstein believes that by studying the lives of these women we can gain insight into how people transform lived experiences into human relations. Questions that need to be addressed include power hierarchies, status definitions, educational arrangements and civic influences. Although Elsie rejected the lifestyle and status of the Victorian woman, she continually struggled with its dominance. Elsie was more attracted to the world of her father and grandfather and fondly recalled listening to the men of the house as they discussed current affairs and politics. For Elsie, listening quietly became a tool to learn.[21] Unfortunately, it was all she could do.

Elsie's formal education included the Packer Collegiate Institute for girls, Vassar College, Barnard, and graduate work at Columbia University and Teachers College. As a young woman, Elsie began to do what she believed she had been educated to do, teach English. She began teaching at the Brooklyn Heights Seminary in Brooklyn, New York, followed by a short stint at the Horace Mann School. Her teaching experiences were broadened at the Jersey City High School, Ashley Hall in South Carolina, the Milton

As a young woman Elsie struggled with self identity and emphasized that she did not like her mother who embodied the ideal Victorian woman or what some have called the "cult of womanhood."[19] Elsie saw her mother's lifestyle as frivolous and shallow, yet she envied her mother's physical attractiveness. Even as a young child, Elsie was concerned about her appearance at times wearing a clothespin on her nose to make it more pointed, like her mother's.[20]

Academy for Girls in Milton, Massachusetts, the City and Country School in New York, the Rosemary Junior School in Greenwich, Connecticut and finally the Ballard School in Kentucky and the Arthurdale Schools in West Virginia.[22]

Her professional publications include work in the journals *Progressive Education* and *Childhood Education* along with her two previously mentioned books, *Community Schools in Action* [1939] and *The Use of Resources in Education* [1952]. Her professional activities included much energy spent in service to the Progressive Education Association. She served in a variety of roles during the 1920s and the 1930s. She served on the Executive Board of the PEA, as Vice-President of the organization, she chaired the National Committee on Rural Education and also served on the National Committee on School and Community relations.

As a biographer I wish to address those moments and experiences which left their mark on Elsie Clapp and there are several. These experiences, or epiphanies in Elsie's life concern her perception of her appearance, the close relationship with her maternal grandparents and their servants, the 1890s depression which changed the family's fortune, her relationship with her father, her

health problems which plagued her all her life, Dewey's intellectual influence on her, the declining fortunes of progressive education so clearly linked with her personal and professional identity, and the support mechanisms that she and other women in progressive education movement shared.

My attempt to understand Elsie Ripley Clapp and her educational experiences has led me to the National Archives and Department of Interior Records; Special Collections at Morris Library, Southern Illinois University; the Center for Dewey Studies; the West Virginia Regional Collection and the archives held by Arthurdale Heritage. Fortunately, a colleague loaned materials from the Roosevelt Library in Hyde Park , New York. Through this research sojourn, like many biographers before me, I have become enchanted with my subject, Elsie Ripley Clapp. This enchantment did not come about by studying her papers at Morris Library, which are devoid of personal materials, but by interviewing those who worked with Elsie and by the good fortune of locating her autobiographical account.

Through her autobiographical account, Elsie Clapp gives incredible insight into one of the best known and respected women in progressive education, but still one who is mysterious to a degree. Elsie Clapp felt a need to tell her story and most likely wrote her autobiographical account for family members at a time when she was researching her family

By the time her autobiography was written, in the late 1950s, progressive education as a professional movement was near death, although there were some influences in schools.[23] It is clear that she considered the decade 1929-1939 to be the pinnacle of her career. During these years she spent 1929 - 1934 in Kentucky at the Ballard Memorial School in Louisville, 1934-1936 at Arthurdale,

genealogy in the mid-1940s. Yet, as one reads her story in her words, she seems to wish to reach a broader audience. Elsie seems to shout at times "this is who I am and I want you to know me." Elsie sorts through her life much like a historian and social analyst. She had extensive studies in literature, history and philosophy in her work at Packer, Vassar, Barnard and Columbia. Her writing is insightful, often critical of herself and yet at times shows great compassion. Her autobiographical account chronicles the story of a very protected and at times bratty-young-girl who understood little about diversity until she reached high school. Yet, Elsie writes in retrospect as a mature experienced professional whose eyes have been opened by economic and social misfortune and disorder. Being a student of history, [she studied with James Harvey Robinson at Columbia] Elsie often described her life in the context of the larger society and one of my goals in telling her story is to let her voice be heard through her own words. Her memoirs were written years after the actual experiences, so Elsie is looking back at her life and community as an observer and a participant in the event, not as a direct participant as we might find in a diary. Memory is an issue here and I hope examination of traditional documents and interviews will clarify some of these issues.

1936-1937 writing the manuscript for *Community Schools in Action* and 1937-1939 as the editor of the journal *Progressive Education*. By the mid 1930s Elsie Clapp was considered one of the best experts in rural education in progressive circles. This is fascinating and informative in itself because she knew that her experiences in rural education were limited. It also speaks to the

problem that progressive education centered itself in private and often elite schools, clearly documented in the Eight Year Study.

By studying Miss Elsie, she never married, I hope to achieve a sense of how she interpreted what she was taught at Columbia University and Teachers College. Although she held a master's degree in philosophy from Columbia, she had sought a doctorate in English, apparently at Dewey's advice. Elsie's first love was philosophy, but Dewey apparently advised her to get a doctorate in the field in which she was teaching. She never completed her work in English due to an argument among committee members during her qualifying exam. After an hour, finally having enough, Elsie left the room frustrated, hurt and disgusted. Sadly, but understandably, she never tried again. She sought solace from Dewey who responded if she wrote a thesis and defended it the philosophy department would give her a degree. Unfortunately, Elsie did not have the necessary credits in the philosophy department. Elsie found herself caught in departmental politics.

Her memoirs clearly express her love for philosophy, although she was primarily an English teacher by training. She studied philosophy with Woodbridge, Lovejoy, Montague, and Dewey. She studied pedagogy at Teachers College with Kilpatrick who became a close friend. She took excellent notes on the many classes she took with Dewey and occasionally responded to his lectures in her own words. She worked closely with Dewey on numerous occasions and considered him a friend and mentor. Her professional papers note all the classes she took with Dewey, those she audited, and those in which she served as a teaching assistant.[24] She was truly a student of Dewey and she believed she was a clear interpreter of Dewey's

ideas and Dewey lends some support to this. While serving as the secretary to the *Journal of Philosophy, Psychology and Scientific Method* in the philosophy department under Woodbridge, Dewey asked Elsie to read early drafts of *Democracy and Education*. He gives her credit in the foreword in the book. Dewey did not often acknowledge the importance of women on his thinking so this must have been significant. Elsie was in a unique position to do so being an experienced educator and a diligent student of his philosophy.[25]

How did Clapp interpret these progressive ideas through her practice? How did she define progressive education? What was her leadership style? What was it like to be a woman administrator in largely a male domain? Did she interact with other women to form support networks? What was it like to teach under her? What if anything can we learn from her? Elsie believed we could learn a great deal from her work. In her books *Community Schools in Action* published in 1939 and *The Use of Resources in Education* published in 1952, she structures the texts so other educators can see the integration of theory and practice. While both books document the stories of Ballard and Arthurdale, the books also serve as methodology by providing examples of how to integrate subject mater, how to involve the community in the school, and how to use history and culture to nurture self-realization. We can learn more about the nature of the community school? And perhaps most important, can we gain better understanding on how we educate children is such a way that they understand that democracy is defined by how you and I treat each other, or what Dewey called ethical association, once again sympathetic character, the basis for democratic community.

Concluding Thoughts

Dewey argues in the first few pages of Democracy and Education that society cannot exist or continue to exist without the "transmission of the hopes, opinions, beliefs, and values of one generation to the next."[26] He argued that the formal school best serves this purpose in modern society, but within this context, the school must understand the relationship between itself and the community. Elsie Clapp seemed to have a sense of this and wrote in 1939: "A community school foregoes its separateness. It is influential because it belongs to the people. They share its ideas and ideals and its work. It takes from them and it gives to them. There are no bounds, as far as I can see, to what it could accomplish in social reconstruction if it had enough wisdom and insight and devotion and energy."[27]

I hope through writing a biography of Elsie Ripley Clapp to capture some sense of who she was although I realize a perfect picture cannot be painted. I agree with Denzin, that the primary obligation of the biographer is to the subject, yet at the same time I wish to make a significant contribution to what we know and understand about education through a sharing of her experiences, certainly her conception of community. Writing these kinds of documents, life stories, can help us better grasp the human side of education, a process where we learn to reflect, imagine, create, and critique. Good educational biography is a testimony to the

In closing, I have been told on occasion that I am a story teller. At first I did not know how to take this, it did not sound very scholarly. I have used biographies or stories in my history and philosophy classes and I believe this helps students link people with ideas and action. It can help those who sit in some form of dominance to realize their dominance may be based on the sacrifices and lack of voice by others; the seat of privilege. Elsie Clapp had to do this. She learned of her privileged position but it did not occur overnight. It is important that voices of women like Elsie Clapp be heard, to grasp some sense of their struggles and experiences. Women like Elsie Clapp took the ideas of progressive educators to the front lines and applied them.[28]

dignity of the human being, the struggles, the dreams, the sacrifices and hopes of the individual. In reality it is a testimony to life itself and our understanding of it. Hopefully, we educators experience life daily. We do so by watching children and adults learn. They ask, they express, they inquire, they reflect, they test ideas, and they do, the essence of pragmatism. The democratic community school nurtures these traits of learning. It is not afraid to teach the values of human respect and dignity and we all know the world could use a good dose of that.

ENDNOTES

1. Kathleen Weiler, "Reflection on Writing a History of Women Teachers," *Harvard Educational Review* 67, (Winter: 1997): p. 841. See also Weiler, *Country Schoolwomen: Teaching in the California Countryside, 1850-1950* (Stanford, California: University of California Press, in press).

2. Susan F. Semel and Alan Sadnovik, *Schools of Tomorrow, Schools of Today: What Happened to Progressive Education?* (New York: Peter Lang, 1999).

3. Charlotte Siegfried, *Pragmatism and Feminism* (Chicago: University of Chicago Press, 1996), p. 266.

4. Joyce Antler, *Lucy Sprague Mitchell* (New Haven: Yale University Press, 1987), p. 135.

5. Elsie Ripley Clapp, *The Use of Resources in Education* (New York: Harper and Brothers, 1952) and *Community Schools in Action* (New York: Viking, 1939). Dewey's last publication is the Foreword to Clapp's *The Use of Resources In Education*.

6. Robert Westbrook**,** *John Dewey and American Democracy* (Ithaca: Cornell University Press), and Paul Conkin, *Puritans and Pragmatists* (New York: Dodd and Mead, 1968).

7. C.H. Edson, "Our Past and Present: Historical Inquiry in Education," in Robert Sherman and Rodman Webb, *Qualitative Research in Education: Focus and Methods* (Philadelphia: Falmer Press, 1990).

8. Norman Denzin, *Interpretive Biography* (Newbury Park, California, Sage, 1989), p. 42. The challenge to truth claims is also pragmatist in nature, the stress being on understanding not explanation.

9. Samuel Johnson, *The Rambler* Number 60. In *Dictionary of Quotations* Edited by Bergen Evans. (New York: Crown, 1968), p. 59.

10. George Herbert Mead, *Mind, Self and Society* (Chicago: University of Chicago Press, 1934).

11. Jack Campbell, "Inside Lives: The Quality of Biography," in Robert Sherman and Rodman Webb Eds. *Qualitative Research in Education: Focus and Methods* (Philadelphia: Falmer, 1990), p. 70.

12. C. Wright Mills, *The Sociological Imagination* (Oxford: Oxford University Press, 1959), p. 6.

13. Denzin, *Interpretative Biography*, p. 9. See also Jacques Derrida, "Structure, Sign and Play in the Discourse of the Human Sciences," In Richard Macksey and Eugene Donato eds. *The Structuralism Controversy: The Language of Criticism and the Sciences of Man* (Baltimore: Johns Hopkins University, 1972), pp. 247-265.

14. Kathleen Weiler, "Reflections on Writing a History of Women Teachers," *Harvard Educational Review* 67, (Winter: 1997): p. 841.

15. Siegfried, *Pragmatism and Feminism*, p. 193-194. See also John Dewey, *The Middle Works: Art as Experience [1934*] 10:45.

16. Charles Dickens, *Hard Times* (Edited by George Ford and Sylvere Monod. (New York: Norton, 1966). Maxine Greene, *Releasing the Imagination* (San Francisco: Jossey Bass, 1995). See also Philip Jackson, *John Dewey and the Lessons of Art* (Princeton: Yale University Press), and John Dewey, "The Aesthetic Element in Education," *The Early Works 1882-1898.* Volume 5. (Carbondale: Southern Illinois University, 1975).

17. John Stuhr, Ed. *Classical American Philosophy* (New York: Oxford University press, 1987), pp. 4-11. Stuhr also list the pragmatist traits such as the negation of dualism, fallibilism, pluralism, empiricism, meliorism and linking theory with practice.

18. These schools were far from the typical progressive schools which tended to be associated with lab schools, were often private and very few public. This is well documented by the Eight Year Study. See Edward Krug, The Shaping of the American High School, 1920-1941 (Madison: University of Wisconsin Press, 1972), pp. 255-267. Elsie Ripley Clapp and Eleanor Roosevelt both struggle as young women in finding themselves. Eleanor also taught school at Todhunter which is documented in Blanche Wiesen Cook, *Eleanor Roosevelt (1884-1933)* (New York: Viking, 1992), pp. 397-408. William Wirt of the famed Gary Schools in Gary, Indiana is a vehement critic of the Arthurdale project.

19. Barbara Welter, *Dimity Convictions* (Athens: Ohio, 1976), p. 21-41.

20. *Elsie Ripley Clapp Memoirs* [hereafter ERCM]. Possession of the author. These cover Elsie's life from here early years to 1929. It is an autobiographic account of her life to that point.

21. Barbara Finkelstein, "Revealing Human Agency: The Uses of Biography in the Study of Educational History," in Craig Kridel, *Writing Educational Biography* (New York: Garland, 1998), pp. 55-56.

22. *Elsie Ripley Clapp Papers*. Collection 21. Special Collections, Morris Library, Southern Illinois University, Carbondale.

23. Lawrence Cremin, *Transformation of the School* (New York: Vintage Press, 1964).

24. See *ERCP*. John Dewey to Elsie Clapp, September 8, 1911.

25. John Dewey, *Democracy and Education* (New York: Macmillan, 1916).

26. See Siegfried, p. 93. Also John Dewey *The Middle Works* Volume 9:54, 82.

27. Clapp, *Community Schools in Action*, p. 67.

28. See Robert Westbrook, *John Dewey and American Democracy* (Cornell, Ithaca: Cornell University Press, 1991), pp. 106-108. For information on the founding of the lab school see Max Eastman, "John Dewey, My Teacher and Friend, II," *The New Leader* (April 6, 1959): pp. 22-23.

PAUL ROBERT HANNA: A LIFE OF EXPANDING COMMUNITIES

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Paul R. Hanna created the most commonly used curriculum design for teaching social studies in the elementary schools. He arrived at his design only after rejecting the two most prevalent curriculum approaches of his day–the traditional teaching of history and geography, and child-centered progressivism. But his 'expanding communities' model is only the most visible outgrowth of his lifelong inquiry into the role of the schools in a democratic society. Hanna understood early in his career the profound power of schooling as a tool of acculturation. He also understood the delicacy of this instrumental use of schools in a democratic society. Traditionalists sought to teach children the prevailing values and national myths of the United States, while the progressives wanted the children's natural interests to determine the content of the curriculum. Hanna saw that neither approach was sufficient to prepare children for participation in a complex industrial democracy. The influences of events and individuals in Hanna's life persuaded him that young citizens needed a solid base of knowledge in the social sciences, but also needed encouragement to develop analytical skills and independent thought processes to use that knowledge effectively.

Toward the end of his long career, Paul Hanna was interviewed about the influences that had shaped his thinking and his direction in life. He recalled that education was always an important influence in his home, and that his parents took his schoolwork very seriously. In fact, Hanna's mother taught him to read before he started school. "We always had literature in the house," he remembered (Hanna 1982). His mother kept a close watch on his performance throughout his school years. Hanna recalled that she was concerned, "that I brought home good report cards, that I had a good deportment record, etc." (Ibid.). She was also concerned that his education extended beyond the schoolroom. Hanna remembered his mother recounting how, "her farm experiences as a girl made her understand the rhythms of life, the sequence of seasons, the mystery of conception and birth, etc. She said that it was unfortunately, the children of my time who had to learn these things out of books rather than from actual first-hand experience" (Ibid.).

This description of the excitement of real-world learning stood in stark contrast to Hanna's own classroom experiences. An anecdote he often repeated captures his impression of the contrast. When he was ten years old, he acquired some magnets with which he experimented at home. Thrilled by his discoveries, he brought some of the equipment to school one morning to share with his classmates and teacher. The children gathered around his desk before school to see what he had, but when the teacher entered the room she dispersed the students and confiscated Hanna's magnets. Instead of complimenting him on his initiative and interest, she rapped his knuckles with a ruler and publicly lectured him on the impropriety of bringing toys to school. The incident made a deep and lasting impression on Paul Hanna. Nearly eighty years after the incident, Hanna still felt betrayed by the teacher's reaction.

Hanna seems to attribute the largest influence on his early cast of mind to his father. Of his father's influence, Hanna said, "I suppose in another generation, back a generation, I would have been a minister or a missionary" (Hanna 1973). George Archibald Hanna was theologically and socially a liberal Methodist minister. "I do not remember his preaching much about life in the hereafter or the miracles of the Old and New Testament," Hanna recalled, "Rather his texts were usually related to the social, economic, political, and moral missions and problems of our time" (Hanna 1982). Hanna and his father frequently engaged in philosophical debate. He recalled a disagreement they had over the Biblical story of the shepherd and the lost sheep, "He tried to get me to see what the New Testament was

Hanna entered Hamline University in St. Paul, Minnesota, in the fall of 1920. Hamline was Minnesota's oldest university with a long history of public service. Its stated mission was to prepare young people to "make the world a better place." The school was a comfortable fit for Paul Hanna. Still determined to become a university president, he was given the unique opportunity to work as secretary and chauffeur to Hamline's president, Samuel F. Kerfoot. For two years Hanna shadowed Kerfoot as he, "traveled around the Northwest Territory raising money, talking with high school principals, and recruiting students. During the winter I had opportunities to see what the responsibilities were in the management of the faculty, curriculum, trustees, etc." (Hanna 1982). Whatever his image of such a position had been, Kerfoot's activities did not match it. He decided the job of a college president was not for him.

His first two years of college were not wasted, though. During that time, he was also introduced to the systematic study of

trying to say by way of concern for the lost soul, for the underprivileged, etc. And I was more concerned for the welfare of the majority, but I think again this was Father's way of getting me to develop consideration for all points of view" (Ibid.). In the home, "we were always discussing how the ills of society and the suffering of individuals could be relieved, " (Hanna 1973) and this helped shape Hanna's sense of his duty to make the world a better place. Given the importance his parents placed on both performance within the accepted school structure and on extended thinking beyond its strictures, it was perhaps not surprising that a precocious Paul Hanna announced in his eighth grade year that he intended to pursue a career in education-as a college president.

philosophy under the guidance of Professor Gregory D. Walcott. Hanna remembered him as a great teacher, "... his courses really pulled the heart out of each of the great philosophers and you understood what that philosophy was about" (Hanna 1974). Walcott offered Hanna a framework for all his previous learning, particularly in the capstone course for the honors degree in philosophy entitled "Creative Realism." Hanna described it as, "a magnificent summation to one's previous undergraduate education. My previous courses in economics, political science, sociology, anthropology, history, geography, etc., all came together and made unified sense ..." (Hanna 1973). Fifty years later, he still recalled it as, "the greatest course I ever had" (Ibid).

Perhaps even more important than Walcott's teaching was his encouragement of Hanna to pursue graduate studies at Columbia University. Through colleagues there, Walcott even arranged for Hanna to work as an assistant to John Dewey. Unfortunately, Dewey was detained in China that fall of 1924,

so Hanna had to seek out another advisor. He came under the wing of William Heard Kilpatrick of Teachers College, and again changed direction from the study of pure philosophy to the study of education. While Hanna was coming to the realization that, "... it would be utterly impossible for me to get married and raise a family on any job that I could get in Philosophy...," others counseled that, "the thing for me to do in order to gain maturity and experience, etc. was to become a school man..." (Hanna 1974).

During his years at Teachers College, first as a student, then as a young professor, Hanna's view of the role of the school in society took form. It grew to combine concern for the needs of the individual as well as the needs of society. An early statement of his view is found in a paper he wrote in 1925 for his Education 303V class. In that paper he defined education in a democratic society as that which, "so manages the educative process that each individual, irrespective of social position, will receive that particular education which will be of most profit to himself and to his community" (Hanna 1925). His footnote indicates that this definition was arrived at through group discussion in his Philosophy of Education class.

The tension between the individual's needs and those of society was palpable on the Teachers College campus in those years. The faculty was populated by such social

Paul Hanna had the opportunity to experiment with his developing concepts of relevant curriculum when in spring, 1925 he took the position of Superintendent of Schools in the small village of West Winfield, N.Y. These schools served a community of about 2000. There were 20 faculty members in the elementary and high school, as well as a one-year Normal school. All of the teachers

reconstructionists as Harold Rugg, George Counts, John Dewey, and others, but closely allied with Teachers College was the Lincoln School, which at that time was a bastion of child-centered progressive education. In addition, New York City itself was a hotbed of competing social philosophies. Hanna was fascinated with the lively variety of thought and words and he determined to understand them more fully. He "attended lectures and debates at the new School for Social Research and at other far out institutions trying to find out what the basic philosophy might be behind the movement" (Hanna 1974). He also read widely in the literature of revolution seeking to categorize the methods for social change. He concluded that the writers and speakers, "had very scintillating ideas about conditions and needed reforms but they failed utterly to understand the psychology of change" (Ibid.). Hanna compiled his research and interpretations into a single volume, copies of which he distributed to friends. Another thought-provoking influence on Hanna was his interaction with the Teachers College faculty. William Kilpatrick was Hanna's major advisor for the Master of Arts degree. Kilpatrick introduced Hanna to his 'project method' instructional approach. This certainly appealed to the young man who remembered painfully the sterile curriculum of his elementary school years.

were older than the 26-year-old Hanna. His position as superintendent made him principal of both the elementary and the high school, and the dead curriculum and uninspired instruction he found there appalled him, "There had been no attention ... to the curriculum, to staff, to student affairs. There was not a single athletic team, nothing in

publications or forensics. It was a dead school" (Ibid.).

For Hanna this seemed a deplorable neglect of student interest, and he went to work to correct it. With the help of willing faculty members, he organized athletic teams, debate teams, school newspapers and annuals, and involved the school in community affairs. The influence of Kilpatrick's project method is seen in the description of some of these activities in the 1927 edition of the high school annual, *The Tournament*, "In West Winfield high school French, learned in the classroom, becomes the official spoken word in the club known as Le Cercle Francais. Parliamentary procedure studied in the English classes becomes something alive in the Hi-Y Club, Young Farmers' Club, and others. The Young Farmers' Club very practically tests the principles taught in agriculture. English reaches a fuller expression in the debates, plays, and declamation contests held throughout the school year." Paul Hanna tried to provide for his students at West Winfield the type of experiences on which he had thrived in his youth. His efforts were well-appreciated judging from the many affectionate references to him in the 1926 and 1927 annuals.

At West Winfield, Hanna also put into practice some of his ideas of the school's role in society. He saw the schools as a learning center for the whole community. His students there surveyed community needs for their civics courses, and he was not beyond suspending the curriculum to take advantage of community events. One student recalled speaking before a hastily called assembly of the high school student body about his experiences showing a prize steer around the state.

Hanna also benefitted personally from his time at West Winfield. He gained first hand school experience that he had lacked, "I learned more in those two years about education than I would have learned in a decade studying it in the abstract. I was janitor, board secretary, principal of the elementary and secondary school. I taught biology, economics, physics. I substituted in the kindergarten and every one of the grades when a teacher was sick" (Hanna 1974).

Yet, for all these efforts to modernize the curriculum and respond to student interest, Hanna had a vague feeling of unease. Relevance of the curriculum to the child was one concern, but a deeper one was beginning to surface; the relevance of the curriculum to the needs of a democratic society. Hanna recalled his concern with the social studies curriculum at West Winfield, "I was increasingly aware of the inadequacy, the inappropriateness, the lack of match between the curriculum and what these children were interested in or what their lives were like. There was no relevance whatsoever" (Ibid.).

Paul Hanna's concern only deepened when he returned to Teachers College in the fall of 1927. His plan was to earn a doctorate in curriculum and elementary education. He wound up adding advanced studies in social sciences, as well. Significantly, in 1928, he began working with Jesse Newlon at the Lincoln School, a leading center of child-centered progressive education. His experience there caused him to see that, while children could suffer from a curriculum that lacked relevance, they could also suffer from that which catered too much to their immediate interests. Hanna's opinion was bolstered by that of another researcher at Lincoln School, Harold Rugg.

Lincoln School was renowned for its creative, inspiring teachers and their ability to mold the curriculum around their students' natural interest. What Hanna came to discover was that there was no orderly curriculum, "... it was quite possible for a child progressing through the grades for thirteen or fourteen years in the Lincoln School and [sic] study nothing, say, but science, or nothing but sculpture. It was built on the idea that the child's interest was the dominant factor in curriculum design. There was no general or common core to prepare one for a broad view of life..." (Ibid.). Hanna began to suspect that the teachers were responding to something other than innate child interest. Dozens of these talented teachers' projects were published by the school over the years, and Hanna observed that the same inquiries, "...happened year after year after year in that particular teacher's room which was proof to

By the time Paul Hanna received his Ph.D. from Columbia University in 1929, he was thoroughly disillusioned with the traditional curriculum for its focus on content at the expense of students' natural interest and with child-centered approaches for their indulgence of children's curiosity at the expense of systematic exposure to content. He found neither particularly relevant to the lives children would lead in an economically complex, democratic society. This concern for children's roles as citizens took on greater urgency with the onset of the Great Depression.

The Great Depression caused many educators to rethink the role of schools in society. Henry Harap recalled, "Many people thought that we were on the brink of an economic disaster...It was a time of a terrific awakening of the schools to their educational responsibilities." (Harap 1970). It was a unique

me that it wasn't innate, it was conditioned response to an exciting environment" (Ibid). Hanna theorized that the teachers communicated their interest in certain topics to the students and then read it as the child's own.

At Lincoln School, also, Hanna experimented further with his concept of the community school. He directed a night school there for interested parents and others. The January 14, 1929 *New York World* newspaper said the curriculum consisted of, "anything that takes their fancy in the realm of modern experimental education." It included recreational activities, arts and crafts, and hobbies like photography. The project aroused widespread interest. The *Christian Science Monitor* of the same date reported that, "inquiries are coming in from all parts of the country."

time in which curriculum scholars went far beyond advocating certain instructional methods or new subject matter offerings and questioned the basic assumptions upon which their ideas were founded. Democratic government as the United States practiced it was under attack from both the right and left. Educators began to consider the schools' role in its survival.

Discussions of these issues took place in various venues at Teachers College. One important forum was the regular faculty meeting held to plan the innovative Education 200F course. This was a year-long class in the foundations of education that was required for all Teachers College students. So many students enrolled that each section of the class taught nearly 500 students under six instructors with one acting as chairman. Hanna was an Assistant Professor by 1930, and he took part in course preparation and teaching on the

faculty committee chaired by Kilpatrick. Each week, Hanna, Kilpatrick, and the others met to plan, then teach their class as a panel. Once a week, all of the faculty panels met as a large committee to plan the course as a whole. This meeting was led by Harold Rugg. Hanna recalled that a wide range of views were represented, "We had Kandell who was on the extreme right and we had Kilpatrick who was on the extreme left...This was a fascinating experience." (Hanna 1974) Nor were the topics of discussion limited to curriculum and instruction. Hanna recalled attending meetings in which the social problems of the Depression were discussed, "He [Harold Rugg] might take a half-hour to make the key issues of what the Depression was doing to the family, to the neighborhood, and so forth. And then it would be open for discussion. And, of course, you had ... a wide, wide opinion. There were reactionaries, conservatives, there were radicals, there were those who wanted to go communist right now! In that kind of a discussion group you had an exciting exchange." (Ibid.) In these wide-ranging discussions the strong views of influential men were reasoned, debated and defended over and over again, and Hanna's view of education and its role in the wider society was challenged and refined.

Discussion of the school's role in society took place in more informal settings as well. Lawrence Cremin wrote about a bi-monthly dinner and discussion group that met off and on from 1928 through 1938 (1954). It included a variety of Columbia faculty members. Harold Rugg described them as, "canvassing informally, without programs planned in advance, the roots of every phase of our culture. In hundreds of hours of friendly argument we dug to the social foundations of education" (1952). Among the outgrowths of

these meetings was the periodical *Social Frontier*, through which scholars like Counts, Dewey, Rugg, and others could disseminate their new ideas on the inter relatedness of all aspects of culture. Hanna was a participant in these meetings through his association with Kilpatrick, Rugg, and others. He realized what a rare opportunity his inclusion presented. He recalled, "These men were all my seniors by at least 20-25 years. They wanted me to have an opportunity to grow as rapidly as possible. They pushed me into these things long before I was really ready to make a contribution" (Hanna 1974).

As Paul Hanna reflected on the long line of people who helped shape his thinking on school and society, he had to conclude that he was, "party to such discussions and such thinking all the way from childhood right on through to the days of association with Newlon, Counts, Dewey, and so forth." (Ibid.). The culmination of his thinking was that the schools, and especially social science instruction, had failed to prepare children for productive lives in a complex, democratic society by failing to provide them with solid, accurate information and guide them in its use. "I kept thinking about the inadequate preparation that we Americans had had. We didn't understand what was happening. We didn't know history and geography had anything to do with the Depression" (Hanna 1973). Harold Rugg's influence is obvious. He and Hanna worked closely for years in developing curriculum for the Lincoln School. Rugg advocated incorporating the most up to date social science research in the secondary social science curriculum. Hanna believed that it could be translated to the lower schools, as well. He resolved to restructure the teaching of social science topics in the schools through a new curriculum of integrated social sciences,

but he had not yet settled on a design for his

The design presented itself in a failed attempt to trace child interest in the Virginia Curriculum Study. Hollis Caswell, a classmate of Hanna's from Teachers College, brought Hanna into the Study as a consultant to formulate a comprehensive social studies curriculum for Virginia's public schools. To this end, Hanna surveyed thousands of teachers at all grade levels about what social studies topics their students showed interest in. By categorizing and counting these, a natural curriculum design should emerge that would best reflect the children's interests. At the end of a year of work with Virginia teachers, Hanna had thousands of reports indicating no natural design, "Instead we had piles of reports from the first grade through the elementary school that had no pattern. We found a stack of reports on aviation units in every grade. As many teachers reported units on aviation in the first grade as reported them in any other grade.... Indians! We found as many Indian units in the first grade as we found in the fourth or the seventh grades" (Ibid.). This disturbing result finally caused Hanna to jettison child interest as the principle around which to organize the curriculum. He returned to New York in late spring of 1933 despairing over the lack of organizing principles in his surveys.

Hanna had already determined, under Rugg's influence, that the traditional disciplinary divisions of the social sciences were too artificial to describe for children how the real world interacts, but his attempts to devise a design for integration had been thwarted. At the time, Hanna was reading a two-volume study that impressed him, "President Hoover's magnificent reports,[*Recent*] *Social Trends* and [*Recent*] *Economic Trends*" (Ibid.). These documents

new curriculum.

sought to describe the current economic and social conditions and took steps toward planning on a national scale. Hanna was particularly taken with a chapter that grouped basic human activities into broad categories, "like communication, or transportation or health" (Ibid.). He decided to adopt these categories as organizing principles, "So I took some 23 chapter headings out of *Recent Economic and Recent Social Trends* and made them the columns of my big wall chart and made the grades the rows and crossed the grades or levels of schools with these 23 categories of basic human activities" (Ibid.). The interaction of these two axes became the scope of the social studies curriculum for Virginia. The specific lessons to teach these concepts at appropriate grade levels comprised the sequence.

To make the lessons relevant to children, Hanna introduced concepts using first the environments with which students should be most familiar. The early grades started with lessons in how the major social functions were performed in the home, then expanded to encompass the community, the state, and so on. He hoped that the resulting matrix would be a simple, general guide for the curriculum, but it turned out to be an unwieldy, complex monster that spread across an entire wall in the Virginia Department of Education. Nonetheless, Hanna's first big contribution–the curriculum scope and sequence–and the seminal ideas for his expanding-communities concept were formed.

The driving motivation for Hanna's work in Virginia was the desire to better prepare children for democratic citizenship in a technologically complex, industrialized society. His work there led to a long career as a textbook developer with Scott, Foresman

Company which allowed him to pursue this goal while refining his expanding-communities design for the elementary social-studies curriculum. The story of Hanna's career in textbook publishing was detailed in Martin Gill's 1974 dissertation, *Paul R. Hanna: The Evolution of an Elementary Social Studies Textbook Series*, but Gill dealt primarily with Hanna's early years with Scott, Foresman and with the interplay between Hanna's roles as textbook author and educational consultant. The modern concept of expanding communities took decades to fully develop.

Hanna signed his first contract with Scott, Foresman in 1935. He was approached by the company only after being courted by Macmillan and Houghton-Mifflin, as well. Hanna rejected the offer to write for Macmillan because he was to be the junior

Hanna's first innovation in the new series was to enlist the help of social scientists in the presentation of the concepts. This was no small task. The prevalent attitude of the time was that complex social science ideas simply could not be translated to the elementary school level. Hanna recalled a conversation in which he tried to convince an economist that the proper place to begin developing economic thinking in students was the elementary grades. The economist responded, "I don't want any student of mine who comes to Harvard for advanced graduate work in economics to have any economics up to that time" (Ibid.). Despite this negative response, others were intrigued by the challenge of boiling their fields' basic concepts down to elementary simplicity. Hanna wound up with another Harvard economist, Lincoln Gordon, on his team, along with other notable scholars. Included in this list were Clyde Cohen in geography, Carlton Kuhn in anthropology, and Peter Oldegaard in

member in a team made up of George Counts, Charles Beard, and himself. He recalled, "I knew damn well that neither one of these two men would ever give an hour to the job. They would leave it to the kid to do, and I would have the whole responsibility and get the short end of the stick" (Hanna 1973). Houghton-Mifflin was harder to dismiss. He had a history with the company since he and Jesse Newlon had collaborated on spelling books in 1932 and 1934. He was ready to sign with the company when its representative informed him that the contract was withdrawn due to Paul Hanna's communist sympathies! This misinformation was apparently spread by a rival who wanted the Houghton-Mifflin contract for himself. That left Scott, Foresman, which Hanna later recalled was the best choice because the company gave him free reign to develop his ideas.

political science. They met twice each year to integrate their separate fields and simplify explanations of their basic concepts. This was a far cry from presenting social science to children as simply history and geography.

The first product in the series, *Peter's Family*, came out in 1935. It was an immediate success. At the time, Hanna was still wrestling with the concept of basic human activities he had developed in the Virginia Curriculum Study. It was an unwieldy system. He also had to take into account the limited number of new vocabulary elements he was allowed to introduce in each new volume. The social studies books were a part of Scott, Foresman's Curriculum Foundation Series, a comprehensive set of texts for the schools. Each volume reinforced reading and other skills introduced in the other books. Despite these hindrances, Hanna was encouraged by the favorable response to his efforts.

The social science series continued to sell well throughout the 1930s and 1940s. By this time, books in the series covered all the elementary grades through early high school. In reflection of his growing interest in education as an element in international development, Hanna took a secondary role in the production of the series in 1946. A contract dated that year consolidates the previous decade's agreements and assigns Hanna, "supervisory duties." It also renames the series the Hanna Social Studies Program. Rather than weaken the textbooks, Hanna's attention to his new area of interest caused him to rethink and improve the expanding-communities design.

Paul Hanna first became involved in the study of education systems overseas when he was approached by Otis Caldwell at a party in 1940. Caldwell had recently been appointed to the office of Coordinator for Inter-American Affairs and was seeking information on German influence in Latin American. Hanna was planning a sabbatical trip to Peru to view Inca artifacts, and Caldwell asked him to gather information while he traveled. Hanna enjoyed the cloak and dagger mission. Upon his return, he made a full report of German influences in the schools in the countries he had visited. Hanna followed this trip with another in 1941-42, consulting missions to Germany and Panama in 1947, to the Philippines for UNESCO in 1949, and dozens of others all over the world for various U.S. Government and international agencies throughout the 1950s and 1960s. Out of these travels Hanna developed the conviction that the wider world should be included in the conception of expanding communities. Now,

The debate over curriculum continues. In state after state, public hearings bring out supporters of curricula to indoctrinate students in the myths of American nationalism. Hanna

at last, he had a vision of the full scope of his design. What he needed was to refine the sequence.

Working with social scientists to integrate concepts from the various disciplines had been a stimulating and enlightening experience, but Hanna felt that further refinement could be accomplished. He was troubled that elementary students were still simply memorizing volumes of data with inadequate organizing principles. He wanted to identify basic generalizations from each social science field to guide the placement of content in the social studies' curriculum. Using generalizations in the field was not a new idea, but it had never before been attempted on as grand a scale as Hanna had in mind.

To help refine his design, Hanna organized two groups of doctoral students in the 1950s and 1960s to do the basic research. The first group of students searched out the fundamental concepts, the generalizations, in each social science field and published their findings as separate dissertations. Each dissertation followed the same research design established in the first one. This met with some disapproval from Hanna's colleagues in the School of Education at Stanford. The second group of students used the expanding communities model to categorize the social science generalizations by grade level. This series of dissertations was never completed because Paul Hanna retired from the Stanford education faculty in 1967, in the midst of the project. Nevertheless, the expanded and refined Hanna design was employed in his final textbook series for Scott, Foresman, *Investigating Man's World*.
found this approach harmful. The *Palo Alto Times* quoted him as saying, "... To deny our youth a chance to study a balanced statement of the good and evil in our own nation and in

the world is to render our future citizens weak and unprepared for the struggle of our time." At the same time, his expanding-communities design is increasingly under attack. A recent edition of *History Matters!*, the newsletter of the National Council for History Education exulted that the, "Expanding Environments Approach is Dead." The author argues that Hanna's design "discouraged imaginative studies" and characterizes it as lifeless and static, unlike the "exciting worlds of history and biography" presented in the classroom today. But Paul Hanna developed his expanding-communities design as an alternative to the just that kind of deadness he saw in the traditional history and geography taught in the schools of his day. Education is a field known for its silly faddishness. It is a valid indictment, because educators resist the lessons of their own history. Sixty years ago Paul Hanna concluded that a broad base of knowledge is the key to preparing citizens for a changing industrial society. A lifetime of curriculum study around the world only confirmed this conclusion. Giving common citizens knowledge to understand these technical issues gave them, not the technocrats or dictators, control over their destinies. By this means, Hanna believed, the needs of both the individual and the larger society are met, and democracy is preserved.

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GEORGE I. SANCHEZ: AN EXAMINATION OF HIS THOUGHT
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In this paper three areas of George I. Sanchez's thought will be examined, his views on law, bilingual education and migrants and migrant education.

Legal Thought

George I. Sanchez's (1906-1972) contributions to the fight for equitable treatment of Mexican American children in the public schools were recognized in 1984 when the University of California at Berkeley honored his memory with a retrospective as the single most influential person in law concerning their rights. When George I. Sanchez wrote his Masters' thesis in Educational Psychology in the early 1930s on the use of I.Q. tests with Spanish-speaking children, he produced a document that would result in his reputation as an expert witness in most cases of discrimination in the Texas public schools concerning Mexican American children. Sanchez first learned about the power of law in a 1930s fight in New Mexico for an early, if not the earliest, school-equalization law in the U.S. Sanchez and J.E. Seyfried of the University of New Mexico are credited with researching the distribution plan for state funds.

Frank Angel, Professor Emeritus of the University of New Mexico and a powerful influence in New Mexico education, in an interview, explained how Sanchez convinced the various factions to accept the equalization formula. Since no one had had any experience with an equalization formula, only with a budget doled out in a rather arbitrary way, Sanchez made a graph showing the funding for all districts. Then he suggested establishing a minimum foundation program for those who lacked adequate funding. He persuaded the superintendents that the plan did not mean that they could not levy taxes in their districts, it just meant everyone would receive a guaranteed minimum. Albuquerque was the largest district, and its superintendent, John Milne, could be a formidable opponent. However, Sanchez showed him that Albuquerque would fall in the middle and so would benefit.[1]

So, the New Mexico Taxpayers Association was happy because the moneys for schools were "earmarked." The smaller districts were happy because they would receive an equal share of the funding. The large districts were happy because they saw that they would not lose under the plan. The New Mexico Education Association was happy because a minimum foundation was established and the twenty-mill limit on the property tax had been offset by the sales tax specifically designated for public schools.[2]

However, the battle was not won. While Sanchez was in Venezuela in 1937 developing a secondary normal school, this agreement was breached. As a result Milne wrote Sanchez accusing him "of being a traitor because the money was not being distributed equitably. The Chair of the State Board of Education, Raymond Huff, who was also the Superintendent of the Clayton Public Schools, had, according to Milne, been favoring certain counties, and these did not include Bernalillo where Albuquerque was located."[3] Sanchez returned and successfully defended his equalization plan. As a result of his success in that instance, he won the fight but, by proving that some of New Mexico's most prominent leaders had abused funds, he no longer had the opportunity for an academic career in the state.

However, The University of Texas in Austin offered him a tenured position as a full professor, a position which he assumed in 1940.

After World War II he became an activist in civil rights, especially equitable treatment of Mexican American children in the Texas public schools. He was influenced by a California case, the Westminster case, where "the District Court as well as the Appeals Court ruled (unanimously) that, even if the segregated school (for Mexicans) was *superior* to the regular school (as the plaintiffs admitted candidly), it violated the Fourteenth Amendment."[4] He had found a precedent, now he had to find a case. The case he found resulted in his developing innovative approaches to overcome the segregation of

In his second innovative approach Sanchez said, "Ask for $1.00 damage against each defendant. Good trading point. Scares hell out of them. If you can get $1.00, you can amend, if they appeal, and ask for $100,000, or any figure."[6]

A third innovative approach was more political when he advised, "If you put the Attorney General on the spot, he will back down (politics) if it would make him look bad. And, you know, the AG can't appear to be anti-Mexican. The Delgado case took 15 minutes in Rice's court."[7]

After the Delgado case he advises attorney James DeAnda (now a retired Federal Judge) to name the State Board and the Commissioner of Education as defendants in a 1955 case against the Mathis School District. He says, "Mathis could be housing Mexicans in a house constructed of diamond bricks with teachers paid a thousand a month, and with the outstanding methods and materials in the nation—in the light of the facts set forth in my

Mexican American children, the most significant his "class apart" theory which stated that it was illegal to segregate based on a Spanish surname. The case, which resulted in an agreed judgment, was the Delgado case of 1948. In 1968 and 1969 he was still using it to advise MALDEF attorneys when they sought his advice. First, he advised that they sue "the State Board of Education and the State Commissioner of Education as defendants."[5] He pointed out that the local school district was a creation of the state. Before this time, suits were assumed to be able to be brought against the local school district and not against the state. The State Board members and the Commissioner were willing to make a deal to have their names dropped from the suit.

evaluation, the Mexican school and segregated Mexican classes are still unconstitutional."[8]

In another instance of application of the "class apart" theory, he was involved in the preparation of the brief for the first case to be heard by the U.S., Supreme Court concerning Mexican American rights, Hernandez v. Texas. Carlos Cadena, one of the lead attorneys, stated that he discussed the "class apart" theory with Gus Garcia, another lead attorney, and they began looking for a case. Garcia found that case in Edna, Texas in a murder trial. The county had not had a Mexican American serve on a jury of any type in twenty-five years even though Mexican Americans comprised about 13% of the eligible voters. Chief Justice Earl Warren wrote in the unanimous favorable opinion:

> Circumstances or chance may well dictate that no persons in a certain class will serve on a particular jury or during some particular period. But it taxes our credulity to say that mere chance resulted in their being no members of this class among the

over six thousand jurors called in the past 25 years. The result bespeaks discrimination, whether or not it was a conscious decision on the part of any individual jury commissioner....

To say that this decision revives the rejected contention that the Fourteenth Amendment requires proportional representation of all the component groups of the community on every jury ignores the facts. The petitioner did not seek representational representation, nor did he claim a right to have persons of Mexican descent on the particular juries which he faced. His only claim is the right to be indicted and tried by juries from which all members of his class are not systematically excluded—juries selected from among all qualified persons regardless of national origin or descent. To this much he is entitled by the Constitution.[9]

Bilingual Education

George I. Sanchez says that the term "bilingual child" is a misnomer since the child would not have a problem if he were truly bilingual. The problem, as he saw it, was that the child was not developing concepts in either Spanish or English. Rather than placing a priority on learning English, the emphasis must be on learning meanings. He stated, "We think with the language of the mind, with concepts. We analyze and organize thought with verbal instruments —with the language of communication, whether that be English or Spanish or a sign language.... If the concepts are impoverished ones or nonexistent, there is little or nothing to manipulate."[10] He is critical of separate first grade for Spanish-speaking

The same reasoning applies to the role of the teacher. The teacher must be certain that when the child speaks in English that they have a mutual understanding of the concepts being used. Otherwise, the teacher may

children (a widespread practice) because, he states, the "... separation is effected with no thought to the matter of prior language development, or conceptualization.... For that reason alone I am categorically opposed to such separation in the first grade."[11] He believed that a child should be placed in a non-segregated classroom with a superior teacher who would assess each child not only on the basis of the child himself but also assess "the family, ... the community, ... [and] the culture."[12]

Since not all children arrive in this country with the same level of concept development, it becomes important to determine each child's stage of development. The emphasis should not, initially, be on teaching the child English but on helping the child to develop concepts on the level expected by his or her age group. This will be simple for the child who comes to this country with highly-developed concepts in Spanish, more challenging for one with a little less and remedial for the child who has few concepts in Spanish. He says, "To ignore this is to put the cart before the proverbial horse!"[13]

He is critical of the use of intelligence tests to "measure" the child's acquisition of concepts. He says, "A potentially good mind that has not had occasion to acquire the common concepts presupposed by the test cannot be measured by that test (whether verbal or nonverbal)—for you cannot measure what is not there! These tests are measures of conceptualization, and they assume a commonality of experience ... that may not be true for a given individual or group."[14]

consider the child ignorant or "dumb."[15] Thus, he believed that children should be assessed on their level of concept development in their first language, be assigned a superior teacher who will pay attention to their individual

differences, and not be subjected to segregated classrooms.

Migrants and Migrant Education

Sanchez expressed concern that

... uncontrolled mass migration from Mexico [had] erased our gains and accentuated cultural indigestion.... The most serious current threat to an effective program of acculturation in the Southwest was represented, first, by illegal aliens, the so-called 'wetbacks.' ... Because a wetback could work for whatever he was offered, he made it virtually impossible for residents of the border area to make a satisfactory living there.... Unless we can put an end to the legal or illegal entry of large numbers of Mexican aliens, much of the good work that state and federal agencies are doing in this field will go for naught—and much more time and effort and many more millions of tax payers' dollars will be required to bring Texas and her sister states to a desirable and defensible cultural level."[16]

A former student, Jack Willers, stated that Sanchez expressed concern about uncontrolled immigration by saying to him, "Jack, do you know why the Chinese built a great civilization that lasted for 3,000 years? The Wall, Jack, the Wall! They did not let just anyone in."[17]

He was concerned that large numbers of "wetbacks" and "braceros," who were unskilled and willing to take menial jobs for low pay, would make it impossible for Texas and the Border States to develop to a "desirable and defensible level" of culture. The newcomers would not make a living wage and would make it impossible for the residents to make a living wage. The socioeconomic level would remain low.[18]

The children of migrants presented their own concerns. The children were in the United States and had to be educated. The question was how. The answer of the school authorities did not please Sanchez. The answer was the development of migrant schools which sought to solve the problem of the time line their parents followed when harvesting crops by creating schools that began later than regular school and ended earlier. While the intent was to give these children an opportunity to study the equivalent of a full school year, the schools were for migrants only and if there was anything that Sanchez opposed, it was segregation of any kind---whether it be for race, ethnicity, or family occupation as in the case of the migrant children. In a letter to Leroy Collins, the Director of Community Relations Service in the U.S. Department of Commerce, he notes the deficiencies in a report on the migrant schools. He had written to Collins after receiving no encouragement from the State Board of Education or the Commissioner of Education in Texas. He stated that there was no proof that these children differed in ability significantly from "regular" children, there was no evidence that the children would not have progressed just as well in regular schools, and the use of an English reading test was not an adequate way to test potential or achievement of Spanish-speaking children. He points out that in the Hernandez case, the U.S. Supreme Court ruled "that when a group is treated as a 'class apart' and is given differential treatment, it comes under the protection of the Fourteenth Amendment. [He goes on to say] Or put differently, does this policy of segregation apply to 'white' children under the jurisdiction of the State education agency?"[19]

In the fight for equal educational opportunities, George I. Sanchez was a man who had strong beliefs and was willing to state them in clear, unambiguous language and to go

to court if necessary. His contributions to the equitable treatment of Mexican American children were recognized May 1995 when the College of Education at the University of Texas in Austin was renamed the George I. Sanchez College of Education.

ENDNOTES

1. Frank Angel, Professor Emeritus, University of New Mexico, Interview by author, Albuquerque New Mexico, 8 November 1989.

2. Martha Tevis,"George I. Sanchez and School Finance Reform in New Mexico," paper presented at International Society for Educational Biography. Toronto, Canada. April 1991.

3. Ibid.

4. George I. Sanchez to Leroy Collins, 19 November 1964.

5. George I. Sanchez to Mario Obledo, 15 October 1968.

6. Ibid.

7. Ibid.

8. George I. Sanchez to James De Anda, 28 October 1955.

9. Hernandez v. State of Texas (74 S. Ct. 667).

10. George I. Sanchez, "The Crux of the Dual Language Handicap," George I. Sanchez Papers, Benson Latin American Collection, University of Texas at Austin Library. Reproduced from *New Mexico SchoolReview*, March 1954, 13-15, 38.

11. George I. Sanchez, "Bilingualism, So-called," George I. Sanchez Papers, Benson Latin American Collection, University of Texas at Austin Library. [This is essentially the same paper as The crux of the Dual Language Handicap]

12. Ibid.

13. Ibid.

14. Ibid.

15. Ibid.

16. . George I. Sanchez, "Spanish Influences in the Southwest," George I. Sanchez Papers, Benson Latin American Collection, University of Texas at Austin Library.

17. Jack Willers, Professor Emeritus, Vanderbilt University, Interview by author, Atlanta, GA, November 7, 1985.

18. Sanchez, "Spanish . . ."

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PREPARING EDUCATORS TODAY: IT'S A DIFFERENT WORLD

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Preparing pre-service teachers and administrators for today's schools presents a tremendous challenge. More and more students, and their parents, share perspectives that are often very different from those entering the teaching profession. These perspectives about how we live are strongly reinforced by societal morality and ethical positions posing new challenges for those assuming leadership roles in schools. Yes, we must continue to provide opportunities for students to engage content, the science of teaching. However, there is also a great need, especially in today's world, to provide opportunities for students to better understand the art of teaching. Our task in higher education must address both of these critically important components as we attempt to successfully prepare pre-service teachers and administrators for this new world of teaching and learning. This discussion will share some thoughts on this critically important topic. I begin with a scenario.

Only twenty-five percent of the 250 apartments currently had tenants. These families were scattered throughout the complex, sometimes with no more than two families in a six-unit building. One was hard pressed to find anything good to say about this, place. Windows were boarded, others just broken with glass scattered everywhere. The parking lot was in great need of repair having very few sections of smooth pavement or identified spaces. Clumps of weeds and puddles of bad smelling water and oil filled the cracks and huge crevices that inundated the entire complex.

There was talk about drug parties being held nightly in vacant apartments. As the news cameras panned the area, one could see remnants of these parties. Drug paraphernalia, including dirty needles, blackened crack pipes, empty liquor bottles; pieces of clothing, old mattresses and other junk were all around. Parents would tell their children to avoid those areas, but this just made many of them more eager to explore.

We were made aware of these despicable living conditions when a local news broadcast shared the fact that tenants had been living in these particular apartments with no running water for nearly two months. The apartment owner has failed to pay the water and sewage bill for over seven months. A city water spigot near the street curb provided the only running water near the complex. Cameras showed people filing jugs, bottles, etc. with water all during the day. It was summer, with temperature highs in the upper 90's each day. One simply cannot imagine the stench and hardship experienced by these tenants, yet many did not move.

Water in the apartments was turned on after a great public outcry. The pipes were so old that when the water was turned on, more was often found spraying the walls and flooding the floor than coming out of the faucets. When asked if he would move, an elderly gentleman said no. He told the news reporter that everything was fine now that the water was on, everything was good, and he liked living in his apartment. A few other tenants expressed somewhat similar thoughts. Given the conditions described and shown

eventually on every news channel nightly in the area for several days, one would beg the question – Why? Why would anyone want to live in such deplorable conditions? How could anyone even smile and be so thankful for the return of water with the building virtually falling in on them? and, How could anyone say with any truth that they liked living in these apartments?

Most of us would not understand. And when children living in these kinds of conditions come to school, what is the impact as we attempt to educate? Often our thoughts turn to the deficits, the negative aspects. Consider these varied responses.

13. "These people are just lazy! They just don't want to do better for themselves."

For example, during a similar public outcry centered on no heat during the winter, tenants were moved out of dilapidated apartments and scattered throughout various sections of the city. While living conditions improved, a little, other challenges emerged. For one single mother the move caused challenges with work. City transportation from the new apartments extended travel to and from her place of employment by over one hour each way and cost more. Since her friend, who worked at night, was moved to a different sector of town, she no longer had a babysitter she could trust with her children before and after school. Leaving an hour earlier and returning home an hour later provided less supervision for her children. Her oldest daughter, fourteen, was pregnant within a year of the move.

An elderly woman used to spend her days at the local community center playing games, making things and talking with others around her age. The center's employees gave her a free ride to and from the center each day. There is no center near her new apartment. She now sits alone, talking to the actors and

14. "They just don't know any better, poor souls."
15. "I guess what they say is sometimes true, ignorance is bliss!"
16. "Sometimes people say what they think others want them to say."

We try to make sense of these situations. Many of us become advocates, working to try to make things better. However, in our attempts to help, we often hurt. We tend to try to make things better based on what WE consider best. The elder gentleman, and other tenants, who said that things were fine and liked living in this apartment complex may have had an alternative motive. The gentleman quite possibly wanted these *do-gooders* to just leave him alone.

actresses on the television soaps. What a shame.

These examples are just two of many similar challenges brought on when we often try to help. These types of moves often cause problems getting back and forth to work, affordable doctors, shopping, stability in school, seeing family members, etc. People are often seen as "bringing down the neighborhood." They are therefore often overly scrutinized, ostracized and treated as second-class citizens, at best.

While writing this paper, I heard on the news that some of the tenants of the first story, the elderly and disabled, have been offered other apartments across town and a rebate on part of this month's rent. Rent for the new apartments starts at $350.00 per month for one bedroom and $550.00 for two bedrooms. Their current rent is $200.00 per month for one bedroom and $300.00 per month for two bedrooms. Could these kinds of apartment rental rates have been a reason for not moving earlier? Since their apartments are now scheduled for renovations, they are being

forced to move. After all, we know what is best.

These kinds of horror stories, often exaggerated, spread throughout poor communities. These people have seldom had any positive experiences with other people, why should they begin to trust their lives with them now? Instead of risking the change for better living conditions, they often just want to be left alone. Some outsiders looking in would argue various degrees of a victim's mentality here. Others would look at previous actions and argue perspectives based on reality.

The dynamics are often missed as we try to do the right thing. In the process we often fail to listen, since we know what they need. We often create a seemingly lack of respect for the perspectives of the people being addressed. Our actions often demonstrate that these poor people's sense of who they are, their roles in society and the actions they choose to take are thought to be inconsequential or at best, just ignored.

How involved would you become if your voice were not heard? How would you feel if your sense of self was ignored and redefined for you all the time? Are there examples we can draw from our places of work with our children, our parents, our spouses, our work in and for schools!? In the case of the elderly gentleman saying his living conditions were fine, he was attempting, quite possibly, to be left alone and preferring to avoid decisions by those *who know what is best*. In the case of children, especially at school, from poor urban environments, they often don't understand the dynamics. They do feel second-rate. They often begin to think they really don't know anything in class. After much failure they turn

Giroux (1998) believes that education must ultimately work towards the empowerment of the student. Empowerment is defined by

off-mentally and drop out of the teaching/learning process as an unconscious attempt for self-survival.

So, what do we do? As we prepare pre-service teachers and administrators for their careers, we must help them broaden their perspectives about differences, especially about the poor. We must provide them with experiences that provide opportunities to become actively engaged with people and environments that are different. Most importantly, we must create seminars or class sessions specifically designed to demystify the experiences, to talk about the experiences, discuss concerns and provide options for success when in these settings. These sessions must occur on a continuous basis. They must also begin early on in the preparation process. We must help our students value the children and families they work with and find ways to make learning meaningful. We make learning meaningful by connecting it to other things in our lives that are important. Therefore, we must help our students learn to listen better, see life from varying points of view and work towards the empowerment of their students.

It is suggested here that empowerment be defined as the obligations and commitments an individual makes to the community and therefore society. Individuals should be provided opportunities that will allow them to develop a more conscious awareness of their ability to see more accurately what is occurring around them and for them to be able to help move society to what can occur. They can imagine the possibilities for a better society and become leaders to make these thoughts reality.

Giroux as, "the process whereby students acquire the means to critically appropriate knowledge existing outside their immediate

experiences in order to broaden their understanding of themselves, the world, and the possibilities for transforming the taken for granted assumptions about the way we live" p. 189. Education is only effective when the process places emphasis on understanding and thinking. Giroux, and others, suggest the incorporation of a method called critical pedagogy. McLaren (1989) states,

> Critical pedagogy asks how and why knowledge gets constructed the way it does, and how and why some constructions of reality are legitimated and celebrated by the dominant culture and others are not. (p. 169)

Macedo and Bartolome speak in similar terms when defining "political clarity" as ". . . the process of which individuals achieve a deepening awareness of the sociopolitical and economic realities that shape their lives and their capacities to transform them (p. 140)."

This process of instruction brings clarity to the social construction of knowledge. It is one approach that helps the individual bring meaning to his/her world. Critical pedagogy recognizes the variety of life experiences that children bring with them from their environments. At issue here is the emphasis placed on the level of respect of the experiences and personal perspectives existing in our every-increasing diverse society. Through an intense examination of the curriculum, and life itself, critical pedagogy can become one vehicle that can create a more level playing field for all students.

Empowerment becomes a challenge to determining what something means and how best to utilize this new information, instead of just being told some set of answers. In this process, all individuals eventually have opportunities to make many of their own choices in life. Individuals, in these settings, develop a better awareness of their abilities to modify and even play a significant, positive role in reconstructing the social environment. Instead of providing just some set of answers, answers emerge from the individual.

The question becomes, how can we maximize our opportunities to prepare pre-services teachers and administrators for today's students and schools? While class assignments, activities and field experiences will vary foundational premises are indeed similar. Our work must be built on a foundation that affirms and respects all individuals, that is committed to the ongoing broadening of perspectives, is focused on concepts of critical pedagogy, and is dedicated to providing opportunities that enhance individual empowerment.

Did the elderly gentleman really like his living conditions? I think not. Yet, the options before him, at least from his point of reference, made his current living conditions palatable. What a shame! We must focus much of our work towards notions of empowerment. Once again quoting Giroux, our ultimate goal is for teachers and administrators to be able to empower students to . . . "acquire the means to critically appropriate knowledge existing outside their immediate experiences in order to broaden their understanding of themselves, the world, and the possibilities for transforming the taken for granted assumptions about the way we live" p. 189. Put another way, our ultimate goal is for teachers and administrators to be able to empower students to learn how to learn for themselves, how to access information and use it to determine answers and create new realities. Given the fact that this is indeed a different world, we have much work ahead.

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DIVERSITY AND SOCIAL JUSTICE

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Introduction

Thomas F. Green (1971) wrote that the issue of equity remains a pressing one for educators throughout the country. For the next decade and beyond, the attainment of equal educational opportunity will probably be among the most fundamental and intractable issues confronting education. It is likely also to be a basic problem in most countries of the western world. Over forty years after the Supreme Court in Brown v. the Board of Education of Topeka overturned Plessy v. Ferguson's (1896) "separate but equal" concept to eliminate vestiges of segregated schools, inner city schools are becoming more segregated. Some find the current trend is due more to demographic changes and increased minority populations than to any discriminatory intent. Educational equity as used in this paper will include equality of opportunity, affirmative action, institutionalized and non-institutionalized racism, majority-minority populations, school finance and a multitude of strategies to deal with burgeoning of English as a Second Language population.

Affirmative Action.

Affirmative action designed to assure educational and employment equal opportunity has been implemented in America's school systems. Affirmative action has been an area of controversy. Recent Supreme Court Decisions such as *Hopwood v. The State of Texas (*1996) reject the idea that race and ethnicity can be taken into account to achieve diversity. Since that ruling educators have sought to achieve diversity through a variety of alternative measures including enrolling the top 5% of students from all high schools including low-performing ones in inner cities and elsewhere. The University of Georgia, Athens had its affirmative action plan in support of diversity rejected by a Federal Court in the summer of 2001. Later the University Officials indicated they would abide by the court decision although they could decide to appeal the decision to the Supreme Court. Supreme Court decisions depend on the political composition of the court as well as the zeitgeist or spirit of the times. While *Hopwood* and other cases tend to reject race based admissions policies, the high court at other times does not act on appeals and returns the case to the lower courts. In the University of Michigan case the high court by declining to review the appeals court decision left the university admission process in place. That process included race based affirmative action.

In *Taxman v. the Board of Education of the Township of Piscataway* (1996) the school board accepted the Superintendent's recommendation that the teaching staff in the high school business department be reduced by one. Two equally qualified teachers were reviewed and the school board laid off a white teacher, Taxman, on the basis the other teacher, Debra Williams, was black and the school needed diversity. Taxman brought a lawsuit, won and was reinstated. Sharon Taxman also won a settlement reported to be $400,000. Civil rights group helped pay some of the settlement and did not contest at the time due to expectations that then President William Clinton might have an opportunity to

appoint a Supreme Court Justice more favorable to affirmative action. Taxman and other federal court cases involving reverse discrimination will continue in the future. Swann v. Charlotte-Mecklenburg(1970) board of education was ordered to implement busing to create school integration. The Supreme Court (1971) voted 9 to 0 to place the district under federal court supervision. Whites moved to suburbs or private schools making busing ineffective. The school system spent over $4.2 million and had 526 buses to meet the court order. The school board sought to have the busing remain in force and was upheld by a three judge panel of the appeals court. On

One of the most notable cases was the *Regents of the University of California v. Bakke* (1978) in which a student filed a reverse discrimination suit. The case went on for a long time, and became moot when Bakke graduated. However, the court found that racial diversity was a protected value of the first amendment and that it served as a permissible justification for certain voluntary admissions affirmative action policies (Edwards and Norton, 1979). The case is interesting due to the many rulings and interpretations revealing that the issue was divisive in the high court. Four justices found racial preferences were not permitted for any purpose; four justices noted that the specific racial preference used by the University of California at Davis was permissible because it addressed the effects of past societal discrimination, and one justice rejected the concept of "compensatory" racial preferences but found diversity of the university's student body could be a compelling state interest. The Bakke interpretation has been rejected and accepted in more recent Federal Court cases. Affirmative action at the University of Michigan, Ann Arbor was supported by one

September 22, 2001, by a 7-4 decision, the full 4th U.S. Circuit Court of Appeals, reversed the three judge panel ruling, and ended a system of busing inner city students to mostly-white suburban schools and suburban students to the inner city. The Lawyers for black parents and the school board argued that the desegregation order should remain in place. An attorney for white parents appealed to the full appeals court and the ruling scrapped the 30 year old court ordered busing plan (Nowell, 2001). The 4th Circuit Court ordered the Charlotte school district to stop busing school assignments based on race.

district judge and rejected by another federal judge. Current confusing rulings are caused at least in part by the confusion from the multiple findings in the Bakke Case (Chavez, 2001). In 1995, the high court through a majority opinion written by Sandra Day O'Connor in the *Adarand Constructors, Inc. v Pena* Case set up a two-prong tests for affirmative action. First, there had to be a compelling state interest, and second the program had to be narrowly tailored (Chavez, 2001, Fischer, Schimmel and Kelly, 1999). In 1996 in *Hopwood v. State of Texas*, the Supreme Court ruled that race and ethnicity cannot be taken into account to achieve student diversity. In 2001, the 11th Circuit U.S. Court of Appeals struck down an admissions process at the University of Georgia, Athens, that gave extra points for every nonwhite applicant (Chavez, 2001). Three white women who were denied admission in 1999 sued on the basis of reverse discrimination. The ruling left open the possibility that race could be considered but warned the university that if it wants to ensure diversity through its admissions decisions, and wants race to be part of the calculus, then it must be prepared to shoulder the burden of

fully and fairly analyzing applicants as individuals and not merely as members of groups when deciding their likely contribution to student body diversity (Shipp, 2001). California and a number of other states are seeking to achieve affirmative action ends through the criteria of income to reach students at risk.

The issue of affirmative action to achieve diversity will continue to be addressed by the Supreme Court. Meanwhile administrators and educators on the whole are committed to diversity and multiculturalism as a firm public and educational policy concept. University President, Academic Deans and Student Personnel Administrators are committed to the concept of diversity and continue to find ways to recruit minorities for their faculty, administration and student bodies regardless of federal court rulings. The University of Texas Law School recruits and admits the top 10 percent of the states high school graduates. Since some high schools are in low achieving poverty pockets of minority school districts affirmative action goals are fulfilled. Other universities base enrollment on low incomes, or economic status. Educational equity as an ideal continues to be subject to lawsuits leading to continual federal court examination and review and civil rights groups and minorities stress the role of race in educational admissions decisions.

Background

Multiculturalism and diversity are currently mainstays of American Education. An increasing number of new doctorates in Colleges and Schools of Education reflect their educational background in intense curricular concentration on minorities, persons of color,

Responding to the September 11 crime against humanity with the murder of over 5,000 innocent men, women and children,

diversity, multiculturalism, English as a second language, marginalized persons, gender, and human differences. The *National Association for the Accreditation of Teacher Education* guidelines focus on recruitment of minority teachers, administrators, and students.

Professional societies such as the *American Educational Studies Association* have annual programs with heavy concentration of presentations on a wide variety of aspects of diversity as does the *American Educational Research Association*, the *Association of Teacher Education* and the *American Association of Colleges for Teacher Education.* The contents of the spring 2001 issue of the *American Philosophical Association Newsletters* include American Indians, Black Experience, Feminism, Hispanic/Latino Issues, Law, Lesbian, Gay, Bisexual & Transgender Issues. Diversity in all its forms, has permeated our culture. A few examples suffice to illustrate the depth and breadth of the trend in the United States. Major corporations have hired sensitivity trainers in response to multimillion-dollar discrimination lawsuits. College dean's annual reports include achieving goals in retention, diversity, funding, enrollment, academic performance, and recruitment of minority faculty and students (Long, 2001). News items in the media identify home ownership by racial categories. In Northwest Arkansas those categories include Non-Hispanic Whites, Hispanics and Blacks (Kellams, 2001). Educational periodicals frequently include headlines "Minority Students Show Gains, but Gap with Whites Persists" reflecting continuing examination of racial and ethnic group comparisons (Manzo, 2001).

some within the academic community sought to justify the murderous terror. Wilson (2001) in an article the Chronicle of Higher Education

reported on some typical responses. One lecturer at City College of New York said "the ultimate responsibility lies with the rulers of the country, the capitalist ruling class of this country." Others call the attacks on Afganistan racist and blame misguided American foreign policy. Interesting while the United States expands its programs and educational policies to include ever more diverse populations as well as allowing for freedom of belief and expression through a commitment to academic freedom, Middle Eastern religious, political, educational leaders and media commentators clearly support intolerance, restriction on freedom of expression and belief in their educational and political institutions. Death is the response to any attempt to talk to others about Christianity in Afganistan. In many Middle Eastern Countries women are treated as chattel, stoned to death for infringement of the order of virtue while men have fingers, hands, limbs cut off, beheaded or stoned to death for infringement on the social order. Yet the voices of academics protesting intolerance, bias, hatred, prejudice in third world countries are seldom expressed forcefully enough to be heard among the clamor of angry voices raised in the Middle East as the shouting death to the infidels rings throughout their world. Peace movements are spreading, many of whom are advocates of anti-globalization. Ansberry (2001) reported on group of theologians at the University of Chicago who circulated petition imploring the president and international judicial institutions and human rights laws to bring the terrorists to justice. The petition received over 500,000 signatures.

Our country was founded with immigrant populations, populations that often settled in major cities such as New York, Miami, Los Angeles. A diverse group of immigrants had and have their own small communities within cities. Irish, Dutch, Italians, Polish, Germans, English, Scandinavians were early settlers followed by Southern Europeans. More recently all industrialized societies have been dealing with a flood of migrants from third world countries seeking a better life. Since the United States and Europe are democracies, advanced industrial and technologically oriented societies, with high living standards and often in need of labor, migrants from poor countries are recruited during boom times and sent home or discouraged from coming during economic down cycles. The United States, Canada, Australia and Europe (the new common market) provide safety nets for their citizens. Health Care, social security, unemployment benefits, low income housing as well as a history of philanthropy attract migrants. The financial burden on advanced societies continues to grow, offset by the human energy provided by immigrants. Their human energy fuels the nation's industrial and technological needs. In a cyclical economy with boom and bust as a continuing way of life, immigrants needed during boom times are often left without jobs during economic down cycles. Some return home, others stay hoping to find something to tide them over until they can get a green card. Social and economic justice in western democracies continues to lead to a multidimensional search for educational equity—equal opportunity and now a focus on successful outcomes of the educational process for all students regardless of motivation, or a variety of cultural, racial, ethnic differences.

The September 11 New York City tragedy leaving over 3000 Americans of diverse backgrounds killed with many maimed for life, has led to an intense examination of immigration policy. Terrorists organizations have no boundaries and are a particular threat

to open democratic societies. As open democratic societies tighten immigration policy thousands of third world peoples may return to their homelands. Totalitarian third world countries with rapid population growth and predominately youthful demographics often become fertile recruitment and breeding grounds for terrorists organizations bent on suicide missions against innocent civilians in industrialized nations. Poverty, crime and hatred become a flammable situation. Nonetheless, people flow will continue to move toward industrialized democratic

Since 1990 over 11 million immigrants have come to the United States. As the nation moves toward and increased minority population, it is important to strive for respect for differences, comity, and civility. Some communities adjust to newcomers with varying degrees of acceptance. Hate language and hate crimes are prevalent in some areas of the country. The hate crimes are targeted toward individual differences. Color, race, ethnicity, sexual preferences, age and gender are subjects of hate language and hate crimes. Interracial marriage, and cohabitation, as well as teenage acceptance of persons of color in addition to the energy of youthful inflow of people from diverse backgrounds will alleviate past bigotry and bias. Educational equity includes the concept that public school students are to be taught the importance of understanding, respecting, and honoring individual differences. Weissglass (2001) speaks of moving beyond the celebration of diversity to create 'healing communities'. Weissglass notes that if, as a nation, we develop communities in which people can speak honestly and productively about racism and heal from its hurts, we can change biased practices and attitudes. If we can communicate love and caring to all our students and help

nations. The current challenge to globalization, interdependence and rapid communication in an information age will be met, if not now, then in the future with a world war on hatred, intolerance, illiteracy, prejudice and bias.

Diverse Populations

Each culture has its own values and codes of conduct. There are subcultures within cultures. Differences in mores and customs abound. In an interdependent global economy with ever faster and more dependable transportation systems the flow of peoples from country to country is greatly intensified. them recover from racism and internalized racism, they will be much more likely to achieve their full potential.

Historical Perspective

Noah Webster sought unity within diversity through the development of a common language. His blueback speller provided a foundation for integrating English as Second Language students in schools and society. In his view the nation needs common sentiments and a uniform language to achieve necessary unity within diversity. Webster born in 1758 related that schools in his youth used Dilworth's Spelling Books, the Psalter, Testament and the Bible. Those books influenced his philosophy—a philosophy that was his view of educational aims that included moralistic, patriotic and linguistic themes (Good, and Teller, 1973). In Webster's time unity within diversity was a goal for education. In recent years the goal of education has been to teach about differences such as diversity, multiculturalism, racism, and ethnicity. As Thomas Green noted, the search for educational equity, financial equity, and achievement equity has been dealt with mainly in the Federal Courts. Noah Webster's theories of common language and national unity have been replaced by concepts such as the salad

bowl, a mosaic, a blend of differences each worthy of in-depth study in themselves.

> …*A National Language* is a band of *national union.* Every engine should be employed to render the people, of this country *national*; to call their attachments home to their own country; and to inspire them with the pride of national character. Webster (1798).

Horace Mann sought a more unified nation through education of its youth. Mann aided in the formation of school libraries with books focusing on morals, health, agriculture, instruction in vocal music, drawing, primary reading, better schoolhouses, introduction of blackboards, , formation of teacher institutes, professionalization of school boards and the creation of normal schools.

> I regard normal schools as a new instrument of progress for the improvement of the human race…Neither the art of printing, nor the freedom of the press, nor free suffrage could long subsist for useful and salutary ends if schools for

Over half of the states have had their school funding programs declared unconstitutional. School districts in poorer areas of the states, or with majority minority enrollment have brought lawsuits seeking more equitable financing. The problem of have and have not school districts continues to challenge state legislators as it has in the past. Newman (2001) noted that in August, 1851 Mobilians as other communities throughout the country were voting on whether to establish a public school system or have a patchwork of tax-subsidized schools that provided a minimal education, mostly to poor children. Voter's privileges of that period were white males over 21, illustrating racism and sexism. Spring (1986) noted that a dominant theme of schooling in the 20th century was

the education of teachers ceased to exist. Good (1970).

George S. Counts like Mann before him stressed social action to improve society. Mann had discussed a stewardship theory of wealth whereby those who attained more material goods had a moral and ethical obligation to provide for the children of less fortunate. Counts (1934: 533) noted that today "as social institutions crumble and society is shaken by deep convulsions that threaten its very existence, many persons are proclaiming that education provides the only true road to safety. They are even saying that it should be brought into the service of building a new social order". One could infer that Webster, Mann, and Counts sought through education to achieve national unity within diversity through schooling. In addition, Counts sought a social network to provide for a full employment society. He wrote that a "genuine society is composed of neither children nor adults, but of persons of all ages living together in close interdependence," (p. 562).

equality of opportunity while in the 19th century education was to provide equality of opportunity in a common school. The 19th century common school was oriented to basic education in the early grades after which opportunities for secondary education were limited. Good (1970) noted that the common school movement emerged over time as workingmen argued that civil equality of a republican government implies free and universal education. Early efforts for the common school were often disparaged by public opinion makers. Newspaper editorials in the early 1800s such as one in the Philadelphia *National Gazette* declared that the peasant must labor in order that the rich might cultivate his mind. Arguments against opportunities for labor, the poor, women,

against the school tax were fomented by powerful vested interests of the period. The drive for universal free public education succeeded over time. From elementary education, to secondary education, to college education opportunity was expanded. The Kalamazoo Case of 1874 provided support for secondary education and the Truman Commission in 1947 recommended universal access to community colleges, raising free tax supported education through the 14th grade. Eventually community colleges enrolled over 50 percent of all students in higher education. Thus educational equity became a national commitment to economic and social justice as well as for employment preparation.

On the international scene, we are discovering the challenges of world interdependence as we face new threats in age old forms. Religious wars, ethnic hatreds, divisions among peoples, threaten civilizations social fabric. This is the fabric, Webster, Mann, Counts and others sought to develop in a seamless thread of educational equity in their time and ours.

Dimensions of Educational Equity: Desegregation

Many major urban school districts have been under court supervision desegregation plans. Recently as in Miami-Dade and St. Louis school districts, various parties to the lawsuits have signed off releasing the districts from court supervision and thus the school districts have achieved unitary status. Little Rock, Arkansas school district officials are currently appealing to the state Supreme Court for a ruling that the district has achieved financial equity. In most cases, as in Little Rock, there are lawsuits seeking return to or continuance of federal court supervision of inner city school districts on the basis that special consideration for minorities is still

needed. In Little Rock as elsewhere when minority populations remain high, schools with large minority populations are given double incentive status. This refers to giving these schools double the regular funding to make up for their majority-minority status.

Belsie (2001) addressed another element in court supervision. He notes that after over thirty years of court supervision, some cities are seeking to trade the goal of integration for one of better schools. As is clear from recent school surveys, there is a trend toward resegregating inner city schools as population flight to urban areas occur. In Los Angeles, Orlando and other inner cities, there is a majority-minority population. Hispanics and African Americans comprise the majority of the population in these and other cities. In addition increased flows of immigrants, high birth rates among minorities, and inadequate employment opportunities foster poverty and crime in inner cities. As Belsie points out a growing number of cities are phasing out busing and racial profiling. The rational behind the trend is that after over 30 years of court supervision, race relations have not improved, nor has urban poverty, nor minority achievement levels. In addition, as noted, there is a changing racial composition in inner cities. Advocates of continued busing and court supervision find minority's school achievement is better in suburban schools since they have more equipment, better school facilities, better prepared teachers and administrators. However, there is a growing minority parental protest from Greensboro, North Carolina to San Francisco, as noted by Jonsson (2001). Jonsson reported that city officials in Greensboro planned on hiring new teachers, building a new high school and stressing an achievement program at one middle school. Parents were frustrated over

what they saw as a disconnect between the theories of "educrats" and the realities of black and Latino culture. Parents saw the efforts of city officials as more "politricks" than real help for their kids. Many saw the school board's plans as an effort to tear down a historic black school, fire black aides to make room for 34 likely white teachers and a focus on a new International Baccalaureate program,

To their dismay, some educators are afraid a generation of diversity policies may be destroyed by the very people they were intended to help. Jonsson points out that many minority parents are seeking private school vouchers and /or charter schools. All black church schools that require strict discipline and uniforms are expanding throughout the country. Parents are demanding black teachers to replace a white teacher who may see their children as a thug, while a minority teacher will see a kid. There is extensive debate about the current trend toward increased segregation in inner city schools. Some believe the nation's educational leaders have been obsessed with the idea of diversity, multiculturalism and ethnicity usually done at the expense of minority students. Minorities are protesting hi-stakes testing which results in their kids failing and being kicked out of school. Others find that the efforts to raise standards in underachieving schools is to benefit minorities. Whatever the future holds, it is clear minority parents are getting more involved in the education of their children. Furthermore, it appears parents want increased discipline of their children.

As long time teachers, we have seen a variety of changes in educational aims. President George W. Bush's goal of leaving no child behind and measuring student achievement through increased standardized testing may well be threatened by minority

just another test for their kids to fail. Minority parents, according to Jonsson want their voices to be heard. Their desires include placing minority children in an all black or Hispanic school, with a teacher of the same color and background. For many protesting parents, the elusive ideal of diversity is far less important than ensuring that their own children get a quality education.

parental protests. However, individuals of good will will continue to seek improvement in educational achievement for all children. They will stress the importance of bridge building, enhancing communication among all groups and focused dialogue to address the concerns of protesting parents. Meanwhile it is clear that after 40 years of efforts to deal with segregation through a variety of strategies, minority school achievement still leaves much to be desired. Increased minority parental involvement will be a positive step to student achievement levels.

Meanwhile getting out from under desegregation gives additional legal problems for school districts (Your School and the Law, 2001: 1, 6). What factors can be considered in assigning students to schools? Race? Income? Achievement levels? Diversity? A Color Blind Society? These issues will remain for the courts and school districts to deal with and there are no clear cut guidelines to use. Pinellas County, Florida school district, which was granted unitary status in 2000, has a color-blind policy. Students are assigned based on geographical boundaries and/or by allowing parents to the degree possible to let students choose their schools. Recently several school districts are returning as much as possible to the neighborhood school concept returning to a modified one room school model so prevalent in the 1800s and the early 1900s.

The desegregation issue will continue to be addressed by federal courts but one much take into account the increasing majority-minority status of most major population centers in the country. In March 2001 the 11th Circuit Court of Appeals lifted a long time desegregation order against the Hillsborough county Florida School District. The appeals court found increased concentrations of minorities in the school district were due to demographic shifts and not school district policies. The decision on appeal found that a school board has not obligation to remedy racial imbalances caused by external factors, like demographic shifts that are beyond the board's control. "Getting Out From Under Desegregation Still Poses Legal Problems for Districts," *Your School and The Law* (2001, June 20):1, 6.

Theories of Educational Equity

John Rawls in his Theory of Justice (1971) identified two principles and two priority rules of justice. First, each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. Secondly, social and economic inequalities are to be arranged so that they are both to the greatest benefit of the least advantaged and attached to offices and positions open to all under conditions of fair equality of opportunity. Priorities Rawls identified were: first, liberty can be restricted only for the sake of liberty. Two cases under the rule were that a less extensive liberty must strengthen the total system of liberty shared by all, and a less than equal liberty must be acceptable to those with the lesser liberty. The second priority rule noted that an inequality of opportunity must enhance the opportunities of those with the lesser opportunity and an excessive rate of saving must on balance, mitigate the burden of those with few opportunities.

The sum of transfers and benefits from essential public good should be arranged so as to enhance the expectations of the least favored consistent with the required savings and maintenance of equal liberties. When the basic structure takes this form, the distribution that results will be just (or not unjust). Each receives that total income (earnings plus transfers) to which he or she is entitled under the public system of rules, upon which his legitimate expectations are founded. Rawls' general principle of justice was that all social primary goods—liberty and opportunity, income and wealth, and the basis of self-respect—are to be distributed equally unless an unequal distribution of any or all of these goods are to the advantage of the least favored. Thus there is a distributive justice as well as procedural justice to assure that social institutions administer impartially and fairly in a just system (Van Patten, 2000). At a Rawls lecture at the University of Michigan, Ann Arbor in 1981, I noted his emphasis that in dealing with equity issues one has to crawl before he or she can walk and that his writings essentially dealt with western democracies. The complexity of equity issues lies in the setting of goals which may be reached over time, not in the short run.

Bull (1980), Coombs (1980), Boler (2000), deCastell (2000) and Weissglass (2001) discussed various dimensions of education equity each of whom dealt with the multidimensional aspects of the issue. Coombs spoke of whether or not the developed conception of justice which gives content to that commitment is defensible, while Bull noted that the doctrine of equal opportunity in its ideal interpretations has become established independently of the institutions which spawned it. Boler suggests that until all voices

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are equal, we must operate within a context of historicized ethics which consciously privileges the insurrectionary and dissenting voices, sometimes at the minor cost of silencing those voices which have been permitted dominant status for the past centuries. Boler discusses Judith Butler's book *Excitable Speech* in which the issue of hate speech is examined. Butler argues against any codes that constrain hate speech, including control of dorm speech in universities while Boler examines when and how injurious language expressed in a classroom provides "a teachable moment".

DeCastell addresses the issue of dealing with dominant voices that are hostile toward the speech of women and minorities. Weissglass (2001) writes about institutionalized racism and calls for interweaving academics and the healing processes of addressing internalized racism to allow for the development of full potential of minorities.
Jonathan Kozol's *Savage Inequalities: Children in America's Schools, Amazing Grace,* and *Ordinary Resurrections* explore segregated inner city schools whose children were subjected to violence, drugs, and crime-filled neighborhoods. Addressing the Association of School Administrators in Orlando, 2001, Kozol found hope in the boundless energy, innocence and vision of the children of inner cities. He suggested that it is to those children one must look for future solutions to age old problems of racism and achievement gaps between the nation's poor, minority, and isolated populations.

Conclusion

Over 2,000 years ago, Aristotle found that individuals were by nature unequal in talents, skills and intellectual abilities and this has been an issue ever since. The course in life that

an individual takes is decided by one's own inclinations, talents, social circumstances, and by what one's associates appreciate and encourage. Aristotle found that intellectual capacity and the motivation for realization of achievement determined how much an individual learns and pursues educational opportunities (Rawls, 1971).

The challenge of our school system is how to staff schools with diminishing resources and a bludgeoning school population. In addition, new school population growth of minority English as Second Language students is increasing the challenge to improve student achievement levels. As Fischer, Schimmel and Kelly (1999) point out American society has been challenged by racism throughout its history. They noted that schools like other institutions have reflected widespread prejudice against blacks, Native Americans, Orientals, and Latinos. With hi-stakes testing and states grading schools and distributing funds according to student achievement results, some administrators are labeling slow learning, unmotivated pupils as learning disabled and placing them in special education classes that do not take the same standardized examinations.

Other administrators place behavioral dysfunctional unmotivated students in alternative school settings that do not require reporting of standardized test scores. This might be viewed as a new form of discrimination but it reflects the pressures of school competition due to funding priorities and school grading policies. As Alexander and Alexander (1998) point out, fair opportunity for education and employment is critical and indeed essential for the well being of both the state and the individual.

Whatever the future holds there are individuals such as Arthur M. Schlesinger, Jr.

who in his *the Disuniting of America: Reflections on a Multicultural Society* (1991, 1998) raise questions about political correctness whether from the right or from the left. He as Dewey before him seeks unity within diversity. As our nation becomes more

African Americans are being replaced by Latinos as the major minority population. This will lead to cooperation between the two groups in search of more effective affirmative action support. This is especially true since most major urban centers now have majority-minority population. The challenge of our time is how to meet the demands of diversity without breaking the bonds of cohesion—common ideals, common culture, common fate—that held the republic together (1998: 147). There is a danger of balkanization and fragmentation of American society. On the other hand, as dialogue continues with a variety of populaces involved in education, participatory democracy is enhanced. All of the efforts toward economic and social justice are a work in progress. Dealing with prejudice and bias in society and education requires the nation's best efforts to achieve a sense of community. It is worth recalling that as Dag Hammarskjöld said, there are some problems that never really will be resolved, we will just grow out of them through a new language of civilized comity in thought and deed. We are even now reaching another language level of comity, tolerance, civility in philanthropy, service learning, and cooperation among schools, businesses, parents, volunteers, and students.

Hillary Clinton's *It Takes a Village to Raise a Child* suggests solutions to educational equity will come through the recognition that the nation's needy, poor, segregated inner city children are our children. Children rich and poor, each reflecting vast individual

diverse in rural, urban, suburban communities, the issue of diversity, educational equity, racism, affirmative action, and English as a second language population will become less intense.

differences, are the nation's and civilizations future. In addition, it is important to recognize that minority cultures are not monolithic. Latinos, African Americans, Asian Americans all have subcultures and differences in mores and folkways. They are not monolithic cultures. Thus, it is important not to categorize them all under one heading. For the first time, the U.S. Census bureau provided opportunity for respondents to list more than one racial category. Many citizens identified themselves under several headings. Thus the potential for rediscovering John Dewey's (Stone, 1997) call for building a greater interdependent communities as well as Noah Webster's belief in unity within diversity through a common bond of values and language.

For a number of years the Supreme Court rulings have often been 5-4 decisions. The composition of the court in future years may lead to more unanimous decisions in areas of affirmative action, federal court supervision of major city school districts, and racial preferences. Meanwhile, Auguste Comte's *Polity* provides a model of universal and particular concepts of "love, order and progress," that applies to our continuing search for educational and social equity in our time. There are no simple or easy answers to the complex problems facing inhabitants of the 21st century. Balance must be attained between science and humanism, anarchy and order, empiricism and rationalism, rights and responsibilities, and freedom and laws (Van Patten, 1974).

Writing this paper during one of the nation's worst tragedies is challenging as our nation faces new threats in forms difficult to cope with and even more difficult to understand. Fukuyama (1992) in his *The End of History* saw democracy as the best hope for mankind in the future. He also foresaw the threat of Islamic Fundamentalism to democracy and civilization. The events of the week of September 10-14, 2001 will eventually be relegated to a tragedy in the history of civilization. Now it is an unforeseen, unbelievable threat to human civilization as innocent civilians are sacrificed to the blows of human hate and violence. What effect current terrorism and bioterrorism will have on our efforts for affirmative action and diversity remains to be determined in the future. As the war proceeds, an increased number of faculty and students who are in the military reserve units will be called to serve. It is clear that educators have to be careful to protect the precious individual freedoms we have for all groups, races, ethnicities, genders and religious expression in our country during this period of deepened anxiety, fear, and emotional turmoil. Meanwhile one can but hope the military action in Afganistan will limit collateral damage that might take the lives of innocent individuals.

The Future

Schmitt (2001, April 30) reported that for the first time in U.S. history nearly half of the nation's 100 largest cities are home to more Blacks, Hispanics, Asians and other minorities than whites. The majority of American cities, 71 out of 100 lost white residents. Non-Hispanic whites are a minority of the total population living in the 100 largest urban centers. The political power of single interest minority groups is seen in what Professor Winbush refers to as the "othering of the university". Departments and centers of Black studies, Latino Studies, Women's Studies have gained turf, clout and respectability (Coeyman, 2002). The formation of minority political power in education was seen recently when new Harvard President Lawrence H. Summers was viewed by Cornell West and others as not as supportive of African-American studies as previous administrators had been. Leading Black scholars .such as K. Anthony Appiah to reexamine their Harvard status. Appiah recently moved to Princeton University Hopefully the nation will be able to avoid excesses of tribalism with single special interest groups proclaiming special privileges and benefits for their groups at the expense of the larger commonweal. Within our democracy, now under siege from terrorists at home and abroad, striving for unity within diversity will remain an Aristotlean *Golden Mean* effort.

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DON'T FENCE ME IN: EVANGELICALISM, PROGRESSIVISM, AND PUBLIC SCHOOLING
IN THE EDUCATIONAL PHILOSOPHY OF CLIFF SCHIMMELS

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Professor Cliff Schimmels, a friend and colleague to many of us in foundations of education, died rather unexpectedly in May of 2001. I say "rather" unexpectedly because of an incongruity between the expectations of Cliff and his family versus his friends and colleagues. To friends from afar like me, and to many of his own colleagues at Lee University, Cliff's death of heart disease was a profound shock. But Cliff and Mary and their kids were well aware of the precariousness of his health. They had spoken of the possibility and had tried to prepare themselves for that possibility as best one can.

Actually two years earlier, Cliff had called his firstborn - Paula - and asked her to speak at his funeral. I doubt that he was aware then of how soon it might be. Then two months before his death he sat down with Larry and listed the things he would like to be remembered for.

Cliff was already in the hospital in need of surgery that he was not strong enough for, waiting and trying to build his strength, when the alarms went off indicating the onset of a cardiac emergency. Mary was at his side as they rushed him away to ICU. He died moments later.

For those of you who did not know him let me say that Cliff Schimmels was a remarkable and enigmatic man in many ways. Cliff, was a farm boy from Oklahoma who loved football and poetry. He was an English teacher, principal, and coach. He was a self-proclaimed fundamentalist Christian who loved classical literature and public education. He was a first-rate philosopher of education who chose to invest most of his energies in writing, not scholarly arguments, but advice and inspiration for parents and teachers, as well as homespun stories for all. He published , by my count 30 books, including four novels. When I met him in the late '70s he was an athlete of remarkable proportions - a man who jogged ten miles every day, but still managed to stay 50 pounds overweight. He trained teachers abroad, spent years at a time in the Ukraine and China, and filled up two passports with customs stamps. Cliff was a wonderful story-teller who found parables in every corner of life and used them who share his keen vision with those of us less insightful. Cliff was also a long-time member of this society–very active in the 1970s and early '80s but less so afterwards. Partly because of his international travels, he attended only occasionally in recent years.

I attended the memorial service at a church adjacent to the Lee University campus–a service that was remarkable in a number of ways. President Paul Conn of Lee University is a master of the public event, and the service he helped plan seemed more like something for a head of state than for a modest farm boy professor from Oklahoma. At first I was, frankly, offended by the spectacle of it, with TV cameras and a huge video monitor showing to an audience of perhaps 1000 people clips of Cliff's speeches and sermons. As the service progressed, my attitude changed. In my own community, only a famous coach - not a professor of education or

anything else - would get such treatment. I began to think that such a celebration might send an important message to the young people of the community–that the teachers who change our lives are every bit as important as the coaches who lead our teams. My attitude also softened as I listened to the testimonies of eleven different people who presented eulogies–each of his three kids, his son-in-law, his pastor, his college president, his colleagues, and other friends each helped paint a picture of a man who was a model of a lot of things we could all aspire to. There were testimonials about Cliff as father, Cliff as churchman, Cliff as friend, Cliff as popular writer, Cliff as gifted speaker, and Cliff as

I've already mentioned some ways in which he contradicted our stereotypes, and as a philosopher of education Cliff was equally non-conformist, happily appropriating what he saw as the best of various philosophies, vigorously and humorously criticizing what he saw as their failures, and passionately trying to build and live a philosophy of education that he deemed truly Christian.

I never studied with Cliff Schimmels at Wheaton, though I was a student of theology there. Our wives worked together, and at their office socials our paths often crossed, and we discovered common intellectual interests that seemed to bring us together. One night the four of us went out to eat to celebrate, among other things, my masters-program graduation. He asked what I was going to do, and I said I didn't have a clue. He made the bizarre suggestion that I abandon theological studies for philosophy of education and follow his old path to the University of Oklahoma. It was an idea that had never crossed my mind, but two months later Melinda and I were unloading a U-Haul in Norman. In retrospect it is a bit unnerving to realize how readily I followed

teacher. Only one area, it seemed to me, was left out - Cliff as intellectual and scholar. Lest it be forgotten among those who continue to celebrate the life of Cliff Schimmels, let me here address that other part of Cliff's contribution to our world.

It is the part that those of us in this society knew best about him. Despite the fact that many of us knew Cliff's scholarship, or perhaps because we knew it, it is difficult to summarize where Cliff stood on some of our favorite issues. Cliff was difficult to pigeon-hole. Like the wide Oklahoma prairie, his intellectual geography did not lend itself to fencing.

this path on the suggestion of a man I liked and respected but didn't really know that well. I hope Cliff knew that I never regretted the choice I made.

Two or three months after unloading the U-Haul in Norman I attended this society's meeting for the first time. Cliff was there and presented one of the few academic papers I ever heard him give. It was called "The Primary Cause of Liberal Education," and I thought it was stunning. As a newcomer to the field I knew little of the theoretical world of which he spoke, but to me his presentation seemed rhetorically brilliant and intellectually insightful. Today, twenty-two years later, I believe I can make a much more mature and objective assessment. Having reread the essay I would now say that it was rhetorically brilliant and intellectually insightful.

In many ways Cliff's deepest philosophical affinities were with the conservatives - particularly the perennialists. He understood that beneath the surface of American evangelical protestant theology were many of the assumptions of an Italian Catholic saint, and that it was the perennialists in educational

philosophy who were most vigorously pursuing the educational implications of the philosophical assumptions of St. Thomas.

In that 1979 presentation, Cliff challenged the relativistic assumptions of much contemporary educational thought, but also took on the Hutchins/Adler camp as vigorously as any good Deweyan might. Their focus on liberal education as content, their obsession with classical culture, their focus on Socratic method, were all, he said, inadequate. Liberal education, he argued, is not a curriculum or a method, but a search - a search for first principles, a "search made necessary by a belief in their existence."

Hutchins, he says, was on the right track, but stopped too soon. Cliff writes, "Hutchins has just presented a persuasive argument about the need for a unifying spirit which would pervade the American University and relate all curricula, all departments, all professors: and then he offers us metaphysics." Twenty years later I can hear the disappointment in that last phrase, "then he offers us metaphysics."

Cliff continues, "I am not sure I understand the dilemma. This concept of a primary cause which breaths universality, commonality, unity, and purpose, into the realm of being, the cause prevalent at the beginning and to the end, is what ordinary language and common sense has for centuries called God. Thus,

He was not, however, being funny in that first sentence about being a Christian fundamentalist. Cliff really did consider himself a fundamentalist and explained in this essay exactly what that term meant to him: 1) a belief in the possibility of a personal relationship with God and 2) a belief in the infallibility and inerrancy of the orthodox canon. He continued by charting the landscape of conservative Christian theology of that day, identifying factions and sub-factions within the

liberal education derives its purpose, starts , and rests its case with a notion of God, the primary cause."

Surely Cliff's argument was more Thomistic than Hutchins,' and even more Thomistic was Cliff's very act of standing in a secular academic environment and inviting all to reflect upon the relationship between the religious, the philosophical, the scientific, and the educational.

If there is something Thomistic about a Christian looking for common ground for public discourse, there is something shocking about the next paper Cliff presented to this society two years later. The paper, entitled "Six and Twenty Blackbirds or Who's Afraid of the Moral Majority," began with this assertion: "I am a Christian fundamentalist. I make that confession at the outset because I want to practice my skills of speaking to a hostile audience." Those of you who knew Cliff know that that second sentence was a joke–Cliff's charm as a public speaker was such that no audience was likely to stay hostile long, plus his analysis of the moral majority that followed in the next few minutes would hardly make many enemies here. Cliff did not hesitate to criticize his brothers in the faith vigorously, but his criticisms were always tempered with a warmth and humor that was inescapably disarming.

religious right and explaining to this secular audience where each stood on issues of importance to us. Ultimately he tried to show that many of the social and psychological factors that drive the religious right are ones that also drive the rest of the world–a desire to indoctrinate the young with our own ideas and a haunting sense that we are losing control of our world and our lives. Such feelings are not new, particularly among religious people, who tried to unite the world and the church in the

fourth century, the fourteenth century, and the seventeenth century. Cliff argued that the Moral Majority is just a late twentieth century manifestation of that perennial impulse.

The two papers to which I have referred were the first two that I heard him give, but others of you heard earlier papers, and some co-authored with him before I came to the discipline. In 1973 he, Tim Bergen, and Fred Kierstead presented a paper on existentialism, a paper whose final draft bore none of Cliff's characteristic color and humor–credit or blame for which I can readily attribute to either Bergen or Kierstead. The essay on existentialism was a sympathetic one, suggesting that existential literature has insights to offer whatever other philosophy of education we might identify with.

In 1975 Cliff and Wheaton colleague Larry McCauley presented a paper entitled "Values Indigestion from the Moral Education Smorgasbord." (Cliff loved food imagery and puns which also ended up in the titles of two of his books.) The 1975 paper on values began, "Some educational 'trends' identified by the literature are manifestations of assistant professorial aspirations, but occasionally an issue receives the attention of even full professors, and thus must be considered important, serious and relevant." Both the title and the lead sentence reflect Cliff's characteristic rhetorical style, and of course what follows is his characteristic intelligent analysis of the muddled menu that surrounded 1970s vintage moral education thought.

In 1976 Cliff presented "From the Act of Teaching to the Act of Doing: The Chasm of Ineffectuality." It was his defense of Deweyan, activity-based education. He made fun of himself and all of higher education for its marriage to the pedagogy of talk–even when

professors of education want to teach about the virtues of active learning, of learning by doing, they often do nothing more than talk about those virtues. Why don't we actually use the strategies we advocate? Despite the oft seen contradiction between the words and actions of professors, Cliff pointed out, one can find students thriving on Dewey's learning by doing simply by taking a quick walk through the vocational education building at almost any high school.

In 1977 Cliff participated on a panel on values and wrote a brief piece on "Aesthetics and Values." In it he borrows language from Wordsworth to describe what he (Cliff) calls an "aesthetic experience." He argues that the aesthetic experience is universal and that the presence of a universal quality is what separates the Rembrandts and Warhols from lesser artists. This argument is not surprising coming from a self-described fundamentalist, and it echoes themes from C. S. Lewis's *The Abolition of Man*.

What one sees in his academic presentations here is that Cliff Schimmels was in many ways a philosophical ecumenist, pulling together diverse elements of sometimes conflicting philosophies. I sometimes chastise my students for trying to do this, because they are often so uninhibited in accepting mutually exclusive propositions. But Cliff was no impulse shopper, grabbing whatever looked pretty on the pedagogical buffet. He tried to put together what would make sense, given his overarching worldview–a worldview dominated by his conservative Christian faith.

I heard Cliff say on an occasion or two that while philosophy of education may have implications for curriculum and methods, it is not ultimately about curriculum or methods. What makes philosophies of education

philosophies of education are the ultimate purposes to which it says education should aspire. He believed that the perennialists were very close to the truth on that point, but he was frustrated with their being so easily sidetracked into a preoccupation with curriculum issues. He certainly rejected the relativism of pragmatism, but he also believed that you would be more likely move toward universal truth through progressive instructional activities than through traditional ones.

I never heard Cliff talk much about existentialism as an educational philosophy and never heard him refer to feminist educational thought, but I think there are ways

This point was made over and over again at the memorial service after his death. Lee University Academic Vice President Carolyn Dirksen reported that no matter how big his classes, Cliff made his students write every day, and every night went home with bulging folders of student papers under his arms to be read and returned next class meeting. Cliff once told me he thought professors had a professional obligation to return all student work at the next class meeting after it was turned in. For many years I tried to live by that, but alas–forgive me, Cliff, for I have sinned. Dirksen added that grading papers, this one aspect of the teaching profession that most of us consider a necessary evil, was to Cliff Schimmels a joy, a thing to look forward to and cherish, not because he loved the grading, but he loved the kids who wrote the papers.

Jean Eledge, a colleague from the Department of English and Modern Foreign Languages, told of Cliff's love of football and explained how Cliff started an American style football league in the Ukraine. He actually urged his colleagues in America to bring helmets and pads for the players when they came. Eledge added, "football, like other parts

in which he held a strong affinity to both. With existentialism Cliff held to the unassailable value of the individual student. It was not so much something he wrote about as lived. Existentialists point out the tendency of bureaucracies to dehumanize individuals, to label them, and to use them for their own purposes. Martin Buber challenged us to never allow students to become "its," but forever be treated as "thous." Cliff Schimmels' teaching embodied this principle–he had an interest in and affection for students , not as students but as human beings–an interest and affection I find rare in American higher education.

of his life, was only a pretext. It was a cover for initiating life-changing relationships, teaching/learning moments, mutual investing, and caring. It was only the class starter activity. The real stuff, the significant stuff, came in the hot dog suppers and the long talks after the game, in the pick-up-the-phone-and-call-Cliff relationships."

Dirkson also spoke of these relationships. She said, "If you were his student, you were the focus of his attention and you couldn't escape his relentless concern." "Cliff was a profound scholar, but he didn't just love information–he loved the way information could transform the life of students." She added, "You couldn't be a student bad enough that Cliff wouldn't love you. In fact, the worse you were the more he was challenged to make you love learning. He saw behind the fearful scowls and detached masks of indifference to the scared, damaged kids inside, and he loved each one enough to risk going behind the façade. We saw our reluctant learners bloom under his undaunted mentoring and he passed on to the rest of us his mended students whose self-concept had been restored and whose

minds had been opened because Cliff had taken the time to care."

Isn't this what Nel Noddings says education is all about–caring and learning to care? I don't recall Cliff and I ever talking about Noddings or feminist approaches to education, and it may seem an odd connection–fundamentalist and feminist, but I seriously doubt that Cliff would be offended at the connection. Cliff was no Falwell or Robertson. He seemed to believe that you should embrace truth wherever you could find it, and don't worry if you don't fit into the neat little box somebody else has created for you. Also, it seems unlikely that Cliff would lump feminists or any other group into some anti-Christian conspiracy (*a la* Falwell) and try to blame them for the world's problems. In the very best existential fashion, Cliff seemed to always remember that feminists and pragmatists and relativists and neo-Marxists, and post-modernists are all first and foremost people–people made in the image of God, and worthy of our respect, love, and care.

Sometimes Cliff seemed almost romantic in his views not only of people but of education. President Conn described Cliff as "foolishly optimistic" and spoke to Cliff's memory, "You saw us all better and brighter than we really were, and we all grew in the direction of your lavish praise. Over and over you showed us the romance of teaching."

Among those presenting eulogies at the memorial service were Cliff and Mary's three

I said I was going to talk primarily about Cliff as thinker, but have ended with this celebration of his teaching. Did I somehow stray from my purpose? I don't think so. Cliff Schimmels' philosophy of education was what I would call an ecumenical one–one that held to a belief in the transcendent self, a belief in

kids. Cliff would have been proud—all three share his gift for story telling, and their testimonies suggest that he was every bit as caring at home as he was at work. Larry told of the conversation he had with his father two months before his death, a conversation in which Cliff assured his son that he was ready to face death if it came his way and listed six things - six accomplishments that he would like to have remembered. Given his achievements, it is a rather modest list. Cliff was proud of the fact that he had earned his Ph.D.–and that he did it while teaching high school English and serving as a principal. Cliff was proud of the fact that he had provided his children with the opportunity to go to college–indeed all three hold graduate degrees. He was pleased that he had once pastored a church (actually twice), that he run in a marathon (actual five marathons), coached a college football team, and that he had traveled beyond the borders of Custer County Oklahoma.

Cliff did a lot, played a lot of roles in life, but none was any more important than the role of teacher. Larry concluded with these words, and I will use them as my own conclusion today, "To him there was no higher calling, there was nothing better than to be called a good teacher. My father's time on earth is a testament that the power of teaching done-well is infinite and the rewards are beyond measure."

universal truths and values, a belief in I-Thou relationships, a belief in the sacredness of work and the ordinary in life, and a belief in the transformative power of education. What do we call this kind of philosophy of education? I, for one, would like to just call it simply, "Christian," in the best sense of that

word, but the best sense of that word seems to have been lost by now. We could call Cliff's philosophy of education something like neo-aristotetlio-deweyan-existential-neo-thomistic-femino-evangelical-fundamentalism. The problem is, of course, that we cannot build a fence big enough to confine the Oklahoma prairie, and even if we could, the wind would blow right through it.

BOOKS BY CLIFF SCHIMMELS

All I Really Need to Know I Learned in Sunday School

And Then There Were Two : Empty-Nesting After Your Kids Fly the Coop

The First Three Years of School : A Survivor's Guide

How to Help Your Child Survive in Public School

How to Survive and Thrive in College

It's Time for School! : How to Prepare Yourself and Your Child for a Smooth Transition That Will Make Starting School a Positive Experience

The Last-Minute Sunday School Teacher

Lessons from the Good Old Days

How to Shape Your Child's Education

How to Work With Your Child's Teachers (Helping Families Grow)

I Learned It First in Sunday School

Men I'd Like to Meet

The Middle School Maze

Notes from the World's Oldest Freshman

Other People My Age Are Already Grown Up

Parents Guide to the First Three Years

Parents' Most Asked Questions About Kids and Schools

Rites of Autumn (The Wheatheart Legacy)

Rivals of Spring (The Wheatheart Legacy)

Sports and Your Child : What Every Parent Must Know

Surprising Years : Understanding Your Changing Adolescent : A Book for Parents

Surviving the Terrible Teenage Years (Helping Families Grow)

Summer Winds (The Wheatheart Legacy)

T-Shirt Wisdom for the Graduate

Teaching That Works : Strategies from Scripture for Classrooms Today

What Parents Try to Forget About Adolescence

When Junior High Invades Your Home

Where's the Chicken in Kiev?

Where's the Duck in Peking? Glimpses of China

Winter Hunger (The Wheatheart Legacy)